

Swami Vivekananda and Education

Empowering Teacher Educators

Modules



National Council for Teacher Education

The National Council for Teacher Education (NCTE) was established by an Act of Parliament (No. 73 of 1993) with a mandate to achieve planned and co-ordinated development of the teacher education through-out the country, regulation and proper maintenance of norms and standards in the teacher education system and for matter connected therewith. The NCTE came into existence on 17th August 1995.

Teacher Education

“Teacher Education” means programmes of education, research or training of persons for equipping them to teach at pre-primary, primary, secondary and senior secondary stages in schools, and includes non-formal education, part time education, adult education and correspondence education; (Section 2 (l) of NCTE Act, 1993.

Norms and Standards

NCTE notified revised Regulations and Norms and Standards on December 2014 for the following Teacher Education Programmes:

- Diploma in early childhood education programme leading to Diploma in Preschool Education (DPSE).
- Elementary teacher education programme leading to Diploma in Elementary Education (D.El.Ed.).
- Bachelor of elementary teacher education programme leading to Bachelor of Elementary Education (B.El.Ed.) degree.
- Master of education programme leading to Master of Education (M.Ed.) degree.
- Bachelor of education programme leading to Bachelor of Education (B.Ed.) degree.
- Diploma in physical education programme leading to Diploma in Physical Education (D.P.Ed.).
- Bachelor of physical education programme leading to Bachelor of Physical Education (B.P.Ed.) degree.
- Master of physical education programme leading to Master of Physical Education (M.P.Ed.) degree.
- Diploma in elementary education programme through Open and Distance Learning System leading to Diploma in Elementary Education (D.El.Ed.).
- Bachelor of education programme through Open and Distance Learning System leading to Bachelor of Education (B.Ed.) degree.
- Diploma in arts education (Visual Arts) programme leading to Diploma in Arts Education (Visual Arts).
- Diploma in arts education (Performing Arts) programme leading to Diploma in Arts Education (Performing Arts).
- 4-year Integrated programme leading to B.A.B.Ed./B.Sc.B.Ed. degree.
- Bachelor of education programme (Part Time) leading to Bachelor of Education (B.Ed) degree.
- B.Ed. M.Ed (3 years integrated) programme leading to B.Ed. M.Ed (Integrated) degree.

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NATIONAL COUNCIL FOR TEACHER EDUCATION
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National Council for Teacher Education, 2015

Cover design by
Published by Member Secretary, NCTE, Hans Bhawan, Wing-II,
1 Bahadur Shah Zafar Marg, New Delhi 110002

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PREFACE

Swami Vivekananda was a patriot saint and seer of highest realization which our country has ever known. His prime concern had been the welfare and the uplift of man. He was a great luminary who could not only explain grand spiritual truths in a lucid manner, but could also expound on several subjects-be it science, music, arts or society and education. His thoughts and words remain a perennial source of inspiration for policy makers, teachers, administrators and practitioners.

The NCTE as a regulatory body for coordination and promotion of quality concern in teacher education is fully conscious of its role and obligation to draw heavily from the ideas of our epoch making thinkers who have contributed towards the emergence of a vision for educating our children and youth. In this connection, it will be pertinent to mention that, earlier, a series on Sri Aurobindo and Sri Ma was brought out by the NCTE which attracted the attention of our young teacher educators.

In our endeavour to introduce such great thinkers with an eye on empowerment of teacher educators, our first choice is that of Swami Vivekananda to whom our country looks for guidance and support. Swami Vivekananda is an embodiment of human excellence and is a multifaceted personality. The present venture on the teachings of Swami Ji has been piloted to design and develop useful learning materials for the advantage of teacher educators and teachers alike. This will be followed by interactive workshops based on the utterances and writings of such thinkers forming the series.

Towards this end, a committee has been constituted by NCTE with Prof. B.P. Khandelwal, Ex-Director, NIEPA, Dr. Shardindu, Ex-Chairperson, NCTE, and Prof. K.P. Pandey, Ex-Vice Chancellor, M.G. Kashi Vidyapith, Varanasi as its chairperson and Dr. Anil Shukla, Deputy Secretary (Academic), NCTE as its convenor. It is gratifying to learn that the committee has been able to compile and edit a set of six modules in this form with the academic help and support available from the Vivekananda Centre at Kanyakumari and by tapping various other rich resources for culling out the material.

We are grateful to Sri A. Balakrishnan, Vice-President and other staff of Vivekananda Rock Memorial and Vivekananda Kendra, Kanyakumari for extending support in this regard. I place on record my sincere appreciation to the committee members who have contributed to the formulation of this document within a stipulated timeframe. I am also looking forward for meaningful deliberations ahead. It will be appreciated if our fellow teacher educators offer suggestions, if any, to further updating and refining this presentation before it is released for wider circulation.

Santosh Panda
Chairperson
NCTE

New Delhi
January 7, 2015

ABOUT THE MODULE

Swami Vivekananda's comprehensive vision of life and education may be summed up in two words: '*equilibrium*' and '*synthesis*'. In fact as Romain Rolland (Nobel Laureate in Literature) put it, "He was personification of the harmony of all human energy. His inspiring words are a pillar of strength to all and for all times – past, present and future."

According to Swamiji, we must have life-building, human-making, character-forming education. Needless to mention that now it is high time to assimilate and imbibe the true spirit of this averment. It calls for a radical shift in the prevailing paradigm of our system of education. The present set of six modules has been developed within an overarching perspective of Swami Vivekananda's reflections on education.

It may be remembered that Swamiji's writings and utterances encompass a long range of subjects like philosophy, religion, sociology and even art, architecture and music; and, they belong to both secular as well as spiritual realms. But, in view of the limited purpose of the present venture which is purportedly addressed to teachers in general and teacher educators in particular, only those segments have been chosen which relate to content and process of education, relationship between the teacher and the taught, the harmony of means and ends, the education for the masses, women empowerment, and sundry other free and frank articulations of Swamiji's views on the subject of education. The modules are designed with an intent to offer a much needed exposure to the ideas of Swamiji and to provide a stimulus to move and inspire our young teacher educators.

It is our hope that a meaningful interaction with these modules will enhance the academic avidness of those who are drawn to them. We are sanguine that these modules will provide a positive leeway for self-empowerment of teacher educators as emphatically stressed and commended by Swamiji.

The **First Module** sets forth certain imperatives in respect of the vision for teacher education and towards which the NCTE's plans and proposals are pledged to promote quality concerns and for which the various provisions and policies have been put in place.

The **Second Module** dwells upon at length about Swami Vivekananda's philosophy and concept of education. The seminal issues focusing on Swamiji's thoughts have been carefully sifted and analyzed for the benefit of prospective teacher educators. The module provides a definite grounding in comprehending and properly assimilating the academic and cultural ethos arising from such reflective anchors.

The **Third Module** adumbrates the fundamental principles enunciated by Swami Vivekananda in respect of the curriculum for promoting a vision of capabilities and values that every individual must have and which is needed for a suitable socio-political and cultural ethos for our society. Swamiji thought of 'education as a

manifestation of perfection within an individual'. The real issue is as to how to attain this avowed goal. This module is, therefore, directly concerned with exploring the issues and concerns which are germane in the new developing contextualities of the global age.

The **Fourth Module** is based on the assumption that the new knowledge society of 21st century demands more independent and responsible behavior and in order to prosper, and sometimes even to survive, people now need to be able to make responsible decisions in new and unexpected situations. The module is, thus, in the nature of being an intensive probe into the issues relating to ends and means of education which eventually converge on the appropriate relationship between the teacher and the taught.

The **Fifth Module** examines the implications of Swamiji's thought for development of moral ethics and regulating the conduct of persons of all ranks. It is devoted to the treatment of values and ethics in teacher education in particular which at the present moment has to take a broad view of knowledge and pedagogy attending not only to the scientific knowledge and theories which explicate it but also the socio-cultural milieu in which educational programmes have to run.

The **Sixth Module** is captioned as "Swami Vivekananda's Thoughts-Contributions for Out-of-the-box-thinking". This is a powerful paradigm for deducing the meaning of education in Swamiji's deliberations. His comprehensive vision in this regard includes diverse matters ranging from quality and excellence to national integration and international understanding, equality of educational opportunity, education of the masses, environmental education and management, women empowerment, teacher-leadership model for teacher educators and wellness life style through health, hygiene and yoga. On all these matters and many more, Swamiji was very articulate and forthright in advising the youth and various other audiences who used to throng on him.

We place on record our grateful thanks to Vivekananda Kendra at Kanyakumari and its management for providing us with academic support and needed logistics for bringing this project to a stage of fruition. We have screened valuable documents and utterances of Swami Vivekananda on the matters pertaining to education. We are also thankful to the various other functionaries who have helped us in finalizing the formats of these modules. It is our hope that the modules will have to be revisited after procuring feedback from participants in the proposed regional workshops contemplated by the NCTE.

In the end, the Committee will like to commend the visible concern and support of the Chairperson of NCTE Prof. Santosh Panda and his team at the NCTE Headquarters for rendering all help in bringing out the modules in the present shape.

New Delhi
January 1, 2015

Prof. K.P. Pandey
Chairman, National Lecture Committee



**Life-building,
Character-making,**

**Man-making,
Assimilation of ideas**

-needed

“Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the rishis.”

MODULE-1

Vision of Teacher Education in India: Relevance of Swami Vivekananda's Philosophy

The vision of teacher education in India is to be derived and transmitted through the inspiring averment made by Swami Vivekananda: '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.' There is a specific mandate from these words for revamping teacher education in our country today. This module sets forth certain imperatives in respect of the vision for teacher education and towards which the NCTE's plans and proposals are pledged to promote quality concerns and for which the various provisions and policies have been put in place.

Editors

VISION OF TEACHER EDUCATION IN INDIA: RELEVANCE OF SWAMI VIVEKANANDA'S PHILOSOPHY

The establishment of teacher education system in India is rooted in the history of modern education system for the masses established in the 19th century England and Europe to educate children in the three R's (reading, writing and arithmetic). Given the nature and requirements of these schools, the early models of the 'monitorial and pupil teacher systems' were considered appropriate for a large mass of teachers that was needed to cater to the increasing population of students. These subsequently gave way to the 'normal' school (then prevalent in Europe) which institutionalized teacher training. The evolution of teacher education in India was similar to the developments in Britain wherein 'monitorial and pupil-teacher systems' were introduced in several parts of the country. By 1882, there were 106 normal schools in different parts of India. By the end of the 19th century, training colleges that would cater to secondary education became more prevalent and subsequently began to be affiliated to universities for the purpose of licensing. Since traditionally, it was secondary teacher education institutions that developed into university departments of education, elementary education and early childhood education have been neglected as distinct areas of knowledge with their own distinct concerns, concepts and methodological perspectives. Now is the time to rectify -this situation. Reform of teacher education has been one of the key concerns in the reports of major Education Commissions and Committees on education. The early 21st century has seen a significant shift in public policy.

1. VISION OF TEACHER AND TEACHER EDUCATION

- 1.1 As we engage in the act of envisioning the role of the teacher and the shape of teacher education unfolding in the coming years, it would do us well to take note of the movement of ideas, globally, that have led to current thinking on teacher education. While the search for a philosophy of teacher education that satisfies the needs of our times continues, we seem to be converging on certain broad principles that should inform the enterprise. First, our thinking on teacher education is integrative and eclectic. It is free from the hold of 'schools' of philosophy and psychology. Teacher education is not to be construed as a prescriptive endeavour; it has to be open and flexible. The emphasis has to be on *changing contexts* and the object should be to empower the teacher to relate himself/herself to them. Second, modern teacher education functions under a global canvas created by the concepts of 'learning society', 'learning to learn' and 'inclusive education'. The concern is to make teacher education liberal, humanistic and responsive to the demands of inclusive education. The emphasis in teaching has to shift from didactic communication to non-didactic and dialogical explorations. Third, modern pedagogy derives its inspiration more from sociological and anthropological insights on education. There is increasing recognition of the worth and potential of social context as a source for rejuvenating teaching and learning. Multi-cultural education and teaching for diversity are the needs of contemporary times. Fourth, the existence of a *diversity of learning spaces and curriculum sites (farm, workplace, home, community and media)*, apart from the classroom has to be made visible. Accordingly, the diversity of learning styles that children exhibit and learning contexts in which teachers have to function - oversized classrooms, language, ethnic child, social diversities, children suffering disadvantages of different kinds have also to be appreciated. Lastly, it has to be stressed that the so called knowledge base of teacher education has to be understood in terms of its tentative and fluid nature. This makes *reflective practice* the central aim of teacher education.

As such pedagogical knowledge has to constantly undergo adaptation to meet the needs of diverse contexts through critical reflection by the teacher on his/her practices. Teacher education needs to build capacities in the teacher to construct knowledge, to deal with different contexts and to develop the abilities to discern and judge in moments of uncertainty and fluidity, characteristics of teaching-learning environments.

1.2 Keeping in view the vision of teacher education as articulated above, the following set of concluding statements relating to teacher's role, and the philosophy, purpose and practice of teacher education can be made:

- Teachers need to be prepared to care for children, enjoy to be with them, seek knowledge, own responsibility towards society and work to build a better world, develop sensitivity to the problems of the learners, commitment to justice and zeal for social reconstruction.
- Teachers need to view learners as active participants in their own learning and not as mere recipients of knowledge; need to encourage their capacity to construct knowledge; ensure that learning shifts away from rote methods. Learning is to be viewed as a search for meaning out of personal experiences and knowledge generation as a continuously evolving process of reflective learning.
- Teacher education must engage with theory along-with field experiences to help trainees to view knowledge not as external to the learner but as something that is actively constructed during learning. Teacher education should integrate academic knowledge and professional learning into a meaningful whole.
- Teachers need to be trained in organizing learner-centred, activity- based, participatory learning experiences.
- Teacher education should engage teachers with the curriculum, syllabi and textbooks to critically examine them rather than taking them as 'given' and accepted without question.
- Teacher education should provide opportunity to student-teachers for reflection and independent study without packing the training schedule with teacher-directed activities alone.
- The programme should engage teachers with children in real contexts rather than teach them about children through theories alone. It should help them understand the psycho-social attributes and needs of learners, their special abilities and characteristics, their preferred mode of cognition, motivation and learning resulting from and community socialization.

- The programme should help teachers or potential teachers to develop social sensitivity and consciousness and finer human sensibilities.
- Teacher education programmes need to broaden the curriculum (both school and teacher education) to include different traditions of knowledge; educate teachers to connect school knowledge with community knowledge and life outside the school.
- Teacher education programmes need to help teachers appreciate the potential of hands-on experience as a pedagogic medium both inside and outside the classroom; and work as integral to the process of education.
- Teachers need to re-conceptualize citizenship education in terms of human rights and approaches of critical pedagogy; emphasize environment and its protection, living in harmony within oneself and with natural and social environment; promote peace, democratic way of life, constitutional values of equality, justice, liberty, fraternity and secularism, and caring values.
- In view of the many sided objectives of teacher education the evaluation protocol needs to be comprehensive and provide due place for the evaluation of attitudes, values, dispositions, habits and hobbies, in addition to the conceptual and pedagogical aspects through appropriate quantitative as well as qualitative parameters.

1.3 In consonance with these vision statements and broad postulates, it may be readily perceived that Swami Vivekananda's philosophy of education and his thoughts provide a very safe and secure basis for reflections on our ends and means which will re-orient the teachers and teacher educators in proper frame of mind at this juncture.

2. QUALITY AND REGULATORY PERSPECTIVE IN TEACHER EDUCATION

2.1 The National Council for Teacher Education (NCTE) was established by an Act of Parliament (Act No. 73 of 1993) "with a view to achieving planned and coordinated development of the teacher education system throughout the country, the regulation

and proper maintenance of norms and standards in the teacher education system and for matters connected therewith”.

- 2.2 It may be observed that the institutional cultures of pre-service teacher education which is in vogue in India are also a consequence of their position in a system of higher education. The bulk of secondary teacher education institutes offering programmes leading to the B.Ed. degree are outside university campuses. Elementary teacher education institutes, including DIETs, offering programmes leading to a Diploma in Education (D.Ed./DEl.Ed.) are not linked to universities. Teacher education institutes function as closed spaces with the sole mandate of 'training' teachers. There should be participation of young people aspiring to engage with issues of education via post-graduate study and research. The only route available to do so systemically is via educating oneself to be a teacher.

3. NCTE'S ROLE IN EMPOWERING TEACHER EDUCATION

- 3.1 It has been invariably observed that, in the past, most teacher education programmes (such as the B.Ed. and DEl.Ed.) engage less with subject knowledge. An exploration of how a layered understanding of subject knowledge frames pedagogic encounters and influences learning rarely enters into the process of preparing teachers. Curriculum studies could offer sound scaffolding for the process of teacher development given the lack of a formal epistemological underpinning in the training of teachers.
- 3.2 An adequate analysis of the existing scenario of teacher education needs also to be based on a close scrutiny of the quality of *entrants* to the profession of teaching and related issues; the quality of *curriculum content*; the quality of the *mode of teacher preparation*, in particular its structural aspects; the quality of *teacher educators*; curriculum transaction and *pedagogical aspects*; and the quality of teacher assessment. In all these crucial areas the teacher educators of various levels have to be appropriately and adequately empowered for which the role of NCTE becomes critical.
- 3.3 Teacher education sector in our country has been recognized as a subject of paramount importance. It has a symbiotic relationship with school education. It may be mentioned that the quality of teacher education is dependent on the quality of entrants to the teacher education programmes. Recently through a high powered

commission on teacher education (Justice Verma Commission) constituted by the Hon'ble Supreme Court of India (2011) and a follow-up of its recommendation under the rubric **Vision of Teacher Education in India – Quality and Regulatory Perspective**, the NCTE has engaged itself with issues related to improving the quality of the entrants, the envisioned profile of a teacher, in-depth understanding of the school curriculum vis-à-vis teacher education curriculum. It has also given due thought to the question of improving the pedagogical practices to influence the dynamics of a new classroom vision as well as the methodology to assess whether a teacher education system has been successful in producing teachers with the envisioned profile.

- 3.4 It hardly needs stressing that the quality of teachers is also linked with the quality of those who have the responsibility to prepare them; in this context the role of a teacher educator, her/his competence, capability and scholarship becomes very significant. It is apparent from the deliberations and endorsements of the Commission that preparation of teacher education has remained a weak link in ensuring the quality of pre-service teacher education; and, therefore, the issue of the profile of a teacher educator should receive due attention transcending the existing thinking on the subject and bringing a close and intimate exposure with the ideas and perceptions of front rank thinkers who have contributed to the emergence of a cultural ethos distinct from other nationalities in the global context.
- 3.5 It may be specifically noted that pre-service training initiates a person into the realm of a teaching career; and as such continuing professional development and updating is an essential requirement for ensuring that the teacher remains in active touch with the various nuances of the content and the process of education and demonstrate her/his role as a thinking practitioner of ideas and practices which influence classroom dynamics.
- 3.6 However, initial teacher preparation, both at the elementary and secondary levels, is facing a number of problems; some of them are common while others are specific to a stage of education. For instance, current dominant teacher education programmes offer ritualistic exposure to fragmented knowledge which is neither linked to the larger aims of education and disciplinary knowledge, nor to the ground realities of classroom practice. Various knowledge domains such as educational psychology, sociology of education and philosophy of education are placed together in a teacher education

programme. These, however, provide fragmented experiences because they are neither woven together nor integrated in any meaningful way. For instance, student-teachers study about children's development but this knowledge remains unconnected from the courses on methodology of teaching specific subjects.

4. PARADIGMIC SHIFTS NEEDED FOR TEACHER EDUCATION

- 4.1 The educational discourse during the past few decades, especially in the post-NCF 2005, has renewed focus on the concept of teaching, the nature of teacher's engagement with learners, and about the nature of learner's engagement with knowledge. The act of teaching is no longer considered synonymous with transmission of information and knowledge. Instead, a teacher's task is to facilitate learning by enabling the child to construct or generate knowledge on the basis of his/her own observations, experiences, experimentation, analysis and reflection. This shift in thinking about teacher's task is based on the premise that children have the potential to construct knowledge, make meaning and think independently given a conducive and challenging pedagogic environment.
- 4.2 In this perspective teachers need to be prepared to *care for children*, enjoy being with them, seek to widen and deepen their knowledge base, own responsibility towards society, develop sensitivity to the problems of learners, have firm commitment to justice and an open-mindedness towards social reconstruction. Further, teachers need to view *learners as active participants* in their own learning and not as mere recipients of knowledge; need to encourage their capacity to construct knowledge; ensure that learning shifts away from rote methods and cramming. Teachers need to be suitably oriented and empowered in organizing *learner-centred*, activity-based, participatory learning experiences - play, projects, discussion, dialogue, observation, visits, integrating academic learning with productive work.
- 4.3 In this perspective, teachers need to *reconceptualize citizenship education* in terms of human rights and duties; approaches of critical pedagogy; emphasis on environment and its protection, living in harmony within oneself and with natural and social environment; promotion of peace, democratic way of life, constitutional values of equality, justice, liberty, fraternity,

secularism, sovereignty, political democracy, republicanism, dignity of the individual and unity and integrity of the nation.

- 4.4 However, studies indicate that teachers may not have even the basic subject knowledge required to teach at different levels of school education. The recent National Commission for the Protection of Child Rights (NCPCR) study indicates that teachers tend to use corporal punishment as a corrective measure in schools and often let biases and prejudices determine their day-to-day behaviour towards children and their learning, especially children of marginalized communities. Specific structural arrangements in terms of institutional and curriculum design will need to be put in place squarely in order to bring about the radical shift being propose in the education and development of teacher education.

5. WHY SWAMI VIVEKANANDA, AS THE FIRST IN THE SERIES OF THINKERS, IS TO BE INTRODUCED

- 5.1 The various apex level bodies in our country including the regulatory ones are getting drawn towards the responsibility of promoting concern for values and professional ethics. As such they are already making a strong avocation for creation of credit or non-credit based modular courses in human values, professional and moral ethics and sundry other courses designed to directly and indirectly contribute towards the development of competence and commitments of the professionals in this regards. The NCTE earlier brought out a series on Sri Aurovindo and Sri Maa for the benefit of teacher educators. Since then, a lot of requests have been made for developing courses/packages focused on the ideas and thoughts of front rank thinkers of our country. As such, Swami Vivekananda has been sighted as the first in our series of producing such materials/discourses. It is derived from our understanding that the exposure of this type will enthuse and inspire the young professionals to adopt and assimilate the essential human values and evolve standards of professional ethics drawn from our cherished tradition and cultural heritage.
- 5.2 As cogently put by A.D. Pusalker, Swami Vivekananda is universally acclaimed as a pioneer in the field of national liberation in India. He was complex personality being a lover of humanity, a world teacher of religion, a great patriot, and a leader of the Indian people. Truly has he been regarded as a patriot-saint of modern India and an inspirer of her dormant consciousness, who instilled a freshness and vigour into it. He presented the rare combination of being a

patriot and a saint, in whom patriotism was deified into the highest saintship and loving service to fellow men into true worship.

- 5.3 Almost on a similar wave length A.L. Basham holds that even now a hundred years after the birth of Narendranath Datta, who later became Swami Vivekananda, it is very difficult to evaluate his importance in the scale of world history. It is certainly far greater than any Western historian or most Indian historians would have suggested at the time of his death. The passing of the years and the many stupendous and unexpected events which have occurred since then suggest that in centuries to come he will be remembered as one of the main moulders of the modern world.

TO REFLECT

1. In terms of the concepts of **‘Learning Society’**, **‘Learning to Learn’** and **‘Inclusive Education’** what are the changes required to be made in the programs of B.Ed./M.Ed. which are being conducted now?

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2. How can regulatory perspectives of NCTE be further improved to ensure quality in teacher education programs?

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3. Think about three specific measures which can empower teacher educators?

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

Frog In The Well

A frog lived in a well. It had lived there for a long time. It was from there and brought up there, and yet was a little, small frog.

One day another frog that lived in the sea came and fell into the well.

"Where are you from?"

"I am from the sea."

"The sea! How big is that? Is it as big as my well?", and he took a leap from one side of the well to the other.

"My friend," said the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well!"

"Well, then", said the frog of the well, "nothing can be bigger than any well; there can be nothing bigger than this; this fellow is a liar, so turn him out".

That has been the difficulty all the while.

I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world. I have to thank you of America for the great attempt you are making for breaking down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

TO DO

1. Form two small teams of 3-4 members from your B.Ed./M.Ed. Course and discuss for 15-20 minutes on the contributions of Indian Educators, their views on the purpose and goal of education and role of teachers and students according to them.
2. Select three educational excerpts from NCTE's curriculum framework of 2009 and indicate their relevance for re-orienting B.Ed. programs to become helpful in promoting various pedagogic competencies.

TO READ AND CONSULT

1. *Vision of Teacher Education in India: Quality and Regulatory Perspective*, JVC Volume 1, August 2013, MHR, Govt. of India.
2. *NCF 2005*, NCERT, New Delhi.
3. *NCFTE 2009*, NCTE, New Delhi.
4. *Teaching of Swami Vivekananda*, Advaita Ashram, Culcatta, 1997.
5. *Swami Vivekananda: Work and Its Secret*, Advaita Ashram, Culcatta, 2005.



Strength of **Positive Ideas**

“We should give positive ideas. Negative thoughts only weaken men. Do you not find that where parents and constantly taxing their sons to read and write, telling them that they will never learn anything and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to them and encourage them, they are bound to improve in time. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In language and literature, in poetry and arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will be able to do these things better.”

MODULE-2

Swami Vivekananda's Concept of Education: Message for Teacher Educators

This module presents and dwells upon at length about Swami Vivekananda's philosophy and concept of education which is essentially construed as a process of making humans. The same has been focused by specific reference to 'karma' and character, the ideal man/woman, leadership quality, devotion to duty, work like a master, patriotism and freedom, education as development of personality, education for character building, education for peace and harmony and education for equality and excellence. These are some of the seminal issues which have to be addressed squarely by the Indian society today in the context of the wider concerns being articulated in the global age. The teacher educators in India as at present need a definite grounding in comprehending and properly assimilating the academic and cultural ethos arising from such reflective anchors. Towards the end of the module is available certain keys in the form of action points formulated for the benefit of the readers.

Editors

SWAMI VIVEKANDA'S CONCEPT OF EDUCATION: MESSAGE FOR TEACHER EDUCATORS

1. MAN-MAKING EDUCATION

- 1.1 Vivekananda says, "Education is not the amount of information that is put into the brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making, assimilation of ideas." Education should unveil the divinity in man/woman and this divinity should be seen in treating lunatics, in punishing criminals and in everything that is connected with human life.
- 1.2 In any case it is the thought-force of a nation that determines the character of its people. He says, "Thoughts live; they travel far. And so take care of what you think."
- 1.3 Vivekananda suggests that education should lay proper emphasis on creativity, originality and excellence. To him good education is only that which unfolds all the hidden powers in man. Real education requires the cultivation of a sense of humility. This sense of humility is the basis of a man's character, the true mark of a balanced personality.
- 1.4 The character of any man is really the aggregate of his innate tendencies, the sum total of mind. Both pleasure and pain, misery and happiness, are equal factors in the formation of his character. In studying the characters of great men/women the world has produced, it would be found that it was misery that taught more than happiness.
- 1.5 What India wants is character and strengthening of the will. The will is Almighty and if one can continue to exercise his/her will, he/she is sure to go higher and higher. It is strength of will or character that can cleave through wells of difficulties. "Watch a man and his most common actions; those are indeed the things which will tell you the real character of a great man."

❖ Karma and Character

- 1.6 There are two tendencies in human nature – one to harmonise the ideal with life and the other to elevate the life to the ideal. The *Karma* or action of a person determines the quality of his education. To Swami Ji, all the actions in the world and all the movements in human society are simply the manifestation of the will of man. All the scientific discoveries are also manifestations of the will of man; and this ‘will’ is caused by character and character is manufactured by ‘Karma’. As is ‘Karma’, so is the manifestation of the will, “Karma in its effect on character is the most tremendous power that man has to deal with.”

❖ The Ideal Man/Woman

- 1.7 The ideal of every educated man/woman should be perfect unselfishness. When a man/woman has no more self in him/her, no possession, nothing to call ‘me’ or ‘mine’, he/she becomes an ideal man/woman. It is only through renunciation that somebody can attain that goal. An ordinary human being cannot reach that state of mind; yet he/she can worship that ideal and slowly struggle to reach it. “True civilization should mean the power of taking the animal-man out of his sense-life by giving him visions and tasks of planes much higher and not external comforts.”
- 1.8 No great work can be done without sacrifice. The king of work for a motive brings misery. That work alone brings non-attachment and bliss, wherein man/woman works as a master of his/her own mind. So a man/woman who masters his/her mind is the ideal man/woman, the really educated man/woman.

❖ Leadership Qualities

- 1.9 A good system of education never fails to promote leadership qualities in the growing generation. The leader is to be made aware of the fact that he is a servant of servants and must accommodate a thousand minds. The success of his undertakings depends wholly upon his attitude towards his brethren. He must bear with every one’s shortcomings. A leader must be impersonal in his love. In the western world, along with the spirit of independence the spirit of obedience is equally strong. But in India everyone is self important and that attitude never produces any work. In doing great works, the commands of the leader have to be implicitly obeyed.

- 1.10 In cultivating the virtue of obedience one need not sacrifice one's faith. In any organisation the leader should be of an ideal character. "There is no allegiance possible where there is no character in the leader, and perfect purity ensures the most lasting allegiance and confidence."

❖ Devotion to Duty

- 1.11 The great messengers and prophets have always stressed the importance of devotion to duty. To Vivekananda duty is sweet only through love and love shines in freedom alone. To the educated mind all duties are good because there is no expectation for reward.
- 1.12 The Gita suggests that every work must necessarily be a mixture of good and evil. Good and evil will both have their results but the doer must be interested only in action. "He who in good action sees that there is something evil in it, and in the midst of evil that there is something good in it somewhere has known the secret of work."

❖ Non-Interference

- 1.13 The principle of non-interference makes it clear that there are gradations of duty and of morality, that the duty of one state of life, in one set of circumstances will not and cannot be that of another. Education should help every man to take up his own ideal and endeavour to accomplish it. That is a surer way of progress than taking up another man's ideals, which he can never hope to accomplish. "All the men and women in any society are not of the same mind capacity or of the same power to do things; they must have different ideals and we have no right to sneer at an ideal."

❖ Work Like a Master

- 1.14 The Vedanta teaches men to have faith in themselves first. The best gift that education can give a man is to make him work like a master and not a slave. If one can take the position of a giver and finds happiness in it, then his work can be taken as worship. Education must impart the spirit of self confidence in dealing with human problems. To Vivekananda the real personality of man, the real love of man that makes his work as a master for the pleasure of work, Swamiji's cherished desire was that to accomplish his duties, "one should be pure, simple and sincere to the backbone." Every educated man must have behind him tremendous integrity,

tremendous sincerity and that is the cause of his success in life. He may not have been perfectly selfish; yet he was tending towards it.

❖ Patriotism and Freedom

- 1.15 Vivekananda believes that education must provide three things for the development of patriotism and freedom. They are: (1) love for the mother country, (2) a strong will to desist evil and (3) steadfastness in achieving the desired goal. His deep convictions about patriotism and freedom are very vividly seen in many of his poems and particularly in the third stanza of the 'Song of the Sanyasin.'

“Strike off thy fetters! Bonds that bind thee down.
Of shining gold, or darker, baser ore,
Love hat-good, bad-and all the dual thorny,
Know, slave is slave, caressed or whipped, not free;
For fetters, though of gold, are not less strong to bind;
Them of with them, Sanyasin bold! Say-
“Om Tat Sat, Om.”

- 1.16 These lines clearly bring out the socio-political and cultural degradation of India in the 19th century and how Vivekananda prepared the people of India to fight for their freedom and independence.

2. EDUCATION AS DEVELOPMENT OF PERSONALITY

Swamiji considered personality as an aura of influence which a person creates and wields on others. The following exposition is a detailed exploration providing Swamiji's thesis in respect of personality and education for development of personality.

- 2.1 You see what is happening all around us. The world is one of influence. Part of our energy is used up in the preservation of our own bodies. Beyond that, every particle of our energy is day and night being used in influencing others. Our bodies, our virtues, our intellect, and our spirituality, all these are continuously influencing others; and so, conversely, we are being influenced by them. This is going on all around us. Now, to take a concrete example: a man comes, you know he is very learned, his language is beautiful and he speaks to you by the hour - but he does not make any impression. Another man comes, and he speaks a few words, not well arranged,

ungrammatical perhaps; all the same, he makes an immense impression. Many of you have seen that. So it is evident that words alone cannot always produce an impression. Words, even thoughts, contribute only one-third of the influence in making an impression, the man, two-thirds. What you call the personal magnetism of the man - that is what goes out and impresses you.

- 2.2 The ideal of all education, all training, should be this man-making. But instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes: that personality put upon anything will make it work.
- 2.3 The science of Yoga claims that it has discovered the laws which develop this personality, and by proper attention to those laws and methods, each one can grow and strengthen his personality. This is one of the great practical things and this is the secret of all education. This has a universal application. In the life of the householder, in the life of the poor, the rich, the man of business, the spiritual man, in every one's life, it is a great thing, the strengthening of this personality. They are laws, very fine, which are behind the physical laws, as we know. That is to say, there are no such realities as a physical world, a mental world, a spiritual world. Whatever is, is one. Let us say, it is a sort of tapering existence, the thickest part is here, it tapers and becomes finer and finer; the finest is what we call spirit; the grossest, the body. And just as it is here, in the microcosm, it is exactly the same in the macrocosm. This universe of ours is exactly like that; it is the gross external thickness, and it tapers into something finer and finer until it becomes God.
- 2.4 We also know that the greatest power is lodged in the fine, not in the coarse. We see a man take up a huge weight, we see his muscles swell, and all over his body we see signs of exertion, and we think the muscles are powerful things. But it is the thin thread-like things, the nerves, which bring power to the muscles; the moment one of these threads is cut off from reaching the muscles, they are not able to work at all. These tiny nerves bring the power from something finer still- thought and so on. So, it is the fine that is really the seat of power of course we can see the movements in the gross; but when fine movements take place, we cannot see them. When a gross thing

moves, we catch it, and thus we naturally identify movement with things which are gross. But all the power is really in the fine. We do not see any movement in the fine, perhaps because the movement is so intense that we cannot perceive it.

- 2.5 All great Incarnations and Prophets are such men; they reached perfection in this one life. We have had such men at all periods of the world's history and at all times. Quite recently there was such a man who lived the life of the whole human race and reached the end – even in this life. Even this hastening of the growth must be under laws. Suppose we can investigate these laws and understand their secrets and apply them to our own needs; it follows that we grow. We hasten our growth, we hasten our development, and we become perfect, even in this life. This is the higher part of our life, and the science of the study of mind and its powers has this perfection as its real end.
- 2.6 The utility of this science is to bring out the perfect man, and not let him wait and wait for ages just as a plaything in the hand of the physical world, like a log of drift-wood carried from wave to wave and tossing about in the ocean. This science wants you to be strong, to take the work in your own hand, instead of leaving it in the hand of nature, and get beyond this little life.

3. EDUCATION FOR CHARACTER-BUILDING

Swami Vivekananda laid stress on formation of character as the most sacred goal which any society can ever pursue. He contended that as compared to all other wealth, character is the only wealth which distinguishes a society and its members in terms of its fundamental strength to ensure sustainability. The following presentation is the gist of thoughts on the subject as enunciated by Swamiji.

- 3.1 The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures, and the result of these combined impressions is what is called a man's character.' We are what our thoughts have made us.² Each thought is a little hammer blow on the lumps of iron which our bodies are, manufacturing out of it what we want it to be.' Words are secondary. Thoughts live; they travel far. And so take care of what you think.

- 3.2 Good and evil have an equal share in moulding character and in some cases misery is a greater teacher than happiness. In studying the great characters the world has produced, I daresay, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, and it was blows that brought out their inner fire more than praise." Brought up in the lap of luxury, lying on a bed of roses and never shedding a tear, who has become great? When there comes affection in the heart, when the storm of sorrow blows all round, and it seems as if light will be seen no more, when hope and courage are almost gone, it is then, in the midst of this great spiritual tempest, that the light within gleams.
- 3.3 Using the simile of a lake for the mind every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and future possibility of that mark coming out again. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind – stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. Each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions. Similarly if a man thinks good thoughts and does good work, the sum total of these impressions will be good and they in similar manner will force him to do good inspire of himself allow him to do so. He is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established. If you really want to judge the character of a man, look not at his great performances. Watch a man do his most common actions; those are indeed the things which will tell you the real character of the great man. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is really great whose character is great always-the same wherever he be.

- 3.4 When a large number of these impressions are left on the mind, they coalesce and become a habit. It is said, 'Habit is second nature.' It is first nature also and the whole nature of man. Everything that we are is the result of habit. That gives us consolation because, if it is only habit, we can make it and unmake it at any time. The only remedy for bad habits is counter habits. All the bad habits can be controlled by good habits. Go on doing good, thinking holy thoughts continuously. That is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits and repeated habits alone can reform character."
- 3.5 Look back on yourself from the state of the amoeba to the human being; who made all that? Your own will. Can you deny that it is almighty? That which has made you come up so high, can make you go higher still. What you want is character, strengthening of the will."

4. EDUCATION FOR PEACE AND HARMONY

If education is the only defence against human catastrophe, peace education is the soul of education that can create the shield for human survival of the planet earth. It is only through peace education that peace can be installed in human minds as an antidote to war is in the minds of man. In the following analysis Swamiji's thoughts have been assimilated with a view to develop positive mindset in all concerned. The teacher educators may find this material specially useful in so far as there is a pressing need for evolving a new pedagogy in the present contexts.

- 4.1 Peace has been defined as 'absence of violence'. This is rather a narrow and negative definition. In accord with the philosophy of Swami Vivekananda peace should mean not only absence of war, but also violence in all forms, such as conflicts, threat to life, social degradation, discrimination, oppression, exploitation poverty, injustice, and so on. Peace cannot be built as long as violent social structures exist in society. Naturally such structures will lead people to act violently. For instance, an unfair system of resource distribution in a society would lead to frustration of those who are deprived or get less. Frustration in turn could lead people to

violence. Presence of all such obstructive and indicative factors can be termed negative.

- 4.2 Peace as 'absence of violence' means absence of fistfights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate.
- 4.3 Peace is a state of mind. Taking a cue from Swamiji's thoughts it may be beautifully expressed as in the Preamble to the UNESCO Constitution.

"Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed".

- 4.4 Violence emerges out of intolerance for differences in beliefs, views, cultures and social traditions and mores. Hence, peace is more than absence of violence; it is tolerance, understanding, and respect of differences and it is love. It is concern for others over concern for self to quote the Preamble to the UNESCO Constitution, again for guidance and inspiration:

"That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and distrust between the peoples of the world through which their differences have all often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fuelling a spirit of mutual assistance and concern;

..... and that peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.”

- 4.5 According to Indian scriptures as pointed by Swami Vivekananda, there are three kinds of violence, namely, mental (manasik), verbal (vachik) and physical (kayeeek).
- *Mental* - Thinking of hurting others, thoughts like ‘I wish I had hit him hard’ is mental violence although it was only a wish and no physical harm was actually done. Thinking ill of others is also one form of violence.
 - *Verbal* - Use of harsh words is another form of violence since it hurts others. There is an important dictum in Sanskrit, an advice by the preceptor to the disciple, 'speak the truth, speak sweetly; do not speak the truth that's not sweet'. This dictum is to prevent violence through speech.
 - *Physical* - Using physical force to harm others. This is the most commonly recognized form of violence between individuals, groups, communities, and countries.
- 4.6 There is an important wisdom behind this three-tier classification of violence. And it relates to the concept presented in the UN Charter. There is almost a cause and effect relationship in this three-tier violence. The abusive language or 'verbal violence' has its origin in violent thinking hidden in the mind. Unless one thinks ill of another, he/she cannot use violent or abusive words. The violent physical action is indeed because of the thoughts and the speech. It's not unusual to find that there is heated argument and violent speeches before actual physical violence.
- 4.7 Hence, just as violence or war is in the minds of men, peace and harmony can be installed only through the cleansing of the minds of men.
- 4.8 Again, violence or absence of peace has several social configurations or conglomerations, namely,
- Individuals (fight between two individuals),
 - Groups (clashes of gangs),
 - Communities (caste conflicts and communal violence),

- Nations (war between two countries),
 - Cultures (world wars and contemporary Anglo-American war in Afghanistan, Iraq, etc.)
- 4.9 As the conflicts are scaled up from individual to cultures, destructions are also scaled up in sync with long-term impact and implications.
- 4.10 Compared to the definition of peace as absence of violence, it may be worthwhile to look into the concept of the philosophy of Sri Swami Vivekananda, which is based on *Vedantic* tradition. According to Swamiji dependable and solid foundation of peace is contentedness.
- 4.11 Conventionally, contentedness has been taken as satisfaction of desires. But this is like a mirage in the desert. Desire is an endless process; satisfaction of every desire leads to another desire of higher order rather than to contentedness. A poor person aspires to have only a bicycle. Once she/he buys a bicycle, he/she feels satisfied; but in no time she/he watches others traveling on a scooter; then she/he also wants to have a scooter. And this goes on and on. Lack of success in satisfying the material desires leads to anger, the seed of all violence - mental, verbal and physical, Compared to that, from the angle of peace, contentedness means control on desires. If the desire is under control, failure that leads to anger is removed. It is worth recollecting a dictum from Bhagavat Gita, which Swamiji used to quote very often Human right is only to that much that is necessary to fill the stomach; anyone who wants more is a thief, deserves punishment'. One who is contented will not want more and to qualify to be called a thief inviting punishment and hence violence. The concept is beautifully illustrated by Acharya Vinob Bhave taking a cue from Swami Vivekananda. He used three words to explain this concept of contentedness. These are:
- *Prakriti* - One who eats when hungry; it is natural and normal.
 - *Vikriti* - One who eats even though his stomach is full and is not hungry. This is human deformity and degradation.
 - *Sanskriti* - One who gives away his/her own food to another hungry person, keeping his/her own hunger in abeyance; this is culturedness.
- 4.12 Thus, the origin of violence or absence of peace is in the desire (also means ambition for conquering others' properties, countries, etc.),

- leading to conflict between two claimants be these individuals, groups, communities, countries, cultures, etc. leading to further discontent. Thus, peace can be ensured only by nurturing contentedness through control of desires.
- 4.13 The second origin is the intolerance of different religious beliefs, languages, social customs and practices, etc.
- 4.14 Another important source of violence is competition. The insincere basis of competition with others is one-up-manship where one tries to prove his or her superiority over others. Of course, this competitiveness itself is based on desire for power or materials.
- 4.15 Peace can be cultivated, hence, only through training of the mind to control the desire, balancing between deserving and desiring, developing tolerance and respect for differences, concern and love for others, and moving from competition to cooperation. Peace can be installed through education in cooperation and mutual support, deep-seated concern for others over concern for self. This implies a training by which the current and expression of will are brought under control and become fruitful.
- 4.16 Peace can be explained in positive terms as well. Presence of happiness, health, content and good economy, social justice, and freedom of expression; creative support for personal growth at all levels, are some of the elements of peace. Such a peace can be termed as positive peace.
- 4.17 All ranges of shades of meaning of peace and harmony come easily under three basic sources as visualized by Swami Vivekananda. These are inner peace, social peace and peace with nature. These can be analyzed further as under:
- *Inner Peace:* Inner peace is peace with self – self-contentedness. One, 'whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger' is said to have achieved inner peace. For example, harmony and peace with oneself, good health and absence of inner conflicts, joy, sense of freedom, insight, spiritual peace, feelings of kindness, compassion, and content, appreciation of art.
 - *Social Peace:* Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fast

changing from living in homogeneous, cultural, linguistic and religious groups to cosmopolitan community that is multi-cultural, multi-lingual and multi-religions. For an enriched and meaningful life, it is necessary to learn to live together within diversity. Again, for social peace, tolerance for diversity is not enough; respect and love for diversity is the precondition. Social peace implies harmony in human relationships, conflict reconciliation and resolution, love, friendship, unity, mutual understanding, co-operation, brotherhood, tolerance of differences, democracy, community building, human rights, morality, etc.

- *Peace with Nature:* Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth.

4.18 Swami Vivekananda's thought on this point may be epitomized as follows:

“Peace is the behaviour that encourages harmony in the way people talk, listen, and interact with each other and discourages actions to hurt, harm, or destroy each other.”

- 4.19 It is in fitness of things that to reinforce this concern each year the International Day of Peace is observed around the world on 21 September. The UN General Assembly has declared this as a day devoted to strengthening the ideals of peace, both within and among all nations and peoples.
- 4.20 In a bid to grasp the real spirit underlying this key observation it will be appropriate to remember the words of the father of our nation **Mahatma Gandhi** who said, ***“There are many causes that I am prepared to die for but no causes that I am prepared to kill.”***
- 4.21 According to General Assembly resolution of 15 June 2007, which established 2nd October, Gandhi Jayanti (the birthday of Mahatma Gandhi) the commemoration as the **International Day of Non-Violence** pledged to **“disseminate the message of non-violence, including through education and public**

awareness". The resolution also reaffirmed "the universal relevance of the principle of non-violence" and the desire "to secure a culture of peace, tolerance, understanding and non-violence".

5. EDUCATION FOR EQUALITY AND EXCELLENCE

Equality of Educational Opportunity is the trump card of an egalitarian, democratic and socialistic pattern of society. Though brought into sharper focus in the modern world, the idea of "equality" in fact has its origin with the dawn of human civilization. The Vedanta Philosophy as grasped and adumbrated in Swami Vivekananda's thoughts provides a firm basis for equalization and equality of educational opportunity. Closely linked with this concept is that of excellence of which Swamiji was a real embodiment both in thoughts and deeds. Our society cannot achieve greatness unless individuals at many levels of ability accept the need for high standards of performance and strive to achieve those standards within the limits possible for them. The cogitations on the subject which have been presented hereinafter will be helpful to the teacher educators in general and teachers in particular in so far as the proper understanding of the two concepts in our educational situations is concerned.

- 5.1 Equality is a mathematical concept meaning sameness in some respects or the other for two or more things which are definitely measurable. Equality educational opportunity would thus mean creation of same opportunities for all in matters of education. But is it feasible or even desirable? There has been a long debate on the issue. The argument is: education being a human endowment, human beings should not be measured quantitatively in worth or even in potentiality. Rather, comparisons for provision of equality should be made in the background of the value system of the society. Therefore, even though equality implies quantified sameness, equality of educational opportunity requires a deeper moral awareness in comparing persons. The moral awareness has to have its basis in the sociological, political, economic and philosophical system of the society. This makes the concept of 'equality of educational opportunity' a relative concept differing from one society to another.

5.2 To have a gestalt view of the dimensions involved in providing equality of educational opportunity one should think over the following two statements.

- Equality of educational opportunity implies enabling the right pupils to receive right education from the right teachers at a cost within the means of the state under conditions which will enable the pupils best to profit by their training.
- The provision of equality of educational opportunity requires the creation of a common school system leading the child from one level to the next without social distinction and with general and vocational education for each according to his ability.

You may like to examine the above statements with regard to the following three issues:

- i) Equality of access to education
- ii) Equality in utility of education
- iii) Equality of social status derived from educational attainments.

5.3 While pondering over the above issues in the Indian context, one is likely to cogitate on the following ideas regarding the distribution of education for equalising educational opportunities.

- Every Indian should get a minimum level of education.
- In the distribution of educational opportunities, the innate ability and aptitude of the students should be the main criterion.
- Instead of a common school system, we should have a neighborhood school system in India and instead of a common curriculum we should have a need and relevance based curriculum which may develop competencies in the learners.
- In case a student is not able to maintain himself, he should be helped to avail educational opportunity by means of scholarship or even loan scholarship.

- Availing of educational opportunity should go hand in hand with the recognition of educational merit as a means of securing a job or a position in life.

TO REFLECT

- 1. How can **‘Man Making Education’** be related to various dimensions of development of the learner – character, intelligence/personality?

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- 2. What are the specific procedures for promoting peace and harmony through education?

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- 3. How can we combine the twin goals of equality and excellence through our education system?

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

The Parable of the Lion Cub Among Sheep

There is a story about a lioness, who was bearing, and was going about in search of prey; and seeing a flock of sheep, she jumped upon them. She died in the effort; and a little baby lion was born, motherless. It was taken care of by the sheep and the sheep brought it up, and it grew up with them, ate grass, and it bleated like the sheep. And although in time it became a big, full-grown lion, it thought it was sheep. One day another lion came in search of prey and was astonished to find that in the midst of this flock of sheep was a lion, fleeing like the sheep at the approach of danger. He tried to get near the sheep-lion, to tell it that it was not a sheep but a lion; but the poor animal fled at his approach. However, he watched his opportunity and one day found the sheep-lion sleeping. He approached it and said, "You are a lion." "I am a sheep," cried the other lion and could not believe the contrary but bleated. The lion dragged him towards a lake and said, Look here, here is my reflection and yours." Then came the comparison. It looked at the lion and then at its own reflection, and in a moment came the idea that it was a lion. The lion roared, the bleating was gone. You are lions, you are souls, pure, infinite, and perfect. The might of the universe is within you. "Why weepst thou, my friend? There is neither birth nor death for thee. Why weepst thou? There is no disease nor misery for thee, but thou art like the infinite sky; clouds of various colours come over it, pray for a moment, then vanish. But the sky is ever the same eternal blue."

TO DO

1. Write about a plan of developing competencies through a skill development program for students teachers. Take any five core-teaching skills.
2. Conduct brainstorming sessions for pre-service B.Ed. trainees focusing on
 - projects for personality formation stressing positive mind set.
 - activities for character development
3. Conduct a debate session involving B.Ed. / M.Ed. trainees on any of the following themes:

Theme I: 'Can we be equal and excellent too?'

Theme II: 'For social peace tolerance of diversity is not enough?'

TO READ AND CONSULT

1. T.S. Avinashilingam, *Education: Compiled from the Speeches and Writings of Swami Vivekananda*, Sri Ramkrishna Math, Madras, 2014.
2. Swami Vivekananda, *Realisation and Its Methods*, Advaita Ashram, Culcatta, 2007.
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**Concentration: The only Method to
attain Knowledge**

“The teaching must be modified according to the needs of the taught. Past lives have moulded our tendencies, and so give to the pupil according to his tendencies. Take every one where he stands and push him forward. There is only one method by which to attain knowledge, that which is called concentration.”

MODULE-3

Curricular and Teaching Methods: Swami Vivekananda's Perspective

The question 'what should be taught?' derives from a deeper question namely 'what aims are worth pursuing' in education – a vision of capabilities and values that every individual must have and a socio-political and cultural vision for society. This is not a single aim, but a set of aims. So also, the content selected should seek to do justice to the entire set of aims and has to be comprehensive and balanced. The curriculum needs to provide experiences that build the knowledge base through a progressive introduction to the capabilities to think rationally, to understand the world through the disciplines of aesthetic appreciation, and sensitivity to other, to work and participate in economic progress. Viewed in this frame of reference, curriculum is a plan to develop capabilities that are likely to help achieve the chosen educational aims and teaching methods are the instrumentalities to help assure their realization. Swamiji thought of "education as a manifestation of perfection within an individual". The real issue is as to how to attain this avowed goal. This module is directly concerned with exploring the issues and concerns which are germane in the new developing contextualities. The several keys for critical reflection incorporated here are congruent with Swamiji's concepts of education and its process.

Editors

CURRICULAR AND TEACHING METHODS: SWAMI VIVEKANDA'S PERSPECTIVE

1. APPROACH TO CURRICULUM DESIGN

- 1.1 In the traditional approach, the selection of course content implies great controversy and rivalry at all levels of education. The selection of specific content implies certain values, educational aims and the pursuit of specific ideologies. In post-secondary education, the range of information taught in a subject defines its academic territory. Thus, there are strong pressures for a syllabus to be designed in terms of factual knowledge, not for the benefit of students, but for those who teach and administer the courses.
- 1.2 These pressures tend to make the classification of academic knowledge clear, rigid and exclusive. Consequently even within a single course some students receive knowledge as if it were a collection of isolated nuggets. They develop loyalties to their subject and are discouraged from making inter-disciplinary links.
- 1.3 On traditional courses, it almost seems as if academic knowledge becomes the property of those who teach it. Access to the most highly valued knowledge and research methods is often restricted to postgraduate and research students. Knowledge then becomes stratified so that the hierarchy is established. Because there is a tendency to restrict access to knowledge to those who progress upward through the hierarchy, access to knowledge reflects status.
- 1.4 Thus sharp subject boundaries are typically supported by a hierarchical organizational structure of personnel with little horizontal communication across subjects by teachers at lower levels, but stronger horizontal working relationships at the level of heads of departments.
- 1.5 There are at least five different factors which influence the divisions and boundaries of academic knowledge in traditional courses and of which the teacher must therefore take notice.
 - **Common interests:** teachers and researchers may have distinctive interests. These may include research methods and interests in certain information or its application.

- ***Institutional factors:*** include the formation of subject based academic departments and the consequent bureaucratization of the subject, administrative convenience, the career structure of teachers where it is defined in terms of specialist expertise, the need for small social groupings with which to identify, and the formation of blocks of knowledge when timetables sub-divide courses.
 - ***Relevant associations:*** studying frequently involves focusing on one aspect of knowledge to the exclusion of others. When studying a topic in depth, attention is necessarily withdrawn from knowledge irrelevant to it. Conversely, common associations of knowledge are established and boundaries become drawn by common usage. In this way, distinctive fields of knowledge evolve.
 - ***Professional classifications:*** professional bodies also influence the organization of knowledge by sub-dividing it for assessment purposes and by classifying students' perceptions and ambitions when they classify professional roles.
 - ***Unifying concepts:*** some bodies of knowledge can be distinguished as having central unifying concepts.
- 1.6 Its vagueness would allow teachers and examiners great freedom in their choice of methods and general approach. It is also less public by being less explicit than other approaches so that teachers' effectiveness is less open to inspection. Teachers may believe they achieve a wide range of objectives under these headings, but their achievements may be limited because the pressure to include a wide academic territory may make coverage superficial by a concentration on teaching information. The knowledge explosion also results in a crammed syllabus and superficial coverage. Furthermore, the syllabus does not tell the student what he should achieve by the end of the course, yet he must strive to achieve it. From his point of view, it is a boring list of headings which mean very little.
- 1.7 There is reason to believe that the traditional approach is still the most commonly used.

A. The Subject-Centred Curriculum

- 1.8 One of the time-honoured criticisms of the traditional curriculum and the curriculum as organized knowledge is that they do not teach the processes by which the discipline is discovered, communicated, applied and so on.
- 1.9 The recent emphasis upon the mental processes associated with a subject differs from its forerunners in its tacit assumption that lower level skills have to be learned before those at a higher level.
- 1.10 Problem-solving is the apex of the cognitive activity. Through these procedures it can be seen that students are acting upon knowledge rather than being its passive recipients.

B. Student-Centred Curricula

- 1.11 Student-centred curricula are the results of attempts to individualize the content, sequence and processes of learning. By doing so, the methods and assumptions in constructing curricula become more explicit and may themselves become part of the curriculum. The curriculum is something designed by the teachers for the students rather than something designed in co-operation with the students.
- 1.12 Several attempts have been made to devise curricula which are more student-centred than subject-centred. In some cases, the student, with careful tutorial advice, is expected to organize his own programme of study to suit his interests and needs.
- 1.13 Another approach is to place the emphasis not so much on subject matter or learning methods as on the development of psychological processes. In such courses, the aim is not only to develop high level cognitive skills such as creativity, originality, problem-solving, communicating, and decision-making; but affective qualities such as valuing, caring, co-operation, commitment and the development of personal relationships.
- 1.14 The framework of a syllabus necessarily reflects the perceptions of the individuals who design it. It will also be interpreted differently by the teacher. The so-called 'facts' of an academic syllabus are therefore not impartial. This has significant implications for interdisciplinary courses.

- 1.15 It is necessary to construct curricula which may vary for the specific needs of individual students. The *a la carte* approach in which the student selects the classes he wishes to attend is reminiscent of the mediaeval universities. Thus the whole conception of a fixed course designed by teachers may be modified. What becomes more important when the curriculum varies for each individual is the style of the learning methods used; and it is basically related to the issue of content and process in teaching-learning situation to which we turn now.

2. CONTENT AND PROCESS

- 2.1 It may be mentioned at the very outset that credit goes to constructivist approaches for stressing that teacher education must deal with the issues of content and process, acknowledging the vital link between content and its acquisition. Constructivism challenges some basic understandings of content knowledge. At the same time, research supporting constructivist approaches brings insights to teacher education practice that makes for more powerful teaching and student understanding of content.
- 2.2 Teacher education provides a multiplier effect. As we model approaches that lead our students to understand content deeply and to view content and process as inseparable aspects of knowledge construction, our students gain the perspectives and abilities to move their students to deeper understandings of content. Powerful teacher education should lead to students at all levels of schooling coming to better appreciations of the world around them. A constructivist approach shows us that content and process are not dichotomous.
- 2.3 We live in a world where information is being generated at such a rate, and existing knowledge being challenged so readily, that the best education we can give children is to teach them *how* to learn. They simply cannot memorise content any longer. More important than knowing information is knowing how to look it up and apply it. This is the true skill of the lifelong learner.
- 2.4 This is one of the key tenets of Swamiji's educational philosophy which has direct implications for the 21st century perspective.

3. TEACHING METHODS – DIRECT AND INDIRECT

- 3.1 Direct instruction is the most commonly known and used method of instruction. Learning by the student is put on the shoulders of the teacher with less responsibility put on the shoulders of the students. A teacher who uses direct instruction might start his or her class by saying “please open your books to page 63.”
- 3.2 An old adage says: "Tell me and I forget, show me and I remember, involve me and I understand." The teaching of concepts, inquiry, and problem solving are different forms of indirect instruction that actively involve learners in seeking resolutions to questions and issues while they construct new knowledge. Indirect instruction is an approach to teaching and learning in which (i) the process is inquiry, (ii) the content involves concepts, and (iii) the context is a problem.

❖ Comparing Direct and Indirect Instruction

- 3.3 Indirect instruction is an approach to teaching and learning in which concepts, patterns, and abstractions are taught in the context of strategies that emphasize concept learning, inquiry, and problem solving.
- 3.4 In indirect instruction, the learner acquires information by transforming stimulus material into a response that requires the learner to rearrange and elaborate on the stimulus material.

❖ Examples of Problem Solving, Inquiry, and Concept Attainment Strategies

- 3.5 Generalization is a process by which the learner responds in a similar manner to different stimuli, thereby increasing the range of instances to which particular facts, rules, and sequences apply.
- 3.6 Discrimination is a process by which the learner selectively restricts the acceptable range of instances by eliminating things that may look like the concept but differ from it on critical dimensions.
- 3.7 The processes of generalization and discrimination together help students classify different-appearing stimuli into the same categories on the basis of essential attributes. Essential attributes act as magnets, drawing together all instances of a concept without the learner having to see or memorize all instances of it.

3.8 The following are instructional strategies of the indirect model:

- i) Use of advance organizers
- ii) Conceptual movement—inductive and deductive
- iii) Use of examples and non-examples
- iv) Use of questions to guide search and discovery
- v) Use of student ideas
- vi) Student self-evaluation
- vii) Use of group discussion

❖ Content Organization

3.9 An advance organizer gives learners a conceptual preview of what is to come and helps them store, label, and package content for retention and later use.

3.9 Three approaches to organizing content and composing advance organizers are the concept learning, inquiry, and problem-solving approaches.

❖ Conceptual Movement: Induction and Deduction

3.11 Induction starts with a specific observation of a limited set of data and ends with a generalization about a much broader context.

3.12 Deduction proceeds from principles or generalizations to their application in specific contexts.

❖ Using Examples and Non-Examples

3.13 Providing examples and non-examples helps define the essential and nonessential attributes needed for making accurate generalizations.

3.14 Using examples and non-examples includes the following steps:

- i) Providing more than a single example.
- ii) Using examples that vary in ways that are irrelevant to the concept being defined.
- iii) Using non-examples that also include relevant dimensions of the concept.

- iv) Explaining why non-examples have some of the same characteristics as examples.

❖ Use of Questions to Guide Search and Discovery

- 3.15 In indirect instruction, the role of questions is to guide students into discovering new dimensions of a problem or new ways of resolving a dilemma.
- 3.16 Some uses of questions during indirect instruction include the following:
 - i) Refocusing
 - ii) Presenting contradictions to be resolved
 - iii) Probing for deeper, more thorough responses
 - iv) Extending the discussion to new areas
 - v) Passing responsibility to the class

❖ Learner Experience and Use of Student Ideas

- 3.17 Student ideas can be used to heighten student interest, to organize subject content around student problems, to tailor feedback to fit individual students, and to encourage positive attitudes toward the subject. Because these goals should not become ends unto themselves, there should be a plan and structure for using student ideas in the context of strategies to promote problem solving, inquiry, and concept learning.
- 3.18 Student-centered learning, sometimes called unguided discovery learning, allows the student to select both the form and substance of the learning experience. This is appropriate in the context of independently conducted experiments, research projects, science fair projects, and demonstrations. However, the pre-organization of content is always necessary to ensure that the use of student ideas promotes the goals of the curriculum.

❖ Student Self-Evaluation

- 3.19 Self-evaluation of student responses occurs during indirect instruction when students are given the opportunity to reason out their answers so that you the teacher and other students can suggest needed changes. Students can most easily conduct self-evaluation in

the context of student-to-student-to-teacher exchanges, wherein you encourage students to comment on and consider the accuracy of their own and each others' responses.

❖ Use of Group Discussion

- 3.20 A group discussion involves student exchanges with successive interactions among large numbers of students. During these exchanges, the teacher may intervene only occasionally to review and summarize, or he/she may schedule periodic interaction to evaluate each group's progress and to redirect the discussion when necessary.
- 3.21 The best topics for discussion include those that are not formally structured by texts and workbooks and for which a high degree of consensus among students does not yet exist.
- 3.22 Teacher's moderating functions during discussion include the following:
- i) Orient students to the objective of the discussion.
 - ii) Provide new or more accurate information that may be needed.
 - iii) Review, summarize, and relate opinions and facts.
 - iv) Redirect the flow of information and ideas back to the objective of the discussion.
- 3.23 Finally, direct and indirect instruction is often used together, even within the same lesson, and the teachers should not adopt one model to the exclusion of the other. Each contains a set of strategies that can compose an efficient and effective method for the teaching of facts, rules, and sequences and to solve problems, inquire, and learn concepts.
- 3.24 The broad perspective to spectrum reflected in the direct and indirect teaching methods as indicated here obtains a holistic milieu in the visioning of Swami Vivekananda when he talks of the only method of education.

The Only Method of Education

There is only one method by which to attain knowledge, that which is called concentration. The very essence of education is concentration of Mind. From the lowest man to the highest yogi, all have to use the same method to attain knowledge...

The more the power of concentration, the greater the knowledge that is acquired...

... The trained man or mind never makes a mistake...

All Success in any line of work is the result of this. High achievements in arts, music, etc., are the result of concentration...

The power of concentration is the only key to the treasure-house of knowledge...

To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument, collect facts at will.

4. ROLE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY (ICT)

- 4.1 Information and Communications Technologies (ICT) education is basically our society's efforts to teach its current and emerging citizens valuable knowledge and skills around computing and communications devices, software that operates them, applications that run on them and systems that are built with them.
- 4.2 ICT is complex and quickly changing, and it is confusing for many people. It is so pervasive in the modern world that everyone has some understanding of it, but those understandings are often wildly divergent.

4.3 There are many important dimensions to ICT education, including:

- **ICT/Digital Literacy:** Today, everyone needs a basic understanding of ICT and how to make productive use of it, just to be good students, workers and citizens. Teaching people how to be competent basic users of ICT technologies is an important role of ICT education in order that they will be successful in their academic and work careers, and they can efficiently participate in modern technical society.
- **ICT:** Competencies are increasingly important for most of our people, regardless of role. If there was an agreed-upon standard for "digital literacy", or ICT competencies expected of all, regardless of workplace role teacher education institution have to exploit the potential of ICT for augmenting learning.
- **ICT Infrastructure and Support Applied Technologists:** Beyond a basic user competency, our society also needs more knowledgeable and capable technical people to deploy, manage and maintain ICT equipment, software and systems, so that they work well for users. In all important institutions, these people manage computer and communications hardware, software and applications; networked systems; online information sharing, communication and commerce systems; business processes making use of these systems; and user support.
- **Specialized Business and Industry Uses of ICT:** As enabling technologies, ICT is used strategically in almost all businesses and industries. Many have developed specialized systems and uses of ICT, and many have specialized legal and regulatory requirements; quality control systems; integrations with production and research equipment and systems; security requirements; and software applications.
- **ICT Research and Development Scientists:** ICT fields themselves are under constant pressure to evolve and improve. We need people who deeply understand the science and technologies underlying ICT and who can work to advance the fields.

❖ Communication between Teacher and Student

- 4.4 **Today, teacher-student communication** – whether face-to-face, live, synchronous, or online – is carried out within strict temporal and spatial boundaries. These boundaries are largely imposed by the school timetable with its:
- Sub-division of the class period into a lecture or demonstration (sort of one-way broadcasting) and consecutive conversations with individual students that may or may not involve attention and participation from the rest of the class; and
 - sharp divide between in-school and out-of-school time, where no direct communication is supposed.
- 4.5 The fundamental error that many educators commit when they consider using ICT is to view them through the lens of their current practice. They ask, “How can I use these technological capabilities to streamline or improve what I’m really doing?” instead of asking, “How can I use ICT to do things that we are not already doing?” By their very nature, ICT call for innovation. It is about exploiting the full capabilities of technology to open new perspectives for both teachers and students.
- 4.6 At the same time, it is unwise to ignore traditional styles and models of learning as well as ideas from the past that were not implemented in the mass school but were precious exceptions. Therefore, we need to start with things that we are already doing, but consider them anew.
- 4.7 In fact, schools of tomorrow have to be seen through schools of today.

❖ Heterarchy and Changing Pedagogy

- 4.8 New pedagogy as interpreted in Swami Vivekananda’s frame of reference is based on the opposite of the traditional classical hierarchy – that is, a heterarchy, a term that depicts a system in which each working element or agent is equally ruled by all others. This means that, while learning, these agents communicate or talk to each other, exchanging messages filled with related information. In this system, there are no simple linear chains of cause and effect, but more and more cross-connected rings and loops.

❖ Constructivism

- 4.9 The term constructivism asserts that the knowledge acquired by students should not be supplied by the teacher as a ready-made product. Children do best by creating for themselves the specific knowledge they need, rather than being instructed in what they must know. Such things happen especially felicitously when learners are engaged in constructing something external or at least shareable: a sand castle, a book, a machine, a computer program. These kinds of activities lead to a model of learning that involves a cycle of internalization of what is outside, then externalization of what is inside, and so on.

❖ Connectivism

- 4.10 This mode of collaboration paves the way to connectivism, or connectionism or connectivity of knowledge.
- 4.11 The deliberate part of learning consists of making connections between mental entities that already exist; new mental entities seem to come into existence in more subtle ways that escape conscious control. This offers a strategy to facilitate learning by improving the connectivity in the learning environment, by actions on cultures rather than on individuals.
- 4.12 Such an approach helps resolve the conflict between traditional instructive teaching and constructive-connectivist autonomous learning. In this, too, ICT are to play a key role and the vision of Swamiji that *knowing is unveiling; that knowledge is inherent in man, no knowledge comes from outside, it is all inside might be brought to effective fruition. He used to assert that what a man 'learns' is really what he 'discovers' by taking the cover off his own soul, which is a mine of infinite knowledge. All knowledge that the world has ever received comes from the mind; the infinite library of the universe is one's own mind. The external world is simply the suggestion, the occasion, which sets a person to study his/her own mind.*

TO REFLECT

1. What is the main difference in the '**Content**' and '**Experience**' based approaches to designing curricula?

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2. In adopting constructivist approach to curriculum, in what way the roles of teacher and learners have to be re-envisioned?

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3. How can the objectives, the content and evaluation in a curriculum be made congruent? What are the problems which arise in its absence?

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

Be Like A Pearl Oyster

Be like the pearl oyster. There is a pretty Indian fable to the effect that if it rains when the star Swati is in the ascendant, and a drop of rain falls into an oyster, that drop becomes a pearl. The oysters know this, so they come to the surface when the star shines, and wait to catch the precious rain-drop. When a drop falls into them, quickly the oysters close their shells and dive down to the bottom of the sea, there to patiently the drip into the pearl?

We should be like that. First hear, then understand, and then, leaving all distractions, shut your mind to outside influences, and devote yourselves to developing the truth within you.

TO DO

1. Organize a reflective session with the help of teachers of a school to which you are attached and ask them to indicate their views on the merits and demerits of the existing school curriculum.
2. Take an action research project of a duration of one to two weeks for improving the active involvement of students during classroom interactions.
3. Conduct a buzz session of 10 minutes duration to discuss how students can evince better citizenship role in maintaining the hygienic concerns at public places such as community halls, school gym, playgrounds, bus stand, cinema houses etc.

TO READ AND CONSULT

1. T.S. Avinashilingam, *Education: Compiled from the Speeches and Writings of Swami Vivekananda*, Sri Ramkrishna Math, Madras, 2014
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**Perfect the Means, the End will take
care of itself**

"The teaching must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well. Let us perfect the means; the end will take care of itself."

"One of the greatest lessons I have learnt in my life is to pay as much attention to the means of work as to his end."

MODULE-4

Ends and Means

Life in the new knowledge society demands more independent and responsible behaviour and much less routine execution of orders. To prosper, and sometimes even to survive, people now need to be able to make responsible decisions in new and unexpected situations. Most of all, they need to continue to learn throughout life. Individuals seek to use ICT as effective means for moving towards the ends of personal growth, creativity and joy, consumption and wealth. They also need to be able to analyze mass media information critically and to use it productively.

These individual needs require knowledge and skills to search for information, to analyze, synthesize, evaluate, channel, and present it to others, and to exercise judgment in order to predict, plan, and control fast changing events. The skills noted above are indispensable to ICT-supported and non-ICT supported learning. In the present module an intensive probe has been made into the issues relating to ends and means of education which eventually converge on the appropriate relationship between the teacher and the taught. In this perspective the matter pertaining to moral gets directly related to how student teachers are viewed by the teacher educators and the extent to which they are able to create the basis of professionalism which arises therefrom. The module also examines the needed framework for becoming effective teacher educators.

Editors

1. EDUCATIONAL GOALS AND GLOBAL CONTEXT

- 1.1 Goals of education have been very aptly and comprehensively envisioned in the document '**Learning-the treasure Within**'-being a UNESCO report (1996) submitted under the Chairmanship of Jacques Delors on Education for the Twenty-first century. The report identifies four pillars of learning for education throughout life.
- 1.2 **Learning to know** or learning to learn, so as to benefit from the opportunities education provides throughout life; **Learning to do** in order to acquire not only occupational skills but also, more broadly the competence to deal with many situations and work in teams; **Learning to live together** by developing an understanding of other people and appreciation of interdependence and **Learning to be** so as to better develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility, in essence to actualize one's potential in optimal ways.
- 1.3 It may be pertinent to point out as APJ Abdul Kalam has very pithily disclosed that **every nation has struggled to achieve its goals. Generations have given their best to make life better for their offspring. There is nothing mysterious or hidden about this, no alternative to effort. And yet we fail to follow the winning track. More than the problems outside – globalization, recession, inflation, insurgency, instability and so on – I am concerned about the inertia that has gripped the national psyche, the mindset of defeat. I believe that when we believe in our goals, that what we dream of can become reality, results will begin to follow. Ignited Minds is about developing that conviction in ourselves and discarding the things that hold us back.**
- 1.4 It has always been assumed that the learner's cognitive, cultural and linguistic characteristics significantly influence learning. This has become more imperative in today's classrooms given the increasingly linguistic and cultural diversity that impact learning and consequently teaching. Thus, teachers need to be cognizant of the unique learning strategies for all students; this includes individual differences on one hand, and culturally bound variables and their relationship to learning, on the other. In particular, these cultural and linguistic differences brought out in the classroom by linguistically diverse populations must be the axiom upon which

educational solutions are to be based. Furthermore, these differences embedded in the learner's value systems, frames of reference, culture, language and the like, ought to be valued and celebrated.

2. ROLE OF TEACHER EDUCATORS IN ATTAINING CONGRUENCE

- 2.1 Once teachers become more sensitive to the students' preferred ways of learning and maintain consistency between learning styles and teaching strategies, desired educational outcomes will follow. At the same time, teachers must train their students to learn in a variety of ways consistent with the nature of the learning task by making the necessary adjustment in the curriculum and classroom activities and multiplying effective learning opportunities for all students.
- 2.2 The literature on learning styles is voluminous. Generally, these research efforts have focused on understanding the nature of the cognitive processes as they affect learning. Although a few research efforts have attempted to investigate learning styles in diverse settings, more research is still needed to fully understand how learning takes place in terms of the unique linguistic and cultural variables pertinent to the learner. Also very few research efforts have attempted to investigate teaching styles in terms of the diversity of learning in individuals representing various cultural and linguistic groups.
- 2.3 Since the role of learning and teaching styles is very crucial in culturally diverse classrooms, and cannot be undermined, this module lays emphasis on the role of learning styles that are culture-bound and their implications for teachers and teacher educators. It also explores these issues in an attempt to help teachers create a learning environment congruent with the different needs of their students; possible ways of achieving consistency are presented as well.

3. RELATION BETWEEN THE TEACHER EDUCATORS AND THE STUDENT TEACHERS

- 3.1 Swamiji has given a very thoughtful exposition of anticipated the roles and relationship paradigm between the teacher and the taught. The following exposition deals with it at length.

My idea of education is Gurugrha-vasa. Without the personal life of the teacher, there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching.

The old system of education in India was different from the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge should be given freely and without any price. The teachers used to take students without charge and not only so, most of them gave their students food and clothes. To support these teachers, the wealthy families made gifts to them and they in their turn had to maintain their students.

There are certain conditions necessary in the taught and also in the teacher. The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance. Purity in thought, speech and act is absolutely necessary. As for thirst after knowledge, it is an old law that we all get whatever we want.

In regard to the teacher, we must see that he knows the spirit of the scriptures... The teacher who deals too much in words and allows the mind to be carried away by the force of word loses the spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true teacher. The second condition necessary for the teacher is sinlessness. The question is often asked: 'Why should we look into the character and personality of teacher?' This is not right. The sine qua non of acquiring truth for oneself, or for imparting to others, is purity of heart and soul. He must be perfectly pure and then only comes the value of his words.' The function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money, name or fame. His work must be simply out of love, out of pure love for mankind at large.

It is not easy to be a disciple. The first condition is that the student who wants to know the truth must give up all desires for gain... Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power. Self-restraint is a manifestation of greater power than all outgoing action.

The second condition is that a disciple must be able to control the internal and external senses. By hard practice he has to arrive at the stage where he can assert his mind against the commands of nature... No spiritual knowledge is possible so long as the mind is restless and out of control. The disciple has to learn to control the mind.

Also, the disciple must have great power of endurance.

The next condition the disciple must fulfill is to conceive an extreme desire to be free.

Our sole concern should be to know the highest truth. Our goal is the loftiest... The more you think of yourself as shining immortal spirit, the more eager you will be to be absolutely free of matter, body and senses. This is the intense desire to be free.

These are the conditions which a man who wants to be a disciple must fulfill; without fulfilling them he will not be able to come in contact with the true Guru. The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well." Do not try to disturb the faith of any man. If you can, give him something better, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand through his mind. Such a teacher can really teach and none else.

4. PRE-SERVICE AND IN-SERVICE PERSPECTIVES FOR EFFECTIVE TEACHER EDUCATION

- 4.1 Classroom practice is closely tied to the manner in which teachers learn to engage with teaching as a practical and social activity. However, the approach to the education of Indian school teachers has remained unchanged for over half a century in two crucial aspects: the institutionalised *intellectual isolation* for the school teacher and a circumscribed engagement with *pedagogy as mere technique*. The 'institution' of teacher education operates as a 'system' of well established conventions that structure social interaction, reproducing 'shared habits of thought' through the 'conventions' and the 'rituals' of teacher preparation. These rituals are set *ways* of doing things: from conducting the morning assembly to the prominent display of slogans, icons and 'thought for the day'; developing charts and models to be used as teaching aids and formulating lesson plans within predetermined rigid frameworks. Rituals gradually assume the character of rules, fostering normative dispositions.
- 4.2 The institutional cultures of pre-service teacher education in India are also a consequence of their position in a system of higher education. The bulk of secondary teacher education institutes offering programmes leading to the B.Ed degree are outside university campuses. Elementary teacher education institutes, including DIETs, offering programmes leading to a Diploma in Education (D.Ed) are not linked to universities. Teacher education institutes function as closed spaces with the sole mandate of 'training' teachers. This precludes the participation of young people aspiring to engage with issues of education via post-graduate study and research. The only route available to do so systemically is via educating oneself to be a teacher.

❖ Quality in Mode of Teacher Preparation

- 4.3 With increasing pressures to recruit teachers that fulfill RTE norms of qualification, many States are instituting distance learning programmes to meet the demand for a large number of professionally qualified teachers.
- 4.4 Thus, initial training of teachers continues to suffer from isolation, low profile and poor visibility in view of it being a non-degree programme. In professional discussions teacher education is viewed as a unitary undifferentiated category with B.Ed. and D.Ed.

providing the frame of reference. The curriculum frameworks thus far developed provide guidelines that are too general and do not address the stage-specific professional needs of teachers.

- 4.5 An analysis of teacher education practice reveals that the practice of teaching is usually no more than five to six weeks and that too, piece-meal in approach. Foundational and skill inputs introduced earlier are expected to be integrated and applied during this period. Due to paucity of time, 'lessons' are planned with virtually no reflection on the content of subject-matter and its organization. The following would emerge as implications for teacher education: teaching instruction needs to be problem-oriented and not discipline or theory-oriented; approaches such as case studies, simulations, role-play and action research would be more appropriate for the professional development of teachers; emphasis of instruction should not be memorization of content but accomplishment of tasks, insights and competence; open-ended activities and questions could help bring out the vast experiences of the prospective teachers, as also their 'personal theories' about knowledge, learning and learners for scrutiny and analysis.

Apart from increasing the duration of the programmes, the NCTE also needs to incorporate the following aspects of curriculum transaction in its recognition norms:

- i) Portfolio of readings for each course, theory and practicum in the language of the student-teachers. Currently teachers are being educated through sub-standard reading materials available in the form of 'guides' or 'pass books'. These are conceptually confused and are regressive in perspective.
- ii) Well defined tasks and assignments for practicum courses with the use of case materials.
- iii) Well-designed assignments that require individual writing as well as group/collaborative work.
- iv) Systematic hands-on activities including analysis of textbooks, curriculum and syllabi, choosing and designing activities for classrooms.

❖ **Restructuring Institutions of Pre-service Teacher Education**

- 4.6 Apart from augmenting the required institutional capacity to prepare teachers, pre-service programmes will require a radical shift in curriculum and institutional design. Current teacher education institutions are essentially stand-alone institutions.
- 4.7 The locale of pre-service teacher education will, therefore, need to shift from isolated institutional set ups to institutional arrangements integrated in higher education centres of learning. This would mean evolving appropriate norms and standards based on academic parameters and processes, such as course outlines, recommended readings and modes of transaction including the use of blended learning materials. This would be in consonance with article 51A, clause (h), the Constitution of India that strives “to develop scientific temper, humanism and the spirit of enquiry and reform.”

❖ **Redesigning Teacher Education Programmes**

- 4.8 The professional development of teachers needs to be located in the larger socio-cultural, economic and political context of contemporary Indian society. This requires pre-service programmes to include in-depth inter-disciplinary engagement with contemporary issues of the Indian society.

❖ **Quality of In-service Teacher Education**

- 4.9 Like other professionals, a teacher must also grow professionally throughout life, failing which he/she is bound to slide down on the scale of professional effectiveness. Professional development implies striving continuously to enrich one's professional knowledge and upgrade one's skills. Professionals generally undergo continuing professional development through self-study, participation in seminars, workshops, conferences, etc; preparation of papers on the basis of one's own observations, experiences and experiments; participation in meetings of study circles or professional groups; and participation in refresher or orientation courses formally organized by the employers or the professional organizations of teachers and teacher educators.
- 4.10 At present, teachers' in-service education is an activity conducted by the State through its specialized institutions for a specified period.

The modality of its organization resembles classroom teaching involving teachers in the role of learners on the one hand and trainers or subject experts on the other. The goals of teachers' in-service education include:

- i) upgradation of teachers' knowledge in the subjects they teach;
- ii) fine tuning of teaching skills and competencies of in-service teachers;
- iii) orientation towards the use of innovative child-centric teaching-learning strategies aiming at enabling students to learn how to learn and to construct knowledge on the basis of their own observations, experiences, analysis and reflection; this has been largely motivational training; and
- iv) generation of awareness about the latest developments and thinking in the field of education and the need for deeper engagement with knowledge.

5. ENDS AND MEANS

According to Swami Vivekananda – ends and means are integrally related. Both should be given equal weightage. The following is a detailed articulation of Swamiji's views on the subject:

One of the greatest lessons I have learned in my life is to pay as much attention to the means of work as to its end. He was a great man from whom I learned it, and his own life was a practical demonstration of this great principle. I have been always learning great lessons from that one principle, and it appears to me that all the secret of success is there: to pay as much attention to the means as to the end.

Our great defect in life is that we are so much drawn to the ideal, the goal is so much more enchanting, so much more alluring, so much bigger in our mental horizon, that we lose sight of the details altogether.

When the cause is there, there is no more difficulty about the effect, the effect is bound to come. If we take care of the cause, the effect will take care of itself. The realisation of the ideal is the effect. The means are the cause: attention to the means, therefore, is the great secret of life.

The great secret of true success, of true happiness, then, is this: the man who asks for no return, the perfectly unselfish man is the most successful. It seems to be a paradox. Do we not know that every man who is unselfish in life gets cheated, gets hurt? Apparently, yes. "Christ was unselfish, and yet he was crucified." True, but we know that his unselfishness is the reason, the cause of a great victory, the crowning of millions upon millions of lives with the blessings of true success.

We are all the time, from our childhood, trying to lay the blame upon something outside ourselves. We are always standing up to set right other people, and not ourselves. If we are miserable, we say, "Oh, the world is a devil's world." But why should we be in such a world, if we really are so good? If this is a devil's world, we must be devils also, why else, should we be here? "Oh, the people of the world are so selfish!" True enough; but why should we be found in that company, if we be better? Just think of that!

We only get what we deserve. It is a lie when we say, the world is bad and we are good. It can never be so. It is a terrible lie we tell ourselves. This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon anyone outside, but be a man, stand up, lay the blame on yourself. You will find that is always true. Get hold of yourself.

One of the obvious implications of Swamiji's educational philosophy as enunciated in 'Ends and Means' is that the content of training of teachers should have the potential to equip the participants to perform their assigned roles more effectively. Since the teachers have to perform different tasks and responsibilities, they would have different training needs which ought to be met through the modules designed for the purpose. This implies that separate training modules shall have to be developed for elementary stage (primary and upper primary), secondary and senior secondary teachers; heads of primary, upper primary, secondary and senior secondary schools, supervisors of elementary and secondary schools, library staff in schools, etc.

Though subject teachers and other educational personnel have to perform different tasks, they all belong to the same profession and

derive professional insights from the knowledge base of the same discipline of education. Therefore, besides developing expertise in the area of their concern, they should also have the capability to examine, analyses and reflect on the current concerns, policies, programmes and emerging trends in education in general and school education in particular. Therefore, training content for each group of educational personnel may comprise two broad components, namely, subject or task-specific content and general education. It would be desirable to assign significant weightage to the subject-specific content vis-à-vis general education component. Teachers' continuing professional development requires reflection on epistemological concerns; engagement with content; developing pedagogic perspectives; developing a repertoire of skills; understanding learners and their contexts; developing personal aspirations and disposition, and these aspects need to be brought into in-service education of teachers.

TO REFLECT

- 1. What is the role of teacher educators in attaining congruence between goals of teacher education and the means to realize them?

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- 2. Suggest three principles of ethicality in relationship between student teachers and teacher educators?

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- 3. State three reasons why pre-service/in-service teacher education is not proving effective in our country?

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

Ask And It Shall Be Given

A disciple went to his master and said to him, "Sir, I want religion." The master looked at the young man, and did not speak, but only smiled. The young man came every day, and insisted that he wanted religion. But the old man knew better than the young man. One day, when it was very hot, he asked the young man to go to the river with him and take a plunge. The young man plunged in, and the old man followed him and held the young man down under the water by force. After the young man had struggled for awhile, he let him go and asked him what he wanted most while he was under the water. "A breath of air," the disciple answered. "Do you want God in that way? If you do, you will get him in a moment," said the master. Until you have that thirst, that desire, you cannot get religion, however you may struggle with your intellect, or your books, or your forms.

TO DO

1. Form a group of ten student-teachers of B.Ed./M.Ed. and conduct a short reflective discussion on any of the themes mentioned below?
 - ✓ Why should we educate our children?
 - ✓ How is teaching different from training and indoctrination?
 - ✓ Can we learn and earn together?
 - ✓ 'Should we pay as much attention to the means of work as to its end?'

TO READ AND CONSULT

1. T.S. Avinashilingam, *Education: Compiled from the Speeches and Writings of Swami Vivekananda*, Sri Ramkrishna Math, Madras, 2014.
2. *The Complete Works of Swami Vivekananda*, Volume 4-6, Advaita Ashram, Culcatta, 2013.
3. Jacques Delors, *Learning - The Treasure Within*, UNESCO, 1996.
4. A.P.J Abdul Kalam, *Ignited Minds*, Penguin Books India, New Delhi, 2003.
5. *Teachings of Swami Vivekananda*, Advaita Ashram, Calcutta, 1997.
6. *Report of the National Commission on Teachers in Higher Education*, New Delhi, 1995.



... surely we see the Light!

“Our duties are determined by our desires to a much larger extent than we are willing to grant. Competition rouses envy, and it kills the kindliness of the heart. To the grumbler all duties are distasteful; nothing will ever satisfy him, and his whole life is doomed to prove a failure. Let us work on, doing as we go whatever happens to be our duty, and being ever ready to put our shoulders to the wheel. Then surely we see the Light!”

MODULE-5

Teacher Educators and Moral Ethics

In 21st century world one of the most significant concerns relates to the moral ethics and values. Needless to mention that values and ethics form an integral part of the curriculum at all levels of education. Teacher education programme and its content have to be invariably grounded in moral values and ethicality of conduct in respect of all those who are directly and indirectly associated with the planning and implementing of teacher education courses. Thus, the treatment of values and ethics in teacher education should take a broad view of knowledge and pedagogy attending not only to the scientific knowledge and theories which explicate it but also the socio-cultural milieu in which educational programmes have to run. This module offers some useful insights into the raison-d'être of the provisions and needed interventions for inculcation of moral ethics and professional values in teacher education.

Editors

1. ISSUES AND PERSPECTIVE FOR MORAL EDUCATION

- Education is necessarily a process of inculcating values to equip the learner lead a life – a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for ‘character development’, ‘bringing out the latent potentialities and inherent qualities’ and developing an ‘integrated personality’ for the well being of the individual and the society at large. Whatever term one may use, the importance of developing values has long been embedded in the age old traditions of India’s civilizational and cultural heritage, spanning over the centuries. The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our values nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living.
- The concerns for value education are reflected in our key policy documents from time to time. After independence the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. “The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community.”
- The Report of the University Education Commission (1948) noted, “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” The Report went on to make a case, not for religious or moral education, but for evolving “a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions.” The Education Commission of 1964-66 put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual values” as a serious defect in the curriculum.

- The Commission recommended that these values be taught “with the help, wherever possible, of the ethical teachings of great religions.” Agreeing with the Sri Prakasa Committee Report, it recommended “direct moral instruction” for which “one or two periods a week should be set aside in the school time-table.”
- The *National Policy on Education* (1986) expressed concern over “the erosion of essential values and an increasing cynicism in society”. It advocated turning education into a “forceful tool for the cultivation of social and moral values.” Education should “foster universal and eternal values, oriented towards the unity and integration of our people”. The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. The Government of India’s report on Value Based Education (Chavan’s Committee Report, 1999) submitted in both houses of Parliament, provided impetus to resume work on value orientation of education.
- The *National Curriculum Framework for School Education* (2000), echoing the National Policy on Education (1986), lamented the “erosion of the essential, social, moral and spiritual values and an increase in cynicism at all levels.” Against this backdrop, the framework advanced a plea to integrate value education into the curriculum asserting that “Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within”. It further stated that the “the entire educational process has to be such that the boys and girls of this country are able to see good, love good and do good and grow into mutually tolerant citizens”.
- The *National Curriculum Framework*, 2005 echoed the vision of education where values are inherent in every aspect of schooling. The framework articulates the need to reaffirm our commitment to the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multi cultural society (p.2). Enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children’s creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of governance as well as the values enshrined in the Constitution assume significance in the

framework. It further opines that independence of thought and action, capacity of value based decision making, sensitivity to others' well being and feelings should form the basis of rational commitment to values.

- The shift of focus, over the decades, from religious and moral education to education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. The acceptance of education for peace as a necessary ingredient of holistic education in the western context was driven by deepening anxieties about the rise and spread of violence. A similar pattern is obtained in our context as well.

2. VIEWS OF INDIAN THINKERS WITH SPECIAL REFERENCE TO SWAMI VIVEKANANDA

- A most important reason for reorienting education for values is the fact that the current model of education contributes to the lopsided development of students which Swami Vivekananda had so vividly articulated in his expositions on education. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents an alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education.
- Education of this kind turns children into machines. Such a perspective defeats the very purpose of education - the wholesome development of personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts.

❖ What are Values?

- Values regulate and guide human behaviour and action in our day to day life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions in what we are so and so on. Values are formed on the basis of interests, choices, needs, desires and preferences. These comprise the nuclei of value formation. Values have a selective or directional quality. When preferences acquire certain definiteness, intensity and stability, these become the criteria for judgement, choices, action and grounds for decision-making in behaviour. Value thus is considered to be an enduring belief upon which human beings act by preferences.
- Thus, it is obvious that values involve the processes of thinking, knowing/understanding feelings and action. These involve feelings i.e. strong liking for something, feeling deeply about the things one values and so on. People's action often give us clues as to what they value. If we try noticing what a person does in spare time when he or she is not being coaxed or threatened to do a particular activity, we may get some ideas about what he/she values.
- In the context of education we understand values on the criterion of their intrinsic worth without reference to any end. Such values are called intrinsic or eternal values which are good in themselves and in their own right and are not the means for something else. Values like truth, happiness, peace, beauty are considered intrinsic values and are desirable in any society.
- The values may be analyzed in terms of the anchorage provided through social systems, cultural patterns, and educational context of a particular country. The following description provides a conceptual note on these points:
- Values and culture are closely related. Social scientists analyze elements of culture such as artifacts, rituals and ceremonies, heroes, behavioral norms, shared values, and basic assumptions at different levels of abstraction; however, deeper rooted cultural elements are less visible and less often probed.
- The more general ideas-basic assumptions are less accessible to verbal formulation because the social consensus in a community protects them from challenge.

- In this sense, the invisible but fundamental dimensions of culture start with values.
- Although individual value systems differ within anyone culture, the community shares some norms that distinguish one culture from another. While this proposition may invite some statistical or conceptual debates, there are basic facts that are generally observed: where there is only one system in a culture, the operating systems (social, health, welfare, or education) tend to reflect the value choices it favours.
- Most investigations of values in society look at culture, concentrating on the values shared among members of the society. Although the study of culture is nothing new in various disciplines of the humanities and social sciences, relating culture to education, especially to the formal education system, is relatively recent, and still rare, a rather strange situation given that education is a fundamental human activity and by nature clearly related to culture.
- One explanation for the late acknowledgement of the cultural role of education is that educators usually teach in only one culture and hence are often less sensitive to others-as the saying goes, "it is the fish who is the last to discover water." Most educators work in an environment unpolluted by alternative cultural values. Value-related assumptions are mostly taken for granted. But if education is to be the realm that best preserves cultural values, then current systems are worthy of serious study and evaluation. Anthropologists have long regarded child-rearing as a key to understanding native cultures and as an essential stage of a person's education; it is in this context that the literature about education and values appears most significant.

❖ Pedagogy of Values

- Pedagogy refers to the art and science of teaching, the way teachers accompany learners in the process of their growth and development. It is not just about teaching the subject content but the entire gamut of relationships, processes and strategies which are designed to enhance learning. The pedagogy of values has to be different from the conventional pedagogy based on the Banking Model of Education which places greater emphasis on contents instead of the learner. The banking model of education focuses on the teacher as the chief source of a student's knowledge. Students are empty vessels into which knowledge

must be poured. At the end of the year, an examination is set out to see how much of knowledge, the student has retained.

- This kind of model provides major attention to the teacher who stands at the front, and children are the audience, who sit in respect, full of silence, facing the teacher. Interaction between the teacher and the student is minimal.
- The pedagogy for values, on the other hand, is grounded on the philosophy that children construct their own theories of how the world works, though their minds are less developed than those of educated adults.
- Teaching for values is not like teaching any other school subject. It is about teaching the learner how to think about something, to reflect, critically evaluate, appreciate one's own values and those of others, develop better communication, better decision-making so that the concepts ultimately find their ways into behaviours and actions. It is not confined to the cognitive level but covers the affective and behavioural levels. For example, understanding of any concept like cooperation is not enough. Ultimately, the task is to ensure that cooperation becomes one's internal disposition. Attitudes, values and skills cannot be developed by forcing students to memorise words, and also not by impositions. Experiences and opportunities must be given to internalise such attitudes and values, which can be sustained in the long run. The learner can only then take a conscious decision of practising values, consciously and responsibly. For example, there can be many ways to instill the understanding of compassion. It can instill by studying the lives of people who are famous for their comparison. It can be imbibed by experience, the environment of love and kindness at home and school. It can be nurtured by exposing students to the sufferings of others and by learning to serve the needy and disadvantaged.
- The pedagogical demand for such a kind of learning is thus to move away from the traditional banking model to an experiential or participatory model. This model assumes that it is not what you teach but how you teaches, that is important, and that is the essence of education for value. In the absence of this, value education could become just another duty, proclaimed to be done by schools, whereas it has to be the adoption of different ways of interacting, relating and being with students and using ways of teaching and learning to provide concrete learning experience.

3. VALUE EDUCATION FOR TEACHER EDUCATORS: MAKING IT EFFECTIVE

- The subject value education has come to acquire increasing prominence in educational discussions at all levels during recent times in our country. The issue has been projected as one of national priority in the National Educational Policy (NPE), 1986. The Policy declared: “the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”. According to National Curriculum for Primary and Secondary Education (1985), the crisis of values our society is passing through “demands more explicit and deliberate educational efforts towards value development”. The first term of reference for the National Commission on Teachers (1983) was “to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values.” The Working Group to review teachers training programmes in the light of the need for value orientation set up by the Government of India in 1983 recommended for the inclusion of a value education component in the teacher education programme besides spelling out details of curriculum, methodology and teachers role. It is now increasingly being realized that the domain of teacher education has to specifically capture, assimilate and alter itself to integrating concern for value and moral ethics in its work places.
- Value Education, as it is generally used for teacher education, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training.
- To some, value education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues and habits. In opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgement based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

- Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mould himself according to the group norm. Such adjustment to life constitutes his moral development. Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with 'what is' as with 'what ought to be' and 'what ought to be done'.
- Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the 'training of the heart' and consists in developing the right feelings and emotions to which Swamiji used to frequently refer to in his expository talks. It does not involve any cognitive abilities that can be trained. Like poetry, it is 'caught' rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modelling one self after an ideal. Such a view is countered by saying that mere imitation of a 'good' person and modelling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply 'radiates' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterised by the exercise of rational choice. A moral person is not only a person who does the 'right' thing but also one who does the 'right' thing for the 'right' reason.

❖ Objectives of Value Education

- Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Objectives whether of value education or of any other curricular area depend on a variety of factors, psychological, sociological and epistemological.
- The working group on value oriented education has identified five dimensions on value education, these being physical education, emotional education, mental development, aesthetic development and the moral and spiritual domain. The values to

be pursued in the moral and spiritual realm, according to them are:

- Sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honour and dishonour, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.
- In many countries today the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernisation. Traditional cultural values have had little time to adjust to certain attributes of modernisation. Planners of value education curriculum then are faced with the problems of identifying values and character traits that will best equip the individual to take to his place in modern society. The objectives of value education should be such that the curriculum should recognize the tensions that are brought about by the conflicts between tradition and change. The planned programme should aim at developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values.
- The Vedas and Upanishads which are the source of inspiration are full of value education. Value education is important at every point of life. Vedas say: "Speak truth; fulfill your duties, never lax in self-study". The central task of value based education is to develop men of goodwill who do not cheat, or steal, or kill; universal individuals who value as one both self and mankind.

❖ **Teacher Educators and Moral Obligations**

- There are certain basic moral obligations which hold good in respect of both teacher and teacher educators. Their first moral obligation is to provide excellent instruction. Teachers with a high level of moral professionalism have a deep obligation to help students learn. According to Wynne (1995) and our own perspectives teachers with that sense of obligation demonstrate their moral professionalism by:

- i) coming to work regularly and on time;
 - ii) being well informed about their students and their background;
 - iii) planning and conducting classes with care;
 - iv) regularly reviewing and updating instructional practices;
 - v) cooperating with, or if necessary, confronting parents of underachieving students;
 - vi) cooperating with colleagues and observing school policies so the whole institution works effectively;
 - vii) tactfully, but firmly criticizing unsatisfactory school policies and practices and proposing constructive improvement;
 - viii) establishing inner values and a sense of discernment; and
 - ix) encouraging to promote a culture of sharing with caring in all matters related to the role perception and role relationships between the teacher and the taught.
- Though codes of ethics may not have played a significant role in teacher preparation programs in the past, professional ethical dispositions of teachers must now be addressed. The various components of moral values and ethicality for a programme of teacher education may be succinctly put as follows:
- i) Moral sensitivity, the awareness of how our actions affect other people. It involved being aware of the different lines of action and how each line of action affects the parties concerned. It involves knowing cause-consequent chains of events in the real world, and empathy and role-taking abilities.
 - ii) Moral judgment is based on the work of Piaget (1965) and Kohlberg (1984) and it involves intuitions about what is fair and moral. It requires adults to make moral judgments about complex human activities.
 - iii) Moral motivation requires a prioritization of moral values over personal values, particularly in professional settings, and

- iv) Moral character requires individuals to act on their moral convictions. Training strategies which lend themselves to enhancing moral sensitivity may include role-playing exercises to sensitize pre-service teachers to professional dilemmas and related strategies to make professionals aware that their actions affect others. In addition, moral judgment training strategies might include the direct teaching of criteria for making professional moral judgments in cases involving informed consent, paternalism or breaches of confidentiality. For this component, reference should be made to the specific descriptions of prescribed actions found in professional codes of ethics.
- Moral motivation training might include profession-specific service activities, and the study of professional moral exemplars (i.e., exemplary teachers); and moral character training might include strategies for problem solving and conflict resolution among and between children and adults.

❖ **Making Moral and Character Education Effective**

- For most of history, the concept of character formation – the duty of the older generation to form the character of the young – has been a basic principle structuring moral education. For example, Aristotle wrote about the development of excellence, stating that to become excellent at any craft, including becoming virtuous, we have to exercise (practice) those behaviours. He stated: “We become just by the practice of just actions, self-controlled by exercising self-control, and courageous by performing acts of courage. Hence, it is no small matter whether one habit or another is inculcated in us from early childhood; on the contrary, it makes all the difference”.
- An appropriate classroom environment can enhance these positive dispositions in children if teachers receive appropriate training. It is no accident that some schools are more adept at addressing the moral development of their students. Better schools plan for virtue. The curriculum contains references to virtuous acts, and students are recognized and rewarded for virtuous behaviours.

In the background of the overall conceptual concerns and the analysis attempted here it will be appropriate to look at some of the

practical and pragmatic guidelines for ethical mindfulness in everyday life as suggested by his Holiness the Dalai Lama (2012) being presented now and which is in consonance with the perspectives offered by Swami Vivekananda long back through his inspiring talks:

- Ethics is not simply a matter of knowing. More important, it is about doing. For this reason, even the most sophisticated ethical understanding, if it is not applied in daily life, is somewhat pointless. Living ethically requires not only the conscious adoption of an ethical outlook but also a commitment to developing and applying inner values in our daily lives.
- Now, regarding the question of how to put ethics into practice in everyday life, it may be helpful to consider the process as having three aspects or levels each progressively more advanced and dependent for its success upon the former. As outlined in some classical Buddhist texts, these are as follows: **an ethic of restraint** – deliberately refraining from doing actual or potential harm to others; an **ethic of virtue** – actively cultivating and enhancing our positive behaviour and inner values; and an **ethic of altruism** – dedicating our lives, genuinely and selflessly, to the welfare of others.
- To be effective, these three stages must be considered in relation to all our behaviour. In other words, not just in relation to our outward physical actions, but also in relation to what we say and ultimately to our very thoughts and intentions. And of these levels of behaviour-body, speech, and mind-the most important is the mind, as the source of everything we do and say.
- To concentrate our attention only on actions of body and speech would be like a doctor addressing only the symptoms of an illness rather than its underlying cause. For a treatment to be effective, it must also address the source of the problem. In view of this, the exercises on ethical mindfulness are all primarily concerned with training the mind. But before moving on to the subject of educating the heart through training the mind a few words about the importance of abandoning destructive habits of body and speech, may be in order as it is this which constitutes the first stage in the practice of ethics.

- With regard to this principle of doing no harm, one may be particularly impressed and humbled by the Jain tradition. Jainism, which is something like a twin religion to Buddhism, places great emphasis on the virtue of nonviolence, or ahimsa, toward all beings. For example, Jain monks go to great lengths to ensure that they do not accidentally tread on insects or harm other living beings in their everyday activities.
- However, the exemplary behaviour of Jain monks and nuns is hard for all of us to emulate. Even for those whose circle of primary concern is restricted to humanity rather than encompassing all sentient beings, it can be very hard not to contribute to harming others through our actions in indirect ways. Consider for example, how rivers come to be polluted: perhaps by mining companies extracting minerals, or industrial plants producing components that are crucial to the technologies we use on a daily basis. Every user of those technologies thereby is partly responsible for the pollution and thus contributes negatively to the lives of others. Unfortunately, it is perfectly possible to harm others indirectly through our actions without any intention of doing so.
- So, realistically, the most important thing we can all do to minimize the harm we inflict in our everyday lives is to apply discernment in our behaviour, and to follow that natural sense of conscientiousness which arises from the enhanced awareness that discernment brings us.

❖ Harm Caused by Non-Violent Means

- While harm inflicted by outward actions can normally be seen, the suffering we inflict on others with words can be more hidden but is often no less damaging. This is particularly the case in our closest, most intimate relationships. We humans are quite sensitive, and it is easy to inflict suffering on those around us through our careless use of harsh words.

❖ Heedfulness, Mindfulness and Awareness

- Just as a carpenter would not think of mending a chair without having a chisel, hammer, and saw near at hand, so too do we require a basic toolkit to help us in our daily effort to live ethically. In Buddhist tradition as endorsed also by Swamiji this toolkit is described in terms of three interrelated factors known as heedfulness, mindfulness, and introspective awareness. These

three ideas may also be useful in a secular context. Together they can help us retain our core values in everyday life and guide our day-to-day behaviour so that it becomes more in tune with the aim of bringing benefit to self and others.

- The first of these, heedfulness, refers to adopting an overall stance of caution. The Tibetan term *bhakyo*, often translated as "heedfulness" or "conscientiousness," carries the sense of being careful and attentive. For example, if we are diagnosed as having diabetes, the doctor will advise us to be very careful with our diet. We must avoid sugar, salt, and fatty foods to keep our blood pressure and insulin in check. The doctor will warn us that if we fail to adhere to this dietary regimen there may be serious consequences for our health. When patients care about their health, they will follow this advice and adopt an attitude of caution regarding their diet. When they are tempted to eat something they should avoid, this attitude or stance of caution will help them exercise restraint.
- Today there are many secularized techniques for the development of mindfulness, and these have been shown to be effective in stress reduction and the treatment of depression. The mindfulness in this context usually refers to gaining awareness of our own patterns of behaviour, including thoughts and feelings, and learning to let go of those habits, thoughts, and emotions which are unhelpful. This seems a very worthwhile endeavor.
- Yet, in the context of living ethically on a day-to-day basis most important meaning of mindfulness is recollection. In other words, mindfulness is the ability to gather oneself mentally and thereby recall one's core values and motivation. It suggests bringing presence of mind into everyday activities. With such recollection, we are less likely to indulge our bad habits and more likely to refrain from harmful deeds. Littering, being wasteful, and overindulging oneself are all simple examples of behaviour which can be improved through the application of mindfulness.
- Awareness means paying attention to our own behaviour. It means honestly observing our behaviour as it is going on, and thereby bringing it under control. By being aware of our words and actions, we guard ourselves against doing and saying things we will later regret. When we are angry, for instance, and if we fail to recognize that our anger is distorting our perception, we may say things we do not mean. So having the ability to monitor

oneself, having, as it were, a second order level of attention, is of great practical use in everyday life, as it gives us greater control over our negative behaviour and enables us to remain true to our deeper motives and convictions.

- Such awareness of our own behaviour – our actions, thoughts, and words – is not something we can learn overnight. Rather, it develops gradually, and as we become more aware, we slowly gain mastery.
- Practicing awareness is not quite the same as listening to your conscience, however. In Buddhist ethical theory there is no idea of the conscience as a distinct mental faculty. But being conscientious is still very important. It is described in terms of two key mental qualities, namely self-respect and consideration of others.
- The first of these, self-respect, relates to having a sense of personal integrity, a self-image as a person who upholds certain values. So when we are tempted to indulge in harmful behaviour, our self-image acts as a restraint, as we think "this is unbecoming of me." The second mental quality, consideration of others, pertains to having a healthy regard for others' opinions, especially for their potential disapproval. Together, these two factors give us an added level of caution about doing wrong which can strengthen our moral compass.

❖ The Ethic of Virtue

- If, through mindfulness, awareness, and heedfulness, we can manage to refrain from harming others in our everyday actions and words, we can start to give more serious attention to actively doing good, and this can be a source of great joy and inner confidence. We can benefit others through our actions by being warm and generous toward them, by being charitable, and by helping those in need. Therefore, when misfortune befalls others, or they make mistakes, rather than responding with ridicule or blame, we must reach out and help them. Benefiting others through our speech includes praising others, listening to their problems, and offering them advice and encouragement.
- To help us bring benefit to others through our words and actions, it is useful to cultivate an attitude of sympathetic joy in others' achievements and good fortune. This attitude is a powerful antidote against envy, which is not only a source of unnecessary

suffering on the individual level but also an obstacle to our ability to reach out and engage with others. Tibetan teachers often say that such sympathetic joy is the least costly way of promoting one's own virtues. Long back Patanjali also talked about cultivating this mindset which was duly endorsed and explained by Swamiji in his discourses to teachers and youngsters.

❖ The Ethic of Altruism

- Altruism is a genuinely selfless dedication of one's actions and words to the benefit of others. All the world's religious traditions recognize this as the highest form of ethical practice, and in many it is seen as the main avenue to liberation or to unity with God. This stance was very warmly and widely advocated by Swamiji when he pleaded for '*Sarvadharmā Sambhav.*'
- But though a complete and selfless dedication to others is the highest form of ethical practice, this does not mean that altruism cannot be undertaken by anyone. In fact many people in caring professions such as social work and health care, and also those in teaching, are involved in the pursuit of this third level of ethics. Such professions, which bring direct benefit to the lives of so many, are truly noble. Yet there are countless other ways in which ordinary people can and do lead lives which benefit others. What is required is simply that we make serving others a priority and taking this approach our teachers and teacher educators will restore the values as ingrained in the Gurukul system of the yore and will contribute to the raising of their professional commitment so urgently needed in the new global contexts.
- It may be noted that an important part of serving others is using discernment to assess the likely consequences of our own actions. Then, by being heedful, mindful, and attentive in our everyday lives, we will begin to gain mastery over our actions and words. This is the very foundation of freedom and moral ethics and it is through gaining such self mastery, and using it to ensure that our actions are non-harmful at every level, that we can start to actively work for the benefit of others.
- It will be appropriate to conclude this presentation with a valuable piece of advice arising from Swamiji's exposition on the subject of morality and moral ethics. He used to say that three things are necessary to make every man great, every nation great: Conviction of the powers of goodness, absence of jealousy and suspicion and helping all who are trying to be and do good.

TO REFLECT

1. Why value education is necessary in the teacher education programs?

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2. Give three reasons for making 'Moral Ethics' a mandatory component of teacher education courses?

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3. What new provisions are essential for inculcation of moral obligation in teacher educators?

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

Intense Feeling of Pity

One day as the sage Valmiki, was going to bathe in the holy river Ganga, he saw a pair of doves wheeling round and round, and kissing each other. The sage looked up and was pleased at the sight, but in a second an arrow whisked past him and killed the male dove. As the dove fell down on the ground, the female dove went on whirling round and round the dead body of its companion in grief. In a moment the poet became miserable, and looking round, he saw the hunter. "Thou art a wretch, cried, without the smallest mercy! The slaying hand would not given stop for love!"

"What is this? What am I saying?", the poet thought to himself, "I have never spoken in this sort of way before", And then a voice came: "Be not afraid. This is poetry that is coming out of your mouth. Write the life of Rama in poetic language for the benefit of the world". And that is how the poem first began. The first verse sprang out of pity from the mouth of Valmiki, the first Poet. And it was after that, that he wrote the beautiful Ramayana, "the life of Rama."



A Proverbial Bigot

The Vaishnavas in India, who are dualists, are a most intolerant sect. Among the Shaivas, another dualistic sect, the story is told of a devotee by the name of Ghantakarna, or the Bell-eared, who was so devout a worshipper of Shiva that he did not wish even to hear the name of any other deity; so he wore two bells tied to his ears in order to drown the sound of any voice uttering other Divine names. On account of his intense devotion to Shiva the latter wanted to teach him that there was no difference between Shiva and Vishnu. So He appeared before him as half Vishnu and Shiva. At that moment the devotee was waving incense before Him, but so great was the bigotry of Ghantakarna that when he saw the fragrance of the incense entering the nostril of Vishnu, he thrust his finger into it to prevent the God from enjoying the sweet smell.



Endure Willingly

Neither seek nor avoid, take what comes. It is liberty to be affected by nothing; do not merely endure, be unattached... Pleasure will come – good: who forbids? Pain will come: welcome that too. Remember the story of the bull. A mosquito sat long on the horn of a certain bull. Then his conscience troubled him and he said, “Mr. Bull, I have been sitting here a long time, perhaps I annoy you. I am sorry, I will go away.” But the bull replied, “Oh, no, not at all! Bring your whole family and live on my horn; what can you do to me?”

Why can we not say that to misery?

TO DO

1. Engage yourself in five minutes brainstorming 'Self-Awareness' in know yourself program?
2. There are children in your class suffering from insecurity, stress and anxiety. Conduct a case study of any such child and give the etiology of this behaviour.
3. Assuming that the school to which you are attached requires you to improve the personal and interpersonal feelings of children. What kinds of projects you will develop to accomplish this goal?

TO READ AND CONSULT

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4. Swami Ranganathananda, *Indian Philosophy of Social Work*, The Ramkrishna Mission, Institute of Culture Calcutta, 1967.
5. Swami Ranganathananda, *Swami Vivekananda's Synthesis of Science and Religion*, The Ramkrishna Mission, Institute of Culture Calcutta, 1967.
6. Swami Budhananda, *Can One Be Scientific and Yet Spiritual*, Advaita Ashram, Kolkata, 2005.



**Tremendous Integrity,
Tremendous Perseverance,**

**Tremendous Sincerity,
Tremendous Will...**

-secret of success

“Every successful man must have behind him somewhere tremendous integrity, tremendous sincerity, and that is the cause of his signal success in life. He may not have been perfectly unselfish; yet he was tending towards it. If he had been perfectly unselfish, his could have been as great a success as that of the Buddha or of the Christ. The degree of unselfishness marks the degree of success everywhere.

..... To succeed, you must have tremendous perseverance, tremendous will. “I will drink the ocean says the persevering soul, “at my will mountains will crumble up.” Have that sort of energy, that sort of will, work hard and you will reach the goal.”

MODULE-6

Swami Vivekananda's Thoughts: Contributions for 'Out-of-the-Box-Thinking'

Swami Vivekananda's 'Out-of-the-box-thinking' is a powerful paradigm and it exemplifies in quite unambiguous terms the meaning and message of education in the genuinely true and authentic national and international perspectives. There is discernible a ring of sincerity in his every word and thought. He talked on almost all the subjects and issues which concern mankind today and in times to come. His comprehensive vision in this regard included diverse matters ranging from quality and excellence to national integration and international understanding, educational opportunity, education of the masses, environmental education and management, women empowerment, teacher-leadership model for teacher educators and wellness life style through health, hygiene and yoga.

On all these matters and many more he was very articulate and forthright in advising the youth and various other audiences who used to throng on. This module introduces the reader to the various shades of thought and concepts as enunciated by him drawing from rich sacred as well as secular sources and the universal principles embodied therein. The readers have to go through each of the ten segments presented here with an open mind. They have to reflect on the possibilities for assimilating these concerns with an intent to promote quality ethos in teacher education which is at present a desideratum.

Editors

1. 'IN-THE-BOX-THINKING' AND 'OUT-OF-THE-BOX-THINKING' – SOME DIFFERENTIA

- 1.1 Swami Vivekananda measures full scale when we take up the indicators of '**Out-of-the-box-thinking**' paradigm as mentioned here. His thoughts were not only of the age and time to which he immediately belonged, but in most of the cases, they were far ahead of time. He was literally a path breaker, an impressive luminary of the highest realizations and an awe-inspiring personality. He could not only explain grand spiritual truths in a lucid manner, but could also expound on several subjects concerning human welfare, be it science, music, arts or society. Like all great leaders he was adept in conducting '**Out-of-the-box-thinking**'.
- 1.2 He was an intuitive scientists, yet great rationalist. Owing to the faculty of natural gift of the gap in abundance, he was wonderfully able to synthesize the **excellence** of the west with that of the east. The result was, whatever he said, whatever he did and whosoever, he met, he created an indelible impress on them and brought out a magical transformation.
- 1.3 It is generally observed that majority of the professionals are habitual to think just about that which is before their nose. They may be said to be suffering from short-sightedness or myopia. They do not venture to take a leap forward and as such most of the time, they restrict themselves and are confined to the narrow reckonings of their own creation. This tends to shut them down to the closed grooves and they fall prey to doing things which are familiar, taking the path which is already trodden. In the language of psychology, this is dubbed as '**In-the-box-thinking**'. When people opt for new ventures, new thinking, saying and doing things which are not usual, preferring to take un-trodden path and conforming not to an externally imposed framework, they are said to evince '**Out-of-the-box-thinking**'. While '**In-the-box-thinking**' scuttles the wings of creativity, '**Out-of-the-box-thinking**' facilitates and encourages creative leverages leading from growth to growth and eventually to the prosperity of the society to which these thinkers belong.
- 1.4 From the inimitable example of Swami Vivekananda and that of a good many front rank other thinkers in our own land and abroad, a few specific criteria may be worked out in respect of '**Out-of-the-box-thinking**' to differentiate it from the '**In-the-box-thinking**' paradigm. These may be enumerated as follows:

- i) **‘Out-of-the-box-thinking’** is driven by a **‘vision’** while **‘In-the-box-thinking’** tries to follow and pursue the **‘goals’** already set forth.
- ii) **‘Out-of-the-box-thinking’** looks for the **‘unfamiliar’** in the **‘familiar’** while **‘In-the-box-thinking’** moves from familiar to familiar.
- iii) **‘Out-of-the-box-thinking’** is marked by exuberance and flow of emotions while **‘In-the-box-thinking’** tries to avoid emotions making the task in hand mechanical and dull.
- iv) **‘Out-of-the-box-thinking’** celebrates the ownership of a shared vision and understanding while **‘In-the-box-thinking’** feels taxed in pursuing a vision or understanding.
- v) **‘Out-of-the-box-thinking’** is characterized by a thrill and **‘energy of inspiration’** while **‘In-the-box-thinking’** reflects the motive of being a **‘go-getter’**.
- vi) **‘Out-of-the-box-thinking’** brings **‘transformation’** in the process and people who belong to it while **‘In-the-box-thinking’** is focused on **‘transaction’** of tasks and takers of task.
- vii) **‘Out-of-the-box-thinking’** is **‘freewheeling’** while **‘In-the-box-thinking’** is straitjacketed.
- viii) **‘Out-of-the-box-thinking’** is in an interpreter mode – indulging in a meaning giving pursuit while **‘In-the-box-thinking’** is in a **‘translator’** mode – a one to one linking process.
- ix) **‘Out-of-the-box-thinking’** is a contributor to the emergence of a norm while **‘In-the-box-thinking’** is controlled by norms.
- x) **‘Out-of-the-box-thinking’** is a supporter of a paradigm of independence and interdependence while **‘In-the-box-thinking’** flourishes on typical dependence paradigm.

❖ **‘Out-of-the-box-thinking’ for Teacher Education**

- 1.5 From the perusal of the forgoing broad differentia, it will be evident that teacher education in India needs to be oriented to using **‘Out-of-the-box-thinking’** in order to get out of the ruts and undertake the reform drives in a proper frame of mind. The following areas in

teacher education may be specifically brought under the coverage of '**Out-of-the-box-thinking**' to ensure quality and excellence.

- i) **Curriculum Design:** Reorienting its structure to render it mostly issued-based and to the needs of the school system.
 - ii) **Pedagogy:** Instructional plans and procedures should be changed to promote experiential learning, project based skill development drives and interactive sessions rather than the present monologic lecture method.
 - iii) **Evaluation protocols:** Both formative and summative tests should be so designed that focus is shifted to judging the competencies and skills which contribute towards personality development, value formation and positive attitude towards the learner.
- 1.6 There are many more such potential areas which will attract '**Out-of-the-box-thinking**'. Towards this end, both imagination and reasoning have to be used.
- 1.7 But it may be remembered that neither imagination nor logic (reasoning) can produce great things if they work in isolation. It is only when they work together the wonders of '**out-of-the-box thinking**' can happen.
- 1.8 Albert Einstein once said, "When I examine myself and my methods of thought, I come to the conclusion that the gift of fantasy has meant more to me than any talent for abstract, positive thinking."

❖ **Out-of-the-box-thinking can be Learnt easily from Swami Vivekananda**

- 1.9 We can learn many things from the life of Swami Vivekananda, be it for the spiritual progress or for the material progress. He is the ideal role model for us to imbibe the principles and practices of out-of-the-box thinking. Every incident in his life is packed with '**out-of-the-box thinking**'. He inspired everybody and anybody that came in contact with him and changed their lives. In this module, we take Swami Vivekananda as a role model to learn principles and practices of out-of-the box-thinking to teacher education.

❖ Twelve Striking Characteristics of Swami Vivekananda that Make him a True Out-of-The-Box-Thinker

- 1.10 Let us look at the typical characteristics of Swami Vivekananda that makes him the perfect role model for out-of-the-box thinking:
- i) When he was serious, his face frightened the others.
 - ii) When he had heated discussion his eyes glowed.
 - iii) When agitated, he spoke with fire in his speech that charged everybody with energy.
 - iv) He showered shiploads of love and tenderness that melted everybody's heart.
 - v) When immersed in his own thoughts, he created such an air of aloofness that no one dared to approach him.
 - vi) When he came across laziness and lethargy in others he thundered with utmost impatience and drove them into action.
 - vii) He unfailingly appeared to all as 'the man of action'.
 - viii) He was a good dreamer and a great visionary. His thinking was always ahead of the times and due to this, he was sometimes misunderstood by others.
 - ix) He had an amazing proficiency in scriptures as well as a vast knowledge of the Eastern and the Western culture.
 - x) He had a deep spiritual insight and spotless character.
 - xi) He had shining intellect and lofty idealism.
 - xii) He had dauntless spirit and colourful personality.

❖ Inspiring Words of Swami Vivekananda

- 1.11 Let us look at the following few words of exhortations of Swami Ji

“It is a false notion that creativity is the gift of a few. Its principles and practices can be learnt and used by all if one is ready to step out of the preconceived notions and prejudices and have open-mindedness. If we take Swami Vivekananda as a role model and follow his message, all of us can become an Einstein in out-of-the-box thinking. The wisdom shared by Swami

Vivekananda with us can help us use it effectively for individual benefit as well as the benefit of an organization or a country. It is like learning and using mathematical, scientific, engineering, and logical skills. Once a person knows the tricks of the trade, he can effectively play in all walks of life; be it personal life or official work. Do you know how much energy, how many powers, how many forces are still lurking behind that frame of yours? What scientist has known all that is in man? You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.”

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“Fill yourselves with the idea; whatever you do, think well on it. All your actions will be magnified, transformed, deified, by the very power of the thought. If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty, and your glory.”

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“You may wonder how this limited I can be the unlimited Infinite, but it is so. The limited I is a mere fiction. The Infinite has been covered up, as it were, and a little of it is manifesting as the I. Limitation can never come upon the unlimited; it is a fiction.”

2. QUALITY AND EXCELLENCE

- 2.1 The idea of excellence is attractive to most people and inspiring to some. But taken alone it is a fairly abstract notion. It is not the universally powerful moving force that one might wish. We must therefore ask ourselves what are the moving and meaningful ideas that will inspire and sustain people as they strive for excellence.
- 2.2 In our own society one does not need to search far for an idea of great vitality and power which can and should serve the cause of excellence. It is our well-established ideal of individual fulfillment. This ideal is implicit in our convictions concerning the worth of the individual. It undergirds our belief in equality of opportunity. It is expressed in our conviction that every individual should be enabled to achieve the best that is in him.

❖ Excellence and Educational System

- 2.3 The chief instrument we have devised to further the ideal of individual fulfillment is the educational system. But in our understandable preoccupation with perfecting that instrument, we have tended to forget the broader objectives it was designed to serve. Our thinking about the aims of education has too often been shallow, constricted and lacking in reach or perspective. Our educational purposes must be seen in the broader framework of our convictions concerning the worth of the individual and the importance of individual fulfillment.
- 2.4 Education in the formal sense is only a part of the society's larger task of abetting the individual's intellectual, emotional and moral growth. What we must reach for is a conception of perpetual self-discovery, perpetual reshaping to realize one's best self, to be the person one could be.
- 2.5 This is a conception which far exceeds formal education in scope. It includes not only the intellect but the emotions, character and personality. It involves not only the surface, but deeper layers of thought and action. It involves adaptability, creativeness and vitality which Swami Vivekananda used to emphasize through his learned and inspiring discourses.
- 2.6 And it involves moral and spiritual growth. We say that we wish the individual to fulfill his potentialities, but obviously we do not wish to develop great criminals or great rascals. Learning for learning's sake isn't enough. Thieves learn cunning, and slaves learn submissiveness. We may learn things that constrict our vision and warp our judgment. We wish to foster fulfillment within the framework of rational and moral strivings which have characterized man at his best. In a world of huge organizations and vast social forces that dwarf and threaten the individual, we must range ourselves whenever possible on the side of individuality; but we cannot applaud an irresponsible, amoral or wholly self-gratifying individuality.

❖ Individuality and Shared Purposes

- 2.7 Our greatness had been the greatness of a free people who shared certain moral commitments. Freedom without moral commitment is aimless and promptly self-destructive. It is an ironic fact that as

individuals in our society have moved toward conformity in their outward behaviour, they have moved away from any sense of deeply-shared purposes. We must restore both a vigorous sense of individuality and a sense of shared purposes. Either without the other leads to consequences abhorrent to us.

❖ Finding Oneself and Losing Oneself

- 2.8 To win our deepest respect the individual must both **find himself** and **lose himself**. This is not so contradictory as it sounds. We respect the man who places himself at the service of values which transcend his own individuality—the values of his profession, his people, his heritage, and above all the religious and moral values which nourished the ideal of individual fulfillment in the first place. But this "gift of himself" only wins our admiration if the giver has achieved a mature individuality and if the act of giving does not involve an irreparable crippling of that individuality. We cannot admire faceless, mindless servants of The State or The Cause or The Organization who never mature individuals and who have sacrificed all individuality to the Corporate Good.
- 2.9 In our society today, large numbers of young people never fulfill their potentialities. Their environment may not be such as to stimulate such fulfillment, or it may actually be such as to stunt growth. The family trapped in poverty and ignorance can rarely provide the stimulus so necessary to realize one's potential. Let us reflect on the beautiful exposition of Swami Vivekananda in this regard which reads as follows:

“The Light Divine within is obscured in most people. It is like a lamp in a cask of iron; no gleam of light can shine through. Gradually, by purity and un-selfishness, we can make the obscuring medium less and less dense, until at last it becomes as transparent as glass. Sri Ramakrishna was like the iron cask transformed into a glass cask, through which can be seen the inner light as it is.

You cannot teach a child any more than you can grow a plant. The plant develops its own nature. The child also teaches itself. But you can help it to go forward in its own way. What you can do is not of a positive nature but negative. You can take away the obstacles, and knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round

it; see that it is not killed by anything. You can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants. And there your work stops. It will take all that it wants by its own nature. So with the education of the child. A child educates itself. The teacher spoils everything by thinking that he is teaching. Within man is all knowledge, and it requires only an awakening, and that much is the work of the teacher. We have only to do so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears and eyes.

The system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse, should be abolished. Owing to undue domination exercised by the parents, our boys do not get free scope for growth. In every one there are infinite tendencies which require proper scope for satisfaction. Violent attempts at reform always end by retarding reform. If you do not allow one to become a lion, one will become a fox."

3. EQUALITY AND EQUITY

- 3.1 Though brought into sharper focus in the modern world, the idea of "equality" in fact has its origin with the dawn of human civilization. All the religions, which emerged in the process of time, are vociferous in saying "that men are created equal by God", and as such should be given equal treatment and equal opportunity for advancement in life. The different philosophies, expounded from time to time lay emphasis on the basic equality of man as well as the need for opportunity for his fullest development and happiness".
- 3.2 Etymologically the term equality may be traced from the word "isotes", used by the Greeks twenty five centuries ago. Since then it has been elaborated and refined by the philosophical, politico-social, economic and religious thought. Aristotle's principle of proportional equality sought to confer honours on individuals commensurate with differences in abilities. The stoic philosophy of Roman civilization advocated the removal of restrictions of caste, race, state and creed. It believed that all men had the gift of rational

faculty. They were, therefore, fundamentally equal both in nature and before the law.

- 3.3 The cult of equality was vouchsafed by the Western philosophers like Hobbes, Locke, Rousseau, and Voltaire. Whereas Rousseau spoke for leveling the possessions of man, Voltaire said that all men have equal protection of law. He dismissed the notion of equality as a leveler of goods, possessions and powers, because he thought it to be unnatural. The revolutions in U.S.A. (1776) and France (1789) were the result of the slogan of "equality, fraternity and liberty". In the nineteenth century, the philosophy of utilitarianism, as represented by Bentham, James Mill and others propagated the gospel of "greatest good of the greatest numbers" or the "greatest happiness of the greatest numbers". As a result of this, the principle of equality pervaded all the fields of human activity-political, social, economic and educational. Further fillip to the idea has been given by 'democracy' and 'socialism', which strongly stress the elimination of those factors and forces, which create inequality and exploitation. The socialism advocates equality and adequate opportunity to all for growth and development according to their abilities, aptitudes and aspirations. Swamiji's inspiring speeches have contributed a lot to the emergence of the concept of equality and equity in this process of development. On December 10, 1948, the idea of equality was highlighted in the Universal Declaration of Human Rights by the General Assembly of the United Nations where, inter alia, the principles of "non-discrimination" and "right to education" were strongly advocated. These two principles inherited the concept of "equality of opportunity in education", which was elaborated on December 14, 1960 by the General Conference of UNESCO.

❖ The Concept and Connotation

- 3.4 According to UNESCO, the term discrimination includes "any distinction, exclusion, limitation or performance which being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose of the effect of nullifying or impairing equality of education." It is considered discrimination when
- i) any person is denied access to education of any type at any level to which his abilities warrant.
 - ii) any person is limited to education of an inferior standard.

- iii) any person seeking education is subjected to conditions which are incompatible with the dignity of man.
- 3.5 The absence of "discrimination" and the absence of inequality" constitute the "equality" of educational opportunity. The concept of "equality", however, does not assume that all individuals are basically equal in capacities. It, therefore, desires that each individual should get opportunities as warranted by his innate capacities. No one should be stopped from going up the ladder, except when he himself lacks the ability to go up".
- 3.6 In concrete terms, the equality of educational opportunity implies the provision of
- i) free education upto a given level, which constitutes the principal entry point to the national labour force, thus eliminating the economic source of inequality of opportunity.
 - ii) differential educational opportunities suiting the needs, abilities and aspirations of students.
 - iii) state help in the form of scholarships, subsidies and loans in case a student is not able to maintain himself.

❖ Determinants of Equality

- 3.7 Belief in equality of educational opportunity is one thing, translating its concept into practical reality is another thing. Its implementation depends upon political system, economic dispensation and sociological factor. These are its determinants. Since the dawn of historic times either a state had accepted the obligation of equality or it has been demanded from the State to "give equal treatment and equal opportunity for advancement" to all subjects irrespective of caste, creed, colour, sex etc. The nature and implications of equality depend upon the politicians who are at the helm of affairs. For example, a socialist country not only takes measures to promote equality but also takes steps to stem the forces, which create inequality. If in a country, a certain segment of society is bent upon enjoying certain privileges, the principle of equality breaks.
- 3.8 It may be noted that economic dispensation as a determinant of equality has two implications. **One**, that the state should be liberal in providing adequate educational facilities for all children upto an optimum level and their further education according to their tastes and talents. **Two**, no child should remain handicapped on account

of poor economic conditions. Particularly in India, where children start earning rather than learning because of abject poverty of their parents, the State should give free scholarships as well as help in shape of books, stationery and even mid-day meals.

- 3.9 Sociological factor is another crucial determinant in the humanistic cult of equality. The research findings have revealed that lower class people are slow in recognizing the value of education for their children as compared to the parents belonging the middle and upper strata of society. The spurt for mobility is always motivated by the conditions in home. With a view to creating social awareness for education, the State should undertake measures which help the poor to increase their productivity and improve home conditions. Other essentials are provision of schools within walkable distance, making children free from the demands of home chores and family occupations and formulating minimum adequate educational programmes for all.

❖ The Indian Scene

- 3.10 Though scanty, yet there is an evidence that in early times of Indian history everyone had the right to education, whether one availed of it or not. The upanayana ceremony was obligatory for girls as much as for boys. However, some scholars aver that "right to education" was only in theory. In actual practice the Sudras did not enjoy this privilege and women too were not encouraged as they were considered incapable of pronouncing the Ved Mantras correctly. However, Budha was the first to revolt against the established caste-system, which smacked of inequalities by birth. Although the situation in medieval times in India did not substantially change, it is however generally believed that because of the concept of equality in Islam, education in India was open to all. This view, however, is refuted by Amin, who asserts that "in medieval India, education particularly higher education was not meant for the people but only for the elite."
- 3.11 It may be noted that despite several reforms and interventions adopted and used over the long spell of 68 years of post independence era, we are still grappling with the problem and the solution seems to be elusive. Swamiji and others after him have fervently pleaded for a radical shift in our social transformation and let us hope that things will change as the time passes and effective policies to achieve this end will be put in place.

4. WOMEN EMPOWERMENT

- 4.1 Women empowerment has been considered a priority area in our country. Swami Vivekananda raised a clarion call to restore the dignity and image of the women by citing the words of Manu who said, 'where women are respected, there the gods delight, and where they are not, there all work and effort come to naught'. He wanted a female education which will put them in a position to solve their own problems in their own way. The following is an excerpt of speeches given by Swamiji on the subject. It merits your attention for the cogent and suave arguments advanced on the various issues relating to women empowerment in our country.

❖ Ancient India

- 4.2 It is very difficult to understand why in this country so much difference is made between men and women whereas the Vedanta declares that one and the same self is present in all beings. Writing down Smritis etc., and binding them by hard rules, the men have turned the women into mere manufacturing machines. In the period of degradation, when the priests made the other castes incompetent to study the Vedas, they deprived the women also of all their rights. You will find in the Vedic and Upanishadic age Maitrevi, Gargi and other ladies of revered memory have taken the place of Rishis. In an assembly of a thousand Brahmanas who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman.

❖ Real Shakti Worship

- 4.3 All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future. The real Shakti-worshiper is he who knows that God is the Omnipresent force in the universe, and sees in women the manifestation of that force. In America men look upon their women in this light and treat their women as well as can be desired, and hence, they are so prosperous, so learned, so free and so energetic. The principal reason why our race has so degenerated is that we had no respect for these living images of Shakti. Manu says, 'Where women are respected, there the Gods delight, and where they are not, there all work and effort come to naught.' There is no hope of rise for that family or country where they live in sadness.

❖ Training in Renunciation

- 4.4 Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their blood from hoary antiquity. Our motherland requires for her well-being some of her children to become pure-souled Brahmacharins and Brahmacharinis. Even if one amongst the women became a knower of Brahman, then by the radiance of her personality, thousands of women would be inspired and awakened to Truth, and great well-being of the country and society would ensue.

❖ Secular Education

- 4.5 Brahmacharinis of education and character should take up the task of teaching. In villages and towns they must open centres and strive for the spread of female education. Through such devout preachers of character, there will be the real spread of female education in the country. History and puranas, house-keeping and the arts, the duties of home life and the principles that make for the development of character have to be taught. Other matters such as sewing, culinary art, rules of domestic work and upbringing of children will also be taught. Japa, worship and meditation shall form an indispensable part of the teaching. Alongwith other things they should acquire the spirit of valour and heroism.
- 4.6 In the present day, it has become necessary for them also to learn self-defence –how grand was the Queen of Jhansi! So shall we bring to the need of India great fearless women – women worthy to continue the traditions of Sanghamittra, Lila, Ahalya Bai, and Mira Bai – women fit to be mothers of heroes, because they are pure and fearless strong with the strength that comes of touching the feet of God. We must see to their growing up as ideal matrons of home in time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born. If the women are raised, their children will by their noble actions glorify the name of the country; then will culture, knowledge, power and devotion awaken in the country.
- ❖ A look at the dialogic presentation on the subject arising in the context of an interview with Swamiji which follows, further enables the reader to grasp Swamiji's thoughts in this connection.

WOMEN: THEIR PAST, PRESENT AND FUTURE

It was early one Sunday morning, (writes our representative), in beautiful Himalayan valley, that I was at last able to carry out the order of the Editor, and call Swami Vivekananda, to ascertain something of his views on the position and prospects of Indian women.

“Let us go for a walk”, said the Swami, when I had announced my errand, and we set out at once amongst some of the most lovely scenery in the world.

By sunny and shady ways we went, through quiet villages, amongst playing children and across the golden cornfields. Here the tall trees seemed to pierce the blue above, and there a group of peasant girls stooped, sickle in hand, to cut and carry off the plume-tipped stalks of maize-straw for the winter stores. Now the road led into an apple orchard, where great heaps of crimson fruit lay under the trees for sorting, and again we were out in the open, facing the snows that rose in august beauty above the white clouds against the sky.

At last, my companion broke the silence. “The Aryan and Semitic ideals of woman,” he said, “have always been diametrically opposed. Amongst the Semites the presence of woman is considered the dangerous to devotion, and she may not perform any religious function, even such as the killing of a bird for food: according to the Aryan a man cannot perform a religious action with a wife”.

“But Swamiji!” said I-startled at an assertion so sweeping and so unexpected-“is Hinduism not an Aryan faith?”

“Modern Hinduism,” said the Swami quietly, “is largely Pauranika, that is, post-Buddhistic in origin. Dayanand Saraswati pointed out that though a wife is absolutely necessary in the Sacrifice of the domestic fire, which is a Vedic rite, she may not touch the Shalagrama Shila, or the household-idol, because that dates from the later period of the Puranas.”

“And so you consider the inequality of woman amongst us as entirely due to the influence of Buddhism?”

“Where it exists, certainly,” said the Swami, “but we should not allow the sudden influx of European criticism and our consequent sense of contrast to make us acquiesce too readily in this notion of the inequality of our women. Circumstances have forced upon us, for many centuries, the woman’s need of protection. This, and not her inferiority, is the true reading of our customs.”

“Are you then entirely satisfied with the position of women amongst us, Swamiji?”

“By no means,” said the Swami, “but our right of interference is limited entirely to giving education. Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.”

“Then have our women any problems at all, Swamiji?”

“Of course, they have many and grave problems, but none that are not to be solved by that magic word ‘education’. The true education, however, is not yet conceived of amongst us.”

“And how would you define that?”

“I never define anything,” said the Swami, smiling, “Still, it may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently. So shall we bring to the need of India great fearless women – women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai and Mira Bai – women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God.”

“And so what would you say, Swamiji, to the women of this country?”

“Why, to the women of this country,” said the Swami, “I would say exactly what I say to the men. Believe in India and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world.”

“I should very much like our women to have your intellectuality, but not if it must be at the cost of purity,” said Swami Vivekananda in New York. “I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure. To all women every man save her husband should be as her son.

“To all men every woman save his own wife should be as his mother. When I look about me and see what you call gallantry, my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, Oh, madam, how beautiful are your eyes! What right have they to do this? How dare a man venture so far, and how can your women permit it? Such things develop the less noble side of humanity. They do not tend to nobler ideals.

“We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife he has courted two hundred women. Bah! If I belonged to the marrying set I could find a woman to love without all that!

“When I was in India and saw these things from the outside, I was told it is all right, it is mere pleasantry, and I believed it. But I have travelled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of

the West is that they are young, foolish, fickle and wealthy. What mischief can come of one of these qualities; but when all three all four, are combined, beware!”

5. EDUCATION OF THE MASSES

- 5.1 Swamiji had a very strong view on the subject of education of the masses. He considered it as ***the only solution for solving our problems of discrimination practiced in the most invisible to visible forms.*** His advocacy was that ***education should reach every home and the medium of instruction should be the vernacular – the mother tongue.***

The exposition which follows is a very lucid, forceful and persuasive rendering of the subject by Swamiji. It needs close attention for suitably organizing and orienting ideas and frame of reference.

❖ The Great National Sin

- 5.2 My heart aches to think of the condition of the poor, the low in India. They sink lower and lower every day. They feel the blow showered upon them by a cruel society, but they do not know whence the blow comes. They have forgotten that they too are men. My heart is too full to express my feelings. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expenses, pays not the least heed to them. Our great national sin is the neglect of the masses and that is the cause of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed and well-cared for.

❖ Mass Education, the Only Solution

- 5.3 A nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India’s ruin has been the monopolizing of the whole education and intelligence of the land among a handful of men. If we are to rise again, we shall have to do it by spreading education among the masses. The only service to be done for our lower classes is to give them education to develop their individuality. They are to be given ideas. Their eyes are to be opened to what is going on in the world around them, and then they will work out their own salvation. Every nation, every man and

every woman must work out their own salvation. Give them ideas- that is the only help they require and then the rest must follow as effect. Ours is to put the chemicals together, the crystallization comes in the law of nature.

❖ **Bring the Great Spiritual Truths within the Reach of All**

- 5.4 My idea is first of all to bring out the gems of spirituality that are stored up in our books and in the possession of a few only, hidden as it were in the monasteries and forests- to bring them out; to bring the knowledge out of them, not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word, I want to make them popular. I want to bring out these ideas and let them be the common property of all, of every man in India, whether he knows the Sanskrit language or not. The great difficulty in the way is the Sanskrit language, this glorious language of ours, and this difficulty cannot be removed until, if it is possible, the whole of our nation are good Sanskrit scholars. You will understand the difficulty when I tell you that I have been studying this language all my life and yet every new book is new to me.

❖ **Teach through Mother Tongue**

- 5.5 How much more difficult would it then be for people who never had time to study it thoroughly! Therefore, the ideas must be taught in the language of the people. Teach the masses in the vernaculars. Give them ideas; they will get information, but something more will be necessary. Give them culture. Until you can give them that, there can be no permanence in the raised condition of the masses.

❖ **Sanskrit Education**

- 5.6 At the same time Sanskrit education must go alongwith it, because the very sound of Sanskrit words gives a prestige, a power and a strength to the race. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results; and translated and preached in the language of the day-Pali. That was grand; he spoke the language of the people and the people understood him. It spread the ideas quickly and made them reach far and wide. But alongwith that Sanskrit ought to have been spread. Knowledge came, but prestige was not there. Until you give them that, there will be

another caste created, having the advantage of the Sanskrit language, which will quickly get above the rest.

❖ The Nation Lives in the Cottage

- 5.7 Remember that the nation lives in the cottage. Your duty at present is to go from one part of the country to another, from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "O ye Brothers, all arise! Awake! How much longer would you remain asleep!" Go and advise them how to improve their own condition and make them comprehend the sublime truths of the *shastras*, by presenting them in a lucid and popular way. Impress upon their minds that they have the same right to religion as the Brahmanas. Initiate, even down to the Chandalas, in these fiery *mantras*. Also instruct them in simple words about the necessities of life, and in trade, commerce, agriculture etc.

❖ Spiritualize All Walks of Life

- 5.8 Centuries and centuries, a thousand years of crushing tyranny of castes, kings and foreigners have taken out all their strength. And the first step in getting Strength is to uphold the Upanishads and believe 'I am the Soul', 'Me the sword cannot cut; nor weapons pierce; me the fire cannot burn; me the air cannot dry; I am the Omnipotent. I am the Omniscient.' These conceptions of the Vedanta must come out from the forest and the cave, they must come out to work at the bar and the bench, in the pulpit and in the cottage of the poor man, with the fishermen that are catching fish and with the students that are studying. They call to every man, woman and child, whatever their occupation, wherever they may be. How can the fishermen and all these carry out the ideas of the Upanishads? The way has been shown. If the fisherman thinks that he is the spirit, he will be a better fisherman; if a student thinks he is the spirit, he will be a better student.

❖ Education to Reach Every Home

- 5.9 The one thing that is at the root of all evils in India is the condition of the poor. Suppose you open a free school in every village, still it would do no good, for the poverty in India is such that poor boys would rather go to help their fathers in the fields or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If

the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing *sannyasins* in our own country, going from village to village, teaching religion. If some of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. Kindle their knowledge with the help of modern science. Teach them History, Geography, Science, Literature and alongwith these the profound truths of Religion through these.

- 5.10 Engrossed in the struggle for existence, they had not the opportunity for the awakening of knowledge. They have worked so long like machines and the clever educated section have taken the substantial part of the fruits of their labour. But times have changed. The lower classes are gradually awakening to this fact, and making a united front against this. The upper classes will no longer be able to repress the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower to get their legitimate rights. Therefore, I say: set yourself to the task of spreading education among the masses. Tell them and make them understand, 'You are our brothers, a part and parcel of our bodies.' If they receive this sympathy from you, their enthusiasm for work will be increased a hundredfold.

❖ Requisites for Great Achievements

Three things are necessary for great achievements.

➤ Feeling

First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates. Feel, therefore, my would-be patriots. Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless?

Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with the one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the very first step.

➤ The Solution

You may feel then; but instead of spending your energies in frothy talk, have you found any way out, any practical solution, to soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to surmount mountain-high obstructions? If the whole world stands against you sword in hand, would you still dare to do what you think is right?

➤ Steadfastness

If your wives and children are against you, if all your name dies, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal? As the great King Bhartrihari says, 'Let the sages blame or let them praise; let the Goddess of Fortune come or let Her go wherever She likes; let death come today or let it come in hundreds of years; he indeed is the steady man who does not move one inch from the way of truth.' Have you got that steadfastness? If you have these three things, each one of you will work miracles.

❖ Work as Worship

- 5.11 ***Let us pray, 'Lead kindly Light'; a beam will come through the dark, and a hand will be stretched forth to lead us. Let each one of us pray day and night for the down-trodden millions of India, who are held fast by poverty, priest craft and tyranny; pray day and night for them. I care more to preach to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But, I am poor. I love the poor. Who feels for the two hundred millions of men and women sunken forever in poverty and ignorance? Him I call a mahatma who feels for the poor who feels for them? They cannot find light or education. Who will bring the light to them-who will travel from door to door bringing education to them? Let these people be your God-think of them, work for***

them, pray for them incessantly-the Lord will show you the way.

6. ENVIRONMENTAL EDUCATION AND MANAGEMENT

- 6.1 Environmental education could be seen as just another of a number of pressures on already over-crowded teacher education programmes. As with schools and teachers, teacher educators are often called upon to help assuage society's problems. This is to be expected given the government funds allocated to education and the desire for schooling to be relevant to social questions, issues and problems. Thus, there are demands that education be vocationally relevant, promote intercultural appreciation and harmony, develop personal and interpersonal skills encourage active and informed citizenship, and so on. Hazlett (1979) has described the policy process through which governments "reduce political, social, and economic problems to educational ones and ... expect schools to cure present ills and provide for a brighter tomorrow for individuals and the collectivity."
- 6.2 Multi-cultural education, school-industry links, consumer education, drug education, HIV/AIDS education and so on are examples of numerous curriculum responses to this process. There is some debate about the ethics and motivations of this process and about the style of decision making often involved. However, there can be little dispute over the fact that such 'educational problems' and associated curriculum developments in schools place additional demands on teachers and teacher education programmes.
- 6.3 However, environmental education is more than just another such 'educational problem' requiring a response in teacher education. As was noted in the opening quotation, "the crisis of sustainability is not only a permanent feature on the public agenda; for all practical purposes it is the agenda. No other issue facing the world today is of such pervasive and long-term significance as the need to find ways of living within the resource limits of the planet and our social systems.
- 6.4 This has been recognized by many people from all walks of life and is manifested in the rising levels of public awareness of environmental problems and growing public concern over the stability of ecosystems and the sustainability of present patterns of development. Many schools and colleges in the Asia-Pacific region have been motivated by student, parent and teacher interest in this

issue of sustainability to incorporate environmental education into their schools, and have developed a range of innovative programmes and activities. They have been supported by the policy processes within education systems and the provision of guidelines, resources, and opportunities for professional development. Teacher educators, especially in science, social studies and geography curriculum studies courses, have responded in a number of ways to the growing need for professional development in environmental education also.

- 6.5 However, despite the rising interest in environmental education in schools and the expectations of governments that environmental education will play a role in maintaining the sustainability of ecosystems, several evaluation studies of environmental education indicate cause for concern. These studies of environmental education indicate cause for concern. These studies which are detailed later indicate that good practice in environmental education is not widespread as education systems and policies would like and that, even with the best of intentions, many schools and teachers have difficulty implementing the full range of objectives and strategies for environmental education. One of the explanations for this is the very low percentage of teachers who have received either pre-service studies or undertaken in-service professional development in environmental education.
- 6.6 These concerns make it timely that comprehensive attention be given to the place of environmental education in pre-service teacher education programmes. This module is intended to provide a focus for discussion of environmental education issues in teacher education. Outcomes from such discussions could include:
- i) An increase and widening of further interest in environmental education across the range of disciplines in teacher education;
 - ii) A sharing of expertise, debate and research in environmental education across teacher education institutions in the Asia-Pacific region;
 - iii) An identification of the competencies required of the environmentally educated teacher;
 - iv) A review of existing provision for environmental education in teacher education programmes; and

- v) Comprehensive approach to preparing teachers for the challenges and responsibilities they face in environmental education in schools and colleges.
- 6.7 The target group of this module includes those involved in both initial pre-service and continuing in service teacher education. Much of the focus, however, has to be on pre-service teacher education because of the need to address the importance of environmental education in teachers' work right from the beginning of their professional socialization and training. However, the themes are relevant to the in-service professional development of teachers also. It will be advisable that in addition to teacher education institutions, professional associations, education systems and schools are invited to consider these implications for their initiatives in the fields of curriculum development, staff development, short courses, higher degree studies, and research in environmental education.
- 6.8 In this light, the current stage of development in *Environmental Education* (EE) has, in general, reflected a "*contrived learning*" approach, especially in formal education. A few issues from real life were filtered into the established curriculum development process, and emerged essentially as "*in classroom*" learning development sequences. Such a strategy is effective in developing awareness and even understanding of the concepts, principles and ideas pertaining to EE, and needs to be retained and further developed. However, real life action in response to the growing environmental crises in all countries of the region, and globally, requires moving further into direct intervention on the environment for its improvement and protection. Such a change would necessarily have first order implications for the various curriculum design and implementation processes, since action-cum-learning, or learning-cum-action would stress attributes that are usually not taken into account in the parameters used in the more contrived learning design.
- 6.9 Such an action approach would reflect the purpose and spirit of the Earth Pledge emanating from the Earth Summit (1992, Brazil) which stated "**... to act to the best of my ability to help make the Earth a secure and habitable home for present and future generations**"

7. NATIONAL INTEGRATION

7.1 The Indian people comprise many communities, and Indian culture consists of diverse cultures that have been assimilating and also rejecting each other. There have been many conflicts of different types in our history, but on the whole we are justified in saying that Indian life has been significant as an example of the co-existence of communities and cultures. But we can make the mistake of regarding only the community as the unit of our nation and not the individuals of whom these communities consist. The community represents a belief, a moral code, a culture. All these are abstract things. They become concrete when individuals act and behave in accordance with the belief, the moral code and culture of their community. And these individuals remain individuals, no matter what beliefs they profess and what their practices and actions are.

❖ Confusing the Individual with the Community

7.2 We have gone so far in confusing the individual with the community that the qualities and acts of individuals are imputed unconsciously to the community to which they belong. For instance, if a girl is kidnapped by a person belonging to her own community, it is only a crime, but if she is kidnapped by a member of some other community, we do not stop to consider what type of person this particular individual is; even if he is a habitual criminal, his action creates a sentiment against the whole community to which he belongs. It is the same in the case of good actions. An individual who is good in himself is regarded as being what he is because of his belonging to a particular community. This is obviously a wrong way of looking at things and we must do what we can to correct our perspective.

7.3 Communities do not think and act as a whole. It is the individuals who think and act. If individuals have the gift of leadership or the ability to collect other individuals around them, they find it to their advantage to represent or profess to represent a whole community. They may succeed in making the majority or the majority of the active members of their community accept them as their representative. But if we keep our minds clear of illusions, we can still distinguish between the community as a whole and those who claim to be its representatives, and even among those who are recognised as representatives we can distinguish between individuals who are acting deliberately and consciously and those who are just following the natural herd instinct of man.

❖ Starting Point for National Integration

- 7.4 National integration requires that we concentrate on individuals. It is the individual whom we should consider the focal point of national integration. It is he who identifies himself, to the degree of which he is capable, with his people and his country, with his history and the situation which history has created for him. By such identification that a person accepts to a smaller or a greater degree the responsibility for the condition of his people and his country, who is grieved by wrong done and elevated by the good achieved in the past, and whose own conduct is guided by what he conceives to be the highest and most beneficial moral code.
- 7.5 Thus the process of national integration takes place primarily within the individual. If India were a country inhabited by the people of one race, speaking one language, professing one religion, but did not possess a sufficient number of individuals who consciously identified themselves with it to an effective degree, it would remain in fact, unintegrated. We have only to look at the history of the world to discover examples of communities that failed to achieve integration, in spite of possessing all the reasons for unity and cooperation. We can discover also examples of nations integrated by a sense of common purpose in spite of differences of race or of language or of religion.
- 7.6 Now, how does an individual identify himself with his country and his people? All individuals are not and cannot be alike. The philosopher, the artists, the businessmen, the civil servants, the petty shopkeepers, the landless labourers, do not have the same interests, and to whatever community they may belong, they cannot all feel and think and act in the same way. But that is just what we forget when we talk in terms of communities, and it is natural that we think in terms of the nation, we go on to imagine that we can and should impose a certain degree of uniformity and thus prove to ourselves that we are integrated, that we are alike. But that is looking at life from the wrong end and distorting our perspective. Because the process of identification takes place within the individual, it cannot be achieved according to any set plan. In fact, that integration can be an indirect result of the identification of each individual in his own way with the people as a whole and it can be enduring only to the degree that it is indirect. Integration cannot and does not need to be maintained at any particular level. Its intensity can and should vary with situations and requirements.

- 7.7 If we analyse our freedom movement, we shall find that its momentum derived very largely from the fact that one person-Mahatma Gandhi-identified himself with a certain moral value which is typically Indian-non violence. Mahatma Gandhi deduced his belief, his political policy, his constructive programme, his social reform from his doctrine of non-violence. Usually patriotism, which is taken to be an index of Integration, is a projection of family relationship, group interests, desire for self-assertion and self-preservation as a people. These sentiments are national. But they can also mislead. They can create situations in which one loyalty or interest comes into conflict with another and the nation is split up, or material interest runs counter to moral principle, and moral principal is sacrificed. But there can be points of identification along with group and mass sentiments and interests which will provide a safer emotional anchorage and a more personal means of self-realisation.

❖ **Subordinating all Consideration to National Integration**

- 7.8 There can be no question about the overriding value of national integration. But just because of its basic importance, all other considerations must be subordinated to it. In the matter of benefits conferred through economic, social and educational policies, it is possible to plan the distribution geographically, class wise, strictly in accordance with justice. But where such methods of distribution clash with the interest of national integration, they should be modified. A nation should have a national language. History provides instances of the sentiment of nationalism growing around or because of a common language. But history and contemporary facts also provide instances, such as Switzerland and Yugoslavia, where the recognition of all the languages spoken in the country as national languages had been a means of integration. It may be remembered that the approach to the problem of a national language, if it is too logical or dogmatic, may injure the interest it is meant to serve.

❖ **What is to be Done?**

- 7.10 You may ask: What are we to do to promote national integration?
- i) Firstly, the most essential thing is to cultivate an attitude of trust. We should trust each other rather than have an administration, law-courts, police to create trust in man's

moral nature. If we do not have this trust, we begin to be guided by prejudices and may become incapable of examining our own point of view honestly and fairly and of seeing the justice behind the opposite point of view. You will have many examples of this in your own mind. Let us just take one. We have a neighbouring state, our relations with which depend very largely on mutual trust. We have differences between regional and cultural groups which are exaggerated beyond measure because of lack of trust. If we are unable to see the genuine interest behind each other's viewpoints, there will be continuous misunderstandings which will inevitably confuse our internal situation. This confusion may take ugly and violent forms and prove an obstacle to integration.

- ii) Secondly, we must cultivate an attitude of giving more than we get. If our general inclination is to give, we shall all get more. For instance, if we give more of work than we are paid for, what will happen? We shall have more of achievement, more of results from any type of investment we make, a general feeling of confidence and a stimulation of every type of creative, constructive activity, We shall have large number of individuals anxious to cultivate their aptitudes to the full, individuals who set for themselves high standards of competent performance, individuals who not only pay income-tax to the state have widespread appreciation of excellence instead of the fault-finding from which we suffer today.
 - iii) Thirdly, we should avoid the use of pressure to induce uniformity of opinion and behaviour. Let us take an ordinary example. We say that it will promote integration if communities join in celebrating each other's festivals. Now, while one may agree wholeheartedly with the intention with which this is said, one may object in principle to the use of the word 'community'. It implies that if a person is a Muslim, or Christian or a Hindu he/she should participate in the celebrations of other's festivals. But this is not enough. What matters is the degree of willing acceptance and participation and not the ritualistic and token appreciation on behalf of others.
- 7.11 So, instead of asking members of other religious communities to participate in the festivals of any particular community, why could we not leave it to personal choice, making full allowance for person's taste, no matter to which community they happen to belong? In the

same way a national language would have developed much sooner if we had not talked about it so much or given any section of the Indian population occasion to say that a language was being imposed on them. It should be open to every citizen to serve his country in his own way, and no tests of patriotism should be imposed in the matter of opinion or method of serving the country. **National Integration** should derive from a sense of freedom, of service to the highest forms of the common interest and the most intense realisation of the fact that in cooperating with fellow-citizens each of us is realising his true self.

8. INTERNATIONAL UNDERSTANDING

8.1 The word **education** implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is not limited to any specific activities.

- i) The terms **international understanding, co-operation and peace** are to be considered as an indivisible whole based on the principle of friendly relations between peoples and states having different social and political systems and on the respect for human rights and fundamental freedoms.
- ii) Education should be infused with the aims and purposes set forth in the Charter of the United Nations, the Constitution of UNESCO and the Universal Declaration of Human Rights, particularly Article 26, paragraph 2, of the last-named, which states as follows.
- iii) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

❖ Objectives for Educational Policy

8.2 In order to enable every person to contribute actively to the fulfilment of the aims referred to earlier and to promote international solidarity and co-operation, which are necessary in

solving the world problems affecting the individuals' and communities' life and exercise of fundamental rights and freedoms, the following objectives should be regarded as major guiding principles of educational policy.

- i) an international dimension and a global perspective in education at all levels and in all its forms;
- ii) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
- iii) awareness of the increasing global interdependence between peoples and nations;
- iv) abilities to communicate with others;
- v) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;
- vi) understanding of the necessity for international solidarity and co-operation; and
- vii) readiness of the part of the individual to participate in solving the problems of his community, his country and the world at large.

❖ The Guiding Principles for Teachers and Teacher Educators

8.3 Within the intent of combining learning, training, information and action, international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the **principles of equality** in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value – judgements and decisions on a rational analysis of relevant facts and factors.

- i) Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to

the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace. It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes as indicated here.

- ii) Each member state should formulate and apply national policies aimed at increasing the efficacy of education in all its forms and strengthening its contribution to international understanding and co-operation, to the maintenance and development of a just peace, to the establishment of social justice, to respect for and application of human rights and fundamental freedoms, and to the eradication of the prejudices, misconceptions, inequalities and all forms of injustice which hinder the achievement of these aims.

8.4 In the light of these fundamental principles, it has been rightly stressed that member states should-

- i) take appropriate steps to strengthen and develop in the processes of learning and training, attitudes and behaviour based on recognition of the equality and necessary interdependence of nations and peoples.
- ii) take steps to ensure that the principles of the Universal Declaration of Human Rights and of the International Convention on the Elimination of All Forms of Racial Discrimination become an integral part of the developing personality of each child, adolescent, young person or adult by applying these principles in the daily conduct or education at each level and in all its forms, thus enabling each individual to contribute personally to the regeneration and extension of education in the direction indicated.
- iii) urge educators, in collaboration with pupils, parents, the organizations concerned and the community, to use methods which appeal to the creative imagination of children and adolescents and to their social activities and thereby to prepare them to exercise their rights and freedoms while recognizing

and respecting the rights of others and to perform their social duties.

- iv) promote, at every stage of education, an active civic training which will enable every person to gain a knowledge of the method of operation and the work of public institutions, whether local, national or international, to become acquainted with the procedures for solving fundamental problems; and to participate in the cultural life of the community and in public affairs. Wherever, possible, this participation should increasingly link education and action to solve problems at the local, national and international levels.

❖ Role and Functions of Education for Promoting International Understanding

8.5 Accordingly the role and function of education should-

- i) include critical analysis of the historical and contemporary factors of an economic and political nature underlying the contradictions and tensions between countries, together with study of ways of overcoming these contradictions, which are the real impediments to understanding, true international co-operation and the development of world peace.
- ii) emphasize the true interests of peoples and their incompatibility with the interests of monopolistic groups holding economic and political power, which practise exploitation and foment war.
- iii) encourage student participation in the organization of studies and of the educational establishment they are attending should itself be considered a factor in civic education and an important element in international education.
- iv) promote, at various stages and in its various types, study of different cultures, their reciprocal influences, their perspectives and ways of life, in order to encourage mutual appreciation of the differences between them. Such study should, among other things, give due importance to the teaching of foreign languages, civilizations and cultural heritage as a means of promoting international and inter-cultural understanding.

- v) result into the eradication of conditions which perpetuate and aggravate major problems affecting human survival and well-being-inequality, injustice, international relations based on the use of force – and towards measures of international co-operation likely to help solve them. Education which in this respect must necessarily be of an interdisciplinary nature should relate to such problems as:
- equality of rights of peoples, and the right of peoples to self-determination;
 - the maintenance of peace; different types of war and their causes and effects; disarmament; the inadmissibility of using science and technology for warlike purposes and their use for the purposes of peace and progress; the nature and effect of economic, cultural and political relations between countries and the importance of international law for these relations, particularly for the maintenance of peace;
 - action to ensure the exercise and observance of human rights, including those of refugees; racialism and its eradication; the fight against discrimination in its various forms;
 - economic growth and social development and their relation to social justice; colonialism and decolonization; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and famine; the fight for a better quality of life and the highest attainable standard of health; population growth and related questions;
 - the use, management and conservation of natural resources, pollution of the environment;
 - preservation of the cultural heritage of mankind; and
 - the role and methods of action of the United Nations system in efforts to solve such problems and possibilities for strengthening and furthering its action.

❖ **Needed Teacher Preparation**

- 8.6 In order to achieve these targets teacher preparation should constantly improve the ways and means of preparing and certifying

teachers and other educational personnel. In pursuing the objectives to perform these roles the system of education should-

- i) provide teachers with motivations for their subsequent work: commitment to the ethics of human rights and to the aim of changing society, so that human rights are applied in practice; a grasp of the fundamental unity of mankind; ability to instill appreciation of the riches which the diversity of cultures can bestow on every individual, group or nation;
- ii) provide basic interdisciplinary knowledge of world problems and the problems of international co-operation, through, among other means, work to solve these problems;
- iii) prepare teachers themselves to take an active part in devising programmes of international education and educational equipment and materials, taking into account the aspirations of pupils and working in close collaboration with them;
- iv) comprise experiments in the use of active methods of education and training in at least elementary techniques of evaluation, particularly those applied to the social behaviour and attitudes of children, adolescents and adults;
- v) develop aptitudes and skills such as desire and ability to make educational innovations and to continue his or her training; experience in teamwork and in interdisciplinary studies; knowledge of group dynamics; and the ability to create favourable opportunities and take advantage of them;
- vi) include the study of experiments in international education, especially innovative experiments carried out in other countries, and provide those concerned, to the fullest possible extent, with opportunities for making direct contact with foreign teachers.

9. TOWARDS WELLNESS LIFESTYLE – THROUGH HEALTH, HYGIENE AND YOGA

- 9.1 Wellness is generally used to mean a healthy balance of the mind, body and spirit that results in an overall feeling of well-being. It is equivalent to the concept of '**Sthitpragya**' described in Bhagwatgita and to which Swamiji used to refer frequently in his talks. It is an indicator of the presence of an 'equanimous mind' that is achieved through concentration and self-discipline. Recently **Dunn** has defined wellness as 'integrated method of functioning

which is oriented towards maximizing the potential of which the individual is capable. It requires that the individual maintain a continuance of balance and purposeful direction within the environment where he/she is functioning. He also added that 'wellness in a direction is progress towards an ever-higher potential of functioning.

❖ **Alternative Approaches to Wellness**

- 9.2 Approaches to wellness are often denoted by the use of two different phrases: *health and wellness*, and *wellness programs*. These kinds of wellness programs offer alternative medicine techniques to improve wellness. Whether these techniques actually improve physical health is controversial and a subject of much debate. **James Randi** and the **James Randi Educational Foundation** are outspoken critics of this alternative new age concept of wellness. The behaviours in the pursuit of wellness often include many health related practices, such as making healthy lifestyle changes and utilizing natural therapies.
- 9.3 It may be noted that wellness, as a luxury pursuit, is found obviously in the more affluent societies because it involves managing the body state after the basic needs of food, shelter and basic medical care have already been met. Many of the practices applied in the pursuit of wellness, in fact, are aimed at controlling the side effects of affluence, such as obesity and inactivity. Wellness grew as a popular concept starting in the 19th century, just as the middle class began emerging in the industrialized world, and at a time when a newly prosperous public had the time and the resources to pursue wellness and other forms of self-improvement.

❖ **Determinants of Wellness Life Style**

- 9.4 Achieving or maintaining wellness life style could be determined by individual awareness and ability to measure states of health including mental health, physical activity, nutritional intake, fiscal responsibility, productivity, as well as emergency preparedness and avoiding common **pitfalls**. Wellness can also be described as a state that combines health and happiness. Thus, those factors that contribute to being healthy and happy will also likely contribute to being well. Factors that contribute to health and happiness have long been recognized, at least since the time of Ancient Greeks and our ancient tradition of 'Rishikuls'. To achieve a state of wellness, one has to work on its determinants. The determinants of wellness

are often considered to be: awareness and the initiative to improve one's state of physical, mental, emotional, spiritual, environmental, social and/or occupational health.

❖ Programmes

- 9.5 Wellness programs vary depending on the target market and who is promoting them. Wellness programs are most commonly promoted in progressive companies, schools and education enterprises of repute along with personal wellness programs marketed directly to health seeking individuals. Such programs attempt to facilitate life improvements and quality of life through recommending positive lifestyle changes. Wellness programs are often pursued by people seeking recovery from an illness or specific health condition or by those interested in improving their overall health.
- 9.6 Supporters of wellness programs may claim that there are many factors that contribute to wellness; living in a clean environment, eating healthy food, regular physical exercise, balance in career; family; and relationships, spiritual awareness and some programs include faith-based worship. Faith-based wellness programs may suggest a spiritual component in their models, however, it would be opposition to most secular wellness programs which tend to be inclusive of any individual's spiritual beliefs or practices.

❖ Secular-based Programmes

- 9.7 The aging population participates in wellness programs in order to feel better and have more energy. Wellness programs allow individuals to take increased responsibility for their health behaviours. People often enroll in a private program to improve fitness, stop smoking, or to learn how to manage their weight and other related problems. In India, such programs have been integrated with NSS and Yoga Camps and community work.

❖ Health

- 9.8 Health is the level of functional or *metabolic* efficiency of a living organism. In *humans*, it is the general condition of a *person's* mind and body, usually meaning to be free from *illness, injury* or *pain* (as in "*good health*" or "*healthy*"). The *World Health Organization* (WHO) defined health in its broader sense in 1946 as "a state of complete physical, mental, and social *well-being* and not merely the absence of disease or infirmity." Although this definition

has been subject to controversy, in particular as lacking operational value and because of the problem created by use of the word "complete," it remains the most enduring. Other definitions have been proposed, among which a recent definition that correlates health and personal satisfaction.

- 9.9 Systematic activities to prevent or cure health problems and promote good health in humans are undertaken by *health care providers*. The term "healthy" is also widely used in the context of many types of non-living organizations and their impacts for the benefit of humans, such as in the sense of *healthy communities, healthy cities* or *healthy environments*. In addition to health care interventions and a person's surroundings, a number of other factors are known to influence the health status of individuals.
- 9.10 Generally, the context in which an individual lives is of great importance for both his health status and quality of their life. According to the World Health Organization, the main determinants of health include the social and economic environment, the physical environment, and the person's individual characteristics and behaviours.
- 9.11 More specifically, key factors that have been found to influence whether people are healthy or unhealthy include the following:
 - i) Income and social status
 - ii) Social support networks
 - iii) Education and literacy
 - iv) Employment/working conditions
 - v) Social environments
 - vi) Physical environments
 - vii) Personal health practices and coping skills
 - viii) Healthy child development
 - ix) Biology and genetics
 - x) Health care services
 - xi) Gender
 - xii) Culture
- 9.12 An increasing number of studies and reports from different organizations and contexts examine the linkages between health

and different factors, including lifestyles, environments, health care organization, and health policy.

Lifestyle: the aggregation of personal decisions (i.e., over which the individual has control) that can be said to contribute to, or cause, illness or death;

Environmental: all matters related to health external to the human body and over which the individual has little or no control;

Biomedical: all aspects of health, physical and mental, developed within the human body as influenced by genetic make-up.

- 9.13 The maintenance and promotion of health is achieved through different combination of physical, mental, and social well-being, together sometimes referred to as the "*health triangle*." The WHO's 1986 *Ottawa Charter for Health Promotion* further stated that health is not just a state, but also "a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities."
- 9.14 Focusing more on lifestyle issues and their relationships with functional health, data from the Alameda County Study suggested that people can improve their health via exercise, enough sleep, maintaining a healthy body weight, limiting alcohol use, and avoiding smoking. The ability to *adapt* and to *self manage* has been suggested as core components of human health.
- 9.15 The environment is often cited as an important factor influencing the health status of individuals. This includes characteristics of the natural environment, the built environment, and the social environment. Factors such as clean water and air, adequate housing, and safe communities and roads all have been found to contribute to good health, especially to the health of infants and children. Some studies have shown that a lack of neighbourhood recreational spaces including natural environment leads to lower levels of personal satisfaction and higher levels of obesity, linked to lower overall health and well being. This suggests that the positive health benefits of natural space in urban neighbourhoods should be taken into account in public policy and land use.

❖ Mental Health

- 9.16 The World Health Organization describes mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". Mental Health is not just the absence of mental illness.
- 9.17 Mental illness is described as 'the spectrum of cognitive, emotional, and behavioural conditions that interfere with social and emotional well-being and the lives and productivity of people. Having a mental illness can seriously impair, temporarily or permanently, the mental functioning of a person. Other terms include: 'mental health problem', 'illness', 'disorder', 'dysfunction'.
- 9.18 Over the year it has been reported that many teens suffer from mental health issues in response to the pressures of society and social problems they encounter. Some of the key mental health issues seen in teens are: depression, eating disorders, and drug abuse. There are many ways to prevent these health issues from occurring such as communicating well with your child or a teen suffering from mental health issues. Also, remember that mental health can be treated and be attentive to your child's behaviour.
- 9.19 It may be observed that achieving and maintaining health is an ongoing process, shaped by both the evolution of health care knowledge and practices as well as personal strategies and organized interventions for staying healthy known as Lifestyle Management which aspect has to be only emphasized through the programs of teacher education in our country.

❖ Hygiene

- 9.20 Hygiene (which comes from the name of the Greek goddess of health, Hygieia), is a set of practices performed for the preservation of health. Whereas in popular culture and parlance it can often mean mere "cleanliness", hygiene in its fullest and original meaning goes much beyond that to include all circumstances and practices, lifestyle issues, premises and commodities that engender a safe and healthy environment. While in modern medical sciences there is a set of standards of hygiene recommended for different situation, what is considered hygienic or not can vary between different cultures, genders and groups. Some regular hygienic practices may

be considered good habits by a society while the neglect of hygiene can be considered disgusting, disrespectful or even threatening.

❖ Concept of Hygiene

- 9.21 In general, hygiene mostly means practices that prevent spread of disease-causing organisms. Since cleaning processes (e.g., hand washing) remove infectious microbes as well as dirt and soil, they are often the means to achieve hygiene. Other uses of the term appear in phrases including: body hygiene, personal hygiene, sleep hygiene, mental hygiene, dental hygiene, and occupational hygiene, used in connection with public health. Hygiene is also the name of a branch of science that deals with the promotion and preservation of health, also called hygienic. Hygiene practices vary widely, and what is considered acceptable in one culture might not be acceptable in another.
- 9.22 In this context it will be appropriate also to refer to the Swachh Bharat Abhiyan (Clean India Campaign), which aims to develop and intensify the concern of the people of our land towards their duty in respect of hygienic practices. This campaign aims to accomplish the vision of 'Clean India' by 2 October 2019, 150th birthday of Mahatma Gandhi. The campaign has been described as "beyond politics" and "inspired by patriotism".

The specific objectives of the campaign have been listed as follows:

- i) To eliminate open defecation.
- ii) Conversion of insanitary toilets to pour flush toilets.
- iii) To Eradicate manual scavenging.
- iv) 100% collection and scientific processing/disposal reuse/recycle of Municipal Solid Waste.
- v) To bring about a behavioural change in people regarding healthy sanitation practices.
- vi) To generate awareness among the citizens about sanitation and its linkages with public health.
- vii) To strengthen urban local bodies to design, execute and operate systems.
- viii) To create enabling environment for private sector participation in Capital Expenditure and Operation & Maintenance (O&M) costs.

❖ Home and Everyday Life Hygiene

- 9.23 Home hygiene pertains to the hygiene practices that prevent or minimize the spreading of disease in home (domestic) and in everyday life settings such as social settings, public transport, the work place, public places etc.
- 9.24 Hygiene in home and everyday life settings plays an important part in preventing spread of infectious diseases. It includes procedures used in a variety of domestic situations such as hand hygiene, respiratory hygiene, food and water hygiene, general home hygiene (hygiene of environmental sites and surfaces), care of domestic animals, and home healthcare (the care of those who are at greater risk of infection).
- 9.25 Good home hygiene means targeting hygiene procedures at critical points, at appropriate times, to break the chain of infection i.e. to eliminate germs before they can spread further. Because the “infectious dose” for some pathogens can be very small (10-100 viable units, or even less for some viruses), and infection can result from direct transfer from surfaces via hands or food to the mouth, nasal mucosa or the eye, ‘hygienic cleaning’ procedures should be sufficient to eliminate pathogens from critical surfaces. Hygienic cleaning can be done by:
- i) Mechanical removal (i.e. cleaning) using a soap or detergent. To be effective as a hygiene measure, this process must be followed by thorough rinsing under running water to remove germs from the surface.
 - ii) Using a process or product that inactivates the pathogens in situ. Germ kill is achieved using a “micro-biocidal” product i.e. a disinfectant or antibacterial product or waterless hand sanitizer, or by application of heat.
 - iii) In some cases combined germ removal with kill is used, e.g. laundering of clothing and household lines such as towels and bed linen.
- 9.26 In the teacher education courses the component of hygiene should consist of modules based training arrangements supplemented by various ongoing programs such as environmental education, scouting and guiding and community based field work.

❖ Yoga

- 9.27 The origin of Yoga has been speculated to date back to pre-vedic Indian traditions, but it most likely developed around the sixth and fifth centuries BC, in the same ascetic circles as the early sramana movements. The earliest accounts of yoga-practices are available in the Buddhist Nikayas. Parallel developments were recorded around 400Be in the Yoga Sutras of Patanjali, which combines pre-philosophical speculations and diverse ascetic practices of the first millennium BC with Samkhya-philosophy. Hatha yoga emerged from tantra by the turn of the first millennium.
- 9.28 Yoga gurus from India later introduced yoga to the west, following the success of Swami Vivekananda in the late 19th and early 20th century. Since then yoga captured the attention of the people at large. Recently, UN has declared **June 21** as '**International Day of Yoga**' accepting the ideas of our Prime Minister, Shri Narendra Modi recognizing that '**Yoga provides a holistic approach to health and well being**'. It is for the first time that such an initiative has been proposed and implemented.
- 9.29 Yoga physiology described humans as existing of three bodies (physical, subtle and causal) and five (sheaths) (food sheet, prana-breath, mind sheet, intellect, and bliss) which cover the atman, and energy flowing through energy channels and concentrated in chakras. Many studies have tried to determine the effectiveness of yoga as a complementary intervention for cancer, schizophrenia, asthma, and heart disease and it is being widely used now for stress management and wellness life style.
- 9.30 According to Panini, a 6th century BC Sanskrit grammarian, the term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samadhau (to concentrate). In the context of the Yoga Sutras of Patanjali, the root yuj samadhau (to concentrate) is considered by traditional commentators as the correct etymology. In accordance with Panini, Vyasa who wrote the first commentary on the Yoga Sutra, states that yoga means samadhi (concentration). In other texts and contexts, such as the Bhagavad Gita and the Hatha Yoga Pradipika, the word yoga has been used in conformity with yujir According to Dasgupta, the term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samadhau (to concentrate). Someone who practices yoga or follows the yoga philosophy with a high level of commitment is called a yogi (may be

applied to a male or a female) or yogini (traditionally denoting a female).

❖ Goal of Yoga

9.31 The ultimate goal of Yoga is moksha (liberation) though the exact definition of what form this takes depends on the philosophical or the theological system with which it is conjugated. Yoga has five principal meanings:

- i) Yoga as a disciplined method for attaining a goal;
- ii) Yoga as techniques of controlling the body and the mind;
- iii) Yoga as a name of one of the schools or systems of philosophy (darsana);
- iv) Yoga in connection with other words, such as “hatha-, mantra-, and laya-,” referring to traditions specialising in particular techniques of yoga;
- v) Yoga as the goal of Yoga practice.

9.32 Meanings of the term ‘Yoga’ have become more or less fixed, but having various meanings such as:

- i) Yoga as an analysis of perception and cognition;
- ii) Yoga as the rising and expansion of consciousness;
- iii) Yoga as a path to omniscience; and
- iv) Yoga as a technique for entering into other bodies, generating multiple bodies, and the attainment of the supernatural accomplishments;

9.33 Swami Vivekananda’s contribution in this area is not only remarkable in so far as he offered a scientific, precise and articulate commentary but also propagating it to the west for promoting wellness life style and equanimity.

❖ Modern Wellness

9.34 Apart from the spiritual goals, the physical postures of yoga are used to alleviate health problems, reduce stress and make the spine supple in contemporary times. Yoga is also used as a complete exercise program and physical therapy routine.

- 9.35 Taking a cue from these currently in vogue practices, it will be expedient to consider the use of such intervention on a systematic basis for all education levels. In our teacher education programs the various exposures which are provided to students in the name of personality development are quite discrete and adhoc and do not seem to be designed to focus on promoting wellness, health, hygiene and positive mind set. It will be advisable to plan to integrate wellness development programs including Yoga as an important segment and made compulsory for all trainees.

10. LEADERSHIP FOR TEACHER EDUCATORS: TRANSFORMATIONALIST VS TRANSACTIONALIST

- 10.1 Leadership is basically influencing people to follow in the achievement of a common goal. But a leader's influencing push is not enough to achieve results, the pull of a powerful, impelling vision is required. There are four key words which epitomize the vision to results model for the 21st century, these are vision, change, implement and deliver results. Each of these are inter related in the sense that vision brings change which calls for implementation leading to delivery of desired results. Swamiji had a coherent and comprehensive vision of man-making education and as such he promoted a shared understanding of the same with a sense of ownership and energy of inspiration that permeates and drives the vision.
- 10.2 The teacher educators, in our country today have to properly assimilate these attributes through active participation in carefully designed courses on leadership. Let us first reflect on those aspects of leadership characteristics which were enunciated by Swamiji and which hold good even today for becoming effective teachers and teacher educators.
- 10.3 The following leadership traits are in keeping with Swamiji's visioning of a leader in general and a teacher-leader in particular.

❖ Purity of Character

- 10.4 There is no allegiance possible where there is no character in the leader, and perfect purity ensures the most lasting allegiance and confidence.

❖ Inborn Quality of Holding People Together

- 10.5 A leader is not made in one life. He has to be born for it. For the difficulty are not in organisation and making plans, the test, and the real test of a leader lies in holding widely different people together, along the line of their common sympathies. And this can only be done unconsciously, never by trying.

❖ Service and Love: Prerequisites of Leadership

- 10.6 It is a very difficult task to take on the role of a leader. One must be a servant of servants, and must accommodate a thousand minds. He who is servant of all is their true master. There must not be a shade of jealousy or selfishness then you are a leader.

❖ Martial Spirit is Not Self-assertion, But Self-sacrifice

- 10.7 Where is that martial spirit which, at the very outset, requires one to know how to serve and obey, and to practice self-restraint! The marital spirit is not self-assertion but self-sacrifice. One must be ready to advance and lay down one's life at the word of command, before he can command the hearts and lives of others. One must sacrifice himself first.

❖ It is the Leader who has to Bear the Brunt

- 10.8 Does the Indian soldier display any cowardice on the field of battle? No, but they must have leaders. An English friend of mine, named General Strong, was in India during the Sepoy Mutiny. He used to tell many stories about it. One day, in the course of conversation, I asked him how it was that the sepoys who had enough of guns, ammunition, and provisions at their disposal, and were also trained veterans, came to suffer such a defeat. He replied that the leaders among them, instead of advancing forward, only kept shouting from a safe position in the rear, "Fight on, brave lads," and so forth; but unless the commanding officer goes ahead and faces death, the rank and file will never fight with heart. It is the same in every branch. "A captain must sacrifice his head". If you can lay down your life for a cause, then only you can be a leader. But we all want to be leaders without making the necessary sacrifice. And the result is zero—nobody listens to us.

❖ A Leader has to be Impartial and Impersonal

- 10.9 Know partiality to be the chief cause of evil. That is to say, if you show towards anyone more love than towards somebody else, rest assured, you will be sowing the seeds of future troubles.
- 10.10 He never becomes a leader in whose love there is a consideration of high or low. He whose love knows no end, and never stops to consider high or low, has the whole world lying at his feet.
- 10.11 I see persons giving me almost the whole of their love. But I must not give anyone the whole of mind in return, for that day the work would be ruined. Yet there are some who will look for such a return, not having the breadth of the impersonal view. It is absolutely necessary to the work that I should have the enthusiastic love of as many as possible, while I myself remain entirely impersonal. Otherwise jealousy and quarrels would break up everything. A leader must be impersonal.

❖ Uniting People and Moulding them with Sympathy and Tolerance

- 10.12 If anybody comes to you to speak ill of any of his brothers, refuse to listen to him in *toto*. It is a great sin to listen even. In that lies the germ of future troubles.
- 10.13 Moreover, bear with everyone's shortcomings. Forgive offence by the million. And if your love comes all unselfishly, all will by degrees come to love one another. As soon as they fully understand that the interests of one depended upon those of others, every one of them will give up jealousy. To do something conjointly is not in our very national character. Therefore you must try to inaugurate that spirit with the utmost care, and wait patiently.

❖ The Best Leader is he who 'Leads like the Baby'

- 10.14 Some people do the best work when led. Not everyone is born to lead. *The best leader, however, is one who 'leads like the baby.'* *The baby, though apparently depending on everyone, is the king of the household. At least to my thinking, that is the secret.*

❖ Teacher-Leader

- 10.15 Those who give themselves up to the Lord do more for the world than all the so-called workers. One man, who has purified himself thoroughly, accomplishes more than a regiment of preachers. Out of purity and salience comes the word of power.

❖ Personality of a Teacher

- 10.16 The question was once asked to me in England by a friend, “Why should we look to the personality of a teacher? — we have only to judge of what he says, and take that up.” Now so. If a man wants to teach me something of dynamics or chemistry, or any other physical science, he may be of any character; he can still teach dynamics, or any other science. For the knowledge that the physical sciences require is simply intellectual and depends on intellectual strength; a man can have in such a case a gigantic intellectual power without the least development of his soul. But in the spiritual sciences it is impossible from first to last that there can be any spiritual light in that soul which is impure. What can such a soul teach? It knows nothing. Spiritual truth is purity.
- 10.17 With the teacher of religion we must first and foremost see what he is, and then alone comes the value of the words, because he is the transmitter. What will he transmit, if he has not that spiritual power in him? To give a simile: If a heater is hot, it can convey heat vibrations. But if not-it is impossible to do so. Even so is the case with the mental vibrations of the religious teacher which he conveys to the mind of the taught. It is a question of transference, and not of stimulating only our intellectual faculties. Some power real and tangible, goes but from the teacher and begins to grow in the mind of the taught. Therefore the necessary condition is that the teacher must be true.
- 10.18 We hear most splendid orations, most wonderfully reasoned out discourses, and we go home and forget them all. At other times we hear a few words in the simplest language, and they enter into our lives, become part and parcel of ourselves and produce lasting results. The words of a man who can put his personality into them, take effect, but he must have tremendous personality. All teaching implies giving and taking. The teacher gives and the taught receives, but the one must have something to give, and the other must be open to receive.

❖ **Function of a Teacher**

Reflect a little closely on the following two propositions:

- i) Education is the manifestation of the perfection already in man.
- ii) Religion is the manifestation of the Divinity already in man.

10.19 The only duty of the teacher in both cases is to remove all obstructions from the way. Hands off! As I always say, and everything will be right. That is, our duty is to clear the way. The Lord does the rest.

❖ **Negative Thoughts Weaken Man**

10.20 Negative thoughts weaken man. Do you not find that where parents are constantly taxing their sons to read and write, telling them they will never learn anything, and calling them fools and so forth, the latter do actually turn out to be so in many cases. If you speak kind words to boys and encourage them, they are bound to improve in time. What holds good of children also holds good of children in the region of higher thoughts. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In languages and literature, in poetry and the arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will gradually be able to do these things better. Pointing out mistakes wounds a man's feelings. We have seen how Shri Ramakrishna would encourage even those whom we considered as worthless and change the very course of their lives thereby! His very method of teaching was a unique phenomenon.

❖ **Fill the Brain and the Heart with High Ideal**

10.21 Little manifestations of energy through the muscles are called work. But where there is no thought, there will be no work. Fill the brain, therefore, with high thoughts, highest ideals, place them day and night before you and out of that will come great work.

10.22 Every one can see the sky, even the very worm crawling upon the earth sees the blue sky, but how very far away it is! So it is with our ideal. It is far away, no doubt, but at the same time, we know that we must have it. We must even have the highest ideal. Unfortunately in this life, the vast majority of persons are groping through this dark life without any ideal at all. If a man with an ideal

makes a thousand mistakes, I am sure that the man without an ideal makes fifty thousand. Therefore, it is better to have an ideal. And this ideal we must hear about as much as we can, till it enters into our hearst, into our brains, into our very veins, until it tingles in every drop of our blood and permeates every pore in our body. We must meditate upon it. "Out of the fullness of the heart the mouth speaketh", and out of the fullness of the heart the hand works too.

- 10.23 From the understandings derived through these principles and characteristics of a teacher leadership, you may now readily perceive that in order to effectively perform his/her role a teacher has to internalise the qualities of both **transactional** as well as **transformational** leadership styles. Put simply a **transactional leader** is one who prescribes, and specifies what is to be done, has a vision of his/her own, monitors and has to be approached to solve problems. The **transformational leader**, on the other hand, is one who inspires, creates a shared vision, prepares his/her fellow men to face the problem and is charisma prone so to say. It may, however, be safe to presume that these styles do not represent the two extremes on a spectrum of traits and competencies. In the same leader, they may vary to the extent that one shade of competence may be different from the other especially in the teacher who is being evaluated for the presence or absence of these traits in their behavioural repertoire.
- 10.24 It may be remembered that teacher education courses have to be so designed that the effective leadership competencies associated with the transactional and transformational styles are appropriately identified, contextualised and programmed with an eye on promoting the potentials of pre service and in-service teachers. Towards this end, the simulated settings can be created to practice the acquisitions and integration of these competencies and skills for various levels of teacher preparation.

TO REFLECT

1. Give at least three characteristics which can be considered as the basis for differentiating **'In-the-box-thinking'** from that of **'Out-of-the-box-thinking'**?

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2. How has education proved to be an effective instrument for:

- ✓ Empowerment of women
- ✓ Empowerment of masses
- ✓ National Integration
- ✓ International Understanding
- ✓ Environmental Management

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3. In the global world, how can we design programmes for promoting **Wellness Life Style** in student-teachers?

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4. In consonance with Swami Vivekananda’s educational philosophy, what specific contents and strategies have to be put in place for encouraging:

a) Excellence in Education

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b) Equity in Education

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c) Environmental Awareness

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d) Transformational Leadership Roles in Teachers

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5. Suggest three most important areas of contribution which provide evidence in respect of Swami Vivekananda's '**Out-of-the-box-thinking**'.

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TO READ AND RUMINATE
(Tales and Parables told by Swami Vivekananda)

The Tale of The Argumentative Ministers

There was once a king who hearing that the prince of a neighboring territory was advancing upon his capital to lay siege to it, held a council, calling all the people for advice as to how to defend the country from the enemy. The engineers advised the building of a high earthen mound with a huge trench all around the capital; the carpenters proposed the construction of a wooden wall; the shoe-makers suggested that the same wall be built of leather, for "there is nothing like leather," they said. But the blacksmiths shouted out that they were all wrong, and that the wall should be built of iron. And then came in the lawyers with the argument that the best way to defend the State was to tell the enemy in a legal way that they were in the wrong and out of court in attempting to confiscate another's property. Finally came the priests, who laughed them all to scorn, saying, "You are all talking like lunatics! First of all the gods must be propitiated with sacrifices, and then only can we, be invincible, "Instead of defending their kingdom they argued and fought among themselves. Meanwhile the enemy advanced, stormed and sacked the city.



Two Sorts of Courage

There are two sorts of courage. One is the courage of facing the cannon. And the other is the courage of spiritual conviction. An Emperor, who invaded India, was told by his teacher to go and see some of the sages there. After a long search for one, he found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much impressed by his wisdom. He asked the sage to go to his country with him. "No", said the sage, "I am quite satisfied with my forest here." Said the Emperor, "I will give you money, position, wealth." I am the Emperor of the world. "No", replied the man, "I don't care for those things." The Emperor replied, "If you do not go, I will kill you." The man smiled serenely and said, "That is the most foolish thing you ever said, Emperor. You cannot kill me. Me the sun cannot dry, fire cannot burn, sword cannot kill, for I am the birthless, the deathless, the ever-living, omnipotent, omnipresent Spirit." This is spiritual boldness, while the other is the courage of a lion or a tiger.



The Minister on a Tower

There was once a minister to a great king. He fell into disgrace. The king, as a punishment, ordered him to be shut up in the top of a very high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, who came to the tower at night and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, some stout twine, pack thread, silken thread, a beetle, and a little honey. Wondering much, the good wife obeyed her husband, and brought him the desired articles. The husband directed her to attach the silken thread firmly to the beetle, then to smear its horns with a drop of honey, and to set it free on the wall of the tower, with its head pointing upwards. She obeyed all these instructions, and the beetle started on its long journey. Smelling the honey ahead it slowly crept onwards, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle, and got possession of the silken thread, he told his wife to tie the other end to the pack thread, and after he had drawn up the pack thread, he repeated the process with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by means of the rope,, and made his-escape. In this body of ours the breath motion is the "silken, thread," by laying hold of and learning to control it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of **Prana**, controlling which we reach freedom.

TO DO

1. Taking the indicators of **'In-the-box-thinking'** and **'Out-of-the-box-thinking'** judge where you rate yourself.

Rating	'In-the-box-thinking'	'Out-of-the-box-thinking'
To a large extent		
To some extent		
Not at all		

2. In terms of your own assessment of **'Personality'** and **'Self'** where will you rate yourself.

	Known to you	Not known to you
Known to others	A	B
Not known to others	C	D

How will you improve the size of **'A'** as compared to that of **'B'**, **'C'** or **'D'**?

3. Conduct a SWOT analysis (Strength, Weakness, Opportunity and Threat Analysis) of the institution to which you are attached. Do this in a group of five each.
4. In your perception, indicate whether the teacher education institution where you work, appears to be Outstanding/Average (So So)/Below Average on the basis of the criteria indicated:

Sr. No.	Criteria	Outstanding	Average (So So)	Below Average
1.	Environmental awareness			
2.	Freedom to girls			
3.	National Integration Programs			
4.	International Understanding Programs			
5.	Wellness life style of teachers			
6.	Transformational style of the Principal/Head			
7.	Activities for promoting excellence			
8.	Hygiene management within the campus			
9.	Yoga Sessions for concentration			

TO READ AND CONSULT

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SWAMI VIVEKANANDA

I have gone through his works very thoroughly, and after having gone through them, the love that I had for my country became a thousandfold.

Mahatma Gandhi

If you want to know India, study Vivekananda. In him everything is positive and nothing negative.

Vivekananda's gospel marked the awakening of man in his fullness and that is why it inspired our youth to the diverse courses of liberation through work and sacrifice.

Rabindranath Tagore

The going forth of Vivekananda, marked out by the Master as the heroic soul destined to take the world between his two hands and change it, was the first visible sign to the world that India was awake not only to survive but to conquer... Once the soul for the nation was awake in religion, it was only a matter of time and opportunity for it to throw 'itself on all spiritual and intellectual activities in the national existence and take possession of them.

We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is yet formed, something leonine, grand, intuitive upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her Children."

Sri Aurobindo

With him religion was the inspirer of nationalism. He tried to infuse into the new generation a sense of pride in India's past, of faith in India's future and a spirit of self-confidence and self-respect.

Reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child-he was a rare personality in this world of ours...

Swamiji was a full-blooded masculine personality - and a fighter to the core of his being. He was consequently a worshipper of Shakti and gave a practical interpretation to the Vedanta for the uplift of his countrymen.

Subhas Chandra Bose

January 2015



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