

Swami Vivekananda Teaching using Tradition of Valuing the Early years of the Child's life, and a Rich Heritage of Practices for Stimulating Development and Inculcating "Sanskaras" or basis Values and Social Skills in Icds in India

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Abstract

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases. Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms; Philosophy and Education.

Introduction

The inculcation of values has been cherished as a noble goal of all societies of all times and India has been no exception to this. In India like many other societies values are a national concern. The Constitution of India lays the firm foundation of a sovereign, socialist, secular and democratic republic. It secures for all citizens: social, economic and political justice; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; fraternity, assuming the dignity of the individual; and the unity and integrity of the nation. These values have played and are playing an important role in safeguarding the interest of every citizen in this culturally diverse nation. In order to ensure that these values are guaranteed to every citizen Education is seen to have an important role in the transmission of these values and establishing these values as a part and parcel of the fabric of society.

Values are our subjective reactions to the world around us. They guide and mold our positions and behavior. Values have three important characteristics. First, values are developed early in life and are very resistant to change. Values develop out of our direct experiences with people who are important to us, particularly our parents. Values rise not out of what people tell us, but as a result how they behave toward us and others. Second, values define what is right and what is wrong.

According to Reid-Education is part of life and clearly our questions about values and education are inseparable from larger questions of values in life. Values are embodied in educational practices. Thus education develops a sense of discrimination between good and bad. This discrimination is based on values and these values are tested in schools. Aims are an end in themselves and values are the product. Values of education are the same as of life. These educational values are individual as well as social. Before we see the perceptions in value Education, and the ways in which education can nurture value, let us see the meaning of the term value.

How can we define values: Values are defined as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Values are affectively-laden thoughts about objects, ideas, behavior, etc. that guide behavior, but do not necessarily require it (Rokeach, 1973).

The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of and adherence to a set of principles. We are covering values as part of the affective system. However, once they are developed they provide an important filter for selecting input and connecting thoughts and feelings to action and thus could also be included in a discussion of the regulatory system. Values are a person's (a) fundamental preferences and commitments,

(b) standards for determining worth or merit, and (c) basic concepts of goodness, rightness, and fairness.

Values serve as criteria that guide three kinds of choices an individual makes: What is preferable here? What is of highest quality? and, What is right? The answers to these questions in specific instances -- the choices and conclusions and judgments a person makes, the actions she takes in her day-to-day life -- reflect this person's basic values. They represent them. They concretize them. As human beings, each of us has the power -- and, I believe, the responsibility -- to choose our values and then use them to guide our life. Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals. How we can classify the value, the values can be divided in to this category.

Myself and me, are practised by the individual alone, without reference to his or her social relationships, and without assistance from others. The attributes clustered in this category were: (a) Cleanliness; (b) Dignity of labour; (c) Diligence; (d) Perseverance; (e) Determination; (f) Fortitude; (g) Courage; (h) Self-reliance; (i) Excellence; (j) Hope; (k) Meditation; (l) and Self-analysis.

Myself and you' attributes, are those attributes that necessitate interaction between two or more individuals: (a) Patience; (b) Dutifulness; (c) Courtesy; (d) Love; (e) Indian core values of peace and harmony ; (f) Humility; (g) Being a good sports-person; (h) Honesty; (i) Tolerance; and (j) Charity.

Myself and society' attributes Involve wider interactions with the society, nation and the world. These include: (a) Sharing; (b) Team spirit; (c) Dialogue; (d) Justice; (e) Sympathy; (f) Hospitality; (g) Non-violence; (h) Peace; and (i) Harmony.

Myself and God' attributes, involve an individual's relationship with her or his maker.: (a) Prayer; (b) Worship; (c) Gratitude; (d) Service; (e) Witnessing God in nature; (f) Righteous behaviour; and (g) Pursuits for salvation.

Brubacher has classified educational values in two categories 1. Related to likes or Immediate values: fulfill biological & psychological needs. These values to achieve immediate satisfaction 2. Related to Intelligent likes or Remote values: Related to intelligent & rational needs. These values are further divided into two categories: Instrumental & Intrinsic values. Instrumental values are sometimes also called "extrinsic values". Something is supposed to have instrumental value when it is not valued for its own sake, but because it contributes to some further purpose, or because it helps bring about something else of value. So a particular kitchen knife might be said to be very valuable in this instrumental sense it is valued not for its own sake but because it can be used to satisfy certain cookery purposes that we treasure intrinsic values: The concept of intrinsic value has been characterized in terms of the value that something has —in itself,|| or —for its own sake,|| or —as such,|| or —in its own right.|| Something is valuable for its own sake as opposed to being valuable for the sake of something. Something has instrumental value if and only if it has value as a means to promote some ends. Something has intrinsic value (or noninstrumental value) if and only if it has value regardless of whether it is also useful as a means to promote some other ends. Note that one and the same thing something may have instrumental value as well as intrinsic value. The two very different

notions can be true of the same object. What can we see in values education is an explicit attempt to teach about values and/or valuing. Supercars, Ahrens, & Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning. Let us briefly look into these perspectives. Inculcation Most educators viewing values education from the perspective of inculcation see values as socially or culturally accepted standards or rules of behavior. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his society. The student "incorporates" these values into his or her own value system. These educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator. Extreme advocates such as Talcott Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals. However, advocates who consider an individual to be a free, selffulfilling participant in society tend to inculcate values as well, especially values such as freedom to learn, human dignity, justice, and self- exploration. Both the social- and individualistic-oriented advocates would argue the notion that certain values are universal and absolut. The source of these values is open to debate. On the one hand some advocates argue they derive from the natural order of the universe; others believe that values originate in an omnipotent Creator. In addition to Parsons (1951), the theoretical work of Sears and his colleagues (1957, 1976) and Whiting (1961) provide support for this position. More contemporary researchers include Wynne and Ryan (1989, 1992). The materials developed by the Georgia Department of Education (1997), the work of William Bennett (e.g., 1993) and The Character Education Institute (CEI) also promote the inculcation viewpoint. Moral Development Educators adopting a moral development perspective believe that moral thinking develops in stages through a specific sequence.

This approach is based primarily on the work of Lawrence Kohlberg (1969, 1984) as presented in his 6 stages and 25 "basic moral concepts." This approach focuses primarily on moral values, such as fairness, justice, equity, and human dignity; other types of values (social, personal, and aesthetic) are usually not considered. It is assumed that students invariably progress developmentally in their thinking about moral issues. They can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development. Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages. Kohlberg's view of human nature is similar to that presented in the ideas of other developmental psychologists such as Piaget.

This perspective views the person as an active initiator and a reactor within the context of his or her environment; the individual cannot fully change the environment, but neither can the environment fully mold the individual. A person's actions are the result of his or her feelings, thoughts, behaviors, and experiences. Although the environment can determine the content of one's experiences, it cannot determine its form. Genetic structures already inside the person are primarily responsible for the way in which a person internalizes the content, and organizes and transforms it into personally meaningful data. The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which is in hypothesized to lead to higher,

more developed moral thinking. There are three critical variables that make a dilemma appropriate: 1. The story must present "generate differences of opinion among students about the appropriate response to the situation." 2. A leader who can help to focus the discussion on moral reasoning. 3. A classroom climate that encourages students to express their moral reasoning freely (Gailbraith & Jones, 1975, p. 18).

Analysis The analysis approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help students use logical thinking and the procedures of scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach. The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach. Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81). The teaching methods used by this approach generally center around individual and group study of social value problems and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction. A variety of higher-order cognitive and intellectual operations are frequently used (similar in many ways to those advocated members of the critical thinking movement) These include: 1. stating the issues; 2. questioning and substantiating in the relevance of statements; 3. applying analogous cases to qualify and refine value positions; 4. pointing out logical and empirical inconsistencies in arguments; 5. weighing counter arguments; and 6. seeking and testing evidence.

Values Clarification the values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport (1955), Abraham Maslow (1970), Carl Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to 206 examine personal behavior patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization, involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Raths, Harmin & Simon (1978), Simon & Kirschenbaum (1973), and Simon, Howe & Kirschenbaum (1972).

Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education. From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set in certain directions.

As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling. It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966). Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behavior; the individual should be free to change the environment to meet his or her needs. Methods used in the values clarification approach include large and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values.

Action Learning The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. That is, it is important to move beyond thinking and feeling to acting. The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning experiences. In some ways it is the least developed of the five approaches. However, a variety of recent programs have demonstrated the effectiveness of the techniques advocated by this approach (e.g., Cottom, 1996; Gauld, 1993; Solomon et al., 1992). Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. They see valuing primarily as a process of self-actualization in which individuals consider alternatives; choose freely from among those alternatives; and prize, affirm, and act on their choices.

They place more emphasis on action-taking inside and outside the classroom than is reflected in the moral development, analysis, and values clarification processes. Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society; can't the individual be described outside of his or her context. The process of self-actualization, so important to the founders of the values clarification approach, is viewed as being tempered by social factors and group pressures. In this way it is more related to Maslow's (1971) Aurobindo is in total agreement with Vivekananda when he says that we progress not from error to truth, but from partial truth to more complete truth. It is characteristic of Aurobindo's intellectual method that he avoids simplistic juxtapositions of contraries, but finds a reasonable basis for recognizing that what appears inconsistent is actually compatible and are different aspects of the same reality which is more complex and subtle. Placing spirit and matter either on an analytical test of science or spiritual understanding by religion has failed to satisfy the people. What is needed, according to him, is to place both material world and spiritual world at the same realm.

Aurobindo argues that the world as it is must claim attention of religion, because this world is one part of the total cosmic domain transformable by the Spirit. He rejects the view of those who focus

on the promises of the here after the fulfillment of individual soul as a reward for renouncing evil and doing 'good'. His objection is not based on a conviction that these views are spiritually false, but rather that the truth is partial. The error is not absolute, but it is in the aggregation of a part of the truth and considering it as the all embracing reality. He wrote, -The ascent of man in to heaven is not the key, the key is rather his ascent here into the spirit and descent of spirit into his normal earthly nature of humanity. The second major element in Aurobindo's thought is that transcendence is to be sought in this world rather than the next. He maintains that just as humans evolved genetically from simpler to more complex organisms; it is possible for human beings to evolve continuously as spiritual beings. He makes no concession to the well established convention of thought that matter is here, spirit there, and only when the threshold of death is traversed may we expect a higher existence. For him, both can be achieved in this world by rising above the blindness of selfishness and by achieving a higher consciousness. Fundamental to Aurobindo's message is that no single perspective on man or God is able to disclose more than partial truth. Hence, his work is filled with subtle and complex distinctions between levels of consciousness in man, and different aspects of Brahman. He strongly believes that the natural world is not separate from the all embracing 'Absolute'. If Divine is everywhere, then certainly it is there in man also, may be a partially concealed spirit. Through spiritual disciplines, one is able to uncover this spirit which is hidden by our ego. What is new in Aurobindo is the firm conviction that a new spiritual discipline is necessary to achieve the next stage in spiritual evolution of humanity. The divine in man can be obtained by the spiritual discipline called yoga. The task is to find it, develop it and use it. His concept of yoga is not that of a 'sanyasi' who turns away from life in order to turn towards God. Yoga is a spiritual discipline. In it mental intuitions are admitted only as a first step for realization. They must be confirmed and adjusted by experience. The obstacle in achieving this spiritual discipline is not the material limitations of the natural world, but our failure to seek the inner self that is already a higher consciousness. Aurobindo wrote, - Because man is wrapped up in his own outward going mind, because he has not learned to live within; he is not conscious of this self. Yoga is for the ordinary man, while he carries out his worldly pursuits. If a merchant wishes to follow yoga, he regards his work as Divine; he does not use unfair practices to earn money. If a student looks for higher values, he must observe 'brahmacharya'.

The word philosophy literally means love of wisdom; It is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation. On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these

thinkers conducted their inquiries through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basic 3 distinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself. The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc. There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

Philosophy guides the process of education in different ways. A teacher approaching education philosophically needs to answer four basic questions that guide the teaching learning process. They are: What is the nature of the learner? What is the nature of subject matter? How should one use the subject matter to guide students towards meaningful learning activities? What behavior trend should one exhibit in order to carry out one's philosophical position? The answers to these questions only will help the teacher to identify a series of preferences, as opposed to a set of behavior that belong to mutually exclusive categories for the following questions. An attempt to answer these questions is nothing but philosophy of teaching. Philosophy and various philosophical view points inform us that each of these questions have different philosophical perspectives that can be considered as extremes in a continuum. o Nature of the Learner For the question about the nature of Learner, It will be defined in terms of extremes of the continuum by using the terms —Lockeanl (passive) and —Platonicl (active) —Lockeanl is a position because it was John Locke, in his Essay Concerning Human Understanding, who first wrote about mind, is a tabula rasa. He envisioned the operation of the mind as similar to a blank wax tablet on which data taken in through the senses would make —impressionsl. Sensory data which a learner absorbed formed the true source of knowledge. Any complex mental operations involving association, interpretation, or evaluation of secondary data led to the formulation of increasingly complex knowledge. —Platonicl Image is that of a teacher who has so much respect for what the learner can contribute to the learning environment that he or she definitely does not want them to —absorb prescribed subject matter, as the teacher sees the subject matter. Under such circumstances learners are viewed as the most important ingredient of the classroom environment because they teach each other and their teacher about problems which are meaningful to them. It is almost that learners have the knowledge which is locked inside them which is released through interaction. Platonic concept believes in the doctrine of Reminiscence. o Nature of Subject Matter The terms —Amorphousl or —Structuredl are used to delineate extremes on the continuum of teacher's view on the nature of subject matter. The term 'amorphous' label has been reserved for rote learning, which emphasizes that each item to be learned is equal in importance to every other item to be learned ; hence youngsters are not encouraged to find relationships among items to be learned and no item is seen to be more important than the other. The other extreme —structuredl we may expect to find a position represented by those who have a quite realistic view of what the subject matter can never accomplish. The term —Structuredl as used in this context, is from Bruner's understanding that any subject matter should be viewed as having

a natural structure which can help to explain relationships among its components and which can be used to find new information. o How should Subject matter guide students learning activities? The two end points of the continuum is —cognitive and —affective. These concepts are not mutually exclusive categories, but rather matters of emphasis and preferences. In order to illuminate factors involved in any teacher's decision to emphasize cognitive or affective learning activities it is useful to consider the following addendum. Cognitive Domain – fact, concept and generalization Affective Domain- belief and value Evidence abounds that students bring into the classroom attitudes which influence the way they perceive facts, concepts and generalizations. Sometimes teachers are fortunate to have students who bring with them positive attitudes towards the subject matter at hand. Most often we have students who bring with them not very positive attitudes. In such situations the teachers' role will be to help students think critically by transforming generalization, beliefs and values into hypotheses that can be tested. Then the teacher resorts to the affective domain. o Behavior trend in order to carry out one's Philosophical Position The terms authoritarian and non-authoritarian are two extremes of the continuum, but should be understood as not merely being _strict' or _permissive'. These words should go beyond the aspect of classroom management as it is more inclusive approach to classroom management. It is an over view of the student and the subject matter which this indicator has been designed to examine. For instance, suppose some teachers encourage students to view subject matter only as experts in that field might view it; hence these teachers habitually accept for each major question under examination only one right answer which all students are expected to adopt and understand. We can thus say that these teachers are said to encourage convergent thinking and hence in this context we can term them as _authoritarian' teachers. The converse can be said of _non authoritarian teachers' Teacher need to be aware of the _Philosophical Positions' that they take and have taken while they enter into classrooms or plan to enter into classrooms Philosophical positions affect the way they interact with students and facilitate learning in learners individually or collectively. Thus we see that the way we answer the questions of nature of learner, subject matter etc. definitely affects our teaching style. Whether a teacher is authoritative or non authoritarian, whether teaching methods are constructivist or lecture method are influenced based on the philosophical position that they hold. Background for approaching the educational problems effectively. Therefore, it is essential for the educators to have the deep insight into the philosophy of education.

Determining the aims of education Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly. b) Harmonizing old and new traditions in the field of education In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-coordinating the two in order to maintain the harmony between

both. This function can be performed by philosophy of education] Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:- Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently. d] Preparing the young generation to face the challenges of the modern time:- Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

The aim of entire education formal and informal is to attain bliss that comes after the empirical self is merged in the transcendental self or God. But the process of self-discipline implies that without the well-being of human body and moral preparation on the part of man yoga is not possible. This aspect makes education a social necessity. The yoga lays stress on Yama- Niyama, Asana and pranayama and these four aspects point out how social values such as truth, nonviolence, non-stealing, non-collection and celibacy are needed. The aim of education according to the Yoga is the comprehensive development of human personality. Yoga is entirely a philosophy of doing with concentration.. Hence doing with concentration in education has value of great order. Also disciplining of body and mind is the core of educational process and modern educators must know the inevitability of this factor in any kind of education. Discipline in education is of far reaching importance in the sense that if a teacher or student does not discipline himself he cannot concentrate on the subject and cannot know about it. Educational process requires , by implication, an expert teacher in every subject. When a teacher gives any thing to a student from his inner experiences with great confidence and demonstrations it is impossible that education should not take place. The system is therefore a challenge to a theoretical teacher of today who simply transmits knowledge from books to students.

The education imparted during the Buddhist period in reality, reaction to the education of the preceding post-vedic period. During this period, educational institutions or general education were established. They made provisions for imparting primary as well as higher education. An important contribution of this period is the imparting of education in various practical subjects. Educational institutions were formally organized and established in this period. It may favourably compare with the modern Sarva Shiksha Abhiyan. Summarizing Jaina education we can say that the distinguishing feature of this philosophy is its strong emphasis on nonviolence, accent on multiple facets of truth , morality and ethics. The education has always aimed at some of the philosophical and religious objectives enlisted in Indian philosophy of education. Education system according to Jainism has nothing special to mention except the following the vedic and buddhistic system of schooling and discipline.

The stream of Islamic education continued to flow in India for a

period of almost 500 years. Its system passed through the hands and reign of many rulers. This process inevitably left an indelible mark on Indian life. In this period a synthesis between worldly or materialistic and religious education began, and consequently a tendency toward professionalization or vocationalisation emerged. During this period, great attention was paid to the growth of history and the art of writing history.

The term is derived from the same Greek word *pragma*, meaning action, from which our words *practice* and *practical* come. It was first introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled *How to Make Our Ideas Clear*, in the *Popular Science Monthly* for January of that year Mr. Peirce, after pointing out that our beliefs are really rules for action, said that, to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. The root of the word Pragmatism is a Greek word meaning *work*. It is primarily a 20th century philosophy developed by Americans. Let us discuss the basic principles of Pragmatism: • Truth is what works in the real world. We must keep the desired end in mind. • Ideas should be applied to solving problems; including social problems. • Truth is that which works in Practical situation. • Action is real, ideas are tools. • Man is a Active being. • No absolute values of life. • Faith is mans ability to solve problems. • Through logic of scientific methods. • Rejects authoritarianism – govt religion edu. • Knowledge is always tentative and functional. • Child is the center of an activity. • Stress on social and physical environment. • Education should be preparation for life • Solving problems is important; therefore use real-life situations • Teaching methods should be varied and flexible • Education should be action oriented • Needs and interests of students should be considered • Project approach to teaching is desirable • Curriculum is varied. • A broad education is more desirable.

Charles Darwin, 1809-1882 According to him, – Reality is not found in Being, but in Becoming – Reality is open-ended, in process, with no fixed end. • American Pragmatists • Charles Sanders Peirce, 1839-1914 • Widely acknowledged as the father of pragmatism • Wrote an article on —How to make our Ideas Clear in *Popular Science Monthly* that is regarded as the basis for pragmatism. • True knowledge of anything depends upon verification of our ideas in actual experience • John Dewey, 1859-1952 – Need to concentrate on real-life problems – Sought practical solutions for practical problems – How We Think • Felt Difficulty • Define the problem • Formulate possible solutions • Examine & Evaluate possible solutions • Accept or reject solutions

6.6 FORMS OF PRAGMATISM: Humanistic Pragmatism :- It considers only those things or principles as true which satisfy the needs, requirements, aspirations and goals of human beings thus furthering the cause of mankind. Truth is the index of human satisfaction. Hence truth is relative and contingent subject to satisfying human needs. Experimental Pragmatism :- Only those things and principles are true which can be verified experimentally. Experientially verified things only are true. It is therefore, the outcome is verification. Biological Pragmatism :- According to it ,whatever helps oneself to adjust and to adapt with environment or helps in changing the environment, is valuable and important. Truth, therefore, is biologically useful. It also may be called Instrumentalism as Idea are tools and instruments. They are meant to attain practical knowledge. It means a thinker, is a manipulator and not a beholder. Idea or thoughts enlarge their scope by testing themselves the practical issues.

Chief Affirmations of Pragmatism

1. A revolt against Traditionalism & Absolutism:- They believe in change. To them reality is change which lies in man making- That which works in a practical situation.
2. Thought is Subordinate to action: - Believe in action rather than thought. Though thoughts create means for action yet it is passive to action. Ideas are the tools.
3. Rejects ultimate values:- Values are manmade, which are created in course of activities and experiences. They do not believe any ultimate values because these values are constantly changing with the passage of time, situation and need.
4. Pragmatism is instrumentalism:- Dewey says —the test is found in the function of thought, in adapting the human organism to its environment —It consider thoughts a mean, instrument, for solving problem-situations to achieve adjustment and harmony.
5. Pragmatism is Experimentalism:- It stands for testing every statement by finding out its practical implication. So they gave special emphasis on experimentation. Everything subjected to experiment is good.
6. Pragmatism is Humanism:- Pragmatism has total faith in man's power, capacities and initiative, as man is competent to mould his circumstances to his advantage as well as to that of society. Man is the creator of his environment and has uncontrolled initiative in this regard.
7. Faith in Democracy:- It is only through democracy that the individual develops his personality to a fullest extent. Because democracy gives importance on both individual and social development resulting in total national development.

Basic Rules of Pragmatism

1. Changing nature of truth. Truth lies in successful application and result.
2. Problem act as motivations for truth.
3. Faith in social interaction.
4. Principle of utility.
5. No fixed values and ideas.
6. Human initiative.
7. Activity as central.
8. Forward looking.
9. Pluralistic and flexibility.
10. Reality in making

Educational Implications of Pragmatism

Aims of education the pragmatists do not consider any aims or values fixed in advance. These all emerge during reconstruction of experience, and as such no way to education is true way. Aims of education, therefore, are emergent and subject to change from time to time. 1. Social efficiency. 2. More & more education & continued growth. 3. Adaptation to environment. 4. Harmonious development. Curriculum: • Experience Curriculum, graded curriculum. (Activity curriculum) • Utility as the prime mover in determination of career. (utilitarian curriculum) • Assigns due place to the interest of the child. • Provides problem solving activities. • Integrated subjects, not static, include purposive, productive & socialized activities. Integrated curriculum). • Dynamic, Stress on Subject & studies like physical training, hygiene, social science, math, science. Methods of Teaching • Creative activities in teaching learning process (spontaneous, purposeful& socialized activities.) • Learning by doing. • Curriculum advocates powerful activities. • Project method. This method is followed by certain principles and steps which are given below as principle of project method. Life oriented. Problem centred Purposeful in nature. Activity based Manual or motor in

nature. Types of educational project 1. Producer type. 2. Consumer type. 3. Problem type. 4. Drill type. Role of Teacher : As helper and guide Teacher's role to put a child in real life situation, so that he might be able to understand his life's problems and there by solve them. Doing is more important than knowing, the pragmatic teacher wants his pupil to think and act for themselves to do rather than to know, to originate rather than to repeat. Teaching should not be based on lecturing and repeating only. The teacher should create a problem solving attitude in his pupils. Discipline Pragmatism believes in Social discipline. Project method deals with all such essentials. They believe that play and work should be combined and this combination will perform a mental attitude – discipline, inner discipline cannot be maintained through force and domination. Discipline comes through purposive & Cooperative activities.

Rishiaurobindoeducation system

Aurobindo was born in an educated middle class family in Calcutta on 15th Aug. 1872. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge At the age of 18, he passed the entrance examination of the Indian Civil Service. Besides English, he mastered Latin and Greek and learnt French, German and Spanish. In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Here, besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit. He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He started the Bengali daily 'Yugantar' and English daily 'BandeMataram' to promote his revolutionary ideas. He was considered one of the most dangerous leaders by the British government. From a revolutionary freedom fighter, he became a philosopher and seer. In 1908, he was sent to jail for the Alipore Bomb case. During this time, he turned to yoga, meditation and study of religious, philosophical and spiritual literature. This changed him a lot. He went to Pondicherry and spent his remaining 40 years in his Ashram there. He changed himself and involved in several educational and social activities. He proposed theories of education which catered to Indian needs. He set up an International Ashram and International Centre of education and social activities. He also started a new experiment known as 'Aurowill' as a city of human unity.

Sri.Aurobindo as A Philosopher

Sri.Aurobindo cannot be considered a philosopher in the strict western sense though he had acquired the western philosophical traditions through his British education and later readings. It is also wrong to think of him as a traditional Indian 'holy man' though many in India recognized him not only as an accomplished 'yogi' but also as an avatar of new age. What we find in him is not a fusion of philosophical- religious types, but an appearance of a new kind of thinker whose methods are of spiritual inquiry derived from the Indian tradition with a completely new frame of intellectual reference to modern science and the challenge of transcending through the conflict between religion and materialism, tradition and modernization. It is also wrong to consider him as a 'Hindu thinker' for; Hinduism sought only 'eternal law,' 'sanatana dharma,' which is not an Indian monopoly. His spiritual inquiry was aimed at clearing the weaknesses of current thinking about conflicts between the spiritual quest and functional materialism. He showed the new ways of seeing the relationship of man to the natural environment and to the material aspects of existence. He is

undoubtedly more 'systematic' a thinker than Gandhi and Tagore. Like JidduKrishnamurti, Sri Aurobindo also believed that what we call as religious is not primarily a matter of doctrines or dogmas, but of experience. He says what validates a religious intuition is the experience of its spiritual authenticity. It is not a point of view or collection of ideas given down through generations, but is entirely first hand personal experience. Aurobindo wondered if one could discover the means to connect the personal religious experience to the modern world's larger but inherently religious analytical rationality. Check your progress Fill in the blanks with correct option. i. Aurobindo started a new experiment called _____. (a) BandeMataram. (b) Aurowill (c) yoga. (d) Materialism. ii. Aurobindo can be considered as a _____. (a) Hindu thinker (b) Western philosopher. (c) Indian holy man. (d) New kind of thinker. iii. Aurobindo's spiritual inquiry was aimed at clearing the conflicts between _____. (a) The experience of the spiritual authenticity. (b) The spiritual quest and functional materialism. (c) Hindu thought and Islamic thought. (d) Sanatana dharma and eternal law. THE TWO NEGATIONS One of the cornerstones of Aurobindo's outlook is his concept of the two 'Negations'. He maintains that the ascetic ideal that became dominant in India after the spread of Buddhism was a withdrawal from the world, which he calls the 'revolt of Spirit against Matter'. This resulted in an over-emphasis on transcendent realization and undervaluing of the natural world. This tendency was strengthened in Hinduism by the Shankara School of the ninth century which taught that reality was spiritual and that the material world was merely 'qualified reality'. This illusion that dominated Hinduism resulted in social indifference to material progress thus losing the balance between things spiritual and things material. Thus, the sub-continent lagged behind the western world with regard to material progress. The other negation was materialism. Materialism denies the reality of the spirit, insisting that it is an illusion, a mere projection of personal fantasy. Both these negations are the result of exaggerating a part of the truth to claim that it is the whole truth. In his book 'The Life Divine', Aurobindo wrote, both negations are opposite poles of the same error.

Aurobindo'S Views On Reality

The negation of materialism in India and refusal of the ascetic in Europe have sought to assert themselves as the sole truth and dominate the conception of life. In India, if this has led to a great heaping up of the treasures of the spirit and a bankruptcy of life, it was just the opposite in Europe; accumulation of riches and world's powers moved towards a bankruptcy of things of the spirit. Aurobindo is in total agreement with Vivekananda when he says that we progress not from error to truth, but from partial truth to more complete truth. It is characteristic of Aurobindo's intellectual method that he avoids simplistic juxtapositions of contraries, but finds a reasonable basis for recognizing that what appears inconsistent is actually compatible and are different aspects of the same reality which is more complex and subtle. Placing spirit and matter either on an analytical test of science or spiritual understanding by religion has failed to satisfy the people. What is needed, according to him, is to place both material world and spiritual world at the same realm. Aurobindo argues that the world as it is must claim attention of religion, because this world is one part of the total cosmic domain transformable by the Spirit. He rejects the view of those who focus on the promises of the 'hereafter' on the fulfillment of individual soul as a reward for renouncing evil and doing 'good'. His objection is not based on a conviction that these views are spiritually false,

but rather that the truth is partial. The error is not absolute, but it is in the aggregation of a part of the truth and considering it as the all embracing reality. He wrote, —The ascent of man in to heaven is not the key, the key is rather his ascent here into the spirit and descent of spirit into his normal earthly nature of humanity. The second major element in Aurobindo's thought is that transcendence is to be sought in this world rather than the next. He maintains that just as humans evolved genetically from simpler to more complex organisms; it is possible for human beings to evolve continuously as spiritual beings. He makes no concession to the well established convention of thought that matter is here, spirit there, and only when the threshold of death is traversed may we expect a higher existence. For him, both can be achieved in this world by rising above the blindness of selfishness and by achieving a higher consciousness. Fundamental to Aurobindo's message is that no single perspective on man or God is able to disclose more than partial truth. Hence, his work is filled with subtle and complex distinctions between levels of consciousness in man, and different aspects of Brahman. He strongly believes that the natural world is not separate from the all embracing 'Absolute'. If Divine is everywhere, then certainly it is there in man also, may be a partially concealed spirit. Through spiritual disciplines, one is able to uncover this spirit which is hidden by our ego. What is new in Aurobindo is the firm conviction that a new spiritual discipline is necessary to achieve the next stage in spiritual evolution of humanity. The divine in man can be obtained by the spiritual discipline called yoga. The task is to find it, develop it and use it. His concept of yoga is not that of a 'sanyasi' who turns away from life in order to turn towards God. Yoga is a spiritual discipline. In it mental intuitions are admitted only as a first step for realization. They must be confirmed and adjusted by experience. The obstacle in achieving this spiritual discipline is not the material limitations of the natural world, but our failure to seek the inner self that is already a higher consciousness. Aurobindo wrote, —Because man is wrapped up in his own outward going mind, because he has not learned to live within; he is not conscious of this self. Yoga is for the ordinary man, while he carries out his worldly pursuits. If a merchant wishes to follow yoga, he regards his work as Divine; he does not use unfair practices to earn money. If a student looks for higher values, he must observe 'brahmacharya'.

His concept of mind is different from others. To him, the mind is the primary means of manifestation in man. Mind is not a thing. It should not be equated with the brain. It is a function or a process. The function of mind expresses itself in higher mental processes in feelings, emotions, attention, and memory etc. In his writings he brings out the different planes of mind. They are :- 1) The ordinary mind 2) the higher mind 3) The illuminated mind 4) The intuitive mind 5) The over mind 6) The super mind. Ordinary mind is divided into three different parts—thinking mind, dynamic mind, and externalizing mind; the first is concerned with ideas and knowledge, the second is concerned with forces of realization of ideas, and the third with expression of them in life. Aurobindo also writes about thinking mind and vital mind which may then be considered as functions of mind. The action of the thinking mind is to doubt, to question, to argue to reason, to be bold enough to reject if it is uncertain and repeat the process again and again. Man's mind is an imperfect instrument to catch the full integral truth. According to Aurobindo, the errors of conceptual mind must be corrected by the super mind which acts as a link between 'sachidananda' and universe, knowledge and ignorance. Super mind is the divine gnosis (having special knowledge). This super mind creates, governs and

upholds the world. It is omnipotent, omniscient and omnipresent. It is the Lord within. In it there is no distinction of knowledge known or unknown. According to Sri Aurobindo, super mind is a state of consciousness. One can acquire it gradually. After acquiring it, one must use it for transforming his entire being, his body, mind and soul which one attains through the super mind; he becomes a superman, a 'jnani' or Gnostic at our own plane of being. Ordinary mind can become super mind by yoga.

Swamiji's idea of progress of the consciousness of man from the social practical level of life to the moral and finally to the highest spiritual level through man-making education gives us an extremely dignified, optimistic and realistic picture of the human personality. Education was therefore, considered as the means of human growth in the three human dimensions - physical, mental and spiritual. Swamiji Vivekananda brings out the inherent value of education through a practical and utilitarian orientation. He explains how it humanizes and elevates man by bringing out his spiritual character. Aspiritual character is not a negative but a person of strong convictions, who acts from a positive attitude to construct society on humanitarian ideals. Swamiji rightly expresses that education is the training which raises man from the level of a mere creature, shaped by forces outside it, to a self-reliant, dignified person, who is aware of the divinity and perfection that he as a human agent is capable of unfolding. Swamiji, it can be said that the new spirit infused by education, consists in an increased emphasis on the application of science to human affairs and the development of social solidarity. The progress of a national depends upon the rightful use of the productive forces that science supplies us with. In ICDS the main role is Early childhood refers to the formative stage of first six years of life, with well-marked sub-stages (conception to birth; birth to three years and three years to six years) having age-specific needs, following the life cycle approach. It is the period of most rapid growth and development and is critical for survival. Growing scientific evidence confirms that there are critical stages in the development of the brain during this period which influences the pathways of physical and mental health, and behavior throughout the lifecycle. Deficits during this stage of life have substantive and cumulative adverse impacts on human development.

Education is not the amassing of information, and its purpose is not mere career hunting. It is a means of developing a fully integrated personality and enabling one to grow effectively into the likeness of the ideal that one has set before oneself. Student life is a precious period of inner culture, a period concerned with the very important task of laying the foundation of one's character and personality. Upon this alone depends the making or marring of one's future life. There is a need to first strive to develop selective discrimination of what is true, pure, noble, worthy, abiding and great, and detect that which is unworthy, impure and ignoble. Side by side, students can also develop an intense aspiration for the abiding and worthy values of life, and a strong determination to stick to them and reject the petty and the mundane without hesitation. When students finish their course of study, they should " Speak the truth. Do your duty. Do not swerve from the Truth. Maintain your welfare and prosperity. Uphold the learning and teachings of the Vedas. May the mother be your God? May the father be your God? Only perform actions which are blameless. Focus on performing good works and nothing else " Every student in the had a knowledge of pranayama, mantra, yogasana, the Bhagavad Gita, Ramayana, Mahabharata and the Upanishads. Every student possessed the

qualities of humility, self-restraint, obedience, spirit of service and self-sacrifice, a courteous nature and last but not least a desire to acquire *atmajnana* this was the predominating feature of the ancient culture. Developing spiritual awareness Education should always aim at the development of a spiritual attitude towards life. Spirituality does not hinder material progress. In fact it buttresses material interests. The real advancement and well-being of every society and nation depends upon the right kind of educational basis. If an education system is to be morally effective, it must rest on a spiritual foundation. Only if this is assured will science effectively serve the interests of mankind. A lopsided emphasis, either on humanities or science alone, will not serve the interests of the country. Science is not godless. But science and technology alone cannot ensure perfect peace and harmony. Humanities alone cannot cure the ills of poverty or safeguard the freedom of the country. I have gone through his works very thoroughly, and after having gone through them, the love that I had for my country became a thousand fold. 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 up heaving 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 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. "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." Life-building, Man-making, Character-making, Assimilation of ideas -needed.

The vision of r 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.

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 rs (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.

Vision of Education

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.

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: β 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. β 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. β 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. β Teachers need to be trained in organizing learner-centred, activity- based, and participatory learning experiences. β 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. β Teacher education should provide opportunity to student teachers for reflection and independent study without packing the training schedule with teacher-directed activities alone. β 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 psychosocial 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. β 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. β 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. β 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. β 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. 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.

To Read and Ruminare (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.

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.”

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.

Man-Making Education

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. 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." 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. 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. 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 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 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 animalman out of his sense-life by giving him visions and tasks of planes much higher and not external comforts." 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 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. 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 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. 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 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." v Work Like a Master 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. v Patriotism and Freedom 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." 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.

Education as Development of Personality

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

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. 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. 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. 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 this impression 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 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." 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.

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 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. 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. Peace as 'absence of violence' means absence of fistfights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate. 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". 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." According to Indian scriptures as pointed by Swami Vivekananda, there are three kinds of violence, namely, mental (manasik), verbal (vachik) and physical (kayeeek). β 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. β 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. β Physical - Using physical force to harm others. This is the most commonly recognized form of violence between individuals, groups, communities, and countries. 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. 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. Again, violence or absence of peace has several social configurations or conglomerations, namely, β Individuals (fight between two individuals), β Groups (clashes of gangs), β Communities (caste conflicts and communal violence), β Nations (war between two countries), β Cultures (world wars and contemporary Anglo-American war in Afghanistan, Iraq, etc.) As the conflicts are scaled up from individual to cultures, destructions are also scaled up in sync with long-term impact and implications. 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. 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 Vinobha taking a cue from Swami Vivekananda. He used three words to explain this concept of contentedness. These are: β Prakriti - One who eats when hungry; it is natural and normal. β Vikriti - One who

eats even though his stomach is full and is not hungry. This is human deformity and degradation. β Sanskriti - One who gives away his/her own food to another hungry person, keeping his/her own hunger in abeyance; this is culturedness. 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. The second origin is the intolerance of different religious beliefs, languages, social customs and practices, etc. 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. Peace can be cultivated, hence, only through training of the mind to control the desire, balancing between desiring 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. 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. 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: β Inner Peace: Inner peace is peace with self –selfcontentedness. 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. β Social Peace: Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fastchanging from living in homogeneous, cultural, linguistic and religious groups to cosmopolitan community that is multicultural, 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. β 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. 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." 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." 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 NonViolence pledged to "disseminate the message of nonviolence, including through education and publicawareness". 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". 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. 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. To have a gestalt view of the dimensions involved in providing equality of educational opportunity one should think over the following two statements. β 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. β 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 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. β Every Indian should get a minimum level of education. β In the distribution of educational opportunities, the innate ability and aptitude of the students should be the main criterion. β 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. β 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.

(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 weepest thou, my friend? There is neither birth nor death for thee. Why weepest 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."

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."

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. 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.

Role of Information and Communications Technology (ICT)

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. 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. There are many important dimensions to ICT education, including: β 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. β 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. β 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. β 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. β 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 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: β 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 β sharp divide between in-school and out-of-school time, where no direct communication is supposed. 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. In fact, schools of tomorrow have to be seen through schools of today.

vHeterarchy and Changing Pedagogy 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.

vConnectivism This mode of collaboration paves the way to connectivism, or connectionism or connectivity of knowledge. 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. 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.

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 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."

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.

Relation between the Teacher Educators and the Student Teachers

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 Gururgha-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.

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 ore 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 we 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, analyse 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.

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.... 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 kindness 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!"

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.

Views of Indian Thinkers with Special Reference to Swami Vivekananda β

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. β 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. In this sense, the invisible but fundamental dimensions of culture start with values. β 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. β 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. β 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 β 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. β 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. β 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. β 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. β 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.

β 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. v Teacher Educators and Moral Obligations β 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. β 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. β 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 β 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”. β 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: β 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. β 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. β 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. β 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. β 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. β 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. v Harm Caused by Non-Violent Means β 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. v Heedfulness, Mindfulness and Awareness β 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 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. β 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. β 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. β 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. β 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. β 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. β 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. β 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. v The Ethic of Virtue β 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. β 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. v The Ethic of Altruism β 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 'Sarvadharmasambhav.' β 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. β 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. β 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 Read and Ruminare (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 give 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." v 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?

Tremendous Integrity, Tremendous Sincerity, Tremendous Perseverance, 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.”

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.

Twelve Striking Characteristics of Swami Vivekananda that Make him a True Out-of-The-Box-Thinker 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. v Inspiring Words of Swami Vivekananda 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.” XXX “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.” XXX “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.”

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.”

Equality and Equity

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”. 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. 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 inhered the concept of “equality of opportunity in education”, which was elaborated on December 14, 1960 by the General Conference of UNESCO. v The Concept and Connotation 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. 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”. 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. v Determinants of Equality 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. 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. 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. v The Indian Scene 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 castesystem, 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." It may be noted that despite several reforms and interventions adopted and used over the long spell of 70 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.

Towards Wellness Lifestyle -Through Health, Hygiene and 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.

Determinants of Wellness Life Style 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 'Rishikul'. 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 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 though 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. 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. v Secular-based Programmes 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. v

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. 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. 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. 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) 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. 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." 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. 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 neighborhood 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 neighborhoods should be taken into account in public policy and land use.

Mental Health 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. 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'. 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. 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. v Hygiene 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 maybe considered good habits by a society while the neglect of hygiene can be considered disgusting, disrespectful or even threatening. v Concept of Hygiene 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. 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 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. 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). 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 .s such as environmental education, scouting and guiding and community based field work.

Yoga 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 prephilosophical 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. 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. Yoga physiology described humans as existing of three bodies (physical, subtle and causal) and five (sheaths) (food sheet, pranabreath, 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. 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 yujsamadhau (to concentrate). In the context of the Yoga Sutras of Patanjali, the root yujsamadhau (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 yujsamadhau (to concentrate). Someone who practices yoga or follows the yoga philosophy with a high level of commitment is called a yogi (maybe applied to a male or a female) or yogini (traditionally denoting a female).

v Goal of Yoga 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. 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; 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.

v Modern Wellness 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.

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

v Inborn Quality of Holding People Together 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.

v Service and Love: Prerequisites of Leadership 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.

v Martial Spirit is Not Self-assertion, But Self-sacrifice 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.

v It is the Leader who has to Bear the Brunt 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 [1-29].

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