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**Editorial**

**3**

**Need a Paradigm Shift: from ‘once in a lifetime  
education’ to ‘lifelong learning’  
Dr. Rohini Sudhakar**

**4-14**

**The Miraj Christian Medical School  
Dr. Meherjyoti Sangle**

**15-25**

**Metacognition in Practice  
Farzana Y. Khambatta**

**26-36**

**Book Review of *Raising a Humanist -Conscious  
Parenting in an Increasing Fragmented World*  
by Manisha Shelat & Kiran Bhatia  
Reviewer: Dr Sunayana Kadle**

**37-45**

**Book Review of *Unwinding Self- a Collection of Poems*  
by Dr. Susheel Kumar Sharma  
Reviewer: Dr Judy Grace Andrews**

**46-50**

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## Editorial

This issue covers a broad canvas of local, national, and global concerns in terms of community development, educational challenges of girls in the rural and tribal areas, skill upgradation of local and migrant workforce and contribution of youth to attain Sustainable Development Goals.

In her comprehensive article, **Need a Paradigm Shift: from ‘once in a lifetime education’ to ‘lifelong learning’**, Dr. Rohini Sudhakar argues that in the 21st century, citizenship requires levels of information and technological literacy that go far beyond the basic knowledge that was sufficient in the past. Building and using skills for better employment and better lives is one of the challenges in 21st century. Dr. Meherjyoti Sangle provides an institutional history of **Miraj Medical School** and analyses the role of missionaries in the medical field in her research-based article. Ms. Farzana Y. Khambatta’s article, **Metacognition in Practice** provides a state of the art in the instructional aspects of metacognition and highlight metacognitive strategies that student teachers can incorporate in their class at various stages of teaching and assessment.

Dr. Sunayana Kadle has reviewed a recently published book by Sage Publications (2021) titled, ***Raising a Humanist ---Conscious Parenting in an Increasing Fragmented World and co-authored by Manisha Pathak Shelat and Kiran Vinod Bhatia*** and appreciated the exhaustive research and nuanced analysis by the authors. Book Review of ***Unwinding Self- a Collection of Poems*** by Dr. Susheel Kumar Sharma by Dr. Judy Grace Andrews captures the highlights of a variety of literary elements and poetic devices.

We request authors to send their original research-based articles and book reviews on issues concerning education. As Quest in Education publishes peer-reviewed articles, the authors should be ready to wait. Due to current coronavirus crisis, the print edition of Quest in Education is interrupted & only an online edition is appearing since April 2020.

**Prof. Vibhuti Patel**  
Editor

# **NEED A PARADIGM SHIFT: FROM ‘ONCE IN A LIFETIME EDUCATION’ TO ‘LIFELONG LEARNING’**

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*In the earlier days “Education was considered as once in a lifetime opportunity to open children's hearts and minds to the unbelievable wonder of the universe.” As at that time the education of young people and adults enables individuals, especially women, helped them to cope with multiple social, economic and political crises, and climate change. In today’s world, competition is high this is true for civic life as much as it is for work life. In the 21st century, citizenship requires levels of information and technological literacy that go far beyond the basic knowledge that was sufficient in the past. Building and using skills for better employment and better lives is one of the challenges in 21st century.*

**Key Words:** lifelong learning, education, MOOCs, unemployment

## **Introduction**

The global economic crisis, with high levels of unemployment, among youth, has added urgency to fostering better skills. At the same time, rising income inequality, largely driven by inequality in wages between high and low-skilled workers, also needs to be addressed. The most promising solution to these challenges is investing effectively in skills throughout the life cycle, from early childhood, through compulsory education, and throughout a working life. For skills to retain their value, they must be continuously maintained. These skills include including 3 Rs (i.e., Reading, Writing and Arithmetic). They need to be

upgraded throughout life so that people can collaborate, compete and connect to contribute to the economy to move forward.

The economy of the nation grows when its citizens have a strong foundation of educated people and that they keep enhancing their skills throughout their life. But usually, many adults think that they need not get themselves involved in learning. Majority of them consider that they have finished their education as they have received the certificate of schooling/diploma/ degree and with that certificate they moved in their life through marriage/ service/ job/ enterprise or business. And in their personal life they become busy either in through their marriage and have children or in their profession of earning income. Most of the people develop aversion for education and think that they will not be able to get themselves to learn in their life. Further, Census of India (2011) shows that in India literacy rate is 74.01% and 26% of people yet, need to learn basic reading writing skills. Literacy is the foundation which enable people to engage themselves in various learning opportunities at any age of their life. Knowledge of today's modern times is cumulative of the various stages of human life. It comes from the fact that to live a purposeful life, one must keep learning persistently. And those who are good in their respective profession do get opportunities to continue learning. And they too grab such continuing education opportunities. Further, relevant research shows that 'learning' helps in reducing economic, gender disparity and improving health and nutrition of the individual, family and society at large.

*Lifelong learning is the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills, and understanding they will require throughout their lifetimes and to apply them with confidence, creativity and enjoyment in all roles, circumstances, and environments. (Longworth and Davies, p. 22).*

Lifelong learning could be effectively developed through education and training. Lifelong learning has a comprehensive

coverage from early childhood to retirement inclusive not only literacy or elementary education but new skills, language skills, technological skills, problem solving and ability to work on team and learn on one's own.

The notion of learning through life has been in existence from long time. But the takers of such type of learning are less. As Plato has mentioned educating is a moral enterprise and it is the duty of educators to search for truth and virtue, and in so doing guide those they have a responsibility to teach.

In 1970s Lifelong learning crystallized as a concept.

- Lifelong learning as a term was used as early as the late twenties. UNESCO's Edgar Faure's (1972) 'Learning to Be' report
- In 1974 Council of Europe advocated permanent education. Which was a plan to reshape European Education
- Organization for Economic Co-operation and Development (OECD) published a report titled 'Recurrent Education'
- Delors (1996) report, 'Learning: Treasure within'.
- Belém Framework ( 2010) guide us Towards Lifelong Learning.

All the above reports emphasised on the need for lifelong learning. Now, lifelong learning has been considered as the global educational 'master concept'.

Delors was quoted by Wilson (1998:4) argues that "lifelong education should enable people to develop awareness of themselves and their environment and encourage them to play their social role at work and in the community". Lifelong learning is that learning, which is flexible, diverse and available at different times and in different places (Delors; 1996). Worldwide significance of lifelong learning has been recognized through four Delors four pillars of lifelong learning. The four pillars of learning then recommended by the International Commission on Education for the Twenty-first Century, namely

learning to know, learning to do, learning to be and learning to live together.

Learning to know which concerns developing one's concentration, memory, skills and ability think

Learning to do which concerns personal competence in the field of occupational training.

Learning to live together and with others- that education should contribute every person's complete development- mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality

Learning to be together: which concentrates on reducing world violence and raising awareness of the similarities and interdependence of all people

Literacy is the foundation of Lifelong Learning. Indian planners emphasized on consolidating literacy skills and harnessing them for improving the living and working conditions of the neo-literates. If literacy is an entry point, adult education is its continuum in the direction of lifelong learning (Mishra L; 2007).

Anton; 2009 has defined lifelong learning as "the activity of seeking out new knowledge or developing a skill and participating in educational activities over the course of a person's entire life"

" A continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetimes and to apply them with confidence, creativity and employment, in all roles circumstances and environments" ( Watson 2003).Hence, according to Watson lifelong learning recognizes learning throughout a lifetime and that it is offered through informal, formal and non-formal manner.

Informal education and training include unstructured learning which can take place almost anywhere from family, home, community or workplace.

Non-Formal Education includes structured on the job training and not necessarily certification from formally recognized national system.

Formal education and training are inclusive of structured programs that are recognized by the formal education system and lead to approved certificates. For long time people believed that provision of education is through formal system of education and is for the early phase of life.

Formal educational systems adapt to the socio-economic changes around them very slowly. It was from this point of departure that planners and economists began to make a distinction between informal, non-formal and formal education. Hence, there is tripartite categorization of learning system: -into informal, formal and non-formal (Combs and Ahmed ;1973). Non-formal education became part of the international discourse on education policy in the late 1960s and early 1970s. In the context of higher education, Lifelong Learning can be related to the concept of extension of education and learning throughout life.

Now the time has come to make people understand that due to the increase in life expectancy all over the world and in India a greater number of adults need to keep up with the changing time. As one must support self and family financially even after retirement age of 60 years and above. For this purpose, one needs to upgrade their skills and education and engage in self-learning. Further, with the changed work culture the concept of permanent job is also withering away. People cannot remain in the same job for years. The nature of job market is changing very fast. And there is an unurgent need to prepare people to keep pace with the changing times. And this is possible through lifelong learning.

The development in the field of online and distance learning is creating new challenges for traditional university learners. Still due to the digital divide between the developed and developing countries, many are left behind. In India, due to low literacy rate it is difficult to put Lifelong Learning into practice as it has not



achieved total literacy and has not yet achieved the goal of 'Education for all' due to various obstacles like gender gap, non-availability of educational opportunities, access to internet and personal computers, no strong political will for educating people of the country, digital divide and that all employees do not have access to in-service training or education. UNESCO Institute of Lifelong Learning is doing a lot anything to provide learning opportunities to people.

One must know that 'lifelong learning' in one country is called as 'adult education', continuing education and in another country, it is called as 'Extension work' or non-formal education. Further, its mode of delivery could be part time or fulltime, distance or on-line, academic or professional. It is observed that in many universities through continuing education lifelong learning opportunities are provided.

The concept of continuing education or lifelong learning was referred by Peter Drucker in his 'Post Capitalist Society' work and Elise Bounding in her 'Building Global Civic Culture' work. Wherein, there is a reference that number of those involved in self-learning is on increase. With the presence of technology, the job market and economies have changed. The government and employers throughout the world must provide opportunities of continuous learning and emphasize on lifelong learning.

### **Features of lifelong learning:**

OECD in 1996 chose the goal of lifelong learning for all. It covered all purposeful learning activity, from the cradle to the grave, that aims to improve knowledge and competencies for all individuals who wish to participate in learning activities.

The concept of lifelong learning has four major characteristics:

1) A systematic view

The lifelong learning framework views the demand for, and supply of learning opportunities throughout lifecycle. It is inclusive of both formal and informal learning

2) Learner focused: Based on the learning needs assessment teaching is provided. Teaching is focused on the learning needs of learners. Learners learning needs are given utmost importance.

3) Learners self- paced learning: Motivation of learners is the vital foundation for learning.

Motivation to learn is an essential foundation of lifelong learning. Learners are encouraged to learn through self-paced learning and self-directed learning.

4) Multiple goals of learning: Learners would change objectives of learning as per the priorities among these objectives in their individual lifetime.

Lifelong learning is an investment, in human capital. It is a complex concept to implement. We are unable to implement lifelong learning because there is no political will. We can bring lifelong learning with technical knowledge.

### **What needs to be done to ensure that lifelong learning will happen:**

Imparting 21<sup>st</sup> century skills: Communication, Creation, Critical thinking and Collaboration skills.

Removing barriers to learning: According to research conducted by Prof Norman Longworth of Napier University of Scotland, the four highest ranking barriers to learning are as follows.

1. Low Aspiration- perception of learning as not important enough
2. Low self Esteem- Leering for others not for the likes of me
3. Poor family culture of learning
4. Bad childhood experience of learning

### **Four Lowest ranking barriers to learning**

1. Distance from educational provision for large number of people
2. Lack of Local Crèche provision for parents
3. Lack of facilities for the disabled.

#### 4. Perception that the benefits system discourages learning

The most significant barriers low aspiration and low esteem teemed with a poor family culture of learning over time. Hence Lifelong Learning must give people confidence to try learning something of importance to them and then allow them to move onwards and upwards as they find success leads to more success.

While concluding Prof. Norman mentioned it is vital to remove, the barriers that prevent people from accessing all taking up learning

Resulting outcomes must have measurable economic and social benefits to the community- if you cannot measure it, you cannot manage it.

#### **Approaches to lifelong learning:**

Science and technology have brought lot of changes in the life of everyone. These changes are happening rapidly. Society at large needs to cope up with these changes. They need to continuously learn to cope up with the continuing changes. But all cannot make it. Some are willing to change; some are unable to change, to manage to learn or even accept to change. In such situation the facilitators of lifelong learning must initiate demand for leaning in the mind of these people. And this is a very difficult task which has put forth challenges for academicians to form innovative approaches to lifelong learning. Some such approaches could be:

- Encouraging self-directed learning at home or community learning using radio/ tapes/ slides/ books or films
- On-line learning by using computers with internet facility with mediated conversations
- Learning contracts- the mutual negotiation between an educational facilitator-expert and a learner on some specified learning activity
- Offering short courses which could be completed in a short span of time
- e-learning,
- School-to-work transitions,

- Community college learning

There is an urgent need to have Lifelong Learning Centres to support lifelong learners. These Lifelong Learning Centres need to be there in every part of the country to perform following functions:

### **Need for motivating people to engage in lifelong learning**

- To test prior learning of learners to enable them to give certificate
- To support learning interest of learners and provide them with what they wanted to learn
- Examination centres for online learning
- Organize various awareness and skill-based programmes for the community people to develop their knowledge and skill.
- For ensuring that people will keep teaching one needs to change the mindset of people and inculcate the value of learning in them by mentioning that yes, they can learn at any time in their learning.

**One wonders** that despite the immense information spread on the World Wide Web, there is still a disparity in the provision of learning opportunities to people. As many Hence, **there is a need to provide Lifelong learning opportunities to all for creating a just and learning society.** The researcher completed the research on ‘NGOs Working in the Field of Lifelong Learning’. The study revealed that NGOs apply various strategies to educate the poor and marginalized sections of the society. Various countries have framed policy for lifelong learning. In India we still do not have policy for lifelong learning. Hence, there is an urgent need to have a policy for lifelong learning.

The development in the field of online and distance learning is creating new challenges for traditional university learners. Still due to the digital divide between the developed and developing countries, many are left behind. In India, due to low literacy rate it is difficult to put Lifelong Learning into practice as it has not

achieved total literacy and has not yet achieved the goal of 'Education for all' due to various obstacles like gender gap, non - availability of educational opportunities, access to internet and personal computers, no strong political will for educating people of the country, digital divide and that all employees do not have access to in-service training or education.

### **Conclusion:**

One must take a note that knowledge has become the resource, rather than a resource, is what makes our society "post capitalist." It has changed the structure of society. It has created new social and economic dynamics and new politics. Due to access to mobile and internet facilities learning online is on the rise and it is going to continuously keep growing. Mostly such learning is self-directed, active and independent. Now higher education is possible through various websites like *ePG Pathshala*, *Swayam*, Massive Open Online Learning (MOOC), etc. The above discussion clearly indicates that to cope up with the change in every field especially in the field of science and technology people need to be well equipped and trained to face the challenge. At the global and personal level efforts need to be made to ensure that each one is a part of a learning society. Investment in lifelong learning would lead to increase in educational level and employment, reducing poverty and uneven development of urban and rural areas through a self-directed learning.

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# THE MIRAJ CHRISTIAN MEDICAL SCHOOL

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*British rulers introduced western science and medicine in India. Missionaries also took part in spreading western medicine in India. Missionaries entered the rural areas and fields in interior areas. Vaidis and hakims were indigenous practitioners in rural areas. Simultaneously, class, caste systems were deeply rooted in society. Some clever and untrained quacks worked for the lower caste communities. Even in the urban centres, colonial rulers appointed natives in the Subordinate medical system. These Indians did not have any knowledge of the western medical system. Moreover, dispensaries mostly used mixed treatments in urban sectors whereas mostly indigenous medical systems were used in rural sectors.*

**Keywords:** *Western medical Education, Missionaries in medicine, Dr. Wanless, Miraj Medical School*

## **Introduction**

The indigenous medical system was controlled by the higher and middle classes. These classes followed and maintained 'purity' in the profession. They avoided physical checking by personal touch of persons of lower classes and castes and of women. Lower classes, castes and all categories of women were therefore often deprived of medical care by talented vaidis and hakims. Missionaries realized this social gap and worked on it. Secondly, there was a lack of trained western medical doctors in India. This paper examines the role of missionaries in the medical field. It discusses the institutional history of Miraj Medical School. It analyses the introduction of stages of western medical education and training run by missionary doctors in Miraj and Kolhapur in the twentieth century.

## **Earlier efforts of Missionaries**

The American Board established their work in Bombay in 1813 which later spread to Western India. This Mission had expanded their work into the interior part of Deccan: Ahmednagar, Kolhapur, Vita, Nipani, Ratnagiri and Miraj etc. Reverend Royal G. Wilder of this mission had begun the work in Kolhapur in 1852.<sup>1</sup> The American Marathi Mission and the Presbyterian Church had reunited and decided to expand their medical and evangelical work under the Presbyterian Board in Kolhapur, and the New York Board also joined them in 1860. They also tried to start missionary work in Miraj, but they could not get any positive response from the Chief of Miraj, which was a Princely State. Therefore, they had to open a missionary center in Sangli instead of Miraj in 1884. The dispensary remained closed because they could not get any missionary medical graduates. Therefore, they requested the Presbyterian Board to send a missionary medical graduate. The Presbyterian Church chose a young couple, Dr. William Wanless and Mrs. Mary Wanless who were graduate doctors, and a nurse, and they were sent to the Sangli dispensary.

### **Dr. Wanless**

The Wanless couple arrived in Sangli on November 29, 1889. But the Sangli dispensary did not have any instruments, furniture or medicine. Dr. Wanless recognized the need of the people, and they took a decision to start a dispensary as early as possible. Mrs. Wanless, wife of Dr. Wanless was the only one trained nurse in Sangli. She had to serve as a nurse and compunder, She also assisted to Dr. Wanless. She was looking after their daily needs of the family. The dispensary was flooded with patients. In the first year, a total of 7000 patients were treated.<sup>2</sup>

### **Miraj Medical Center**

Why did the mission select Miraj, in the interior of western India? It was because Miraj was becoming a railway centre. It was larger in population than Sangli<sup>3</sup> in the late nineteenth



century. The census report of 1891 stated that the population of Miraj was 26,026.<sup>4</sup>

The health situation was worse in the later half of the nineteenth century. There were numerous deaths due to outbreaks of epidemics and famine. The work at the medical center was very heavy and it was noticeably short of hospital assistants, technicians, and doctors. Dr. Wanless tried his best to establish the medical center which was later known as Wanless Medical Center because he himself had established it. He worked all his life for it, and many helping hands came forward to make his dream a reality. Finally, the New York Board gave permission for opening a hospital in Miraj. Eleven acres of land was gifted by Chatrapati Shahu Maharaja to the Presbyterian Church on July 26, 1892.<sup>5</sup> Following the dismissal of an indifferent contractor, Dr. Wanless himself looked after the construction for the next thirty years. They had planned to construct a children's hospital, dispensary building, operation theatre, and the doctor's bungalow. It was expanded in later many years with specialized wards and proper infrastructure. Rs. 25,820 was spent in 1910. But Dr. Wanless was worried about the shortage of the medical staff in hospitals. The outdoor patients flooded the Miraj hospital because the ruler of Kolhapur, Chatrapati Shahu Maharaj believed in Dr. Wanless and was treated by him. So, it was decided to open a training centre attached to the medical centre.

### **Shortage of medical practitioners**

Dr. Wanless pointed out in his writings that in 1889, there were only 60 missionary doctors all over India. Though Christian Missionaries organized medical services in Western India, they had always faced a lack of well-trained, well-educated, ambitious, hard-working staff faithful to their work as medical missionary men. Dr. Wanless had faced these problems. However, it is very surprising that before the Miraj Medical School was started, there were several hospital assistants who had passed from B. J. Medical School, Poona and B. J. Medical School, Ahmedabad, and the Medical School at Sind in Western India almost two decades earlier. Most were engaged either in government services or private practices. Dr. Wanless could have

easily got some of these people. The second reason was that people from other communities were reluctant to take up service in Christian hospitals and vice versa. The reason may not have been monetary; it was more likely a fear of religious conversion. Thirdly, the Christian institutes had given priority to Christian youths. Christian medical men or women had come to India; unfortunately, all could not succeed in their life though they were hard-working and loyal in their work. Some of them, who came from outside India often got engaged to be married <sup>6</sup> and could not continue their services. Such cases were very few, but it disturbed the continuity of the work.

Some missionaries could not adjust to the Indian environment or Indian society. Either they returned abroad or married, or they died in epidemics. Those who worked, did not continue for a long period. The Wanless couple, after they first arrived in India, met Dr. Cora Stiger <sup>7</sup> who was appointed receive them by the Mission. Dr. Stiger was very frustrated. She could not adjust to the Indian people and their behavior. She worked extremely hard, but she could not succeed in medical missionary work in Bombay. She advised the Wanless couple to return to their country. She went into depression and died in her sleep from a heart attack on 26 November 1889. There were many other examples such as Dr. Stiger.

Another reason was, there was no continuous medical assistant for Dr. Wanless. An assistant would stay for one month to one year. It was exceedingly difficult to train a new person within a noticeably short period. Also, Dr. Wanless was not satisfied as few Christians trained. Dr. Wanless sent 2-3 people for training in Agra Missionary Medical School. But once they trained, they left the jobs within a short period. In this process the finances of the missions were wasted. Therefore, Dr. Wanless tried to get trained, permanent staff. He had also been planning to start such practical oriented short-term courses to train more and more Christian men and women in medicine. Therefore, he had opened a medical school for hospital assistants and later he opened para-medical courses that were extremely helpful to the Miraj hospital.

## **Establishment of The Miraj Christian Medical School**

### **Legal procedures**

Dr. Wanless was very much aware of the hurdles on the way to open a medical school at Miraj hospital. First the school needed the infrastructure facility, land, teachers, funds, books; as well as the examination section to conduct various examination. Somehow, he overcame some of the above problems but not all. He also tried to get affiliation for the school from Government and missions. This was a necessary legal stage so that it would secure the students' future. Second, they were certified as a Government recognition institute. It would help to them to appear for the Licentiate examination. Once they got license for practice of medicine, they could provide their services in nearby towns and other Christian medical centers and hospitals.

### **THE MIRAJ CHRISTIAN MEDICAL SCHOOL (1897-1927)**

Being a missionary institute, it was necessary for it to take permission from New York mission who provided them manpower as well as medicines and finance. In 1897, Dr. Wanless had received a permission from New York Board and Western India Mission to open such a medical school in the Miraj hospital as a permanent part of the hospital. Though all legal procedures were completed, the response was very low because this school was opened exclusively for Christian students. This was reflected in Dr. Wanless' report.

Dr. Wanless reported about the medical school that,

“...It was begun in our first year (1894) with two irregular students. It was systematized in 1897 by the organization of a class of four students....The first batch was for the compounders. Mr. Luke Sakaram was admitted for the compounding class, which was later joined to the medical school.”<sup>8</sup>

Mr. Samson Lazarus, Mr. Prabhakar Tatpati, Mr. Anandaro Wagchaure and Mr. Vithalrao D. Dhol<sup>9</sup> were the students of the first batch of the medical school. The first two came from the London

Missionary Society, Belgaon, and the other two came from American Marathi Mission.

The first batch suffered from insufficient theoretical teaching, but the mission hospital had a variety of cases so students could get a lot of practical training. Dr. Wanless took daily lectures for the subjects of Material Medica, Anatomy, Physiology, and Chemistry. There were two American and two Indian teachers as the staff for the first batch. Dr. A. S. Wilson and Dr. Hardings assisted for brief periods. It was a three-year course.

The class V or VI of Anglo-vernacular was the basic qualification for admission in the school. The student had to pass in English and Latin. After the recognition by the College of Physicians and Surgeons, the level was raised. The students got the L.C.P.S degree. All medical courses were attached to Miraj Medical Center where they got bedside practice.

### **Collaboration with other Institutions**

Dr. Wanless communicated with other missions that were involved in Health and Medicine and faced the same problem. Therefore, from the next batch, all missions of India started to co-operate with each other by sending Christian students to the Miraj Christian Medical School. Preference was given to students who were supported by various missions, Native States, and private institutions. The pattern for the first batch for medical school was like that of the Ludhiana Medical School.

They had practical sessions in compounding, dressing, recording cases, taking histories of patients and taking temperatures, nursing and assisting. It was a large part of the bedside practical training.

The first batch suffered for more than three years due to the outbreak of the Plague. Therefore, it took four years for them to complete the course. All four students passed in April 1900, and were given 'Hospital Diploma'. The Western India and The Miraj Christian Medical School certified it.

Among the four students of the first batch of the Medical School, Samson Lazarus continued his service at Wanless Medical Centre at Miraj for two years and then he joined the Railway Service at Hubli. One student went to Kodoli and another one took up private practice. Mr. Anandrao Waghchure secured “Hospital diplomas” besides completing the nursing course. Sumatibai Waghchure, wife of Mr. Anandrao completed her nursing course, and both returned to Ahmednagar to join Dr. Julia Bissell. The

second batch started in June 1900. Ten students wereadmitted. All were Christians. Out of ten, eight completed the course.

### **Curriculum**

The institution emphasized practical education in each subject. They had a ‘round’ system for all students in each different departments for all types of work and practical experiences. It included practical Pharmacy, prescription writing, surgical dressing, bedside nursing, clinical clerking, recording patient’s history, giving anesthetic assistance and participation in minor operations and assistance in major operations. The objective of this practical knowledge to the students was just like today’s internship of students. It also included systematic lectures on all the principal subjects, practical demonstrations in Chemistry and in Anatomy by using models and the cadaver, obstetric manikin, post-mortems and practical clinical instruction in the wards of the hospital and in the out-door dispensary. The courses in bacteriology and pathology were especially particularly good in Miraj. There was lack of experience in midwifery.

### **Teachers**

Dr. Wanless, Dr. Williamson, Dr. Wilson, Dr. McArthur, Dr. Carr, and Dr. Mary Stewart taught classes. Dr. Wanless was a full-time lecturer and the others worked for longer or shorter periods. Dr. Wanless hoped to get Government recognition. He felt that the qualification for the admission of students might be higher through either Government recognition or a group of missions sponsoring.

## Results:

Table No. 1 : **Results of Students in Miraj Christian Medical School, 1894- 1919.**

No.	Year	Enrolled/Admitted	Dropped	Passed	Failed	%
1	2	3	4	5	6	7
1.	1894	2 (irregular)				
2.	1897	4 (Regularized)	-	4	-	100
3.	1900	10	2	8		100
4.	1903	9	-	6	3	66.6
5.	1907	16	-	13	-	81.25
6.	1911	(No enrollment **)				
	1912					
7.	1912*	25	7	12	5	66.6
8.	1915	25	-	17	8	68
9.	1919	25	-	17	8	68

\* 1912 - 50 applied for the entrance examination 25 were selected.

\*\* because Dr. Wanless was on Furlough hence no arrangements were made for the students with any other Medical schools.

After 1899, admission of students increased, and the result was 100%. Second during the First World War, the response from society increased and a total of 25 students were admitted from 1912 to 1919. Later, the number increased further. After 1911, the nature of admission procedure changed. An entrance examination was introduced. Women also took admission in this course.

Mrs. Indubaba Bhambai, daughter of Dr. S. B. Gorde and wife of Dr. George Bhambai (1923) was admitted in 1936 as the first woman student in the medical school. <sup>10</sup> Mrs. Laxmibai Tilak, wife of Rev. Tilak also joined the Miraj Medical School for medical education. She completed one year but as per her narration, Dr. Wanless was a

very tough master and set a strict and long schedule for learning and practical. The vacation was very short. Mrs. Laxmibai Tilak left this course in the middle due to some family matters. Dr. Wanless also thought the full-fledged course and hospital duties and frightened her. Many women took admission and completed their course and practised at the Miraj hospital as well as nearby centres.

### **Infrastructures add on**

Other missions and Y. M. C. A. came forward to develop the school. Dr. Wanless had tremendous energy and faith in God and was committed to the dream. He had implemented various ideas for the development and enrichment of the medical school and center. He sowed a seed and developed a huge tree with modern facilities. The Miller Block was developed with good infrastructure facility in 1915. It had an Anatomy laboratory, dissecting rooms, gallery of models, lecture hall, and mortuary. It was the first building specially designed for the school. Electricity and modern Indian plumbing were provided.

From 1912 the admission criteria were changed, the student strength increased as the basic qualification needed was matriculation with an entrance examination. In 1912, twenty-five students were selected out of fifty applicants. They represented ten languages. Seven dropped out during the first year. For the first time the mission gave nine scholarships on the condition that the student should serve for some years (years unspecified) in the mission. Missionary School, Agra sent their funds of scholarships to students of Miraj Medical school.

The expenses were Rs. 15/- per month per student. Another policy was also adopted that admission was given to non-Christian Students, though some had been admitted in earlier classes from 1915. Dr. Wanless also sent an application to the College of Physicians & Surgeons, Bombay, for recognition of the Miraj Medical School.

A facility of hostel has provided for thirty students from 1915. Hostel facility was provided majorly to Christian male and female students. After 1915, the school was open to students of

other religions. Later many buildings were built for various facilities. Hence, for the first time, top classes could be admitted once in two years. In 1916, the Presbyterian Mission gave an official recognition as the only medical school in India for training of men. It also agreed to help find staff for teaching, if the Presbyterian Mission would provide housing, building, and equipment. The Reading room of the library was used to conduct indoor games. Students played tennis, football, baseball, cricket, and basketball. Y. M. C. A. added various programmes for their participation. The quiz method was applied for teaching for some subjects to increase the students' interest and competition. Professor Onkar taught physics and chemistry in 1912.

### **Conclusion:**

Being a Christian Institution, they proclaimed and spread Christianity simultaneously. Dr. Wanless mentioned this vision in his reports, stating that,

*“The training of a good-sized body of Christian medical students not only in medicine, but in Bible Knowledge and practical services in the hospital deserves greater attention in our Mission.”*

To increase the Christian medical manpower was the necessity of all missions that worked in India. It was especially useful to improve the medical facilities and health conditions in rural areas. Despite numerous difficulties and hurdles Dr. Wanless established both a hospital and a medical school. The Miraj Christian Medical School, Miraj was well reputed and created a new wave of western medical education and practices, replacing the superstitious and socio-religious taboos of the surroundings. Dr. Wanless was successful in relieving the sufferings of human beings.

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4. Parker, op. cit., p.3, K. G. Suryavanshi, *Rajashree Shahu: Raja va Manus*, Dhokala Prakashan, Pune, 1984, p.330.
5. Freeborn, op. cit., pp. 7-14.
6. Ibid, p. 7.
7. Parker, op. cit., p. 18.
8. Ibid.
9. Ibid, p. 34.

# METACOGNITION IN PRACTICE

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## **Abstract**

*Reflective practitioners are necessary for any field to improve the field of knowledge and metacognition is the key for it. Teaching with metacognition indicates that teachers reflect on their instructional goals, student needs, lesson content, teaching strategies, materials and instructions pertaining to assessment. This type of thinking occurs before, during and after lessons to improve instructional effectiveness. Student-teachers are going to be the contributors and builders of the society as a teacher. They are at the beginning of their teaching careers, it is important to provide the inputs on metacognition that help an individual to be self-aware, critically looking into own practices and become reflective practitioners.*

*This paper attempts to review the literature on the instructional aspects of metacognition and highlight metacognitive strategies that student teachers can incorporate in their class at various stages of teaching and assessment.*

**Keywords:** *metacognition, metacognitive instructional strategies, student teachers*

## **Introduction**

Classroom teaching cannot be predicted in advance. Teachers often make “on the spot” responses to students emerging understanding of the lesson. Effectiveness in such a fluid environment requires teachers to “know where to be and what to do at the right time” (Berliner, 1994).

Teacher education programs require student teachers to reflect on their learning and teaching decisions. Reflection is valued since it is a potential for providing marked of conceptual change. (J. Brooks & M. Brooks, 1993; Clift, Houston, & Pugach, 1990). Student teachers need to be trained to think about their own thinking about teaching, because it strengthens their professional learning of teaching practice.

The nature of teachers' work "involves unpredictable human relations not reducible to programmatic routines" (Spillane, Reiser, and Reimer, 2002). Succeeding in such an environment requires that teachers take charge of their work and be adaptive decision-makers. Metacognition emphasizes conscious, mindful action as opposed to technical compliance.

In 1979, John Flavell published "Metacognition and Cognitive Monitoring: A New Area of Cognitive-Developmental Inquiry." He defined metacognition as "knowledge and cognition about cognitive phenomena". Since Flavell's article, the notion of metacognition has been applied to learning across the content areas.

Having well-developed metacognitive thinking skills is associated with improved learning. While some students develop metacognitive skills on their own, others need explicit instruction.

This paper does not review the theoretical aspects of metacognition, nor does it attempt to specify metacognitive strategies for different subjects. This paper gives an overview of metacognitive process and instruction along with a few strategies which can be used by student teachers during their lesson plan and content delivery. Training student teachers in metacognitive instruction will help them incorporate those strategies in their classrooms.

The following section highlights an approach to understand the metacognitive process and how it can be used in the classroom.

## **Metacognitive process**

Metacognition is broadly defined as awareness and control of one's learning (Baker & Brown, 1984). Sternberg (1981, 1986) outlined in detail the metacognitive skills that are essential to intelligent functioning but are rarely acknowledged or measured by standard intelligence tests. Metacognitive processes are internal, "executive" processes that supervise and control cognitive processes. They enable one to plan, monitor, and evaluate performance throughout the execution of a task. Through metacognition, one can define the nature of a task or problem; select a useful mental and physical representation; select the most useful strategy for executing the task; allocate resources such as time; activate relevant prior knowledge; pay attention to feedback on how the task is proceeding; and translate feedback into improved performance, either during execution or in a plan. Metacognition enables one to use knowledge strategically to perform efficiently.

Teaching metacognitively involves teaching with metacognition. That entails teachers to think about their own thinking regarding their teaching. It includes reflecting on the instructional goals, learners' characteristics and needs, content level and sequence, teaching strategies, materials, instruction and assessment.

Explicitly training student teachers in the metacognitive process helps them to apply metacognition before, during and after lessons to maximize instructional effectiveness. It helps them think their own thinking as learners.

The next section gives an overview of metacognitive instruction and the strategies which can be used by student teachers during the various stages of planning, teaching and assessment.

## **Metacognitive instruction**

The aim of metacognitive instruction is to develop the sensitivity of students to learning situations, to heighten students' awareness of their own cognitive repertoire and the factors that affect the

learning process, contribute to successful learning, to teach strategies for learning, and to develop students' capacity to regulate and monitor their activities. (Ariel, 1992). Making the discussion of metacognitive knowledge part of the everyday discourse of the classroom helps foster a language for students to talk about their own cognition and learning. (Pintrich, 2002).

Students need to be able to plan, monitor, and evaluate their learning processes. To do so, they need to be metacognitively aware (Hacker et al., 2009). Teaching metacognitively can improve classroom communication and facilitate effective academic performance. Metacognition enables students to benefit from instruction (Can, Kurtz, Schneider, Turner & Borkowski, 1989; Van Zile-Tamsen, 1996).

When student teachers exhibit metacognitive behaviors, they can orient their actions toward the attainment of a goal, make adjustments during instruction, and transfer knowledge from one situation to another.

Fisher (1998) emphasized that through explicitly modelling and infusing the language of thinking and learning into the planning of teaching and into classroom discussion, teachers encourage children to probe deeper into what they have said and what they think.

For effective metacognitive instruction, Veenman et al. (2006) stressed the importance of (a) embedding metacognitive instruction in the content matter for connectivity, (b) informing children about the usefulness of metacognitive strategies and activities, and (c) guaranteeing the smooth and maintained application of metacognitive activity through prolonged trainings.

Research in metacognition holds several implications for instructional interventions, such as teaching students how to be more aware of their learning processes and products as well as how to regulate those processes for more effective learning. Research on expert versus novice teachers shows that expert teachers are better able to monitor, interpret and evaluate what occurs in a classroom during instruction than novice teachers. Whereas novices were only able to describe classroom behavior,

experts were able to explain it (Sabers, Cushing and Berliner, 1991).

Barko and Livingston (1989) stated that expert teachers characteristically spend much more time in long-range planning than novices, can monitor the effectiveness of a lesson in progress, and change approaches as needed and are generally comparable to experts in other areas in their superior metacognitive skills.

Three essential regulatory skills are included in all accounts: planning, monitoring, and evaluating (Jacobs & Paris, 1987). Student teachers can incorporate various metacognitive strategies during the planning of their lesson which involves the selection of appropriate strategies and the allocation of resources that affect performance. Monitoring where they are aware of comprehension and task performance and evaluating when student teachers can appraise the products and efficiency of one's learning. This will help in creating better learning experiences in the classroom for the students.

The next section highlights a few metacognitive strategies that student teachers can use during the planning and conduction of the lesson.

### **Metacognitive strategies**

Metacognitive strategies can be taught (Halpern, 1996). Even the "best" teaching technique is not effective all the time and is likely to become tiresome if overused. Teachers need information on alternative, acceptable approaches and then should experiment with the various techniques to evaluate their effectiveness.

When planning of the lesson, it is important to be intentional about teaching of metacognitive skill. Using a checklist such as a prompt card used by King (1991) covering the three main categories of planning, monitoring, and evaluation enables student teachers to implement a systematic regulatory sequence that helps control their performance.

The checklist as adapted from King (1991) study can be used by student teachers to guide their lesson. The various questions for each category can be as follows:

### Planning

1. What is the nature of the task?
2. What is my goal?
3. What kind of information and strategies do I need?
4. How much time and resources will I need?

### Monitoring

1. Do I have a clear understanding of what I am doing?
2. Does the task make sense?
3. Am I reaching my goals?
4. Do I need to make changes?

### Evaluation

1. Have I reached my goal?
2. What worked?
3. What did not work?
4. Would I do things differently next time?

The above checklist can not only be used by any learner who wishes to assess their learning.

### Questioning

The single most frequent activity that occur in the classrooms involves questioning (Tierney, 1976). Although questioning may be used for many purposes in the classroom, they can be used specifically to enhance metacognition in student teachers.

The taxonomies of questions have sought to categorize questions into groups according to the level of thinking or type of mental activity the question engenders. Many of these have been based on the earlier work by Bloom, Engelhart, Furst, Hill and Krathwohl (1956)

Questions serve two important metacognitive functions: the monitoring of learners' current understanding and the seeking of information in situations where necessary information is not available or part of the knowledge base and the ability to

determine the presence, absence and completeness of information required.

Student teachers can incorporate questions to reflect upon the connections between their knowledge and efforts, such as: “Which of these concepts took the most effort for me to learn? “What classroom activities made this content the clearest for me? “What ideas am I still struggling with? What learning techniques might help me clarify this content?”

### Concept Mapping

A concept map is a way of representing relationships between ideas, images or words. It is a way to develop logical thinking and study skills by revealing connections to the big ideas or the key concepts. Concept maps also helps understand how individual ideas relate to the larger whole or the bigger picture.

The student teacher can demonstrate how to design a concept map before students are asked to do the same. The students can create a brief or detailed concept map for the topic in the course or sub-components of the course. Asking students to draw all the ‘cross-links’ and label them as they see the components connecting fully or partially will help the students to draw connections on the various parts of the topic.

### Reflective Writing

Reflective writing helps make connections between learning content and with how that content is integrated into current learning structures. Reflective writing can also take the form of jotting down affective and other personal reactions to learning the material.

The student teachers can share prompts in class to help students to reflect on the learning experiences. Examples could include the important part of the text, ideas which were confusing, what was learnt today.



### One Minute Paper

During the last few minutes of class, write response to “Most important thing I learned today” and “What I understood the least today”.

### K-W-L Chart

K (What I KNOW Already), W (What I WANT to Know) and L (What I have LEARNED). Learners can complete the first two before a unit/topic (K and W) and the last one (L) at end of the topic.

Choice of an instructional technique will vary to some extent on the background of the student, the subject matter, and the goals of the lesson. The above strategies can be modified to suit the needs of the learner and the content being taught. Student teachers can incorporate these strategies at various stages of their lessons.

### Conclusion

Teachers need to have a range of teaching strategies to allow them to be flexible and shift as the situation requires. Even the most effective instructional technique does not work in all situations and variety is necessary to prevent boredom. Metacognition in teaching also includes knowing what instructional strategies are available, what they entail, when and why to use them, and how to apply them. This type of metacognition is needed for effective planning of a lesson, for switching during or after a lesson upon awareness that a teaching approach is not working as expected and selecting alternative approaches.

Student teachers need such explicit information about teaching strategies because they may not know how to implement teaching strategies in the classroom.

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## BOOK REVIEW

Manisha Pathak Shelat and Kiran Vinod Bhatia (2021)  
***Raising a Humanist ---Conscious Parenting in an Increasing  
Fragmented World***  
*SAGE Publications India Pvt. Ltd*, pages: 268, Price: 495.

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The book **-Raising A Humanist ---Conscious Parenting In An Increasing Fragmented World** is written by two authors Dr. Manisha Pathak Shelat (Professor and Chair, Centre for Development Management and Communication, MICA, Ahmedabad) and Kiran Vinod Bhatia (Doctoral candidate in the School of Journalism and Mass Communication, University of Wisconsin—Madison

I would like to congratulate the authors for writing this very reflective and thought-provoking book. It is the need of the hour. This book *Raising a Humanist ---Conscious parenting in an increasing fragmented world* is indeed very well written. The book quotes several instances, case studies and real-life experiences encountered by the authors based on which this book has been written. The book provides a much-needed investigation of how adults can guide children to become empathetic, tolerant and critically reflective humans in an ever-changing technological backdrop. The authors have delved deep into some of the most challenging questions of the current times in a laborious and thoughtful yet accessible manner. Concepts are carefully unpacked, exemplified with 'real-world' scenarios and framed in ways that adults and kids can talk about together. This book is of vital importance for parenting in these politically complex and technologically disruptive times. The book also

suggests a few simple practices to refurbish the social fabric, which, if adopted, would ease the process of raising conscientious and empathetic children. Debunking some of the parenting myths with reality-check exercises is a frosting on the cake. The spaces provided for pausing compels one to introspect, which is very crucial for a parent.

The forward of the book is written by **Lina Ashar** Educationist, Entrepreneur, Writer Founder, Kangaroo Kids Preschool, Mumbai, and Billabong High International School, Noida she in her forward urges parents and teachers to read this book and says that “the book puts you in a driver's seat and guides you all along the path to raising happy, confident and humane children in whose hands our beautiful world will remain safe”.

This book is a collection of 9 chapters. The contents and the analysis of each article is as follows:

**The first chapter is titled, What Is Your Child's World View?** This chapter is written impactfully. The introduction of the chapter begins with a lot of reflective questions for the reader to ponder upon. It is further written under three sub headings Mirroring the Adults ,The Unknown Is Scary, Children. In the first part of the chapter, the authors explain how the children mirror their parents and learn lot of things about the life and society. Parents are the bridges between the home and the outside world. Based on their observations of how adults behave in their lives, children learn to internalize prejudices towards others, practise hate against individuals who have a different lifestyle and design violent ways of punishing, abusing and reprimanding those who challenge their world views, faiths and beliefs. In the second part the authors bring about a valid point that usually strangers are associated with danger and the strangers here are the people from different religions caste class of the society and never encourage proper interactions with interaction with people who are not similar in the aspects of class religion and caste, especially those who are inferior to us. The authors have made a valid point that, for the sake of peace and development in our society, that parents need to raise children who can happily navigate and enjoy a diverse and multicultural society while

acknowledging and respecting their own roots and cultures. The last part of the chapter talks about families, schools and media being the three core dimensions in children's socialization. Lot of examples have been given to explain how the three have an influence on the child and further the author summarizes by putting a thought that by recognizing these three dimensions as crucial sites where children learn most of their social behaviour is the starting point towards designing critical and inclusive experiences for them so that they can thrive in a diverse and multicultural world.

**The second chapter Echo Chambers: Our Seemingly Safe Cocoons** .The concept of Echo Chambers has been introduced and explained in the chapter. Echo chambers are groups that are formed when people surround themselves with others who think, feel and behave like them. These echo chambers operate around gender, religion, caste and class. These most important identities in a person's life and are at the base of our fears, suspicions, stereotypes and strong beliefs. These are predictors of the kind of treatment and bias a person will encounter in his or her life. The author further explains the four dimensions -Gender, Religion, Caste and Class by giving a lot of examples and how this effects our children. Several live cases have been reported and experiences happening in day-to-day life, related to the discrimination and how this has been affecting the children. The chapter ends with a note that, every form of discrimination and violence can worsen into societal conflicts and disturb the very fabric of our societies. Refusing to step out of our echo chambers may lead to a profound divide between diverse communities, resulting in conflicting exclusions, both physical and ideological. If children are socialized to identify differences as innately evil, they will be unable to thrive in a pluralistic society.

**The Third Chapter is Tolerance: Philosophies and Principles**, has been divided into five sub headings-Tolerance Is Amicable Coexistence, Living with Differences, Philosophies and Traditions: Lessons on Coexistence from India, Tolerance Has Its Challenges and Exploring the Indian Philosophy of Sahridayas. The chapter is well explained and talks about tolerance, its meaning and now tolerance is considered as a

negative term, it should be acceptance and more over co-existence. The chapter starts with an incredibly positive note related to harmony in the society with examples of people of various religions praying together at the Dargas and Masjids and the Gandhi Ashram and living in harmony. The authors have written that their visits to such places led them to believe that the virtue of tolerance and compassion is woven into the very fabric of our Indian society. Further it is explained that since few decades the cities that emerged as sites of unified national movements have witnessed tragic instances of communal, caste-based, gender-based and other forms of violence. Further the chapter has highlighted the thoughts of Mahatma Gandhi, **Nelson Mandela Tenzin Gyatso, Martin Luther King Jr. Wangari Maathai and Tawakkol Karman** on what peace and tolerance meant to them. The authors further explain that -Conflicts arise when these irrational cultural and religious beliefs clash with progressive civic goals. People will continue to hold some of these irrational beliefs or rituals, but it is important to establish the private–public distinction so that people do not establish their own beliefs as societal standards and force others to adopt and practice them. Tolerance is learning the boundaries of public–private, and while we may continue to perform certain rituals in our homes and in our personal lives, the public should be governed and regulated according to shared civic goals and liberties. This is followed by some examples of coexistence and consensus building in India which is interesting to read. The chapter ends with a note that- new conversations can help people forgive their past traumas and conflicts, thus encouraging them to imagine a better future despite seemingly irresolvable differences in our present. We must hold onto the last ounce of compassion and understanding in us as we create bridges and undo boundaries.

**The fourth chapter is Opening our Hearts and Minds.** This talks about Opening our hearts and minds to ideas and people that are unfamiliar and push us out of our echo chamber. The authors talk about the socialization process and say that when people try to get out of their echo chambers, they need to be encouraged. The chapter explains a pragmatic four-step approach on how adults can redesign their social environments,



specifically their homes, to be as bias-free as possible. An approach that helps address the emergence of stereotypes and bias and how can they be challenged, how are these prejudices practised (medium and content) and how to enact tolerance? The four steps .1. Re-examining the process of socialization 2. Understanding privilege 3. Embracing the power of ‘why’ question 4. Challenging a single story have been. These four steps have been explained with the help of stories and discussed very well which is really a thought provoking. Certain parenting myths have been discussed and a discussion on reinventing Parenting and few scenarios are discussed. The involved parenting style where children's emotions are validated by listening to them and establishing shared ground rules; instead of punishing, children are encouraged to make amends and dish out responsibility with freedom is explained. The author concludes that, children raised in this manner learn the value of self-discipline and abide by the rules made through deliberation and discussion. It fosters a relationship of equals between parents and children in such a way that children are motivated to practise good behaviour out of care and respect instead of fear. Strategies that can be used to raise children as active participants at homes, schools and in societies have been explained very well in the chapter.

**The fifth Chapter, Unlearning Together:** Unlearning in this chapter involves re-examining our daily habits, beliefs and practices, our inherited and acquired baggage which is practiced through channels of communication. These channels could be technological, personal, traditional, communal etc. The authors have explained whenever wherever possible challenging stereotypes and initiating dialogues related to irrational beliefs practices. Besides this , strategies to influences communities have been explained The five strategies explained in this chapter are Strategy I. Find Tactful and Innovative Ways to Challenge Stereotypes ,Strategy II. Collaborating to Challenge Discrimination, Strategy III. Practising Care., Strategy IV. Talking Through Our Differences, Strategy V. Practising Tolerance in Our Communities. Further the authors conclude that Unlearning is a slow process and any other strategies that can

contribute towards building a peaceful and tolerant society, and there is no one right way.

**The sixth chapter is titled -It is not real, it is photoshopped!**

This chapter discusses in depth about how children are influenced by media, the advertisements and how it influences the personality of the children. Children falling trap to beauty creams and products and body shaming due to the ideas that slim is beautiful takes children away from accepting themselves as they are. This leads to a lot of stress and discrimination. There are eight aspects through which this is explained. Media as the 'Looking Glass Self', Debunking Media Myths, Anorexia and Bulimia: When Food Becomes an Enemy, Dark Is Beautiful, Accepting Differences in Body Types, No One Should Apologize for Their Bodies, Periods and the Taboo Culture, Nurturing Your Mind. Many reflective exercises for readers are given in this chapter which makes a positive impact and can bring a change in the thinking process related to how knowingly and unknowingly parents become a party to influencing children to compare with others and make the celebrities a role model. In a nutshell, this chapter focuses on how the media and our social prejudices together contribute to discriminating against people based on their skin colour and body shapes. Several examples have been quoted in this chapter to prove the point that when the media constantly portrays certain communities, classes, religions or castes in a stereotypical way Discrimination also happens. The authors say that this needs to be thought upon seriously and suggest that there are two ways to curb this fact first by producing and consuming more sensitive media against this and second challenge discrimination in our families, schools and communities.

**The seventh chapter-Using Technology to connect and learn,**

discusses how the new childhood has become technology based. Children are exposed to gadgets and technology at a very young age and how this influences the children. The chapter has tackled the advantages as well as the disadvantages of technology for children and discusses the technological influence on children from all angles under thirteen subheadings. Childhood: Online and Offline, The New Childhood, The Internet and the Everyday

Life ,Children as Citizens of the World, Becoming a Tech-savvy Parent, The Stranger Danger, Connecting beyond Borders and Differences, Understanding Your Place in the World: From Local to Global, Using Social Media Purposively, Echo Chambers on Social Media, Online Strategies to Build Global–Civic Communities, How to be Safe in an Interconnected World?, Designing the Family Media Diet. The chapter talks about the fact that we cannot discourage or refuse children from using technology as it has become indispensable. As parents how they could have an environment at home and how to manage the whole idea of children using the technology and using social media purposively so that it can be used positively to understand the use of technology for building global communities. This will surely make children to understand their standing in the world and have a more broadminded approach towards the world. The Media diet concept is well explained.

**Chapter Eight – Art with a Purpose** has been explained under three headings , Socially Engaged Art Practice, Listening and Responding to Differences, Working Together amid Differences. This chapter emphasizes on art as a network, a means through which we can change our body's capacity to feel, think and be involved. when young people are equipped with the skills to practise art and make visible an alternative future of inclusive and peaceful societies, they become ‘change agents. They produce a change in the art they create and adopt an ‘active’ role in the change-making process. Introducing change through art is therefore a critical process of thinking about alternative and peaceful futures. Once young people have the skills required to identify and resolve problems through art, they will continue to use artistic forms of expression to imagine and articulate new future possibilities. Finally, artistic sites such as theatre, dance, posters, videos and others are excellent spaces for collaborative work. The authors finally explain that an art-based approach to redesign our homes and classrooms and convert them into safe spaces for our children to imagine, practise and experience an alternative future of care, belongingness and compassion for all. Socially engaged arts practices are useful in making it feasible for children from multiple backgrounds to coexist and work

together towards shared interests and purposes in interesting ways.

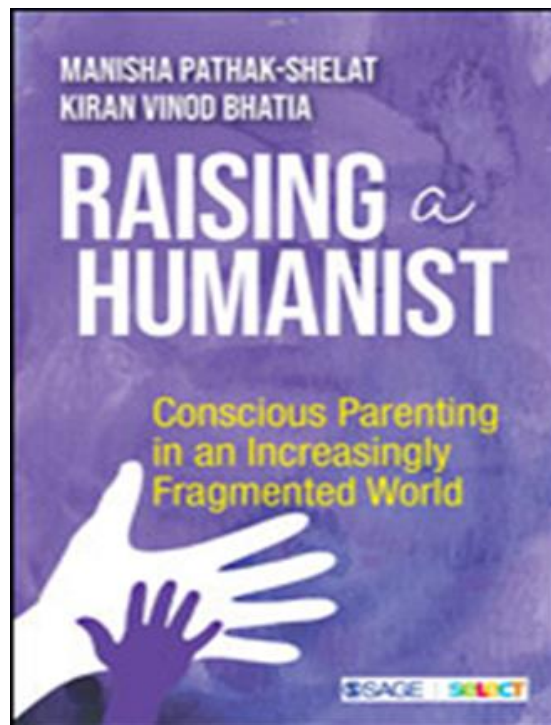
**The last chapter is As We Say Goodbye is the concluding chapter of the book where the authors have reiterated** a few important points that they have been stressing upon throughout the book. The four points that have been explained are -Getting Out of the Box, Understanding Systemic Discrimination, Violence Is Not the Solution, Stepping into the Future Getting out of the box. Every point has been explained by sharing certain anecdotes and experiences that have been shared by parents regarding their children to the authors. Lastly the authors state that they hope that the book will be a conversation starter and help parents and teachers to initiate difficult dialogues and discussions in families, communities and schools. The chapter ends with the following fable,

*A monk was standing on a seashore. He would pick up the fish that got thrown on the shore with the high tide and put them back gently in the water. A passer-by saw this and watched for a while, perplexed. When he could not control his curiosity, he asked the monk, 'what are you doing?' 'I am saving these fish from dying by putting them back in the water,' the monk replied. The man scoffed at the response and said, 'There are thousands of them that die on the shore every day. Would a handful you save make any difference?' To this, the monk smiled serenely, picked up one fish from the shore, gently placed it in the water and said, 'Well, it made a difference for THIS fish!'*

### **Conclusion:**

Every chapter of the book is written very well with detailed information and all the views that are expressed by the authors are based on exhaustive research. The book is indeed an eye opener for parents and teachers as it very rightly addresses crucial questions and thoughts informing the experiences of parents. It mainstreams the power of opening difficult discussions and thoughts, guided by a strong yet sensitive rationale at its core. A must-read for everyone, academic or non-academic, for we all raise ideas, beliefs and people. The book

will make its readers more self-aware of their personal and social ecosystems and will also outspread itself to being a reference, to negotiate with questions and everyday practices in their journeys of raising tolerant youngsters. It can be a guide for current and future parenting styles where we consciously incorporate universal values of equality, justice, freedom, democracy, Coexistence, love and compassion. As parents and teachers, we need to not just incorporate those values but also have a healthy discussion around it. How can our children manifest these values in their daily life, how can we make love and compassion and coexistence real and working? We cannot afford to just discuss and debate and theorise but start to implement. There is too much of greed, misery, inhumanness across and we all need to heal within. This book is taking the reader in that direction.



## **BOOK REVIEW:**

*Unwinding Self- a Collection of Poems* by Dr. Susheel Kumar Sharma, Cuttack: Vishvanatha Kaviraja Institute, Pages: 152, Price: Rs. 250.

**By Dr Judy Grace Andrews,**  
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“Unwinding Self” is a collection of poems written by a renowned poet, Shri. Susheel Kumar Sharma. He was born in 1962. He lives with his family at Prayagraj, India. He is professor of English department, University of Allahabad at the University of Allahabad, India. He has two collections of poetry to his credit. Some of his poems have been published in Canada, France, Ireland, Scotland, the UK and USA Which shows his thoughts and views have travelled extremely far and wide to the western world. Some of his poems have been translated into Assamese, French, Hindi, Sanskrit, Serbian, Turkish, and Ukraine languages. Besides teaching widely in India and abroad, he has published critical books research papers, interviews and book reviews. He is also on the editorial panel of some journals.

Unwinding self is a collection of poems of Susheel Kumar Sharma, published by Vishvanatha Kaviraja Institute, Cuttack, India, in 2020. This was dedicated by the writer to his teachers who inculcated the love of poetry in him. Overall, the writer has written about 42 poems published in vary many publications as part and finally he has chosen to put all under one roof- under the title ‘Un winding self’ True to its title it is truly an unravelling of thoughts. It is a wonderful piece to read refresh and reconnect one’s mind to the society. It contains poems written about reflection of human life and date today mundane events. This reminds me of Wordsworth saying, ‘Poetry is emotion collected

in tranquility'. Most of his poems were published earlier in International Journal of Poetry & Creative Writing. The author acknowledges all the publishers and his 'first readers' as he calls them, for their untiring support in his ardent endeavour.

The poem written by Sushil Kumar Sharma has variety. The versification is syllabic, tonic and some time the synthesis of the two. The length of the poem also varies. Some of them are rustic while the others filled with emotions. In most of his poems the scenic picture is vividly portrayed. The poems unravel the beauty of life and humanism. The conflicting life events are pen pictured in a panoramic manner. Each of the poem may it be 'Snap short or Bublief it is filled with momentum and there's no single moment of boredom. There's wide range of themes from day-to-day life to scenic beauty. Most of his poems are Free verses which is a popular kind of modern poetry. Thoughts flow so fluently so freely as water that is splashed has its own course.87 page of this book covers the 42 poetries. It has a glossary and an afterward. There are many types of poetry seen in this collection. Some are short and more lyrical others are longer narratives. The end comprises of transformative journey.

Some time we see the disillusionment and anger in his poems. He has the bewitching spell of turning the micro-cosmic moments of life into a macro-cosmic experience. While flipping through the pages, one has the expectant emotion of 'What Next' and thus makes the reader to go on and on. It is very lively and gives the reader meandering vicissitudes of our daily experiences.

While the collections offer a wide array of themes and dilemmas, I have chosen a few poems to investigate it with an analytical mind.

"On Reading Langston Hughes's 'Theme for English B'" & "Thus Spake a Woman", that was published in 'The Literary Herald, I, 2(June 2015)', speaks of life's experiences, the struggle one goes through at different phase of life is depicted intensely in these poems. I really pondered over these lines from 'On Reading Langston Hughes's 'Theme for English B' 'It is

better to face, A challenge and change, than to be a burden with life, Of self – guilt.’ How true it is of life.

“On Reading Langston Hughes’s ‘Theme for English B’”, “The Destitute”, “Chasing A Dream on the Ganges”, “The New Year Dawn”, “The New Age”, Creation and Criticism were published earlier in a Quarterly International Peer-reviewed Refereed e-Journal Devoted to English Language and Literature, Jan 2017,

‘The Destitute’ is comparatively a short poem that speaks of life’s challenges that makes one to become one. We were a mask to suit our situations. “The Black Experience”, Rock Pebbles, were published together earlier (September 2017) ‘The Black experience’ speaks of the two-faced life of people. ‘Me, A Black Doxy’ is a poem already published in Voices VII again reveals the kind of society and the kind of human values that we have. The reference to one of the books in the Bible, Ezekiel speaks of the author’s wide knowledge on the best seller ‘The Holy Bible’. He begins the poem with these lines from the book Ezekiel chapter 16 :5. He has picked up the verse kind of out of context. It speaks of unfaithful Jerusalem, the people of Jerusalem to their God Yahweh. It is an allegory. But the writer has used it to talk about the loneliness and alienation of a person’s life.

“Thus, Spake A Woman” and “A Pond Nearby”, were published earlier in Voices, VII, also explores the human life and value system. “Scenes from Mahabharata” “Stories from the Mahabharata” and “Chasing the Dreams of Ganges” speaks of the authors interest in Mythologies.

“From Bubli Poems”, was published earlier in Contemporary Indian English Poetry: Culture & Identity, Souvenir, T M Bhagalpur University, Bhagalpur, July 2017. Bubli is full of humour pun and wit. It really bubbles in the heart of the reader. Bubli means bubbly, attractively full of vivacity. Begins with a subtle emotions of a rustic girl Bubli and the boys around her but slowly and steadily it pictures the reality of a young aspirant who is open to life full of and freedom. In the V stanza once again the writer quotes from the Holy Scriptures, the book of Deuteronomy 22:5, about the kind of dress women ought to



wear. It was written keeping in mind the culture of the people. Once again, I feel is that it is a miss quoted passage without understanding the background. The poem has nine stanzas in all more in the form of an Epic.

“The New Year dawn”, is a poem full of expectation and hope. The poets hope to fly to a land filled with plenty of love and hope. I like the last line that says ‘In the New year I promise I take on life and death with equal strides’ is a typical kind of a vow or a promise that normally human beings make at the dawn of a new year. As often said promises are made to be broken, this also seems to be a similar kind of one.

“The World in Words”, and Voice is truly unwinding of oneself. The lines ‘What to do to make your living was the question put to a poet that made me go spinning’ is truly the voice of a poet. “The World in Words in 2015” is full of word play. The colours seems to play the pun. The part III seems to be mocking at the Sermon on the Mount by Lord Jesus Christ. The write tries to quibble by saying “Blessed are those that Live hungry for they’ll inherit The Kingdom of God at an early date, blessed are those that live thirsty for they’ll witness God’s miracles at an early date. It is a direct sarcasm. It looks like he vehemently plays a mockery of the Holy Scriptures. The entire Part III is a mockery of the Holy Scriptures.

‘A Pond Nearby’ is all about the beauty of Nature. In the whole of the poem every stanza is a quatrain picturing the beauty of the scenes around. ‘The Kerala Flood 2018’ talks about Kerala’s lifestyle and situation, ‘the God’s own country’ a sobriquet for the South Indian state of Kerala.

The book ends with an Afterwards. The book ‘Unwinding Self’ is a contemplative mediation on what is to be human. The whole collection of poems rather characterized as ‘Free Verse’ built as a narration which contains many peculiarities of the oral type of speech. The syntactical structures used include rhetorical questions we can trace in nearly every poem. The contemporary Indian poet has used a variety of literary elements and poetic

devices that he may occupy a prominent place in the literary world.

**SEVEN DEADLY SINS AS PER MAHATMA GANDHI**

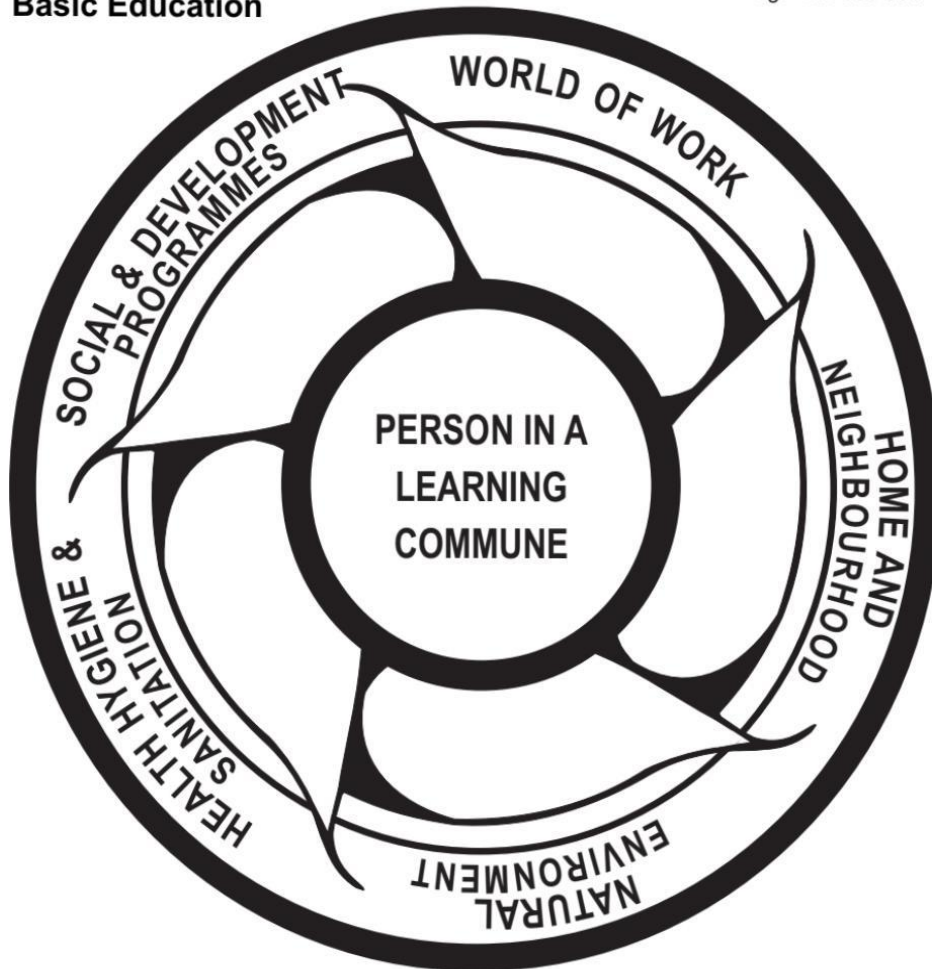
**Wealth Without Work  
Pleasure Without Conscience  
Knowledge Without Character  
Commerce (Business) Without Morality (Ethics)  
Science Without Humanity  
Religion Without Sacrifice  
Politics Without Principle**

# GANDHI SHIKSHAN BHAVAN

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