

The COMPASS

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Academy, Panchgani

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(DIGITAL VERSION)



Dear Readers

Welcome to the February 2014 edition of **The Compass**. We know that you join with us in welcoming year 2014, a new chance for growth, development and progress. Here at the Baha'i Academy, we celebrate the struggles and triumphs of countless students, teachers and mentors working together to build their capacities, develop their moral capabilities and work with others to lay the foundation of a prosperous new era for India and the world.

This edition of **The Compass** combines the related themes of empowerment, creativity and skill development. As we launch our new revamped website, a new course and a new award, we hope you'll be inspired by the promise of a new cohort of India's youth.

Our feature article, **UN Forum calls for a comprehensive approach to women's empowerment for the post-2015 agenda**, examines the United Nations' continued focus on women's empowerment, which is also a continuing theme in the Academy's Education in Universal Human Values modules and an issue of constant concern to our students. As you'll see in the article called **Theory into Practice—Learning in Action**, the vast majority of students acted upon promoting gender equality as their first practicals exercise. In this issue of **The Compass** we have summarized data from hundreds of 'practicals' of our students in the areas of equality of men and women and rectitude of conduct. We're excited about the new emphasis in India, and around the world, on creative solutions to everyday problems. New ideas are being welcomed from both men and women for how to uplift our citizens. Governments are recognizing the need for soft skill development and India has launched the National Skill Development Corporation with a goal of upgrading the skills of 500 million people by 2022. Universities are rallying around the call for practical application of knowledge, not only with technical skills, but with cognitive and interpersonal skills as well. Character education is the focal point of **Value Education: the Need of the Nation** in the translated article from University News, मूल्यशिक्षण: राष्ट्रचीगरज. In **Abilities, Skills and Healthy Attitudes for Post Graduates (ASHA)** we continue to explore this global and national focus on skill building by offering a new course highlighting the key skills necessary for productive communications. We share practical ideas for how to develop creativity and invite participation in the upcoming National Creativity Award in **Creativity Leads to Positive Change**. We overview our upgraded website in **Bahá'í Academy Announces Its Revamped Website** and hope that you will take time to peruse the new layout and features that include our Online Foundation Level course on Fostering Personal Development and Social Progress. Finally, we wrap up the issue with a review of Guy Claxton's latest book on improving schools through creative approaches called **What's the Point of School?**

Overall, we hope that you'll be inspired.

The Compass

What UICT (Mumbai) Students Have to Say!

In our regular lives, we are so busy that we don't have a minute to realize ourselves, who we are or what we want to be. But, in the last two days at the Academy, we have found the actual reality of life and how to implement small things to make ourselves and others happy. We now understand the actual value of ethics in our daily lives. I am very thankful to Prof. Dr. M.D. Teli, along with other members of the Bahá'í Academy for making us believe in ourselves and in a positive approach. Thanking you!

Shailesh Maurya

The first thing I like about this place is the peace, love and kindness I feel. I'm personally thankful to you, my guide, Prof. Teli, for arranging this place for all of the Masters and Ph. D. students. We had good conversation with you and I look forward to a possible internship. God bless you and all of us.

Parag Bhausar

Truly, I realize true happiness here through different interactive programmes—learning through doing activities. Education in Universal Human Values is nowadays more necessary than our education, which we only reserve for our course of study. I realize about my true self here and am really, highly thankful to the Bahá'í Academy. Thanking Bahá'í Academy.

Pintu Pandit

UN Forum Calls for a Comprehensive Approach to Women's Empowerment for the Post-2015 Agenda



Women's empowerment has been at the forefront of international concern during this past decade. The issues range from giving women the tools and education they need to work their way out of poverty to preventing unspeakable violence. Recent statements from the Bahá'í office at the United Nations have brought these issues to light and made a sincere plea for stalwart effort to alleviate the plight of half the world's population.

"Women and girls in territories throughout the world are enmeshed in a culture which enables and sustains violence against them. This affects not only women and girls; such violence is ultimately an act of aggression against society as a whole. It degrades victims, perpetrators, families and entire communities. As such, the eradication of violence requires not only changes in law and policy, but more fundamental changes at the level of culture, attitudes and beliefs. Such changes must be grounded in the

conviction that the equality of women and men is not only a goal to be achieved, but a truth about human nature to be acknowledged and embraced. The soul has no gender. The very essence of what make us human is neither 'male' nor 'female.' Conceived in this way, equality goes beyond a tally of resources or a set of social norms. It reflects the nobility inherent in every human being."

(From: Towards the Eradication of Violence Against Women and Girls—B.I.C.'s contribution to the 57th Session of the Commission on the Status of Women, November 2012. (<http://www.bic.org/statements/towards-eradication-violence-against-women-and-girls>)

"When viewed in the broader context, the situation of rural women is but one of the symptoms of a social order characterized by inequity, violence and insecurity. As such, the vision of women's empowerment

must go beyond making room for women to participate in society within the present social order, as this will not suffice to end the marginalization of rural populations and the entrenched patterns of discrimination against women. The empowerment of women requires profound changes in the minds and hearts of people and in the very structures of society. It begins with the understanding that the equality of women and men is more than a desired condition to be achieved for the common good; it is a dimension of human reality. In those aspects that make human beings human, women and men are fundamentally equal. The goal at hand, then, is not only the empowerment of women for the advancement of agriculture and rural life; it is the full engagement of women with men in the construction of a new social order. Though marginalized by present-day economic and development frameworks, women are neither victims nor simply under-resourced members of society. In fact, they represent the greatest source of untapped potential in the global effort to eradicate poverty and advance collective prosperity."

(From: The empowerment of rural women and their role in poverty and hunger eradication, development and current challenges—B.I.C.'s contribution to the 56th Session of the United Nations Commission on the Status of Women 27 February 2012. (<http://www.bic.org/statements/empowerment-rural-women-and-their-role-poverty-and-hunger-eradication-development-and>)

In the most recent forum to determine the Millennium Development Goals to follow the end of this current cycle, the following statement was presented by B.I.C. representatives.

The post-2015 development agenda needs a comprehensive goal to promote the equality of women and men, according to panelists at a major UN forum on women's issues and the Millennium Development Goals (MDGs).

Speakers at the forum, held 4-5 December 2013, also said that the empowerment of women and girls should be woven into all other future goals for sustainable development or poverty eradication, because women worldwide play a key role in such issues and are greatly affected by them.

"There was very strong and consistent support for a stand-alone goal on women's equality, women's rights and women's empowerment," said John Hendra, deputy executive director of UN Women, summarizing the first day of the "Forum on Challenges and achievements in the implementation of the Millennium Development Goals (MDG) for women and girls – The road ahead."

"There was also equally very strong support for the integration of gender equality across all the goals, across the whole framework, especially in the area of sustainability and global partnership," said Mr. Hendra.



Tribal Women at Barli Institute, Indore:
http://www.barli.org/Vocational_Training/batic-block-printing.html

"In short, I think we heard a very strong call for women and girls to really be at the center, to really be at the heart, of the next development agenda," he said.

Sponsored by UN Women in preparation for the 58th Commission on the Status of Women, which is scheduled for March 2014, the forum brought together UN ambassadors, UN agency officials, and civil society representatives to discuss progress on MDG 3, which seeks to improve women's education, and to consider new goals for women after 2015, when the MDGs expire.

Panelists said the world had made significant headway towards achieving MDG 3, which specifically called for the elimination of "gender disparity in primary and secondary education." But speakers also said it did not go far enough, failing to address disparities beyond education.

"There are structural sources of gender inequality that are not adequately dealt with in the MDGs," said James Heintz, a research professor at the University of Massachusetts. "And unless you address those structural sources of gender inequality, you will not achieve the MDGs."

Dr. Heintz and others said structural inequities that set women apart from men in attaining development goals include issues related to unpaid care work, reproductive rights, pay and job differences in the labor market, and pervasive violence against women.

Indeed, violence against women was identified by a number of speakers as being an impediment to sustainable development and poverty eradication.

"On a daily basis, we deal with cases of women and girls being raped, girls being sold, forced into marriage, underage

marriage, or girls being exchanged for a crime someone else has committed," said Manizha Naderi, executive director of Women for Afghan Women, which has some 25 shelters or facilities in ten provinces across Afghanistan.

"The elimination of violence against women is very important because it addresses every other single MDG," said Ms. Naderi. "Not being able to attend school is a form of violence. Not having access to health care is a form of violence. So in the next set of development goals, I would really recommend that violence against women is addressed."

Radhika Balakrishnan, executive director of the Center for Women's Global Leadership, said that a human rights-based approach to new goals can help to address such structural problems for women and girls.

Stopping violence against women is "critically important and we need to address it, but we need to address it in a much larger framework in which the multiplicity of issues that women's lives confront are addressed," said Dr. Balakrishnan.

Lana ZakiNusseibeh, Permanent Representative of the United Arab Emirates to the UN, said concern for women and girls "should be integrated more fully" into the next round of goals.

"We must all therefore recognize that women and girls are in every culture and society, whatever the differences, vital, effective and efficient contributors to families, communities, societies, and economies," said Amb. Nusseibeh.

"Investing in women and girls, particularly their education, brings significant and measurable improvements in health,

nutrition, survival rates, income, and well-being of entire households,” she said.

Bani Dugal, the principal representative of the BIC to the United Nations, said one element of any comprehensive framework to advance the rights of women should be a greater emphasis on community-based efforts.

“An important actor, yet one that is seldom mentioned in relation to the



Tribal Women at Barli Institute, Indore:

http://www.barli.org/Vocational_Training/batic-block-printing.html

development and implementation of development frameworks, is the community” said Ms. Dugal, an official discussant at the Forum.

“There is a tendency to overlook the relevance of community to human development,” she said, adding that “community is also the locus of culture.”

“And it is at the deep level of culture – of worldviews, attitudes, values and beliefs – where the most powerful and sustainable transformation can occur,” said Ms. Dugal.

Ms. Dugal’s comments were echoed by Lulu Xingwana, Minister for Women, Children and People with Disabilities for South Africa, who also stressed the importance of working with communities in the next set of development goals.

“Governments cannot do it alone,” said Ms. Xingwana. “This is what we do in our country when we address gender-based violence – we involve the government and the community, including local leaders and religious leaders. Without community involvement, we may not succeed, or even make an impact.”

This article was originally published on <http://www.bic.org/news/UN-Forum-calls-comprehensive-approach-women%E2%80%99s-empowerment-post-2015-agenda> on 5 December 2013.

The BIC is a non-governmental organization, with offices at the United Nations, whose work focuses on the promotion of a universal standard for human rights, the advancement of women and the promotion of just and equitable means of global prosperity.

**First National Conference on Universal Human Values,
Will be held At Bahá’í Academy,
On 5-6 April 2014.**

For details and call for papers

Visit:

<http://www.bahaiacademy.org/>

Bahá'í Academy Launches Its Revamped Website



The Bahá'í Academy is glad to announce the launch of its revamped website. It's easier than ever to participate in ongoing activities. Right from the opening page, you'll love its friendly, interactive style. Designed in both English and Marathi, users will be able to learn about the history, surroundings, mission and vision of the Academy as well as peruse the courses offered, read testimonials, enjoy inspirational words from former students and informative articles on pertinent topics for those who are interested in becoming active agents of social change. Blogs provide valuable social networking spaces for interaction and sharing on inspiring and useful themes.

The Bahá'í Academy is an educational institution with the **mission** to engage in research and action in the field of values education for institutions of higher learning.

Its **vision** is to reach out to youth in India to develop their latent powers and capacities and build their moral

capabilities based on universal human values in order to contribute to social progress and make a better world.

Highlights of the Academy's undertakings are briefly introduced on the opening page, each with a handy "read more" button for those who desire more in-depth information on the action-oriented programme of Education in Human Values, its face to face and online courses, the Academy campus and facilities, the variety of international collaborators that assist its mission and upcoming exciting events and announcements.

Looking under the "read more" button for "Education in Universal Human Values" will give you a thorough explanation of the fundamental need for education to change from simply being a transfer of information to the building of students' competence in order to help them become "change makers" and true citizens of the world.

Under "The Campus", students and collaborators will find an overview of the facilities including the meeting rooms, accommodations, gardens and surrounding amenities in Panchgani (click on 'Around Us').

Live links on the "International Collaborators" page will lead you to full descriptions of the Academy's partner organizations such as FUNDAEC in Columbia and the Association for Creative Moral Education (ACME) in Russia.

Face to Face Courses are increasing in universities as well as on-line courses which appeal to those who do not have the time or budget to attend a class in person. All courses are designed to nurture the intellectual and moral growth of the individual as well as contribute to society's collective development. Examples of learning in action as well as the more formal service learning projects are shown on the website. The Academy's latest Course, ASHA (Abilities, Skills and Healthy Attitudes), is reaching out to post graduate students to help build skills for enhancing their personal and professional lives.

By clicking the "Courses" tab at the top of the main page, you'll find overviews of seven of the Academy's ongoing programmes. We're pleased to share more about the new ASHA (Abilities, Skills and Healthy Attitudes) course both on the website and in the skill building article in this issue of "The Compass".

The latest news is covered, which currently includes an invitation to participate in the quarterly National Creativity Award and the upcoming National Conference on Universal Human Values.

Getting involved is easy with a variety of opportunities to sponsor students, collaborate as an institution, take part in ongoing research, participate in an internship or volunteer.

Do take some time to read through the sections on student support to find out how the Academy not only assists current students, but continues to mentor former students as they apply their learning in family, work and community settings.

It's fascinating to read the blog entries in the areas of Inspirational Poetry, Experiential Learning, Service Learning and Equal Wings. More to come. Pictures and firsthand accounts tell the stories of transformation which occur when participants focus their energies on social action based on steadily building moral capabilities.

We're interested in your comments and suggestions. Examine what's offered in the resource section. Whether you're interested in an academic article on the teacher's role in peace education, a script for performing a class play, songs to enliven your classroom, cooperative games, or perhaps need some inspiration for your own social action, these resources will serve as inspiration for your own projects or to mentor others. If you have articles, songs, games or other items to contribute to our electronic resource library, please send them to: thecompass@bahaiacademy.org.

We'd like to extend our unending gratitude to the countless volunteers and experts, both local and international, who have helped to renovate the website. It's an ongoing labor of love. Welcome back! We're happy to be of service.

Creativity for Positive Change

Creativity can be simply defined as a phenomenon whereby something new and valuable is brought into being such as an idea, an artistic or literary work, a painting or musical composition, a solution, an invention, etc. It's an original approach to a task. It's thinking outside the box of "normal procedures" or "status quo" and allowing divergent thinking to explore the possibilities. Creativity is hard to measure and therefore almost impossible to test. We can determine a person's Intelligence Quotient, but not his or her Creativity Quotient.

Though difficult to containerize, the ability to generate creative ideas is highly praised and valued in all areas of life. Previously thought to be the sole domain of artists, in the current paradigm, creativity is vitally important to any field of endeavor, from medicine to business, and from engineering to economics.

In a summary of scientific research into creativity, Dr. Michael Mumford, Director of the Center for Applied Social Research, University of Oklahoma states, "Over the course of the last decade, we seem to have reached a general agreement that creativity involves the production of novel, useful products," Creativity can also be defined "as the process of producing something that is both original and worthwhile" or "characterized by originality and expressiveness and imagination". (Mumford, 2003)

This concept of being worthwhile deserves attention. The series of courses outlined in

Fostering Personal Development and Social Progress provided by the Bahá'í Academy emphasize the importance of taking initiative in a creative but disciplined manner.

Being creative can involve cooking a meal from scratch, making up a bedtime story for a sleepy child, finding ways to cut costs in a business, creating a social and economic development project, or even developing a creative solution to a conflict at home or in the workplace.



As a person builds capacity for becoming an agent of change, each belief, thought, idea and action moves ever closer to an ideal standard of behavior which is conducive to the betterment of humankind. Therefore, any creative idea must be measured by the highest standards of beauty, knowledge and social harmony. Essentially, an idea, product or service must be worthwhile—worth the time and effort taken to create and implement it. Its ultimate goal must be the uplifting of humanity.

"But, I wasn't born creative. I don't have the creative gene."

Many people believe that creativity is a gift—something bestowed on only a few lucky ones who happened to win the genetic lottery. Others believe that it's a neurological quirk, a form of psychosis or even the result of a childhood trauma. However, most creativity experts such as Roger Von Oech, author of [A Whack on the Side of the Head](#), Edward de Bono, author of [Six Thinking Hats](#) and Andrew

Goodman, author of Creativity—63 Short Exercises to a Happier Life hold the opposite to be true, that creativity is a skill which we can learn, practice and use in our daily lives.

Creativity is practical. It helps us solve the very real problems of the world more efficiently and effectively. It turns problems into opportunities. It helps us find innovative ways to tackle tough issues that seem steeped in 'impossible to budge' traditions and 'we've always done it this way' mentalities.

It is worth mentioning that there is an intimate connection between creativity and vision. How do things—physical objects, projects, organizations—that previously did not exist, come into existence? Many of the elements that compose them and the forces that keep them together, and much of the environment within which they operate, exist before someone actually creates them. Numerous people have seen these elements, have felt the forces, and have

lived in the same environment. Yet it takes a creative person to put the components together and make something that, before, was not there.

To do this, the creator must first have a vision of that which is being created and the process through which it will be created.

Numerous experts have distilled this process and have published their findings.

James Webb Young who wrote the enduring creativity classic, A Technique for Producing Ideas, (Young, 2003), explores the following steps throughout his book. The steps have been used as a jumping off place for any additional information:

- 1) Gather raw material.
- 2) Digest the material.
- 3) Incubate.
- 4) An idea will appear.
- 5) Make it real.



Step 1: Gather Raw Material

The first step in unleashing your creativity is not picking up a paintbrush or opening your Photoshop program. It involves gathering information about the topic at hand. Whether you're making a poster about ways to find true happiness, social harmony and peace, or trying to convince people to right a wrong or change something in society, the main task is to express your thoughts and feelings so that others understand. To do that, you must know your subject well.

Step 2: Digest the Material

The second step involves digesting and working with the raw material that you gathered in the previous step. In order to physically digest food, you take something into your system and break it down so that it can be assimilated as nutrients or discarded as waste. It is the same when digesting information. It must be broken down into its component parts and decisions must be made about whether each is true, wise and follows a standard set of moral capabilities. Finally, options must be generated, which will happen at a later stage in the process, but the seeds of those options begin to be germinated at this stage.

Step Three: Take Time for Incubation

The third stage is letting go. You just drop the subject entirely, go do something else, and let the unconscious mind deal with the problem. According to Margaret A. Boden, founding dean of University of Sussex's School of Cognitive and Computing Sciences, in her book, The Creative Mind, incubation is needed to handle complexity and it is during this relaxing period that people unconsciously and consciously combine ideas with a freedom that denies linear and rational thought.(Boden, 1990).



Many creative geniuses such as Albert Einstein or Dali are

known for napping as a way to disconnect and allow for incubation. These mental breaks allow the unconscious mind to go on thinking in a relaxed state, which leads to profound insights.

In the Academy's module "Beauty, Knowledge, Transition" one of the first exercises is a nature walk through a forest or garden paying full attention to the life around us, using all of our senses and our feelings. Being in full harmony with nature inspires us. Plus, the physical exercise sends oxygen to the brain to enhance the creative process.

Seymour Cray, the legendary designer of high-speed computers, used to divide his time between building the next generation super computer and digging an underground tunnel below his Chippewa Falls house. He would immerse himself in his work, and then he would walk away from it and let the ideas percolate.(Ditkoff, 1998)

Apparently, Thomas Edison, a man with over 1,000 patents to his credit, would go down to the dock and fish. He even tried fishing wire as a filament material for the light bulb. (Wikipedia, 2014)



Therefore, after a period of thinking hard about a problem, the next step is to either work on something entirely different, or to relax, take a nap or walk in nature. Many people have reported "Aha!" moments while taking time for incubation.

Step Four: An Idea will Appear

In 2010, Professors Vinod Kumar, Ignatius Pereira and Prem Kumar from the Indian Institute of Technology in Mumbai facilitated a workshop on creativity. Their suggestion is that we come up with many ideas and then discard useless ones. To

generate many ideas from which to choose, we must go through an "assumptions breaking" process wherein we discard the preconceived notions and try new approaches. Ultimately, we have to take chances if we want to come up with new ideas. (Kumar, Pereira, Kumar, 2010)

Where do these new ideas come from? No one knows exactly. A religious person might say that they come from the spiritual realm. Another might say that they come from our higher self or the universe or random chance. Wherever they originate, the moment of clarity and creativity can be measured on an MRI (Magnetic Resonance Image). A recent study showed that 30 seconds before an idea erupts into our consciousness, there's a spike of gamma wave rhythm (Lehrer, p. 7, 17). In fact, we know the answer before we realize we know the answer. Alpha waves direct our attention inward for insights. A steady rhythm of alpha waves is predictive of solving an insight puzzle up to eight seconds before the subject realizes the insight consciously. Brain wave analysis points to a network of neuron shifts prior to each new idea.

Just as it takes a network of neurons sparking together to bring an idea from the internal realm to the external, a diverse social network is a key factor for producing the highest levels of creativity. In cited studies (Lehrer, p. 203), a large number of weak social ties appear to be more effective than a small number of strong ties due to the happiness advantage. Happy people with lots of social connections are much better at guessing and people who daydream score higher on creativity scales.

Step Five: Make it Real

The final stage is where you use trial and experimentation to test, edit, refine and polish the idea. In addition, at this step

you need to make your idea real through action of some sort. Paralyzed by perfectionism, some people with great ideas stop at Step Four. Fear of failure prevents many good ideas from helping the world. It's natural to want to do things right the first time and to receive praise for our efforts. We're motivated both by the desire for a reward and the fear of punishment. However, creative people spend infinite amounts of time going through a continual process of action, reflection and change. Reflection is one of the key elements of progress. An idea, brought forth, will naturally lead to reflection about its success and what needs to be done to improve it for future iterations.

Rice Freeman-Zachery, author of "[Living the Creative Life: Ideas and Inspiration from Working Artists](#)", says, "Instead of looking at the world as it is, look at everything as being full of possibilities. Instead of seeing what is, look for what could be. If you're an artist, you look at everything as a possibility and inspiration because you know that ideas can come from anywhere."

Dr. Caroline Myss, a pioneer in the field of energy medicine and human consciousness, asserts that, "Ideas are free. They don't cost you a thing. You can live in the world of thought all the days of your life and never go broke. You will also die unfulfilled, because an idea that never incarnates, that never becomes physical and grounded in this world, will eventually feel like the most painful burden you ever had to bear." (Myss, p. 105)

Though creativity cannot be taught, it can certainly be nurtured. Though you may suddenly get inspired with a burst of creativity, it doesn't have to hit you like a bolt of lightning — it can also be sustained and even enhanced if you have the right

outlook, set up a favorable routine, and don't put too much pressure on yourself.

Each quarter the Bahá'í Academy challenges students in its courses to light fire to their creativity as a way of demonstrating their understanding of the course themes. Three students are awarded the National Creativity Award for their creative contributions to furthering the impact of its programme in developing moral capabilities of the youth and promoting social progress. These creative contributions are of various types such as advertising and product designs, literary contributions in the form of research papers, articles or poetry, community projects to address local issues, etc.

The National Creativity Award for Jan-March 2014:

Creativity Type: Designing posters and banners

Variations: Hard copy posters OR digital posters

Themes: Concepts included in any one of the following Bahá'í Academy modules:

- Moral Capabilities
- Beauty, Knowledge, Transition
- Basic Concepts: Education
- True Happiness, Social Harmony and Peace
- Service Learning Activities: Education in Action

The purpose of any exercise like this is always to enhance the student's understanding and field work through creative expression. The details and awards are given in the Bahá'í Academy website



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Theory Into Practice—Learning in Action



"In theory, theory and practice are the same. In practice, they are not."
- Albert Einstein

Einstein's comment is just as true today as when he said it 70 years ago. Theory, if not put into practice is useless and gradually decays, and practice without theory may lead to disaster, usually sooner than later.

As reported in the Marathi translation (The Compass, Jan. 2014) of Amar Kumar Chaudhary's article, "Value Education: the Need of the Nation" (Univ. News, Vol. 51 #14), the Education Commission said 50 years ago that a serious defect in the school curriculum is absence of provision for education in social, moral and spiritual values. The National Policy on Education emphasized again, in 1968, the need for development of moral values among the youth citing that "Students should not only be educated, but they should also be developed as the responsible human beings. The purpose of education is not only gaining knowledge for employability

sake, but also being worthy contributors to the society." (Un. News, V. 51 #45, A. Singh, p.11)

Jitendra Gandhi, author of "Life Skill Education: An Urgent Need in Higher Education", (Univ. News, Vol.51, #49, p. 42) quotes from the National Knowledge Report (2006), which states, "the skill set of the vast population of India is far lower than international standards" and goes on to assert the great need for Life Skills Education. Mishra, Sharma and Mishra, in an article entitled "Access, Equality and Inclusion: Issues in Higher Education" (Univ. News, Vol.

50, #32, p. 8-12) share their views: "We should have an education system keeping in mind the type of society we want to create. In a static society, the main function of the education system could be to transmit knowledge to new generations. But, in a dynamic society, the educational system should not only transmit the knowledge, but also help in

preparing the youths to face the challenges of the future.”

Knowledge and awareness are coupled with planning and action in the Bahá'í Academy's Education in Human Values courses. The principle of applied action is an integral part of each module and ensures that the learner has the opportunity to experience, and put into practice, the information from the course. Module one 'Moral Capabilities' of the programme, "Education in Universal Human Values" extends two such opportunities through practicals entitled 'Equal Wings' and 'Uprightness'.

Developing individual moral capabilities is the aim of the program. "Developing" implies doing, changing and improving over time. These moral capabilities enable one to change oneself and be a humble change maker in the family and eventually in society at large.

Practicals are an on-going aspect of the program. Students learn that the family is the unit of society where one is prepared, developed and molded through life-building experiences. Depending on the outcome of these experiences, one forms habits which are either social or antisocial. These habits and experiences form a foundation which underpins all aspects of one's social life even when one is expected to be and feel quite independent. Independent adults do not face the 'control' issues that exist in the family, but enjoy relative freedom to act, make decisions, set goals and seek fulfillment. Moral capabilities ensure that fulfillment is not done at the expense of others.

Practical application of moral capabilities begins in the family and extends beyond. The extended family includes people who are connected by blood or voluntary bonds such as marriage or adoption. The

bonds between the members may or may not be as close as the nuclear family. But, the extended family does offer a form of acceptance and a sense of belonging. The extended family is much less complicated than society and, therefore, easier to comprehend and operate within.

One's extended family is therefore a starting point for the transformation of mankind from its childhood to maturity. The nature of the extended family and the relationships are less complex and, therefore, more conducive for such activities. It is said that "Charity begins at home", hence, home is the first proving ground for the acquisition of moral capabilities.

Equal wings:

In the student/participant's first practical he/she is required to identify three situations regarding the lack of full equality between men and women within his/her extended family. The student is asked to make a plan of action to begin the process of remedying those situations. Further, each student is expected to put the plan into action and report the impact of that action on self and family. In theory, this task sounds easy. In practice, it can be daunting as well as illuminating.

During this whole process the student develops a number of skills. The first is to identify the prevailing situation, which demands keen, unbiased observation to determine whether equality is practised in one's family/ extended family. Thus the skill of observation is developed. S/he learns to analyse the situation and, further, to discuss it with the elders in the family. The skill to analyse is developed.

Naturally discussing with the elders in the extended family requires courage and confidence which s/he gathers over time during the course, where interaction skills are developed. Thus, self-confidence is

developed. The student suggests options and remedies for the situation by stating the positive impact of full equality between men and women. In order to do so s/he needs to understand and comprehend the types of families—dominating and permissive—and their roles in developing both constructive and destructive habits. S/he also begins to practice the principle of equality between men and women, begins the pursuit of justice and increases his/her knowledge, for without knowledge any action will either be fruitless or a disaster.



Uprightness:

This practical is related to doing activities in one’s extended family in order to learn and develop rectitude of conduct. The student/participant is required to state three activities that he/she will undertake in his/her extended family to raise the family’s level of uprightiness, report the result of the activities conducted and the learning that has taken place.

More skills are learned as the student analyses his/her own behaviour as well as the behaviour of others. Thinking, planning and organising skills are duly developed as well. The simple cycle of analysis, planning, acting and reflecting on one’s actions builds rectitude of conduct. Awareness that something needs to be changed is the first step and though we would like to change others, it’s a far greater skill to become aware of our own

need for improvement. Even if we only have the ability and control to change ourselves—for instance, discarding an attitude of arrogance or self-righteousness—our change enhances our extended family in subtle and not so subtle ways. This practical also enables the students/participants to identify the connections of the course themes with the needs of the community for the purpose of Service Learning Activities.

Through collaboration of the Bahá’í Academy with a number of institutions of higher learning so far several thousand students, teachers and non-teaching staff have completed Module 1 – Moral Capabilities. Reports submitted by the participants identify the prevalent situations in their extended families, the actions taken, as well as the impact those actions had on themselves and their families.

Topics of concern under the banner of **Equal Wings** included:

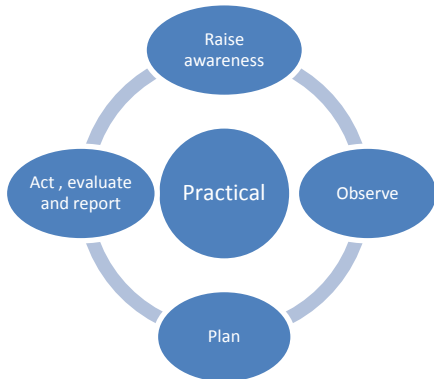
Levels of contribution in the family decisions
Disparity of education
Equality in general
Discrimination
Faith
Order of doing things
Consultation
Difficulty explaining things
Respect
Dowry issues
Need for Persistence

The vast majority of the concerns fell into the areas of education, general equality and discrimination respectively.

Students expressed their opinions that “education makes life perfect, which means education is very important in our lives,” and “education is essential, and because of technology all in the household must be better educated.”

After participating in the course their awareness was greater, as shown by their comments such as "If girls are educated, they will help the society develop," and "When girls are given higher education, they progress as does all of society."

They felt the need to take on active roles and be agents of change as seen through their remarks "I learned and felt that it is my responsibility to make everyone understand the importance of education, especially the girls' education, as they are the homemakers and the first educators of the children." Further, "Boys and girls must be given equal status in the family; this discrimination is against the principle of equality."



Awareness is the first step as explained by one student: "There is still awareness required for equality between men and women and the girls need to be told their rights given by the constitution."

The second step is **observation**. "I watched this girl every day. The people were making her do all the household work and not sending her to school."

The third step is **planning**. "My aunt and I made a plan to explain to her family members that this behaviour is not good. A girl must also have a good education and the support of her family. Then, she will be able to make good decisions."

The final step is **acting, evaluating and then reporting** on what happened. "At first, the family members were not ready to listen to anything, but when I told them stories about great women, they realized the importance. Her mother was the first to be convinced. Girls should have rights in the family and be treated with equal importance. We cannot dominate them or mistreat them."

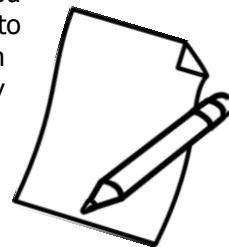
Another representative situation went like this:

Awareness: "Gradually the discrimination between men and women will be eliminated."

Observation: "The members of my family were greatly divided, and separated by gender. At mealtimes, the women would cook and the men would eat first. The women ate the leftovers."

Planning: "I planned to have a family meeting and express my regret that we could not all eat together as a family, sharing equally."

Act and report: "On Sunday, I made a menu by discussing with every member of the family and we all ate together and were happy. It is my conclusion that you can change anything with your deeds. To change any situation, you need to do it first, to implement it within yourself, and any family problem can be solved by a group discussion."



A third:

Awareness: "Female infanticide is wrong."

Observation: "My brother already has one daughter and his wife, who is pregnant, want to find out if it will be another girl. If another girl is born, they will lose their status in the family, so they are considering abortion as well as

breaking the law to find out the sex before birth.

Planning: "I wanted to talk to them about the importance of women."

Act and report: "I talked to them about how important girls are to the society, how important it is for them to be educated and how they serve their parents. My brother and his wife understood and the abortion was not done. I have two sons myself and I feel bad that I do not have a daughter, but I compensate by loving my brother's daughters."

Among the dozens of topics of concern under the banner of **Rectitude of Conduct** the following garnered the most examples:

Equality issues
Education needs
Respect
Problem solving
Family
Honesty and other virtues
Cooperation
Need for change
Helping others
Unity
Work related

The practicals for Developing Rectitude of Conduct followed the same pattern with amazing results:

Awareness: "If decisions are taken together, the atmosphere is happy and they result in a happy ending."

Observation: "It appeared that my father was planning to arrange a marriage for me without my consent."

Planning: "I determined to have an equal say in the matter and asked to meet the man first and then for a family discussion to take place."

Act and report: "Parents really do know their children well and the man they chose for me was very kind. We liked each

other immediately and had much in common. The family meeting became a party rather than an argument. Marriage is a joining of hearts and a joining of two families to form one big, extended family, so the decision about who to marry should not be done by one person alone; it should be done by all together in a discussion."

And:

Awareness: "Liars lose the respect and trust of others."

Observation: "I observed that my younger brother was constantly telling lies."

Planning: "I planned to notice when he lied and prove to him that he was losing the respect and trust of the rest of the family. They stopped relying on him for anything and I wanted to point that out."

Act and report: "Whenever I noticed that my brother was speaking lies, I stopped him. Until I pointed it out, he didn't realize what a habit lying had become. He started speaking the truth and his self-confidence increased. As for me, I gained the capability of explaining difficult topics to others in a way that would make them understand. I also learned that if you do something from the heart you are bound to be successful."

Other students' practicals ranged from getting a neighbor into an addiction clinic, helping a family member stay in college, preventing a couple from eloping and encouraging them to tell their parents of their commitment to one another, which resulted in a legitimate marriage. Large or small, the efforts made by these students transformed the lives of those they touched and their own lives as well. The value of putting learning into practice cannot be diminished.

Note: The examples given are summarized and combined from multiple students and do not represent any given individual.

मूल्य शिक्षण: राष्ट्राची गरज

अमराकुमार चौधरी, कुलसचिव,
राँची विश्वविद्यालय
अनुवाद: डॉ. शशी गायकवाड,
सह संचालक बहाई अकादमी

कोणत्याही देशाची महत्ता तेथील लोकांच्या संख्येने नसून चारित्र्याने गणली जाते. राष्ट्रीय विकासात शिक्षण आपल्या भिन्न भिन्न शाखांद्वारे महत्त्वाची भूमिका बजावत असते. आपली सामाजिक सांस्कृतिक ओळख प्रतिपादित करण्यासाठी तसेच काळाची आव्हाने पेलण्यासाठी प्रत्येक देश आपली शिक्षण प्रणाली विकसित करत असतो. पूर्वापार चालत आलेल्या प्रक्रियांना नवी दिशा देण्याची वेळ येतेच. याला इतिहास साक्षी आहे. ती वेळ आता आली आहे.

मूल्य शिक्षण कशासाठी?

१९६४-६५ च्या शैक्षणिक धोरणात प्रतिपादित “शालेय शिक्षणात एक गंभीर दोष-- सामाजिक, नैतिक आणि अध्यात्मिक मूल्य शिक्षणाचा अभाव होय. बहुतांशी भारतीयांच्या जीवनात ‘धर्म’ एक महत्त्वपूर्ण प्रेरणादायी शक्ती आहे. चारित्र्य गठन आणि नैतिक मूल्यांची रुजवणूक यांच्याशी धर्माचा निकटचा संबंध आहे. जी राष्ट्रीय शिक्षण प्रणाली लोकांच्या जीवन, आकांक्षा आणि गरजांशी संबंधित असेल तिला या शक्तीची अवहेलना करणे परवडणार नाही.”

वैयक्तिक हाव, स्वार्थ, इतरांबाबतची अनास्था, आळस, विहित स्वार्थामुळे तंटे / वाद या मूल्यांचा – हास, या सर्व गोष्टी आयुष्याच्या सर्वच क्षेत्रात वैयक्तिक आणि सामाजिक, आर्थिक आणि

राजकीय, नैतिक आणि धार्मिक- मोठ्या प्रमाणावर भ्रष्टाचाराला कारणीभूत ठरल्या आहेत.

मानवी जीवनाची मूल्ये पुनरुज्जिवित करण्याची/त्यात सुधारणा करण्यासाठी प्रयत्नांची निकडीची गरज आहे. विद्यार्थ्यांमध्ये राष्ट्रीय मूल्ये, उदात्त विचार, आदर्श विचारसरणी रुजविण्याचे उद्बोधन शिक्षकांना/ प्राध्यापकांना दिले जात नाही. म्हणून मूल्य-शिक्षक म्हणून त्यांच्या भूमिके पासून ते अनभिज्ञ आहे.

मूल्य शिक्षणाचे महत्त्व सर्वानाच पटलेले आहे पण नेमका अर्थ काय आणि त्यात कोणत्या गोष्टी अंतर्भूत आहे हे स्पष्ट नाही. भारतीय शिक्षण आज चौफुलीवर आहे. सामान्य शिक्षणाचा प्रसार आणि सध्याची सुधारणा घडून येण्याची गती व स्वरूप या दोन्ही गोष्टी या परिस्थितीची गरज भागवू शकत नाही.

भारतीय मिथ्यकलाविद्या आणि मूल्य शिक्षण:

आपल्या समाजात शिक्षणाला सामान्यतः आणि विशेषतः मूल्य शिक्षणाला आदराचे स्थान आहे. सत्यता, अपरिग्रह, प्रांजळपणा, प्रामाणिकपणा, शुद्धता/शुचिता इतरांप्रती/चा विचार हे मूल्याचे सकारात्मक घटक तर धोकेबाजी, राग, द्वेष, घृणा, गर्व, □□□ आणि खोटाईपणा हे नकारात्मक घटक होत.

हे दोन्ही घटक एक चांगले जीवन व्यक्ती आणि चारित्र्याच्या घडणीसाठी आवश्यक आहे.

गीता, उपनिषदे, महाभारत आणि रामायण सारखे महाकाव्य यांनी मूल्यांच्या सकारात्मक घटकांना सर्व सामाजिक संबंधांसाठी अपरिहार्य घोषित केलेले आहे.

मूल्ये विविध तात्विक स्थान अभिव्यक्त करतात.मूल्ये या संकल्पनेचा एक 'संपूर्ण माणूस' यासंकल्पनेशी निकटचा संबंध आहे. आपल्या पवित्र ग्रंथांनी पुरस्कृत केलेल्या मूल्यांचा या ठिकाणी उल्लेख सुसंगत ठरेल.-

१. सत्याचाच फक्त विजय होतो असत्याचा नाही (मुंडक उपनिषद)

२. सत्य बोला, सदाचरणाचा सराव करा, कोणत्याही प्रकाची हयगय नको. सत्याबाबत,

सदाचरणीय कृती पासून कोणत्याही प्रकारे पथभ्रष्टता नको (तैत्तरीय उपनिषद)

३. दुस-यानां इजा पोहोचवण्यापासून अलिप्तता, सरळ मार्गाने चालणे, शुद्धता, समाधान, आवाजात माधुर्य, संयम, सचोटी आणि स्थैर्य , हे गुण दुष्ट व्यक्तीच्या

अंगी नसतातच. (महाभारत)

४. परिस्थिती कशीही असो आपल्या कर्तव्याशी एकनिष्ठता आपल्याला उपहार/बक्षीश

मिळवून देते. जिथे वासना आहे तिथे सत्याचे अस्तित्व टिकू शकत नाही.रागाने

उच्चारलेल्या शब्दांसारखी धारदार छुरी नाही, विष नाही, वासना सारखी भयंकर

अग्नी नाही आणि अज्ञानासारखी काळी रात्र नाही. (भगवान बुद्ध)

५. आनंदाच्या मूळाशी सदाचरण असते. आनंदाची उत्पत्ती सदाचरणातून होते.

(चाणक्य)

६. महान होण्यासाठी नम्रता असणे आवश्यक आहे. फळांनी बहरलेले वृक्ष सदा

वाकलेले असते, म्हणून जर तुमची इच्छा महान बनण्याची असेल तर नम्रतेने

वाकायला पाहिजे.(रामकृष्ण)

७. सेवा आणि त्याग हे भारताचे आदर्श होय. (स्वामी विवेकानंद)

अभिसंधान अध्ययन आणि सामाजीकरण या प्रक्रियेतून आत्मसात केलेले समाजमान्य/समाजपुरस्कृत इच्छा आकांक्षा आणि ध्येय असे मूल्यांचे वर्णन केलेले आहे.

भारतीय समाजात मूल्यांची रुजवणूक करण्याचे मार्ग/उपागम: अध्यात्मिक मूल्ये, भौतिक मूल्ये, बौद्धिक मूल्ये, नैतिक मूल्ये, आर्थिक मूल्ये, सांस्कृतिक मूल्ये इत्यादी असे मूल्यांचे वर्गीकरण करता येते.या मूल्यांची जोपासना आणि आत्मसातीकरण देशाच्या प्रत्येक सदस्याने प्रत्येक स्तरावर पुनः पुनः करावे. कसे? हा प्रश्न साहजिकच पुढे येतो. हे विचार सदस्यांच्या मनात, वर्तनात आणि कृतीत कसा रुजवावा?

प्लेटो ने आपल्या 'मेमो' ची सुरवातच अशी केली 'सॉक्रेटीज.तुम्ही मला सांगू शकाल का, मूल्ये शिकवायची असतात का? आणि सॉक्रेटीज चे उत्तर आहे कि मूल्ये शिकविली जात नाही तर पुनरगठित केली जातात. पुनरगठन हे स्वतःचे एकत्रीकरण करणे होय.एकांतवासातून आपल्या आत्म्याशी एकरूप होणे होय.प्रत्येक व्यक्तीत सत्य सामावलेले आहे आणि ती स्वतः स्वतःचा केंद्र बिंदू आहे. अध्ययनार्थ्याला स्वतःचा ताबा मिळवण्यास मदत करणे हेच शिक्षकाचे कार्य होय, शिकवणे नाही.निष्पत्ती आपोआपच पुढे येईल.

स्वामी विवेकानंदाने म्हटले आहे "अग्नी जशी कागदाच्या एका तुकड्यात असते तसेच ज्ञान हे मनात असते. घर्षण हे सूचनांच्या / सुझावांच्या स्वरूपात बाहेर पडतात"

खरे पाहिले तर कोणीच कधीच कोणाद्वारे शिकवला गेलेला नाही, प्रत्येकाने स्वतःला शिकवायचे असते.सूचना/सुझाव प्रस्ताव हे बाह्य विश्वातून

अंतरमनातील शिक्षकाला जागे करतात तेंव्हा तो समजतो आणि कार्य करतो.

तथापी शिक्षणात मूल्ये शिकवण्यापेक्षा , शिकण्यावर भर द्यायला हवे . मारिया मॉटेसरी यांनी शिकण्याबाबत सांगितलेले निरीक्षण लक्षात घेण्यासारख्या आहेत.

- अ) शब्दांपेक्षा चित्र अधिक बरे
- आ) सांगण्यापेक्षा दाखविणे बरे
- इ) अत्यंत अल्प पेक्षा खूप सूचना देणे अधिक वाईट
- ई) बरोबर/अचूक केल्याचे सकारात्मक सबलीकरण चुकल्यावर केलेल्या प्रत्याभरणापेक्षा अधिक प्रभावी असते.

चारित्र्य संवर्धनासाठी दिलेले शिक्षण याचा लोकांना फार महत्त्व आहे. हे शिक्षण टिकून रहावे यासाठी अनुभवजन्य आणि कृतीतून अध्ययन यावर आधारित असते. या ठिकाणी संत आणि शिक्षणतज्ञ श्री ऑरोबिंदो यांच्या विचारांचा उल्लेख योग्य ठरेल. “ख-या शिक्षणाचे पहिले तत्व हेच की काही शिकवले जातच नाही. एक शिक्षक शिपायांचा किंवा थकलेल्या सैनिकांच्या तुकडीचा सशक्त निर्देशक नाही. तो एक मदतनीस, एक मार्गदर्शक आहे. ‘सुचविणे’ हेच त्याचे कार्य, लादणे नव्हे.”

नैतिकतेचे धडे देण्यापेक्षा प्रत्यक्ष उदाहरण केंव्हाही चांगले. एखादे आदर्श अधिक आकर्षक आणि दिव्य भव्य होते जेंव्हा त्याचे आकलन एखाद्या नायकाच्या जीवन चरित्राद्वारे केले जाते, जो ते आदर्श जगतो वा त्याचे रूपांतर कृतीत करतो. प्रत्येक युगात आपल्या देशाचे आदर्श जगणारे, कृतीत उतरविणारे थोरवंत होऊन गेले. तरी श्री राम आणि श्री कृष्ण यांचे उदाहरण विसरता येत नाही. यांच्या द्वारेच आपल्या आदर्शांच्या छटा प्रतिपादित होतात. महाभारत आणि रामायण अति उत्कृष्ट

चारित्र्यवान अशा गुरु-शिष्याचे उदाहरण आपल्यापुढे सादर करतात. विश्वामित्र, वशिष्ठ, सांदिपनी, द्रोणाचार्य, कृपाचार्य सारखे गुरु तर अर्जुन, एकलव्य, अरुणी, कर्ण आणि इतर असे शिष्यांचा उल्लेख त्यात केलेला आहे.

आधुनिक काळात सुद्धा विवेकानंद, टागोर, अरबिंदो, महात्मा गांधी हे मानव घडविणा-या शिक्षणतज्ञांची ज्वलंत उदाहरणे होत. या महान व्यक्तींच्या बाबतीत एक मूल्य अपरिग्रह , त्याग आणि सेवा हे आधारभूत दिसून येतात . या महान व्यक्ती सजीव उदाहरण होती. ‘शिक्षक’ एक अत्यंत जवळची व्यक्ती म्हणून त्याने निस्वार्थ सेवेचे एक आदर्श व्हावे, त्याला शिकवलेल्या विधी, मूल्ये, प्रणाली, प्रतीके, त्याच्यावर केलेले संस्कार, या गोष्टी प्रथम त्यानेच आचरणात आणाव्यात.

आध्यात्मिक मूल्ये ही भारतीय संस्कृतीचा पाया होत. या मूल्यांची रुजवणूक विद्यार्थ्यांमध्ये झाल्याशिवाय शिक्षणाला महत्त्व नाही. मूल्यविरहित शिक्षण विद्यार्थ्यांना ती दृष्टी, ते आदर्श बहाल करू शकणार नाही, जे त्यांना सक्षम बनवील. शिक्षणाने नैतिक मूल्यांचा पुरस्कार करायला हवा. विद्यार्थ्यांना योग्य अयोग्य यातील भेद करण्यास सक्षम बनवायला हवे. त्यालाच मूल्य शिक्षण म्हणतात. आपल्या शिक्षण प्रणालीत एक नवी सकारात्मक नैतिकता अंतर्भूत करण्याची गरज आहे. शालेय अभ्यासक्रमात प्रभावीपणे याचा अंतर्भाव करता येईल.

सकारात्मक नैतिकता यामध्ये पुढील उद्दिष्टे असावीत:

- धार्मिक, जातीय, सांस्कृतिक अडथळे बाजूला सारून सहकार्यातून एकात्मकता आणि समानता विकसित करणे
- प्रांजळपणा, ऋजुता, कोमलता, नम्रता, विनयशीलता, समान

वागणूक, स्वावलंबन, आत्मसंयम आणि खरेपणा रुजविणे

- अहिंसा आणि देशभक्ती याचा खरा अर्थ रुजविणे.
- विद्यार्थ्यांना सुदृढपणे तर्कशुद्ध कार्य करायला लावणे.
- देशात आणि देशाभोवती काय चाललेले आहे याबाबत दक्ष राहण्यास जबाबदार बनविणे.
- वैयक्तिक व भोवतालची स्वच्छता राखण्याची सवय विकसित करणे.
- सार्वजनिक आणि वैयक्तिक मालमतेबद्दल आदर विकसित करणे.
- चांगल्या संस्था, चांगली पुस्तके यावर सतत अवलंबून एकजुटीने प्रयत्न केल्यास विद्यार्थ्यांना एकाग्रतेचे उत्साहवर्धक गुण विकसित करता येतील
- अमर्याद प्रेम, न्याय सचोटी, शुद्धता, जनहित, विवेक, निष्ठा, नम्रता, क्षमाशीलता, कणव/करुणा, विश्वासाहता, इतरांचा आदर, आज्ञाधारकापणा, प्रांजळपणा आणि इतर जीवनावश्यक अपरिहार्य सद्गुणांचा विकास करणे हेच मूल्यशिक्षणाचे मुख्य विषय असावेत.एकात्म व्यक्तिमत्व विकास एकात्मिक शिक्षणाद्वारे घडू शकतो.आणि मूल्यांच्या एकात्मतेशिवाय एकात्मिक शिक्षण अशक्य आहे. आजचे तरुण आणि विद्यार्थी यांना त्यांच्यासाठी नैतिकता , नीतिमत्ता आणि मूल्यांवर आधारित एक नवीन महान भारत निर्माण करण्याची जबाबदारी उचलण्यासाठी प्रेरणा व प्रशिक्षण दिले जावे. शिक्षक आणि शैक्षणिक संस्थांचे हे वीहित कार्य असावे.

मूल्य शिक्षणाचे गिर्व्हिंग (G.M.) मॉडल: मानवी मनाचे भाकित करणे/कळणे अवघड असते. ते अगदी माकडासारखे असते.एकदा रामकृष्ण ठाकूर यांच्या एका शिष्याने त्यांना सांगितले की त्याच्या मित्राने दारू आणि सिगारेट सोडली. ठाकुरांनी त्याला उपदेश केला की 'कामिनी' आणि 'कांचन' अर्थात 'काम' आणि 'लोभ' सोडून-दे.मूल्याचा मुख्य विषय देणे वा त्याग होय.

निस्वार्थ सेवा व्यक्तीच्या चारित्र्याला बळकटी आणि मनाला तेजोमय बनविते.स्वार्थ आणि गर्व/घमेंड हे ख या आनंद आणि शांती या मार्गावरील मोठे अडथळे होत.गरजू आणि गरीबांच्या निस्वार्थ सेवेने आपल्या स्वभावातील स्वार्थ आणि घमेंड यावर हळू-हळू विजय मिळवता येतो.

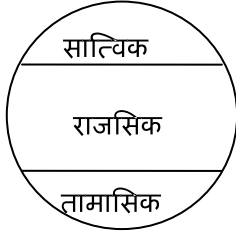
मानवी मन हे सत्व,रज आणि तमस या तीन प्राकृतिक गुणांचे प्रगटीकरण होय. या तीन गुणांचा समावेश संपूर्ण प्रकृतीत आढळतो.

अ) सत्व: हे शुद्धता, सूक्ष्मता आणि चांगुलपणा असून प्रकाशाचे कारण असते.यामुळे आनंद आणि ज्ञानाप्रती प्रेम निर्माण होते.

आ) रज: रज हे गुण अस्वस्थता, कृती आणि विकार (काम,क्रोध,द्वेष वासना) यांचे द्योतक असून यातून हाव, लोभ, आणि घमेंड उत्पन्न होतात, आणि त्याप्रमाणे कृती घडत असतात.

इ) तमस: हे गुण काळोख, प्रतिबंध/अडथळे दर्शविणारे तसेच गोंधळ आणि आळसाचे सूचक आहे.

हे तीनही गुण एकाच वेळी, एकमेकाला चिकटून अस्तित्वात असतात. ज्याप्रमाणे वात, तेल आणि अग्नी मिळून दिव्याची ज्योत तयार होते, त्याचप्रमाणे मानवी मन सुद्धा या तीन गुणांचा समन्वय आहे, असे असले तरी एखादी वस्तुस्थिती किंवा घटनेचा मेंदूला आकलन होण्यास मदत करतांना सत्व हा गुण रज पेक्षा श्रेष्ठ, आणि रज हा तमस पेक्षा उच्च असतो.



कर्मणःसुकृतस्याहुःसात्विकम निर्मलं फलम ।
रजसस्तु फलं दुःख मज्ञानं तमसः फलम १६ ॥
सच्चवात स-जाये ज्ञानं रजसो लोभ एव च
मिंद मोहौ तमसो भवतो ज्ञानमेव च १७ ॥
अध्याय १४ श्रीमद भगवत गीता.

१६ - अर्थात सदाचरणी कृतींची निष्पत्ती सात्विक आणि

शुचीपूर्ण /नितळ, राजसिक कृतींची दुःख, तामसिक कृतींची अज्ञान असते.

१७ —सत्वापासून ज्ञान, राजापासून लोभ आणि तमस

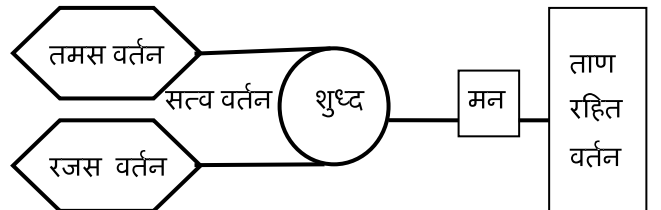
पासून भ्रम , अज्ञाना आणि अविचार उत्पन्न होतात.

ज्या व्यक्तींमध्ये रज आणि तमस गुण असतात त्यांचे संगोपन, संवर्धन योग्य पद्धतीने झालेले नसल्यामुळे त्या घमेंडी स्वभावाच्या असतात. त्यांच्या मध्ये फरक करणे, संघर्ष, टक्कर देण्याची पातळी उच्च असते आणि त्या वर्चस्व गाजविणा या असतात . बहुतांशी अशा व्यक्ती भौतिक सुखांचा मार्ग स्वीकारतात. अर्थात “सुखार्जन आणि दुःख

टाळणे” अशा मताच्या असतात. त्यांना कोणत्याच प्रकारच्या जबाबदा-या नको असतात. त्यांच्या खाती फक्त जमेची बाजू असते खर्चाची नाही. कोणत्याही गोष्टीला हेतुपुरस्सरपणे चुकीचा अर्थ लावण्याची त्यांना सवय असते. असा दृष्टीकोन ठेवणारी व्यक्ती वैश्विक नियमांनुसार निश्चितच अपयशी ठरते. कारण प्रत्यक्ष अनुभवातून वस्तुनिष्ठपणे हेच दिसते की सुख-दुःख, यश-अपयश, निंदा-बदी, नफा-तोटा, दंड-बक्षिस, मानसन्मान-तिटकारा इत्यादी बेमालूमपणे मिसळलेले आहेत.

आपल्या समाजात बळकावण्यापेक्षा देणे स्वीकाराई आहे. देण्याने दीर्घकालीन मानसिक शांती लाभते. यावरून हे स्पष्ट आहे की माणसाच्या वैयक्तिक गरजांसाठी साजेशी प्रेरणात्मक कार्यनीति ही “देणे ” या प्रतीमानाशी हळूवारपणे निगडीत करणे गरजेचे आहे. माणसाचा ‘भुकेला, हावरट आणि गरजू’ हे प्रतिमान भक्कम पाया असू शकत नाही, ‘आता’ आणि ‘इथे’ अशा भौतिक अर्थाने सुद्धा नाही. माणसाच्या जितक्या गरजा कमी तितकाच तो सुखी असतो. मुक्ती हे दुय्यम ध्येय नसून ‘गरजांपासून मुक्तता हे दुय्यम ध्येय आहे. याचा असा अर्थ नव्हे की जे उत्स्फूर्तपणे आणि सन्मानाने त्याला मिळते ते त्याने स्वीकारू नये. उलट ते त्याने कृतज्ञतापूर्वक आणि नम्रतेने स्वीकारावे. बाळपणापासून मल्य शिक्षणाचे धडे रुजवल्यानेच हे शक्य आहे.

मुली शिक्षणाचे G.M.प्रतिमान



१७

निष्कर्षः

नेहमीच यशस्वी होणे वा जिंकणे हा खरा ध्येय असू शकत नाही. कारण ते अशक्य आहे. वैयक्तिक संघर्ष आणि अनैतिक वर्तन याच्या मुळाशी हेच उद्बोधन आहे. कोणत्याही परिस्थितीत संशयातीत किंवा द्विधात्मक मनस्थितीत राहू शकण्याचे ध्येय असावे. यासाठी दररोज स्वतःची साक्ष घेणे आवश्यक गोष्ट आहे. सत्व गुणांची वृद्धि ही गोष्ट ताणरहित वर्तनाची पूर्वावश्यक गोष्ट आहे. यामुळे

व्यक्ती दोषमुक्त होऊन तेजोमय बनते, खरा आनंद आणि सत्य ज्ञान प्राप्त करू शकते.

तत्र सत्वं निर्मलत्वात् प्रकाशक-मनामयम्
सुखगङ्गेन ज्ञान-सङ्गेन चानघ ॥ १ ॥

(या पैकी सत्व हे आपल्या स्वच्छते मुळे चकाकणारे आणि दोषमुक्त असते आणि ख-या आनंद आणि सत्याच्या ज्ञानाशी निगडीत असते.)

Bahá'í Academy's ASHA Prog. (Abilities, Skills and Healthy Attitudes) For P.G. Students



According to the World Health Organization, life skills may be defined as "abilities for adaptive and positive behaviour, that enable individuals to deal effectively with the demands and challenges of everyday life" (WHO, 1997, p. 1). "Every school should enable children

and adolescents at all levels to learn critical health and life skills.... Such education includes comprehensive, integrated life-skills education that can enable young people to make healthy choices and adopt healthy behaviour throughout their lives" (WHO, 1997, p. 80).

Amongst the list of life skills WHO advocates are: critical and creative thinking, decision making, problem solving, effective communication, effective interpersonal relationships, self-awareness, empathy, coping with stress and emotions.

Further definition of the term "skill" is in order here. A skill is defined as the ability or capacity acquired through deliberate, systematic, and sustained effort to smoothly and adaptively carry out complex activities or job functions involving cognitive skills, technical skills and/or interpersonal skills.

Cognitive skills teach how to think; they include analysis, evaluation, synthesis, extrapolation and conceptualization. Interpersonal skills teach how to relate to others and include rapport, compassion, emotional intelligence and empathy. Technical skills teach how to make or do something and include making, creating, practice, ability and action.

Considerable government initiatives have been undertaken over the past 50 years in India to upgrade the vocational and technical skills of employees. In 2009, the Finance Minister announced the formation of the National Skill Development Corporation (NSDC) in his Budget Speech. (<http://www.eximguru.com/Budget-Speech0809.aspx>) The NSDC was set up as part of a national skill development mission to fulfill the growing need in India for skilled manpower across sectors and narrow the existing gap between the demand and supply of skills. (NSDC 2009)

Its goal is to contribute significantly (about 30 per cent) to the overall target of skilling/up-skilling 500 million people in India by 2022, mainly by fostering private sector initiatives in skill development programmes and providing funding. It's a remarkable endeavor and much needed as the numbers of workers entering the

workforce each year still outstrips the amount of jobs available.

In addition to vocational skills, more and more high school graduates are seeking higher level degrees in order to have a better portfolio, lift themselves out of the vocational sector and beat out the competition for white collar jobs.

Unfortunately, education doesn't always equal skill. Often employers complain that universities provide graduates with qualifications, but not necessarily the right soft skills to become good leaders in the business sector. A qualification says, "I know this", a skill says, "I can do this". Employers in the 21st century are looking for highly qualified graduates who also have practical skills in the areas of self-awareness and motivation, goal-setting and accomplishment, self-esteem and self-confidence, interpersonal relationship building, team building, communication, decision making, problem solving, stress management, time management, and crisis management.

In response to this demand, the Bahá'í Academy, in cooperation with participating universities, announces the inception of its newest course, ASHA, which stands for Abilities, Skills and Healthy Attitudes. This post graduate course provides an opportunity to acquire practical skills needed in our personal and professional lives to enhance the theory and technical skills taught in school. This program will focus on cognitive and interpersonal skills which are useful no matter which technical field a PG student is in.

Skills are transferable outside of the classroom (they don't go away when you walk out the door); they are knowledge in action and they benefit mankind. Here are the ten keys skills explored in the course.

10 Keys to Enhance Moral Capability

Engage - When working with others to solve a problem, devising a principled set of rules, based on truthfulness and trustworthiness, for your interaction, is paramount for success.

Empathize - During any discussion, every effort should be made to be frank and loving, candid and compassionate, while being actively interested in the views of others. Interaction should avoid conflict and contention.



Explore - Information should be gathered from a wide range of sources, with diverse points of view represented.

Envision - Identifying the greater purpose and vision for what a group is trying to accomplish enables those involved to create a balanced, positive, future-focused frame.

Expand - Positive thinking helps create diverse choices which lead to better decisions. Ideas presented become the property of the group. This allows for the free flow of discussion of an idea without a retained ownership that needs to be defended.

Elucidate - The ability to identify the ethical principles, as well as the other decision making criteria, needed to evaluate the choices aids in the process.

Evaluate - Comparing choices with principles and other positive criteria, including resources, and relationships furthers the process as well.

Execute - Taking collective action to resolve the issues, repair the relationship, promote positivity and create harmony is invaluable. Once a decision is made, it is incumbent on the entire group to act on it with unity — regardless of how many supported the measure.

Examine - Reflecting on decisions and actions to improve them enables a cycle of implementation and change.

Enhance - It is crucial to raise the relationship, project, goal, plan or solution to a higher level or degree. This intensifies progress through modification and a culture of learning.

Man should be regarded as a mine rich in gems of inestimable value. Education alone can reveal these treasures and enable mankind to benefit there from. These gems include capacities, strengths and qualities that each individual is endowed with. The Abilities, Skills and Healthy Attitudes [ASHA] course is an endeavor to explore the mine of personal capacity, discover its treasures and develop the individual's moral capabilities for self-improvement and social advancement.

Different teaching methods are employed to engage the students, learn the content and develop the skills. These include lecture, individual and group work, cooperative learning and cooperative games, art, projects and presentations. Service learning activities are the final team project.



In consultation with teachers and students, there was overall recognition that normal university courses fulfill the need for acquiring knowledge, but do not always adequately address the skills needed in a graduate's life to interact with his family, community or work environment.

Skills are necessary to build relationships, understand one another and work together effectively to bring about change. Most employers say that graduates are lacking in basic skills such as interacting with colleagues of different generations or genders, knowing when to brainstorm possibilities and when to act, balancing short-term objectives with long-term planning, maintaining a possibility centered mindset, choosing the right form of communication for an audience to preempt or resolve a conflict. Underpinning all of these skills is consultation in the form of communication skills, teamwork skills and independent/initiative skills, and leadership skills. Though many of the skills appear contradictory, such as being a good team member on the one hand and a good leader on the other, graduates need to be adaptable to any situation—to lead when necessary, to follow when needed, to work together when demanded

or independently when required. In addition, they need to have the desire to continue developing their skills.

We commend the forward thinking institutions that have adopted this program and who were collaborators in its creation.



For further information on the cited reports: World Health Organization reports: www.who.int; <http://www.who.int/whr/1997/en/index.html> <http://www.who.int/whr/2008/en/index.html>
National Skill Development Corporation, India (2009, About National Skill Development Corporation, India, www.nsd.org, accessed 13 Jan 2014)

What's the Point of School?

Rediscovering the Heart of Education

Guy Claxton is one of the UK's foremost thinkers on creativity, learning, and the brain. He is Director of the Centre for Real-World Learning at the University of Winchester, and the author and editor of over twenty books on learning and creativity, including the best-selling Hare Brain, Tortoise Mind: Why Intelligence Increases When You Think Less. His latest book, What's the Point of School—Rediscovering the Heart of Education, blends down-to-earth examples with the latest advances in brain science. Written with passion, wit, and authority, this brilliant book will inspire teachers, parents, and readers of all backgrounds to join a practical revolution and foster in the next generation a natural curiosity and the spirit of adventure.

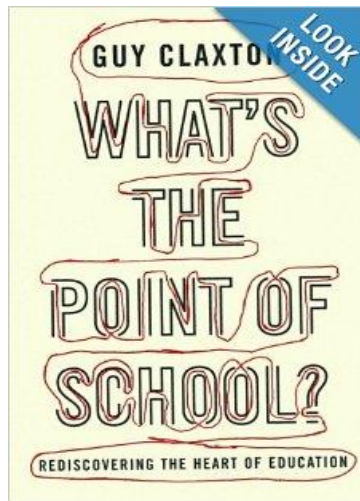
What's the Point of School? takes the reader beyond the sterile debates about better curricula and dumbed-down exams in order to reveal the key responsibility of education today: to create students who enjoy learning. With their emphasis on stressful exams and regurgitation of information, Guy Claxton claims that schools are currently doing more harm than good, primarily making students fear failure. Instead, schools must encourage students to develop their curiosity, ask stupid questions, and think for themselves. He explains the latest scientific theories about how the human brain learns, and reveals some of the core habits needed to create a strong, supple mind. He then goes on to

explain how these are already being successfully implemented in some schools - all without chucking out Shakespeare or the Periodic Table.

We are familiar with the perspective of *qualifications*: the concern to monitor and measure how much of the curriculum has passed successfully into the mind of a student. Albert Einstein said that 'education is what remains after one has forgotten everything one learned at school'.

Think about what "normal" school teaches you: to copy down facts, remember them accurately and reproduce them on demand. In this case, the skills you are learning are note-taking, memorization and the attitude of unquestioning acceptance of authority.

Alternative schools might have curricula built around groups researching self-chosen projects which teach the skills of collaboration and discussion and the attitude of self-organisation. According to Claxton, we must care about the content and the quality, the immediate performance and the cumulative development—all are pieces of the skill set we must learn to be successful in life and make meaningful contribution to society. "In thrall to content and qualifications, we have forgotten the deeper purpose of education," Claxton relates. "In the rush to make young people into successful exam-passers, we have overlooked their deeper need to become successful people, eager to learn and grow in the real-life world of work, leisure and relationships—and to become



successful people they need a rich set of useful, general-purpose habits of mind that will stand them in good stead whatever they want or need to turn their hand to.”

In Claxton’s book, he suggests building qualities of mind such as curiosity, courage, investigation, experimentation, imagination, reasoning, sociability and reflection. “When children have been helped to develop these ‘learning muscles’, they feel more confident and are more willing to engage intelligently with the difficulties in their lives.”

He outlines his practical programme called “Building Learning Power” which he has implemented in Cardiff, Bristol and Oxfordshire, among others. With colleagues at the University of Bristol, he has developed ways in which schools and pupils can keep track of their own developing ‘learning fitness’ and monitor their progress.

He gives an example of BLP in action. Julie Green’s year five class was doing a lesson on magnets. A series of small experiments were set out and the children carried out the experiments in groups of three. However, Ms. Green explained to them that they would also be stretching their questioning muscles, because she wanted them to think up the kinds of questions a scientist might be stimulated to ask. These children not only learned about magnets, but at the same time they sharpened their understanding of how different kinds of questions are good for different kinds of purposes. The lesson was then extended into life outside school as the children were asked to think of situations where these kinds of questions would be helpful. Claxton purports that these children may not ever need to use what they’ve learned about magnets, but learning about good questioning will be useful for the rest of their lives.



With relevant chapters such as “Stress: the children’s epidemic?”, “The Intelligent Child: old beliefs and new science” and “Bringing learning to life: rediscovering the heart of education”, Claxton not only explains why schools aren’t getting better, but how parents, teachers and communities can cultivate successful learners.

Howard Gardner, known in educational circles for his theory of multiple intelligences, lauds Claxton’s book as, “A hymn of praise to the qualities crucial to learning as well as an informed and reliable guide to nurturing them.”

Ken Robinson, author of “Out of our Minds: Learning to be Creative”, and renowned proponent of educational reform says, “Education is failing our students disastrously and so are most education reforms. In this powerful, passionate, and persuasive book, Guy Claxton argues that the challenge is no longer to reform education but to transform it.”

Find Guy Claxton’s book [What’s the Point of School?](http://www.oneworldpublications.com) [Oneworldpublications.com](http://www.oneworldpublications.com).