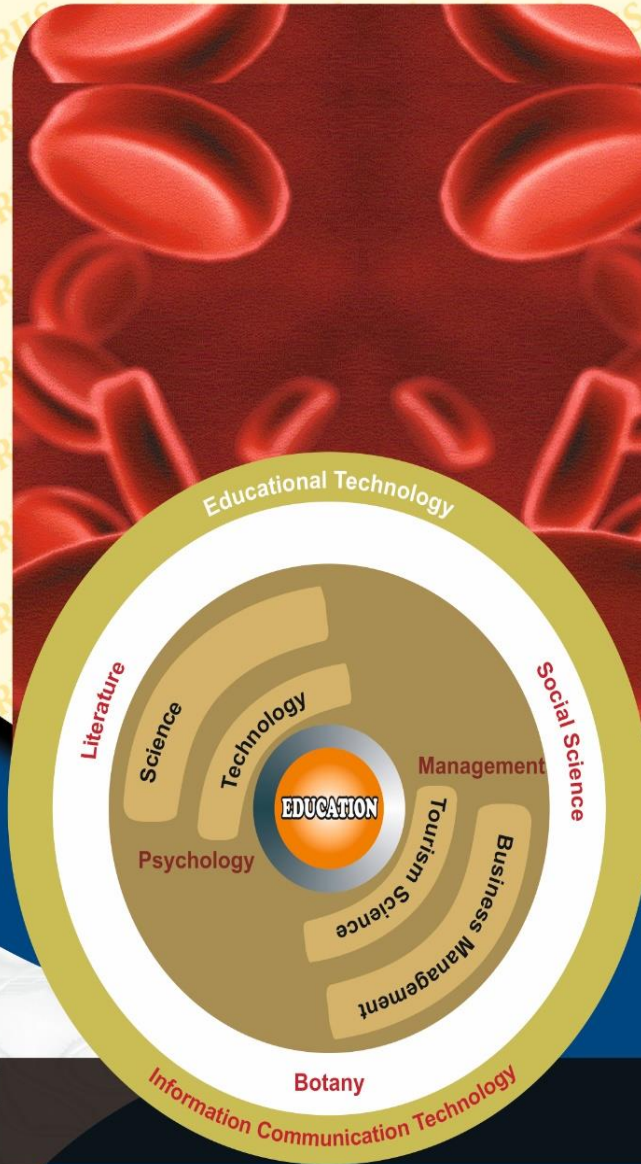
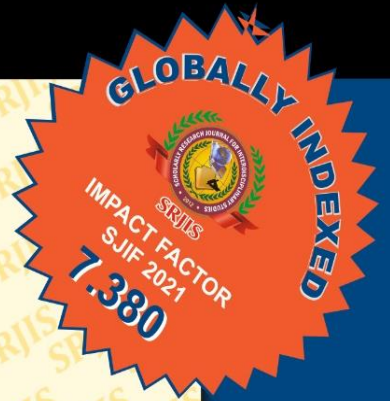




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EDITORIAL

A paradoxical situation exist in today's time where we see great progress witnessed by mankind but society still remains a deeply impoverished one for many and besieged by various social evils. Hence, value orientation in higher education is an urgent priority for the process of nation building.

At KKCE, we essentially believe in humanistic approach to education. The conviction that education plays a fundamental role in promoting human values for achieving full potential, nurturing human relationships and developing just and equitable society led to conception of the International Webinar titled, '*Exploring the Transformative Potential of Education: The Choices we Make.*'

With much delight, we bring forth this special issue of an *International Peer Reviewed & Refereed Scholarly Research Journal for Interdisciplinary Studies*, ISSN 2278-8808 SJIF 2021=7.380 that comprises of discussions and deliberations held during the two days of the webinar in the form of papers. The webinar primarily focused on exploring the transformative potential of education with focus on universal human values for peaceful co- existence and a better tomorrow.

Educators from different countries like US, Armenia, Costa Rica, Nepal, Kenya and different parts of the country participated in the webinar. Their active participation and deliberation on different themes enriched the discourses of the two day webinar.

We extend our heartfelt gratitude to the chief guests *Prof. R. G. Kothari* of the inaugural session and *Dr. Sybil Thomas* of the Valedictory session for enlightening the gathering with their thought provoking ideas. Our sincere gratitude to all the resource persons - National and International, moderators and panelist for diving deep into the reservoirs of accumulated knowledge and bringing forth their inspiring ideas. Their bold ideas and honest views resulted in

enriched learning environment and also added to the intellectual feast during the webinar.

The academic flavor of the webinar was deepened by active participation of teacher educators, research scholars, school teachers and student teachers. The paper presenters exemplified originality, creativity and remarkable ideas related to the theme of the webinar. We thank each one of them for their involvement and intense deliberations. The contribution of each educationist who presented their ideas in this webinar has been compiled in this special issue of SRJIS. The arduous efforts of *Ms. Ummema Suterwala* and *Ms. Deepa Yadav (S. Y. B. Ed students)* in persistently following up with the paper contributors deserve to be acknowledged and appreciated.

We are extremely grateful to our management for their relentless support, encouragement and above all their faith in our academic endeavors.

We sincerely hope that this special journal issue emerging out of the Two-Day International Webinar will add value to educators' experiences. We believe that this webinar has helped us reach closer to our vision of developing humane teachers acting as catalysts for creating a just and caring society.

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The Value Orientation among Denotified and Nomadic Tribes for Harmonious Society: A Survey

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Assistant Professor, Dept of Education, University of Mumbai

Dr. Kishor Pokale

Ph.D. Scholar

Abstract

Each society wants its children to acquire desirable set of values. The goal of education in every country is the development of desirable values. Evidently, it is important to know as to 'What values are held by tribes and what kind of values do they possess.' To know about the importance given to certain values by certain tribes, a study of 'Value Orientation' has been undertaken. Nomadic communities have long lived-in harmony with their natural surroundings, traditional professions and with unique life style. They have peaceful coexistence with nature and their limited resources. These tribes have mutually fulfilling and sustainable way of living. Many efforts from Indian Government have succeeded to bring about change in their educational status, socio-economic status, and value orientation and to channelize these tribes in mainstreaming.

Value orientation is a process, which starts value awareness followed by value clarification or appraisal. It then leads value selection, which generates value commitment. Value orientation also refers to those aspects of individual's orientation which commit the observance of certain norms, standards, criteria of selection, whenever he/she is in a contingent situation which allows (and require) him/her to make a choice (Parsons and Shills, 1951). As per Universal Human Values, values are universal, rational and verifiable. Through this study, the attempt has been made to understand what preferences do Denotified and Nomadic Tribes (DTNT) communities give to the various values like Social, Moral, Spiritual, Economical and National values.

Key words: Value Preference, Denotified and Nomadic Tribes



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Introduction

The broad meaning of or definition of education is 'Sa Vidya ya Vimuktaye' - what liberates is education. Education is a tool for human development. Thus, the concept of education generated

the philosophical principles in India. This Philosophy created occupational strata/class in the Indian society and hence the caste system came into existence and still it is prevalent.

In British India the government-enacted law against criminal attitudes of the tribes and castes, those traditions adopted as the occupational system of lively hood. Over hundreds of years without any good means of life under the influence of caste system, they are forced to live under sub human conditions. The large section of these tribes is known as Vimukta Jatis, Jamatis, 'Ex-criminal castes, or Tribes' because they were branded as criminals by birth under the act Criminal Tribes Act- 1871.

“Those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education those do not own immovable, property, nor have a village of origin nor possess tools of trade, but who for survival opt to beg or steal, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or the Balutedary system (system of caste and their division of work), may be defined a 'Nomadic Tribe'.

Ahire and Nahire nomads have taken shape. Nomadic classes go to the second category. The present research is dealing with Nomadic tribes. Thousands of families belonging to these tribes wander from place to place and stay in temporary structures rarely fit for human beings to stay. Their educational status as well socio-economic status is low as the researcher has observed many drop outs even in elementary education from the nomadic category. The researcher has read the literature and had trouble of nomadic tribes.

The government has adopted many Welfare schemes for the upliftment of the Nomadic tribes. Under *Article - 46* the state shall promote with special care, social, economic and educational development of the weaker sections. On this basis, the Government of Maharashtra has made separate provision for the welfare of the Nomadic and De-notified Tribal groups of the people. In this context, the researchers were interested to know about the value orientation of students belonging to nomadic tribes from Pune division.

Nomadic Tribes:

Nomad means the people who are usually wander from one place to another for sake of occupational cause or for bread and butter. In English, the word Nomad is come from Greek word Nomi and Nemo and in English, it is called as Nomad. There are three major group in Nomad one is cattle herder, second is hunter and third is food seeker. In the regime of British Government

there are 42 Nomadic tribes and among the 14 are segregated by the law. According to that law, they are imposed as 'criminal' from criminality. All of those 14 Nomadic tribe, also today are called as former criminal.

Today in India, we found three kind of variety of Nomad. 1. Food seeker, 2. Hunter and three. Cattle Herder. There are 42 Nomadic tribes in Maharashtra among them 28 are notified and 14 are de-notified and there are more than 200 sub-cult or sub-caste among the nomad.

Concept of Value

Value is a very broad concept in general that would be say whatever is good, priceless that is value. Value means Satyam '*Shivam Sundaram*'. Classification of value is following- Social value, cultural value, economic value, national value. Values can be seen as abstract concepts or beliefs concerning a person's goals and serve as guiding standards in his or her life. In other words, they describe what is fundamentally important to a person and therefore form a main part of an individual's identity.

From generation after generation, these tribes have had wandering traditions and they have hardly been integrated in the society. In fact, the society has always looked at them with mistrust and suspicion due to the stigma of criminality attached with them. In that sense, they have been living a life of isolation from the rest of the society. Some of these tribes still prefer to stay near jungle, away from the villages. They have peaceful coexistence with nature and their limited resources. These tribes have mutually fulfilling and sustainable way of living.

Value Education and Value Orientation

The prime need of value education is to understand human aspirations, to discover what is truly valuable (human value) in life. Value of any entity is its participation in the larger order of which it is a part. The value of human being is its participation towards mutual fulfillment (harmony) starting from within himself or herself, then extending in their family, in the society and in nature. The content of value education has to be universal, rational, natural, verifiable and leading to harmony. It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life. It ultimately needs to promote harmony within the individual, among human beings and with the entire nature. The process of value education has to be a process of self-exploration, rather than being prescriptive (AICTE Documents).

Value orientation is the observance of certain norms, standards, criteria of selection, whenever he/she is in a contingent situation which allows (and require) him/her to make a choice (Parsons and Shills, 1951). In the present study, an attempt has been made to understand the preferences of these tribes to some values like social, moral, spiritual, economic and national values. The extent of value orientation of DTNT communities are noted, studied and analyzed.

Statement of the Problem: A Study of Value Orientation for Students Belonging to Denotified and Nomadic Tribes from Pune Division

Need of the Study

Each society wants its children to acquire desirable set of values. The goal of education in every country is the development of desirable values. Evidently, it is important to know as to 'What values are held by tribes and what kind of values do they possess.' To know about the importance given to certain values by certain tribes, a study of 'Value Orientation' has been undertaken. One of the researchers himself belongs to the nomadic tribe and yet completed his post-graduation. He has lived, experienced lives of nomadic tribe closely, and encountered the problems of nomadic tribe students and their families. He is aware of about cult, culture, tradition, background and altitudes of nomadic tribes. In addition, from the reviews of related literature it was found that hardly any research is conducted on the value orientation of tribes. Most of the researches have been done to know the educational status, socio economics status of tribes. Therefore, researchers thought that it is necessary to conduct research work in this area.

Definition of the Terms

1. Pune Division: Pune is a special administrative division of state of Maharashtra. It includes five districts namely (1) Kolhapur, (2) Pune, (3) Sangli, (4) Satara, (5) Solapur

(As per the report of Maharashtra, state administrative division)

For the present study three districts are included namely Pune, Satara and Solapur.

2. Denotified Tribes (DT)

a] Conceptual Definition: Denotified Tribes known as *vimukta jati*, are the tribes that were originally listed under the Criminal Tribes Act of 1871, as Criminal Tribes and "addicted to the systematic commission of non-bailable offences

b] Operational Definition: For the present research, Denotified Tribes are Denotified Tribe -
A - Kaikadi, Kanjarbhat, Pardhi, Ramoshi, Vadar.

3. Nomadic Tribe (NT)

a] Conceptual Definition: “Those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education those do not own immovable, property, nor have a village of origin nor possess tools of trade, but who for survival opt to beg or steal, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or the Balutedary system (system of caste and their division of work), may be defined a ‘Nomadic Tribe’.

b] Operational Definition: For the present research the nomadic tribes are

1] Nomadic Tribe - B - *Gosavi, Lohar, Gondhali*

2] Nomadic Tribe - C - *Dhangar*

3] Nomadic Tribe - D – *Vanjari*

4. Value Orientation

a] Conceptual Definition: Value orientation also refers to those aspects of individual’s orientation which commit the observance of certain norms, standards, criteria of selection, whenever he/she is in a contingent situation which allows (and require) him to make a choice. (Parsons and Shills, 1951)

b] Operational Definition: for the present study, ‘Value Orientation’ is defined in terms of **action** and in terms of **preference**. ‘Value Orientation’ means those aspects of student behaviour, which show preference for one kind of object or objective rather than another in his/ her action. Here ‘preference’ refers to imagined choice of a student between alternatives and ‘action’ refers to what a student can do.

Objective of The Study: To compare Value Orientation of Nomadic Tribe students based on

i. Denotified Tribes – A

ii. Nomadic Tribes – B

iii. Nomadic Tribes – C

iv. Nomadic Tribes – D

With respect to *a) Social Values b) Moral Values c) Spiritual Values d) Economical Values e) National values*

Methodology of the Study:

Survey method is used to collect the data. For the present research, the 406 students of seventh, eighth and ninth standard belonging to Nomadic Tribes and Denotified Tribes are the

samples of the study. Most of these tribes are spread all over Pune Division. A tool by *Yogita Wagh (2008)* in Marathi on Value orientation is used for the collection of data

Techniques of Data Analysis: Measures of Central Tendency, 't' test, One-way ANOVA

Scope of the Study: This research is related to nomadic tribes of Pune division of Maharashtra State. Settlements in all the major districts of the division are included in this research. The survey method is used in this research.

Limitation of the Study: This research is limited to only Pune Division of Maharashtra other divisions are not taken into consideration. It is very necessary to do survey on all nomadic tribes but due to certain constraints very few cluster of people of nomadic tribes are considered.

Only following tribes in Pune division are studied.

DT - A -Kaikadi, Kanjarbhat, Pardhi, Ramoshi, Vadar

NT - B -Gosawi, Lohar, Bhoi

NT - C -Dhangar

NT - D -Vanjari

Hypotheses Testing

Hypothesis 1: There is no significant difference in the value orientation of Nomadic Tribe students with respect to

i. Denotified Tribes – A

ii. Nomadic Tribes – B

iii. Nomadic Tribes – C

iv. Nomadic Tribes – D

- Variable: Value Orientation of students
- Technique used: ANOVA

Following Table 1 gives the descriptive statistics value orientation of students among Nomadic tribes A, B, C and D and fig. 1 shows the means scores using bar diagram

Table 1: Descriptive Statistics of Value Orientation of DTNT Students

Groups	N	Mean	Median	Mode	Sk	K	SD
DT A	100	23.4	25	28.2	-0.637	-0.146	8.120
NT B	104	24.19	25	26.62	-0.621	0.064	6.278
NT C	100	30.96	32	34.8	-1.795	5.226	5.449
NT D	102	29.97	31	33.06	-1.286	2.125	5.350
Total	406						

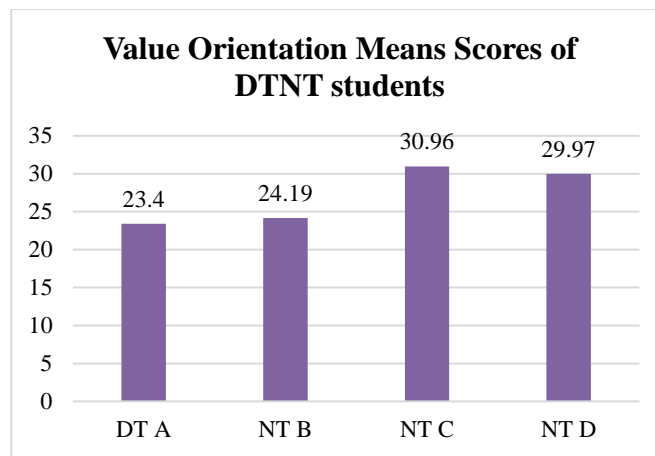


Fig 1: Value Orientation Means Scores of DTNT students

ANOVA or F test is used to compare value orientation mean scores of DTNT students. Table 2 gives the relevant statistics of value orientation of students among Nomadic tribes A, B, C and D.

Table 2: Relevant statistics of Value Orientation of DTNT students

Source	SS	df	MSS	'F' ratio	'p' value
Treatment [between groups]	4549.427	3	1516.4757	37.12	<.0001
Error	16300.7914	399	40.8541		
Total	20850.2184	402			

From the table 2, it can be seen that 'F' ratio is 37.12 which is a significant difference at 0.01 level. Hence null hypothesis is rejected. Hence there is a significant difference in the value orientation of students of Nomadic Tribes.

As F ratio is significant the follow up Tukey's t test is done in the table 3 gives numerical data and level of significance for computing differences among various groups

Table 3: Numerical Data and Level of Significance for Computing Differences among Various Groups

No.	Nomadic tribes	Student Number	df	Mean	t-ratio	'p' value
1	'A'	100	199	23.4	0.78	Non-significant
	'B'	101		24.19		
2	'A'	100	198	23.4	7.85	<.0.01
	'C'	100		30.96		
3	'A'	100	200	23.4	6.84	<.0.01
	'D'	102		29.97		
4	'B'	100	198	24.19	8.25	<.0.01
	'C'	100		30.96		
5	'B'	101	101	24.19	7.13	<.0.01
	'D'	102		29.97		
6	'C'	100	101	30.96	1.32	No significant
	'D'	102		29.97		

Interpretation: There is a significant difference in value orientation of students of nomadic tribes. Value orientation C and D tribes is more or less same which can be inferred as value orientation of students of nomadic tribe 'C' and 'D' are higher or progressive than the students of other nomadic tribe 'A', nomadic tribe 'B'. This shows the Value orientation of nomadic tribe 'C' i.e. Dhangar and 'D' i.e. Vanjari tribes are much better as compared to nomadic tribe 'B' i.e. Gosavi, lohar, gondhali, and nomadic tribe 'A' kaikadi, kanjarbhat, pardhi, ramoshi, vadar .

Hypotheses 1 a.: Social Value

There is no significant difference in the social value of Nomadic Tribe students on with respect to

- i. Denotified Tribes – A
- ii. Nomadic Tribes – B
- iii. Nomadic Tribes – C
- iv. Nomadic Tribes – D

- Variable: Social value
- Technique used: ANOVA

Following Table 4 gives the relevant statistics of social value of students and parents among Nomadic tribes A, B, C and D.

**Table 4: Relevant Statistics of Social Value of Students Among
Nomadic Tribes A, B, C and D**

Source	SS	Df	MSS	'F' ratio	'p' value
Treatment [between groups]	319.6479	3	106.5493	38.47	<.0001
Error	1105.0966	399	2.7697		
Total	1424.7444	402			

From the table 3, it can be seen that 'F' ratio is 38.47 which is significant at 0.01 level. Hence null hypothesis is rejected. Hence there is a significant difference in the social value of Nomadic Tribes.

As F ratio is significant the follow up Tukey's t test is done in the table 5 gives numerical data and level of significance for computing differences among various groups

**Table 5: Numerical Data and Level of Significance for Computing Differences Among
Various Groups**

No.	Nomadic tribes	Student Number	df	Mean	t-ratio	'P' Value
1	'A'	100	199	4.9	1.36	No significant
	'B'	101		4.6		
2	'A'	100	198	4.9	11.14	<.0.01
	'C'	100		6.46		
3	'A'	100	200	4.9	7.77	<.0.01
	'D'	102		6.61		
4	'B'	100	198	4.6	9.3	<.0.01
	'C'	100		6.46		
5	'B'	101	201	4.6	10.05	<.0.01
	'D'	102		6.61		
6	'C'	100	200	6.46	0.75	No significant
	'D'	102		6.61		

Interpretation: There is a significant difference social values of students of nomadic tribes. Social values C and D tribes is more or less same which can be inferred as social values of students of nomadic tribe 'C' and 'D' are higher or progressive than the students of other nomadic tribe 'A', nomadic tribe 'B'. This shows the social values of nomadic tribe 'C' i.e. Dhangar and 'D' i.e.

Vanjari tribes are much better as compared to nomadic tribe ‘B’ i.e. Gosavi, lohar, gondhali, and nomadic tribe ‘A’ kaikadi, kanjarbhat, pardhi, ramoshi, vadar .

Discussion: Nomadic tribe ‘C’ and ‘D’ students are good in Social values. Social values form the basis of the relationship of an individual to each other in society. It has been found that Nomadic tribes Dhangar and Vanjari give respect woman, birth of girls, inter-caste marriage, no to dowry as well as no harm to the nature. They are helpful and take initiative to settle a dispute or a quarrel, keen on preserving environment. Nomadic tribe ‘B’ gosavi, lohar, gondhali and nomadic tribe ‘A’ kaikadi, kanjarbhat, ramose, vadari, pardhi are found comparatively lower in social values.

Hypotheses 1 b: Moral Value

There is no significant difference in the moral value of Nomadic Tribe students on with respect to

- i. Denotified Tribes – A
- ii. Nomadic Tribes – B
- iii. Nomadic Tribes – C
- iv. Nomadic Tribes – D

Variable: Moral value, Technique used: ANOVA

Following Table 6 gives the relevant statistics of moral value of students among Nomadic Tribes A, B, C and D.

Table 6: Relevant Statistics of Moral Value of Students Among Nomadic Tribes A, B, C and D

Source	SS	Df	MSS	‘F’ ratio	‘p’ Value
Treatment [between groups]	102.9202	3	34.3067		
Error	699.5066	399	1.7531	19.57	<.0001
Total	802.4268	402			

From the table 6, it can be seen that ‘F’ ratio is 19.57 which is significant at 0.01 level. Hence null hypothesis is rejected. Hence there is a significant difference in the moral value of Nomadic Tribes.

As F ratio is significant the follow up Tukey’s t test is done in the table 7 gives numerical data and level of significance for computing differences among various groups

**Table 7: Numerical Data and Level of Significance for Computing
Differences among Various Groups**

No.	Nomadic tribes	Student Number	Df	Mean	t-ratio	'P' Value
1	'A'	100	199	3.71	1.64	No significant
	'B'	101		3.99		
2	'A'	100	198	3.71	7.29	<.0.01
	'C'	100		4.95		
3	'A'	100	200	3.71	5.82	<.0.01
	'D'	102		4.70		
4	'B'	100	198	3.99	6.85	<.0.01
	'C'	100		4.95		
5	'B'	101	101	3.99	5.07	<.0.01
	'D'	102		4.70		
6	'C'	100	200	4.95	1.78	No significant
	'D'	102		4.70		

Interpretation: There is a significant difference moral value of students of nomadic tribes. Moral values C and D tribes is more or less same which can be inferred as moral values of students of nomadic tribe 'C' and 'D' are higher or progressive than the students of other nomadic tribe 'A', nomadic tribe 'B'. This shows the moral values of nomadic tribe 'C' i.e. Dhangar and 'D' i.e. Vanjari tribes are much better as compared to nomadic tribe 'B' i.e. Gosavi, lohar, gondhali, and nomadic tribe 'A' kaikadi, kanjarbhat, pardhi, ramoshi, vadar

Discussion: Nomadic tribe 'C' groups are good in moral values. Moral values refer to principles and ideas which enforce to follow correct and right way. Dhangar and Vanjari tribes have attachment for animals especially goats as rearing of goats bring respectable life for them. Hence they make friendship with animals and worship their work, help their friends who are in distress. They are honest and possess good conduct. Nomadic tribe 'B' gosavi, lohar, gondhali, Nomadic tribe 'A' kaikadi, kanjarbhat, ramose, vadari, pardhi, are lower in moral values as their occupations is different.

Hypotheses 1c: Spiritual Value

There is no significant difference in the spiritual values of Nomadic Tribe students with respect to

- i. Denotified Tribes – A
- ii. Nomadic Tribes – B
- iii. Nomadic Tribes – C
- iv. Nomadic Tribes – D

- Variable: Spiritual value

- Technique used: ANOVA

Following Table 8, gives the relevant statistics of spiritual value of students among Nomadic Tribes A, B, C and D.

Table 8: Relevant Statistics of Spiritual Value of Students Among Nomadic Tribes A, B, C and D

Source	SS	Df	MSS	'F' ratio	'p' Value
Treatment [between groups]	273.1356	3	91.0452	36.06	<.0001
Error	1007.5394	399	2.5252		
Total	1280.6749	402			

From the table 7, it can be seen that 'F' ratio is 36.06, which is significant at 0.01 level. Hence, null hypothesis is rejected. Hence, there is a significant difference in the spiritual value of students of Nomadic Tribes.

As F ratio is significant, the follow up Tukey's t test is done in the table 9 gives numerical data and level of significance for computing differences among various groups.

Table 9: Numerical Data and Level of Significance for computing differences Among Various Groups

No.	Nomadic tribes	Student Number	Df	Mean	t-ratio	'P' Value
1	'A'	100	199	3.54	0.87	No significant
	'B'	101		3.33		
2	'A'	100	198	3.54	8.25	<.0.01
	'C'	100		5.19		
3	'A'	100	200	3.54	6.40	<.0.01
	'D'	102		4.95		
4	'B'	100	198	3.33	9.3	<.0.01
	'C'	100		5.19		
5	'B'	101	201	3.33	7.5	<.0.01
	'D'	102		4.95		
6	'C'	100	200	5.19	1.23	No significant
	'D'	102		4.95		

Interpretation: There is a significant difference spiritual values of students of nomadic tribes. Spiritual values C and D tribes is more or less same which can be inferred as spiritual values of students of nomadic tribe ‘C’ and ‘D’ are higher than the students of other nomadic tribe ‘A’, nomadic tribe ‘B’ i.e. *Gosavi, lohar, gondhali, and nomadic tribe ‘A’ kaikadi, kanjarbhat, pardhi, ramoshi, vadar.*

Discussion: Spiritual values are concerned with the realization of self and being one with divinity. *Dhangar and vanjari* tribe students do not believe on superstitions or black magic or associated activities as compared to the other tribe students.

Hypotheses 1 d: Economic Value

There is no significant difference in the economic value of Nomadic Tribe students with respect to

- i. Denotified Tribes – A
- ii. Nomadic Tribes – B
- iii. Nomadic Tribes – C
- iv. Nomadic Tribes – D

- Variable: Economic value
- Technique used: ANOVA

Following Table 10, gives the relevant statistics of economic value of students among Nomadic Tribes A, B, C and D.

Table 10: Relevant statistics of economic value of students among Nomadic Tribes A, B, C and D

Source	SS	Df	MSS	‘F’ ratio	‘p’ Value
Treatment [between groups]	100.6877	3	33.5626	15.43	<.0001
Error	867.8582	399	2.1751		
Total	968.5459	402			

From the table 8, it can be seen that ‘F’ ratio is 15.43 which is significant at 0.01 level. Hence null hypothesis is rejected. Hence there is a significant difference in the economic value of students of Nomadic Tribes.

As F ratio is significant the follow up Tukey's t test is done in the table 11 gives numerical data and level of significance for computing differences among various groups

Table 11: Numerical Data and Level of Significance for Computing Differences among Various Groups

No.	Nomadic tribes	Student Number	Df	Mean	t-ratio	'P' Value
1	'A'	100	199	4.04	1.31	No significant
	'B'	101		4.33		
2	'A'	100	198	4.04	5.17	<.0.01
	'C'	100		5.19		
3	'A'	100	200	4.04	6.5	<.0.01
	'D'	102		4.95		
4	'B'	100	198	4.33	5.05	<.0.01
	'C'	100		5.19		
5	'B'	101	201	4.33	3.1	<.0.01
	'D'	102		4.95		
6	'C'	100	200	5.19	1.41	No significant
	'D'	102		4.95		

Interpretation: There is a significant difference in economic values of students of nomadic tribes. Economic values C and D tribes are more or less same which can be inferred as economic values of students of nomadic tribe 'C' and 'D' are higher or progressive than the students of other nomadic tribe 'A', nomadic tribe 'B'. i.e. *Gosavi, lohar, gondhali, and nomadic tribe 'A' kaikadi, kanjarbhat, pardhi, ramoshi, vadar.*

Discussion: Nomadic tribe 'C' groups are good in economical values. Economic values involve the benefit of the environment / society for a better existence. *Dhangar* and *vanjari* tribe students do not accept money or bribe, or steal, make fraud, corruption. They take utmost effort to support family in an honest way, even help flood, earthquake victims in emergency. While Nomadic tribe 'B' *gosavi, lohar, gondhali, Nomadic tribe 'A' kaikadi, kanjarbhat, ramose, vadari, pardhi* are low in economical values.

Hypotheses 1e: National Value

There is no significant difference in the national value of Nomadic Tribe students with respect to

- i. Denotified Tribes – A
 - ii. Nomadic Tribes – B
 - iii. Nomadic Tribes – C
 - iv. Nomadic Tribes – D
- Variable: National value

- Technique used: ANOVA

Following Table 12, gives the relevant statistics of national value of students and parents among Nomadic Tribes A, B, C and D.

**Table 12: Relevant Statistics of National Value of Students and Parents
Among Nomadic Tribes A, B, C and D**

Source	SS	Df	MSS	'F' ratio	'p' Value
Treatment [between groups]	220.8233	3	73.6078		
Error	2396.2338	399	6.0056	12.26	<.0001
Total	2617.0571	402			

From the table 9, it can be seen that 'F' ratio is 12.26 which is significant at 0.01 level. Hence null hypothesis is rejected. Hence there is a significant difference in the national value of students of Nomadic Tribes.

As F ratio is significant the follow up Tukey's t test is done in the table 13 gives numerical data and level of significance for computing differences among various groups

No.	Nomadic tribes	Student Number	Df	Mean	t-ratio	'P' Value
1	'A'	100	199	7.21	1.97	<.05
	'B'	101		7.94		
2	'A'	100	198	7.21	5.16	<.01
	'C'	100		9.07		
3	'A'	100	200	7.21	4.79	<.01
	'D'	102		8.84		
4	'B'	100	198	7.94	3.42	<.01
	'C'	100		9.07		
5	'B'	101	201	7.94	2.90	<.01
	'D'	102		8.84		
6	'C'	100	200	9.07	0.76	No significant
	'D'	102		8.84		

Interpretation: There is a significant difference in national values of students of nomadic tribes. National values C and D tribes are more or less same which can be inferred as national values of students of nomadic tribe 'C' and 'D' are higher than the students of other nomadic tribe 'A',

nomadic tribe 'B' i.e. *Gosavi, lohar, gondhali, and nomadic tribe 'A' kaikadi, kanjarbhat, pardhi, ramoshi, vadar.*

Discussion: Behavior and development of nomadic tribe C and D appear to be better than other tribes. Students of these tribes value all religions, non-violence values, national anthem. They also give importance to the preservation of historical monuments, cleanliness i.e. the protection of environment. They know voting is their right and exercise it. The nomadic tribes A and B do not are found lower in national values.

Values are beliefs, norms, ideals preserved and imbibed in every culture and tribes. From this study it has been understood the Denotified and Nomadic Tribes (DTNT) communities give preferences to the various values like Social, Moral, Spiritual, Economical and National values in their own way. Mostly it has been found that *Dhangar and Vanjari* tribes have better value orientation as compared to other tribes like *Gosavi, lohar, gondhali, kaikadi, kanjarbhat, pardhi, ramoshi, vadar.* One of the reasons could be that their educational and socio economic status as well as attitude towards education found much higher than the tribes *Gosavi, lohar, gondhali, kaikadi, kanjarbhat, pardhi, ramoshi, vadar.* Many tribes have settled and so have stable life and hence can send their children to schools, colleges and for higher education.

Conclusion

Education plays significant role to develop positive attitudes and make people committed and balanced in taking the right decisions in every walks of life. Similarly following constitutional values lead to harmony in the society. With the progress in educational, economic, cultural and social status these communities have transformed in various ways. Less belief on superstitions, realization of importance of education of girls, preserving and protecting environment, exercising voting right are few significant aspects which show that the communities are rising and leading towards betterment of society. They are participating in social and economic growth of the country too. These values, ideals are fundamental for living in harmony and social progress. They bring transformation in the potentials to make right understanding and right feelings. No wonder we can see just and equitable society right away!!

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Transforming Our Learning Spaces: Value to the Learner

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Abstract

The components of the process of education revolve around facilitators, learners and the curriculum. While much lip-service is given to learner-centeredness, in reality, much actually continues to be fixated on the facilitator, curriculum, academic discipline and institution. This article hopes to shed light on the urgent need to rethink our educational philosophies and the way we organize our 'teaching' lives around them. We need to do this so that learners can be effectively prepared not merely for a certificate or specific career but, for life itself.

This essay emphasizes the role of facilitators in particular and raises numerous questions about the instructional process, and school climate. This is especially relevant at a time when can expect to see various States working towards implementation of the National Educational Policy 2020. The article urges us as facilitators to reexamine how we can effectively place learners at the centre of 'learning'. Emphasis is laid on giving fair weightage to development of the cognitive and affective domains of learning. This can be possible if we are willing to negotiate through integrated studies, inclusive education, and the need for a more holistic and pragmatic approach. To this end, the role of the 'facilitator' remains crucial and irreplaceable.

Keywords: *affective domain, inclusive education, learner-centered, instructional process*



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The title of this paper makes a case to add value **to the learner** itself. What does the term 'value' mean? It is basically what is considered to be useful to one's life. So, one may refer typically to values of honesty, kindness, cooperation, sincerity and so forth. In the context of education, I would like to emphasize the value of 'giving value to the learner'. I advocate the urgent need to begin the process of *transformation of education* at multiple levels – from 'KG to

PG'. This is clearly rooted in the truth of the matter: various factors continue to plague the system of education, at various levels. More often than not, the obstacles to change can be 'teachers' themselves. I also advocate the need to do away with terms like 'teacher' and 'student' as these words immediately conjure up an image of a 'teacher' who 'teaches' and the 'student' who gets 'taught'. It also smacks of a hierarchical structure which then becomes a barrier in its own right, alas! The terms 'facilitator' and 'learner' makes for a partnership in a process where both work towards shared goals and objectives. The focus of this paper is reexamine our facilitator role-set.

So many years of the lives of those who are able to access education until graduation, that is, nearly one-fourth of our lives, is spent within the so-called corridors of learning. Have we ever paused to wonder what these educational spaces are about? What exactly *goes on* in our learning environments, be it school, college or university? What is the *purpose* of education? These can be seen to be philosophical questions; and there are numerous ways to answer them too. Is education for the purpose of character formation (whatever that means?), or for practical living, or for theorizing, or to acquire skills, or a vocation?

One can choose to support lofty ideals about educational goals, aims and objectives. Are we allowed to, or do we make efforts to *critically* evaluate 'Vision and Mission Statements' of educational organizations within which we 'perform'? Are these statements unchangeable, fixed, static and glorified? Do we as facilitators choose to remain in our ivory towers and delink from the real world in which we live? Is our education 'a means to an end' or 'an end in itself'? One can also vote for an education that is utilitarian, practical, realistic and 'hands on'. There can be as many views or perspectives as there are facilitators and policy makers.

Whatever might be the explicitly stated educational goals and objectives of our educational institutions, in the day-to-day real life experiences of learners and their facilitators, it is impossible to brush aside or diminish the value of the 'equation' between facilitator and learner; this relationship and bond *sets the tone* for **learning experiences** for both sides. These interpersonal relationships continue into each one's lives in positive and negative ways. For example, sensitivity shown by a facilitator to a learner who is bullied by classmates is likely to remain with that learner, as a permanent memory. If ze^1 , she or he has internalized the value effectively, one could expect that it becomes a permanent part of who one is.

Indeed, learning is *either way*. In fact a facilitator who stops learning also stops growing; such an individual will find oneself isolated from the discipline, one's learners and the reality of

life itself. The term ‘learning’ refers to all kinds of change and transformations that happen to an individual - at the micro-level, as a result of one’s experiences, exposure and socialization. The individual here can refer to both, the facilitator and learner. Learning is not restricted to formal education; nor to the ‘lettered’. Much learning is known to occur during the informal interactions and relationships, within a formal organization. In the field of Industrial Sociology, the term used is ‘cliques’. Learning for growth must significantly include - learning from the everyday realities of life, within and outside the classroom, and especially a willingness to learn from learners themselves. Motivated learners especially in present times, are greatly exposed to data and knowledge sources that facilitators may not necessarily begin to think about even. We live in an age of information explosion and plenty to choose from; our educational spaces need to go way beyond the goal of knowledge dissemination in order that we continue to be relevant in the 21st century.

Value lies in the *bonds* established and re-established across years of commitment and dedication to the cause of learners. Our learners have to be at the centre of all that we say and do; and this, we need to clearly exemplify. More often than not, facilitators are used to speaking tomes of what ‘ought to be’ and what ‘sounds good’ or acceptable in theory, but not in praxis! We seem to do well at presenting reports and submitting proposals, speaking eloquently to especially impress ‘the other’ – who may be one’s Supervisor, Head of Department, Dean, Education Inspector, Government Official, Vice-Chancellor etc. Many of the things we do fall into checklists that need to be ticked off, whether it refers to a staff meeting agenda, weekly plans, year plans, test paper construction, results analysis etc.

Learners especially, and society at large are extremely perceptive; they pick up the slightest nuances and shades of colour, tone, mood and motivation, passion and desire ...that oozes out from facilitators. What really matters and should matter is rapport with learners, as the *effects* of these equations last longer than the number of years in institutionalized learning. Note, that I have not emphasized the ‘content’ of education in all that I have stated so far. Much of what is learnt through formal education is largely forgotten, unless they are specific skills which are put to use and are required in one’s day to day life and work, for example bakery skills, surgical skills, accounting procedure, designing, music performance and the like.

Almost always, and at every level within education at any level there is an overwhelming emphasis on ‘knowledge’ and its acquisition. This is indeed the one *constant complaint* about

Indian education – that it is extremely knowledge-centric and hardly learner-centered in real terms. The situation becomes particularly challenging when one almost believes that classroom education has been bound to terms like remembering, understanding, applying, analyzing or creating – the levels of the cognitive domain – the all-familiar Benjamin Bloom’s Revised Taxonomy of Educational Objectives². Learning becomes utterly skewed if the facilitator succumbs to a ‘top-down’ approach, or where the facilitator is believed to ‘know it all’ (and we know, this can never be) while the learner is treated as an empty vessel! Such an *attitude* goes a long way in achieving very little, if at all. The ‘affective’ domain is vital to the process of education, as it has the potential to foster or hinder learning. It is a key ingredient in the process of educational transformation.

You will have figured that the problem with focusing only on knowledge attainment is that it gives overwhelming supremacy to the ‘cognitive’ processes. It is true that Bloom’s Taxonomy has permeated the length and breadth of educational institutions and especially at Boards of Studies Meetings and Lesson Planning ‘darbars’ – from the macro to the micro level, especially in matters related to planning and assessment methods.

The purpose of this article is not to undermine the value of the cognitive domain. Knowledge construction³ and being able to use this knowledge and enhance it, develop it, and create new knowledge – all of these have their rightful place in education. However, in our day-to-day life, our multiple and varied roles - as learner, clerk, parent, manager, organizer, head of organization, facilitator and so forth - is *not* just about flaunting or using our knowledge. Learning has to necessarily go beyond the cognitive domain. Does it make us better people? Are we able to draw out the values embedded through what is learnt and our learning opportunities?

This is particularly true in the Humanities and Social Science education – where knowledge for its own sake has its specific value but its consequences have far reaching implications. In Science, Business, Technical and Professional courses too, one cannot lose sight of the human dimension, the psychological aspects, emotions and the long term effects. So whether one is concerned with dam construction, laying water lines, the development of smart cities, cloning or preparing for a space mission – it becomes imperative to consider the human implications - on our lives, our interactions, our relationships and our priorities, and our environment. These considerations constitute a huge part of the ‘affective’ domain of learning.

Thus, questions that we as facilitators need to ask ourselves, as regards our personal teaching, our educational philosophies, our policies and programmes, our curriculum, evaluation schemes and community work could include the following:

1. What are we intending to achieve?
2. What are we doing to achieve these objectives?
3. How are we going about incorporating these into the school climate and the learning spaces and broadly into the wider curriculum?
4. Are we connecting the dots as it were? Can we transcend subject lines and artificial divisions of ‘knowledge’?
5. Is what we teach linked to the communities in which we live, and hopefully serve?
6. Are we testing whether learners have internalized desirable values and lessons from the ‘knowledge’ that they have constructed?
7. To what extent do instructional processes enable the development of the ‘affective’ domain?
8. What are the “desirable” values woven into curricular experiences? Who decides these necessary values? Why are they important or necessary? Do they include the eternal values of caring, concern, sacrifice, cooperation, sincerity, inclusion, fair play, rational thinking, scientific temperament, accommodation, liberty, equality, justice? the list is endless.
9. Do we ask questions that seek to evaluate learning that is ‘affective’ or are our question papers and viva sessions an overkill of ‘knowledge’ questions?

Let us now focus on what learners may or may not be able to do. Take for example the following questions: At what stage and age do learners get the opportunity to decide what *they* wish to learn? When do they get to choose subjects that *they are passionate* about? Do they ever get to *participate in the decision-making process* that directly concerns them? Do they have the opportunity to present their learning in ways that suit learner-needs? To what extent is the CBCS i.e. Choice Based Credit System truly learner-centered? Does the freedom to make *meaningful choices* actually exist at the ground level? Aren’t they for all purposes - workload, facilitator, time-table and institution-centered? The point is doing we place enough value *on the learner* in the process of education – at whatever level?

The value of **interdisciplinary studies** cannot be undermined either. Today, it becomes extremely artificial to talk about the rights of Transgender persons and not link it to government

policy, public administration, law, psychology and economics. One cannot fully understand so-called ‘natural’ disasters when the telltale signs of human failures and excesses are glaringly evident. The study of music and dance would make no sense without an understanding of the socio-political context in which they have emerged. The study of History (and Herstory⁴) needs to go beyond dynasties, empires, Kings and civilizations and expand to include *themes* relevant to the present; the study of the past should inform the present and direct the future too.

So far, the focus has been on the value and role of facilitators and the curriculum. Let us also examine the aspect of **identity**. Just like Indian society is multicultural and pluralistic, we who make up society are a mixed bag of *multiple identities* – based on one’s home language, handedness, skills, wealth, educational class, creed, sex, gender, race, nationality, caste, occupation, geographical region, capabilities and so forth. As facilitators whose duty revolves around the process of education, to what extent do we factor these multiple variables into curriculum development, syllabi construction, educational policies, instructional processes and evaluation? Are the examples that we render those that relate to a favoured strata - class, caste, race or gender? Are our gender discussions limited by the gender binary? Do we focus on the urban and forget about learners whose roots are entrenched in the tribal and rural experience? Are rules bound by patriarchal values and normalization of heteronormativity? Is resource distribution coloured by one’s personal likes and affiliations? Education is political – do we fight shy of stating so, or fool ourselves that it isn’t the case?

The value of an **inclusive education** is recognized more today than ever before. However, are we as facilitators willing to reflect on our understanding of each of these variables? Are we willing to be inclusive so that we can hopefully radiate the *need for inclusion* as a desirable value, in order that we don’t leave out a single learner who has their/her/his unique characteristics? In the language that we use, are we sensitive to include those who don’t necessarily ‘fit in’ with typical norms? Do we care to critically examine the ‘normative’ system? Are not expectations created by people, and for people? Can we consider rethinking these norms in the light of changing social and political environments? Do we cling to the old, because of the sheer might of tradition, sentiment and notions of valor or virtue? For example, we mark days of national importance in school, in the most predictable ways. What prevents us from trying out a *new approach*, to mark such occasions? “The less trod path.” - Do we value what ‘is’ because it has always been and is the expected way

to be? The point of these questions is to enable us ask pertinent questions to ourselves and others – about our policies, programmes, and practices.

All in all, this essay should help us think again about our **role as facilitators** – as active persons who engage with learners and make it work within operational and institutional constraints. It would be too naïve to believe that a ‘system’ can ever be fully right or perfect. However, we have copious examples of individuals and organizations which have explored alternatives, against all odds. I have raised more questions than provided ‘answers’. But this is necessary as there are no ‘readymade answers’ anyway!

Endnotes

Transgender persons, gender non-conforming and gender queer persons *may* use the prefix Mx., and pronouns ‘ze’, ‘xe’, ‘they’, ‘them’, ‘hir’ or ‘their’.

Benjamin Bloom’s Taxonomy of Educational Objectives (1956) refers to six ascending levels within the cognitive domain, viz., Knowledge, Comprehension, Application, Analysis, Synthesis and Evaluation. These have been revised subsequently (in 2001) by replacing nouns with dynamic verbs to indicate each level, viz., remembering, understanding, applying, analyzing, evaluating and creating.

Construction of knowledge rooted in the Constructivist Approach that advocates the need for learners to construct knowledge through multiple sources and lived experiences. Constructivism has been emphasized by the National Curriculum Framework (NCF 2005), published by NCERT, India.

The term ‘Herstory’ refer to the narratives of girls and women. It is inclusive of scholarship that understands the past through a different gender lens.



Non-Violent Communication in the Educational Context

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Abstract

Communication is a very integral part of our life, without which humans cannot survive. To nurture good relationships or obtain positive outcomes, one needs to resort to healthy communication. If so, what is that which is referred to unhealthy communication? It is that which leads to conflicts, arguments, stress, depression, anxiety and many other undesirable outcomes that may affect our physical and mental health. One can practice 'Non Violent Communication' (NVC), a dialogical process of communication that helps to reconstruct old habits of hostility, mistrust, antagonism, etc. into feelings of care, trust, empathy to nurture connections in life with both self and others. Nonviolent communication (NVC) in education can facilitate a simple, yet effective way of developing connection between students and teachers at an increased rate (Hart & Kindle-Hodson, 2003). We as educators shoulder the responsibility of providing enriching experiences to our children that enable development of skills, attitudes, and knowledge through dialogue and exploration with an aim of creating an environment of tolerance, care, and respect for the growth and well-being of self and students. This creates an urge to look at classroom contexts and unpack the concept of nonviolent communication in the contexts of education.

The author in this article highlights the role of teachers in practicing nonviolent communication in classrooms and focusses majorly on teacher-student interactions amongst all other interactions that take place in classrooms and school. The author further emphasizes the pivotal responsibility of teacher education programmes in training teachers in NVC practices to fulfill the larger objective of education by creating in individuals love for a world of peace and well-being.

Key Terms: Peace, Well-Being, Nonviolent Communication, Education, Teachers, Teacher Education



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Communication: An Integral Component of Life

Can we ever think of a world that is not able to communicate? It is indeed a very integral part of our life, without which humans cannot survive. Communication includes our thoughts, ideas, opinions and actions. Communication can be both active and inactive, whether we speak or

whether we are silent. Silence too is a very effective way of influencing the communication process. We are very well familiar with the three types of communication namely, verbal communication, the non-verbal communication and the written communication.

We use words, expressions, gestures, feelings, emotions, actions to communicate. The process of communication has tremendous influence on our lives. As Buddha quotes,

"Words have the power to destroy or heal. When words are both true and kind, they can change our world." - Buddha.

To nurture good relationships or obtain positive outcomes, one needs to resort to healthy communication. If so, what is that which is referred to unhealthy communication? It is that which leads to conflicts, arguments, stress, depression, anxiety and many other undesirable outcomes that may affect our physical and mental health.

What do we understand by Violence?

Violence is defined by the World Health Organization in the WRVH as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation (Rutherford A, et al., 2007). Generally, when we hear the word ‘violence’, we associate with words like conflicts, physical harm, war, weapons, trauma, deaths, etc. What about the violence, harm, suffering or trauma that we nurture by inflict on self and others by the way we speak, act, write and communicate? We consciously or unconsciously hurt others and offend others by using negative language and emotions. This kind of unhealthy communication often leads to strained relationships with others, a feeling of negativity within self and lack of ability to discriminate between the good and bad, positives and negatives.

There is a saying in Vietnamese, *“It doesn’t cost anything to have loving speech.”* We only need to choose our words carefully, and we can make other people happy.

We live in a world of competition, where individuals are always being judged, criticized and condemned for their actions, words, and writings. The underlying process of communication in this competitive society, conditions individuals to communicate in a certain way that creates misunderstandings, cause pain to self and others and eventually leads to a kind of violence that is invisible or implicit. This sometimes may be unintentional too, yet one is trapped in inescapable situations whatsoever. The fourth precept by Thich Nhat Hanh reads- *Aware of the suffering*

caused by unmindful speech and the inability to listen to others, I vow to cultivate loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I vow to learn to speak truthfully, with words that inspire self-confidence, joy, and hope. I am determined not to spread news that I do not know to be certain and not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or the community to break. I will make all efforts to reconcile and resolve all conflicts, however small.

So as we can see, one needs to make conscious and deliberate efforts to nurture healthy communication to become transformed individuals who can nurture healthy relationships with self and others and maintain peace and harmony in nature and society.

Introducing Nonviolent Communication (NVC)

Nonviolent communication (NVC) is a model of communication approach developed by Marshal Rosenberg in the early 1960s. NVC is an approach to interpersonal communication based on an intentional focus on creating empathetic relationships (Rosenberg, 2003a). While NVC is a dialogical process of communication, Little (2008) argues that it is also a type of consciousness, in the sense that NVC challenges the user to re-evaluate their habitual thought patterns and replace them with compassionate thoughts and feelings. This is one of the reasons why NVC is also referred to as Compassionate Communication. NVC can be considered as a “language of life” that helps us to reconstruct our old habits of hostility, mistrust, antagonism, etc. into feelings of care, trust, empathy to nurture connections in our life with both self and others.

NVC: Its Roots

The roots of NVC proposed Marshall Rosenberg, traces to the spiritual roots from Buddhism, the civil rights movement of 1950s and 60s USA, humanistic psychology of Carl Rogers, Gandhi’s model of ahimsa or non-violence. Gandhi's vision of nonviolence appears to have been that there were many forms of violent speech and action. Gandhi's insistence upon nonviolence recognized the importance of others, valued humanity, and appreciated the importance of human relationships and personhood. Gandhi's theory of nonviolent communication recommends means of achieving the end.

Humanist and communist psychologists, posit that all humans share a basic set of needs, which are essentially sources of life, vitality and humanity. Every individual tries to meet these needs in the best possible ways and at times individuals’ actions, feelings, gestures reflect in the

form of violence if these needs are unmet. Moreover, human experiences are nested within social contexts and continuously interact with these contexts to meet their needs. The way individuals communicate, interact, and relate to self and the surrounding environment determines the effectiveness of meeting the needs. One can choose to communicate in ways that lends to peace and well-being of both self and others.

Components of NVC

Four important components with two parts have been identified in the basic NVC model. The four components are specific ideas and actions and the two parts form the basis for NVC. The four components are:

1	Observations	Observation free of any judgment or evaluation
2	Feelings	Distinguishing feelings from thoughts and being aware of feelings in the present
3	Needs	Find the underlying need behind the feeling and being aware of the universal needs that all people share
4	Requests	Make clear and present requests that can help meet the need without demanding

The two parts are:

1	Receiving empathetically through the four components	allowing us to put ourselves into another's shoes to sense the same feelings and understand the same needs
2	Expressing honesty through the four components	truly understanding ourselves and our own needs, and being in tune with what is alive in us in the present moment

The basic outline of the model created by Marshall for life enriching communication that can be highly effective in solving conflict with self and others is the following:

- When I see that _____
- I feel _____
- because my need for _____ is/is not met.
- Would you be willing to _____?

Review of studies on NVC

Amanda Britt (2020) examined how Nonviolent Communication (NVC) incorporated into a Montessori primary classroom would impact student's social-emotional learning. The researcher

observed students engaged in describing their feelings and concluded that NVC can be effective with consistency and guidance from the educator in a culturally competent classroom.

Hooper, L. (2015) aimed to explore non-violent communication strategies for secondary teachers using a Quality Learning Circle approach. The study also examined the impact of a QLC on teachers' professional learning. The study findings reported that learning NVC helped teachers to avoid using judgements and increased their emotional awareness inside of the classroom. The teachers in the study used processes within NVC to help regulate their emotions when they encountered difficult situations, as well as purposely engaged in more open dialogues with their students. Furthermore, they also used NVC as a tool to critically reflect on their own teaching beliefs and how those beliefs impacted on the interactions they had with their students. The study highlighted how empathy-based programmes have the potential to increase teachers' emotional self-regulation skills and perspective taking abilities.

Nosek, M., et al., (2014) used a mixed methods study to test a communication intervention (NVC) with baccalaureate student nurses to examine its effect on empathy. The study demonstrated positive impact of NVC in empathizing with self and others. The researcher concluded that incorporating NVC into nursing education could feasibly prevent future hardship as students advance their nursing careers.

The review of studies on NVC place emphasis on the significance of nonviolent communication in many aspects of life.

Implications of Nonviolent communication (NVC) in Education

As we have seen how communication is a part of our life or life in itself, we as educators who are the builders and makers of a nation, society, and the individuals in the society, have to make conscious attempts to deliberate on the process of communication that we encounter with peers, students, superiors, subordinates and other stakeholders of education.

Nonviolent communication (NVC) in education can facilitate a simple, yet effective way of developing connection between students and teachers at an increased rate (Hart & Kindle-Hodson, 2003). Sura Hart & Victoria Kindle Hodson quote, "In a relationship based classroom, safety, trust, student needs, teacher needs, and modes of communication are considerations as important as history, language arts, science, or other academic subjects." Overall there is a dearth of empirical data to support the use of NVC approach in an educational context (Hooper, L., 2013). We as educators shoulder the responsibility of providing enriching experiences to our children that

enable development of skills, attitudes, and knowledge through dialogue and exploration with an aim of creating an environment of tolerance, care, and respect for the growth and well-being of self and students. This creates an urge to look at classroom contexts and unpack the concept of nonviolent communication in these contexts of education.

Classroom Context

Major instructional activities and processes occur in the classrooms, where teachers and students work together in a wide range of activities by sharing common spaces in the classroom. Communication is an indispensable element of a classroom process and effective communication is essential for the overall growth of the student, teacher and the education process itself. Classroom communication occurs in various ways between teacher-student, student-student, teacher-class, student-class, teacher-teacher, and so on.

In this article, the focus is placed on teacher-student interactions. Before we try to approach these interactions through a NVC approach, let us revisit the classroom that is usually familiar to us or that which each one of us may have experienced some time or the other. Generally teacher student relationships are hierarchical, where the teacher is considered to possess more power than the student. Though a shift in this kind of relationships have been noted in recent times, the power of communicating in a certain way yet is reflected in teachers' behaviours and actions.

A few of the common habits/behaviours that teachers nurture in their actions are-

- Using words/language/tone that may hurt/blame/insult/humiliate the student, making her/him feel worthless, doubt his abilities & negatively affect his/her self-confidence.
- Snubbing or ignoring students on the basis of their gender/colour/class/abilities, thus lowering the students' self-esteem
- Providing strong feedback (mostly negative) without providing the solutions or alternatives
- Depriving students of opportunities to talk, share, express in view of maintaining discipline in classroom
- Constant pointing of mistakes in the hope of correcting the students' mistakes which sometimes demotivates the students and lowers their confidence and self-efficacy
- Lack of understanding of students' needs and lacking empathy with students

These and similar kinds of behaviours by teachers in the classroom is seen to approach towards violent actions that can cause detrimental effects in the students. These actions and behaviours can affect academic outcomes, social relationships, emotional aspects and overall well-being of students.

Teachers' Practice of NVC

How will a teacher practice in the classroom, nonviolent communication that is filled with compassion, connection, understanding, nurturing relationships and well-being?

We can have a look at one instance of communication between teacher and student using the four steps of NVC, observation, feeling, need and request-

Example: “When I see you fidget with the phone and not pay attention in class, while I am teaching, I feel disappointed because I am not able to focus because of this distraction and not able to do justice in achieving the outcomes of this class. Would it be possible for you to keep your phone aside and pay attention so that you too can benefit from the class?”

Step 1 – Observation

Undesirable You are just too inattentive in the class and playing with your phone

When I observe/notice that you have been continuously fidgeting with your phone and not able to pay attention in the class

Step 2 – Feelings

Undesirable I can't tolerate this behaviour in class. This makes me feel irritated and frustrated.

I feel...When you are fidgeting with your phone, I get distracted and am not able to attain my objectives

Step 3 – Needs

Undesirable Do you want to flunk in the subject?

I need to attain my objectives to help you students understand and master the concepts to achieve better and for that **I need a** class environment without any kind of distractions.

Step 4 – Requests

Undesirable You better keep the phone aside or back at home and not distract the class.

Can you please keep your phone aside during class and not lose your attention in the class, so that you too can benefit from it?

The teacher needs to express honestly and receive empathetically to nurture congenial relationships with students. Rather than generalize or evaluate the student's behaviour, the teacher needs to be aware of her feelings at that moment and how it is affecting the needs of that moment. Moreover, the teacher should be willing to fearlessly express those feelings and the needs honestly and truthfully. The teacher should not impulsively analyze and fix the situation, but give students the opportunity to express themselves fully and to feel understood by not just listening with their

ears or with their minds, but with their whole being. The teacher should put himself/herself in the place of student and understand the feelings and needs of the student.

Empathizing with others requires teachers to hone various other skills that go hand-in-hand. A few of these skills are listed below-

1. Listening without judgment, blame, or criticism
2. Reflecting back and paraphrasing what has been spoken
3. Intention to connect with the speaker
4. Being patient
5. Avoid incorrect guesses
6. Teachers' role in practicing NVC can be largely facilitated by -
7. Maximizing the individual potential of all students
8. Strengthening students' interest, engagement, connection and sustenance in their work
9. Catering to the needs of students in terms of safety, trust and connection in the classroom
10. Improving classroom teamwork, efficiency and cooperation
11. Nurturing classroom and teacher-parent relationships
12. Deepening emotional connections
13. Transform judgment and criticism into understanding and connection
14. Use requests in place of demands
15. Transform criticism and blame into compassionate connection
16. Move beyond power struggles to cooperation and trust
17. Protect and nurture the autonomy of children
18. Motivate using "power-with" rather than "power-over" strategies
19. Overcome habitual patterns that often lead to conflict.

Role of Teacher Education in Promotion of NVC Practices

Teachers are the ones who are directly involved with students through the curricular and co-curricular activities in classrooms. They are the role models for their students. By engaging students in various activities that promote the feeling of nonviolence, peace, tolerance, trust, empathy, and practicing nonviolent communication strategies and techniques, teachers can instill these values in students.

Teacher education programmes shoulder the responsibility of training teachers; equipping them with the requisite knowledge, skills and attitudes for the teaching profession; and preparing them for all kinds of classroom situations.

Teacher Educators indirectly influence classroom situations and directly interact with student teachers, preparing them to handle conflicts, foster peace, and instill these values in their students through their actions, behaviours, and instructional practices. Teacher education content should be developed in such a manner that it inculcates in student teachers the requisite skills, knowledge, attitudes, values and qualities to equip them with the abilities to foster peace and non-violent practices amongst self and their students. The teacher education curriculum transaction should be highly interactive providing scope for self-reflection and opportunities to student teachers to practice non-violent communication through the course of their training. The assessment and evaluation should strongly focus on the process of grooming the teachers rather than the outcomes like achievement scores, etc. The overall curriculum, pedagogy and assessment components should focus on values of empathy, active listening, emotional awareness, and emotional regulation and should be transacted through group work and workshops. Student teachers should be trained to understand themselves and others, especially their students at school. Teacher educators as role models themselves should be an epitome of peace and non-violence.

Teacher education practices of nonviolent communication have huge implications for education. Nonviolent Communication skills in education, when considered deeply, elicit a new awareness about who we are as human beings and why we are here. To learn effective classroom communication strategies with NVC means giving oneself the opportunity to relook at our old habits and liberate ourselves from those that no longer work.

“Power-Over leads to punishment and violence. Power-With leads to compassion and understanding, and to learning motivated by reverence for life rather than fear, guilt, shame, or anger.” – Marshall B. Rosenberg

To reiterate, we are quite familiar with the fact that teachers and students usually share a hierarchical relationship with teachers holding more power in the structure to influence students to comply either through coercion or persuasion. The paradigm NVC brings to education is “power-with.” This paradigm emphasizes sharing of power within the structure to empower others. When teachers learn to use power-with, both with their peers and students, they become engaged as leaders who can empower others and engage in meaningful collective action. Training teachers

in NVC practices can cultivate healthy communication between students and teachers and facilitating children's management of their behaviors, feelings, and thoughts through interpreting their emotions and supporting their self-construction and self-regulation skills as independent humans.

Dr. S Radhakrishnan stated that *“Education for peace should encourage the exercise of these qualities – adventure in the world of spirit, the tradition of tolerance, the instinct of live and let live, these are deeply ingrained in us. Men are born for love and friendship and not for hatred and war....It is the task of education, to create in us, love for the new world of peace and fellowship.”*

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Digital Transformation in the Education and Information Centre through Innovative Technology

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Abstract

Digital technologies are fundamentally changing teaching and learning environment across the world. Information and Communication Technologies (ICT) is playing an important role for teachers and students to acquire proper knowledge in making teaching and learning process very effective through innovative technology. In this digital era, acquisition of proper knowledge and skills such as problem solving, digital literacy, critical thinking, lifelong learning, etc. are involved in innovative ideas. Teaching and learning process transformed through innovative technology that offers various opportunities for creating meaningful learning environment. ICT helps in enhancing quality education and transforming through innovative ideas. It can overcome some of the difficulties presented by time and space and gives ready access of information.

This paper more focuses on innovative technology in the digital world such as, Artificial Intelligence, Open courseware-MOOCs, E-Portfolio, blended classroom, Virtual learning, E-resources for learning, etc. these all innovative concepts are transforming education for effective teaching and learning process.

Keywords: Artificial Intelligence, OER, E-portfolio, M-learning, Blended learning, MOOCs, LMS-MOODLE



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Introduction

Education is a lifelong and continuous process of growth and standard development of the students. In this country, information is growing and education system is changing rapidly. In this

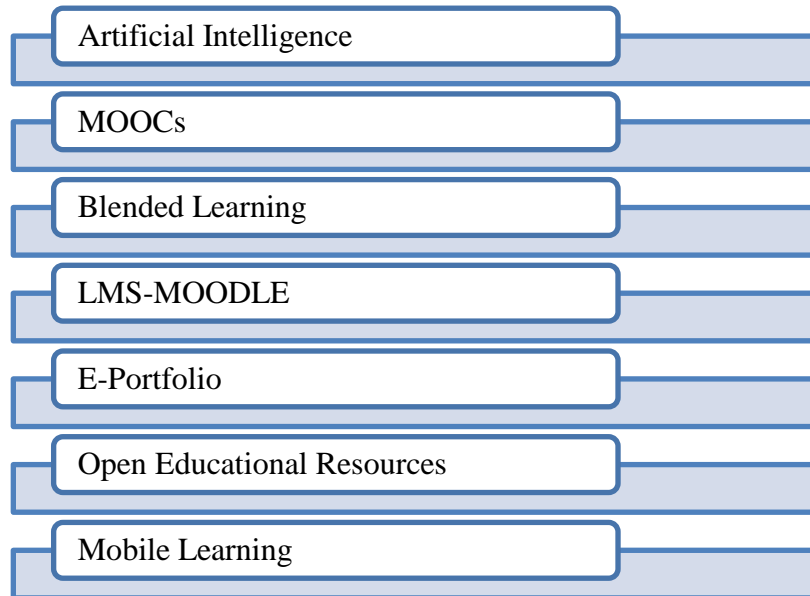
changing scenario, teaching and learning process are transforming through emerging and innovative technology. All developing countries are focusing on the professional development and innovative practices in the field of education. Teacher education is enhancing the quality and transforming teaching-learning process through innovative technology. In many IT and education sectors, technology transforms in the form of automation, artificial intelligence, digitization, internet of things, learning management systems, mobile learning and many more educational technologies have transformed. Information and communication technology plays an important in modern education, education system is promoting as well as improving quality education and excellence among students in order to face the challenges and get effective teaching & learning opportunity through educational technology. The next interesting phase in the digital revolution is artificial intelligence feature on this digital platform. The digital revolution has an impact on the dissemination of information, delivery of education and learning style of the students.

Education and Information centres in the Digital World

In this digital age, education transforming through innovative ICT technology to help students and teachers to acquire proper knowledge. Educational technology is very effective in development of teaching & learning process and enhancement in quality education. Innovative ICT tools are emerging trends and enhancing quality of education. Innovative methods of teaching and functions of ICT offer more opportunities for creating meaningful learning environment. Teacher educators need to enhance ICT skills for future challenges and opportunities. In this constructivist paradigm the role of a teacher has shifted from an information provider, instructor to a facilitator. Emerging technology act as a transforming agent in revolutionizing education and learning. Resource centres are functioning very effectively in digital world, for dissemination of information through proper channel, remote access to all users, learning resources for open access, integration of ICT for better learning process, etc.

Digital Transformation and Innovation

Digital transformation has impacted every sector; we will focus on education trends and learning resources. Digital transformation and increasing education technology, education and information centres have begun making changes to their teaching-learning process and delivery of information which they are impacting student learning.



Digital Transformation & Innovation in Education

1. Artificial Intelligence in Education

Nabiyev (2010) defines Artificial Intelligence (AI) as the ability of a computer controlled device to perform tasks in a human like manner. Human like qualities include mental process, e.g. reasoning, meaning, making, generalisation and learning from past experiences. The theory and development of computer systems able to perform tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages (Oxford languages)

AI as an advanced term for computer intelligence followed by the introduction of Machine learning technology where learning through algorithms was brought to the agenda. Deep learning emerged for implementing Machine learning via neural network to complete critical thinking tasks. Design thinking is a skill which is important to solve problems with AI, this skill includes collaboration, problem solving with constraints, coming up with new idea. Critical and creative thinking skill is required to identify opportunities for AI and critical thinking help to evaluate AI applications. Artificial intelligence is all around us, from self-driving cars and drones to virtual assistants and software that translate. AI brings a lot of benefits in the field of education as well as in information centres. Researchers are claiming that the AI; machine learning can increase the standard level of education to improve the learning process.

1. Virtual Student Advisory Service- Virtual advisor fielded maximum number of questions to handle more advanced issues
2. Chat bots – Chat bots are equipped with natural language progression
3. Intelligent Tutoring System- One-to one tutoring to achieve a two sigma improvement in students learning
4. Voice Assistants- Apple-Siri, Amazon-Alexa, Google home are interacting with various learning material without assistance with a teacher and use anywhere, anytime.
5. Individualized learning- Web based education platform like online courseware invest in AI to provide personalized courses.
6. Smart Content- Smart contents such as digitized books, e-journals, online databases, etc.
7. Third space learning-This system helps to improve teaching techniques.
8. Natural language processing- Computational linguistic techniques to learn understand and produce human language content. The process aims to comprehend user given verbal or written commands that need automatic response, translation of text and generate speech such as ELIZA, BASEBALL, SADSAM, and SYNTHEX.

2. Massive Open Online Courses (MOOCs)

Transforming education with digital technology is considered as most promising development in education. Effective use of ICT in education provides global learning environment, which allows accessing the course material, connect learners, and get access to the content without any geographical boundaries. MOOC is the most helpful and effective way used to offer online courses. Higher authorities are UGC, MHRD, AICTE and institutes IIT, NCERT, CEC, IIM, etc. have been involved in the quality education in India. Leading country like India, enrolments in online courses offered by MOOC providers such as SWAYAM, edX, Coursera and Udacity. NPTEL uses the open source technology for offering new online courses. SWAYAM stands for “Study Webs of Active Learning for Young Aspiring Minds”. It is a MOOC platform MOOC launched by the Ministry of HumanResource Development (MHRD), government of India, to bind online and offline education together. SWAYAM offers the courses for school, certificate, diploma, undergraduate, and postgraduate.

3. Blended Learning

Blended learning is an innovative approach in education. It is ICT supported learning including online and offline learning and integrated with collaborative learning, constructive learning and computer assisted learning. Blended learning is the important concept that includes teaching learning process incorporates direct-indirect instruction, collaborative-constructive teaching, and computer assisted learning. It includes-

1. Virtual classroom
2. Student interaction with e-content
3. Online assessment & evaluation
4. Webinars
5. Access of educational blogs
6. Virtual tutoring
7. Accessing expert lectures on You Tube
8. Accessing E-library
9. Online learning –Audio/Video

4. Learning Management System (LMS) –MOODLE

Moodle (Modular Object Oriented Dynamic Learning Environment) is a Learning Management System (LMS). Open source software and it allows the direct access of the registered students and their interaction. An LMS allows the students to access educational material and to interact implementing educational tasks. MOODLE is a educational innovative program allows a common place for students to go for many classroom resources. Using Moodle, teachers can post news items, study material, educational quiz, online test, digital repository for video lessons, assign and collect assignments, post electronic journals and resources, academic calendar and events, database, and many resources for learning. Moodle is a free online course management system (CMS) which is effective and useful for language teaching.

5. E-Portfolio

An electronic portfolio provides a skill based and comprehensive way to document personal progress of an organization towards defined goals and objectives, to evaluate the effectiveness of achievement, research projects, as support for learning, professional development. Implement the use of e-portfolio for students, plan and organize according to portfolio's work.

1. Give proper instruction to all students involved in the process, the purpose and use of the portfolio and specific criteria for construction and evaluation.
2. Appropriate number of components
3. Defining the evaluation criteria of portfolio
4. Teaching and facilitating the processes of self-reflection and self-evaluation
5. Indicating the appropriate time for the portfolio.
6. Providing advice and preparing students for the realization of portfolio
7. The tools presented can also be classified into other four main types of software systems:
8. E-portfolios Management Systems. These products are designed and developed specifically for e-portfolios systems used in institutions. For example: Mahara, Pebble Pad, google sites, Task stream.
9. Integrated systems. Content Management Systems (CMS) that can provide "indirect" e-portfolio functions. For example: Drupal Fact line

6. Open Educational Resources

The OER, important objective is to make online content available for free use for enhancing educational opportunities which are not accessible and unreached sections of the society. OERs and MOOCs are very popular among teachers, students and researchers. It is an open education movement and has become significantly important in education systems across the world. OER in India such as

1. National Digital Library
2. National knowledge network
3. Shodhganga
4. Shodhgangotri
5. Vidyanidhi
6. National program on technology enhanced learning
7. Consortium for educational communication
8. Project Ekalavya
9. National repository of open educational resources
10. E-Gyansosh
11. E-pathshala
12. National council of educational research & training

13. SWAYAM

OER mainly includes following content-

Learning Content: It has included full courses, courseware, content modules, learning objects, collections and journals, and databases.

Tools: Software to support the development, use, re-use and delivery of learning content including searching and organization of content, content and learning management systems, content development tools, and online learning communities.

Implementation Resources: Intellectual property licenses to promote open publishing of materials, design principles of best practice, and localization of content

7. Mobile Learning

Mobile learning is widely use of mobile technology to support learning, to the excessive emphasis on technology and also to emphasize teaching and learning tasks. Mobile Education is an extension of mobile learning, including various types of opportunities mobile technologies and technology offers for improving online learning, online teaching, e-assessment and educational administration and management. Mobile education provides access to e-books, e-journals, databases, references and online learning materials. The system works for collaboration, learner tutor communication, evidence collection, e-portfolios, e-assessment, attendance monitoring, and task planning, curriculum and device management.

Conclusion

Present academic insights and futuristic perspectives of ICT have been explored from an educational perspective. Educational technologies which are explained in this paper supported adaptive learning, personalization learning style, expert and intelligent tutoring systems are highly implemented in this present educational environment and in information centres. The use of technology in education offers a valuable tool for improving teaching practices, processes of teaching and student learning.

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Analogy as a “Means of Knowing” and Device of Teaching in the Epistemological “Ways of Knowing” Across all Disciplines and Millennia– A Study of Literature

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Abstract

Analogy has played an important role in knowledge genesis and transfer in almost all kinds of disciplines since millennia. Its role can be seen as a powerful ‘means of knowing’ and device of teaching right from theology, philosophy, to modern theory of sciences and inventions, to value transmission and to even models of innovations in business and more. The present study aims to bring to light this role of analogy with a study of its history in development of what is present day knowledge. The study also aims to highlight the role of analogy in value transmissions and inculcations to suggest it as a way ahead to bring up a value based generation.

Keywords: *Analogy, epistemological ways of knowing with analogy, analogy in various disciplines, values with analogy, entrepreneurship with analogy, science with analogy, inventions with analogy*



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Introduction

Learning is a life-long endeavor of humans. A human learns from cradle to grave in formal, informal or non-formal settings. Experience is the best teacher of life it's said and thus teaching-learning through organizing experiences has been at the core of the art of the teaching process. Teaching-learning experiences range from direct expository methods to collaborative and finally constructive meaningful engagements. A peek into epistemology of present day human knowledge brings us to analogy as a powerful experience for ways of knowing. The epistemological “ways of knowing” have been listed as: Sense Perception/Observation (Empiricism), Logics/Reason

(Rationalism), Authority and Intuition/Inspiration/Revelation. (WAYS OF KNOWING John Ehman, 10/00, rev. 2/05)

1. Intuitive knowledge is sourced on intuition, faith, beliefs etc.

2. Authoritarian knowledge is based on information which has been obtained from books, research papers, experts, person in authority, supreme powers etc.

3. Logical knowledge is the creation of new knowledge through the application of logical reasoning.

4. Empirical knowledge depends on objective facts that have been established and can be demonstrated.

History reveals the use of analogies at the core of these ways of knowing.

Analogy Definitions and Meaning

The word analogy (which comes from analogous) traces back by way of Latin to a Greek word meaning "proportionate." That word has a root in the Greek word logos, meaning "reason." Analogy in its simplest form can be understood as per the Merriam Webster Dictionary definition of analogy as "a comparison of two otherwise unlike things based on resemblance of a particular aspect".

An insightful meaning of analogy can be understood as a cognitive process of transferring information or meaning from a particular subject (the analog, or source) to another (the target), or a linguistic expression corresponding to such a process. In a narrower sense, analogy is an inference or an argument from one particular to another particular, as opposed to deduction, induction, and abduction, in which at least one of the premises, or the conclusion, is general rather than particular in nature. The term analogy can also refer to the relation between the source and the target themselves, which is often (though not always) a similarity, as in the biological notion of analogy.

Most commonly, analogy has to do with comparison of things based on those things being similar in some way. For example, an analogy can be drawn between the seasons in a year to the stages of one's life. People also reason by way of analogy, asserting, for example, that abandoning a project is like leaving a house partway built.

Although an analogy can be summarized quickly, as in these examples, an analogy actually encompasses the comparison or inference itself, and is therefore different from figures of speech, like metaphors and similes, which are forms of expression. Phrases like and so on, and the like, as

if, and the very word like also depend on an analogical understanding by the receiver of a message including them. Analogy is significant not only for any ordinary language and common sense transaction but also for the processes of science, philosophy, law and the humanities.

Role of analogies towards ways of knowing

Use of analogies in Logic as a way of knowing

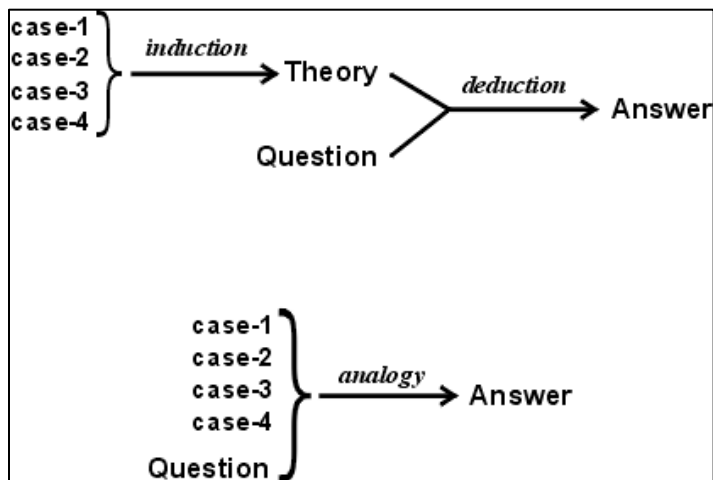
Logic has been an important way of knowing. In India, the development of Indian logic dates back to the Medhatithi Gautama (c. 6th century BCE) founded *Anviksiki* school of logic. Among the various schools of logic in India, the Nyaya school shows extensive use of analogies. Nyāya means “judgement”, “methods” of "justice" and is one of the six orthodox (astika) schools of Hinduism. Development of the theory of logic and methodology has been this school's most significant contributions to Indian philosophy. Nyaya school scholars developed its theory of knowledge called as Pramana-sastras mening “means of knowledge”. In the Nyaya school's epistemology, Upamāṇa (comparison and analogy) has been a very important Pramana, since the ancient schools of logic in India.

Upamana- comparison and analogy is the means of having knowledge of something by observance of similarities by analyzing the relationship between the two. It also means getting the knowledge of an unknown thing by comparing it with a known thing. Lochtefeld explains *Upamana*, with an example of a traveler who has never been to places with wildlife. So when someone who has seen wildlife explains to the traveler about an animal which may look and graze like a cow but would be a wild cow with horns and could be dangerous. This use of analogy has been stated as a reliable means of conditional knowledge as it helps the traveler to recognize the new animal in future. The subject of comparison is formally called *upameyam*, the object of comparison is called *upamānam*, while the attribute(s) are identified as *sāmānya*.

Formal logics emerged in India, China, and Greece in the ancient times. Greek methods, specifically the logic of Aristotle, and especially his theory of the syllogism found wide application on Western thought in Logic. Syllogism relies on the method of deductive reasoning to arrive at a conclusion based on two or more propositions that are assumed to be true. However, medieval logic emerged in Middle-East and Ibn Taymiyyah, a Fourteenth-century Islamic scholar further argued on the usefulness, if not validity of syllogism too and he too wrote in favour of inductive reasoning and analogy. He accepted that deduction is necessary for pure mathematics but he also stated that for reasoning about the world, deduction is limited to the accuracy of the induction. His

argument reasoned that concepts based on induction are themselves not certain but only probable, and thus a syllogism based on such concepts is no more certain than an argument based on analogy. He further claimed that induction itself is founded on a process of analogy. He proposed that given the same data, analogy can replace induction + deduction. His model of analogical reasoning was based on that of juridical arguments. This model of analogy has been used in the recent work of John F. Sowa as seen below.

Ibn Taymiyya's Argument: A theory can be useful, if available. But analogy can be used when no theory exists.



The question in the above figure represents some known aspects of a new case, which has unknown aspects to be determined. In deduction, the known aspects are compared (by a version of structure mapping called unification) with the premises of some implication. Then the unknown

aspects, which answer the question, are derived from the conclusion of the implication. In analogy, the known aspects of the new case are compared with the corresponding aspects of the older cases. The case that gives the best match may be assumed as the best source of evidence for estimating the unknown aspects of the new case. The other cases show alternative possibilities for those unknown aspects; the closer the agreement among the alternatives, the stronger the evidence for the conclusion. John F. Sowa and Arjun K. Majumdar observe an important process in the structure-mapping theory of analogy as:

Structure Mapping

Mapping one conceptual structure to the other can have four logical effects namely Equivalence, Generalization, Specialization and Similarity (Neither one implies the other). They discuss that Analogy uses all four whereas Logic uses only the first three.

John F. Sowa thus highlights that Logical and analogical reasoning are sometimes viewed as mutually exclusive alternatives, but formal logic is actually a highly constrained and stylized method of using analogies.

Use of analogies in Authoritarian ways of knowing

Analogy use in theology

Discourse on religions has been under discussion ever since ancient Greece when Anaxagoras said if oxen and dogs might paint, they would depict the gods in their own likenesses. The Jewish, Christian, and Muslim scriptures use analogies to depict the divine being in vivid anthropomorphous traits while portraying the divine other. Thus there are religious deliberations with anthropomorphous analogies about the divine. In the Greek ancient philosophy of divinity, theories of analogical predictions were developed by both the Platonic and Aristotelian metaphysicians that were later used in theology for the study of the divinity.

Analogies are found in the Hindu theological sacred texts explaining the entanglement of this material world as a captivating Banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. Vedas are the most ancient religious texts which define truth for Hindus and the Upanishads are the philosophical-religious texts of Hinduism which develop and explain the fundamental tenets of the religion and build on to explain details of Vedic theology like metaphysics, spiritual and mystical nature of God.

A wonderful analogy used in Vedanta is that of Spider.

THE SPIDER ANALOGY

=====*The process of creation*=====

===*Brahman the source of everything*===

yathorṇ a-nābhiḥ sṛ jate gṛ hṇ ate ca

yathā pṛ thivayām oṣ adhayas sambhavanti |

yathā sataḥ puruṣ āt keśalomāni

tathākṣ arāt sambhavatīha viśvam ||

..... *Mundak Upanishad 1.1.7*

“As a spider projects forth and draws back (its threads), as plants grow on earth, as hairs grow on the body, so does the universe emerge from the Imperishable Being.”

The above analogy brought out the essence of creation by showcasing how God like spider creates world out of itself, maintains it and again takes whole creation inside of it. The immanence of the God is thus explained along with his creation.

The Upanishads uses many analogies to bring out the discourse on Atman (self) and the Brahman (reality) in a way which helps everyone to us to understand. The two birds, reflections in water pitcher , rope and the snake, space within and without pitcher, salt and the water to name a few. Thus the teachers of the Vedic science use similarities and make profound use of analogies to present difficult topics in a more comprehensible format.

This practice descends from the divine. Analogies find place in Ramayana where Shri Rama says “As a ripe fruit has no other fear than to fall, so a man who is born has no other fear than death.” (Ramayana) This is to say that for a person who has achieved maturity in life, there is no greater fear than death. Also, Lord Krishna, in his conversation with Arjuna is found to be using many analogies. The other analogies of essence of the Bhagvad Gita are the inverted tree and the material world, the seasons and happiness and distress, etc. In the Bhagavad Gita, Krishna said, "There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas." It says we have experience of a tree whose roots are upward: if one stands on the bank of a river or any reservoir of water, he can see that the trees reflected in the water are upside down. The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but from the shadow we can understand that there is substance and reality. Value transmissions have been a major area for the use of analogies as they make the value idea comprehensible and help in feeling closer to the idea through the familiarity developed in the analogy to the known facts or understandings.

Use of analogies in the Empirical and Intuitive ways of knowing

Analogy in Science, innovations and inventions

Analogy develops on similar situations and provides ideas for inventions and designs. While designing the telephone apparatus, Alexander Graham Bell used the analogy of the human ear and the Wright brothers used that of soaring birds twisting their wings to restore their balance while designing their flying machine. In fact, the recorded first invention using analogy dates back to some 2000 years ago, where the Roman-architect-engineer Vitruvius used an analogy to figure

out the analogy to build an excellent theatre from the waves formed in water. Describing his analogy he wrote "As in the case of the waves formed in the water, so it is in the case of the voice." "The first wave, when there is no obstruction to interrupt it, does not break up the second or the following waves, but they all reach the ears of the lowest and highest spectators without an echo." Johannes Kepler, the German astronomer used analogies to decode the laws of planetary motion. He thought that gravity - though it didn't have a name yet - could act like light. Just like light could move from the sun to the planets, a force could keep them in orbit. Newton saw that the moon behaved like an apple. He came up with his law of gravity with an intuition of thought drawing analogy of the moon behaving like an apple.

"I am experimenting upon an instrument which does for the Eye what the phonograph does for the Ear, which is the recording a reproduction of things in motion, and in such a form as to be cheap, practical and convenient," Edison wrote for the analogy he used in his making of Kinetoscope while taking inspiration from his earlier work through both intuition and observation.

Edison's process of analogizing from his own earlier made invention, there are a few things that are important to note. Firstly, having a previous base of knowledge makes things easier to be learnt, mark the cognitive scientists. Secondly, analogy is the bridge that allows us to come up with new ideas in a way of looking at two things in your memory or in the world and seeing the similarity in their underlying structures. Analogy thus may be the correct way to brainstorm new ideas. Most often, the "answer" to a new question exists in a solution somewhere out there in the world. It's just a matter of finding the right fit.

Analogies can strike breakthrough ideas in development of new ideas/products/designs i.e. innovations. There are innumerable examples which demonstrate that substantial innovations mostly are a result of transferring problem solutions from one industry or domain to another. The designers of the new running shoe generation of Nike, "Nike SHOX", use the same suspension concept like the technologies applied for formula 1 racing cars.

Conclusion

Analogy is at "the core of cognition". Analogies are thus a powerful "means of knowing" across all the epistemological "ways of knowing" and a device of teaching for millennia. Thus logic, theology, philosophy, science, inventions, innovations have all shown a great use of analogies in their process of development using the empirical and intuitive way of knowing. They find important place in all disciplines, as they are even seen as a significant literary device to

suggest deeper signification or creating vivid images in a readers mind. This powerful “means of knowing” has been and can continue to be the base for value deliberations the person in authority or through books and literature giving knowledge. Analogies can be the way ahead for building a conscious value based generation and a thinking society at large.

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Recipe for Hope

Jerry Dean Epps, Ph. D.

Abstract

The value of democracy and free enterprise are discussed and readers are acquainted with two practical text books: one on democracy and one on free enterprise. Teacher friendly features of the books are described. Relatedly, the Entrepreneur Discovery Program is described and offered as a practical way to lessen poverty in poor communities around the world. Sequential steps for conducting the program are given.

Key words: *Democracy, Free enterprise, Universal Human Values.*



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Introduction

All over the world people desire to breathe oxygen. Serious people do not contest this. Almost as strongly experienced all over the world, is the desire to live in freedom and in prosperity. The author contends that teaching schoolchildren how to attain freedom and prosperity is possible and desirable. To that end author has written two textbooks: The Democracy Bookⁱ and The Free Enterprise Bookⁱⁱ. Students who learn these topics in school will be more likely, as adults, to apply them in the cities, towns, villages, hamlets, and rural places where they live.

Author further contends that democracy and free enterprise are the best governance system and best economic system the world has ever tried. They are a pathway to the freedom so widely desired. Harvard educated Dr. Thomas Sowell, of Stanford University, seems to agree. One has only to peruse his book to see that chapter after chapter, page after page, radiates this notion of freedom through democracy and economic prosperityⁱⁱⁱ. Democracy nurtures and supports the specific *universal human values* promoted by the United Nations^{iv}. In addition, a means for eradicating poverty is put forth. Dr. Epps' Recipe for Hope concept proposes a 6 weekend training

program to be conducted for budding entrepreneurs from poverty communities. The Entrepreneur Discovery Program is explained.

Democracy Book

9-11-2001 marked a new era for the human family. The twin towers of the World Trade Center in New York City, New York, USA, were purposefully struck by airplanes loaded with passengers, and explosive jet fuel, and were piloted by terrorists. The attack killed about 3,000 people^v and left a similar number fatherless and spouseless. If it was not already, the world went on alert. For many, such attacks violated human values. Following the attack, many voices vie for attention. Demands are made. Often the demands are in direct opposition to those of others making demands. Some look to the *universal human values* promoted by the United and see them as a type of moral compass for the human family. Similarly, social leaders and educators now reflect upon the need to teach values and not try to remain “value neutral.” They posit: in life, we all make choices. Those choices are influenced by our values. It seems logical for educators to teach values that will lead students to grow up to make choices that make the world a better place in which to live. It seems foolish to act as if the choices one makes have no consequences. Educators can now refer to the *universal human values* put forth by the United Nations as a guide for teaching values that actually do enrich the lives of people all over our planet.

A society where democracy exists is more likely to allow, even promote, *universal human values* than one in which the people do not control their destiny. Similarly, a system of free enterprise allows people to rise according to their merit. They are not limited by the state. Economic freedom is crucial to the practice of *universal human values*. Dr. Epps wrote and offers *The Democracy Book*¹ in hopes the principles of democracy will be taught to children and adults in an effort to maintain and grow the presence of democracy in societies around the world. *The Democracy Book* is designed to be easy for teachers to use and to hold the interest of children.

Epps views democracy as the best form of governance for societies to use. He sees it as allowing the individual, not the state, to be the primary unit to be served. When individuals are allowed to follow their dreams they can rise to great heights. In an environment that allows them to flourish, they can develop their natural gifts and talents and the entire society benefits when its members are living out their dreams and expressing their talents. In a democracy, the people are in charge, not the state.

Therefore, to assist in democracy being chosen as the form of governance to be used around the world, Dr. Epps wanted democracy to be taught in schools around the world. Not only did he write *The Democracy Book* with an eye toward making it easy for teachers to use, he wanted it to be free, so he made it available to them at no cost. His books are free and can be downloaded by anyone at no charge on his website: www.TeachDemocracy.org . Most illustrations in the book are the creation of Mark A. Hicks and Mark is the copyright holder. He generously gave permission for their use. He has won numerous awards for his various works.^{vi}

Epps breaks democracy into 18 key principles. The number is arbitrary. These 18 principles make sense, although another author may have chosen to represent democracy as being comprised of 21 principles, or 16, etc. Each chapter is focused on one of the 18 principles of democracy.

There is a student text and a Teachers Manual. What is in the teacher's manual? Everything that is in the student text plus activities to do with the children. There are multiple activities that will get children, or adults, easily involved in the principle presented in the chapter. Format of the student text is as follows:

- (1) A sophisticated version of the democracy principle appearing in bold type
- (2) An illustration
- (3) A simple caption under it
- (4) A blank space large enough that the caption can be written again in a local language other than English [at site, "select your language" button allows site to be read in any of 55 languages]
- (5) A discussion paragraph(s) of a principle of democracy
- (6) A portion of the story that relates to that democracy principle

The teachers' manual is formatted (1 through 6) the same as the student text, BUT ALSO INCLUDES experiential activities to help the children understand/remember the democracy principle being taught in that chapter.

After the statement of the principle there is a drawing that reflects the principle. Then comes a short discussion of the principle. This is from 130 words to 180 words (9 to 12 lines). The discussion is followed by a story that illustrates the principle being taught in this chapter and is played out in the lives of the children who are the main characters throughout the book. They, and their friends, appear in the continuing story that is presented in each chapter/principle.

A book celebrating a hero of democracy is suggested for additional reading.

The life of Natan Sharansky, from political prisoner to cabinet minister, is one such example. His personal story and his practical insights for bringing freedom to our world is presented in his well-researched and emotionally compelling book^{vii}

Why were these books written? Freedom for all people is the hoped for outcome of these books. Freedom is key. It is when people have freedom that they are the most likely to develop to their full potential. When they have less freedom they are less likely to develop to their full potential. We want a world that encourages people to develop to their full potential. Why? Because when people develop to their fullest potential the world gets the best each person has to offer. When we get the best each has to offer we get the best possible world in which to live.

Free Enterprise Book

The Free Enterprise Book is presented in format similar to its companion, The Democracy Book. It is divided into 15 key principles. There is a student text and a Teachers Manual. What is in the teacher's manual? Everything that is in the student text plus enriching activities to help the children integrate the principles. There are multiple activities that will get children, or adults, easily involved in acting out the principle presented in that chapter.

Format of the student text is as follows:

- (1) A free enterprise principle appearing in bold type
- (2) Just above the principle, a blank space large enough that the principle can be rewritten in a local language ["select your language" button allows site to be read in any of 55 languages]
- (3) An illustration
- (4) Discussion paragraph(s) of a principle of free enterprise
- (5) A portion of the story that relates to that free enterprise principle

Format of The teacher's manual is the same (1 through 5) as the student text, and also includes a step 6, experiential activities, to help the children understand/remember the free enterprise principle being taught in that chapter. Choosing to represent free enterprise by 15 principles is arbitrary. Any number could have been used. These 15 principles make sense, although another author may have chosen to represent free enterprise as being comprised of 20 principles, or 14, etc.

A book celebrating a hero of free enterprise is suggested for additional reading^{viii}. In this book Dr. Polak teaches us, with examples from real life projects in the field, how people can end their

poverty—and what the developed world does that helps, and hinders, that. He does more than talk theory. He gives real life examples of successful projects. Whether it is about hand pumps for water in Bangladesh or donkey carts making some people in Somalia wealthy, Polak shows what can happen if the entrepreneurial spirit of the developing world is awakened! His book offers an array of fascinating yet practical ideas.

The Free Enterprise Book is now presented on the www.TeachDemocracy.org website.

Freedom is important whether it is political or financial. It is when people have freedom that they are the most likely to develop to their full potential. Having enough money on which to live and raise one's family is universally sought. It is crucial to enjoying life. People with financial advantage simply have a better shot at a satisfactory life in today's complicated and sophisticated world. This is true whether we are talking about access to the legal system, health care, or one's everyday diet. Money gives one actual power ("I can eat when I want, I can travel where I want, etc.") as well as a sense of power, or security in an often threatening world.

The freedom that comes with democracy is important, but it will not survive long unless it is supported by a robust economy to which all players have equal access. For the most part, in a free market system, merit, wits and hard work will be rewarded; and when they are rewarded, the entire society benefits. This author strongly believes that democracy and robust economy go hand in hand and that free enterprise is the best way of achieving that robust economy!

This book is written to teach and inspire children about free enterprise. It is intended to help them see the merits of free enterprise so that they will seek to put these principles into actual practice in their personal and professional lives as they mature. As they grow up to work or create businesses, think about politics, and prepare their own children to take their place in the world, we want them to have the ideas and resources to create a world that is good for all people. Free enterprise is part of that goodness.

Recipe for Hope & Entrepreneur Discovery

Recipe for Hope is the brainchild of Dr. Epps^{ix}. It is about bringing hope to those who live in poverty. In his book, *Entrepreneur Discovery*^x, one specific program is presented in detail. Epps acknowledges that it was while reading Brinkley that he was first inspired to think that poverty could largely be eradicated by infusing more commerce directly into poverty areas^{xi}. One way to do that would be to train budding entrepreneurs who live in poverty areas to start microbusinesses. Later Epps would refer to those ideas as a "Recipe For Hope."

It is entrepreneurs who see business opportunities where other do not. They have the drive to put the idea into practice and make a profit. It is not easy to make a profit, but entrepreneurs find a way to make enterprises profitable. Others share in the benefits too. Employees get hired, merchants have new products and services to sell, the banks have more deposits and can expand their investments, salaries are spent at local stores, and on and on the chain goes. Every economy needs entrepreneurs if a thriving economy is to develop.

Entrepreneur Discovery Program, while teaching skills for all who attend a class, is designed to discover the ones who are just naturally entrepreneurs. It is a practical program for discovering entrepreneurs. After they are discovered they can be encouraged, coached, and funded to create micro and small businesses. Beyond that it is difficult to predict with certainty. But the future looks bright for a society regularly identifying and then supporting young entrepreneurs.

The book functions like an “operator manual.” It is a guide for the six (6) weekends of training that make up the program. The importance of teachers who can motivate, inspire, and support students is emphasized, and is key to the success of the program. Dispensing information alone will not do the job—students must be emotionally supported and emotionally encouraged. Anyone with a strong desire to help can study the book and then put on an entrepreneur discovery program in their community. The six (6) weekends are spread out—about a month in between weekends. This allows the necessary homework to be done, reviewed, and successful students be invited to come back for the next higher level weekend of training. Only the highly motivated will return.

Six (6) core topics are taught each weekend. Each succeeding weekend teaches the same 6 core topics, but at a more advanced level than taught at the previous weekend. From business plans to simple record keeping to problem solving to persuasive public speaking; everything needed to actually go out and start a microbusiness is covered. Many examples of microbusinesses are given: battery recharging, sewing, small livestock (rabbits, chickens), owning a goat, selling used car tires, hair cutting, building block making, simple water pumps, and many more. The book contains the lesson plans and specific homework assignments to be given for each core topic, each weekend. The homework is project style as opposed to asking students to repeat what the teacher said in class. They have to apply what the teacher taught in class.

Students who successfully complete the 6 weekends of training will be paired with local business coaches, given a small amount of funding, and will start, alone, or with 1 or 2 others, a

microbusiness. After their initial success, the investors will have the confidence to make larger investments, allowing the entrepreneurs to take on bigger projects.

Wings of Wealth

Wings of Wealth is a book of stories and simply stated economic principles^{xii}. The stories show the process of starting small businesses, in various physical climates and various social conditions. Free enterprise will emerge anywhere it is given a chance. It is the natural way, according to Epps, for thriving economies to grow, flourish, and then offer a path to prosperity for the people. The stories illustrate:

- 1) Investments and how they lead to jobs
- 2) Education: basics in reading, writing, math, personal and public health.
- 3) Political awareness and understanding how politics work.

All of these concepts are vital in raising the standard of living, usually simultaneous with developing a middle class, in third and second world societies. A hero of freedom is honored in this book. She is the beloved Czechoslovakia attorney, Milada Horakova, who literally gave her life for freedom when she was killed by the Communists on Christmas Day, 1950, 48 years after her birth on Christmas Day, in 1901.

Call to Action

The author urges teachers to use his books so students learn the basic principles of democracy and free enterprise. This will further the goal of people living in political freedom and economic prosperity. These conditions underlie the establishment of *universal human values*.

The Entrepreneur Discovery Program, founded by the author, is part of Recipe For Hope which fosters practical ways to establish the *universal human values* of freedom, peace and human dignity. Interested readers are encouraged to study Entrepreneur Discovery and then actually lead a six weekend training program to awaken entrepreneurs in their community.

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An Experimental Research on the Effect of Educational Practices in Improving Universal Human Value: Empathy among Students

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Abstract

In the present study the investigator attempted to find out the effect of educational practices in improving universal human values among students with disability. True Experimental Research Design with Pre and Post – tests have been employed in the study. Investigator has chosen one of the activities of educational practices in improving universal human values among students with disability. The activity is: Feeling Empathetic about a student with disability and providing help for the same by offering some of the assistive devices for the student with disability by typically developing students. Before this activity was given a number of items were prepared and given to typically developing students for knowing what the group of six students do to improve the efficiency level and the daily life skills of a student with disability. Among the 6 students, 3 represent experimental group and remaining 3 were in the control group adopting non probability, purposive sampling method. Universal Human Values intervention was implemented among the sample for 10 sessions.

The collected data were analysed quantitatively by applying the percentage analysis. The findings of the study indicate that significant difference exist in pre-test and post- test of percentage analysis in the sample on learning universal human values. It also states that the performance level of the sample after intervention in all the domains of inculcating the universal human values were higher than the before intervention.

Key Words: Universal Human Values, Student with Disability, typically developing students, Empathy, Assistive Devices.



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Introduction

Universal Human Values are things that have an intrinsic worth in importance to the possessor, or principles, standards, or qualities considered worthwhile or desirable. Universal Human Values constitute an important aspect of self-concept and serve as guiding principles for an individual.

Universal Human Values are the many positive characters that create bonds of humanity between people and thus have value for all of us as human beings. They are our strong positive feelings for the human essence of the other. It's both what we expect others to do to us and what we aim to give to other human beings. These human values have the effect of bonding, comforting, reassuring and procuring serenity.

Universal Human Values are the basis for any viable life within society; they build space for a drive, a movement towards one another, which leads to peace. Universal Human Values thus shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Human values are for example brotherhood, friendship, empathy, compassion, love, openness, listening, welcoming, acceptance, recognition, appreciation, honesty, fairness, loyalty, sharing, solidarity, civility, respect and consideration. The function of most of these basic values is to make it possible for every human to realise or maintain the very highest or most basic universal core values of life, love and happiness.

Empathy is fundamental for design practice since it represents the work of a person – focused on the needs of another person. Empathy represents a way to connect with others. What caught our attention was the increasingly disinterest of students in getting involved in and with a social-benefit since, supposedly, empathy is a fundamental and common aspect of the education. It is very much important for a person to have empathy. It should be learnt in an early age.

Review of Literature

Patil. (2016), this paper presents the preliminary results of our research. The goal was to explore the role of empathy in design education and its importance in developing socially driven design projects that can evolve into social innovation. We used a qualitative interviewing approach with undergraduate design students in their fourth year to explore empathic experiences in both, their classroom, and their real-world design assignments. We could then observe that empathy has a better chance to be developed in an empathic environment. In other words, those students whose teachers had an empathic approach were often motivated and open to become empathetic with

socially-driven design projects. In this document, we also present different perspectives to understand the concept of empathy, as an innate ability, as an ongoing process, and as a multiphase practice for social interactions, just to mention a few. With our research, we expect to show that developing empathic designers is fundamental for the design practice and eventually, for social innovation.

Human values are heart of the education. Love, peace, truth, wisdom, integrity, justice, co-existence, service, devotion and contentment are universal human values. Human values provide quality of life and sustained development in the society. Human value education is a planned educational program aimed at the development of values in students which guides them to develop as human beings in the right path. Human values give direction and firmness to life, bring the behavioural changes towards positivism, promote peace and harmony in the individuals and in the society. Due to developmental and fast changing life, it has been very difficult for education system to inculcate universal human values in both normal students and children with special needs. Attitude of society, attitude of regular teachers, nature of curriculum, lack of proper training, time limit, etc., are barriers in inculcating universal human values through inclusive education. This research paper focuses on various barriers in inculcating universal human values through inclusive education. For this research, researcher choose 145 regular teachers teaching in inclusive classrooms of Kolhapur District.

López-León. (2017), the study inquired into the differences in human values as a function of governance in education sector. It also examined the differences in values based upon sex and position. In order to attain these ends, six basic values i.e., theoretical, economic, aesthetic, social, political and religious of 75 teachers - 25 government college teachers, 25 non-governmental college teachers and 25 public university teachers were measured. The data were analysed by computing means and by ANOVA. The analysis of results revealed that the sector-linked difference in theoretical value was not significant, but this type of difference in the remaining five values of the teachers was observed to be significant. The government college teachers were found to have more economic and political values than the non-government college and university teachers. The non-government college teachers were found to possess more social and religious values than the government college and university teachers. The university teachers, on the other hand, were observed to be more aesthetic than their college counterparts. However, sex and

position differences were nonsignificant in each of the six values studied here. Sector type i.e., type of governance in education sector, therefore, is an important factor for shaping human values.

Gaps in Review of Literature

In the field of empathy in students with disability and also for the typically developing students the literature reviews are found to be very less. In the field of education empathy is the most important aspect to understand what the peer groups feel about a student with disability.

Methodology

Objectives of the Study

1. To find the effectiveness of educational practices in improving universal human value: empathy among students.
2. To find out the level of empathetic feeling among typically developing students.
3. To find out the difference in the empathetic feeling before and after the intervention.

Research Hypothesis

1. There will be no significant difference in the empathy.
2. There will be no significant difference Effect of Educational Practices in Improving Universal Human Value: Empathy among Students.

Research Design: This study uses a quantitative methodology as data collected are continuous scale data and are analysed with quantitative data analysis methods. The experimental design used is the true experimental design with two groups which is a type of experimental method.

Variables

Independent Variable - Feeling of Empathy among students with disability an intervention Package.

Dependent Variable – Effect on educational practices in improving universal human values

Sampling Technique: Purposive sampling under non-probability sampling method was adopted for selecting samples. In this method, sample with the profile representing that of the population of the study were identified and inducted into the study. The purposive sampling technique has been used.

Sample Size: A total of 6 students pursuing primary education from a private school in Mumbai were taken as sample for the current study. Among 6 students 3 students were assigned to control group and remaining 3 were assigned to the experimental group.

Development of Tool: The researcher has chosen the domain of feeling empathetic about a student with disability. The scoring is out of 10.

Tool for intervention: The intervention tool is consisting of the flash cards. In the flash cards how can the students be empathetic about a person with disability.

The intervention package is provided four hours in eight days per student. For one child thirty minutes of intervention per day will be given.

Demographic Profile

SL. NO	Particulars	Answers
1.	CLASS	

Effectiveness of Educational Practices in Improving Universal Human Value: Empathy among Students

SL. NO	QUESTIONS	The right Answer	
		YES	NO
1.	I will support a student with disability.	1	0
2.	I will help if the student with disability wants something in the classroom.	1	0
3.	I will take proper care of a student with disability.	1	0
4.	I will be supportive if I found a student with disability.	1	0
5.	I will try to strengthen the bonds for student with disability.	1	0
6.	I will try to reinforce the student with disability.	1	0
7.	I will try to strengthen the aspects with student with disability needs an assistance.	1	0
8.	I will provide help in daily living activities of a student with disability.	1	0
9.	I will provide some kind of assistive aids if the student with disability needs it.	1	0
10.	Helping student with disability is the universal human value which everyone should be inculcated.	1	0

Data Analysis

The data were entered on an excel sheet and were analyzed using data analysis features of MS EXCEL. Descriptive data analysis percentage test was performed.

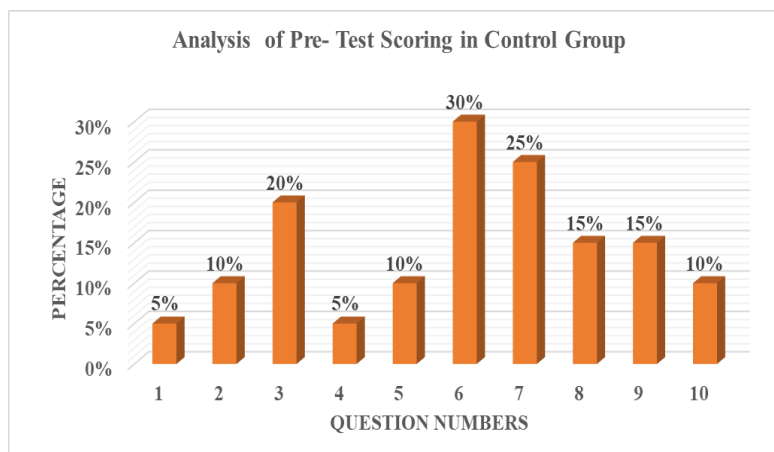
Demographic Profile

Age Group:

	Description	Number
Age Group	8- 10	2
	11-13	4

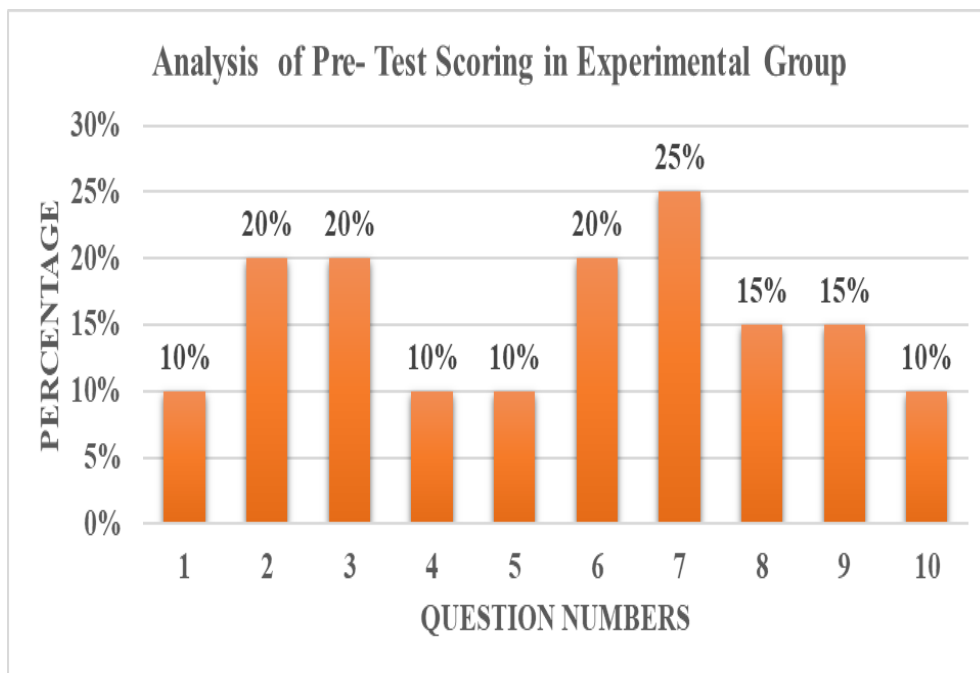
Pre- test scoring of Control Group

SL. NO	QUESTIONS	The right Answer	
		YES	NO
1.	I will support a student with disability.	5%	95%
2.	I will help if the student with disability wants something in the classroom.	10%	90%
3.	I will take proper care of a student with disability.	20%	80%
4.	I will be supportive if I found a student with disability.	5%	95%
5.	I will try to strengthen the bonds for student with disability.	10%	90%
6.	I will try to reinforce the student with disability.	30%	70%
7.	I will try to strengthen the aspects with student with disability needs an assistance.	25%	80%
8.	I will provide help in daily living activities of a student with disability.	15%	85%
9.	I will provide some kind of assistive aids if the student with disability needs it.	15%	85%
10.	Helping student with disability is the universal human value that everyone should be inculcated.	10%	90%



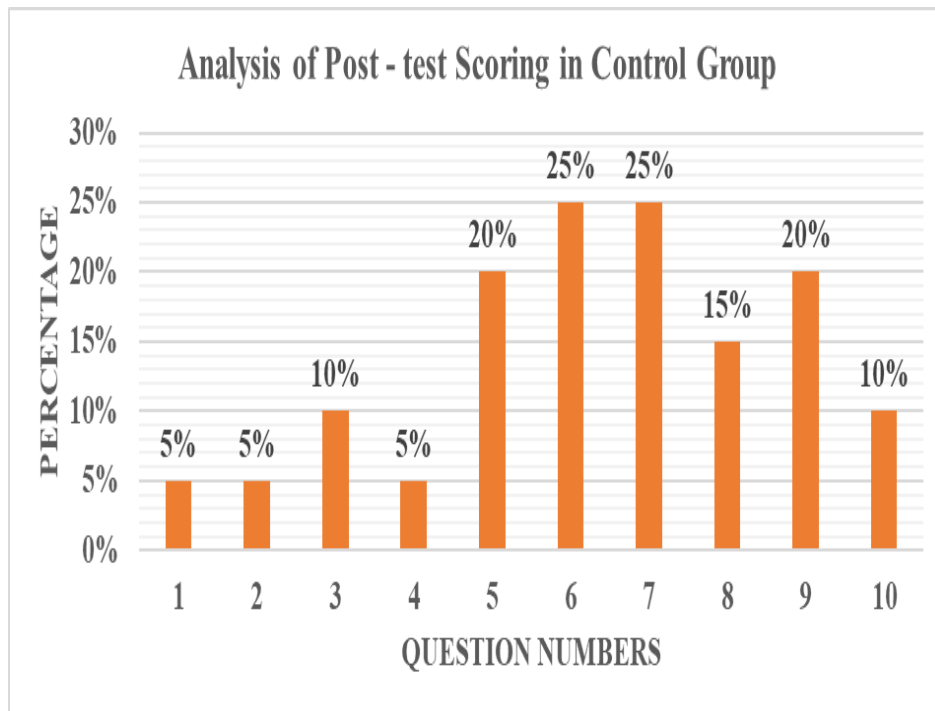
Pre- test scoring of Experimental Group

SL. NO	QUESTIONS	The right Answer	
		YES	NO
1.	I will support a student with disability.	10%	90%
2.	I will help if the student with disability wants something in the classroom.	20%	80%
3.	I will take proper care of a student with disability.	20%	80%
4.	I will be supportive if I found a student with disability.	10%	90%
5.	I will try to strengthen the bonds for student with disability.	10%	90%
6.	I will try to reinforce the student with disability.	20%	80%
7.	I will try to strengthen the aspects with student with disability needs an assistance.	25%	75%
8.	I will provide help in daily living activities of a student with disability.	15%	85%
9.	I will provide some kind of assistive aids if the student with disability needs it.	15%	85%
10.	Helping student with disability is the universal human value, which everyone should be inculcated.	10%	90%



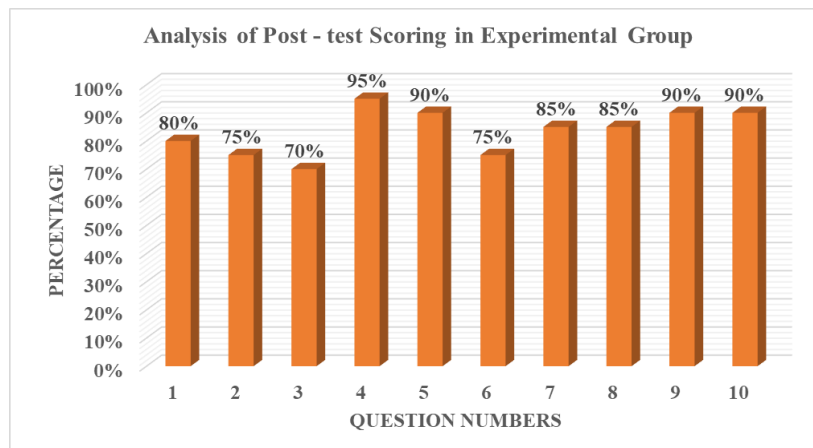
Post- test scoring of Control Group

SL. NO	QUESTIONS	The right Answer	
		YES	NO
1.	I will support a student with disability.	5%	95%
2.	I will help if the student with disability wants something in the classroom.	5%	95%
3.	I will take proper care of a student with disability.	10%	90%
4.	I will be supportive if I found a student with disability.	5%	95%
5.	I will try to strengthen the bonds for student with disability.	20%	80%
6.	I will try to reinforce the student with disability.	25%	75%
7.	I will try to strengthen the aspects with student with disability needs an assistance.	25%	75%
8.	I will provide help in daily living activities of a student with disability.	15%	85%
9.	I will provide some kind of assistive aids if the student with disability needs it.	20%	85%
10.	Helping student with disability is the universal human value, which everyone should be inculcated.	10%	90%



Post- test scoring of Experimental Group

SL. NO	QUESTIONS	The right Answer	
		YES	NO
1.	I will support a student with disability.	80%	20%
2.	I will help if the student with disability wants something in the classroom.	75%	25%
3.	I will take proper care of a student with disability.	70%	30%
4.	I will be supportive if I found a student with disability.	95%	5%
5.	I will try to strengthen the bonds for student with disability.	90%	10%
6.	I will try to reinforce the student with disability.	75%	25%
7.	I will try to strengthen the aspects with student with disability needs an assistance.	85%	15%
8.	I will provide help in daily living activities of a student with disability.	85%	15%
9.	I will provide some kind of assistive aids if the student with disability needs it.	90%	10%
10.	Helping student with disability is the universal human value which everyone should be inculcated.	90%	10%



The findings of the study indicate that significant difference exist in pre-test and post- test of percentage analysis in the sample on learning universal human values. It also states that the performance level of the sample after intervention in all the domains of inculcating the universal human values were higher than the before intervention.

Conclusion and Recommendations

In this experimental study, some point of effect was there among the students in practicing education through the process of universal human values: empathy among students. Hence, a few numbers of awareness and experimental study has to be conducted in values universal human values in the school level and college/ university level as well.

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Transformative Education for the Knowledge Society: Human Values in 21st Century Education Frameworks

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Abstract

Knowledge societies of the twenty-first century, in their pursuit of competitive advantage, create new knowledge in their domains of operation for offering new and better products and services often at the cost of social and economic well-being. Climate change, depletion of natural resources, pollution, resource scarcity, competition and a greater gap between rich and poor are the consequences of this unsustainable behavior. Education is a key factor to bring about the necessary awareness and understanding to meet the sustainability challenge. It plays a key role in changing attitudes and dispositions affecting behavior. A transformative education which involves a deep structural shift in thought, feelings and actions and alters our way of being in the world holds the answer for a sustainable future. Such a shift involves our understanding of ourselves, our contexts and our relationships with other humans and the natural world. Almost all 21st century educational frameworks recommend a set of complex competences with inter-relatedness of knowledge, skills, attitudes and values. The National Education Policy 2020 also has a similar set of recommendations of knowledge, skills and values for the 21st century knowledge society. The paper highlights various 21st educational frameworks and their transformative potential.

Keywords: Knowledge Society, 21st educational frameworks, Transformative Education



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Introduction

Knowledge societies of the twenty-first century are characterized by capitalizing their knowledge and technological base to improve competitive advantage and achieve developmental goals. New knowledge in the fields of agriculture, health, entertainment, commerce, education, transport and business development is bringing about revolutionary progress. To keep up with demands of competition, businesses and organizations' have to create new knowledge in their domains of operation for offering new and better products and services. The main emphasis of education is therefore on preparing students in skills to satisfy demand-driven knowledge economy. Changes in the knowledge and technology base, which on one hand provide myriad new opportunities, also bring social, economic and environmental challenges. Education must confront the challenges and emphasise issues related to a sustainable future. This translates into a transformative education which emphasises on all round development of the individual, and encompasses not only cognitive but also moral development. It involves a deep structural shift in thought, feelings and actions which alters our way of being in the world. Such a shift involves our understanding of ourselves, our contexts and our relationships with other humans and the natural world.

Need for Value Education in the rapidly changing Knowledge Society

Societies are changing rapidly and profoundly on the back of explosion of scientific knowledge which bring growing array of complex societal problems:

- Scientific and technological knowledge is creating new opportunities and solutions that enrich our lives on one hand, but have disruptive effects on many other sectors.
- Technology and shared spaces have created changes in ways in which data is being created, used and shared, and promise expansion, growth and improved efficiency while posing new problems of cyber security and privacy protection.
- The creation of market blocks, free commerce, increased connectivity and the new economic model have led to economic power being concentrated in the hands of financial elite and multinational corporations leading to inequity and poverty.
- Growing global population, migration, urbanization and increasing social and cultural diversity are reshaping countries and communities. The inequalities in living standards and life chances are widening even more rapidly than before leading to conflict and instability all around the globe.

- In today's consumption economies environmental degradation has reached alarming levels. Climate change, pollution and the depletion of natural resources require urgent action and adaptation.

In the face of an increasingly uncertainty and complexity, education can make a difference and enable people to embrace the challenges they are confronted with and move towards common prosperity, sustainability and well-being. Knowledge societies are generally characterized with the ability to create, share and use knowledge for the sole purpose of improving upon the general well-being of the people as well as making it possible for them to prosper (UNESCO, 2005). Most of the challenges posed by development are due to a mechanistic and reductionist view of the world, lack of understanding of the whole system and its interconnections, and the inability to cultivate behaviour patterns that lead to sustainability. Sustainable development emphasizes not merely strong economic performance but a holistic, equitable and far-sighted approach with social, economic and environmental goals and objectives. Education plays a key role in changing attitudes and dispositions affecting behavior. Attitudes and values are a key component which helps students navigate towards well-being of the self and society for a sustainable future. Attitudes and values are the principles and beliefs that influence a person's judgements, choices, behaviors and actions. Building trust among communities and unifying them depends on developing core shared values of citizenship at school level, through a transformative education which incorporates value and attitudes component along with knowledge and skills.

Twenty First Century Educational Frameworks and Value Education

Values education differs around the world both locally, regionally and nationally. Different values are transmitted, according to differences in cultural settings, be they religious, cultural or political. The twenty-first century knowledge society has posed new challenges as discussed earlier. Education has to play a vital role in developing the knowledge, skills, attitudes and values that enable people to contribute to and benefit from an inclusive and sustainable future. Learning to form clear and purposeful goals, work with people with different backgrounds and perspectives, and identify multiple solutions to big problems are essential traits for the future work places. Soft skills and life skills, like ability to work together in a team, resolve conflicts, to collaborate and cooperate for synergetic alliances are considered important for adaptation to emerging work places along with technical and professional competences. Cooperation and collaboration are providing an alternative model of higher achievement rather than mere competition.

From the beginning of the twenty-first century, several institutions and international organizations' have proposed frameworks and outlined competencies needed to address twenty- first century challenges of which values have been an integral part. Some of the prominent frameworks are listed in Table 1.

Table 1: Various 21st century educational Frameworks

Delors Report	Learning to Know
UNESCO (1996)	Learning to Do Learning to Live Together Learning to Be
WHO Life Skills	Decision-Making and Problem-Solving Creative Thinking and Critical Thinking Communication and Interpersonal Skills Self-Awareness and Empathy Coping with Emotions and Stress
OECD	Creating new value Taking Responsibility Reconciling Tensions and Dilemmas
P21	Learning and Innovation Skills Information, Media and Technological Life and Career Skills
ATS21	Ways of Thinking Ways of Working Tools for working Ways of Living in the world

All the frameworks contain complex competences with inter-relatedness of knowledge, skills, attitudes and values. Though the frameworks have differing terminologies to describe the attitudes and values, they all have a common thread of human dignity, respect, equality, justice, responsibility, global-mindedness, cultural diversity, freedom, tolerance and democracy. They all acknowledge that individuals will need to think in a more integrated way by recognising interconnections. At the heart of the values prescribed is a sense of responsibility, and moral and

intellectual maturity, and self-regulation, which involves self-control, self-efficacy, responsibility, problem solving and adaptability. They all rely on complex tasks to apply and transfer their understandings to real world situations, to solve problems, to think critically and to work in a collaborative way. Common to all frameworks is that they recognise schools in the leadership position with equal support from the public sector and private sector enterprises, policy makers and the whole educational community including teachers, curriculum developers, teacher training institutes, educational researchers, etc.

Value Education in India

The Indian culture has since time immemorial emphasized on traditional values like spirituality, respect to elders, recourse to nature, artistic expression, respecting the tools of one's trade, joyousness, hospitality and peaceful co-existence embodied in *Vasudev Kutumbakam* -or seeing the whole world as one single family. It also has a long tradition of value education through fables, folklore, paradoxes, mythological characters, cultural and religious practices and festivals etc.

The National Education Policy 2020 document addresses the need for the integration of values education throughout the curriculum across all stages of education. It draws upon the ancient Indian philosophy and epic literature as well as the values which are at the centre of modern democratic culture and embodied in the constitution. It incorporates values like satya, ahimsa, seva, swachchhata, nishkam karma, shanti, sacrifice, righteous conduct, which are a part of Indian culture; patriotism, tolerance, integrity, respect which are more universal in nature; and diversity, pluralism, gender sensitivity, justice, liberty, equality, and fraternity which are the basis of modern democracies. It prescribes a trait approach of teaching values at a young age which involves the teaching of predetermined qualities or traits. At later stages value education should take a more cognitive approach which focuses on formulating a position/argument about an ethical issue from multiple perspectives. At higher education level it proposes Credit-based courses and projects in the areas of universal human values and lessons in seva/service and participation in community service programmes which is an experiential learning approach. The policy emphasises that education must build character, enable learners to be ethical, rational, compassionate, and caring, along with preparing them for gainful, fulfilling employment. The vision of the policy is to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen.

The Central Board of Secondary education in its value education kit suggests a variety of strategies for value development as a part of school curriculum. Some of the classroom strategies include friendly classroom environment, creative opportunities for self-expression, integration of values in subject domains and changing perspective of the lessons from content to context and values. It acknowledges that Values Education is a complex, multi-dimensional concept and advises educators to take a reflective approach towards building values. It highlights the need for strengthening home-school and community partnership, parents' involvement in school and education, emphasis on staff development and capacity building, and networking between organizations engaged in similar endeavours for mutual learning and enrichment.

Discussion

All the 21st century educational frameworks emphasize the need of integrating values in school curriculum for well-being of the self and society for a sustainable future. Most emphasize the need of complex competences with inter-relatedness of knowledge, skills, attitudes and values and a need for home-school and community partnership approach. The new National policy of education 2020 also has a similar approach but with a slight inclination towards transmission and teaching of values rather than catching them. However it has a good integration of values found in the Indian culture and it balances it with the constitutional values for a democratic living and skills for the world of knowledge based economy.

In the knowledge economy where changes are exponential and disruptive, education needs to take a more transformative approach by focusing on system's thinking, task-oriented problem solving, evaluation of cause and effect relationships and communicative learning. Transformational learning experiences involve all aspects of the self which integrate participation, reflection and real-life application in order to foster students' knowledge, skills, personal development and empowerment to take initiative on what they have learnt.

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What We Should Think About Education In Current Times

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Abstract

If we think for a moment what a school means, we shall find a lot of answers, not just what it means to ourselves, from our perspective, but also at the communal – social level, emotional, economic, among others. The school is not just the place only to share ideas in social or intellectual ways; it's a place where the base or foundation of all our learnings begins. It is where knowledge is formed and firm. For this set, transformative competencies emerge in each of the students; and that potential is not created alone, it's forged through multiple experiences guided by human values and the support and character of those who are in charge of transmitting not only knowledge, but also motivation, creativity and support.

There is an abysmal difference in motivating the student to give an informed answer, with real knowledge in contrast to push for a mechanical resolution. That's the principle challenge in this actuality distance, where all the information is accessed with a click, without social sensibility, values and reasoning. The goal of education at this moment is to transform itself together with the today, without losing the possibility of growth and join creation.

Keywords: Education – Transformation – Reality – Values – Unification



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Introduction

There are countless qualitative and quantitative data on education and many governments, representatives in education, administrative representatives and even parents or people who are interested in the subject but are not in the field of action, copy and appropriate the information, perhaps without checking, analyzing whether it will suit their context or not. Due to this, individual educational policies of each country do not always work out well and even the

replications with some variants can end in general resource expenditure without meaningful outcomes.

The above is not entirely wrong, per example (hypothetically speaking) my neighbor had an idea for a new business and it has been a total success, I have three options: 1. Copy the idea as it is and assess if it works along the way 2. take the idea, giving it my personal style 3. study the proposal assess what I have and my future audience, analyze and even make a small launch of the venture to know the market and decide if works, or if can be changed or added something and finally work hard considering variants on the way.

Just as in a business, the public is the center and work must be done to maintain and increase it, in education is the same, what is offered to the student population must be carefully analyzed to avoid various factors that can spoil the “business”, for example: desertion, lack of motivation, inequalities in complicated socio-emotional contexts, among others. However, by far the question will always be: How to go about providing an education that has it all? Need to be innovative, accessible, current, motivating, creative, dynamics, motives active participation, provides confidence, etc. In this case the answer is the human factor, specifically the teacher, but not those who reproduce mechanically by repetition, but rather those who live by their profession and who propose to provide each of its students a teaching in active values, is where the generation of a change in education begins.

1) Educational Practices Guided by Universal Human Values

It goes without saying that there are many countries with greater disadvantages according to regions, but to contextualize the idea, it is enough to think about the disadvantages that arise from our own field of action and assess what is being done and how it is being done.

When you are immersed in the subject of education, you can come to think that it is enough to provide support through educational resources, technology, infrastructure and clearly these areas are fundamental for development, however, a better job can be done when non-tangible tools are provided such as socio-emotional support, communication, integration, collaboration, flexibility, creativity, autonomy or critical thinking.

The values themselves are not only respect, responsibility, solidarity, honesty, to mention a few, values are everything that encompasses them, for example, responsibility integrates independence, problem solving or teamwork, what surrounds each value as well as the values

themselves are intangible factors but are clearly reflected in the quality of the person, of the work presented in the dynamic class of education.

At present a value can be promoted by technological means or by social conscience, but it is in practice where it is true functionality lies. It is learned when it is given meaning, the teacher is the mediator between education based on the curriculum, that undoubtedly should be present since it is the starting point, and the values in functionality to the work developed in the classroom. (Fig.1)

Fig. 1. Proposed role in education.



2) Innovate Ideas to Transform Educational Spaces

The magazine Education for all global monitoring report, 2013/4, mentions: Treaties and laws worldwide recognize that education is a fundamental human right. In addition, education imparts knowledge and skills that enable people to extend their full potential, and so it becomes a catalyst for the achievement of other development goals. (p.22) Education alone has very little chance of making a radical change, at the global level. The unification of education and how it is transmitted is the key to starting to assess the needs focused on a reality that is based on each diverse population group (very varied) and that it urges real and possible changes that are strongly evidenced in order to gradually carry the message aloud and value the change.

Important factors to be considered by the transmitting agent within the field of action, that is the classroom, is to provide a positive climate, to raise awareness towards reality, take into consideration the perspective of the students. Considering that students are active agents and with the same value within a lesson is what makes education not only participatory and inclusive, but also identified as quality because the student is not seen with a passive axis that repeats or fills the

head with abstract concepts, on the contrary, he or she is seen as an active part of the class and it is construction.

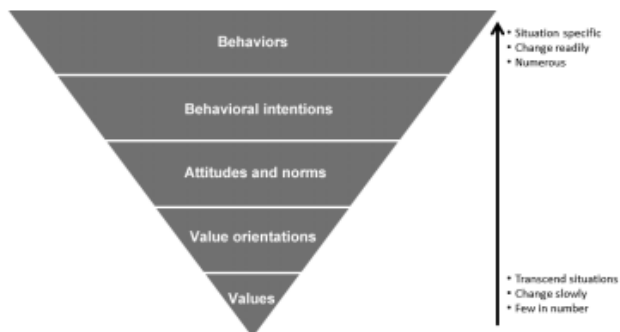
A future educator at the university is taught about education in general, about origins, theories related to psychology of thought, that show them how to plan their classes from a sheet of paper and even about activities that can be used for the development of their functions. But it is until this moment when everything makes sense and suddenly you might realize that all that you have learnt was only a small part of everything that awaits them in their development in this profession. An understanding that we must manage to take learning through different channels and even resort to new research that gives an idea about what to do, comes gradually. The good thing is that little by little realize the student learner will know all those answers, and in the most cases they arise thanks to that coexistence with the student community.

3) Research in the Area of Universal Human Values

We are teachers who motivate the use of universal human values or we are teachers who demonstrate how to live facing situations with universal human values? Let us analyze for a moment the difference between the two questions and see clearly the difference that exists in telling someone to do something and getting that person to do it because have an example and thereby stimulate an equal or similar reaction.

It is very interesting to analyze that values are developed not only according to the context in which an individual develops but also depending on the type of forms of cognition, according the person visualizes their environment and the structure, the behaviors finally corresponds to the values. (Fig.2)

Fig.2. Cognitive Hierarchy Model Of Human Behavior, adapted from Fulton et al. (1996).



It has come to be thought the school should only deal with the subject of pedagogical cognition, forming knowledge and from that base it is possible to create a new one, evolve in the same or new ideas, and at home children should be educated in values and norms of courtesy showing both educations as individual worlds.

An education without values is a useless endeavour. Education cannot give the appearance of being good, it has to be really good. In a daily context, it would be if we knew a person with a very attractive physique but when get a date, there is nothing to talk about and that makes an uncomfortable environment and also a feeling of vulnerability, without any idea to do in that case; it is possible to act courteous and get out of the situation or say something inappropriate. Now, for an example from the classroom. Suppose the teacher has divided the class into two, has given them to solve the same math problem, where to find the result a conversion of measures is required. In each group let us suppose there is a member who does not know how to develop this process, and group one ignores that student leaving him aside and solves the problem among those who do master the subject and group two makes the decision to explain step by step to the student who is struggling with the concept and finally everyone manages to get there to the result, then obviously we have a more value based group in the second.

The previous one is only a small example of one of the hundreds of functionalities that are obtained by unifying values with education, where the teaching role is not passive at all.

4) Role of Stakeholders in Developing Education based on Universal Human Values

Education is the work area where varied skills can be developed continuously, where challenges from other people are taken as their own, where learning is mutual and the effort to grow and make others grow is every day labor. From an early age, regardless of the country, it is clear that education is the key in our life within a society that does not offer the same opportunities and that despite this we have to find a way to make it reach us, to adapt and mold it, to transform and make it useful in the first instance for us and later towards the common good.

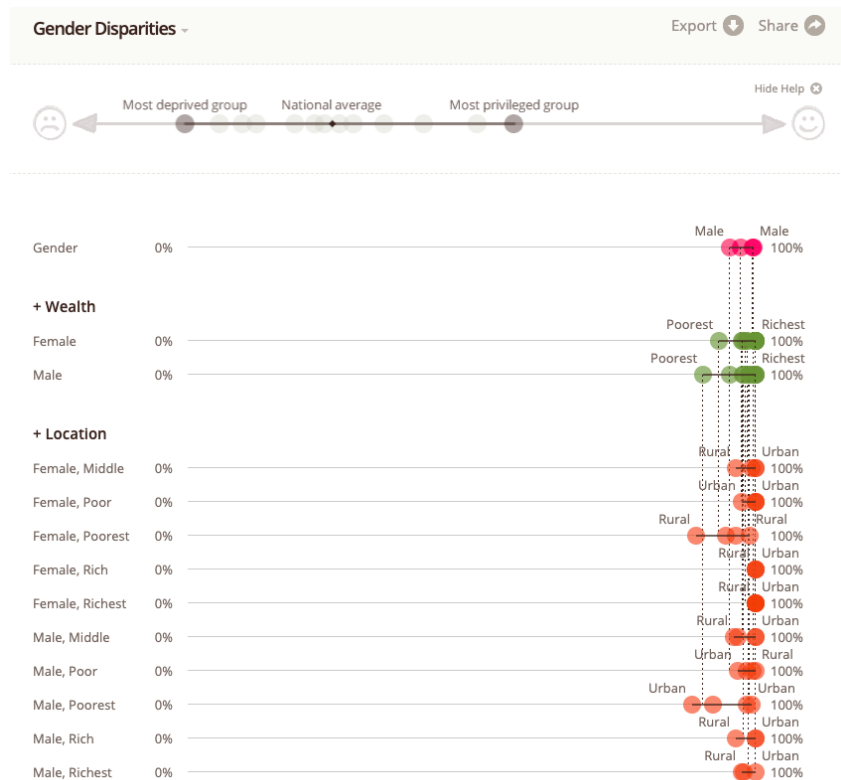
The main stakeholders interested in an inclusive education with opportunities for all and based on universal human values are the students and teachers, clearly there are external people who have this present and pending issue, but it is the first two who are in the field of action and that they should be listened to with changing proposals and contribute to an improvement of the educational policies of each country. The role is in the classroom, where the experience has to go further and show the educational edges are strong if it is the objective.

5) Value Conflicts as Analyst for Learning

Faced with the factors that are most fought in the area of Education and before which teacher must devise a variety of strategies to solve them when most of their receivers do not have the resources are: wealth, gender and location. The web side of World Inequality Database on Education shows real data on how accessible is making the education in the world, taking into consideration the areas of: location, gender, region, wealth, ethnicity and religion. Extremely interesting data is reflected that can help to create a global and real idea of the (if it can be called) educational conflict about the disparity in accessibility.

Specifically, in Costa Rica, the following graph evidence and gives an idea of the country's position in the face of the aforementioned factors (in the same way visiting the web side can obtain the results by regions or individually by the countries of interest) (Fig.3). It is impossible to talk about challenges in education and ignore the elements mentioned as well as to provide an education that is based only on the fulfillment of the curriculum.

Fig. 3. Map about Gender, Wealth and Location Disparities in Costa Rica.



Source: World Inequality Database on Education, www.education-inequalities.org.

Conclusions

The magazine Education for all global monitoring report, 2013/4, mentions '*Education helps people understand democracy, promotes the tolerance and trust that underpin it, and motivates people to participate in politics. Education also has a vital role in preventing environmental degradation and limiting the causes and effects of climate change. And it can empower women to overcome discrimination and assert their rights.*' (p.26)

Certainly, education can change the perspective and empower people to take actions and make a tangible change for themselves and even for a sector of the population, but let us also see that this change entails tolerance for frustration, commitment, analysis of thought, teamwork, solidarity, among many others values.

In action is not conceived without a consequence, either negative or positive, just as it is not conceived to have a changing and current education without having universal human values as a central theme.

Education transforms lives, but we are the education and all depends on how we educate.

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Creating an Environment of Resilience through Education: A Review Paper

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Abstract

In our quest for managing stress effectively, an inner resource that can help us cope is our own resilience or our ability to bounce back. Children and young people, as an important developmental group, can develop resilience through their educational context – the school/college and its closely linked community. The current paper did a review of papers, which studied how resilience can be built effectively in the educational environment of students. The findings highlight how a resilient mindset, problem-focused coping and a multi-dimensional whole-school/college approach that takes into account the cognitive, individual difference and socio-cultural variables while designing a quality curriculum that focuses on resilience interventions can facilitate the promotion of resilience in learners. It also underscores the importance of shaping a healthy teacher-student working alliance in order to achieve the goal of resilience in students.

Key words: Resilience, coping, educational context



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Introduction

Human beings face different kinds of adversities - emotional, physical, and social crises, such as illness, loss of a loved one, abuse, bullying, and such others. Without emotional stability and resilient attitude, it is not possible to handle such situations effectively. Resilience can be defined as “the ability to cope or bounce back after encountering negative events, difficult

situations, challenges or adversity and to return to almost the same level of emotional well-being. It is also the capacity to respond adaptively to difficult circumstances and still thrive.” (Cahill et al., 2015, p. 3). Studies have shown that resilience is an important marker of personal success as it is associated with many positive outcomes such as optimism, self-efficacy, hard-working attitude, low deviant behaviours, absence of psychopathology, etc. (Johnson, 2008) (Mukhopadhyay, 2010) Thus, overall well-being can be a product of resilience.

Humans show immense diversity in how they cope with adversities. One person might develop psychological disturbances following a traumatic event, another person might face the same situation with equanimity. Therefore, it is important to create an awareness of those coping mechanisms that can be introduced systematically in our lives so as to enhance our resilience and in turn, improve life outcomes, irrespective of personal differences.

One of the vulnerable age groups that experiences stress associated with biological changes (e.g., puberty), rapidly changing social environments, academic competition and such other circumstances are children and adolescents. Their vulnerability increases due to their socio-emotional immaturity in processing the events of their life and also the fact that they are inhabiting a world today that presents to them phenomena in a dynamic and a rapid manner more than ever before (e.g., growth of new technology, social media, pandemics, etc.)

A way of introducing some systematic approach to improve resilience in children and adolescents is to make use of their educational environment. School or college environment can be altered systematically with the help of the different stakeholders such as the management, teachers, and others. This environment is conducive to observing long-term changes that result from positive interventions done towards improving resilience in students. In essence, education aims at holistic development of a child; therefore, focusing on resilience can facilitate achieving such a goal. That is why the current paper seeks to examine the research literature that focuses on how educational environment can help build resilience.

Method

Since many studies have been done on developing resilience in children, there was a need to synthesize the studies to pave the way for implementing the most effective strategies for developing resilience in the educational context, based on key research findings. Hence, the current paper selectively reviewed research papers published from 2007 to the present year, in English language, based on key words such as ‘resilience’ and how ‘educational institutes’ can promote

‘resilience among students’ through the google scholar database. The researchers selectively reviewed only those papers which were full text papers and freely available in google scholar. This paper is a review of published research findings, based on a variety of studies, such as systematic review with meta-analysis, narrative reviews, qualitative studies, correlational research, conceptual papers, a longitudinal survey, and a quasi-experiment.

Results and Discussion

In order to develop resilience-based educational environments, it is necessary to understand the processes involved in building resilience, strategies that are effective in developing resilience, those problems that may act as hindrances in developing resilience and what educational interventions can be implemented not just in school/college environments but also introduced (as a future step) in teacher-training courses.

Resilient Mindset

The preliminary step towards resilience building should be creating a resilient mindset in the target intervention group. Mindset is a mental framework that encompasses our assumptions about ourselves and our social world. It is a lens through which we perceive ourselves, the world and create attributions. Resilience can be an outcome of the ways in which we perceive situations adaptively (THE EDUCATION HUB, 2021). Brooks et al. (2012) enlist characteristics of a resilient mindset, such as setting realistic goals and expectations, self-efficacy, challenge-based thinking rather than failure-based thinking, using growth-oriented coping, to be aware of strengths and weaknesses (as areas of improvement), positive self-concept, interpersonal skills, having a purpose in life and focusing on those aspects of life that are under our control rather than those that aren't. They argued that since there is a significant association between resilient mindset, student engagement and motivation, teachers can reinforce these mindsets in order to create a school climate that can enhance student resilience guided by their own (resilience-nurturing) mindsets.

Problem-focused Coping Strategies

In addition to creating a resilient mindset, effective coping strategies must be introduced through educational environments in order to enhance resilience. Angelkovski, R. (2016) suggests that problem-focused coping strategies are better than emotion-focused coping strategies since problem-focused strategies involve a positive orientation and resolving a problem that is the root cause of stress. In contrast, emotion-focused coping is linked to maladaptive ways of thinking.

However, Angelkovski (2016) argued that coping strategies can't be developed by children on their own; they need mentoring and appropriate classroom opportunities so as to nurture resilience. Some problem-focused strategies suggested by Angelkovski (2016) are positive peer interactions, encouraging a sense of belonging through planning the physical classroom, using students' personal information to plan activities, setting rules and routines in partnership with students, metacognitive strategies like reflecting on learning, activities designed to knowing strengths and weaknesses and adapting them to tasks, encouraging independence while allowing them to make mistakes and supporting them when needed.

Evidence for Effectiveness of Cognitive – Behavioural Interventions

T. Yamamoto et al (2017) showed in a quasi-experiment on elementary school children in Japan that cognitive-behavioral, socio-emotional learning curriculum based on resilience training showed a significant effect on their resilience and social support. However, a major limitation of implementing such programs in the school curriculum is that they can be pushed to the background as other school activities, like examinations, may take precedence in a hectic academic calendar. A meta-analysis and systematic review done by Joyce et al (2018) found that there is a moderate positive effect of resilience interventions, particularly cognitive-behavioral, mindfulness-based and mixed (CBT and mindfulness) interventions. However, the studies analyzed did not investigate the impact of adverse situations following resilience interventions, and resilience was only assessed through self-report measures of resilience.

Implementation of Skill-based, School/College-wide approach

Another systematic review by Fenwick-Smith et al. (2018) on studies done in the primary school setting that focused on teaching of skills (e.g., coping skills, help-seeking behaviors, etc.) found long-term positive stress management by students when teacher-led programs were implemented, irrespective of how long the programs were. Studies have shown that a multi-dimensional school-wide approach can involve certain steps – 1. Partnering with the school community 2. Leading the activity across the school, orchestrating a comprehensive approach 3. Teaching social and emotional skills 4. Supporting those identified to be in need of assistance and 5. Referral for appropriate services (Cahill, et al., 2015, pp. 6 & 7). This approach, in addition to a good quality socio-emotional curriculum has shown impact on social and emotional skills, low risky behaviour and improved academic performance of students. Positive student-teacher relationships improve the chances of help-seeking among students and also facilitate referral to the

appropriate agencies. (Cahill, et al., 2015). Thus, if a whole-school resilience-based curriculum is introduced as a part of a wider emphasis on mental health, then it can be effective in countering issues connected to relegation of resilience training in the face of other academic pressures.

Personal characteristics or Individual differences variables of the intervention target group

While designing interventions, internal factors should also be taken into account. A correlational study done on female students in higher education by Robbins, Kaye and Catling (2018) showed that internal factors such as high self-esteem, moderate exposure to stress and low attachment anxiety could predict high resilience. This implies that in addition to training students in cognitive coping strategies, resilience training programs should also focus on improving these internal developmental factors, e.g., encouraging the growth of high self-esteem, so that resilience can be a successful outcome.

Socio-cultural contexts of students

A longitudinal survey conducted in India showed that in urban areas, resilient students had higher parental involvement in their academic activities and were aware of their children's performance and peer association. In rural tribal areas, a supportive and caring community nurtured children, which were some of the factors involved in their resilience. (Mukhopadhyay, 2010) This study underscores the importance of ecological factors such as parents and social community that can be facilitative in inculcating resilience.

Potential hindrances to the development of resilience

Although many protective internal as well as external factors promote resilience, there are certain internal factors that may undermine resilience about which intervention programs must be mindful in order to take corrective measures, e.g., mental disengagement, denial, focusing on and venting emotions, etc. (THE EDUCATION HUB, 2021) There are certain social variables too that may hinder the development of resilience, particularly, if they had not been factored in while designing the resilience program. Some of the socio-cultural hindrances comprise not showing sensitivity to ecological disparities among students, e.g., access to services, or the socio-economic status of the child's family, etc. (Ungar, et al., 2014).

Importance of teacher-student relationship in upholding protective factors that support resilience

Morrison and Allen (2007) suggest that educators must recognize that there are personal characteristics of students that are protective possibilities which can enhance resilience as well as those that are the risk possibilities that can obstruct resilience. In addition, a firm belief must be

instilled in their minds that formal interventions have the ability to act as scaffolds for the reinforcement of resilience-building skills. A qualitative study done in the alternative educational context in USA showed that students who had emotional and behavioral difficulties believed that protective factors such as caring teachers, positive and supportive learning environment (based on behavior management), small teacher-student ratio are important in developing resilience. (Zolkoski, et al, 2016) Thus, maintaining such protective factors should be the aim of resilience programs. Teachers, thus, play a key role in resilience development through their interactions with the students and, therefore, they must focus on protective actions in the learning environment, such as adopting learner-centered practices, capitalizing on student interests, using role play for social problem-solving, etc.

Conclusion

Through a literature review, the present paper found that although many intervention strategies to improve resilience may exist, some of them may be more effective than others. Research evidence suggests that resilience can be enhanced by firstly, helping students develop a resilient mindset, secondly, by teaching problem-focused coping strategies in the classroom as a part of a well-designed curriculum. This curriculum must be implemented at the school/college level in collaboration with other stake holders such as parents, community members, mental health workers, and others. This approach must involve scientifically substantiated strategies such as cognitive-behavioral interventions and mindfulness interventions. The training, at the preliminary level, should involve, firstly, identifying internal characteristics of students that may act as protective possibilities or risk factors in developing resilience, and secondly, ascertaining socio-cultural milieus (e.g., community life, socio-economic status) of the students. Accordingly, the training should be adapted to different student needs in their specific psychological and socio-cultural contexts. Teachers should themselves be trained well (e.g., regular refresher workshops, making resilience training a part of teacher education, etc.) to implement such intervention programs so that they feel empowered and develop their own resilient mindsets, because, of all the stakeholders involved in building student resilience, teachers play the most important role in students' learning environments.

Lastly, a future prospect of research (implied from the current paper) can be giving short-term resilience training, particularly, after an acute stressful event has occurred and then evaluating it in terms of its efficacy in the educational environment of students. Such studies should be carried

out in rural, urban and tribal parts of India. This is an avenue of research that can explore the adaptability component in the face of stress across different socio-cultural contexts.

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Exploring the Transformative Potential of Education with Focus on Universal Human Values for Peaceful Co-Existence and a Better Tomorrow

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Abstract

Modern science tells us that spirituality is an inborn faculty. It is a link between the brain, mind, and body. It exists within all of us, irrespective of our religious, cultural or social preferences. Just as emotion, temperament, and physical senses are important and fundamental to our makeup so is our spiritual faculty. The capacity to possess a socially relevant purpose in life by understanding 'self' and by having a high degree of conscience, compassion and commitment to human values is the crux of **Spiritual Intelligence**. Spiritual Intelligence gives us a clear insight and the ability to discriminate and choose between the right and the wrong life paths. It builds an ability to stay calm and focused in the face of crisis and chaos and have a more **selfless and humane attitude** towards others.

Today's internet connectivity, digital social media, democratization of access to public education and the development of different forms of private education, is more focused towards technical skills and employment readiness. This often leads to holistic student development getting neglected. But a sustainable future requires a better **understanding and awareness** of the self and of the intersecting identities of others. Spiritual Intelligence if supported in childhood, prepares the adolescent for critical developmental tasks of that age and later become a significant resource for health and healing through adult. This paper highlights the importance of Spiritual Intelligence where understanding one's personal **search for meaning and purpose** connects to a broader understanding of entire communities' faiths, beliefs and worldviews.

Keywords: Spiritual Intelligence, Wisdom, Holistic Education



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Importance of Values

Being human is a process of constant self-discovery impacted by culture, the physical environment, and internal conditions. According to Mr. Henri Bergson “To exist is to change, to change is to mature and to mature is to create oneself endlessly”

Human Values are the moral compass we adhere to in our daily lives. Every society, every religion has espoused universal human values like compassion, love, kindness, etc. These form the basis of Spiritual Intelligence. However, in modern times blind faith is inconsequential. We need to know **the why** behind our beliefs. These values would have no substance without intelligence.

Intelligence is the ability to perceive or infer information and to retain it as knowledge to be applied towards adapted behaviours within an environment or context. With logic, one also needs conviction in what one believes in, and hence the basis of this conviction must be built on sound values and wisdom.

All children are born with an innate spirituality and as they grow, they must be educated in the ways and means to express that spirituality. Their spiritual and religious development should be nurtured thus enabling them to become whole persons (Grazczonek, 2017). Spiritual faculty is inborn, fundamental to the human constitution, central in our physiology and psychology. Spirituality links brain, mind, and body. Natural spirituality exists within human beings, irrespective of religion or culture just as emotion, temperament, and physical senses. The benefits of natural spirituality are significant and measurable. Natural spirituality, if supported in childhood, prepares the adolescent for critical developmental tasks of that age. If supported in adolescence, natural spirituality deepens and can become a significant resource for health and healing through adult life. (Miller, 2015) Spiritual quest according to Astin is defined as the “seeking in us that can lead to a better understanding of who we are, why we are here, and how we can live a meaningful life”

The instinct of spirituality is deeply imbedded in us. It drives to find meaning and evolve as human beings. Humans can introspect and search for answers to being. Who am I? Why are we here? What is the purpose of our life? This ability to live with greater consciousness or wisdom is Spiritual Intelligence. A set of skills helps us to grow and navigate through our complex interdependent world.

Evolution of Spiritual Intelligence

The idea of Spiritual Intelligence has over recent years garnered a lot of interest for researchers around the globe. The idea evolved and was inspired by Dr. Howard Gardner's concept of multiple intelligences. The theory of multiple intelligences was developed in 1983 by Dr. Howard Gardner, professor of education at Harvard University. It suggests that there are several ways people understand and perceive the world. Danah Zohar introduced the term spiritual intelligence in 1997.

As stated by Danah Zohar, "Computers have high intelligence of a sort, animals show some degree of emotional intelligence, but only humans have spiritual intelligence - the ability to access inner knowing and as a result to creatively change the rules, alter situations and question why we are here. Our Spiritual Intelligence makes the best use of our intelligence quotient and emotional quotient. Spiritual Intelligence is what makes us uniquely human (body, mind, and spirit integrated as one)". Spiritual Intelligence, gives us a clear insight and the ability to discriminate and choose between the right and the wrong, between true and false, and between good and bad.

While conventional religion is a set of beliefs, rules, and guidelines imposed from the external environment, Spiritual Intelligence is the intelligence that rests internally and if used, provides us that wisdom that is beyond any ego and which recognizes the existing values and empowers us with creativity to discover even new values. Spiritual Intelligence is not a package of beliefs but a process of personal insight and experience.

According to Vaughan F., 'Spiritual intelligence opens the heart, illuminates the mind, and inspires the soul, connecting the individual human psyche to the underlying ground of being. Spiritual intelligence can be developed with practice and can help a person distinguish reality from illusion. It may be expressed in any culture as love, wisdom, and service.'

Spiritual intelligence helps compare various life paths. It is our ultimate intelligence. Spiritual intelligence allows humans to be creative. It fills us with compassion, empathy, and understanding. It builds an ability to stay calm and focused in the face of crisis and chaos and have a more selfless and humane attitude towards others.

Spiritual Intelligence Research Interests

Since then and over the past twenty – twenty-five years, Spiritual Intelligence and its impact have been a constant subject of research. Some of the research done on Spiritual Intelligence –

King. D.B (2008) developed a definition, model, and scale to measure Spiritual Intelligence. Beginning with an over-inclusive 84-item Spiritual Intelligence Self-Report Inventory (SISRI) reduced it to a 39-item scale after his study. According to both intelligence criteria and current psychometric standards, his findings validate the proposed model and measure of spiritual intelligence. His findings offer a glimpse of spiritual intelligence based on normal, average individuals, which is a highly valid strategy for intelligence research.

Smartt. M.J. (2014) conducted a non-experimental, correlational quantitative research study on the relationship of spiritual intelligence to the achievement of secondary students. The results of this study showed that there was no statistical relationship between SI and achievement. Perhaps the reality was that academic arenas have closed the door on anything spiritual since anything that pertained to the term spiritual had been criticised and depreciated for long, the researcher felt that society has come to feel that there no place for spiritual in schools. Perhaps the most alarming fact was the implication of an educational bias that discouraged acquisition of religious values on the pretext that it would negatively impact intellectual status.

Mahasneh. A.M, et.al. (2015) studied the relationship between spiritual intelligence and personality traits among Jordanian university students. The most important finding that can be drawn from their study was that a positive and statistically significant relationship exists between spiritual intelligence dimensions (critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion) and personality traits (neuroticism, extraversion, openness to experience, agreeableness, and conscientiousness).

Madhumathi. C and Suparna. D (2017) presented a research paper to study the Spiritual Intelligence among secondary school students with respect to gender and school management. The findings reveal that girls have higher spiritual intelligence than boys. They believed the numerous incidents of crimes and violence among adolescents especially boys between the ages 13-18 years might be due to the lack of understanding about the value of life, about the intrinsic worth of fellow being, having the wrong perspective of life, insensitivity to morality and some extent the influence of media, including television, internet and entertainment industry among adolescents. It could also be due to the lack of wise counsel from their parents, teachers, and significant others. The researchers concluded that moral and spiritual values should be addressed and nurtured among students in educational institutions for the holistic development of individuals

Current Scenario & the Education System

The current state of society exposes the lack of cognizance of spiritual intelligence.

In the life of an individual of current times, there is a dramatic increase in cultural and religious prejudices, violence (including shooting in schools), terrorism, drug abuse, wars, internal conflicts and even intra-family conflicts. Current patterns of economic growth, coupled with demographic growth and urbanization, are not only depleting non-renewable natural resources and polluting the environment, causing irreversible ecological damage and climate change but also increasing the stress level in the life of individuals in pursuit of material wealth and material pleasures including technology devices. Over focus on self and consumerism has added a menace of corruption.

Though the Indian literacy rate has grown to 74% (2011 Census figure) more and more teenagers seem to be addicted to alcohol, tobacco, cannabis, heroin, inhalants and injectable substances. There has been an increase in the number of young educated minds finding themselves on the wrong side of the law. These patterns raise questions for education in its capacity to shape values and attitudes for living together.

An abstract written by Elisa Rizzo for the study of Education and Crime in India points out that an expansion in education, lowering the cost of access to schooling, or an increase of the productivity of the education system more and better schools or better teaching, are elective policies to deter crime only in the short run. In the end crime increases in every scenario. Accordingly ensuring wider access to education while is the first step to make school a tool of crime reduction. Investing in the quality of education is important for the long run.

‘Effective education policies focus on the development of the whole person in making meaningful connections between the social life-world within an organization and the psyche life-world within themselves by building an environment within which individuals and groups are encouraged to share visions, goals, and values (Thompson, 2004).

The Question that arises – Is the current school education system developing the spiritual intelligence of students for their emotional, temperamental and physical development to manage the vagaries (various situations) of grown-up life in modern times and to help them to be better adjusted in schools and to deal with the stress? If schools do not cultivate the Spiritual Intelligence of children as part of their search for goals and careers, the students will make their decisions based on external pressures. Denied the guidance to penetrate beyond the surface, students will access

only what is superficial and obnoxious. Unfortunately, the present education system in India, with its curricula and pedagogy, has less to offer by way of civic learning and democratic engagement that shapes good citizens out of men and women. This is not to say that there are no goals for education nor that the education policy doesn't talk of national integration, equality and the development of a common culture. Most of the educational institutions' mission statements claim a commitment to values-based outcomes like character, social responsibility and citizenship, and thus the administrators and faculty at these institutions are accountable to students' development in these areas. But sadly all these have only remained on the periphery of learning in school and higher education.

According to Vaughan (2002), 'refining any form of intelligence requires training and discipline and spiritual intelligence is no exception. The school must deliberately create a web of activities that moves the school progressively toward achieving organizational goals aligned with the emerging vision of 21st-century schools'. Education can contribute to the more challenging task of transforming our mindset and our worldview. Education is central to developing the capabilities required to expand the opportunities people need to lead meaningful lives in equal dignity. A renewed vision of education should include developing critical thinking, independent judgment and debate.

Cognitive development is no more the sole purpose of schools, these days teachers should understand that each student is a bundle of thoughts, emotions, beliefs, family, culture, economics and of course, spirituality. Students are always filled with wonder, worry, curiosity, fear, and excitement. Schools should create opportunities for children to introspect, be able to express their thoughts freely, share and have an open mind to accept the beliefs of others. Schools should create an environment where children not only express themselves freely but also respect other's feelings and values. They should develop the wisdom for exploring lives that depict an example of qualities that are universally valued, raising awareness of the impact caused by unkind behaviour, experiencing and valuing the natural world and their role in it.

The work of the future requires much more than technical skill; it demands self-awareness and an understanding of people is intersecting identities to make sense of and address issues contributing to war, corruption, and systemic poverty.

In a culture where the pace of student life and the influence of technology are overwhelming, offering places for reflection, prayer, and interfaith dialogue is a reasonable first

step toward inviting students to listen to their lives in new ways. Providing opportunities in the physical environment to invite engagement in spiritual life sends an almost audible voice welcoming students to explore this dimension. To live up to its duty to serve the nation, the education community must rise to the task of educating students holistically so they may unite heart with head to solve the intransigent problems that plague our world. The pendulum must be held firmly in the middle, where understanding one's search for meaning and purpose connects to a broader understanding of entire communities' faiths, beliefs and worldviews (Small).

Role of Educators

Some ways through which schools can promote Spiritual intelligence:

Storytelling can make children makes sense of their lives and internalize values. Poetry can help nurture children's imagination and help them to see the world from different perspectives.

Creative subjects offer children different, reflective ways of making sense of their experiences, giving students opportunities to express themselves and learning to work together. Enacting different characters can help them experience what it is like to feel, or be, someone else.

Science is observing the world by watching, listening, observing, and recording. It is curiosity in thoughtful action about the world and how it behaves. Teaching science can help children to observe, recognize patterns and relationships, experience the mystery of space and the natural world, and ask fundamental questions about the start and ending of life.

In Math's, the exploration of pattern, or ideas like infinity, encourage consideration of the bigger picture and the mysterious.

In History or Geography, empathizing with people from other times and cultures is vital in understanding who we are and how we fit in.

Overall, build such educational processes that instill moral standards to create more civil and democratic societies.

If our goal as educators is to create places at the table for all to ask, share, question, and ponder, one must focus on the commonality of questions that all who seek may ask,

- "What do I believe?
- Who am I?
- What is a good life?
- What is my life's purpose?"

Conclusion

Spiritual Intelligence is the conduit through which our deeply ingrained UV can manifest them. As educators then our goal should also be to nurture and strengthen the core values by allowing ways in which students can give expression to further develop spiritual intelligence. Let us build a society where every child gets an opportunity to constantly work on sharpening his Spiritual Intelligence, can make a distinction between good or bad, right or wrong, greed or satisfaction, conflict and peace, prejudice and justice.

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Social Media as a Tool of Communication, Collaboration, and Cooperation and its Potential for Technology-enabled Connections with the Community during the COVID-19 Period

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Abstract

The COVID19 pandemic declared in 2019 brought about a standstill to the running lifeline of relationship and psychological well-being. Education sector the teachers and students had to adopt and adapt the online mode to keep the 3C's (Communication, collaboration and cooperation) uninterrupted. The paper analyses an educational institutional Bombay Teachers' Training College attempts to keep the channels of 3C's and stay connected with all in an online space through social media. Social media is transforming the way organizations communicate due to its cost-effectiveness and effective tool for communication. Social Media played a major role in networking with the community. The institution has conducted 100+ webinars by collaborating and maintaining the channels of communication open. Through collaborations with various organizations, the institution transmitted the values of Gender Equality, Gender Sensitisation, Social and Emotional Wellbeing, Promoting equality in early years, learner connection with technology, building bridges of connection, ennobling human spirit, maintaining integrity by disproving lies and upholding truth by testing and Inner Peace and tranquility.



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Introduction

People's actions are guided by human values and ethics. They are intricately linked with the basic character of an individual. These human universal values reflect mental, spiritual, emotional and psychological well-being. Communication, collaboration, and cooperation (3C's) are the building stones of relationship which maintains the lifeline of the society working.

The COVID19 pandemic declared in 2019 brought about a standstill to these running lifelines. Colleges and universities were closed down and a lockdown was imposed worldwide. The lockdown and break in the 3C have created a void in society. Different sectors especially the education sector saw a 360o turnaround. Education sector the teachers and students had to adopt and adapt the online mode to keep the 3C's uninterrupted.

The paper analyses an educational institutional Bombay Teachers' Training College attempts to keep the channels of 3C's and stay connected with all in an online space. The online space in education became the channel to communicate, collaborate and cooperate .. This was not limited to the internal space but rather extended beyond it.

Realising the importance of 3C's, Bombay Teachers' Training College took to the social media as a vehicle to socialize and communicate. The institution discerned the importance of its institutional value of lifelong learning and team spirit. It took to promoting the universal values of humanity by opening up the channels of communication, collaboration, and cooperation. The institution has so far conducted more than 130 educational webinars which has led to opening its doors of 3C's. The reach was not only locally but it spread across the globe.

Social Media is a term used for communication through web-based or mobile-based mediums. .social media like facebook, twitter, orkut etc are extensively used for communication in this modern era. Social media is transforming the way organizations communicate due to its cost-effectiveness and effective tool for communication. Many organizations using social media to build their brand ((Dowerah Baruah, 2012) Teachers are using more of electronic gadgets and it has been observed that the professional development of teachers is transformed due to the evolution of the internet and social media (Van Bommel & Liljekvist, n.d.) Social media is a powerful tool that can be used to spread awareness of infectious diseases because of its speed, low cost, and effectiveness in delivering the information to the target population. Mass-scale education campaigns can be organized through social media. (Madhumathi et al., 2021) "teacher candidates build professional learning networks by interacting with other educators on Twitter, they can continue to build upon these relationships and knowledge bases to grow in their craft."(Krutka et al., 2017)

These 130 webinars have brought to the forefront and made us realize the importance of universal human values. It also brought into the limelight that human values are not confined to

the physical spaces but the online space can also be a mode to realize the human values. Some of the values we achieved through the online educational space are:

Generosity: Although money is called the lifeblood of any institution, the college believed in giving good things to others freely and abundantly. This giving was not in terms of money but the sharing of time, knowledge, and skills. None of the webinars called for registration or participation fees. The institution willingly and cheerfully conducted various programs for the well-being of teachers, students, and the public.

Collaboration with ISHA foundation for Yoga

Collaboration with Kaivalyadham for Yoga

Webinar on Mindfulness

Nutrition and Its importance: Bio logistics Arranged webinars with doctors, ophthalmologists, homeopathy etc..

Patriotism: The institutional feeling of patriotism with a willingness to serve was showcased by virtually celebrating the Independence Day, National Online Seminar commemorating 400th Prakash Purab of the Ninth Sikh Guru, Sri Guru Teg Bahadur Ji, Day of Love and Oneness where institutions of HSNC Board showcased the culture of India and other countries.

Foresight: BTTC took into consideration the consequences of its action and thinking. The institution was mindful of the past and conscious of the future. The need for communicating to the larger population was the foresight of our leader which helped us in pooling the resources available.

Industriousness: BTTC's professionalism and zeal to work took shape immediately after the lockdown declaration. While the institutions pondered what to do, our institution opened up its channels of collaboration with institutions not only from sister colleges like KC, MMK, CHM, Law College but extending beyond the periphery of India. It took the virtual shape of the Refresher Course of UGC HRDC, University of Mumbai, and other webinars.

The aim of the paper is to analyze how social media can be an effective tool for furthering the 3C's.

Objectives of the study: The main objectives of the paper are –

(i) To analyze the impact of Social Media in terms of universal human values internalized and promoted during the covid lockdown period

(ii) To assess the usefulness of social media as a tool of communication, collaboration, and cooperation

(iii) To assess the potential of social media as a tool for technology-enabled connections for the outreach

Methodology: The study is basically a qualitative analysis of the use of social media as a tool of effective communication, collaboration, and cooperation.

The interpretive paradigm was used for the present study. The researchers have interpreted the usefulness of the social media of BTTC by analyzing the insights of the BTTC social media channels. The area that has been selected for the present study is webinars conducted by Bombay Teachers' Training College during the period from April 2020 to Feb 2021.

Bombay Teachers Training College during the above-mentioned period organized 100+ webinars for its stakeholders from school level to higher education. These webinars include professional development of teachers, general awareness program, health betterment activities, promoting culture, promoting international collaboration, gender issues, enhancing skill sets etc.

Figure 1: *Community Reach of BTTC Channels*

Period Selected from April 1st 2020 to 26th Feb 2021

Channel analytics

Current subscribers

6,941

+55 in last 28 days

Summary

Last 28 days

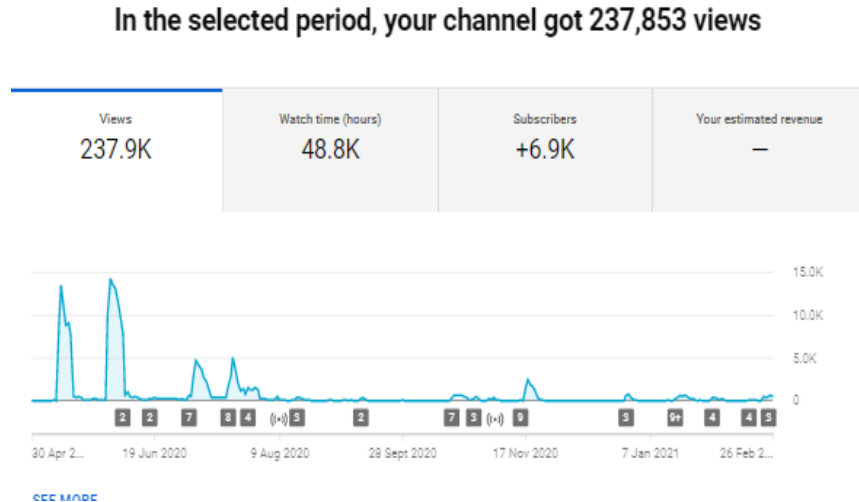
Views

5.1K ↑ 17%

Watch time (hours)

653.3 ↑ 33%

Figure 2: Total Views and Comments reflecting communication



Total views of 237,853 showcase the communication power that social media has. The views indicate how the channel of communication was utilized to interact and keep maintain the healthy two-way process. Two way process was in terms of resource persons presentation and activities which reciprocated the viewers interaction through their comments, participation in the activities.

Table 1: Number of comments

Date	Com-ments ad-ded	Likes
2020-04	0	1
2020-05	48569	5790
2020-06	41870	6461
2020-07	12228	2669
2020-08	266	79
2020-09	55	28
2020-10	1369	183
2020-11	2195	332
2020-12	6	79
2021-01	16	133
2021-02	21	249

Feedback can be taken from the data and institution can improve by analyzing each comment after the event the online Community constantly was engaged during each webinar

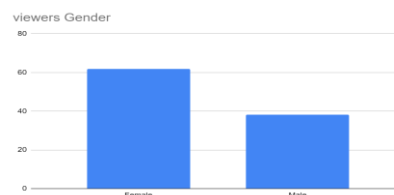
Table 2: Beyond boundary communication

Geo-graphy	Sub-scribers	Views	Watch time (hours)	Geo-graphy	Sub-scribers	Views	Watch time (hours)
Total	6907	237860	48784.5546	FR	0	10	0.1447
IN	5237	222130	46068.633	GB	0	150	5.2901
PH	22	1884	124.7872	HK	0	14	7.6363
AE	0	96	14.1404	ID	0	440	27.2674
AU	0	221	12.7277	IQ	0	70	3.7867
BD	0	210	8.2856	IT	0	13	1.3429
BR	0	14	0.2798	JP	0	12	0.782
BW	0	39	7.6164	KE	0	10	1.4878
CA	0	38	28.1161	KR	0	43	7.6316
DE	0	17	3.2231	KW	0	88	21.086
EG	0	19	0.9755	LB	0	15	0.427
LK	0	21	1.7787	NL	0	11	1.4871
MX	0	24	0.6581	NP	0	122	3.7463
MY	0	168	20.3117	NZ	0	14	0.1522
MZ	0	10	0.1833	PK	0	330	16.9714
NG	0	22	0.6164	RU	0	60	50.4717
				SA	0	156	22.1358

The analytics reveals no major subscribers outside India but it indicates that the communication in terms of watching the webinar, interacting etc has been beyond the Indian boundaries.

Figure 3: Gender Wise viewership

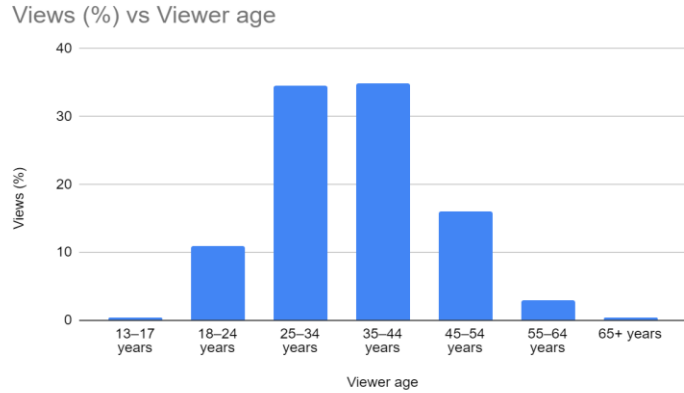
View-er gender	Views (%)
Fe-male	61.88
Male	38.12



Gender wise communication indicates that the majority of the viewers were females.

Figure 4: Age wise viewership

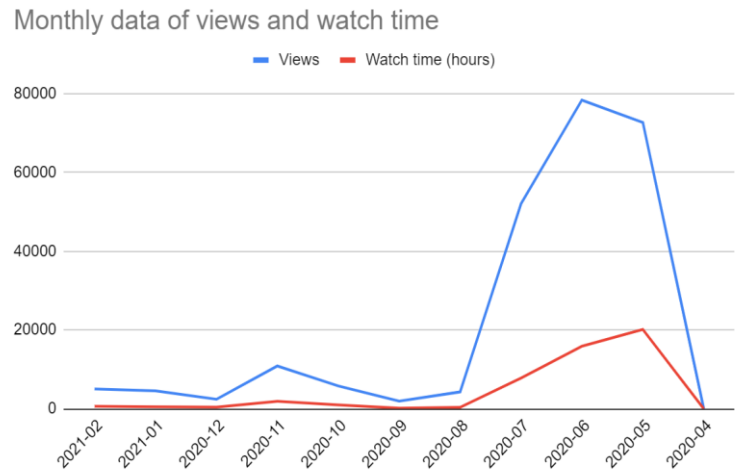
View-er age	Views (%)
13–17 years	0.38
18–24 years	10.9
25–34 years	34.59
35–44 years	34.86
45–54 years	15.99
55–64 years	2.9
65+ years	0.38



The analytics indicate that the webinars communicated and appealed more to viewers from the age group of 25 to 34 years with 34.59% and 35 to 44 years with 34.86%.

Figure 5: Monthly views and watch time

Date	Views	Watch time (hours)
2021-02	5039	647.8878
2021-01	4539	504.8817
2020-12	2408	427.6111
2020-11	10857	1901.1905
2020-10	5789	998.7214
2020-09	1963	139.8906
2020-08	4270	367.4991
2020-07	52037	7795.0587
2020-06	78316	15885.0306
2020-05	72630	20116.7136
2020-04	12	0.0695
Total	237860	48784.5546



The viewership was higher when only our institution started webinar at the beginning of lockdown in the months of May, June and July.

Table 3: Subscription Source

Sub-scrip-tion source	Sub-scribers	Sub-scribers gained	Sub-scribers lost
Total	6907	7899	992
Your You-Tube chan-nel	3618	3996	378
You-Tube watch-page	2191	2458	267
You-Tube search	1079	1122	43
Oth-er	163	285	122
In-ter-act-ive fea-tures	18	18	0
You-Tube Home	-2	11	13
Closed ac-counts	-22	3	25
Sub-scrip-tions feed	-32	3	35
Sub-scrip-tions chan-nel list	-106	3	109

The viewers connected with the institution by subscribing to BTTC Official YouTube Channel which reveals that the expanding of educational spaces and communication was kept open and flowing from both the ends.







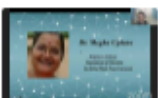
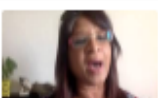


Table 4: Views by device

Device type	Views	Watch time (hours)
Total	237860	48784.5546
Mo-bile phone	194372	31257.5352
Com-puter	38866	16080.5713
Tab-let	3058	898.89
TV	949	364.7332
Game con-sole	31	3.9301

The connection was maintained majorly with mobile technology indicating that although the lockdown was imposed but viewers used their mobile phones to keep communication going.

Figure 6: Top 10 Videos on Youtube Channel of BTTC

Your top videos in this period

Video	Average view duration	Views
 <p>1 BTTC Session 1 - Inauguration & Introduction to Qualitative Research - 1st June, ... 1 Jun 2020</p>	16:41 (25.1%)	13,736
 <p>2 BTTC Session 1 and Session 2 - Session 2 - Introduction to Educational Research 12 May 2020</p>	17:17 (23.1%)	12,870
 <p>3 Session 3 - Grounded Theory Design - 2nd June 2 Jun 2020</p>	13:09 (24.5%)	9,059
 <p>4 BTTC - Session 7 - Case Study Research - 4th June, 2020 4 Jun 2020</p>	11:36 (18.0%)	9,035
 <p>5 BTTC session 4 - Development of Tools - 13th May, 2020 13 May 2020</p>	16:07 (29.5%)	8,033
 <p>6 Digital Content Creation for Social Media - BTTC 6 Jul 2020</p>	10:49 (10.2%)	7,126
 <p>7 BTTC - Session 5 - Content Analysis - 3rd June, 2020 3 Jun 2020</p>	12:06 (23.4%)	7,079
 <p>8 BTTC - Session 3 - Critical View of Quantitative Research - 12th May, 2020 12 May 2020</p>	14:20 (16.3%)	6,680
 <p>9 BTTC session 2 - Preparing a Qualitative Research Proposal - 1st June, 2020 1 Jun 2020</p>	11:36 (12.8%)	6,637
 <p>10 BTTC Session 11 - Academic writing - 16th May, 2020 16 May 2020</p>	17:14 (11.2%)	6,493

The top videos indicate that the viewers wanted the communication and connection growing in the area of research.

Table 5: International and National Collaboration, Communication and Cooperation

Nature and Title of the Webinar	Collaborating Institutions	Values spread
2 Days International Conference on Gender Mainstreaming: Global Perspectives	Department of Women's Studies, University of Calicut Faculty of Humanities, University of Johannesburg Asian- African Association For Women, Gender and Sexuality Association for the Schools of Social Work in Africa	Gender Equality Gender Sensitisation
6 days International online Workshop series on Social and Emotional Learning (SEL)	Samanta Education India K C College Aatman Academy	Social and Emotional Wellbeing Promoting equality in early years
Faculty Development Program on Training Teachers for Artificial Intelligence in Schools	Machine Intelligence Research Labs, USA	Learner connection with technology
Preparing for Inclusive Classroom	Aatman Academy	All are equal
Digital Content Creation for Social Media	Thadomal Shahani Engineering College	Building bridges of connection through social media
Knowledge Generation in Education during COVID19 Pandemic	Department of Education, University of Mumbai	Ennobles the human spirit
Qualitative Research	Department of Education, University of Mumbai	Maintains integrity by disproving lies and upholding truth by testing
Offerings in Challenging Times	Isha Foundation	Inner Peace and tranquility
International FDP on Social Construction of Gender	Nari Gursahani Law College	Gender Equality

Findings of the study:

1. Social Media played a major role in networking with the community.
2. YouTube channel along with other technology helped the institution to collaborate with experts from different fields.
3. Integrating many tools as possible with YouTube (feedback link, streaming live using the zoom, etc...)
4. The Analysis of YouTube shows that it is an effective medium of communication to develop collaboration and cooperation.
5. Significance of using social media

Social media is free

Social Media helped in building the Brand Name of the Institution

Real-time feedback and two-way conversation is possible through comments and feedback

Views after the event helped more subscribers of the channel

More reach both national and international

Connecting with community

Conclusion:

Social media transformed education all over the world. Ability to create a community of people who are loyal to your brand (here Institution) and foster this relationship of the social network of teacher community with all the stakeholders makes its perfect tool for teaching-learning purposes. Social media presence has become a necessity even for an educational institution. It helps to build your online community. There are various ways one can take benefit of Social media. Working on interaction and making fruitful engagement any institution can create its own online community with the presence of Social media.

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The Importance of the Human Values in Universal Inclusive Education in Armenia

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Abstract

This article reveals the current situation and problems of Universal Inclusive Education in Armenia. In 2012, the Minister of education and science of the RA announced that there would not exist anymore schools, which would provide or would not provide inclusive Education. That means that thaub to 2025 all school in Armenia will provide Universal Inclusive education, be accessible for all children. The basis of Universal inclusive education policy is child-centered education. It considers assessment of individual needs and promotion of active participation in the educational process of every child. Multidisciplinary team's building is the compound part of the method, which consists of specialists who support the educational process: teacher, special educator, psychologist, speech therapist, the team coordinator, and, of Course, the parents. Armenia announces universal inclusive education as a guarantee of provision of Educational right of every child. The policy of inclusive education is aimed at provision of accessibility, possibility of equal participation and quality of education of each child.

Universal Inclusive education will give an opportunity to build human healthy and equal Relationships.

Key words: *Universal Inclusive Education, Special Needs, Special Education, Assistive Technologies, Special Skills, Technical Means, Multidisciplinarity Team, Equal Relationships*



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Children with special educational needs are the most vulnerable in the society who have lots of problems of independent adaptation in the environment. The researches show that many specialists think that children with special educational needs will need “special skills” for education. Along with this, they need assistive technologies and specialist support: special educators, speech therapists, occupational therapists and other. We should provide an opportunity to improve the quality of teaching, students’ achievements, including children who remain out of educational process and have poor educational performance.

The unfriendly attitude to children with special needs is embedded very deeply. Reasons for this are the lack of knowledge about people with special needs, experience of living next to them. It is a hard and long process to change these stereotypes developed due to the mentioned reasons. However, the experience proves that children who are raised up in friendly settings accept the reality as it is than adults. Children are our future parents, teachers, lawyers and politicians. If children with special needs go to the same school with their peers and discrimination free attitude to these children will develop. As a result, the future citizens will have conscious that people with special needs are equal members of society. This is very important human values in education.

Universal Inclusive education provides an opportunity to families of children with special needs and adults with special needs to break, helps them come out of the shadow, be self-confident expressing own opinion, build own future and become equal member of society. This is a very real issue as a great number of countries are adopting the path of inclusive education with comparatively lower budgets and a smaller capacity of technical means.

The beginning of the first steps in inclusive education in Armenia was 2001. The main achievement was the provision of changing the ideology in the society and, as a result, accessible education. Now in Armenia, nearly all schools are officially considered as schools that provide inclusive education the number of individuals living in Armenia who are under 18 and have disabilities is 8016.

Universal inclusive education is provision of the result defined by the state educational criteria and maximum participation in educational process of all children, including children with special needs. The basis of inclusive education policy is child-centered education. It considers assessment of individual needs and promotion of active participation in the educational process of every child. Multidisciplinary team's building is the compound part of the method which consists of specialists who support the educational process: teacher, special educator, psychologist, speech therapist, the team coordinator, and, of course, the parents. The team assesses the child's educational needs, find out the medical and social those needs which directly impact on the child's education. After, the child's individual educational plan is developed aimed at the improvement of the child's need. So, the method gives an opportunity to organize the education of a child with special needs in the same mainstream class with peers- with an individual plan, if necessary- with a special program.

Armenia announces Universal inclusive education as a guarantee of provision of educational right of every child as a universal human value. The policy of inclusive education is aimed at provision of accessibility, possibility of equal participation and quality of education of each child. Universal inclusive education will give an opportunity to build human healthy and equal relationships.

Armenia has adopted the policy of Universal inclusive education, however there many challenges to be addressed. This program will give an opportunity in inclusive education to pass from jointly organized education to quality educational approaches through development of equal opportunities for all in Armenia. The state structures must review the regulations on inclusive education eliminating application all kind of discriminative approach in educational process and out of it. Every kind of initiatives concerning the reforms in inclusive education should be elaborated in societal open and transparent settings. The results should be presented in public discussions where state, non-governmental and international organizations are involved.

The attention of NGOs and international organizations should be directed to development of appropriate dispositions, attitudes towards people with disabilities. The administrations of schools should also locally initiate this kind of activities organizing everyday activities with students with special needs and their parents. Each country will naturally choose its own way of reforming schools. This will depend on the country's economic, social and political development. However all the countries acknowledge today the irrefutable truth: the successful development of the community depends on the education of its members, so-called "human resources". Modern life shows that only a highly educated society can play leading role in economic, social and cultural development. This is shown by research on the development of highly educated nations.

Historical experience forced many countries to make education free, accessible and compulsory. This was one reason for the appearance of such charters, as Universal Declaration of Human Rights (1948), Declaration of Children's Rights (1959), Convention on Children's Rights (1989). These documents speak not only about the universal right of every human being to receive an effective education but also about the creation for everyone of the conditions for a continuous educational experience. These are the universal human values of our time in the field of education. The world history of education is something like a "round table". Prominent "minds" of all times and all peoples conducted their conversations at this "table" in the course of the whole history of humanity, they shared their painful search, listened to wise thoughts of their neighbours, argued

with them, proved their rightness, defended their hopes, that are the hopes of the humanity, that are the universal human values.

Every child should feel to be an equal member of society. The Universal inclusive education should be based on real meaning and experience. The Universal Inclusive education means total inclusion of children of all kinds of special needs. My professional goals are related to promotion of development of inclusive education by awareness raising and attitude changing. However, inclusion does not begin and end with inclusive schools. As I work in higher education, I see that a very small number of young people with disabilities have a chance to acquire higher education or continue their independent path after school. This means that as my professional goals I envision not only promotion of the concept of equal educational rights in schools but in higher education, too.

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Education in Universal Human Values - A Case Study of Bahá'í Academy's Programmes

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Abstract

Traditional human values such as strong family relationships, respect for elders, compassion and empathy have been stressed upon from ancient times. Harmony, peace, and unity have long been part of every spiritual discourse, and its necessity and relevance is universally acknowledged and understood, especially in the present social situation. Human value crisis is, nevertheless, a well-known truth in today's modern society. So now is the moment to investigate the need and significance of universal human values in the lives of individuals and society. Moral values can be nurtured in individuals, right from their student age. Some people regard human values as part of Soft Skills that are critical for the development of one's personality and raising the employability prospects. Being successful necessitates acquiring not only technical and professional abilities, but also the acquisition of soft skills and life skills, which are just as crucial if not more. The existing educational system appears to be more concerned with transfer of academic knowledge or finishing syllabi rather than with developing students' competencies and assisting them in becoming capable Indians of the future and true global citizens. Students must first develop their own moral capabilities and skills, in addition to their academic qualities, in order to bring about constructive change in society. The Bahá'í Academy's programme of "Education in Universal Human Values" and other specialized courses for teachers and students of higher academic Institutions, have tried to bridge this void through educational programmes that are at once secular, universally relevant and have special emphasis on building moral capabilities and life skills. This paper discusses the programmes which are conducted by the Bahá'í Academy for teachers and students of higher academic institutions, a programme that was initiated in year 2000.

Key Words: *Universal Human values, Soft skills, Professional competence, capability building*



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Introduction:

In the modern educational system knowledge is provided solely through various courses in different streams be it technical, medical, arts, commerce, science, etc. and their associated subjects. Success is defined as providing students with scientific and technical information rather than creating human beings with a strong understanding of excellent human values in addition to their academic capabilities (Kode, 2012). The primary concern of the educational

system today is imparting education in order to meet the growing need for human resources. Students are also expected to have the necessary soft skills to succeed in today's challenging world. Human capital development is thus considered to be so crucial to take the nation forward. According to studies conducted by Stanford Research Institute and Carnegie Mellon Foundation among Fortune 500 CEOs, people skills account for 85% of long-term employment success, whereas technical skills account for only 15% (Carnegie foundation, 2021).

A person with strong values and soft skills may turn problems into opportunities and deal with bad situations in a more productive and effective manner. A nation's strength heavily depends on its citizens' ability to be intelligent and skilled. Students' critical ability to discriminate between good and bad, or between what is valuable and what is superficial in life, can only be cultivated through a competent educational system which should help individuals gain a better awareness of themselves and the world around them, which is a requirement for success (Kumar, 2009).

Therefore to develop competent and successful human capital it is necessary to provide education in Universal Human Values along with the regular academic education. The actual foundation of absorbing universal human values is viewed to be developing the appropriate understanding of oneself and the world around through self-exploration and realization of the underlying co-existence and harmony at all levels of life. This will broaden student's world-view and will have an impact their holistic development, which is the primary goal of value education (Gaur, 2010).

There is a fast decline in morality all over the globe. The transformation of a person and society cannot be accomplished except through a comprehensive education system to produce significant human capital and educated students to contribute to nation building (Kalianna, 2010).

Why are Human Values and Soft Skills Important?

Value education is very important for students from all disciplines, at both the undergraduate and post-graduate levels. It is critical for students to comprehend the impact of their chosen profession on society as a whole in a larger social and human context. The development of good human beings, a band of honorable as well as socially responsible professionals, and finally the construction of a good society will be made possible by imparting education in Universal Human Values which is crucial for students in professional and technical courses at the undergraduate and postgraduate levels (Kar, 2012).

At the level of students with high aspirations, value education aims to make them realize that technical skills and human values are inseparable. The belief that their work can make a

significant positive difference in other people's lives and in society can inspire students to ace their examinations and join the rank of change-makers. As a result, it is the responsibility of educational institutions to nurture in students the high ideals and integrity with which they must work now and in the future. In today's job scenario, which is getting increasingly competitive in many professions, candidates for jobs must have a "winning edge" that separates them from other applicants with similar qualifications in order to succeed. While existing academic courses provide students with professional skills, there is a lack of emotional and social development, and students adopt a materialistic attitude towards life (Gupta 2016).

Human development, capacity building, and progress are all dependent on higher education that must be widely available and delivered in a variety of contexts for any society to progress economically, socially, politically, culturally, and technically. Hence the AICTE's initiative to introduce UHV courses in higher education is a positive step forward, as it emphasizes the need of a well-structured curriculum that promotes natural acceptance. UHV began as a course to incorporate engineering students into the enormous body of Indian technocrats who would contribute to national development while retaining values at the core of all technical endeavors. Over time, it became clear that the essential content of UHV should be taught to all students, as the mindless pursuit of materialism was having an impact on students' lives and choices in all academic fields. AICTE initiated a series of faculty training workshops with this goal in mind, and the results were fruitful in terms of unlearning and relearning about the underlying purpose of education (Minu, 2021).

According to a study in Europe and Russia, a cross-cultural comparative analysis of universal human values was conducted and concluded that Universal Human Values had the capacity to make human life meaningful. It also concluded that the globalization process necessitated making contacts, sharing customs, opinions, and attitudes (Kostinaa, 2015). Attitudes in turn are dependent upon the human values at personal and collective levels.

It therefore seems necessary to impart the education in Universal Human Values right from the school, and the teachers at all levels of education should be trained to impart this education effectively. The decline of ethical ideals in schools that are concerned only with academic outputs is likely to result in unethical persons with high rates of professional success, a threat that is worse than having no education at all. The study also discovered a link between ethical deterioration and an individual's personal and social life in terms of nuclear families, broken marriages, and fewer social interactions, all of which contribute to loneliness. This can be prevented by giving education that is based on values (Parihar and Sharma, 2018).

In today's crisis-driven times, the United Nations Educational, Scientific, and Cultural Organization's (2005) framework for teacher education emphasized on the need of peace/value education at all levels of education and the responsibility of teachers in instilling universal human values. It goes on to say that in order to carry out value education, the idea must be defined, the curriculum and pedagogy must be established, and a management structure must be planned and developed for the implementation of universal human value education in schools, colleges, and universities.

This paper presents a case study of the work carried out by Bahá'í Academy in Universal Human Values.

Bahá'í Academy's programmes in Universal Human Values:

The Bahá'í Academy is an educational institution engaged in research and action in the field of Value Education for institutions of higher learning. The Academy is a recognized institution of Shivaji University ("A++" Grade re-accredited by NAAC, 2021, With CGPA-3.52). The vision of the Academy is "To reach out to youth in India to develop their latent powers, capacities and build their moral capabilities based on universal human values in order to contribute to social progress and make a better world." And its mission is "To engage in research and action in the field of value education for institutions of higher learning". The programme is focused on "Fostering Personal Development and Social Progress". The Academy works in collaboration with many international as well as national institutions. The international collaborators include FUNDAEC (Colombia), Association for Creative Moral Education (Russia), Institute of Organizational Psychological Medicine-IIOPM (Australia), Westminster College (USA), UNESCO's International Bioethics and Human Rights Programme, and International Environment Forum(Geneva). (Godbole, 2021).

Since inception of its Programme in year 2000, the Bahai Academy has had collaborative activities with a number of valued and reputed universities and higher academic institutions in India. The Bahá'í Academy is also one of the founding members of the Indian Consortium for Educational Transformation which has its headquarters at MKCL, Pune. The Consortium has offered innovative educational programmes in collaboration with a number of universities and agencies. The Academy conducts collaborative programmes with Faculty Development Centre (Under PMMMNMTT) UGC-Human Resource Development Centre, Savitribai Phule Pune University. The guiding principle of the program in Universal Human Values is "[man is a] mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit there from" (Baha'u'llah, n.d,pp 161-162). The goal of the programme is to foster participant's personal development and social progress by building

their moral capabilities and life-skills, so that students become principle-centred professionals, learn to address real life situations, become responsible citizens of society, builders of a new world civilization and promoters of social harmony. (Godbole, 2021).

Inspired by the universality of the Bahá'í teachings, the programme is secular, broadly based and universal in nature and approach. It does not seek to promote any particular school of thought, tradition or religion. There are various courses run by the Academy for teachers, postgraduate students, undergraduate students as well as administrative staff of the institutions of higher learning. The course on “Fostering Personal Development and Social Progress” consists of four modules (Bahá'í Academy, 2013-2021), as follows:

Module1- Moral Capabilities

Module 2- Beauty, Knowledge, Transition

Module3- Basic Concepts: Education

Module 4- True Happiness, Social Harmony and Peace

The course is offered at four levels: Foundation level, Certificate level, Diploma level and Advanced Diploma level

Other courses, all approved by University bodies, include the following:

- 2 . Abilities, Skills and Healthy Attitudes (ASHA): a Value - Added course for P.G. Students
3. Me, My World and My Mission (MMM): a Value - Added course for UG students
4. Leadership For Change: Personal and Community
5. Refresher Course for Non-Teaching/Admin. Staff Members, “Creating the Environment built on Unity and Trust”
6. Value Education: Fundamentals
7. Value Education Optional Subject for B.Ed. students
8. e-Culture Practitioner
9. e-Culture Nurturer

Other available courses are:

7. Developing Skills of Consultation & Conflict Resolution
8. Cooperative Learning and Cooperative Games - (Certificate and Diploma levels)
9. P.G. Diploma in E-Education for Digital Society (P.G. DEEDS)
10. Interactive Faculty Development Programme (FDP)
11. Induction Programme for Newly Recruited Teachers in Senior Colleges

Orientation for Teachers: Orientation and training programs for teachers are conducted at the beginning of the session for five to six days. Discussions are conducted by the Resource Persons and Academy’s trained mentors. Participants interact and express their experiences,

views, problems and how to overcome them. Thus active participation of teacher is crucial in this regard. According to the UNESCO report (1972), the teacher's duty is less and less to provide information and more and more to encourage thinking; apart from his formal responsibilities, he will have to become more and more an adviser. Teachers play a very important role in a student's life. As a teacher, one must bring out the best in students and inspire them to strive for greatness. Since the inception of the Academy, it has organized scores of Faculty Development Programmes for the teachers of institutions of higher learning, who in turn have inspired the students. (Godbole , 2021).

All these courses are conducted in both Online as well as Face-to-Face modes. The Teaching-Learning Methodology includes interactive sessions, group activities, Happy Hippo Show, cooperative games and cooperative learning. At the end of various modules participants decide very meaningful extension activities/ field work to undertake. They are called 'Service Learning Activities' and are based on the module content and students' academic learning. Service Learning Activities have two purposes: to increase participants' capabilities and to empower communities through partnership in service projects. The stories of Service Learning Activities carried out by the participants are published by the Academy as " Education in Action". Three volumes have been published till now in 2016, 2017 and 2019. The fourth volume will be published soon.

Students benefit from the programme in the following ways: learning joyfully and improving their communication skills, enhancing their self confidence, acquiring a global perspective and world view, developing their moral capabilities, developing vision and purpose in life, experiencing personal change and social transformation, reflecting on and creating their new mind-set, serving communities and developing their leadership qualities. They become LEADERS, but LEADERS of a new kind. (Godbole , 2021).

Teachers also benefit in the following ways: they groom their moral capabilities to meet the growing challenges of their professional and social missions, re-define their relationship with students and sharpen their interactive teaching skills, overhaul their personalities, work out fresh value-based attitudes towards their institutions and co-workers , train their talents and artistic abilities through educational games and Happy Hippo Show, and finally harness their happiness and sense of job-satisfaction by becoming mentors of universal human values.

The institutions benefit by meeting qualitative criteria set by NAAC and NBA in the following ways: unity of vision and thought among students and staff, attitude change towards their responsibilities , leadership capability to fulfill institution's vision and mission, innovative extension activities, training in participatory and cooperative learning, yearning for practicing

moral behavior. In short institutions will promote QUALITY EDUCATION further (Godbole, 2021).

Another focus of the Baha'i Academy is research in the area of Value Education/Universal Human Values for Personal Development and Social Progress. Since annually hundreds of students join various modules of Education in Universal Human Values programme of the Bahá'í Academy, such activities can hugely promote research in value education among teachers and students of various faculties and generate an encouraging atmosphere of ethics and cooperation among all.

Among research publications is “ Understanding The Youth and Their Challenges” that was published on the occasion of the 35th year of establishment of Bahá'í Academy (Bahá'í Academy 2017b). Volumes of research papers presented at state, national and international conferences and webinars organized by the Bahai Academy every year are published as “ The Compass”.

Regular data collection, documentation and reporting by the Academy students who undertake community projects constitute a precious sources of knowledge in the area of value education for institutions of higher learning and an invaluable opportunity to strengthen this neglected aspect of higher education. Since for the past 22 years the Bahá'í Academy has been continuously working in the field of research, curriculum development, training and implementing the programme of Education in Universal Human Values, it is in the best position to share its experiences and guide interested candidates in conducting research and training in this crucial aspect of education today. (Bahá'í Academy 2013-2021)

The Academy, moreover, has organized National and International Research Conferences, Webinars and Symposia, to encourage research in universal human values, community action, teaching- learning methodology, social cohesion, ethics in higher education, sustainable development and related themes. The Bahá'í Academy offers training to the interested UG and PG students in research writing. Some of the conferences and webinars include National Conference on “Value Education through ODL”(February 2020), and several family webinars. The International conference on Education for Social Cohesion(July 2021), was attended by 961 participants from 37 countries, 200 institutions, 71 universities, and 24 states of India. Five webinars related to “ Family Challenges During Pandemic” were attended by 330 participants from 4 states. An International webinar on “Education for Social Cohesion” (February 2021), was conducted which was attended by 98 participants from 57 institutes, 31 universities, 11 states of India and 3 other countries. An online “workshop on Research Methodology” for Education for Social Cohesion, (October 2020), was conducted which was participated by 60

participants from 45 institutions, 35 universities from 15 states of India and four other countries (Bahá'í Academy, 2021-Annual Report).

During the same pandemic period the Academy conducted nine online FDPs for 899 teachers from 159 colleges, 52 universities and 19 states. At the same time online courses for undergraduate and postgraduate students from colleges affiliated to various universities in Maharashtra and other states have been conducted and 3523 students have benefitted. The students were from 14 universities in 6 different states of India. Three introductory workshops were conducted for 884 participants from 3 colleges, two universities from two states. One course was conducted for the administrative staff members which was attended by 75 participants from one college. Total number of courses conducted during the lockdown period were 20, benefitting 5571 participants from 199 colleges, from 52 universities from 19 states of India. The Academy strives to reach out to maximum number of youth who can become change-makers for a better future of the nation (Bahá'í Academy, 2021-Annual Report).

Conclusion:

As said by the former Governor of Maharashtra, late Sahri S.M. Krishna “In a nation like India which is home to different ethnic groups, religions and cultures, this programme that seeks to broaden the outlook of students and teachers, making them responsible citizens of society, has special relevance” (Bahá'í Academy 2013-2021). The traditional programmes offered by universities are falling short of value –based education which is a key requirement of today’s turbulent world. Therefore there is an urgent need to promote research and training on this aspect of education which is novel, universally relevant, and bridges an important gap in traditional education. Such activities should aim at building capabilities, true happiness, social harmony and peace and human rights and duties. The teaching-learning processes currently practiced in institutions of higher learning are not conducive to students’ participation and empowerment. Indeed a large number of students avoid attending their classes due to such environments prevailing in the classrooms. Hence there is a great need to conduct projects and train teachers in value-based, interactive, participatory, and cooperative learning methodologies. In this way not only academic performance of the students is enhanced but also their moral excellence is augmented to bloom and become torch bearers for reconstruction of society which is falling apart due to the constant erosion of social and moral values. Apart from the Bahai Academy, there is hardly any other institution fully dedicated to conducting such type of research and training or has the necessary expertise and capacity to serve this purpose. This is an invaluable opportunity to strengthen this neglected aspect of higher education.

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Role of Stakeholders in Developing Education Based On Universal Human Values

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Abstract

प्राचीन काळापासूनच बालकाच्या व्यक्तिमत्व विकासात मूल्यांच्या रुजणूकीवर विशेष भर दिला आहे. विविध कालखंडातील शिक्षण पद्धतीमध्ये मूल्य रुजणूकीला महत्व दिले गेले आहे. कारण समाजात प्रचलित असलेल्या मूल्यांनी समाजाचे अंतिम ध्येय सूचित होते. समाजाचा व्यवहार कसा असावा, हे मूल्य व्यवस्थेकडून निश्चित केले जाते. सामाजिक जीवनात व्यक्तीवर्तन, व्यवहार, जीवन यांचे आदर्शिकरण 'मूल्य' या संज्ञेत अपेक्षित असते. मुल्ये ही व्यक्तीच्या जीवनाचा मुलभूत घटक आहेत. ती माणसाच्या विवेकबुद्धीवर अवलंबून असतात. मूल्यांची जोपासना केली की माणसाचे मन हे संस्कारी बनते.

मूल्यांचे मानवी जीवनातील महत्व अनन्य साधारण असे आहे. मूल्य म्हणजे समाजात नागरिक म्हणून वावरताना माणसामाणसांमध्ये परस्पर संबंध दर्शविणारी सामाजिक पायाभूत तत्वे होत. मूल्यांचे केवळ ज्ञान असून उपयोग नाही, तर ती आचरणात आणणे गरजेचे आहे. मूल्यांचे मानवी जीवनातील महत्व जाणता सदर लेखात मानवी मूल्यांची संकल्पना स्पष्ट केली आहे. त्याच सोबत मूल्यांची विविध शैक्षणिक व सामाजिक विचारवंतांनी केलेल्या व्याख्या, मूल्यांची वैशिष्ट्ये, मानवी मूल्य रुजणूकीत शिक्षकांची प्राचार्यांची, संस्थेची भूमिका याबाबत स्पष्टीकरण केले आहे.



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भारतीय संस्कृती चा पाया मूल्यांवर आधारित आहे. भारतीय समाजाचा विचार केला, तर अगदी प्राचीन काळापासूनच बालकाच्या व्यक्तिमत्व विकासात मूल्यांच्या रुजणूकीवर विशेष भर दिला आहे. विविध कालखंडातील शिक्षण पद्धतीमध्ये मूल्य रुजणूकीला महत्व दिले गेले आहे. कारण समाजात प्रचलित असलेल्या मूल्यांनी समाजाचे अंतिम ध्येय सूचित होते. समाजाचा व्यवहार कसा असावा, हे मूल्य व्यवस्थेकडून निश्चित केले जाते. सामाजिक जीवनात व्यक्तीवर्तन, व्यवहार, जीवन यांचे आदर्शिकरण 'मूल्य' या संज्ञेत अपेक्षित असते. मुल्ये ही व्यक्तीच्या जीवनाचा मुलभूत घटक आहेत. ती माणसाच्या विवेकबुद्धीवर अवलंबून असतात. मूल्यांची जोपासना केली की माणसाचे मन हे संस्कारी बनते.

मूल्य संकल्पना

मूल्यांचे मानवी जीवनातील महत्व अनन्य साधारण असे आहे. मूल्य म्हणजे समाजात नागरिक म्हणून वावरताना माणसामाणसांमध्ये परस्पर संबंध दर्शविणारी सामाजिक पायाभूत तत्वे होत. मूल्यांचे केवळ ज्ञान असून उपयोग नाही, तर ती आचरणात आणणे गरजेचे आहे.

‘मूल्य’ शब्दाची उपपत्ती

मूल्य या शब्दाला इंग्रजीत value असे म्हणतात. value हा शब्द लॅटिन भाषेतून आला आहे. लॅटिन भाषेतील 'valere' या शब्दापासून तयार झाला आहे. याचा अर्थ योग्य, लायक असा होतो. ग्रीक मध्ये 'एक्सियोज', जर्मनीत 'वैट' असे म्हणतात.

विश्वकोशात मूल्यांचा अर्थ वेगवेगळ्या प्रकारे दिला गेला. मूल्य हा शब्द 'मूल + यत' यापासून बनलेला आहे. ज्याचा अर्थ एखाद्या वस्तूच्या विनिमयात दिले जाणारे धन, किंमत इ.

संस्कृत व्याकरणाच्या आधारे मूल्य शब्दाची व्युत्पत्ती मिळते. 'मूलेन समो मूल्यः'. मूल्य म्हणजे मुल समान. मूल्य म्हणजे सुसंस्कृत जीवनासाठी योग्य ठरणारी व आदर्श जीवनाच्या दृष्टीने नियमन करणारी जीवन मूल्य आहेत.

मूल्यांची व्याख्या

‘Value is a process which enable us to realise satyam, shivam, sundaram.’

‘Education is not limited to the imparting of information or training of skills. It has to give the educated a proper sense of values.’
- Sarvapalli Radhakrishnan

Moral values and a culture and religion maintaining these values are for better than laws and regulations.
- Swami Vivekanand

सार्वत्रिक मानवी मुल्ये (Universal Human Values)

‘जी तत्वे वेगवेगळ्या परिस्थितीत, भौगोलिक, सामाजिक, सांस्कृतिक वातावरणात समान राहतात व व्यक्तीला कार्यचि निश्चित मार्गदर्शन करतात ती ‘सार्वत्रिक मानवी मुल्ये’ होत’. उदा. सत्य, अहिंसा, प्रेम, शांती, त्याग, समर्पण, सेवा ही मुल्ये शाश्वत व सार्वत्रिक मानवी मुल्ये आहेत, जी कोणत्याही परिस्थितीत बदलत नाहीत.

सद्य स्थितीत सार्वत्रिक मानवी मूल्य रुजवण्याची गरज

• समाजातील भेदभाव पसरवणाऱ्या अपप्रवृत्तीमुळे माणसाचे जगणे अवघड झाले आहे ते सुकर होण्याकरिता मुल्यशिक्षणाची गरज आहे.

1. विद्यार्थ्यांच्या वर्तनाला योग्य दिशा मिळण्याकरिता मूल्य शिक्षण आवश्यक आहे.
2. विभिन्नतेची भावना कमी होऊन एकात्मतेची भावना वाढीस लागण्यास करिता मुल्यशिक्षणाची गरज आहे.
3. आधुनिकीकरणामुळे निर्माण झालेल्या समस्यांना तोंड देण्याकरिता मूल्य शिक्षण आवश्यक आहे.

म्हणूनच प्राचीन भारतीय तत्वाज्ञानातून मूल्य रुजवणूक व मूल्य शिक्षण या बाबत चर्चा आढळते. विविध समित्यांच्या माध्यमातून मूल्य शिक्षण देण्याच्या संकल्पनेचा विचार सतत केला गेला. व त्याकरिता विविध धोरणांची आखणी ही केली गेली. व विविध अध्यापन कार्यानितीचीही चर्चा आढळते.

संशोधने व्यवस्थापक मंडळ, मुख्याद्यापक, शिक्षक, शिक्षकेत्तर कर्मचारी, विद्यार्थी यांची सार्वत्रिक मानवी मूल्य आधारित शिक्षण विकसनात भूमिका (Role of stakeholders in developing education based on Universal Human Values)

प्राचार्यांची भूमिका :

1. मूल्य विकसनाकरिता विविध Seminars, workshops, webinars, व्याख्याने यांचे आयोजन करण्याची संधी उपलब्ध करून द्यावी
2. शिक्षकांसाठी मूल्यशिक्षणाच्या विविध In Service courses चे आयोजन करावे .
3. क्षेत्रभेटी, सामाजिक कार्य करणाऱ्या संस्थांच्या भेटी यांचे आयोजन करावे.
4. इतर सामाजिक कार्य करणाऱ्या संस्थांच्या मदतीने विद्यार्थ्यांसाठी विविध प्रोजेक्ट चे आयोजन करावे
5. शिक्षकांना स्वातंत्र्य पूर्ण वातावरणात निर्णय घेण्याची संधी द्यावी.
6. शालेय वातावरण आल्हाददायी ठेवण्यास हातभार लावावा.
7. शिक्षकांची भूमिका
8. शिक्षकांनी स्वतःच्या वर्तणुकीतून विद्यार्थ्यांकरिता आदर्श निर्माण करावा (स्वतःचा पेहराव, पोशाख, संभाषण, शिस्त याद्वारे विद्यार्थ्यांसमोर आदर्श निर्माण करावा)
9. मूल्य शिक्षणासाठी Training, workshop, orientation program यांचे आयोजन करणे.
10. सार्वत्रिक मानवी मुल्यांवर आधारित Assignments, short projects विद्यार्थ्यांना द्यावेत.
11. ‘मैत्री भावना’ रुजवण्या करिता त्यांना कृती द्याव्यात. (जसे आनंद मेळावे, शालेय पातळीवर मतदान कार्यक्रम, दुकान चालवणे इ.)
12. शासनाच्या विविध सामाजिक कार्यक्रमांमध्ये संपूर्ण शाळेतील विद्यार्थ्यांचा सहभाग घ्यावा त्यासाठी शालेय पातळीवर Fit India, स्वच्छ भारत अभियान, जल संरक्षण अभियान, आत्मनिर्भर भारत अभियान, या योजना राबवाव्यात.
13. दैनंदिन अध्यापन - अध्ययन क्रियेत विषयांतर्गत सार्वत्रिक मानवी मुल्यांचा सहसंबंध प्रस्थापित करावा. व उदाहरणांच्या सहायाने मूल्य शिक्षण द्यावे
14. विद्यार्थ्यांमध्ये निर्णय क्षमता विकसित व्हावी या करिता योग्य अध्ययन वातावरण निर्माण करावे.
15. Formation of 4H club (Head, Hand, Heart, Health)
16. खेळाच्या माध्यमातून सहकार्य, समायोजन, शिस्त, खिलाडू वृत्ती इत्यादी गुणांचा विकास होण्यास संधी उपलब्ध करून देणे.

17. मानवी मुल्ये , राष्ट्रीय मुल्ये, सामाजिक मुल्ये यांचा वयोगटानुसार अभ्यासक्रमात समावेश केल्यास मूल्याधिष्ठित अभ्यासक्रम तयार होण्यास मदत होईल.

सार्वत्रिक मूल्य रुजवणूकरिता अध्यापन पद्धती

समाजाच्या बदलत्या वातावरणात मुलांची जडणघडण होणे एक मोठी समस्या बनून राहिली आहे. सध्याच्या परिस्थितीकडे बघता समाज बदलला आहे. लोकांचे राहणीमान बदलले आहे. कुटुंब पद्धती बदलली आहे. पूर्वी एकत्र कुटुंबपद्धती होती. आता विभक्त कुटुंब पद्धतीत रुपांतर झाले आहे. आई-वडील दोघेही नोकरदार असल्यामुळे मुलांवर योग्य संस्कार करण्याची जबाबदारी त्यांना योग्य रित्या पार पाडता येत नाही. मुले पाळणाघर किंवा घरी ठेवलेल्या आया यांच्याजवळ वाढतात. त्यामुळे त्यांच्यावर योग्य संस्कार होतीलच असे नाही. मुले आता आईवडिलांपेक्षा शाळेत शिक्षकांसोबतच जास्त वेळ असतात. म्हणूनच मुलांवर संस्कार करण्याची, त्यांना मूल्यशिक्षण देण्याची जबाबदारी शिक्षकांवर वाढली आहे. ही जबाबदारी पेलताना शिक्षकांना विविध मुल्याविषयक प्रतिमानांचे ज्ञान असेल तर अधिक समर्पकरित्या मूल्य रुजण्यासाठी मदत होईल.

1. वाद-विवाद पद्धती
2. गटचर्चा पद्धती , गटकार्य अध्ययन
3. शैक्षणिक सिनेमांचे मूल्यमापन
4. भूमिका अभिनय , खेळ पद्धती,
5. नाट्यीकरण पद्धती
6. स्वयंमूल्यमापन
7. पुस्तकाचे मूल्यमापन करणे
8. खेळ पद्धती

सार्वत्रिक मूल्य रुजवणूकरिता विविध प्रतिमाने पुढील प्रमाणे

1. तर्कसंगत बांधणी प्रतिमान (Rational Building Model)
2. मनन अभ्यास प्रतिमान (Consideration Model)
3. मूल्य स्पष्टीकरण प्रतिमान (Value Clarification Model)
4. सामाजिक कार्य प्रतिमान (The Social Action Model)
5. मूल्य विश्लेषण प्रतिमान (Value Analysis Model)

वरील सर्व प्रकारच्या अध्यापन पद्धती व प्रतिमाने सर्व प्रकारच्या शाळांमध्ये आपण वापरू शकतो. अशा प्रकारे सार्वत्रिक जागतिक मूल्य जसे शांतता , सत्य, अहिंसा, वैज्ञानिक दृष्टीकोन स्त्री पुरुष समानता, पर्यावरण संवर्धन व संरक्षण राष्ट्रीय एकात्मता हि आजच्या काळात महत्वाची अशी मूल्ये आहेत आणि प्रत्येक शाळेने शालेय व शाळाबाह्य कार्याक्रमांद्वारे मूल्य रुजवणूकरिता प्रयत्न करणे अति महत्वाचे आहे व त्यासाठी शाळेतील प्रत्येक घटकाने सक्रीय सहभाग घेणे गरजेचे आहे. सकारात्मक पाऊले उचलली तरच उद्याचा सुशिक्षित नागरिक जो आज शाळेमध्ये शिक्षण घेत आहे तो अधिक सुजाण व सुसंस्कृत बनून शाळेतून बाहेर पडेल

संदर्भसूची:

- कदम चा. प. (२०१०) नित्य नूतन प्रकाशन 'शैक्षणिक संख्याशास्त्र'
कायदे पाटील गंगाधर वि. (२००९) चैतन्य पब्लिकेशन. 'उद्योग उद्योन्मुख भारतीय समाजातील शिक्षण शैक्षणिक तत्वज्ञान - नवीन काळातील शिक्षण'
कुंडले म. बा. (२००५) श्री विद्यासागर प्रकाशन शैक्षणिक तत्वज्ञान व शैक्षणिक समाजशास्त्र
कुलकर्णी विश्वंभर, काळदाते सुधा. (२००८) श्रीविद्या प्रकाशन 'उद्योन्मुख भारतीय समाज संस्कृती आणि शिक्षण'
कुलकर्णी विश्वंभर. भिंताडे विनायक. (२००९) श्री विद्या प्रकाशन, 'भारतीय आधुनिक शिक्षण समस्या आणि उपाय'
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माध्यमिक स्तरावर संस्कृत विषयाच्या अभ्यासक्रमाचा मूल्यशिक्षणातील भूमिकेचा चिकित्सक अभ्यास

सौ. शर्मिला प्रकाश बागले

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डॉ. आसावरी भावे-गुडीपुडी

मार्गदर्शक

Abstract

शिक्षण ही निरंतर चालणारी प्रक्रिया आहे. शिक्षणास व्यक्तिमत्त्व विकासाचे, राष्ट्र उभारणीचे, समाजविकासाचे महत्त्वाचे साधन मानले जाते. या शिक्षणाच्या माध्यमातून विद्यार्थ्यांमध्ये मूल्यशिक्षणाचे संस्कार रुजविल्यास उत्तम नागरिकत्वाची जडणघडण होऊन जबाबदार नागरिक घडवता येतो. म्हणून माध्यमिक स्तरावर संस्कृत विषयाच्या अभ्यासक्रमामध्ये विविध गद्य-पद्य पाठांमधून जागतिक मूल्यांची पेरणी केलेली दिसून येते. संस्कृत ही समृद्ध व संपन्न भाषा असून तिच्या अभ्यासाने मूल्यशिक्षणावर आधारित अव्ययमाला, सुभाषितमाला, पंचतंत्रातील कथा, प्रहेलिका, संवाद यामधून मूल्यसंस्कार अधिक दृढ होतात. परंतु या सर्वांमध्ये शिक्षकाची भूमिका महत्त्वाची ठरते. शिक्षकाने आपल्या अध्यापनातून जाणीवपूर्वक या मूल्यांची जोपासना करणे, विद्यार्थ्यांमध्ये रुजवणे व त्यांनी दैनंदिन व्यवहारामध्ये त्याचा वापर करणे, प्रत्यक्ष अनुभव घेणे ही प्रक्रिया निरंतर घडल्यास अभ्यासक्रमाचे सार्थक झाले असे मानता येईल.

संशोधनातील महत्त्वाचे शब्द : माध्यमिक स्तर, संस्कृत, अभ्यासक्रम, मूल्यशिक्षण

प्रास्ताविक:

तंत्रज्ञानातील अफाट प्रगती, दररोज विकसित होणारे वैज्ञानिक शोध यामुळे मानवी समाज वेगाने प्रगती करत आहे. भौतिक साधनांच्या विपुलतेमुळे मानवी जीवन अधिक सुलभ होऊ लागले आहे. परंतु या नाण्याची दुसरी बाजू म्हणजे व्यक्तिच्या वैयक्तिक, सामाजिक जीवनामध्ये समस्या निर्माण होत आहे. या समस्यांची सोडवणूक करण्यासाठी, जीवनातील नवनवीन आव्हानांचा स्वीकार करून समृद्ध जीवन जगण्यासाठी मूल्याधिष्ठित समाज निर्माण होण्यासाठी मूल्यशिक्षणाची गरज निर्माण होते. ही मूल्ये शालेयस्तरावर रुजविले गेले तर सशक्त समाजाची निर्मिती करता येते. मानवी जीवनामध्ये मूल्यांचे अढळस्थान आहे. परंतु ही मूल्ये रुजविताना अव्यक्त, अमूर्त संकल्पना न राहता प्रत्यक्ष जीवनामध्ये त्याची रुजवण करून व्यवहारामध्ये प्रत्यक्ष बदल घडवताना विद्यार्थ्यांना आदर्शाप्रत आध्यात्मिक जीवनाचा पाया प्राप्त झाला पाहिजे.

आत्म्याचा विकास घडवून आणते ते खरे शिक्षण होय. देशाला सामर्थ्यशाली बनवणारे, समाजविकासाचे, नैतिकता संपन्न जबाबदार नागरिकत्वाच्या निर्मितीसाठी अभ्यासक्रमाची मूल्याधिष्ठित रचना होणे गरजेचे ठरते.

संशोधनाची पार्श्वभूमी: आपल्या देशात लोकसंख्येचा विस्फोट झाल्यामुळे सान्या समाजजीवनाची घडी विस्कटल्याचे दिसते. तत्त्वाविना राजकारण, श्रमाविना संपत्ती, चारित्र्याविना शिक्षण, नीतीविना व्यापार, सद्सद्विवेकबुद्धीविना विकास, मानवतेविना विज्ञान आणि त्यागाविना पूजा हे समाजातील दोष स्वातंत्र्योत्तर काळात कमी होण्याऐवजी अधिक फोफावलेले दिसतात. ताणतणावातून मुक्ती मिळविण्यासाठी, समाज व्यसनांच्या आहारी जात आहे. तरुण पिढीतील दारू, गुटखा इत्यादि वाढती व्यसने हा चिंतेचा विषय झाला आहे. (शिक्षण आणि समाज – एप्रिल, जून २००५ : ४२)

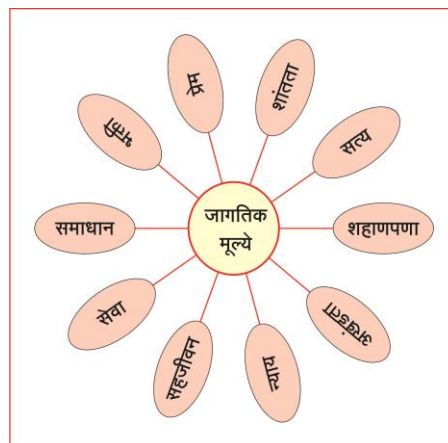
या सर्वांसाठी शालेय जीवनापासून अभ्यासक्रमाच्या माध्यमातून मूल्यांची रुजवण केल्यास बालकाच्या सर्वांगीण विकासात मदत होणार आहे.

मूल्यशिक्षण : व्याख्या -

The value means primarily to prize to esteem, to appraise and to estimate. It means the act of achieving something holding it and also the act of passing judgement upon the nature and amount of values as compare with something else.

.... **John Dewey**

व्यक्तिच्या अभिवृत्तीत योग्य बदल घडवून आणणारे घटक म्हणजे मूल्ये होत. मूल्ये प्रत्येक व्यक्तीतून अभिव्यक्त होतात. निर्णय घेण्याची क्षमता विकसित करतात. जीवनाकडे बघण्याची एक सशक्त, निकोपदृष्टी निर्माण करतात. विचारात, कृतीत, भावनेत समर्थता आणतात. चांगल्या गोष्टींचा परिपोष घडवतात.



संशोधनाची गरज: विद्यार्थी म्हणजे चैतन्याचा, उत्साहाचा अविरत वाहणारा झरा असतो. त्यांच्यातील शारीरिक शक्ती ओसंडून वाहताना दिसते. शाळेच्या व्यस्त वेळापत्रकामध्ये सुद्धा त्यांच्यात आरडाओरड, दंगामस्ती, काही प्रसंगी मारामारीची प्रवृत्ती दिसून येते. मानवी स्वभावाच्या सहज

प्रवृत्तींचे दर्शन विनासायास घडते. मानवी भावभावनांच्या सर्व पैलूंची अभिव्यक्ती मुलांच्या वर्तनात दिसते. सर्व काही टिपून घेण्याच्या वयामध्ये पाठ्यक्रमाच्या व अभ्यासक्रमाच्या माध्यमातून त्यांच्यात कळत नकळत, जाणीवपूर्वक मूल्यशिक्षण रुजविले गेले तर कृतीशील परंतु संयमी व्यक्तिमत्त्व साकार करता येईल. म्हणून माध्यमिक स्तरावरील संस्कृत विषयाच्या अभ्यासक्रमामधून मूल्यशिक्षणाची रुजवण डोळसपणे करण्याची आवश्यकता आहे.

संशोधनाचे महत्त्व: जीवन आणि शिक्षण या नाण्याच्या दोन बाजू आहेत. जीवनातून शिक्षण घडते व शिक्षणातून जीवनाला आकार येतो. प्राथमिक, माध्यमिक, विद्यालयांमधून औपचारिक शिक्षणाचे धडे विद्यार्थ्यांना देत असताना विद्यार्थ्यांचा वैयक्तिक, सामाजिक, बौद्धिक, सांस्कृतिक, मानसिक, वैचारिक, आध्यात्मिक विकास साधणे हा शिक्षणाचा खरा हेतू आहे. त्यातून विद्यार्थ्यांचा व्यक्तिमत्त्व विकास होणे अपेक्षिते जाते. त्यामुळे शालेय स्तरावर विद्यार्थ्यांमध्ये जिज्ञासा, वैज्ञानिक दृष्टिकोन, राष्ट्रभक्ती, वक्तशीरपणा, संशोधकवृत्ती, कोमलता, कणखरपणा, सामाजिक भान, स्त्री-पुरुष समानता, संवेदनशीलता जोपासले जावे अशी अभ्यासक्रमांची रचना करण्यात आलेली आहे. त्यामुळे माध्यमिक स्तरावर संस्कृत विषयाच्या अभ्यासातून मूल्यशिक्षणाचे संस्कार रुजविण्याची जबाबदारी विषय शिक्षकांकडे जाते.

समस्या विधान: माध्यमिक स्तरावर संस्कृत विषयाच्या अभ्यासक्रमाचा मूल्यशिक्षणातील भूमिकेचा चिकित्सक अभ्यास करणे.

उद्दिष्टे:

- १) माध्यमिक स्तरावरील संस्कृत विषय अभ्यासक्रम तपासणे.
- २) माध्यमिक स्तरावरील संस्कृत विषयाच्या पाठ्यक्रमातील मूल्यांचा शोध घेणे.
- ३) माध्यमिक स्तरावरील संस्कृत विषयाच्या अभ्यासक्रमाच्या मूल्यशिक्षणातील भूमिकेचा अभ्यास करणे.

संशोधनातील संज्ञांच्या कार्यात्मक व्याख्या:

- १) माध्यमिक स्तर: शालेय शिक्षण मंडळाने निश्चित केलेले आठवी ते दहावीचे वर्ग
- २) संस्कृत:माध्यमिक स्तरावर इयत्ता आठवी ते दहावीसाठी द्वितीय किंवा तृतीय स्तरावर शिकविला जाणारा ऐच्छिक भाषा विषय.
- ३) अभ्यासक्रम:माध्यमिक स्तरावरील इयत्ता आठवी ते दहावीसाठी नियोजित संस्कृत पाठ्यक्रम.
- ४) मूल्यशिक्षण :स्वतःसाठी व राष्ट्रासाठी उपयुक्त ठरणारी तत्त्वे शिक्षणातून दिली जाणे.

संशोधन पद्धती: आशय विश्लेषण पद्धती.

चले: स्वाश्रयी.

माध्यमिक स्तरावरील इयत्ता आठवी ते दहावीच्या संस्कृत विषयाचा पाठ्यक्रम

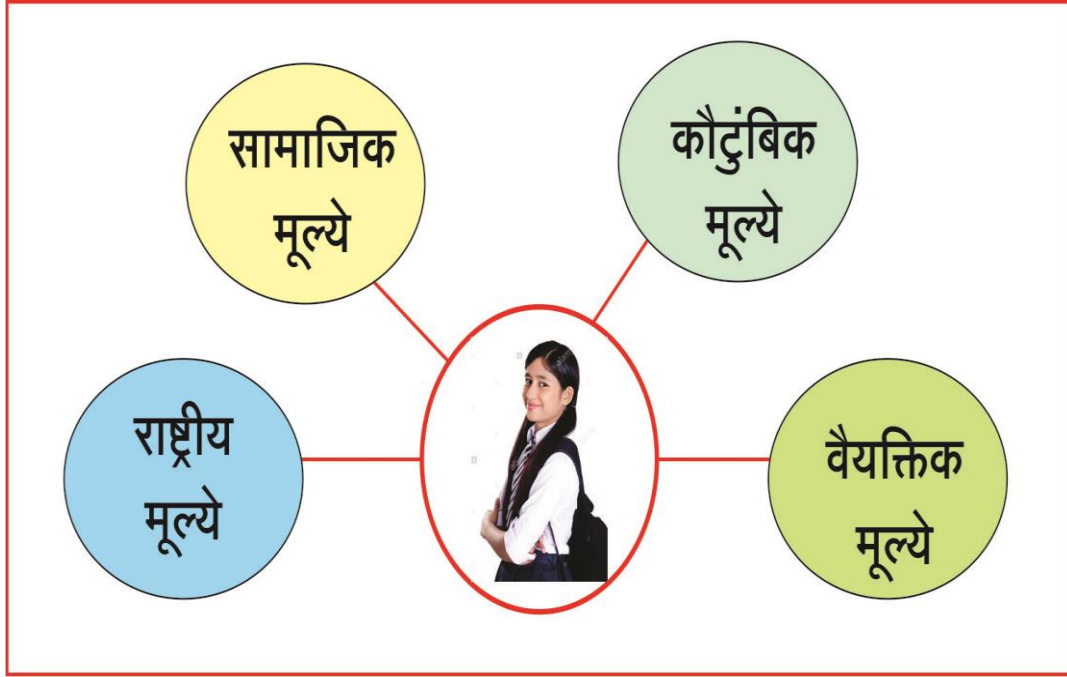
विषय मांडणी:

हतो वा प्रास्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मात् उत्तिष्ठ कौंतेय युद्धाय कृत निश्चयः ॥

भगवद्गीता अध्याय-२ श्लोक-३७.

या श्लोकामध्ये भगवान श्रीकृष्णांनी ज्ञानी, स्थितप्रज्ञ, भक्त, संयमशील दैवी संपदांनीयुक्त पुरुषाची गुणवैशिष्ट्ये सांगितली आहेत ही वैशिष्ट्ये मूल्यशिक्षण या संकल्पनेशी साधर्म्य दर्शविणारी आहे.



जन्मल्यापासून बालकाचा वाढ आणि विकास होत असताना त्याला कुटुंबाकडून, समाजाकडून योग्य ती शिकवण, संस्कार प्राप्त झाल्यास वर दर्शविलेल्या मूल्यांचा विकास नैसर्गिकपणे घडत जातो.

अध्ययन-अध्यापन ही निरंतर चालणारी प्रक्रिया आहे. जीवनाच्या प्रत्येक क्षणी विद्यार्थी ज्ञान मिळवत असतो. शिक्षक स्वतःच्या व इतर विषयांमधूनही मूल्यांचा संयोग घडवून आणत असतो. ज्यामुळे फक्त भाषेच्या अध्ययनातूनच नव्हे तर इतरही विषयांतून जीवनमूल्ये शिकविली जातात. भाषेतून सुद्धा वैज्ञानिक दृष्टिकोन रुजविणे ही शिक्षकाची खास हातोटी असते.

कोठारी आयोगाने शिफारस केल्याप्रमाणे भारतीय शिक्षण पद्धतीमध्ये त्रिभाषा सूत्राचा वापर करण्यात आला आहे. त्यानुसार मातृभाषा, राष्ट्रभाषा व पाश्चात्य भाषेचा समावेश केला गेला आहे. अशावेळी इयत्ता आठवीपासून संस्कृत विषय अभ्यासक्रमातून शिकविला जातो. या पाठ्यक्रमामध्ये इयत्तावार गद्य-पद्य, सुभाषित माला, प्रहेलिका, कथा, श्लोक, प्रार्थना अशा विविध घटकांचा समावेश होतो. या घटकांमधून विद्यार्थ्यांवर मूल्यसंस्कार व्हावेत अशी शिक्षणमंडळाची अपेक्षा आहे. पाठ्यक्रमामध्ये मूल्यांची गुंफण खालीलप्रमाणे केलेली आढळते.

मूल्य	आठवी	नववी	दहावी
प्रेम	समानमस्तु भोजनम् उपकारस्य स्मरणम् परिचयः मम शिक्षिका	पितृभक्ति, सरमाया शीत्रम मनोराज्यस्य फलम् धन्यौतौ दातृयाचकौ	आद्यकृषकः पृथुवैणयः युग्ममाला मानवता धर्म
शांतता	सुक्तिसुधा	पितृभक्ती	अमूल्यकमलम्
सत्य	सुक्तिसुधा, आत्मनेपदीया	सुक्तिसुधा, काव्यशास्त्रविनोदः स्वागतं धनायाः	नदीसूक्तम् आदिशंकराचार्य प्रतिपदं संस्कृतम्
शहाणपणा	सुक्तिसुधा	सुक्तिसुधा, मनसःस्वच्छता काव्यशास्त्र विनोदः सुषुचौरः गृहीतः	व्यसने मित्रपरीक्षा, सुक्तिसुधा, सएव परमाणुः धनोव्यद्रिःपलायने वाचन प्रशंसा
न्याय	राष्ट्रभक्ति	सुक्तिसुधा, वीन वनिता विस्पला	युग्ममाला, प्रतिपदंसंस्कृतम्
सहजीवन	अश्वस्यस्वामीनिष्ठा	काव्यशास्त्र विनोदः पिनकोगप्रवर्तकः महान	वाचनप्रशंसा, चित्रकाव्यम् मानवताधर्मा
सेवा	अश्वस्यस्वामिनिष्ठा	मनसःस्वच्छता, योगमात्रा	युग्ममाला
समाधान	आधुनिक प्रहेलिका	सुक्तिसुधा	संस्कृतनाट्य स्तबकः
भक्ती	लेखनकौशल्यम्	पितृभक्ति	

निष्कर्षः

भारतीय शिक्षण मंडळाने जागतिक मूल्यांच्या पार्श्वभूमीवर शिक्षणाची उद्दिष्टे ठरविली आहेत. माध्यमिक स्तरावर संस्कृत विषयाचा अभ्यासक्रम तपासताना असे आढळून येते की, संस्कृत विषयाच्या माध्यमातून विद्यार्थ्यांना भारतीय साहित्याची ओळख करून देण्याचा प्रयत्न झालेला आहे. सुलभ श्लोक प्रार्थनेने सुरुवात केल्यानंतर व्याकरणासारखा क्लिष्ट विषयही तक्त्यांच्या स्वरूपात सोपा करून मांडलेला आहे. पाठ्यक्रमामध्ये विविधता असून श्रवण, भाषण, वाचन, लेखन, भाषाभ्यास या उद्दिष्टांची पूर्तता करण्यात आली आहे.

संस्कृत विषयाच्या पाठ्यक्रमांमध्ये जागतिक मूल्यांची जडणघडण करण्यात आलेली आहे. गद्यपाठांच्या आधारे सेवा, प्रेम, सत्य, सहजीवन या मूल्यांची रुजवण आढळून येते. तर पद्य घटकांमधून समाधान, भक्ती, सत्य, शांतता या मूल्यांची आखणी केलेली आहे.

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