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Concept of Planetary Citizenship in the Scholarly Indian Tradition

Jasna P. Varijan¹, Dr. Noushad PP².

¹Senior Research Fellow, Farook Training College, Research Centre in Education, Calicut, Kerala, India.

²Assistant Professor, Farook Training College, Research Centre in Education, Calicut, Kerala, India.

*Corresponding author
Jasna P. Varijan

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Abstract: Today the descendants of the planet are living in a world of atrocious intolerance and disgusting covetousness. The nations of the world are still competing for spending money on armament, without considering basic needs of humans. A materialistic culture is prevailing all over the world hence the deterioration of human values is a natural phenomenon. For the wellness of the world and humans themselves, the planet needs a single community of Planetary citizens, enclosing all humans who live with extreme international cooperation. The context demands a culturally and environmentally inclusive global vision of Planetary Citizenship which is the key factor of peaceful coexistence. Educating people with this new world view is a hot topic under discussion all over the world. Osler (2002) clarifies that education for living together in an interdependent world is not an optional extra, but an essential foundation. Inculcating a sense of Planetary citizenship can play a dominant role in developing a culture of tolerance and peace. The earliest reference of the concept of Planetary Citizenship can be traced back to the Epics, Vedas, Upanishads and other literatures of India since between seventh and fifth century. Phrases like 'Vasudhaiva Kudumbakam' from Mahopanishad (6, 71-73) and Hitopadesa, which encompasses the concept of Planetary Citizenship, has been very popular since the fifth century in Indian tradition and the people of the country are familiar with that ideology from the remote past itself. Hence the concept of Planetary Citizenship traces its roots in Ancient Indian Philosophy. Presently the study reviews Indian scriptures to diagnose its contribution towards the culture of Planetary Citizenship and creating a new era of peace and prosperity.

Keywords: Planetary Citizenship, Indian Tradition, Vasudhaiva Kudumbakam, Planetary Citizenship Education

Introduction

Today the descendants of the planet are living in a world of atrocious intolerance and disgusting covetousness. The nations of the world are still competing for spending money on armament, without considering basic needs of humans. A materialistic culture is prevailing all over the world hence the deterioration of human values is a natural phenomenon. For the wellness of the world and humans themselves, the planet needs a single community of Global citizens, enclosing all humans who live with extreme international cooperation. Global citizenship is a contested concept in scholarly discourse and there are multiple interpretations of what it means to be a global citizen. Some have called global citizenship 'citizenship beyond borders', or 'citizenship beyond the nation or state'. Others have noted that 'cosmopolitanism,' as a term, may be broader and more inclusive than global citizenship, while still others opt for 'planetary citizenship', focusing on the global community's responsibility to preserve the planet Earth [1].

The context demands a culturally and environmentally inclusive global vision of planetary citizenship which is the key factor of peaceful coexistence. It is important that young people are informed about the world in which they live and are provided with the skills to enable them to be active citizens and to understand how they can shape their own futures and make a difference [2]. Osler [2] clarifies that Education for living together in an interdependent world is not an optional extra, but an essential foundation. Inculcating a sense of planetary citizenship can play a dominant role in developing a culture of tolerance and peace.

The Planetary citizenship is guaranteed not by a state but ensured by the humanity of beings. This means everyone is responsible to the rest of humanity and not the state or nation to which they belong. It is marketed by an understanding of global interconnectedness and a commitment to the collective



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Jesus Training College, Mala

Ecologically Conscious Consumer Behaviour: An Inquisition With Intended Teachers.

JASNA P. VARIJAN

Senior Research Fellow Farook Training College Research Centre in Education
Corresponding Author: JASNA P. VARIJAN

Abstract: Recently the blue planet is smothering with the adamant anthropocentric activities to fulfill human greed and covetousness. The planet provides all necessary resources to lead a convenient life for all beings on Earth. All beings are happy with that except the selfish humans. When thinking for a solution, various choices comes to mind like limiting the use of resources per person, punishing those who take advantage of other beings, imprison those who engage in anti-environmental activities etc. But an ultimate solution may be making the world population seriously and sincerely aware of the consequences, better making them ecologically conscious consumers (ECCs). At the same time the mere knowledge can't contribute significantly to the context. Ecologically Conscious Consumer Behavior (ECCB) is the relevant gadget in this arena for a contextual renovation.

The study aims to scrutinize the extent of ecologically conscious consumer behavior (ECCB) of prospective teachers of Kerala. Survey method is selected for the Research work. The instrument used here is the ECCB Scale prepared by the investigator. The study canvasses that the extent of Ecologically Conscious Consumer Behavior of future teachers is mediocre. Vast majority of the population, exactly 86.67 percentage comes under the average category and 12.5 percentage comes in the below average category. The noticeable thing is that the above average category is represented by only one person. It pin points the need of a rapid rethinking in the practical perspective of ecological conservation through education.

Key Words: Ecologically Conscious Consumers, ECCB, Intended Teachers.

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I. Introduction

Recently the blue planet is smothering with the adamant anthropocentric activities to fulfill human greed and covetousness. The planet provides all necessary resources to lead a convenient life for all beings on Earth. All beings are happy with that except the selfish humans. Humans are exploiting the resources and also take advantage of other beings for their greed not for their need. It was confirmed about two decades before that (UN's International Commission on Climate Change, 2001) very likely i.e. 90 % of the human activities are causing Global warming which in turn causes crucial climatic disturbances and resource depletion. Discussions are going on worldwide to elucidate the ultimate reason for the ecological issues prevailing and most of them came out with the same conclusion, that the cardinal cause of ecological devastation is the unconcerned and careless attitude and interference of humans with nature.

When thinking for a solution, various choices comes to mind like limiting the use of resources per person, punishing those who take advantage of other beings, imprison those who engage in anti-environmental activities etc. but an ultimate solution may be making the world population seriously and sincerely aware of the consequences, better making them ecologically conscious consumers (ECCs). At the same time the mere knowledge can't contribute significantly to the context. Ecologically Conscious Consumer Behavior (ECCB) is the relevant gadget in this arena for a contextual renovation.

Ecological consumers were considered to be the consumers who were concerned about the environment, the so called ecologically concerned consumers (Kinnear et al., 1974; Buttel & Flinn, 1976; Murphy et al., 1979). Ecological concern of a human depends on the ecological conscience which is contributed by many perspectives like ecological knowledge, ecological intelligence, ecological behavior etc. Tilikidou (2001) describes the components of ecological conscience as three dimensions i.e. cognitive, affective and behavioral. The cognitive dimension includes the sub component Environmental knowledge. The affective dimension carries two sub components pro-environmental attitudes and recycling attitudes. The last component, behavioural dimension (ECCB) is composed of pro-environmental purchase behavior, pro-environmental post-purchase behavior (recycling) and pro-environmental activities. Pro-environmental behavior is such behavior which is generally judge in the context of the considered society as a protective way of environmental behavior or a tribute to the healthy environment (Krajhanzl, 2010) and it involves conscious application of an



Jasna P. Varijan (22-25)

CRITICAL CONSCIOUSNESS OF SECONDARY SCHOOL STUDENTS: AN INVESTIGATIVE SURVEY

Jasna P. Varijan

Senior Research Fellow, Farook Training College, Research Centre in Education, Calicut University of Calicut

Abstract

The whole human race is travelling through an age of exploitation, social, political, economic, cultural and so on. All these ill-treatments influence the daily life of the common man as a considerable issue. Critical consciousness of a person significantly affects the situation. It enables man to critically analyze the structural oppression and to change inequalities within their sociopolitical environments (Freire, 1973, 1993) through critical reflection and critical action. At the same time it keeps them away from victimization. The society expects rattling renovations from the new generation which is the only way for structural improvement of the milieu. All that depends on the critical consciousness of the imminent generation. Hence the study focuses on the mensuration of critical consciousness of secondary school students who represent the impending generation. At the same time the study values the effectiveness of prevailing educational system of the state in developing critical consciousness as the system is said to be rooted in Freirian ideas and concepts and giving prominence to the development of critical consciousness. The present study attempts to chalk out the level of Critical Consciousness among secondary school students of Kerala. Survey method is adopted for the study. Sample constitutes 125 students of standard eighth. Critical consciousness Scale developed by the investigators is used for the data collection. The survey reveals mediocrity of Critical Consciousness among the secondary school students.

Keywords: *Conscientization, Critical Consciousness, Critical Reflection, Critical Action, Secondary School Students*

The whole human race is travelling through an age of exploitation, social, political, economic, cultural so on. The ultimate cause of oppression is found to be all kinds of inequalities in the society. The major demand of the human world is that they need a more tolerant society where all plays an equal role and all fellow beings are considered with due care, love and respect. The unbearable ill-treatments increase day by day in the present society and the condition of the oppressed going worse. The cardinal reason for this kind of injustice is that the people who preyed on are not aware of their rights, in other words they are not critically conscious. Critical consciousness of a person significantly affects the situation. It enables man to critically analyze the structural oppression and to change inequalities within their sociopolitical environments (Freire, 1973, 1993) through critical reflection and critical action. Taylor (1993) denotes that Conscientization is a process of developing consciousness, but consciousness that is understood to have the power to transform reality. When people develop such a consciousness they attain the capacity to face and solve the problems of real life. They can critically think about the possibilities and alternative aspects of a social issue and can alter the situation more favorably. Because critical reflection leads to critical action (Freire, 1970, 1972 & 1974). Sanders (1968) reminds that conscientization is an awakening of consciousness, a change of mentality involving an accurate, realistic awareness of one's locus in nature and society; the capacity to analyze critically its causes and consequences, comparing



Jasna P. Varijan

PRINCIPAL
Jesus Training College, Mala



Are our future teachers planetary citizens? A debriefing with prospective teachers

Dr. Noushad P.P.*

Jasna P. Varijan†

Background. Whether humans realize or not all belong to the single unique family of the planet are planetary citizens. When the humans are considered as planetary citizens their duties and rights are also broaden to a universal or planetary level. The survival of the planet is based on this universal ethic which is affirmed and followed. International co-operation was considered indispensable in solving these issues.

Aim. The study attempts to document the extramural capacity regarding the extent of Planetary Citizenship among impending teachers of Kerala as they are the sculptures of future generations.

Method. The Global Citizenship Scale (Morais & Ogden, 2010) was used as tool for the study. Percentage and percentile analysis were used to find out the extent of Planetary Citizenship

Sample. The study was carried out on a representative sample of 150 impending teachers in Kerala state. The sample is collected from Erarakulam, Thrissur and Kozhikode districts of Kerala.

Result. The paper reveals the insufficiency of such a sense of Planetary Citizenship among the prospective teachers of Kerala.

Conclusion. Burgeon of planetary citizenship in future generation is became a risk while considering the result of this study. No doubt that the easy method to improve the sense of planetary citizenship of future generation is education. But the study documents the need to improve the resources, the teachers. It lights up the need for a total refurbishment and reorientation in the preservice and inservice training programmes

Whether humans realize or not all embedded in the unique family of the Planet are Planetary Citizens. When the humans are considered as Planetary Citizens or Universe Citizens their rights and duties are also broaden to a planetary level. They embrace principles and practices of a new universal worldview considering the world's progressive evolution and the world's heritage of life. All beings of the Planet need to

* Assistant Professor, Farook Training College, Calicut

† Junior Research Fellow, Farook Training College, Calicut




PRINCIPAL
Jesus Training College, Mala

Prospects of Planetary Citizenship: a Debriefing with Secondary School Students

Jasna P. Varijan

Junior Research Fellow,
Farook Training College,
Research Centre in Education,
University of Calicut

Dr. Noushad P.P.

Assistant Professor,
Farook Training College,
Research Centre in Education,
University of Calicut

ABSTRACT

The Planetary or global citizen has a sense of oneness with the human family. The concept of citizenship needs a wise augmentation from national level to Planetary Level. The study plans to document the extent of sense of Planetary Citizenship among Secondary School students of Kerala as they represent the population of budding Planetary Citizens. The paper scrutinizes the difference in the extent of Planetary Citizenship among Secondary School Students based on gender. The instrument used here to canvass the sense of Planetary Citizenship is the Planetary Citizenship Scale prepared and standardized by the investigators. The study reveals a mediocrity of Planetary Citizenship among Secondary School Students.

Introduction

The whole world stands at a point of unprecedented social and ecological interdependence on a planetary scale. But the citizens of the world are still not at all aware of how to live together as planetary Citizens or Global Citizens under these circumstances. The concept of citizenship needs a wise augmentation from national level to Planetary Level. The Planetary or global citizen has a sense of oneness with the human family. Most of the life and death problems facing humanity are global problems, and these critical problems will never be resolved by individual nation-states working independently. The only way that humanity can cope is through building a global community. The issue is one of identity (Hitt, 1998).

Citizens in a diverse democratic society should be reflective, moral, and active citizens in an interconnected global world and should have

the knowledge, skills and commitment needed to change the world to make it more just and democratic (Banks, 2004). Planetary and Universe citizens are individuals who are awakening to the fact that they are and have always been, first and foremost, citizens of the universe, a citizenship that both includes and transcends all other forms of local, national or planetary citizenship already recognized by themselves or others. They are willing to commit to taking an active and responsible role in helping consciously to evolve and partner in the progressive evolution of the Universe.

Whether humans realize or not all embedded in the unique family of the Planet are Planetary Citizens. When the humans are considered as Planetary Citizens or Universe Citizens their rights and duties are also broadened to a planetary level. They embrace principles and practices of a new universal world view considering the world's progressive evolution and



Noushad P.P.

PRINCIPAL
Jesus Training College, Mala

ECOPEDAGOGICAL ANALYSIS OF NEW B. Ed CURRICULUM

Jasna P. Varijan & Noushad P.P

ABSTRACT

Education is a joint venture of pupils and preceptors that leads to desirable development and better socialization of both. It contributes towards the knowledge, competencies, skills and values of the individuals. The reflection of teacher education can contribute much to the process of education. Continuous and deliberate refurbishments are necessary for the proper improvement of any system. The recent updates in the teacher education curriculum aim to make it more sensitive to the demands of the present society. One of the major demands of present era is the burgeon of Ecological Conscience among present and future generations, as the dominant issue of the twenty first century is the continuous devastation of all kinds of ecosystems. The scene raises a question about the ecological relevance of the new curriculum- whether it can sculpt imminent teachers to cater to the needs of Ecological conscience of present generation. This study assays the curriculum of two year B. Ed course from an ecopedagogical perspective. Methodology used here is content analysis. The objectives, content and strategies were analyzed to find out the Ecopedagogical elements and were unfortunately found to be lacking atrociously.

INTRODUCTION

Education is a joint venture where pupils and preceptors together attempt for desirable development and better socialization of both. The endeavor contributes towards the knowledge, skills, competencies and values of the individuals. The preceptors have to play a leading role as transmitters, promoters and inspirers here for the carving the future generation. The reflections of teacher education programmes can contribute immensely in the process of education as it moulds the imminent teachers as the sculptures of wonderful future. A refurbishment in the education, in its content, strategy and objectives was under consideration since 1966, after the recommendations of Education Commission (1966) in the nation. As a follow up, justice J.S. Verma committee




PRINCIPAL
Jesus Training College, Mala

AWARENESS ON WEB 2.0 TOOLS: A SURVEY AMONG PROSPECTIVE TEACHERS

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Jasna P. Varijan

Abstract

Teachers' awareness is most decisive considering the introduction and successful implementation of the new technologies in the educational endeavor. Hence the present study aims to attain a task of mensuration of awareness on web 2.0 tools among the prospective teachers of Kerala. 120 graduate teacher education students were the participants of the study. Instrument using for the study is an awareness test on web 2.0 technologies prepared by the investigator. Percentile analysis and percentage analysis were the statistical technique used to analyze the data. Unfortunately the study reveals a low level of awareness about web 2.0 technologies among the participants.

Key words: Web 2.0, Web 2.0 Tools, Awareness, Prospective Teachers.

Introduction

The educational system is under great pressure to incorporate new technologies to satisfy the needs of today's generation, many of whom are called Digital Natives (Prensky, 2007). The implementation of web 2.0 tools in the teaching learning process is become a contextual need while considering aspirations of the techno foxy generation. Web 2.0 refers to a perceived second generation of web based applications and services and in particular the use of the web as platform for user generated content and web based communities, including particularly social networking, wikis and folksonomies (O'Reilly, 2005). Students in this technological era expect their teachers to use information technology to communicate their knowledge more effectively (Thompson, 2007). The vast majority of educators still have little or no experience with these new tools. Teachers and instructors need to understand what opportunities web 2.0 tools provide for teaching and learning (Aworuwa, Ballard & Williams).

The educational system is under great pressure to incorporate new technologies to satisfy the needs of today's generation, many of whom are called Digital Natives (Prensky, 2007). The implementation of new technological tools in the teaching learning process is become a contextual need while considering aspirations of the techno foxy generation. In the present situation students are more anxious to use technology not only in the matter of study but also in all aspect of life. Students in this technological era expect their teachers to use information technology to communicate their knowledge more effectively (Thompson, 2007). They expect the education will make them technically proficient. an educational system with such an aim need a technologically assertive teaching faculty, who keeps an up to date knowledge about the technologies that can be used in the field of education. Among the new technologies in education the most popular one is the web 2.0 technologies.

Senior Research Fellow
Farook Training College
Research Centre in Education, University of Calicut



Jasna P. Varijan

PRINCIPAL
Jesus Training College, Mala

DOES ECOLOGICAL PHILOSOPHY INFLUENCE PLANETARY CITIZENSHIP? : AN ECO-PEDAGOGICAL WRITE UP

JASNA P. VARIJAN

ABSTRACT:

Ecological philosophy or Ecosophy considers human race as a single group and as a part of the whole living community of the planet. A person with Ecological philosophy will consider the whole planet as his home and take the responsibility to preserve it as a healthy biosphere. Such a human can be considered as a Planetary Citizen. Ecological philosophy enables citizens to broaden their vision of citizenship and revitalizing the concept of Planetary Citizenship. If the educational system have the capacity to provide Ecological philosophy for the coming generations it becomes easy to make an immediate shift of the concept of citizenship from a national to global level.

The present scenario needs a teacher education system that enables the prospective teachers to develop Ecological philosophy in their students. It requires a paradigm shift from prevailing pedagogy to Eco pedagogy. Eco-pedagogy is the first attempt to transform traditional curricula by integrating information and strategies that move in a more ecological direction (Orr, 1992; Capra, 2000). It is a new paradigm in the educational discourse that gives prime importance for the conservation of Earth and its Environment. It is a new pedagogy of rights that unites human rights with the rights of Earth (Gadotti, 2005). This paper explores the thematic and research dimensions of ecological philosophy and planetary citizenship from an ecological standpoint.

Key Words: *Ecological philosophy, Ecosophy, Planetary Citizenship, Eco-pedagogy.*

INTRODUCTION:

The death throes of mother earth are imminent unless we decelerate the planetary ecological crisis. The tragic disturbances in the equilibrium of nature is became the prominent issue of the present century. The pivot reason for this drastic contamination is found to be the uncontrolled and unconcerned interferences with nature. The plain fact is that the planet does not need more successful people. But it does desperately need more peacemakers, healers, restorers, story tellers and lovers of every kind. It needs people who live well in their places. It needs people of moral courage, willing to join the fight to make the world habitable and humane. (Orr, 2005). The Draconian effects of environmental injustice occur worldwide, its solution needs international decisions. As the ecological crisis is planetary, the efforts to solve the crisis also have to be planetary. If we need a long lasting solution, all have to develop an ecological wisdom or ecological philosophy which will leads to the creation of planetary citizens.

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Ecopedagogy: A Panacea for Environmental Issues

Jasna P. Varijan & Noushad P. P.

ABSTRACT

The Draconian effects of environmental injustice are found to be tragic and ultimately disturb the equipoise of nature. Developmental activities lead to the depletion of the natural resources at the same time the activities produce large amount of wastes that leads to pollution of air, water, soil and ocean, global warming, acid rain etc. The important thing is that all these wastes that cause pollution comes from anthropogenic sources. All the beings on Earth are affected by pollution but only humans are responsible. So he must take care for preserve and cultivate the treasures of nature and to carry out activities that will cease the threats that are present to our environment.

To raise the awareness of these issues that are present in the modern world and to inculcate the values that are necessary to prevent this, a deliberate attempt is essential. An easy and well established way to create such an awareness and nourishment of values in the upcoming generation is education. An apt pedagogy is needed for such an attempt. Ecopedagogy plays a prominent role here. It is a pedagogy to promote learning as the meaning of the things from everyday life (Prado, 1999). The pedagogy incorporates the values and principles of Earth Charter, which is a universal declaration of ecological statements aroused from Earth Summit, 1992. It gives prime importance to the planet. It believes that the whole planet is under human oppression and must be liberated. The pedagogy enables humans to face the questions of ecological instability and to find suitable answers.

Key Words: Ecopedagogy, Environmental issues.

The dominant issue of the 21st century is the devastation of all kinds of ecosystems by rash human interferences with nature. The environmental crisis today is found to be on a scale that is unprecedented in the history of the blue planet. The planet needs a quick relief from these issues. The preservation of Earth and its environment depends on an ecological conscience and ecological literacy of its inmates. The shaping of such an ecological conscience depends on the kind of education providing. As only human beings can be educated, the duty of conservation of Earth comes on his shoulder. Education for a particular purpose needs an esteemed pedagogy. Here also the education for ecological conscience and ecological literacy needs a deliberate pedagogy. Hence Ecopedagogy became relevant here. It comes to play a role of participate and creative education which is centered on life, love to life and nature. It would be the kind of pedagogy that promotes learning the meaning of things out of everyday life (Gutierrez & Prado, 1999)

What is Ecopedagogy?

Now the whole planet needs an educational discourse that gives prime importance to Earth and its environment, including all kinds of beings on it. In this critical point of environmental issues, the experimentation of a pedagogy which fights against the planetary oppression is recommended, as experimented with new kinds of educational discourses is a common practice today. Ecopedagogy is a new educational practice that can be experimented for this particular purpose. As it is a democratic and understanding pedagogy and aims to liberate the Earth from human oppression, it is called Earth Pedagogy.

Ecopedagogy is a new pedagogy of rights that unites human rights with the rights of Earth (Gadotti,

Jasna P. Varijan

Senior Research Fellow, Farook Training College
jasnavarijan@gmail.com 8589830099

Dr. Noushad P. P.

Assistant Professor, Farook Training College
noushadftc@gmail.com



PRINCIPAL
Jesus Training College, Mala

Acumen on M-Learning: A Reconnoitre with Youth

Jasna P. Varijan*

ABSTRACT

Mobile learning is a new strategy which can be effectively used for transaction of knowledge among young generation in these days, as mobile phones are the gadgets which are widely accessed and extensively used by people all over the world. When considering the whole planet three quarters of the people on the planet have the access to mobile phones in their countries, where they don't have electricity and clear water (World Bank, 2012). Mobile learning has different meanings and definitions in different contexts. Generally it can be defined as any sort of learning that happens when the learner not fixed, predetermined location or learning that happens when the learner takes advantage of the learning opportunities offered by Mobile Technologies (MOBlearn, 2003).

The investigator has already conducted a study to find out the extent and purpose of using mobile apps among post graduate teacher education students to find out the probability of implementation of the new system, mobile learning to higher education. Now the investigator extends the study towards the post graduate students of Arts and Science Colleges of Kerala to get a representative sample of higher education for clarifying the possibility of introduction of mobile learning among the youth. The study scrutinizes the type of mobile phones widely used among the youth, the mobile apps which are most frequently used and the prime purpose for which they are using mobile apps. The instrument used here for collecting data is a check list for mobile apps prepared by the investigator. The collegiate survey sketched out that 88 percentage of the total sample are using smart phones. The percentage of post graduate students using mobile apps for educational purpose is 65. But unfortunately only 8 percentage of the sample considers education as their prime area of using Mobile Apps.

Keywords: Mobile Learning, Post graduate students, Mobile Apps.

ACUMEN ON M-LEARNING: A RECONNOITRE WITH YOUTH

Evolving technologies are playing an inexorable role in the life of all in this new millennium. Just like all other fields, education too faces tremendous challenges during this technological era. The excessive ascendancy of technologies in the educational endeavor prompts educators to refresh the traditional ethos for an effective and creative redesigning of the system. It is became an ineluctable change considering the technological explosions the world facing today. In addition to that incorporation of technologies in the process of education can change the discernment of students towards it. But before that the educationists must think of the affordability and accessibility of technologies for the common people of the world. Mobile learning or M-learning is a new strategy which is affordable and effectively used for transaction of knowledge among young generation in these days, as mobile phones are the gadgets which are widely accessed and extensively used by

*Senior Research Fellow, Farook Training College, Research Centre in Education, University of Calicut
E-mail: jasnavarijan@gmail.com

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PRINCIPAL
Jesus Training College, Mala

Designing Ecosophic Generations: An Experiment with Eco Pedagogical Model

Jasna P. Varijan^{1*} Dr. Noushad P. P.²

¹ Senior Research Fellow, Farook Training College, Research Centre in Education, University of Calicut

² Assistant Professor, Farook Training College, Research Centre in Education, University of Calicut

Abstract – *Ecosophy is a philosophy of ecological harmony and an approach to the environment which emphasize the importance of action and individual belief in the preservation of planet. The ignorance about the principles of organization of nature and the inability to manage life without annoying the equilibrium of nature is the prime reason for the ecological devastation found today which is unprecedented in the history of the blue planet. People equipped with this philosophy will lead an ecologically conscious life without disturbing the organization of nature. The investigators prepared a teaching model, Ecopedagogical Model to develop the ecological conscience of secondary school students based on the principles and values of Earth Charter (1992).*

The study aims to compare the effectiveness of prevailing teaching method which follows the ideology of Critical Pedagogy and the new Ecopedagogical Model based on Ecopedagogy which is an extension of Critical Pedagogy. Pre-test – post-test nonequivalent two group design from quasi experimental designs was selected for the study. Two 8th standard intact classrooms were selected as experimental and control groups with 33 and 34 students respectively in each group. 30 lessons from biology curriculum were executed in both classes but in different methods. The prepared Inventory on Ecosophy was used as pre-test and post-test in both groups to find the difference. The statistical analysis canvassed the Ecopedagogical Model is more effective in the development of ecosophy among secondary school students when compared to prevailing method of teaching.

Key Words: Ecopedagogical Model, Ecosophy, Ecopedagogy, Critical Pedagogy.

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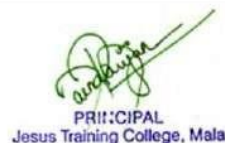
INTRODUCTION

Ecological devastation has been a prime concern not only for ecologists, geologists and scientists but also to all humans who are anxious of the future of life on the planet Earth as the lively hood of all living things depend on the resources provided by it. As early as 1896, the Swedish scientist Svante Arrhenius had predicted that human activities would interfere with the way the sun interacts with the earth, resulting in global warming and climate change (Global Environmental Issues.pdf, n.d.). His prediction has become true and climate change is now disrupting global environmental stability. Natural resources useful for living beings are perishable and off course they do not have a substitute at all. The ecosystem in which life pertains is under constant change. But when these changes are initiated by human interactions and interferences with nature they may not be favorable for the very survival of life on Earth and it may override the dynamism of nature which

ultimately leads to an issue which will be hard to resolve.

Ecosophy pursue man to adopt a life style without annoying the steadiness of nature. It envisages the fusion of love of wisdom with the dwelling place or home. Ecosophy is a philosophy of ecological harmony. Often referred to as ecological wisdom, it is associated with other environmental ethics, including deep ecology and bioregionalism. Ecosophy originated with the Norwegian philosopher Arne Naess. Naess distinguished ecosophy from Eco philosophy; it is not a discipline in the same sense but what he called a personal philosophy, which guides our conduct towards the environment.

“By an ecosophy I mean a philosophy of ecological harmony or equilibrium. A philosophy as a kind of Sofia or wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. Wisdom is policy





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Development and Validation of Critical Consciousness Scale

Jasna P. Varijan,

Senior Research Fellow, Farook Training
College, Research Centre in Education,
Calicut.

Dr. Noushad P.P.,

Associate Professor, School of Gandhian
Thought and Developmental Studies,
M.G. University, Kottayam.

Abstract

The present system of education in the state, Kerala rooted in the principles and ideology of Critical Pedagogy. It claims to empower students with Critical Consciousness. Critical Consciousness can simply defined as the capacity of an individual who is a member of society, to critically reflect and act upon their sociopolitical environment against the oppressions they face during their interferences with society where they inhabit. While going through the literature, the investigator found that the instruments capable of using to measure Critical Consciousness is very rare and if available it is not suitable for the secondary school students especially in Malayalam, otherwise it is not matching the context. In present study the investigator preparing a scale for measuring the level of critical consciousness among eighth standard students. The statements in the instrument based on some contexts with which they are familiar. Their response to these socio-economic, political and cultural contexts given, it is easy to canvass their attitude. The items in the instrument are purely based on the dimensions of the psychological object under study. The article presents the procedure and efforts the investigators made to realize the objective.

Key Words: *Critical Consciousness, Critical Reflection, Critical Action, Critical Consciousness Scale.*

Development and Validation of Critical Consciousness Scale


Critical consciousness is the ability to perceive social, political and economic oppressions and to take action against the oppressive elements of the society. It can simply defined as the capacity of an individual who is a member of society, to critically reflect and act upon their sociopolitical environment against the oppressions they face during their interferences with society where they inhabit. The theory of Paulo Freire (1973; 1993) and related literature reveals that the power for critical reflection and action enables the individuals to liberate themselves from oppressions that prevailing in societies. According to Freire there are two views on humankind. One view conceives humans as objects; they are mouldable and adaptable. The other view sees humans as subjects, independent beings able to transcend and recreate the world. In the first conception humans can be compared with animals. They act and obey without taking time to reflect. Animals cannot view itself as I against not I or in other words it cannot see itself separate from this world. They are submerged in the world. They don't have a chance for self-reflection.

In the second view human beings are seen as subjects they can think and reflect for themselves and can dissociate from the world. The essential difference between humans and animals is that humans can operate in the world through action and

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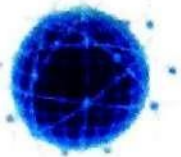
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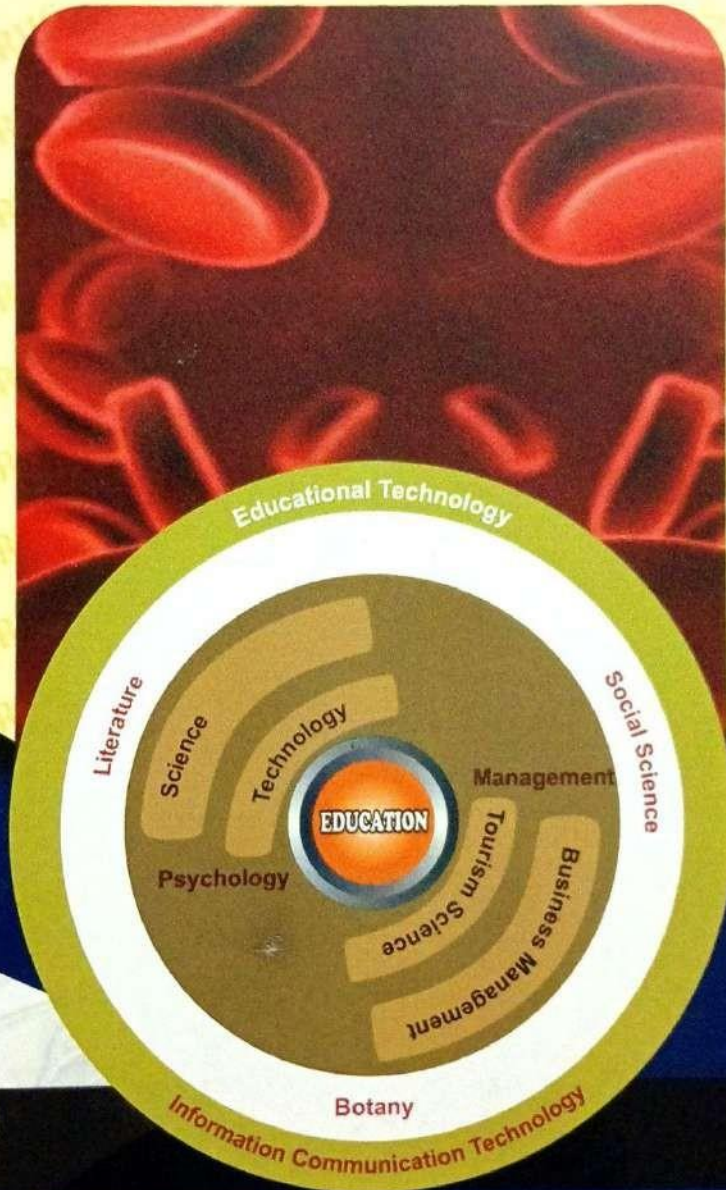
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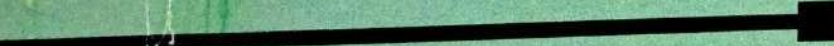
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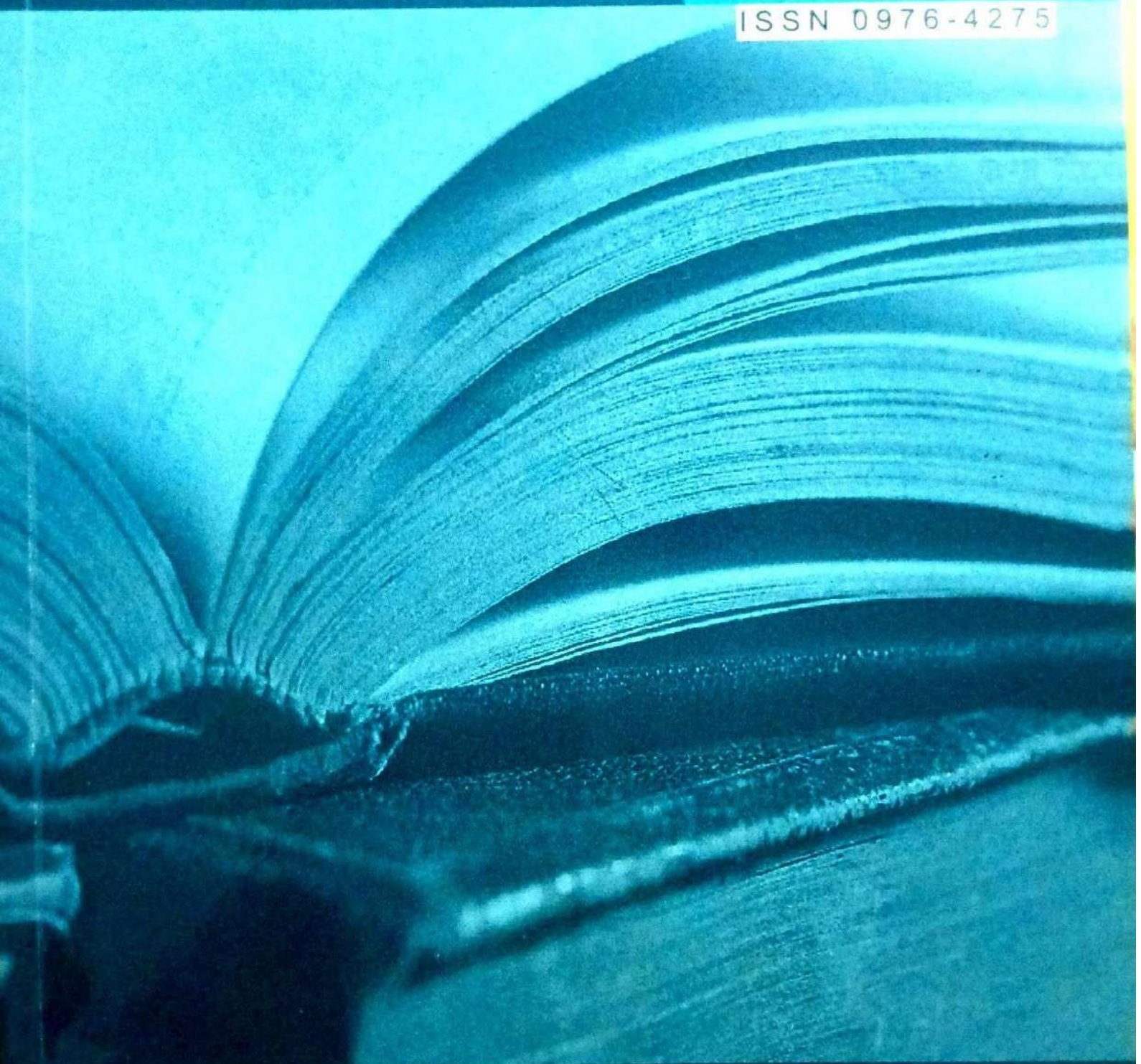
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