

Curricular and Pedagogical Initiatives Towards Developing a Culture of the Core Value-Fatherhood of God and Brotherhood of Man

Abstract

Education is the key to lead a dignified life. It enables an individual to become conscious about his rights, enables him to make informed choices. When we talk about empowerment it starts with education. The present day society needs to formulate an innovative Educational Policy aimed to evolve a "Complete Man" with three major goals; Academic Excellence, Moral and Spiritual Values and Social Sensibilities. Through changes in Curriculum and Pedagogy we can pave the way to peaceful coexistence and dignified life for all by inculcating values social sensibilities. The paper elucidates curricular and pedagogical methods for nurturing 'Fatherhood of God and Brotherhood of Man'

Keywords: Curricular and Pedagogical Initiatives, Education, Core Values.

Introduction

If this belief from heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What man has made of man?

-William Wordsworth in ' Lines written in Early Spring'

The above lines reveal the sorry state of affairs that mankind is going through where the hollowness of character and emptiness of sorrow is blinded by the race for material benefits. The dark side of development reveals that between the high rise concrete jungle there are several hutments, intense poverty, violation of human rights forcing a large part of the human race to be denied the right to a dignified life. Dworkin sets forth the principle that each person has the right to "equal concern and respect." Philosopher Martha Nussbaum observes, there are "features of humanness that lie beneath all local traditions and are there to be seen whether or not they are in fact recognized in local traditions." Such "humanness" includes a set of potentialities, not wholly determinable, that are actualized differently by every human being. The logical extension of this point is that all human beings are entitled to flourish, if not as a claim on God or nature, then as a claim on each other. This implies a universal obligation to promote collective well-being and that human morality itself must be universal.

Education

UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance, held in Paris in March 2000, the Director-General of UNESCO, Mr. Koichiro Matsuura, resolved that what was needed for a culture of peace was an "integrated, comprehensive education covering human rights, democracy, international understanding, tolerance, non-violence, multiculturalism, and all other values conveyed through the school curriculum... communicating such values as equality, harmony, solidarity ...at every level in the education system, in which values connected to the culture of peace are to be found." Education is the key to lead a dignified life. It enables an individual to become conscious about his rights, enables him to make informed choices. When we talk about empowerment it starts with education. 'Virtue is knowledge' was the principle of Socrates. All knowledge should end in virtuous living was his interpretation. Knowledge without virtue is meaningless. Our forefathers focused their attention in leading a virtuous life. According to Socrates (470-399 B.C.), greatest good of mankind lies in the virtues like courage, friendship, love and so on. Aristotle (384-322 B.C.) was the disciple of Plato. He said, "We strive for goodness of the things surrounded by us. What is important is not

Sona Dixit

Assistant Professor,
Deptt. of Foundations of Education,
Dayalbagh Educational Institute,
(Deemed University)
Dayalbagh, Agra

to live long but to live well.” Our Society believes that besides the five senses (which may be likened to the base metals) man is endowed with higher hidden senses and the latter are like gold. Those who perform the practice of developing them are blessed sooner or later with spiritual experiences which bring about a tremendous transformation in their life.

‘Education’ involves two major components- Aparavidya and Paravidya. The body of Knowledge derived from physical senses is called aparavidya, what pertains to this world and not beyond it, that is, what pertains to the material plane, the physical world in which we live. All modern science speaks about this physical world and includes informatics, or and systems science among others. On the other hand there is a distinct body of knowledge derived from esoteric experimentations and research of the Rishis and saints particularly in the oriental world, Paravidya, which pertains to the regions beyond our physical world. Knowledge is related to awareness while experience is related to Consciousness.

The Present Situation

A lot of the energy of classical education in the past three decades has gone into figuring out what we should teach and how as Lewis says, simply having virtue in our curriculum doesn’t mean our students will actually develop a love for virtue. And so my question is, *how do we use our academic practices to make our students realize ‘Fatherhood of God and Brotherhood of Man’*

“More and more education needs to focus on

the methods that people use in order to make the assertions that they do,” Gardner said. “The meat and potatoes of education”, says the Harvard University Professor, Howard Gardner- “should be learning to think. But what kids are being served instead is a plateful of facts that don’t add up to knowledge. What they need is a deep understanding of truth, beauty and goodness, a training that will help them better understand why the world is as it is and how life can and should be lived.”The importance of developing further sensibilities becomes more crucial when we find that-Currently existing best available search engines such as Google and Yahoo are very inefficient compared to the Brains search strategies to receive episodic information because episodic information because neural networks utilize fundamentally different strategies for reconstruction of events and stories from fragments than do search engines”(Buzaki,2006)

Curricular Initiatives for Development of Core Values

Values are a product of instructional (direct and indirect) experiences in the family, schooling and social interaction.The teachers are therefore required to practice values through curriculum and pedagogy to imbibe universal values on one hand and do away with the impediments to development of social consciousness .i.e

1. Greed-for power, position, prestige and money
2. Envy-on others success, rewards, etc
3. Suspicion, anger, frustration, ego, anguish, etc

Table 1- Curricular Initiatives for Each Level of Education

S No	Core Value	Curricular activities
1.	Dignity of labour /simplicity SEWA	Agricultural Activities and Community Welfare Activities
2.	Cleanliness	Cleaning up
3.	Sustainable Values	Setting models and Goals for Healthy practices-waste anagement/ saving water/ electricity Saving time-taking students help during teaching- Adopting Cooperative learning strategies Discussing benefits of sustainable behaviours Creative activities/ arts Using analogies from daily life
4.	Healthy competition/ togetherness / team spirit through VYAYAM	Games and Sports
5.	Citizenship values	Role Play Drama Music Debates Arts
6.	Truth, Beauty, Goodness	Prayer Yoga and Meditation
7.	Vocational Education	Work Based Training

Pedagogical Initiatives

How these core values may be inculcated during every class is another challenge faced by teachers. Adopting a transformative approach is necessary. A few pedagogical initiatives to be adopted while teaching in the classroom are-

I.Create Opportunities for Students to Reflect Through Conversation

When you introduce a new strategy, concept, or paradigm in class, ask students to analyze the approach and compare it with their previous assumptions. You can lead the discussion yourself or break the class into small groups for analysis or discussion.

1. Make time during class for more extended periods of discussion and debate. Not all discussion is critical. You can invite a student to play devil's advocate-challenging everyone's assumptions-or you can play the role yourself.

You can also ask students to explain and defend a viewpoint they disagree with. This will challenge students' thinking habits and bring to the discussion points that might not otherwise have been raised.

2. Keep the conversations going outside of the classroom. Online discussion boards or email lists provide an opportunity for students to continue challenging assumptions and considering new perspectives.
3. Group projects or study groups can encourage small- group critical discourse, especially when the assignment involves analysis, comparison, and integration of ideas, readings, or approaches. Give Students an Opportunity to Test a New Paradigm or Perspective for learning to move from thought to action, students need opportunities to apply new knowledge (Taylor, 1998). Create activities and assignments that

empower students to apply new approaches with a high likelihood of success:

4. Ask students to observe and interpret events, experiments, readings, or experiences using their new knowledge. Journals, assignments, online discussions, and exams can all be used for this purpose.

Revival of Ancient Pedagogical Methods

Thomas Cranmer wrote, "The mind is captive to what the will wants, and the will is captive to what the heart wants." Because our goal isn't just to teach students information, but to form their hearts, we don't want them to just know truth and goodness, we want them to live out goodness and be truthful and love beauty. We want to shape their hearts to reach their lives. This is done in part through reaching their senses. In other words, if our goal as educators is not just right knowing or right thinking but it is rightly ordered love and then right action, and since action requires heart engagement, and since the heart is disciplined through bodily habits. One of the most prevalent medieval liturgies for learning something is a three-step liturgy expressed in the metaphor of honey-making. This is probably the most common medieval metaphor for study and learning and the most common "template" for lesson planning, if we could call it that, from the early church in the medieval era. First, a bee flies around as we know and it collects nectar; second, it digests the nectar; and thirdly, that digestion results in the production of honey. These three stages of honey-making, the medievals said, correspond to the three stages by which anything is truly learned. . This came from the early church's view of reading the Bible as a type of feasting on Scriptures where first you took the word in, you ingested it, then you digested it, and finally the Word made you grow. The principle is that following this idea of *lectio*, *meditatio*, and *compositio*, inculcating practices that structure both our days and our individual lessons, actually most shaped students' Values. This method is similar to the Vedic system of Education which termed it as-Shrawan, Manan and Nidhidhyasan.

Contemplative Observation

Through contemplative observation teachers learn to get sync with the learning environment, observing "**not only what is happening in the environment, but also what is simultaneously occurring within themselves**"- Brown (1988\99)

Narration

In his book on education [*Abolition of Man*], C.S. Lewis says that the most important thing that we are doing is shaping what students love. He says this "virtue is rightly ordered love, the condition of affection in which every object is accorded that kind of degree of love which is appropriate to it." Students "must be trained to feel pleasure, liking, disgust, and hatred at those things which are actually pleasant, likeable, disgusting and hateful."

Story telling and narrations create healthy interactions and transcend love and belongingness.

Conclusion

Education is about the nurturing of the human spirit, helping each other grow toward our perfection, to contribute positively toward social enrichment and social justice. Education has been

particularly significant as an instrument of social policy, in the sense not only of policies for welfare but also as policies intended to deal with the structure of society. Mahatma Gandhi said,"If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed, we run after rights, they will escape us like a will o' the wisp....." The same teaching has been embodied by Krishna in the immortal words: "Action alone is thine. Leave thou the fruit severely alone." Action is duty, fruit is the right. So duties have to be taught.

The present day society needs to formulate an innovative Educational Policy aimed to evolve a "Complete Man" with three major goals; Academic Excellence, Moral and Spiritual Values and Social Sensibilities .Through changes in Curriculum and Pedagogy we can pave the way to peaceful coexistence and dignified life for all by inculcating values social sensibilities. Inculcation of Universal Values lead to development of a sound philosophy, ethical moral rectitude, work is worship attitude, honesty, easily conquering of the mind and ultimately practicing Fatherhood of God and Brotherhood of Man.

References

1. Boyd, Robert D., and Myers, J. Gordon. "Transformative Education." International Journal of Lifelong Education 7, no. 4 (October–December 1988): 261–284.
2. Brown, J (1998).The self.Mc.Graw Hill Publications
3. Buzaki G (2006) Rhythums of the Brain, Oxford, 2006. Cited inVision Talk delivered by Prof. P.S. Satsangi at the East West Forum of Toward a Science of Consciousness (TSC) Conference at University of Helsinki, Finland on June 8, 2015.
4. Dixit,Sona (2015)Human Rights Awareness and Universal values for Sustainability Education and Energy Conservation" Full Paper published in Proceedings of National Seminar "India's National Security and Energy Scenario" organized by Dept. of Defence Studies Sri Varshney College, Aligarh ..ISBN No.978-93-83754-41-0.
5. Dixit, Sona (2014) "Spirituality, Universal Values and Social Consciousness as precursors to Right to dignified Life in the 21st Century" Paper published in Official Conference Proceedings, ISSN 2188-4013.(Peer reviewed)The Asian Symposium on Human Rights Education, organized by Presada Foundation, Hiroshima, Japan. on August 2-4, 2014 .
6. Gardner, Howard (2011). Truth, beauty, and goodness reframed: Educating for the virtues in the 21st century. New York: Basic Books.Lewis,C S (1945).The Abolition of Man (full text), Columbia University (with helpful "transcriber's footnotes").
7. Palmer, P. (2003). Teaching with heart and soul: Reflections on spirituality in teacher education. Journal of Teacher Education, (54)5, 376-385.
8. Satsangi, P.S (2004). An Exhortation on the Inauguration of the Distance Education programme of the Dayalbagh Education Programme of the Dayalbagh Educational Institute at Melathiruvencatanathapuram-Future

ISSN No. : 2394-0344

- of Satsang-A Vision and a Plan.In Discourses on Education in Dayalbagh: A vision of Complete Education, Radhasoami Satsang sabha, Dayalbagh, Agra, 2005.
9. Steiner.R(2006); Human Values in Education op. cit. P. 126
 10. Taylor; Edward W. (May–June 2001). "Transformative Learning Theory: A Neurobiological Perspective of the Role of Emotions and Unconscious Ways of

Remarking : Vol-2 * Issue-3*August-2015

- Knowing". International Journal of Lifelong Education **20** (3): 218–236. doi:10.1080/02601370110036064.
11. Tröhler, D., & Oelkers, J. (Eds.). (2005). Pragmatism and Education. Rotterdam: Sense Publishers.
 12. Wesley. 2011. Religious and Spiritual Experiences. Cambridge: Cambridge University Press.