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Editorial …….

The Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
"CIVIL SOCIETY IN INDIA": EFFECTIVE WAY OF GOVERNANCE

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The concept of Civil Society has been gaining momentum since from a decade or so. It has now fully penetrated into our day-to-day discourse. Now-a-days, no political and social conversation is complete without using the term Civil Society. In this regard as it has been rightly observed by Aruna Ray, a well known social activist, that “Civil Society in the immediate context is a buzzword wrapped in ambiguity.” It has been projected as an utopian monolith expected to eradicate all rots in the existing political system. The potentials of Civil Society in limiting authoritarian government strengthening popular Democracy, controlling the effect of market forces, enforcing political accountability empowering the weaker reactions and improving the quality and inclusiveness of governance is getting noticed all over the world today.

HISTORY

The term became the subject of public debate in United State in the 1980s, as a substitute for power hungry state and profit driven market. However its tradition is much richer and longstanding. It has been gaining prominence in politco administration debate since the last decades. The origin of the term Civil Society goes back to Cicero’s simplistic notion of “Little Platoons” of free people, who always strive for alternative to authoritative use political power. Although in classical usage no difference was made between civil society was state. It is the rise of Capitalism that led to a clearer distinction between political and
non-political and thus prepared ground for the emergence of civil society as a separate domain, **to be independently from, yet-vis-a-vis the state. Following this a host of political** theorists, from Thomas Paine to George Hegel, developed the notion of civil society as a field parallel to but separate from the state. This new thinking due to changing economic realities such as: the rise of private property, market competition, and The emergence of new class of bourgeoisie. especially in the developing world, offered civil society the chance to step in the socio political activities which were so far beyond the preview of the Public domain. Moreover emergence of information revolution in the modern world provided new tools for forging connections and empowering citizens regarding In its their administrative responsibilities current usage, the arena of civil society is clearly demarcated from the domain of family, the state and the market and has come to be associated with the aggregate of a wide network of voluntary associations. Hence, Civil society is conglomeration of voluntary associations, groups and movements that are products of the free exchange of ideas in a democratic framework and that also seek to keep a permanent check on the powers of the State in the interest of citizen’s freedom. Having different connotations in different contents, the term has been defined differently by different scholars. Most of the researchers refer civil society to that sphere of social life which falls outside the state activity, but not free from state interference. It is that site, as says Neera Chandhok, “at which society enters into a relationship with the state. For the masses, civil society is associated with “social capital” which identifies and unaddressed problems such as socio-economic justice to the people and bring them to public attention. In political realm, it is linked to the process of democratization and participation. It is now accredited as third pillar of democracy on which the credentials of good governance like transparency, effectiveness, openness responsiveness and
accountability are based. Hence, there are myriad definitions of civil society in the post-modern sense. The London school of Economics Centres for Civil Society’s working definition is illustrative: it states that “In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil societies are often populated by organizations such as registered charities, development non-governmental organizations, community groups, women’s organizations, faith-based organizations, professional associations, trade unions, self-help groups, social movements, business associations, coalitions and advocacy groups.” Similarly, The World Bank has adopted a definition of civil society developed by a number of leading research centres: “the term civil society refer to the wide array of non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations. Civil Society Organizations (CSOs) therefore include a wide of organizations such as community groups, non-governmental organizations (NGOs), labour unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations.”

There has been a dramatic expansion in the size, scope and capacity of Civil Society over the past several decades. Expanding from region to nation and to international arena. Civil Society organisations play an important role in delivery of social services and in the implementations of other developmental programmes as a complement to government action especially, in the post conflict and in post disaster situations where government presence
remains low. Civil Society’s involvement in the post Tsunami reconstruction, during and after 2006 in Asia was remarkable. Similarly, Civil Societies influence in shaping global public policies on issues such as Banning of Land Mines, Debt Collection and environmental protection has added new wings to the movement of civil society. A recent manifestation of the vibrant national and global Civil Society has been the ‘World Social Forum’ and the ‘Global Call to Action Against Poverty’. Like its scope and capacity it is also quite varied in its nature and composition. It comprises voluntary groups of different views and kinds ranging from community groups, cooperatives, unions, associations, self help groups and social service agencies.

LIMITATIONS

It’s true that civil Society agents, particularly the non-governmental sector, could deliver social goods, empower citizens, safeguard human rights and rise issues of public concern more effectively than traditional agents of political society such as the political party and the state. The whole conceptual, functional and operational discussion has come to the question: what are the limits of Civil Society interventions in the affairs of the state. What are the limits of Civil Society agents to effect transformation in the lines of ordinary citizens? Is it to pose Civil Society as an alternative to the state?

There is considerable difference of opinion about the effectiveness of any Civil Society intervention. Some writers such as Shibani Roy / specially in context of tribareas saw no role or very limited role for the Civil Society in remedies the situation as it had no understanding of the culture and values of tribes. Still the dominant view is that Civil Society, despite its limitations has a vital role in documenting tribal rights, mobilising communities, exerting pressure
on the state and highlighting its flawed approach and strategy to deal with their problem. Some of the limits on civil society activism can be listed as. First, civil society agents are just not in a position to summon up the kind of resources that are required to emancipate the citizen from poverty and other social evils. It is an activity which falls in the domain of state only. Furthermore, they can hardly implement schemes of redistributive justice. Similarly, civil society cannot strive to establish and strengthen institutions that will implement social and political policies. They are supposed to lobby for and mobilise people for social and economic rights of the people. Civil society agents are neither in the business of making policy, nor in the business of implementing these policies. Civil society agents are in the business of creating, fostering, nurturing, and reproducing informed public opinion that can be brought to bear upon the making of implementation and policy.

CONCLUSION

A vigilant Civil Society along with a limited and accountable state, a rule of law, constitutionalism, political and civil libraries, a free media, and uncovered associational life formed essential prerequisites of democracy and citizen’s rights. It can be stated without any doubt that the institutions of Civil Society are going to play an increasingly important role in the coming years. It is this institution that the “leadership of a democratic society is trained and recruited, it is civil society in tandem with the State that tames the market. Without a free and robust civil society, market capitalism will inevitably turn to mafia capitalism. Without civil society democracy remains an empty shell.”

Social and economic turmoil in many parts of the world and especially in India has causing a rethinking of the importance and meaning of democracy itself. Democracy is not just about periodic elections and the right to vote. It is most significantly about the accountability and responsibility of the state, citizen’s entitlement to
basic rights and information, and their right to have a voice in decisions that affect them. It entails both political freedom and economic equity. Applied to development, these principles would amount not to structural adjustment but to structural transformation, a new economic order and social ethos predicated upon the needs of the people. The role of NGOs in this transformation is of special significance as they are the obvious representatives of the civil society fighting the case and cause of the poor. Good governance and proper development demands a strong civil society and this requires democracy in the broadest and truest sense of the term.

The role of civil society is valuable because the absence of it will signify the absence of democracy itself. As pointed out by Chandrahoke, the rhetoric of civil society allows for all kinds of politics, and not all this politics is desirable (1998). Civil society finds as much space for casteist, class, communal and patriarchal projects as for movements challenging them. But people have to have spaces and values to associate with others, to discuss, interact, initiate and challenge the state and state projects and mainly to chart out democratic and developmental agenda and compel the state to conform to it. If civil society succeeds in this task, the ordinary individual will realise democracy.

This is not to say that civil society does not matter. Citizen activism, public vigilance, informed public opinion, a free media, and a multiplicity of social associations, are a vital precondition for democracy. It is only a vibrant civil society that can prevent the political elite from lapsing on its commitments and responsibilities.

Therefore, the links between civil society actors and representatives needs to be strengthened, and the domains of civil and political society have to be seen not as alternative to each other but as prerequisites for each other. For this civil society should understand its
own place in collective life, that of a vigilant caretaker, that of a monitor and that of an initiator of policy, the responsibility for making and implementing policy remains with the state.
DEEP ECOLOGY: A REMEDY FOR ENVIRONMENTAL PROBLEMS

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Abstract: Deep Ecology supports the view that, all the things of the biosphere have equal right to live and blossom. It is an environmental movement which considers man as part of the organic whole. After the growth in the field of science and technology, man has become more anthropocentric. His anthropocentric attitude is one of the major causes of present environmental problems. Environmental problems have become a threat to both human society as well as non-humans. In order to protect rights of the environment as well as non-human beings, man has to be more responsive to the effect of his needs and his greed. To be more sensible towards the natural world, the anthropocentric attitude has to be changed to ecocentric attitude. The paper presents an analysis of Deep Ecology and suggests it as a solution to various environmental problems.

Keywords: Environmental Problems, Deep Ecology, Anthropocentrism, Ecocentrism, Natural world
Introduction

“If nature is not a prison and earth a shoddy way station, we must find the faith and force to affirm its metabolism as our own or rather, our own as part of it. To do so means nothing less than a shift in our whole frame of reference and attitude towards life itself, a wide perception of the landscape as a creative harmonious being where, relationships of things are as real as the things. Without losing our sense of a great human destiny and without intellectual surrender, we must affirm that the world is being, a part of our own body.” (Shepard:1969, p. 114)

Human action alters ecosystem support locally, regionally and also globally. Technology has played a major role in this alteration. Haschel says, “‘Technological Progress’ creates more problems than it solves” (Haschel, 1975). There is a growing awareness that, human interference with the non-human natural world creates environmental problems which affects the ecosystem. J. B. Foster mentioned that “everywhere we look into the atmosphere, oceans, watersheds, forests, soil etc it is now clear that rapid ecological decline is setting in” (Foster, 1995). All the natural resources like water shades, deep forests, and natural habitats etc. have been modified by the modern technology which is the cause of pollution, global warming, acid rain, sea level rise and many other catastrophic disasters. The natural environment is no more simple ‘nature’ as it has been modified by humans and their reckless activities. An essential issue therefore, is to determine what attitudes, values or philosophical outputs can influence the human beings to lead a harmonious life by giving equal respect to the natural world.

Deep ecology has been a newly emerging environmental philosophy that has attempted to start solving the environmental crisis with a new form of thought. While deep ecology is new, it has combined the thought of many environmental movements and religious ideals as
Deep ecology rejects the dualistic view of man and nature relationship. It holds man is not different from the nature rather it is a part of the natural world. It treats nature and man as one.

The Problem of Anthropocentrism

The world we live in has been around for an estimated hundreds of billions of years, and has supported even more different species (Boddice: 2011, p.23). In the last couple of generations, we have witnessed an amazing expansion of human activities into a converging globalized society. Enhancing the material standard of living for a large part of people on earth, and despite still many destitution gaps between rich and poor are closing in regions of the world (Rosling: 2010). By the virtue of knowledge, human occupies the centre place in the hierarchy of evolution. Humans are gifted with a number of unique qualities such as reason, intelligence, self-consciousness, conceptual thinking etc. and these qualities make them different from other beings of the natural world. Scientific knowledge with technological advancement has placed man in the apex. It is well said by Aristotle that those who with less reasoning ability exists for those who have higher ability. Aristotle wrote:

“Plants exist for the sake of animals.... All other animal exists for the sake of man, tame animals for the use he can make of them as well as for the food they provide; and as wild animals most tough not all of those can be used and are useful in other ways; clothing’s and tools can be made out of them. If then we are right in believing that nature make nothing without some end in view, nothing to no purpose, it must be that nature has made all things specifically for the sake of man.” (Aristotle: 1916)

The Genesis mentioned that, man is made in the image of God (Singer: 2011, p. 265). Hence man is at the centre of the universe. The world is
for man; he can enjoy it, control it and do anything on it. While giving more emphasis on man and nature, Genesis constructs a dualism between man and nature (Singer:2011, p. 265). The idea of dominion of man over nature is mentioned in the verse 1:26 and 1:28 of Genesis (The Holy Bible, 2014, p.1). The verse number 1:26, mentions “Then God said let us make man in our own image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth and over every creeping thing that creepeth upon the earth” (The Holy Bible:2014, p.1).

At the same time, verse number 1:28 shows absolute control of man over nature. The verse mentions, “Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (The Holy Bible: 2014, p.1).

Nature and natural world exists for the flourishing and wellbeing of human beings. God has made human beings with special qualities such as intelligence, rational thinking etc., so he can easily dominate over the natural world and has the power to explode nature as per his need. Human beings are the only important members of this world. They have mentioned nature has only instrumental value and therefore is useful for man. Hence, God said, “If humans not suffer by the destruction of plants, animals it is not sinful” (Singer: 2011, p.265).

By the time of birth itself, humans are fully dependent on environment for food and shelter. The early man was spending quite simple life with nature. He was considering himself as a part of nature not as a master until he gained the precise knowledge of natural phenomenon and development of sophisticated science and technology. They earned their livelihood by the available natural resources like killing animals, farming in the fields and so on. Though, at the time of hunting-gathering and agricultural practices, the impact of man on ecology was
visible; but due to low population density, these activities were not severely harmful. As I.G. Simmons (1993) puts it:

.....the world at say 5000BC was certainly affected by those millennia of hunter-gatherers and early agriculturists. But there impress was in the main light and often temporary and must have been many places that escaped altogether, notably the seas. If viewed from the air, then the effect of human groups would certainly have been present, but the world was still largely a wild place. (Simmons: 1993, p.9)

The first notable and permanent mark of environmental change caused by man comes at the pre-industrial era. The widespread use of agriculture and domestication of animals largely changed the physical landscape. New development in the agricultural technique enhanced the productivity of food in form of surplus energy. For consumption of this surplus food, a market place took shape, a new market economy, new social institutions developed that established towns and cities and a process of urbanization began.

Urbanization brings the biggest transformation in the field of ecology. This period produced the greatest impact upon ecology of earth. Trends of industrialization first began mainly in the west. The surplus wealth gained through agricultural revolution endorsed the spirit of planting industries and made the urbanization possible. In the nineteenth century, this process lead towards development and since then the environment has been experiencing a dramatic alteration within it.

By the virtue of knowledge and reason, man has tried to make life comfortable. In this process of evolution, he has knowingly or unknowingly affected non-human natural world. Because of these man-centric attitudes, he has forgotten the inherent values of environment, as well as the intrinsic relationship of man and nature. As a dreadful consequence, the world is facing many ‘environmental crises’ like
global warming, destruction of wild forest, extinction of many species. Though man is technologically developed, he is unable to control the epidemic consequences of these problems.

**Deep Ecology: An Answer to the Problem of Anthropocentrism**

In 1960s, a huge number of social awareness activities were performed regarding the contemporary environmental issues and its permanent solutions. One of those issues was deep ecological movements. Rachel Carson’s ‘Silent Spring’ (1962), first introduced the contemporary long-range deep ecology movement. When her book released, long standing movements on conserving the natural resources and protecting the wilderness were the catchphrase of that time. Carson’s writings were influential, as it clearly differentiates between the need and greed of human beings. It clearly shows how human beings should deal with the natural world and other non-human beings. She also gave emphasis on the well-being of humans depend on the well-being of entire biotic community. The term “deep ecology” was first used in 1972 by Arne Naess in his paper entitled, ‘The Shallow and Deep, Long-Range Ecology Movement’ (Naess: 1972). He made distinction between the shallow ecology movement and deep ecology movement. Though these terms are the by-products of the science of ecology, they stand for different meanings and purposes. Shallow ecology is more anthropocentric or human centric in nature, on the other hand deep ecology includes human as a part of nature. Shallow ecology is the movement primarily concerned with pollution, resource depletion in industrialized nations. Naess mentions, “Fight against pollution and resource depletion and the central objective are the health and affluence of people in the developed countries” (Naess: 1973). According to this shallow ecology, conservation of the natural environment is necessary for the goodness of human beings. Natural world, non-human things and beings exist for the sake of humans only. Deep ecologists on the other hand, wanted to preserve the integrity of
biosphere for its own sake, irrespective of the possible benefits to human beings (Singer, 2011, p 280). Naess wrote to the deep approach: “Ecologically responsible policies are concerned only in part with pollution and resource depletion. There are deeper concerns which touch upon principles of diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness” (Naess: 1973)

It is not that deep ecology deals only with the solutions to the anthropogenic problems of pollution or sustainability or depletion of the natural sources but also it deals with the moral concern for the entire biotic community. Deep ecologists argue that the natural world is a subtle balance of interrelationship, where the existence of one organism depends on the existence of the others in the ecosystem. Human interference with the natural world poses a threat, not only to humans but also to all organisms constituting the natural order.

Rachel Carson in her book ‘Silent Spring’ gave emphasis on “our place in the larger scheme of things” (Carson: 1962), and the solutions for environmental problems cannot totally come from technological progress, rather it should come from social and psychological improvements of human beings and understanding of our real place in the natural world as a part not apart may help us to leave the anthropocentric attitude.

Warwick Fox (1995) in book ‘Towards a Transpersonal Ecology’ gave five arguments against anthropocentrism like:

1. “We are not psychologically, socially, or culturally different in kind from all other animals and we are not the ‘end point’ of evolution”
2. “Our anthropocentric attitudes have proved disastrous in practice”
3. “Anthropocentrism is not even a logically consistent position; it is not possible to specify any reasonably clearly discernible, morally
relevant characteristic that includes all humans but excludes all nonhumans”

4. “Anthropocentric attitudes are morally objectionable”

5. “Anthropocentrism simply does not accord with a genuinely open approach to experience”

The above arguments mention anthropocentrism is one of the dominant theories which should be deeply uprooted from our society. But, it is quite impossible to get rid of anthropocentrism because we are humans and all our thoughts are just products of what we think as being humans.

The second sense of deep ecology is the popular sense, which is the formulation of different principles of deep ecology. This is also known as platform of deep ecology. In 1985, Naess and Sessions published the first complete articulated platform principles of deep ecology movements in a book called ‘Deep Ecology’ (Neass: 1986). But in 2002 a more profound version of this platform was published by Devall (2002). The eight-point platform principles of deep ecology movement are as follows:

1. “Both humans and non-humans have inherent values”

2. “Richness or diversity have values in themselves and also contribute to the realization of values”

3. “Humans have no right to deplete natural diversity unless it is necessary for their survival”

4. “It is essential to control the growth of population for the flourishing of other non-humans”

5. “Natural harmony is getting disturbed because of the interference of humans into the non-human world”
6. “Development in the fields of technology, economy and industry must be eco-sensitive”

7. “Economic development and the appreciation of inherent value of non-human lives must go hand in hand”

8. “Simple understanding of the necessary changes is not sufficient; they also have to be practically implemented”

Third sense of deep ecology is known as philosophical sense of deep ecology, where Fox(1995) talks of Naess’s concept of ‘self-realization’. Naess said, “The higher the Self-Realization attained by anyone, the broader and deeper the identification with others” (Fox, 1995, p. 23). There are two basic notable ethical principles in deep ecology viz., ecosphere egalitarianism and self-realization principle (Callicott & Mumford, 1971). These principles support that all organisms and entities in the ecosphere as parts of the interrelated whole, are equal in intrinsic value and all things in the ecosphere have equal right to live and blossom. To harm nature is to harm ourselves and to defend earth is self-defence.

**Conclusion**

All the living beings and non-living things are interrelated to each other as an organic chain; if any change made, entire ecosystem will be disturbed negatively or positively depending upon the goodness or badness of the effort. Hence, by protecting the ecosystem or the natural world, we are protecting ourselves. The current situation demands to identify human life with other form of lives, because every living and non-living things and beings have intrinsic value and this identification can be possible through the interconnectedness of our-self with other-self. It is right to conclude that deep ecology can be an answer to the problems of anthropocentrism, which consider human world and non-human world are deeply connected to each other.
Principles like interrelatedness and self-realization can challenge the anthropocentrism from its core.

References


EDUCATIONAL PHILOSOPHY OF DR. APJ ABDUL KALAM

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ABSTRACT

Among the Presidents of India, names of two presidents Dr. Sarvepalli Radha Krishnan and Dr. APJ Abdul Kalam shall be written in golden letters in the history of human race. One was a great Philosopher and other words are great Scientist. Dr. Sarvepalli Radha Krishnan was a man of ideas, while Dr. APJ Abdul Kalam is a man of Missiles. But, both are great educationist. The Educational Philosophies of both are needed for the development of strong and stable education systems, the backbone of a nation.

In this paper they research highlights the Educational Philosophy of Dr. APJ Abdul Kalam as a tribute to the great soul. Kalamji had a strong belief that as a missile needs fuel for its progress, the child needs education for his development. So he has touched almost all concepts of Education in his writings and talks. The present study has given detailed ideas of the great personality in the field of education.

INTRODUCTION

Dr. Kalam was born on 15 October, 1931 in a Tamil Muslim family. His father’s name was Jainulabiddin and mother’s name was Ashianna. He came from a poor family. After completing school Kalam distributed
newspaper in order to financially contribute to his father’s income. He completed his school education from Rameshwaram Elementary School. Then he went to attend Saint Joseph’s College, and affiliated with the University of Madras, from where he graduated in physics in 1954. In 1955 he completed his study in aerospace engineering. He completed his education from Madras Institute of Technology (MIT-Chennai) in 1960, he joined Aeronautical Development Establishment of Defence Research and Development Organization (DRDO) as a scientist.

Dr. A.P.J. Abdul Kalam was a great Scientist and Philosopher of par excellence. He was awarded the Padma Bhushan and Bharat Ratna, and then he became the President of India. One of the few presidents who have touched the hearts of so many poor children in the country. Because he also came from a poor background, he knew the power of education in changing one’s future. He was fond of Teachers’ Day. About the importance of Teachers’ Day Dr. Kalam said, “On this day, we gratefully remember the great educationist Dr. Sarvepalli Radhakrishnan, whose dream was that ‘Teachers should be the best minds in the country.’ Hence, Teachers’ Day is very important for all people, for our students and even for all the parents, as the teachers lay the foundation for creating enlightened citizens for the nation.” Besides being a scientist of high caliber, the former president of India Dr. Abdul Kalam is also a poet and a lover of music. Although he has a very few leisure’s in his busy schedule. He is also fond of playing on Veena. He is a scientist who thinks, dreams, lives and breathes science. Also earlier the greatness of the man is also his simplicity despite having many achievements and honours to his credits. We are proud to have such a great president who enthuses us and champions the cause for the exceptional work of advancement of science and public-services

After being the president of the largest democracy of the world, perhaps
none can have any aspiration left, but Kalam has, of opening a school for the poor children in Rameshwaram. Dr. Kalam says, “If you want to leave your foot prints on the sand of the time do not drag your feet.” “Great dreams and Great dreamers are always rewarded with victory.” Abdul Kalam is a dreamer. He dreamt of a strong India. We can say that the heart of Dr. Kalam is full of pain and woes of pours and debarred people and we can say confidently that Dr. Kalam would remain the President of the hearts of Indians till there are sun and moon in the sky.

The writers and philosophers are the actual teachers who often express their ideas for the benefits of the society. Education cannot be separated from life and people having different outlooks understand the life from different angles of vision. Dr. A.P.J Abdul Kalam is to be looked at within his cultural background this total rural citizen from the far end of India, Rameshwaram, coming from a boatman's family goes up to heights because of his sheer brilliance combined with simplicity of the highest and a rare sense of uncommon humility. In fact he is a remarkable thinker of the highest order.

Dr. A.P.J Abdul Kalam has many facets to his life. He is the 'Missile Man' for some. He is 'dreamer' for other. For children he is the wings of inspiration to spread the flow of goodness. Let us reflect on the educational thoughts of our Great Scientist Dr. A.P.J Abdul Kalam. He is an Aerospace Engineer, professor and chancellor of Indian Institute of Space Science and technology. During his time as president, he was popularly known as “the people's President” Dr. Kalam has constantly contributes his thoughts on education. His ideas on education proves that He was a great Educationist.

**Views of Kalam on Education:**

According to Dr. A.P.J Abdul Kalam (2006), the education system has a tremendous responsibility to transform a child is to a
leader- the transformation from ‘what can you do for me’ to ‘what can I do for you?’ The most important part of education is inculcating in the students the spirit of ‘we can do it’. Education is an endless journey-through knowledge and enlightenment. Real education enhances the dignity of a human being and increases his- or her self- respect and universal brotherhood in its true sense becomes the sheet anchor for such education. Kalamji stated the following problems of education in most of the countries of the world.

1. To correlate education with the problems of life.
2. To democratize education.
3. To cope with the problems arising out of the modern scientific and Technical advancement
4. To make education adequately efficient.

Dr. A.P.J Abdul Kalam often says that education is drawing out and developing creativity inherent in students. Education, according to Dr. Kalam, is a fundamental right of every Indian child. He emphasizing that education is a pillar of a developed and a powerful country, besides the most important element for growth and prosperity of a nation. Dr. Kalam believes that education is the most important area of service sector as it provides the required knowledge and skill to do any work.

DR. KALAM’S AIMS ON EDUCATION

“Mission of Education”, according to Dr. Kalam (2006), “is the foundation to ensure the creation of enlightened-citizens who will make a prosperous, happy and strong nation”. To quote him, “When learning is purposeful creativity blossoms, when creativity blossoms Thinking emanates. When Thinking emanates, Knowledge is fully lit. When knowledge is lit, Economy flourishes.”
According to Dr. Kalam education system should retain the smiles of children. This can happen if the education system is made creative throughout and full employment is provided to all.

Dr. Kalam lists the main aims of education are as follows:-

1. To build character and to cultivate human values in students.
2. To inject creativity and to develop scientific attitude with spiritual foundation
3. To enhance learning capacity through technology
4. To build confidence among children to face to future
5. To ensure the creation of enlightened citizens took make the nation prosperous happy and strong
6. To develop capacity for research and enquiry among students.
7. To unfold innovating powers and entrepreneurship
8. To develop moral leadership
9. To make the country energy independent
10. To develop the sense of dignity, self-respect and self-reliance among students

VALUABLE JEMS FROM MIND OF DR. A.P.J ABDUL KALAM

Education is an endless journey through knowledge and enlightenment. Focus of the education and schools must provide mission oriented learning with value system. Childhood is the foundation stone upon which stands the whole life structure as the seeds sown in childhood blossom in to the tree of life. Education which is imparted in childhood at the every stage of development of minds is more important than the education received in college and university. Education nurtures the child’s curiosity about the environment and integrates the thinking process with the skills of hand limb and body.
Twelve years of value based education in the school campus are essential to establish an open and transparent society. Emphasis should be on exploration, innovativeness and creativity through activities. At the secondary stage, emphasis should be on experiments, problem solving and teamwork. All levels of education should ensure the convergence of bio-info-nano-eco education.

His Concept of Curriculum:

The concept of curriculum according to Dr. Kalam, includes: nano-science biotechnology, IT, Industries and development of creativity, innovation, entrepreneurship and management skills among students other than the regular subjects of study. Universities should become facilitators for creating entrepreneurship and should introduce a ‘syllabus of entrepreneurship’ co-ordination and spiritualism and education, the lessons of truth, path of righteousness, service towards others and faith in God should be included in the curriculum.

Religion and Spiritualism in Eyes of Kalam:

Religion is a belief in super man controlling power ‘spirit’: is the most and are attained essential part of religious. The aim of religions is to left the throw of human beings towards this summit. In spite of external difference, an inner unit prevails in religions. The universal charter of universal human values is inherent in all religions.

Man’s spiritual nature is the very essence of his being. According to the ancient Indian philosophy, the ultimate aim of education is self realization. This is the state when the ultimate identification of the individual self with the absolute takes place. Spiritual education enables the individual to explore the area of the self and the means by which the self is readied and how liberation, glory and are attained.
His stress on imparting moral values:

The right kind of education on moral values will upgrade the society and the country. After every child is nurtured during the early years with love and affection and when he reaches a school-going age he needs a value-based education. The prime learning period for a child is from six to seventeen years of age. Hence, the school hours for children are the best environment and mission-oriented learning with value-based educational system.

If a country is to be corruption free and become a nation of beautiful mind, the three key societal members who can make a difference are father, mother and teacher. Mother gives the principle of truth. One you start giving the right direction to the minds of the children, character building emanates within the family. “I will make my home a righteous home” should be the motto of each and every child and every parent.

It is essential that schools and colleges arrange a lecture by a great teacher of the institution once a week for one hour on Indian’s civilization heritage. This class can be called moral science class. This will elevate heritage. This class can be called a moral science class. This will elevate the young mind to love the country to love other human beings and elevate the young to higher planes.

HIS THOUGHTS ON CHILDREN

Children are our greatest wealth. Each child born in the nation allowed to blossom. It is particularly important to provide extra care and facilities to the children including those who are not fortunate to have their families to look after them. This noble service should be promoted by all individuals and government organizations, leading to the development of enlightened citizens who will become an asset for national development.
His inspiration to children:

He encourages children to pursue their education with dedication and exceed in it. He wanted them to plant at least five saplings and ensure their growth through constant care. He asked them to constantly endeavour to remove the pain of suffering brethren and encouraged them to work towards becoming enlightened citizens and make their family righteous. He requested them to befriend the mentally and physically challenged and work hard to make them feel normal like the rest of us. He wanted them to promise that they would work hard with honesty to transform their country into a developed country.

Retaining the smiles of children:

When we look at small children, they are always smiling. When they start going to primary school carrying a big bag on their shoulders, the smile reduces. When they reach secondary school, the smile further reduces and during the higher secondary course, the virtually vanishes.

Can we make an education system which will retain the smiles on the faces of our children throughout the period of their education? Creativity in the education system can be promoted by reducing the theoretical burden at the primary level, progressively increasing it at the secondary level, and finally leading to higher level teaching and creation of self-reliance among students to undertake entrepreneurship and be employment generators rather than employment seekers.

At the primary stage, education must nurture the child’s curiosity about the environment and integrate the thinking process with the skill of hand, limb and body. Primary education needs revamping of the syllabus, the teaching methods and the examination system, so that children’s creativity is kindled and allowed to grow. Emphasis should be on exploration, innovativeness and creativity through activities. At the secondary stage emphasis should be on
experiments, problem solving and team work. While classroom learning is important, what the child learns by self-observation outside the classroom is equally important. A child must become an active participant in the process of learning through observation. To achieve these, schools must move from being educational centers to becoming knowledge and skill centers.

THE ROLE OF PARENTS IN EDUCATION

Parent has an important role in the education of their children and in making them enlightened citizens. They must be aware of the need for good education for the child. Parent should set an example for the child by their overall behavior and conduct. This will enable the child to develop love and respect for the parents and see them as role models. They should also create an atmosphere for the child to ask questions, elicit answers, and freely communicate with them.

Young people use substances because they satisfy issues related to adolescent development. These needs include taking risks, demonstrating independence, developing values, distinct from parents and other authorities, signaling entry into a peer group, seeking novel and exciting experiences, satisfying curiosity. This time their parents have to pour their parental love, be watchful and see any pattern of change in their behavior of the son or daughter. As their first instance when they notice the change, they have to start discussing with the child various problems and enhance the day-to-day communication with the child.

Parents must also find a procedure channeling the energy of the child to healthy games and sports, fine arts such as painting, music, dance etc, and participation in socially relevant activities apart from the main task of studies. In essence, parents have to ensure that the child is kept fully, physically and mentally occupied for nearly eighteen hours a day including the study period in the class. Parents must also have a
mechanism to assess whether the child in this period is going to the class or not. Such pre-active step will definitely prevent the child from moving in a negative direction. When the child is empowered by the parents at various phases of growth, the child transforms into a responsible citizen.

**ROLE OF SCHOOL AND TEACHERS IN EDUCATION**

There are a few experimental models of education across the country that are working to promote creativity among children and sustain the student’s interest in learning and help reduce the dropout rate.

The teacher in the school has a great responsibility in shaping the character of the student especially during the adolescent periods. Any academic performance variation in the student must be noticed and the counseling process must immediately commence. Also, the teacher must have patience to talk to the parents – and get some feedback about the behavior of the student at home. When the teacher is empowered with knowledge and experience, good young human beings with value systems take shape.

**KALAMJI’S LITERACY MISSION**

The aim of the mission should be to bring down the dropout rate at the elementary school, lower secondary and the higher secondary levels. This will enable us to achieve the goal of all the youth of Chhattisgarh to acquire minimum senior secondary qualification. For realizing this we have to start number of tribal schools. Also there will be need to mobilize the university students and the students of 11th and 12th classes to undertake teaching of people who cannot read and write during holidays and vacations. Inspide be his mission recently, the ministry of human resource development has launched a programme called “Sakshat”, a web based e-learning programme for students.
AN EDUCATION MODEL FOR THE 21ST CENTURY PROPOSED BY ABDUL KALAM

A good educational model is the need of the curriculum. The students grow to should contribute towards the economic growth of the nation. The entire education system has to be based on capacity building comprising five components: research and enquiry, creativity and innovation, capacity to use high-end technology, entrepreneurship and moral leadership.

His Concept of Research and Enquiry:

The 21st century is about the management of all the knowledge and information we have generated and the value addition that we can bring to it. We must give our students the skills with which they can find a way through the sea of knowledge that we have created and continue with lifelong learning. Today, we have the ability, through technology, to really and truly teach ourselves to become lifelong learners which is an important skill required for sustained economic development.

Creativity and Innovation are Essential for the Growth of the Nation:

Abdul kalamji was always talking about creativity and innovation in all fields for the progress of the nation. The amount of information that we have around us is overwhelming. When information is networked the power and utility of the information grows as squared as predicted by Metcalfe's law. The management of knowledge in the 21st century is beyond the capacity a single individual and must move out of the realm of the individual and shift into the of networked groups. Students must learn how to manage knowledge collectively.
Developing the Capacity to Use High-End Technology among Students:

All students should learn how to use the latest technologies for aiding their learning process. Universities should equip themselves with adequate computing equipment, laboratory equipment, and internet facilities and provide an environment for the students to enhance their learning ability. In the midst of all the technological innovations and revolutions we cannot think that the roles of the teachers will. In fact, the teacher will become even more important and the whole world of education will become teacher assisted as technology would help in tele-porting the best teacher to every nook and corner of the country to propagate knowledge.

To Develop Entrepreneurship in young Minds:

The aptitude for entrepreneurship should be cultivated right from the beginning and continue all the way up to the university level. We must teach our students to take calculated risks for the sake of larger gain but within the ethos of good business. They should also cultivate a disposition to do things right. This capacity will enable them to take up challenging tasks later in life.

Need of Moral leadership:

Moral leadership involves two aspects. First, it requires the ability to have compelling and powerful dreams or visions of human betterment. Second, it requires a disposition to do the right things and influence others also to do the right things.

KALAM’S DREAM AND VISION FOR THE COUNTRY:

A nation where agriculture, industry and service sector work together in symphony and education with value system is not denied to any meritorious candidates because of societal or economic discrimination. A nation which is the best destination for the most
talented scholars, scientists, and investors and where the best of health care is available to all. A nation where the governance is responsive, transparent and corruption free and where poverty has been totally eradicated, illiteracy removed and crimes against women and children are absent and none in the society feels alienated. A nation that is prosperous, healthy, secure, devoid of terrorism, peaceful and happy and continues with a sustainable growth path and one of the best places to live in.

CONCLUSION;

Abdul Kalamji, is the only president- who can be called as the peoples President. He had a lot of love for children and feels that the future of India lies in them. So, we can call him pupil’s President too. Today’s young students want the education system to feed and challenge their innovative and creative minds. Educational institutions have to gear up to evolve a curriculum that is sensitive to the social and technological needs of a Developed India.

Ultimately, education is its real sense is the pursuit of truth. It is an endless journey through knowledge and enlightenment. Such a journey opens up new vistas of development of humanism where there is neither scope nor room for pettiness, disharmony, jealousy, hatred or enmity. It transforms a human being into a whole some whole, a noble soul and an asset to the universe. Real education enhances the dignity of human being and increases his or her self respect.

If only the real sense of education could be realized by each individual and carried forward in every field of human activity the world will be so much a better place to live in. The relevance of Dr. A.P.J Abdul Kalam’s educational thoughts in the present school can be felt by following his Educational Philosophy. Dr. A.P.J Abdul Kalamji is the role model for students, teachers, teacher-educators and policy makers. Our country will be shining in the comity of nations by
following is educational philosophy by developing a strong education system vital for all kinds of developments.

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UNTOUCHABLES

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Introduction

The untouchability affection in the degree arrangement is one of the cruelest appearance of the degree system. It is apparent by abounding as one of the arch racist abnormality in the world.

In the Indian association humans who formed in ignominious, communicable and barn occupations were apparent as communicable peoples and were accordingly advised as untouchables. The untouchables had about no rights in the society. In altered locations of India they were advised in altered ways. In some regions the attitude appear the untouchables was acrid and strict. In added regions it was beneath strict.

In regions area the attitude was beneath austere the untouchables were apparent as communicable humans and their dwellings were at a ambit from the settlements of the four Varna communities. The untouchables were not accustomed to blow humans from the four Varnas. They were not accustomed to access houses of the college Varnas. They were not accustomed to access the temples. They were not accustomed to use the aforementioned wells acclimated by the Varnas. In accessible occasions they were accountable to sit at a ambit from the four Varnas. In regions area the attitude appear the untouchables were added severe, not alone
affecting them was apparent polluting, but as well even a acquaintance with their adumbration was apparent as polluting.

If, because of any reason, there was a acquaintance amid an untouchable and a affiliate of the Varnas, the Varna affiliate became besmirched and had to asperse or ablation himself with baptize to be purified. In austere societies, abnormally a allotment of the 'Twice Born' (the three top Varnas) the afflicted 'Twice Born' as well had to canyon through some religious ceremonies to absolve himself from the pollution. If the untouchable entered a abode and afflicted things of a Varna member, the Varna associates acclimated to ablution or apple-pie the places area the untouchable afflicted and stepped.

In some incidences the untouchables who associated with the Varna associates were baffled and even murdered for that reason. Some college bureaucracy Jats as well had agents whose job was to go or airing afore the top Jats associates and advertise their advancing to the streets and to see to it that the streets would be bright of untouchable people.

The accustomed Hindus advised anyone who formed in any affectionate of communicable job as untouchable and did not acquire any acquaintance with them. According to accustomed rules any one who does not accord to the four Varnas, acceptance foreigners, are untouchables.

**The non-Hindus in degree arrangement**

Religiously anyone who does not accord to the four Varnas is an outcast and untouchable. It means, all foreigners and non-Hindus are all declared to be untouchables. But in absoluteness neither all foreigners nor non-Hindus were advised as untouchables. Foreigners and non-Hindus were advised abnormally in altered locations of India. Some of the foreigners adopted Hinduism and chip in the top akin of the Hindu hierarchy.
The Rajputs of Rajasthan accord to the Kshatria Varna (warrior castes). The Rajputs, added than any added Indian Jat, represent the warrior castes of India. About any Indian association which claims to be a warrior community, claims a Rajput ancestry. But it is believed that abounding adopted invaders of age-old India (see India in the past), like Scythians; Huns; Greeks and others, who adopted Hinduism, chip in the Rajput association and acquired a Kshatria cachet (see aswell Sati - afire of the widow).

The Konkanash Brahmans of west India are aswell believed to acquire non-Indian descent. According to a Hindu legend, an apotheosis of Lord Vishnu, Parsuram, begin on the Konkan bank some asleep bodies which were done to the shore. In adjustment to bake them Parsuram aggregate them on a pyre. These asleep bodies woke up on pyre, apparently because they were not asleep in the aboriginal abode but were alone unconscious. Parsuram adapted these humans to Hinduism and fabricated them Brahmans. There are added theories about the origins of these Konkanash Brahmans. Abounding of these Brahmans acquire gray-green eyes. Some affirmation them to be Vikings or of added European origin. In the Konkan bank there is Jewish association alleged Bene Israel. Some affirmation that these Jews are from the 'Lost Tribes'. These Jews who accustomed in India afterwards their ship-wrecked abreast the Konkan bank affirmation that they and the Konkanash Brahmans are bearing of the survivals from the aforementioned ship. And in their version, it was not an apotheosis of Lord Vishnu who adapted the Konkanash Brahmans but a bounded Brahman. Anyway these Jews do not acquire gray-green eyes like the Konkanash Brahmans.

Different adoration followers got altered cachet in altered locations of India. The Jews of west India (called Bene Israel) had a altered cachet from Jews of south India (Cochini Jews). In accustomed the Bene Israel had low status. The Bene Israel declared oil acute and they had a
cachet according to a Hindu Jat alleged Somvar Teli, which aswell declared oil acute and were allotment of Sudra Varna. Some accustomed Hindus advised anyone who was a non-Hindu or accomplishing any blazon as communicable job as untouchable and accordingly advised the Jews as untouchables. But even admitting the Jews in west India had low cachet there were a allotment of them some who were landlords, businessmen and top rank admiral in bounded armies.

Comparing to the Bene Israels, the Jews in south India had college status. The Jews in Kerala were the business association of Kerala. They even disqualified a baby kingdom. They had aloof rights, such as use of elephants and sedans. They even had agents whose job was to advertise their advancing to the streets so that the low castes could move abroad from their way.

The relations amid the Jewish communities of India are sometimes explained as afflicted by the Indian degree arrangement but these relations can aswell be explained according to Jewish religious laws. There were three capital Jewish communities in India. The Baghdadis, the Bene Israels and Cochinis. The Baghdadi Jews were abundant austere about religious laws than the Bene Israel Jews. The Baghdadis did not admix with Bene Israel Jews. The Baghdadis did not acquiesce marriages amid their accouchement and the accouchement of Bene Israel. They did not eat aliment able by Bene Israel and they banned to calculation the Bene Israel as allotment of the Minyan (the ten all-important to alpha a Jewish prayer). Abounding explain these relations as an access of the Indian degree arrangement on the Jewish communities. According to this explanation, the Baghdadi Jews referred to themselves as college degree than the Bene Israel Jews and accordingly did not admix with them. But these relations amid the Jewish communities can aswell be explained according to the Jewish Halacha laws. The Baghdadi Jews who were abundant austere about
Jewish laws and diet did not admix with the Bene Israels because the Bene Israels were civil Jews and they perceived in Bene Israel Jews as admixed Jews.

The Muslims who accustomed in India were able and able to be advised as untouchables. Not alone were they able in the aggressive sense, they aswell approved to accomplish their adoration on the Indians. The Indians who adapted to Islam in a lot of of the cases remained in the aforementioned amusing cachet as they had afore their about-face to Islam. Hindus from the college Varnas remained at the college levels of Indian society. Hindus from the lower levels of the bureaucracy anticipation that by converting to Islam they would appear out from the Hindu bureaucracy system, but in a lot of of the cases they remained in the aforementioned bureaucracy akin afterwards they converted. A allotment of the Muslims of India there has developed a two-tier hierarchy. The top class, alleged Sharif J at, includes Muslims who belonged to the college levels in degree bureaucracy and aswell Muslims who accustomed to India from adopted countries. The lower class, alleged Ajlaf J at, includes Muslim converts from lower castes. As in the world, the top classes do not acquire abutting amusing relations with lower classes, the aforementioned way the Sharif J at do not commonly acquire abutting amusing relations with Ajlaf J at.

The altered Christian communities of India were advised in altered agency in altered locations of India. The Syrian Christians of Kerala had a top status. Forth with the Jews, they were the business communities of Kerala and they too had aloof rights. The Indians who were baptized from the 16th aeon by Christian missionaries remained mostly in the aforementioned cachet they had before. As in the Muslim association of India, the Christians aswell acquire a two-tier amusing hierarchy. Abounding untouchables who adapted to Christianity are still advised as untouchables, sometimes by added Christians.
The European Christians are as well declared to be untouchables to Hindus. Some Europeans in the 17th and 18th aeon even claimed that they were advised as untouchables. But afterwards on with British aphorism over India it were the top akin Hindu castes, distinctively the Brahmans, who adopted the European autonomous aesthetics according to which all are according and they alien it to added Indians.

Other religions which were accustomed in India - Buddhism, Jainism and Sikhism - as well acquire some marks of degree system, even admitting they argue degree system. Sikhism rejects degree system. But altered Jats who adopted Sikhism act according to adequate Jat lines. The altered Jats commonly ally aural degree lines. The Jats which were the aristocratic of the Punjab and adapted to Sikhism do not accord according account to Sikhs who accord to the lower levels of Indian hierarchy. The Jains as well acquire abstracted communities who ally aural the association lines. The Buddhist in India acquire a two-tier bureaucracy and just like in the cases of Christians and Muslims it is as well accompanying to the cachet of the association to whom the getting belongs. On the added duke the Mahar association of west India, who were untouchables and adapted mostly to Buddhism, prefer, because of altered political affidavit to admit themselves as Mahars and not consistently as Buddhists.

Not all association of India were allotment of the degree system. About 7% of India’s citizenry are referred to as tribes and not as castes or Jats. These tribes are broadcast all about India and they are bearing of communities who were not absorbed in the Varna hierarchy. They adopted to abide abroad from the capital societies abysmal in the jungles, forests and mountains of India. They survived mostly on fishing, hunting or simple agriculture, and as well from stealing, annexation and plundering. These tribes had altered religious behavior and altered gods. Some of them had simple beliefs, but others use to cede animal beings in their ceremonies. One such tribe, alleged Gond,
had a able commonwealth in axial India. A lot of the tribes adopted Hinduism, others adopted Islam or Christianity. Some tribes in East India affirmation to Jewish origin.

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RADHAKRISHNAN’S PHILOSOPHY OF EDUCATION AND ITS RELEVANCE IN 21ST CENTURY

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Abstract:

Being a qualified monist philosopher-educationalist-statesman, Radhakrishnan awarded a new approach towards the problem of philosophy, which was on the one hand, distinct from that of science or of history and it was not confined only to logic and epistemology on the other. His new approach to the problem of philosophy was religion which not only makes a bridge between the philosophical thoughts between East and West, but also makes a link between theory and practice by showing the suspicions to solve the problem regarding the impact of different cultures on one another in the world, their interaction, and the emergence of a new civilization based on the truths of spirit and the unity of mankind. For him, Philosophy has meant not mere logical thought nor the discursive use of the intellect, but a wider and more comprehensive view of reality in which thought and emotion, intellect and intuition have their proper place.¹

He has developed his philosophy in two ways. In the first way, he gave enormous emphasizing on the concept of the spirit of human

beings to understand clearly the values of an individual. Remembering the quotations of Keno Upanishad, “That which one thinks not with the mind, that by which the mind is thought, know that indeed to be the supreme, not this which men follow after here,” he said that the spirit is not the physical body or the vital organism, the mind or the will, but something which underlies them all and sustains them. It is the basis and background of our being, the universality that cannot be reduced to this or that formula.

**Introduction**

In the parable of Upanishad we have heard that two birds sitting on the same branch, one of which feeds the other looks on. The spirit looks on disinterestedly, its delight is pure and free; the empirical self is concerned with the business of life. The former is vaster, profounder, truer, but it is ordinarily hidden from our knowledge.

According to him, a man will be genius or hero if and only if his intellect is stirred by the supreme light of spirit which helps us to transform our being in the son of God from the son of man. Radhakrishnan remarked,

Put the fire of spirit on any altar, it blazes up to heaven. It powers are infinite, its dream angelic, and its apprehensions godlike. There is no natural limit to its expression, it is potentially all embracing. Where is there is genius, ardour, heroism, there is the creative spirit at work in however nebulous and untried a way it may be.²

But one may ask the question in what mode the supreme light of spirit will help us? Is it in the form of reasoning or in the form of experience? Radhakrishnan answered it is neither reasoning nor

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experience. It is the intuition by which our suppressed supreme power may be flourished. Because, all the creation in science, philosophy or in art and life have been inspired by the intuition. Intuitive life is the highest range of mental life. According to him, all great scientific discoveries are due to the inventive genius of the creative thinkers and not the plodding process of the intellect as it gives us only the precise measurement or more precise demonstration not the discoveries. Creative work is not a blind imitation or mechanical repetition. It is a synthetic insight. He also remarked that we should not forget that we all have the quality of genius or intuitive experience in a suppressed form. We have to disclose it through the proper way of our life.

On the second way he always tried to set up a link between the philosophy between East and West. He said,

The world which has found itself as a single body is feeling for its soul. May we not prepare for the truth of the world’s yet unborn soul by a free interchange of ideas and the development of a philosophy which will combine the best of European humanism and Asiatic religion, a philosophy profounder and more living than either, endowed with greater spiritual and ethical force which will conquer the hearts of men and compels peoples to acknowledge its sway?³

From the above mentioned points of philosophy it is clear that Radhakrishnan has tried to make philosophy as practical as far possible and provided us for two home works:

a) We have to keep our individual development as far as possible.

b) An Indian student may perhaps make a little contribution to the development of a world perspective in philosophy

The home task, “a) We have to keep our individual development as far as possible.” bears a very much significance in this age because if we want to preserve our social and cultural values, some of the important socio-cultural issues which should need to be addressed today through the philosophical light of Radhakrishnan are casteism, gender discrimination, dowry, communalism, drinking, drug addiction, etc. and the latest issue of Telengana in Andhrapradesh and G.T.A. in West Bengal. The issues discussed here are not comprehensive. There are many other issues faced by the nation in general and regions and communities in particular, that all of us should think about. In this paper it has been tried to make a trace to solve the issue of casteism, gender discrimination, communalism and the latest issue of Telengana in Andhrapradesh and G.T.A. in West Bengal.

CASTE SYSTEM:

The roots of caste system in India is based on Veda where four varna or caste e.g. Brahman, Khatriya, Baisya and Sudra were admitted according to the duties with reference to the individual’s life in the earth. Earlier they were all regarded equal in social status and could take up any profession they liked. There was no restriction in the matter of eating food or marriage with members of other profession. But with the beginning of specializing in hereditary professions and coming in contact with the indigenous people situations changed and the birth of the person decided their caste.

Hence the varna system that developed during that time was the outcome of the social and economic development. But as time

4 Ibid.
passed, it led to the division of society into high-caste and low-caste people who could not mix with each other. Inter-caste dining or marriage was forbidden. People belonging to the so called lower castes were exploited and slowly down the ages, their condition became miserable. They were poor and did not enjoy equality in society. They were not even allowed to draw water from the common wells of the villages, or even could go to the temples or to come close to the people of the so called higher castes. Thus caste system hampered the healthy growth of different professions as entry into a particular profession was based on birth and not on ability.

Caste-based discrimination has at times even led to violence. The caste-system also makes the working of democracy in our country difficult. Society gets divided into artificial groups that tend to support the candidate who belongs to their caste. They do not pay much attention to the fact whether he/she is a deserving candidate or not. This is not good for the health of democracy in India. Our country cannot make real progress unless this system is uprooted completely.

**GENDER DISCRIMINATION:**

The discrimination of females in various fields like health, education and jobs is one of the most important problems in India. As the girls carry the liability of dowry on their head, and they have to leave their parents home after marriage, their old age parents prefer to have male offspring for their safe guard. Many female babies are aborted, abandoned, deliberately neglected and underfed simply as they are girls. Even when they are ill, they get less attention or receive some attention only when the disease becomes extremely serious. In many communities, women and girls get less food or poor quality food compared to men and boys. The World Bank Document, “A New Agenda for Women’s Health and Nutrition” (Washington 1995) estimates that in developing countries, 450 million adult women have
their development problems due to lack of protein input during their childhood. In a majority of the countries, literacy rate for women is significantly lower than that for men. In 66 countries, the gap between the male and female literacy rates is estimated to be larger than 10 percentage points and in 40 countries; it is larger than 20 percentage points in the age group of 6-11, which corresponds to primary level education. According to 2011 census, there is a gap of 16.7 percent between the literacy rate of men and women. In India, this is worst in the state of Rajasthan. But now there is a great change in this direction. In some states like Haryana where girl child ratio is very low, the government has taken out many schemes to promote education of girls.

COMMUNALISM:

India is a country of different religious faiths and culture. “Unity in differences” is the main sutra of the people living in India. For this reason, from long periods of times persons belonging to different communities such as Hindus, Sikhs, Muslims, Christians, Parsees, etc. live peacefully in India. But at the present age, the aggressive attitude of one community towards the other creates tension and clashes between two religious communities. Hundreds of people die in communal riots. It breeds hatred and mutual suspicion. Communalism is an issue that needs to be tackled and eradicated. It poses a great challenge to democracy and unity of our country. It is therefore, a major obstacle in the path of our progress.

TELENGANA ISSUE IN ANDHRA PRADESH AND G.T.A ISSUE IN WEST BENGAL:

The current issues regarding the Telengana in Andhra Pradesh and G.T.A in West Bengal has made the Indian politics very much hot. Whether the issues are legitimate or not is no doubt debatable. But any kind of taking apart of society into different interests has led to
divergence in attitudes and outlooks that have concealed or distorted the identity of social values because in that case there is a chance of the tendency to disintegration of personality which is dangerous for the development of a growing country like India. So we should find out such a way where some clues can be found out to solve these types of issues.

The issue is very much significant regarding the question of overall progress as it is very hard to say whether the state Chattrisgarh, Uttarakhand and Jharkhand could really be started its journey to overall progress after being separates from their mother state Madhyapradesh, Uttarprades and Bihar.

The issues that stated above are not unsolvable tasks, but we have to pay a deep attention to the teachings of our predecessors. In this context we may refer to Radhakrishnan to get some clues to solve the above mentioned issues. We should closely examine Radhakrishnan point of view about philosophy and politics. AS a philosopher and a politician he was dead against in any type of separation. His attitude towards politics is synoptic, not sectional or fragmentary because both the sectional and fragmentation view towards society led to a divergence in attitudes which distorted the identity of social value. There have been conflicts within and between individuals and societies. Divergence of interests has led to outward clashes; but still more dangerous has been the tendency to disintegration in personality. This has expressed itself not only in conflicting views on politics, society and morals, but also in the application of different standards to the same problem in different contexts. Radhakrishnan has refused to recognize such sharp divisions, and has identified himself with the political aspirations of his people while, at the same time, retaining his academic temper.
He also remarked that “The tragedies and catastrophies which occupy so much of the foreground of our consciousness are symbolic of the breakdown of the separatist tendencies and the movement towards the integration of national societies in a world whole. In the confusion of the contemporary scene, this fallible, long-suffering and apparently helpless generation should not overlook the great movements towards integration in which it is participating.”  

As Radhakrishnan was a qualified monist, he held the view that the reality as one and unique. But at the same time he had always been conscious of the individual claim to identity and continuity. A conscious of the value and uniqueness of the individual distinguishes his position from the extreme monists, for whom the individuals are ultimately only moments in the being of Brahman. For this reason, he kept believe in democracy where the value and significance of individuals are protected. For him, democracy is not a question of merely “a fine political arrangement, but it is the highest religion. The human individual is the highest; the most concrete embodiment of the Spirit on earth and anything which hurts his individuality or damages his dignity is undemocratic and irreligious.”  

His view about democracy led us to remember the religious dedication. He interpreted it as a spiritual achievement which insisted that in advocating democracy he was “referring not so much to parliamentary institutions as to the dignity of man, the recognition of the fundamental right of all men to develop the possibilities in them. The common man is not common. He is precious, has in him the power to assert his nature against the iron.

5 Ibid.
web necessity. To tear his texture, to trample him in blood and filth is an unspeakable crime.”

According to him, every individual has a power of divinity. None should try to restrain this divine like power which has already been awarded to man by nature itself. To prove this view he quoted the judgment of Mommsen:

According to the same law of nature in virtue of which the smallest organism infinitely surpasses the most artistic machine, every Constitution, however defective, which gives play to the free self determination of a majority of the citizens infinitely surpasses the most brilliant and humane absolutism; for the former is capable of development and therefore living; the latter is what is and therefore dead.

From the above mentioned discussion it is clear that the main root to solve the issues lies in the improvement of every individual in the society and this would be possible through the spiritual development. We should have to illuminate our intuition through proper education by which we can be able to feel our suppressed infinite supreme power. If it is possible then any kind of divergence attitudes in our life automatically vanishes.

7 Ibid.
8 Ibid.
SIGNIFICANCE OF CLOUD COMPUTING IN HIGHER EDUCATION IN INDIA

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Abstract

Cloud computing is a buzzword now days. It has changed the whole scenario. cloud computing being “on demand” following in line with other “utilities”, such as electricity and telephone. Not even the business organization and several educational institutions have been considering and some of them even adopting cloud computing strategies in order to meet their requirements. Cloud computing services are a growing necessity for business organizations as well as for educational institutions. Although there are still several risks and challenges are associated with cloud but its potential benefits outweigh the risks. This paper begins with defining cloud computing, its key characteristics, deployment and service models, relationship between them. Then paper describes the role and challenges of cloud computing in higher education.

Introduction

Cloud Computing refers to both the applications delivered as services over the Internet and the hardware and systems software in the data centers that provide those services. Gartner defines cloud computing as a style of computing in which scalable and elastic IT-enabled capabilities are delivered as a service using Internet technologies. According to Youseff et al. —cloud computing can be
considered a new computing paradigm that allows users to temporary utilize computing infrastructure over the network, supplied as a service by the cloud-provider at possibly one or more levels of abstraction. The market research company IDC for example defines cloud computing very general as —an emerging IT development, deployment and delivery model, enabling real-time delivery of products, services and solutions over the Internet. Cruz (2011) specified cloud computing as a collection of applications and technologies which can be accessed and manipulated by a large number of users in real time. Some analysts and vendors define cloud computing narrowly as an updated version of utility computing: basically virtual servers available over the Internet. Others go very broad, arguing anything you consume outside the firewall is "in the cloud," including conventional outsourcing. Cloud computing can also be defined as an IT deployment model, based on virtualization, where resources, in terms of infrastructure, applications and data are deployed via the internet as a distributed service by one or several service providers. These services are scalable on demand and can be priced on a pay-per-use basis. Cloud Computing can be described as —the long-held dream of computing as a utility.

Key Characteristics of Cloud Computing:

1. **On-demand self-service** - a consumer can unilaterally provision computing capabilities, such as server time and network storage, as needed without requiring human interaction with each service's provider.

2. **Ubiquitous network access** - capabilities are available over the network and accessed through standard mechanisms that promote use by heterogeneous thin or thick client platforms (e.g., mobile phones, laptops, and PDAs).

3. **Location independent resource pooling** - the provider's computing resources are pooled to serve all consumers using a multi-
tenant model, with different physical and virtual resources dynamically assigned and reassigned according to consumer demand. The customer generally has no control or knowledge over the exact location of the provided resources. Examples of resources include storage, processing, memory, network bandwidth, and virtual machines.

IV. Rapid elasticity-capabilities can be rapidly and elastically provisioned to quickly scale up and rapidly released to quickly scale down. To the consumer, the capabilities available for rent often appear to be infinite and can be purchased in any quantity at any time.

V. Pay per use-capabilities is charged using a metered, fee-for-service, or advertising based billing model to promote optimization of resource use. Examples are measuring the storage, bandwidth, and computing resources consumed and charging for the number of active user accounts per month. Clouds within an organization accrue cost between business units and may or may not use actual currency.

Nist Mentioned The Following Deployment Models Of Cloud Computing:

I. **Private cloud** - the cloud infrastructure is provisioned for exclusive use by a single organization comprising multiple consumers (e.g., business units). It may be owned, managed, and operated by the organization, a third party, or some combination of them, and it may exist on or off premises.

II. **Community cloud** - the cloud infrastructure is provisioned for exclusive use by a specific community of consumers from organizations that have shared concerns (e.g., mission, security requirements, policy, and compliance considerations). It may be owned, managed, and operated by one or more of the organizations in the community, a third party, or some combination of them, and it may exist on or off premises.
III. **Public cloud** - the cloud infrastructure is provisioned for open use by the general public. It may be owned, managed, and operated by a business, academic, or government organization, or some combination of them. It exists on the premises of the cloud provider.

IV. **Hybrid cloud** - the cloud infrastructure is a composition of two or more distinct cloud infrastructures (private, community, or public) that remain unique entities, but are bound together by standardized or proprietary technology that enables data and application portability (e.g., cloud bursting for load balancing between clouds).

**Nist Mentioned The Following Service Models Of Cloud Computing:**

I. **Software as a Service (SaaS)** - the capability provided to the consumer is to use the provider’s applications running on a cloud infrastructure. The applications are accessible from various client devices through either a thin client interface, such as a web browser (e.g., web-based email), or a program interface. The consumer does not manage or control the underlying cloud infrastructure including network, servers, operating systems, storage, or even individual application capabilities, with the possible exception of limited user-specific application configuration settings.

II. **Platform as a Service (PaaS)** - the capability provided to the consumer is to deploy onto the cloud infrastructure consumer-created or acquired applications created using programming languages, libraries, services, and tools supported by the provider. The consumer does not manage or control the underlying cloud infrastructure including network, servers, operating systems, or storage, but has control over the deployed applications and possibly configuration settings for the application-hosting environment.
III. **Infrastructure as a Service (IaaS)** - the capability provided to the consumer is to provision processing, storage, networks, and other fundamental computing resources where the consumer is able to deploy and run arbitrary software, which can include operating systems and applications. The consumer does not manage or control the underlying cloud infrastructure but has control over operating systems, storage, and deployed applications; and possibly limited control of select networking components (e.g., host firewalls).

Jerry Bishop, the Chief Information Officer at Chippewa Valley Technical College in Wisconsin, specified the inter-relationships and necessary connections of the NIST cloud computing characteristics and models (Bishop, 2011). This visual demonstrates that a cloud-based strategy can take on different configurations depending on the institution’s needs.

![Figure 1](http://www.librarystudentjournal.org/index.php/lsj/article-view/289/321#bishop2011)

**Figure 1** - Interrelationships with Characteristics, Service Models and Deployment Models Prevalence of Software as a Service (SaaS) Cloud Computing in Higher Education.

Over the past five years, cloud computing has become one of the defining secular trends within technology, and we believe the effects are just beginning to be felt across the industry.

According to the U.S. Federal Cloud Computing Market Forecast 2013, the Federal Government cloud computing market enters into double-digit growth phase – at about 16% CAGR over the period 2013-2018. Cloud IaaS market to grow by 47.8% through 2015. Gartner makes this prediction and it also advises outsourcers not moving in this direction that consolidation and cannibalization will occur in the 2013 - 2014 timeframe.

The cloud computing marketplace will reach $16.7B in revenue by 2013, including the large and well-established software-as-a-service (SaaS) category, according to a research report by 451 Market Monitor, compared to a revenue of $8.7B in 2010.

According to a recent Foresights survey nearly 50% of all enterprises in North America and Europe will set aside budgets for cloud investments in 2013. Also, 50% of software development companies are planning to deploy applications in the cloud. The security and availability concerns were mentioned as well. They indicate that the top analysts at IDC say the benefits of moving certain applications to the cloud outweigh the risks for some enterprises. The cloud applications that will dominate in future and can be adopted by academic institutions are collaboration application, web servicing, cloud backup, business applications and personal productivity applications. According to technology research company Gartner, more than 50 percent of Global 1000 companies are predicted to store confidential data in the public cloud by the end of 2016. The cloud is proving itself as being a tech trend that’s here to stay.
5. Implication for Education

―Education is not the filling a bucket but the lighting of a fire.‖ - William Butler Yeats (1865-1939) Irish poet, dramatist.

Higher education is one of the pillars of society development. Through the partnerships between universities, government and industry, researchers and students have proven their contribution to the transformation of society and the entire world economy (Lazowska et al., 2008). In the field of education, cloud computing is very practical for a variety of reasons. Indeed, cloud computing will enable a certain educational institution to actually make use of the global internet resources for data analysis and data storage. Walter Bailey writes on CloudTweaks.com - the entire educational system is suffering from a lack of resources: small classrooms, staffing cuts, shortage of qualified teachers and constantly changing standards. But, as Bailey points out, the cloud is a valuable tool that can be used to improve accessibility to quality education and to boost achievement. These challenges can be handled by number of ways with the help of cloud by including capitalizing on economies of scale. He proposed that the problem of outdated, too-small, overcrowded classrooms can be addressed by virtualizing the classroom environment. Students can actually log onto
a space online and attend classes outside of the classroom environment. As such, the lecturers do not have to deal with overflowing classes and students packed like sardines; instead, they can focus their attention on creating content students will understand, developing their students’ skills and helping students pass their exams. Cloud allows students to share their ideas, education infrastructure and tools which results in a drastic reduction in educational institution’s overhead expenditures on quality learning materials like books and software and equal access to these scarce resources which helps the students’ academic performance should increase along with the quality of education. Cloud Computing models specifically SaaS have been popular across industries including in higher education since the mid-1990s. For example, Windows Hotmail was the first Microsoft’s popular email and messaging service. It now has more than 400 million users worldwide. In the past few years, Google’s GMail, Yahoo’s Zimbra email and Microsoft’s Windows Live Hotmail have played significant roles in higher education at universities and colleges in the U.S. The Campus Computing Survey 2010 reported that over 80 percent of U.S. colleges and universities use hosted email solutions; out of these institutions, 60 percent use Gmail, and the remaining 40 % use Zimbra and Hotmail. In 2010, the University of Texas at Austin migrated to a brand-new $32 million data center. Roughly twice the size of the university’s previous data center — and the result of two years of intensive planning and design — the new facility features a consolidated network architecture and eco-friendly power and cooling systems. It is expected to reach full capacity in just three to five years. 2010 also marked the first year in which more data travelled across the Internet than during all the previous years combined.

According to John Omwamba- the cloud allows for —information durability, which means information can be placed in cloud storage for as long as needed. He adds that the advent of online
video has made the idea of cloud in education even more exciting, providing universal access to teaching videos and demonstrations on almost any topic. According to a survey colleges had been moving in order to use cloud as a storage space, it increases the efficiency and mobility. Cloud allows taking initiative and to show creative ability, reduce operating costs and also allow working on other projects to IT staff.

- Increased efficiency (55%)
- Improved employee mobility (49%)
- Increased ability to innovate (32%)
- Freed current IT staff for other projects (31%)
- Reduced IT operating costs (25%)
- Enabled us to offer new products/services (24%)

(Source: http://www.edtechmagazine.com/higher/article-2013/02/state-cloud-computing-higher-education)

To Meet the Competing Demands in An Increasingly Complex Environment

College and university IT organizations are expected to keep up with a long list of competing demands, such as.

i. Deploying applications and delivering web-based student services at a rapidly accelerating rate, often without a proportionate increase in budget for hardware, software, and personnel.

ii. Drastically reducing CapEx and OpEx costs while maintaining the highest levels of security and privacy

iii. Maintaining a traditional IT infrastructure increasingly unable to accommodate the growing number of personal devices - including
tablets, smartphones, and laptops that students bring into the campus environment.

iv. Offering sufficient bandwidth to accommodate huge swings in network usage.

v. Competing against other universities, many of which attempt to differentiate them in the market based on the services they offer to students.

Apart from the above said advantages Cloud computing, it can help universities, institutions by:-

i. Accommodating the rapid increase in mobile device dependency.

ii. Storing expansive amounts of sensitive data and information that’s easily accessible.

iii. Staying current (e.g. provides students with digital campus storage for class notes, papers and projects).

iv. Acquiring and implementing the latest software and application updates.

v. Streamlining enrollment and admissions processes that are costly and time-consuming.

vi. Turning subscriptions that are scalable and provide options.

vii. Offering schools, colleges, universities and others a low cost option for using high concept computing systems. All that’s needed is an internet connection which is low cost.

viii. Sharing work without having to use paper. Using paper is costly both to the environment and in monetary terms and is therefore no longer a viable way to educate.

ix. Removing the admin burden allows educational facilities to concentrate on their core business and be more productive. IT admin
including licensing issues, software updates and IT security management will all be taken care of by Cloud provider.

x. Storing confidential and critical data centrally in the cloud, which is less prone to exposure threats such as the loss or theft of laptops or USB flash drives.

xi. Using cloud in underdeveloped or emerging countries creating a way of being able to teach children who would not ordinarily have access to education.

xii. Updating stock of information.

xiii. Allowing free access applications and other useful tools.

xiv. Providing efficient and friendly environment.

xv. Providing experience and feel of real world

Katz et al. identify 10 important features of cloud computing in higher education with respect to on-demand SaaS, PaaS, and IaaS:

i. Increasing access to scarce IT expertise and talent.

ii. Scaling IT services and resources.

iii. Promoting further IT standardization.

iv. Accelerating time to market through IT supply bottleneck reductions.

v. Channelling or countering the ad hoc consumerization of enterprise IT services.

vi. Facilitating the transparent matching of IT costs, demand and funding.

vii. Increasing interoperability between disjoint technologies within and between institutions.

viii. Supporting a model of a 24 x 7 x 365 environment.
ix. Enabling the sourcing of cycles and storage powered by renewable energy.

x. Driving down capital and total costs of IT in higher education.

Cloud solutions can be used to support cooperative learning and socially oriented theories of learning, using computer technologies to support collaborative methods of instruction (Thorsteinsson et al., 2010). Ed Tech Magazine and Cult of Mac surveyed colleges and found:

i. 6 percent maintain cloud-based technologies

ii. 28 percent are implementing cloud computing

iii. 29 percent are planning to adopt the cloud

iv. 32 percent are discovering cloud computing

A Pew Internet/Elon University survey reports that of 1,021 participants, including Internet research experts and users, by 2020 higher education will strongly focus on tech-centric solutions and methodologies such as:

i. Teleconferencing

ii. Distance learning

iii. Hybrid classes (i.e. online and off-campus learning)

According to TechJournal’s info graphic on schools and the cloud, cloud computing spending is expected to increase by more than 30 percent as of May 2011. Boston College, New York University and Maryland Institute College of Art are higher educational institutions leading the industry into cloud-based applications. The institutions rely on FolderWave, Google Apps and Fischer International Identity for admissions, financial aid, collaboration tools and system management. While using internet first word comes in mind is security. There should be reliable and secure network infrastructure. These requirements are
also desirable to users related to educational institutions as many faculty members pursuing research, and with student privacy safeguarded by strict regulations, colleges and universities must be careful to minimize exposure to legal risk and compliance risk. And cloud computing is able to meet all these competing demands — it provides greater agility, less risk, and lower. Cloud computing is also helpful in distance learning. Distance education sector is growing rapidly. Universities are offering more and more courses and degrees through distance-education programs. According to a recent SLOAN-C Annual Report (Allen & Seaman, 2010), in 2009, over 5.6 million students were taking at least one online course. This is an increase of nearly one million students over the number reported the previous year. In addition, blended instructional formats that include a significant portion of online activities got a boost after a recent review of online learning studies found that blended learning students outperformed both fully face-to-face and fully online learning students (U.S. Department of Education, 2009). Due the growth in distance learning sector, more students and faculties are attracted towards it. To meet the growing demands of instructors and students for personalized learning, flexibility, and on-demand services, and to be able to address the IT challenges, distance learning administrators and practitioners need to explore the new IT infrastructure. The current IT infrastructure offered by most distance learning programs is not likely to be able to sufficiently meet the increasing demands and needs of instructors and students in an efficient and effective manner.

Benefits Of Cloud Computing For Distance Learning :-

1. Cost Saving: Perhaps the most important incentive associated with cloud computing is the cost reduction. Westmont College reports that after deploying six cloud-centric service platforms, it has achieved numerous benefits, including a 65 percent cost reduction up front (over more traditional deployments), and a 55 percent cost saving over the
useful lifetime of the solutions. Beyond the cost savings, though, the college reports a significant increase in user satisfaction, as well as a significant decrease in the amount of IT management time required (Sheard, 2010).

II. Rapid elasticity and scalability: Many distance-learning programs offer live video streaming (LVS) courses to online students (Abdous & He, 2009). However, the LVS courses are only offered to a limited number of students (e.g., 1000 concurrent LVS students) due to hardware constraints. The existing hardware (e.g., web servers) will not be able to maintain its performance if concurrent LVS student numbers suddenly double or triple (e.g., to 2000 or 3000 concurrent LVS students). In addition, if a faculty member develops an innovative idea and requests a computing-intensive application that needs multiple servers to support it for a temporary period, in many cases the DL IT staff will have to turn down the request because the limited budget does not allow DL units to spend a lot of money purchasing hardware for a temporary project. With cloud computing in place, DL administrators need not be concerned about over provisioning for a service whose popularity does not meet their predicted needs (and thus wasting costly resources), or under-provisioning for one that becomes wildly popular (and thus missing potential customers and revenue) (Armbrust et al., 2010).

III. Cost of setup and maintenance: Complex new technologies and applications are continually being invented and they make it harder for distance learning IT staffs to install, configure, secure, and upgrade to the latest technologies. The technology setup and the maintenance workload make up a large chunk of the time spent by the Distance Learning IT staff during their workday. The adoption of cloud computing will move the burden of technology setup and maintenance to the cloud service providers.
IV. Reallocation of resources: As cloud computing moves the technology setup and maintenance burden to cloud service providers, campus DL IT staffs can focus on developing innovative instructional solutions/resources and on providing more support to faculty and students. There are several areas in which more intensive help from the DL IT staff can be beneficial to the faculty. First, as instructors move toward more online and mobile instruction in their courses, IT staffs can help them to optimize the use of the available LMS systems to increase both the effectiveness and the efficiency of the instructional process. Second, as online instruction strives to become more personal through the extensive use of online conferencing tools (e.g. Blackboard Collaborate, Webex), instructors can benefit from more intensive initial support with the technical aspects of integrating these tools into their teaching activities. Third, IT staffs can help faculty to improve their technical skills in using various Web 2.0 tools (such as blogs or wikis) and can therefore help them to effectively integrate these collaborative tools in their courses in order to improve their students’ learning experiences and performance (e.g. Cole, 2009; Trentin, 2009).

Cloud computing reduces operating and capital expenses while increasing IT efficiency through server consolidation, improves service delivery, and offer online access to systems and applications over a variety of devices. Several educational institutions recognize that adopting the latest technologies and solutions has become essential to stay competitive and retaining students. Institutions can take the advantage of cloud computing in reducing high expenditures on hardware, software and IT maintenance as it provides a centralized and virtual data center that is accessible to faculty and admissions personnel irrespective of time and location. According to a 2011 study by CDW, only 5 percent of U.S. college and university respondents were not considering a cloud migration. 29 percent had developed a written strategic plan for the adoption of cloud computing, with 28 percent in
the midst of implementation. [8] Todd mentioned that Lakehead University in Canada, one of the first major Canadian university to outsource their email services to Google, saved $250,000 a year and students were given storage space in the cloud equivalent to 250 fold what they were getting at the university. According to Weintraub-by using Gmail for its student email needs, Arizona State University saves $500,000 per year and Vanderbilt University saves $750,000 annually.

**Challenges of Cloud Computing In Higher Education**

Many challenges of cloud computing for academic institutions relate to its relative newness and the underdevelopment of the marketplace for cloud services. For higher education, decisions to adopt cloud computing will be influenced by more than technical and cost considerations. Information flow is like a lifeline in the academic system and decisions, on how to manage that information, can have far reaching political, social and economic effects on the students, faculty and the society. Adoption of cloud computing presents many risks and other challenges like security, interoperability, control, performance, integrity and reliability instead of using a traditional outsourcing arrangement. The academic institutions need to weigh the costs and benefits but a major factor of these decisions will be their level of trust in both the cloud deployment model under consideration and the entity providing it [9]. Metz (2010) offers the example below to explain why the traditional IT infrastructure is sometimes not good enough: When an institution develops or deploys a new application, they first must jump through a number of hoops. For example, if an institution decides they would like to install the learning management system Moodle, they might have to order a server, wait for the vendor to ship it, install the server in the data center, provision an IP address for the server, set up the DNS for the new IP address, install the operating system, etc.
Dan Morrill Mentioned A Number Of Challenges In Cloud Computing:-

I. Cloud computing did not originate in the college environment, there are few colleges that are taking cloud computing seriously enough to be developing or teaching courses in this subject like MIT.

II. Cloud computing is truly multi-disciplined, in that the average system admin needs to understand a bit about networking, virtualization, routing, data movement, data use, process management, and security to be helpful to an organization using cloud computing.

III. Educators are not prepared to teach cloud computing - in general with a broad paint brush, many computer science educators at all but the most prestigious colleges are simply not able to teach this not so new but still cutting edge technology.

IV. Cuts in funding - everyone everywhere has had their budgets slashed while we wait for consumers to come back and start spending again. This includes colleges because many colleges’ budgets are tied to the states budgets that are tied directly or indirectly to sales tax, use tax, B&O tax, or the many other ways that government taxes both businesses and consumers to accomplish tasks.

V. Cloud Computing is generally ill understood by the general public, including governments, workers, and corporations. It is not enough to teach virtualization, you have to teach automation, design, architecture, monitoring, and with a dearth of tools out there, in many cases, you have to teach enough scripting or programming to get the tasks accomplished.

In cloud computing data centers exist in multiple nations, this may trigger cross border issues or outright barriers for the education institutions. Institutions having the sensitive information for instance government contracts, in such cases government doesn’t allow to reveal
or access such information by foreign countries. Universities, of course, are typically subject to numerous state and federal law covering data on academic grades, health records and financial aid, among other things. Certain countries have very strict rules about cross-border transfers of personal information, and complying with those rules can be challenging in the virtual world of the cloud.

Vulnerability to security breaches are the biggest obstacles to cloud computing adoption in higher education, according to recent surveys of IT leaders in higher education (Jitterbit, 2010; Schaffhauser, 2011b). The most important of these security risks includes the loss of governance, lock-in issues, isolation failure, compliance risks, management interface compromise, data protection, incomplete or insecure data deletion and malicious insiders (Catteddu & Massonet, 2010). In addition, concerns regarding privacy, data integrity, intellectual property management, regulation issues and audit trails are significant barriers to adoption of cloud-based solutions (EDUCAUSE, 2009a). However to help mitigate these risks for higher education institutions, several organizations have emerged in the last few years. The Cloud Security Alliance was launched in 2009 as a non-profit organization tasked with conducting research in cloud security and offering information and resources about best practices in security protection in cloud computing (EDUCAUSE, 2010a). Apart from the security concerns, there are certain other issues like maintaining the integrity of data, ensuring access is limited to authorized users and maintaining the availability of data and services. Controlling and protecting these assets becomes a much more complex and challenging proposition as the data and services are external to the campus with the cloud. Cloud vendors provide service level agreement is not specific and detailed enough to meet college and university requirements. Fortunately, through the Higher Education Information Security Council, a toolkit called the Data Protection Contractual Language is
available to provide guidance and languages to assist institutions in crafting appropriate SLAs and contracts to meet their specific needs. This is an evolving area, and although much progress has been made, much more is needed before colleges and universities can place their complete trust in these third party cloud vendors.

**Conclusion**

Cloud computing has been growing rapidly; it evolves models offering significant advantages, yet potential fallacies as well. Cloud computing seems to be worth exploring from small businesses and major enterprises to elite universities and online colleges. The cloud is poised to revolutionize the educational sector, and schools and learning institutions. Basically, cloud computing will enable learners to formally undergo education even without going to the four-walled classrooms. In fact cloud can also help those families who travel a lot, cloud computing will allow their children to travel while continually learning lessons, submitting assignment, and getting grades. As a coin has two facets so as cloud computing therefore the decision taking of using Cloud Computing must also take into account the risks associated with it. But by using cloud the gain that exceeds the capital costs may compensates the associated risks. Some of the risks specific to cloud environment may be transferred to cloud providers. Cloud Computing having both strong and weak aspects , we may say that the scalable, portable, payment per use model and the management policies of risks and security , efficiency ,anytime accessibility and several other aspects represent positive factors in taking the decision of using Cloud Computing. In the end, universities may and should value the opportunities offered by Cloud Computing lead to innovation.

**References**


ACADEMIC SELF-EFFICACY - A RELIABLE PREDICTOR OF EDUCATIONAL PERFORMANCES

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Abstract
The concept of academic self-efficacy is receiving increasing recognition as a predictor of educational performances. Academic self-efficacy describes "a person's confidence in their abilities to organize, execute and regulate performance to attain designated types of performances". It functions at a multilevel and multifaceted set of beliefs that influence how people feel, think, motivate themselves, and behave during various educational tasks. Self-Efficacy viewpoint can be built up on four bases of knowledge, vicarious experiences, enactive mastery as well as physical and emotional states. Self-efficacy development is closely intertwined with a person's experiences, competencies and developmental tasks in different domains at different stages in life. Self-efficacy beliefs should be relevant for understanding educational outcomes because self-efficacy leads to specific behaviours and motivations that can encourage or discourage effective performance.

1.0 Introduction
This paper proposes, on the basis of a reflection made in relation to the new educational demands of the current era, a number of strategies with the aim of enhancing the quality of the learning situation and ultimately the level of educational performances of the
learners. Researchers in personality and social psychology have long been interested in the role of self-related perceptions.

Individuals who are otherwise similar feel differently about themselves and choose different courses of action, depending on how they interpret themselves—what attributes they think, they possess, what roles they presume they are expected to play, what they believe they are capable of, how they view they fare in comparison with others and how they judge they are viewed by others—without doubt, these are beliefs and perceptions about self that are heavily rooted in one's past achievement and reinforcement theory. It is only reasonable that these self-perceptions have received a great deal of attention in educational research (Byrne, 1984). Children with different self-beliefs demonstrate different levels of cognitive, social, and emotional engagement in schools. Because school-related experience makes up a major portion of children's lives and shapes the early path to important life outcomes, educational researchers try to grasp the meaning of self in student's minds. During the past couple of decades, numerous studies in educational research have resorted to academic self-efficacy to explain the function of self in school contexts. Various definitions are given about academic self-efficacy and its dimensions but all of them included a general academic goal-oriented attitude. Before discussing the concept of academic self-efficacy, let us know about self-efficacy.

Confidence is the pivot to success. Whether personally or at professional level, believing in one's own strength and self-confidence matters a lot in achieving the set aims and supports the individual even under any undesirable situations and conditions to accomplish the task. Success requires consistent performance and this heavily depends upon how an individual deals with the situations and changes coming forth in his life. The confidence or believe in self is termed as self-efficacy in behavioural sciences. Self-efficacy means self-confidence, self-reliance and trust on oneself. Self-efficacy does not refer to how much a person
likes him or herself or how much he or she likes the task at hand; rather, self-efficacy is concerned with how well a person believes he or she will be able to reach a desired outcome in a designated area (Bandura, 1977).

The term self-efficacy was coined around 40 years ago by Albert Bandura (1977a). Since then, research in this area has been growing steadily and focuses mainly on the concept of self-efficacy which is considered as “one of the most theoretically, heuristically and practically useful concepts formulated in modern psychology” (Betz et al., 1996, p. 47). Self-efficacy is not the same as ability or motivation, but they are strongly related (Kozlowski & Salas, 2010). Indeed, self-efficacy is the personal determination of one's own ability to deal with a certain task. Bandura (1994) noted that how people's behavior could often be better predicted by the beliefs they hold about their own capabilities than by what they were really capable of accomplishing. In his conceptualization, self-efficacy is a mechanism to explain and predict one's thought emotion and action and to organize and execute courses of action to attain designated goals. It is less concerned with what skills and abilities individuals possess. It considers more important what individuals believe they can do with whatever skills and abilities they may possess. In all, self-efficacy serves a self-regulatory function by providing individuals with the capability to influence their own cognitive processes and actions and thus alter their environments (Bandura, 2001).

Bandura (1995) also stressed further that self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Self-efficacy beliefs provide the foundation for human motivation, well-being and personal accomplishment. This is because unless people believe that their actions can produce the outcomes they deserve, they have little incentive to act or to persevere in the face of difficulties. Many empirical evidences support Bandura's contention that self-
Efficacy beliefs touch virtually every aspect of people's lives—whether they think productively, self-debilitating, pessimistically or optimistically, how well they motivate themselves, their vulnerability to stress and depression and the life choices they make.

Bandura's theory identifies four core features of human agency: intentionality, forethought, self-reactiveness, and self-reflectiveness (Bandura, 2004). Social cognitive theory is rooted in a view that individuals are agents proactively engaged in their own development and can make things happen by their actions. In the social cognitive view people are neither driven by inner forces nor automatically shaped and controlled by external stimuli. Rather, human functioning is explained in terms of a model of triadic reciprocity in which behavior, cognitive and other personal factors, and environmental events all operate as interacting determinants of each other. (Figure 1) The nature of persons is defined within this perspective in terms of a number of basic capabilities (Bandura, 1986, p.18).

![Figure 1](image-url)

**Figure 1** - Model of the relations between the three classes of determinants in Bandura's (1986) conception of triadic reciprocity in Social Cognitive Theory.
Individuals typically select tasks and activities in which they feel competent and avoid those in which they do not. Students who are confident in their capability to organize, execute, and regulate their problem-solving or task performance at a designated level of competence are demonstrating high self-efficacy. Self-efficacy is generally regarded as a multidimensional construct differentiated across multiple domains of functioning. The construct of self-efficacy helps explain the finding that the behavior of individuals is not always accurately predicted from their capability to accomplish a specific task. How a person believes they will perform is often more important.

One construct gaining increased credence as a determinant of student's goal orientation is academic self-efficacy (Skaalvik, 1997). It refers to student's judgments of how well he or she can do class-related works (Bandura, 1986). During the past two decades, self-efficacy has emerged as a highly effective predictor of students' motivation and learning. As a performance-based measure of perceived capability, self-efficacy differs conceptually and psychometrically from related motivational constructs, such as outcome expectations, self-concept, or locus of control. Self-efficacy beliefs have been found to be sensitive to subtle changes in students' performance context, to interact with self-regulated learning processes, and to mediate students' academic achievement.

"Academic self-efficacy refers to a person's conviction that they can successfully achieve a designated level in a specific academic subject area".

2.0 ACADEMIC SELF-EFFICACY

In Education, self-efficacy is a key contributing factor to learners' success, because self-efficacy influences the choices learners make and the courses of action they pursue (Pajares, 2002). Academic self-efficacy refers to an individual's belief (conviction) that they can successfully
achieve at a designated level on an academic task or attain a specific academic goal (Bandura, 1997; Eccles & Wigfield, 2002; Elias & Loomis, 2002; Linenbrink & Pintrich, 2002a; Schunk & Pajares, 2002).

Academic self-efficacy is grounded in self-efficacy theory (Bandura, 1977). According to self-efficacy theory, self-efficacy is an “individual’s confidence in their ability to organize and execute a given course of action to solve a problem or accomplish a task” (Eccles & Wigfield, 2002, p. 110). Self-efficacy theory suggests that academic self-efficacy may vary in strength as a function of task difficulty—some individuals may believe they are most efficacious on difficult tasks, while others only on easier tasks. Furthermore, self-efficacy is believed to be situational in nature rather than being viewed as a stable trait (Linenbrink & Pintrich, 2002a). Students make reliable differentiations between their self-efficacy judgments across different academic domains which, collectively, form a loose hierarchical multidimensional structure. Self-efficacy is different from self-esteem or self-concept as it is a task-specific evaluation while self-esteem and self-concept reflect more general affective evaluations of self (Linenbrink & Pintrich, 2002a).

Two general categories of academic expectancy beliefs have been postulated. Academic outcome expectations are a student’s beliefs that specific behaviors will lead to certain outcomes (e.g., “If I do homework my grades will improve”). Academic efficacy expectations are a student’s beliefs in their ability to perform the necessary behaviors to produce a certain outcome (e.g., “I have enough motivation to study hard for this test”). Understanding the difference between these two forms of expectancy beliefs is important as “individuals can believe that a certain behavior will produce a certain outcome (outcome expectation), but may not believe they can perform that behavior (efficacy expectation)” (Eccles & Wigfield, 2002, p. 111).
Researches conducted by Linenbrink and Pintrich (2003) have shown that academic self-efficacy is significantly associated with students' learning, cognitive engagement, analytical thinking, academic commitment, strategy use, persistence, susceptibility to negative emotions and achievement. In the academic context, children's beliefs in their personal efficacy to control their own educational processes and outcomes and to become proficient in challenging subject matter, likely has a great impact on their scholastic impetus, interest and educational performance. Students who are confident in their capability to organize, execute, and regulate their problem-solving or task performance at a designated level of competence are demonstrating high self-efficacy. Self-efficacy is generally regarded as a multidimensional construct differentiated across multiple domains of functioning.

According to Schunk (1991), Academic self-efficacy refers to individuals convictions that they can successfully perform given academic tasks at designated levels. A similar definition also expressed by Midgley et al. (2000) as "academic self-efficacy refers to students' perceptions of their competence to do their classwork". Students make reliable differentiations between their self-efficacy judgments across different academic domains which, collectively, form a loose hierarchical multidimensional structure.

Self-efficacy beliefs should be relevant for understanding academic outcomes because self-efficacy leads to specific behaviors and motivations that can encourage or discourage effective performance. As outlined by Bandura (1993), students with high academic self-efficacy

- view problems as challenges to be mastered instead of threats and set goals to meet the challenges;
- are committed to the academic goals they set;
• have a task-diagnostic orientation, which provides useful feedback to improve performance, rather than a self-diagnostic orientation, which reinforces the student’s low expectation about what he or she can accomplish;

• view failures as a result of insufficient effort or knowledge, not as a deficiency of aptitude; and

• increase their efforts in cases of failure to achieve the goals they have set. This highlights the reciprocal or cyclical relationships among the environment, self, and behaviors posited by Bandura’s (1977) social cognitive theory. Environmental interventions may improve self-efficacy, which can lead the student to select more challenging tasks, which in turn creates more opportunity for useful feedback and can lead to increased self-efficacy and better outcomes.

2.1 Sources of Self-Efficacy

In education, self-efficacy is a key contributing factor to learners’ success, because self-efficacy influences the choices learners make and the courses of action they pursue (Pajares, 2002, p.116). Generally, self-efficacy is influenced by four main sources: enactive mastery experience—that is, hands-on experience; vicarious experiences—that is, other people’s experience; verbal persuasion—that is, appraisal or feedback from others; and physiological and affective states—that is, stress, emotion, mood, pain, and fatigue (Hodges, 2008). Mastery experiences are reconsidered to be the most significant source of efficacy (Bandura, 1977a). Once self-efficacy is established, it can be applied to similar learning situations. The closer these situations are to those in which self-efficacy has been improved, the stronger the effect (Bandura & Adams, 1977). These sources are selected, interpreted and integrated into a total estimate of self-efficacy that in turn influences subsequent, cognitive, motivational, emotional and selective processes.
2.2 Effects of Academic Self-Efficacy on Educational Performances

In line with the theory, academic self-efficacy beliefs affect students' educational performance due to the effects they produce through four "psychological processes (Bandura, 1993) namely, the cognitive, motivational, and affective and selection processes:

**At the cognitive level:** the nature of beliefs students hold about their abilities in relation to a given task influences the way they perceive their prospective future academic results. Students who believe in their abilities visualize successful positive outcomes while those who do not trust their capacities are likely to suffer from what Bandura (1997b) names cognitive negativity (A state where they become somewhat obsessed by their shortcomings and too skeptical about their capacity to succeed in the face of challenging learning situations).

**At the motivational level:** a high sense of self-efficacy increases students' readiness to invest efforts in their learning, serves them well to persist when facing difficulties and helps them to recover more
quickly after a negative attainment. Conversely, a perceived sense of ineffectiveness diminishes students’ interest in their learning, lessens their capacity to resist when facing impediments and undermines their commitment to achieving their goals.

At the affective level: a strong perceived sense of competence is likely to reduce the amount of stress students might experience in the course of their learning whereas a low self-estimation of capacity might result in high levels of anxiety and agitation that often lead to irrational thinking that ultimately impair their cognitive and intellectual effectiveness.

At the selection level: the conceptions that students develop about their academic abilities are likely to influence the type of decisions they take, the environment they opt for and the kind of choices they select. It is often the case that students often engage in activities in which they feel efficacious while they avoid those in which they feel less competent.

2.3 Teachers’ Role in Developing Academic Self-Efficacy

The teachers play a crucial role in instilling positive self-perceptions of efficacy in their students through training them to make use of a variety of learning strategies such as Goal-setting, strategy training, modeling, and feedback (Schunk, 1995)

- **Goal setting**: Teachers should make their students aware of the goals that need to be attained in their courses and provide them with feedback on goal progress. It might be motivating also for students to set their proximal goals, to enhance their commitment and help them avoid putting things off.

- **Strategy training**: Teachers should develop instructional programs that train students on the use of certain strategies to improve their performance. This might be achieved through using strategy...
verbalization or think aloud procedures (Schunk, 1995). This might keep students alert to the basic elements of the task, activate their encoding and retention abilities, help them to be more systematic in their work and more in control of their learning.

- **Modeling**: Teachers are likely to provide remedy to the learning and motivational deficiencies that their students might have by modeling cognitive strategies and self-regulatory techniques (Zimmerman, 2000). Providing students with a model that uses a given cognitive strategy for solving an exercise, for instance, is likely to have a positive effect on student’s motivation and learning.

- **Feedback**: Regular and immediate feedback be given to the students by teachers as it provides them an opportunity to assess their progress in learning. As a result, it will enhance ultimately their academic achievement.

### 2.4 Dimensions that influence performance

A person’s attributions about his performance are related to his motivation to achieve. There are three attributional dimensions that influences a person’s success or failure in learning i.e. locus of control (internal vs. external causes), stability (long term vs. short term effects) and controllability (controllable vs. uncontrollable).

- **Locus of Control**: refers to beliefs about whether a given outcome was caused by the individual or by some external factor outside of his control. For example, some students attribute their failure on exams to luck. Other students believe that factors such as effort or their level of knowledge of a particular area are responsible for their grades. Thus, students in the latter group will try harder if they are dissatisfied with their performance.

- **Stability**: refer to a cause being attributed to either unstable or stable factors that lead to positive or negative results. For example,
a student may attribute poor performance to an illness that came on suddenly before an exam. On the other hand, another student might attribute poor performance to factors that the student perceives as beyond his or her control. Some will say that the task is just too difficult which can lead to a decrease in the student's efforts to improve his or her performance on that task.

- **Controllability:** refers to whether or not a person feels that he has control over a given outcome. For example, a student who attributes failure to uncontrollable factors may decide that the teacher creates biased and confusing exam questions that are designed to promote student failure; thus expanding a great deal of effort would be a waste of time. On the other hand, a student who attributes success to controllable factors might decide that his or her performance was due to methods of studying and would be more likely to feel motivated to change something about the way that he or she studies in order to attain a more acceptable outcome.

**Conclusion**

Self-efficacy has been applied to the area of school achievement and has become a clear variable in educational psychology (Schwarzer, 1997). Self-efficacy has been found to have an impact on academic performance. All children have a natural need to think highly of themselves. In order for this need to be satisfied, children must believe that they are capable of doing well and succeeding in a multitude of ways. In the classroom, children discover and develop much of their sense of who they are and what they can do. The way children explain why they are successful or why they fail is extremely important to their self-esteem. A child’s thoughts about what lies behind these successes or failures help to form his/her beliefs about himself/herself and his/her expectations for the future (Apter, 1997). Odaci (2011) expressed that “students’ belief in their academic self – efficacy and their ability to
begin and continue their studies is also highly important” (p. 1110). Furthermore, the studies reviewed also indicated that it can be improved, making this a worthy area of further research and investment. Self-efficacy is developed through feedback and continues to add unique variance in explaining differences in outcomes. Because, it is expected that students with high level academic self-efficacy are more self-confident and have more positive attitudes towards future profession.

References


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“మాటకు మాటకు రాయును”
“నమసక దుస్తమ మాశాంతిమిత్ర”

యాం వాంటిది మనం జాతి యొక్క మాటల్లో మాటలు 1860 సంవత్సరాల వచ్చానే దాఖాలు అందించాలేదా 50 సంవత్సరాల వచ్చా తరువాత కార్యాల ప్రవేశం నిబంధన మాటలు. మేమం దానికి పొందాలు ఆంగ్ల లేవు. ఈ లేదుగా మాటలాడం మనం అందించాలేదా, అందుమే తరువాత నిబంధన మాటలు పొందాలేదా, మండలం, మండలం మేమని మన మనం నుండి నిబంధన మాటలు పొందాలేదా, మేమని నుండి నిబంధన మాటలు పొందాలేదా. మాటలు మనం మనం మనం నుండి పొందాలేదా, మండలం, మండలం మేమని నుండి నిబంధన మాటలు పొందాలేదా, మేమని నుండి నిబంధన మాటలు పొందాలేదా.

ఇది అసలు మాటలు మనం ప్రపంచంలో విశ్వాసం. ఈ విశ్వసనం మనం ప్రతి సాగితాను. నా జ్ఞానాన్ని జ్ఞానం ప్రవేశం వచ్చాం. నా దృష్టి వచ్చాం. ఉమ్మడి జ్ఞానం ప్రవేశం వచ్చాం. నా దృశ్యాన్ని ప్రవేశం వచ్చాం. ఉమ్మడి నివాసం ప్రవేశం వచ్చాం. నా దృశ్యాన్ని ప్రవేశం వచ్చాం. ఉమ్మడి నివాసం ప్రవేశం వచ్చాం. నా దృశ్యాన్ని ప్రవేశం వచ్చాం. ఉమ్మడి నివాసం ప్రవేశం వచ్చాం. నా దృశ్యాన్ని ప్రవేశం వచ్చాం.

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சுற்ற வாழ்வு. நேக்க நீர் செலுத்தலும் குறிப்பிட்டது. இது பல்வேறு வாழ்வுகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். பல்வேறு தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும். இது தொழில்கள் விளைவுத் தொகுதிகளுக்கும் நேர்மக்கிளை அளவில் போக்கும்.

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వక్షాన్ని ఎంచుకోవాలేదు అదనం తెలిగినంత ఇతర శాసనాలు ఉంటాయి.

మాటలు లభించిన మాతృకల కోసం రావండు ఆహారం చేయుడారను ఒకటి జాతీయ వీటి నిర్మాణం చేయడానికి సమయానికి నా విస్తరణ నిర్ధారణ చేయడానికి సాధారణ జాతీయ విభాగాల్లో ఉండే విస్తరణ సాధారణ.

ఈ జాతీయం ఈంటో రాకండు ఉపయోగించే లాంతికంగా విస్తరణ లేదు ఉపయోగించే లాంతికం విస్తరణ లేదు స్వతంత్రం నిర్మాణం చేయడానికి నిర్ధారణ చేయడానికి సాధారణ జాతీయ విభాగాల్లో ఉండే విస్తరణ సాధారణ.

విషయం ప్రస్తుతం
1. శిక్షణ సమాచార ఉపయోగం
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THE CONCEPT OF GOD IN SVETASVATAROPANISHAD

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Introduction

The Upanishads enjoy a prominent place in Indian Philosophy. They are said to be the authentic expressions of the experiences of the ancient mystic Seers and Sages concerning the various issues of life. In fact, The Svetasvatara Upanishad (SU) begins with the beautiful philosophical inquiries about the fundamental problems of life such as what is the cause? Is it Brahma? Whence are we born? Where by do we live? And on what are we established etc. (SU: 2.2). This Upanishad gets its name from the sage Svetasvatara who is said to have taught it to the ascetics of the most advanced stage as the supreme means of purification by imparting the knowledge of God (6.21-23). This Upanishad is one the most popular Upanishads and it enjoys an important position of authority in the eyes of the great commentators like Sankaracarya etc. It not only deals with the philosophical problems but also gives importance to the spiritual needs of the human kind with beautiful insights on worship, Bhakti and prasada (grace). It is referred as a “monument of theism”.

This article deals with the concept of God in SU. This concept is seen under three sections namely God as the supreme being, God as the person and God in relation to the world. The first section God as the supreme being gives us an idea that the Lord is the ultimate explanation of everything. That He is Supreme, self-sufficient, Independent and there is nothing above Him. In the second section we deal with the topic God as the Person who is called Siva, the kindly one.
He is seen as someone who is the fullness of all knowledge, power, freedom and the one who is of an absolute significance. The third section deals with God in relation to the world wherein we see Him as our creator, protector and saviour. This Upanishad uses different epithets such as Brahma, Deva, Isana, Rudra, Siva, Purusa, Prabhu, Mayin, Mahesvara etc., to denote the same Lord.

A. God: The Supreme Being

In the SU the Supreme Brahman is understood as a triad (1.7), the three unborn realities: the omnipotent Lord, the impotent soul and the nature (prakrti) (1.9). It also speaks of three fold Brahman as the enjoyer, the object of enjoyment and the universal Actuator (1.12). The same Brahman is said to be mysterious too, “This is Brahman, the highest mystic doctrine.” (1.16). Brahman is the ultimate Reality and explanation of everything. He does not depend upon anyone for His existence. He is self-sufficient. He is the supreme Mighty Lord (Mahesvara) and the whole world is dependent on Him for its existence and fulfillment (6.7). Now we shall see how the SU considers God as the supreme being. The brahma-vadins (theologians) were inquiring about the ultimate cause of everything that governs this universe (1.1). Some thought that time (Kala) is the cause, yet some others thought of nature (Sva-bhava), necessity (niyati), a person (Purusa) are to be considered as the cause or the combination of these or the soul (atman) (1.3) but they realized that time is not the cause because God Himself is the author of time (6.2,16) and He is the beginning and the efficient cause of combinations and He is beyond the three times (6.5) In the same way nature is also not the cause because the Lord is the ruler of primary matter (Pradhana) (6.16). In this manner they have ruled out all the above mentioned possibilities even the soul because it is impotent over the cause of pleasure and pain (1.2). Then who is the cause from ‘time’ to ‘the soul’? The brahma-vadins now relized after having followed the mediation and yoga that God is the one who rules
overall these causes. It implies that God is the Supreme ruler and the source of everything:

The perishable and the imperishable, the manifest and the unmanifest, the knowing and the not-knowing, the powerful and the powerless, the enjoyer and the enjoyed, the ignorance and knowledge are all synthesized into the higher unity of Isa and of the single God Hear which proclaims the Triune unity of the enjoyer, the enjoyed and the mover. (1.7-12).

This supreme Brahman is all pervading Reality (1.16). Yet it is apprehended in one's own soul as oil in sesame seeds, as butter in cream, as water in river beds, and as fire in the friction sticks if one looks for Him with true austerity (1.15-16). This supreme God is said to be more minute than the minute, greater than the great. And name is known as Great Glory (Mahad Yasas (4.19-20). He is the supreme Mighty Lord (Mahesvara) above whom there is no superior and His power is limitless. There is no progenitor, nor Lord above Him. He is described as the possessor of qualities (gunu) and also as the one who is devoid of qualities (Nir-guna), (6.7-11). However, there is no contradiction here. This Upanishad is known for its spirit of synthesis. Here the one God as nirguna means that “the one who is above the three gunas,” that constitute prakrti.

As we are seeing God as the Supreme Being, let us conclude this aspect with the text where in we see that His supremacy is best expressed for us to know Him better:

He who is the maker of all, the all knower, self-sourced, intelligent, the author of time, possessor of qualities, omniscient, is the ruler of primary Matter (pradhana) and of the spirit (Ksetra-Jna), the Lord of qualities (guna), the cause of reincarnation (samsara) and of liberation (Moksa) of continence and of bondage (6.16).
In this way, the SU presents God as the ultimate source and explanation of everything. He is the Ultimate Reality who resides in everything and who synthesizes everything. He is the Great synthesizer and His name is Great Glory. He is the source of all knowledge, light and power. There is no equal of Him, nor any Superior. He is the Supreme Master of all.

B. God: The Person:

Having seen God as the supreme Being now we deal with the topic God as the person. It is important to keep in our mind that these two aspects are not totally different from each other. They are interrelated. One is the manifested aspect and the other is the unmanifest aspect of the same God. In fact, we do not have a very clear idea of the term “person” even though scholars use it to describe the saguna Brahman or Isvara as “personal God”, “Both in our general treatment and the philosophical language we do not have any clear and universally accepted concept of person”. However, we shall try to see how the SU describes God as a person. He is a great primeval person whom we cannot understand by ourselves. He knows everything but there is no one who knows Him fully, “man cannot by himself know God, but God can and does reveal Himself to man.” This idea is beautifully expressed in the following words:

Without foot or hand, He is swift and seizer!
He sees without eye; He hearts without ear!
He knows what’er is to be known, him there is none who knows!
Men call him the Great primeval person (3.19)

This person is eternal (3.21, 4.21). He is kindly (siva) 3.5) and beyond darkness (3.8). He is the source of light. He is a light imperishable (3.12). He is full of truth (3.15). This Great person is seated within ourselves and He dwells in our own mind, thoughts and the heart. It is from Him that the primeval intelligence (Prajna) was created (4.18).
Since He resides in our own minds and hearts we can through our effort love Him as a personal God in whom we can put our trust and confidence and thus pray to Him through our adoration and oblations. He does not require our praise and adoration yet we can offer our love and receive His blessings. This dependence on Him we see through the following words:

Injure us not in child or grand child, nor in life!
Injure us not in cattle; Injure us not in horses!
Slay not our strong men in anger, O Rudra!
With oblations ever we call upon thee. (4.22)

This person is to be apprehended in things existing, since He is the maker of all existence (5.14, 6.4). Through His power He causes work. He begins with works which are connected with qualities (guna). But in the absence of these qualities (Sattva, rajas, and tamas) the work can disappear yet the Lord continues as He is. He is not to be identified with work. He is other than the work (6.4) and everything exists in Himself. He works nothing from outside. And this person is the beginning and end of everything. He is, primeval person who stands beyond everything, untouched by anything, what soever. This person is the immoral abode of all (6.6). He is the inner soul of all (6.6). He is the inner soul of all things and the overseer of all deeds. He is the witness:

The one God, hidden in all things,
All pervading, the inner soul of all things,
The over Seer of deeds (karman), in all things abiding,
The witness, the sole thinker, devoid of qualities. (Nirguna) (6.11).

In the above text we notice that the Lord is described as the one who is devoid of qualities (nir-guna) and so He is called nirguna Deva. And it is important for us to know what exactly nirguna Deva means here. This Upanishad is the very first ‘sruti’ text to use the word nirguna-
Deva. It does not mean that it is an “impersonal absolute”, because many scholars see it as a theistic text. And this text quotes a lot from the earlier Vedic texts where is Deva denotes a personal God. There is no clear cut distinction made here between saguna-Isvra and nirguna-Deva, with regard to their functions. So Nirguna Deva here most likely to be understood as a personal being than an impersonal. That is why we see that SU is filled with a lot of names of God like Deva, Rudra Isvra etc. so this persona can be grasped as some one who is with qualities (saguna) since He is not empty and He is nirguan due to his fullness of reality. He is defectless and beyond everything.

However, “the word guna can also be understood as “attribute” “quality” and then, nirguna would mean one who is devoid of attributes, of qualities.” Yet SU attributes those functions related to saguna-Isvra also to nirguna-Deva.

He grants desires (6.3), He is the maker of all (6.16), He imparts revelation to Brahma (6.18). He gives His grace to the sage Svetasvatara (6.21), and He is the object of the Highest Bhakti (6.32).

So, it helps us to understand that nirguna-Isvra indicates a personal being and this personal God is self sourced and all knower by Himself. Therefore He is an absolute value for us. His significance and His sense of freedom will ultimately help us in merging in ourselves into Him in order to enjoy and share the fullness of his love, knowledge, freedom and bliss. (1.7). Therefore this aspect of the presentation of this upanishadic God as someone who possesses everything is a great source of encouragement and enlightenment to anyone who is after the pursuit of knowledge of Brahman. So it is very relevant for all of us.

C. God in Relation to the world

Under this title we see God as the creator, protector and saviour. In the SU God is described as the one who is very close to us. He is ever
seated in the heart of creatures (3.13). He is our creator (4.14), protector (3.2) and the liberator (6.16,18).

1. God: The Creator

God is the cause of the existence of the whole universe. He is present in everything. He is the creator of heaven and earth. It is, He who surrounds the earth on all sides (3.3,14). It is he who has created the golden germ (Hiranya-garbha). (3.4;4.12). He is hidden in all things, body by body (3.7) and in fact the whole world is surrounded by him (3.14). The following words explain to us how the Lord surrounds and encompasses the whole world:

It has a hand and foot on every side,
On every side an eye and head and face,
It has an ear everywhere in the world.
It stands encompassing all. (3.16).

God is present everywhere through His immanence yet one can recognize Him as the creator only through His prasada, grace (3.20-21). He exercises His universal over lordship (5.3) as an universal Actuator (1.12) yet He is present in our own heart.

2. God: The Protector

God who is the creator of the whole universe also supports us and protects us (1.7-8). He is the protector (3.2) and we seek His Protection:

O dweller among the mountains, the arrow
Which thou holdest in thy hand to throw
Make kindly (Siva), O mountain-protector!
Injure not man or beast! (3.6; 4.22).

By surrounding the whole universe by His thousand heads, eyes and feet, He protects it. He stands as a great shelter of us all (3.14,17). He
takes care of the world even at the end of it by dissolving it into Him, since he is not only the beginning but also the end of the whole world. It is in him that the whole world rests (4.1, 11, 13). It is He who protects the world and keep going:

He indeed is the protector of the world in time,
The over Lord of all, hidden in all things,
With whom the seers of Brahma and the divinities are joined in union.
By knowing Him thus, one cuts the cords of death. (4.15)
He is kind. His face is propitious. That is why we who are caught up in the ups and downs of the chain of Samsara approach Him for protection. He is, ready to share with us His love and peace:

With the thought ‘He is eternal’!
A certain one is fear approaches.
O Rudra, that face of thine which is propitious –
With that do thou protect me ever! (4.21).

3. God: The Saviour

Deep within us there is a desire to be free and thus enjoy true happiness both here on earth and also later in heaven. In the SU we see how the sage svetasvatara is desiring for liberation and peace (shanta) (6.18-19). The Lord is ready to save us through his grace (6.21). Yet liberation is not easily attained. It demands our effort, our dhyana and yoga (1.3) to acquire the knowledge of God (1.8) and finally the focus of God to be merged in Him (1.6-7). There is a cessation from every illusion if we meditate upon Him and enter into His being and united with Him intimately, one can be free from illusion (1.10). one has to purify himself constantly in order to attain the vision of God and thus become unitary, freed from sorrow, released from all fetters, he attains his end, that is liberation (3.14-15). He attains the Lord who is purest and the light imperishable. The Lord is the highest bridge of
immorality (3.15;6.19). By knowing Him as our saviour we can overcome our evil message of God, His revelations of love and peace just like the sage Svetasvatara here on earth and thus after death to enjoy eternal bliss. Let us conclude this aspect of God as our creator, protector and saviour by citing the following text which is best expresses all the three aspects:

Higher and other than the world-tree, time and forms.

Is He from whom this expanse proceeds.

The bringer of right (dharma), the remover of evil (papa), the lord of prosperity,

Know Him as in one's own self (atma-stha), as the immortal abode of all.

It is from Him all expanse proceeds (our creator). It is He who establishes dharma or righteousness (protector) and removes Papa or evil (saviour).

**Conclusion**

The SU begins with an inquiry into the fundamental problems of life. It seeks for the cause of everything (1.1) and after having examined the various theories prevalent in those days it rejects them all as inadequate and offers a solution that it is God alone who is the ultimate cause of everything and beside Him there is no one who is supreme. And the Supreme Brahman is mysterious. This same Supreme Brahman is also viewed as a personal God who is very close to us as our creator, Protector and saviour. This Upanishad gives importance to various values like penance, self-control, knowledge, devotion, peace, etc. It gives us an insight into the personal approach to God and the consequent surrendering (Prapatti) of ourselves to Him. It enables us to live a regulated, disciplined life of integrity and openness in this earthly pilgrimage. It demands us to be away from evil and lead a
virtuous life. It emphasizes the importance of mutual growth coupled with a sense of unity and security. In the present day society the humankind is all the time engaged in the pursuit of mundane comforts at the cost of their spiritual life. So SU invites us to follow the inward journey which ultimately leads us to the realization of the self (Atma-Sakshatkara). In short, it offers us a positive and comprehensive approach to life.

References


GANDHI - PHILOSOPHY OF HUMANISM

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Introduction:

Humanism is regarded as founder of Greek humanism because Protagoras proclaimed that ‘Man is measure of all things’. Humanism as a philosophical and literary movement originated in Italy in the Second half of the 14th Century and diffused all over Europe. As an atheistic theory it was conceived in 17th century by French philosopher but as a theistic-pragmatic theory it was conceived indirectly around 200 B.C. at the time of Vedas and Upanishads in “India have proclaimed the eternal supremacy of a primordial cosmic-transcendent Absolute real Existence which is (chit) itself. Mahavira, Gautama Buddha, the Bhagavad-Gita, Patanjali’s Yogasutras, the bhagavat Purana and Gandhi proclaimed the sanctity of moral values” (V.P.Varma, 1979. p-3). The earthly life constitutes the central concern for the Vedic Aryans. The sacrificial fire-rites which were evolved during Vedic period had social welfare as its motto; the motive was to prepare the land for agriculture for abundance and welfare of human race.

The latter half of the nineteenth century witnessed Hindu Renaissance pioneered by Brahma Samaj of Raja Ram Mohan Roy and Arya Samaj of Dayanand Saraswati, finally blossoming into Vedantic Hinduism of Vivekananda. Vedantic Hinduism stresses the importance of service to the weak and the needy as its practical aspect. That society is the greatest where the highest truths become practical. Humanism has
undergone significant development assuming variety of forms in the West and in the East. Western Humanism is atheistic in content because Christianity conceives of God as the Creator, unlike Vedantic Humanism which is not atheistic.

**Methodology and Objectives:**

This paper focuses on humanism and Gandhi’s ideology on humanism. In this paper discussed about Gandhian Thought and his experiences and experiments in relation to promotion of just and humane society. This paper is descriptive in nature based on secondary data sources and the personal views of the authors. The central probe concentrated on in this paper is Gandhi’s Philosophy of Humanism and Contemporary India.

**Meaning of humanism:**

Humanism the word came from the Latin ‘humanitas’ implying ontological individualism and the quest for the perfection of the human sprite through the consummation of man’s inherent potentialities is subjectivity and optimistic in its orientation.\(^1\) Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over established doctrine or faith (fideism). It also finds meaning and significance in the leaves of grass (Darbha), in the beauty of the lotus and the daffodils, in the chirping of the goose and the cuckoo,\(^2\) in Rama’s grief for Jatayu, in the pathos of Gautama Buddha for a

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\(^2\) Humanism has more in common with romanticism than with symbolism and the classical quest for geometries! Proportion
stricken dear, in the nursing of a diseased patient, in the perspiring stone breaking widow in the midday sun and in the laments of an aggrieved Gandhari for her sons dead in the Mahabharata war.

In other words, it looks to the convincing character of deep inward authentic experiences (Cf. F.H. Bradley).\(^3\) Specificity and depth of sensitivity characterize the humanist's experience. Humanism holds that through interactions with explorations into and encounter with response-generating objects personality is built and solidified.

**Humanism Influences on Mahatma Gandhi:**

Mahatma Gandhi was open-minded. He was willing to adopt any idea from any source. He was influenced by a number of persons and intellectuals ranging from house-made Rambha to eminent thinker and writer like Tolstoy. Gandhi was very much influenced by his parents. His mother Putlibai, a lady of most devout temperament influenced his religious thoughts.

“The outstanding impression” says Gandhi, my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without daily prayer (M. K. Gandhi, 2011. p-4). His mother Putlibai had strong commonsense (M. K. Gandhi, 2011. p-5). He learnt the Indian maxim that ‘there is nothing higher than truth’ from his mother. He has also learnt that a state of harmlessness or non-violence is the highest religion and a supreme duty from his mother (D. M. Datta, 1953. p-9). Gandhi learnt a lot from his father, Kaba Gandhi. He says that His rich experience of practical affairs stood him in good stead in the solution of the most intricate questions and in managing hundreds of men (M. K. Gandhi, 2011. p-4).

\(^3\) Cf. “Once read thine own heart aright And thou hast done with fears Man gets no other light Search he a thousand years Sink in thyself! There ask what ails thee at that shrine” (Matthew Arnold, Empedocles on Etna).
Gandhi referred to other two incidents which have always clung to his memory and shaped his thought. The first was the book on Shravana Pitribakti Nataka (a play about Shravana’s devotion to his parents). He read it with intense interest. He also saw a picture of Shravana carrying by means of slings fitted to his shoulders, his blind parents on a pilgrimage. The book and the picture of Shravana left an indelible impression on his mind. He said to himself that here was an example for him to copy. The agonized lament of his parents over the death of Shravana was fresh in his memory (M. K. Gandhi, 2011. p-6). This impression has rise to render service to the humanity.

Another important effect on Gandhi’s life was the play of Harischandra which captured his heart. He could never be tired of seeing it. He asked himself day and night the question ‘why should not all be truthful like Harischandra?’ To follow truth and to go through all the ordeals, Harischandra went through was the one ideal that inspired him. He literally believed the story of Harischandra. For Gandhi both Harischandra and Shravana are living realities for him (M. K. Gandhi, 2011. p-7). Jainism exerted profound influence on Gandhi. Jainism has been a great living force in Gujarat. He read the teachings of Jainas and also Saddrsana Samuccya, the philosophical text of Haribhadra Suri. Jainism lays more stress on non-violence which impressed Gandhi very much. Buddha says, Victory breeds hatred, for the conquered is unhappy (A. K. Coomaraswamy & I. B. Horner, 2003. p-122). Both Jainism and Buddhism lay more stress on non-violence, celibacy, non-possession and non-stealing. Of the books that influenced Gandhi’s thought and ideas, Gita can be ranked first. It has become an infallible guide of conduct and a dictionary of daily reference (M. K. Gandhi, 2011. p-244).

The teachings of Gita especially the erases 2 and 63 of the second chapter have made a deep impression on him. For Gandhi Jesus was one of the greatest teachers humanity has ever had. He believed
that Jesus does not belong solely to Christianity alone, but to the entire world and all races and people (The Modern Review, 1941. p-407). Gandhi was greatly influenced by the life and teachings of Swami Vivekananda. His conception of Daridranarayan, the God of the poor had been adopted elaborated and practiced by Gandhi himself. Moreover Ruskin, Tolstoy, Romain Rolland and several others had deeply influenced his life. Ruskin wrote his famous work 'Unto this last' and Gandhi admitted: "I derived great inspiration from 'Unto this last' by Ruskin and his concept that good individual is contained in the good of all". The concepts of Sarvodaya and Antyodaya were the products of this influence.

Gandhian Humanism:

Gandhi's immense contribution to Humanism consists in conceiving a religion that centers almost wholly around man and his life here in this world. Religion, according to him, should permeate all our activities, it cannot and ought not to be pursued in seclusion from one's fellow beings and in separation from life's other activities. The equivalent for Religion is "Dharma" in Sanskrit which means moral obligation and connotes individual's integrity as well as social harmony. Gandhi understood religion completely from that point of view. His Humanism is integral, discussing all the aspects of human life and has rationalist attitudes which differ from Romantic Humanism as well as Radical Humanism and yet synthesizes the two.

According to Gandhi, a Hindu is anyone who, born in a Hindu family in India, accepts the Vedas, the Upanishads and the puranas as holy books; who has faith in the five Yamas [precepts]of truth, non-violence, etc. and practices them to the best of his ability; who believes in the existence of the atman and the paramatman and believes, further, that the atman is never born and never dies but, through

4 http://www.mkgandhi.org/humantouch.htm
incarnation in the body, passes from existence to existence and is capable of attaining Moksha; who believes that Moksha is the supreme end of human striving and believes in varnashrama and cow protection. I am happy to declare myself a staunch sanatani\textsuperscript{5} Hindu (M. K. Gandhi, 16\textsuperscript{th} January 1921).”

The true spirit of harmony among different religions of the world is to create a just and humane society. Gandhi as a humanist has provided us the permanent solution to the irritated problem of supposed secularism. He proposed and worked to establish just and humane society. Humanism did not have an anti-religious nature. The religious discussions of the humanist had two principal themes the public function of religion and religious tolerance. The Civic function of religion was recognized on the basis of the communication between the heavenly and earthly city. The heavenly city was the norm or the ideal of man's social life, its recognition meant the commitment of man to realize, as much as possible, its characteristics in the earthly city. Gandhi's earthly city was 'Ramarajya' and he tried to realize that throughout his life. For the humanists, the attitude of tolerance is derived from their conviction of the fundamental unity of all the religious beliefs of mankind and therefore the possibility of a universal religious peace. The vow of tolerance of all religious beliefs in Gandhi's everyday Prayer, and the cooperation he received from the people of all faiths, confirm his genuine tolerance. Gandhi's religion was not narrow sectarian. He did not want his house to be walled in on all sides and windows to be stuffed. He wanted the cultures of all lands to be blown about his house as freely as possible.

An effort might be complete to discourage the use of labels of caste and creed which raise imaginary barriers between man and man.

\textsuperscript{5} A person, who belonging to Orthodox Hindu family in Indian society.
Not only should the practice of Untouchability go, but the Harijan [Untouchable] should not be allowed to continue a Harijan\(^6\). Similarly the Hindu and Moslem differences might be solved by discarding the labels. Such an attempt will no longer keep the form of communal harmony, but it would lead to the growth of one-humany. Though a powerful personality like Gandhi might harmonize communities for a while, when the personal influence weakened, the communities would clash again. Gandhi: “Though there is a resemblance between your thought and practice and mine superficially, I must own that yours is far superior to mine (M. K. Gandhi, 17\(^{th}\) February 1946).”

Religion means self-realization or the true nature of the self (Pyarelal, 1965). Gandhi considers man’s ultimate aim as the realization of God. All his political, social and religious activities have to be guided by the ultimate vision of God. The immediate service of all human beings becomes necessary as the only way to find God is to see him in his creation and be one with it. This can be realized only through the service of all. He was a part and parcel of the whole and he cannot find him apart from the root of the humanity. He believe that, “my countrymen are my nearest neighbors.” They have become so helpless so resource less, so inert that I must concentrate on serving them. Gandhi proclaimed that, if I could persuade myself that I should find him in Himalayan cave, I would proceed there immediately. But I know that I cannot find him apart from humanity (M. K. Gandhi, 1936. p-226). Religion is not ‘ism’; it is not merely intellectual knowledge or belief in any set of doctrines but an innate attribute of the soul. Religion enables us to define our duties in life as a human being and enables us to deal correctly without fellow beings. We have to know about ourselves.

\(^{6}\) Collected Works, Volume 83, p-440
Philosophical Humanism and Contemporary India:

Nurtured amidst all tribulations, depressions and calamities the notion that man is not a subservient instrumental means for being exploited by the dominant elite but is a self-legislating autonomous person and belongs to a spiritual and moral kingdom of Rita, Dharmsi and Shila. Gandhi considers world peace, the vision of League of Nations, human equality, or the question of his freedom all moral ideals saying if their accomplishment is desirable to human race, the path to them can only be moral. Hence if world problem is to be solved, man's interior and exterior, his ideal and practice, his desire and deed should be taken to that direction where in Gandhi's words "love and law are one" and this is the mark Gandhi is trying to hit at.

That is why he urges more for discharging duty than right. His characteristic is that he always lays emphasis on duty and says discharge your duty, right would follow of itself. When he talks of right man gives importance to him. But in duty the basic feeling is that of giving. The concept of duty comes from the concern for good of others. When he cares for others, man's bonds of ego loosen. In arousal of this feeling Gandhi finds the way to take man and society towards that morality where the basis of all establishment and system is love. He with faith and devotion saw that the form of human life is dialectical wherein inherently placed humanity along with brutality is. The man struggling with his own brutality has moved ahead towards progress. Hence, if he has to continue his journey, he has to continue that battle. Under the circumstance conflict between human brutality and man's humanity is expected. He merely took up the burden of marshalling that humanitarian battle. Bringing war and revolution out of violence and bloodshed, taking humanity towards lofty and purified stature became basis of his experiment system. In non-cooperation and
Satyagraha\textsuperscript{7} is manifested his nonviolent strategy. The un-rebellious rebellion and system of bloodless battle was the other great contribution that he gave to the practical deed-sphere of human society.

In Gandhi's view determination of proper ideals and do's and don'ts for man can only be done in the light of morality. The ideal favorable to bright instinct of man and thus he may being the cause for progress of humanity alone is acceptable in his view. The conduct agreeable to it and which may drive him towards it alone is enjoined. Gandhi sees only in it the meaningfulness of life and progress of humanity.

That means Gandhi's ideology flows from moral source, hence, for him looking at history from this point of view is inevitable. If human history has any stream, Gandhi sees it flowing through the struggle of inner conflicts of men. It originates from good and evil tendencies in life and with that this stream is also affected. Man to man relationship, the making and running of economic, political, and social organizations and systems etc. are all related to man's life, hence, all of them are deeply affected by this inner goodness and evil. In short we may say that the entire outer universe of human world is the reflection of his inner being.

In Gandhi's view the cause of present ill-state is that immorality and inhumanness which is born in human heart itself. If in their disappearance welfare of the world is possible, change of man's heart is certainly required. Establishment of peace, freedom, equality, and justice too are only possible when the natural moral tendency of man is awakened. Obviously these are the moral ideals whose basis is man's inner being.

This is why Gandhi finds meaningful change of the world in change of man. He doesn't accept that man is mere effigy of the

\textsuperscript{7} Gandhi and Humanity - 1993, p-118
elements or mere machine governed by animal instincts. He says, "The man is neither mere intelligence nor crude animal body. He is also no mere feeling or soul. Actually he is made of all these three things. By the proper harmony and coordination of all the three only in every way making of man is possible. Let the mind and the body develops equally so that the soul may be awakened. The terrible outcome of the want of harmony of the all three is before us."

**Conclusion:**

In his view if ideal is truth then towards that truth the life must be followed. Here in lies the meaningfulness of life and its beauty. Had it not been so and the stream of life could not be inclined towards ideal, in Gandhi's view that ideal is valueless. That is why Gandhi does not discriminate between the ideal and practice, means and end. He considers that ideal false, and so is life, towards which life cannot move. With this attitude, taking truth and nonviolence as ideals, Gandhi provides them practical form.

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10. The Modern Review, October 1941, P.407