

## Soulfulness and the Education

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### ABSTRACT

The time has come for soulful learning. We have had decent of machine-like overtures to education which girdle the human soul. The present inclinations of outcomes based education and liability drain the strength from our schoolrooms. The pressure for enumerating all learning without apprehension for quality suppresses the student's emotion. Instead, we can learn to convey onto the Earth a schooling of deep joy anywhere the soul once again acquires to sing. Soulful learning encourages the inside life of the student and links it to the external life and the background. It recognizes and gives priority to the human emotional rather than simply developing individuals who can "contend in the global efficiency." Reinstating the soul to education is not a new vision. It is vision enounced by the Greeks and various congenital people for spans. It is ascertained in Taoism and the in the pedagogies of Christ and the Buddha. Why should plan to less than our ascendants? Education has lost its manner; we need to look for the soul to recover and recall our "original attribute to the existence".

**KEYWORDS:** Soulfulness, Education, Soul, Training, etc

Without soul our culture seems to lack a basic strength or energy. Except for the vitality in overwhelming and producing. People on the streets, channels, in the shopping centre often look exhausted, displeased, or angry. As result, people seek fulfilment in alcohol, drugs, work, and a variety of other addictions. The pace of life itself is soulless. We all seem in a fuming rush to attain and consume with little time for simple preferences. We are not gratified with just feeling fresh air or looking out children at play. We crave belongings and entertainment and we feel never to get ample.

The contraption has been a principal simile for the last 300 years. One of the French philosopher declared, "Let us then conclude boldly that man is a machine, and that the whole universe consists only of a single substance (matter) subjected to different modifications". Today efficiency and numbers rule. Business for years was loco mote MBO while educators developed behavioral objectives. It is potential to view consequences based education as another contrivance like approach to education with the vehemence is on production and results than the work on of learning.

We live in the modern era where the computer is the paradigm for most activity. Computer based

**How to cite this paper:** Ansari Bushra Batool "Soulfulness and the Education" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-5 | Issue-6, October 2021, pp.414-417, URL: [www.ijtsrd.com/papers/ijtsrd46429.pdf](http://www.ijtsrd.com/papers/ijtsrd46429.pdf)



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simulations are used to construct and configure reality. Today's generation likely to see the world only in computer games, TV and visuals. In rural environment children and youngsters arose a relationship to the natural world; for example, in congenital cultures the vision quest was grounded in nature. In the last century it is picked apart that, Nature, that humans had lost their original connect to the cosmos. If this was true in the nineteenth century we wonder what Emerson would say today when the media and institutions determine our reality and industrialization seems bent on destroying the natural world. Evidently, when we have lost our original relationship to the universe we have also lost soul.

In fact, we have tended to see the existence and the Earth as inorganic and without purpose. Again, in the 18th century, including the human being, as soulless: The term "soul" is therefore an empty one, to which nobody attaches any conception, and which an enlightened man should purely refer to those functions of our bodies, which do the thinking. Given only origin of motion, animated figures will possess all they require to move feel, think, atone-in brief, in order to comport, alike in the carnal realm and in the moral realm which hinges upon it. Discussed some the essential elements of the machine worldview. For

example, the Earth is seen as sluggish and consequences are seen as determined. The universe itself is seen as a mechanism and all experience is desacralized; from this position we look to the Earth for ingenuities. Scientific materialism prevails with an intensity on efficiency, neutrality and rationality. Society reflects a diagonal to gender world view with graded organizations.

Education has also adopted the machine metaphor. Schools can be likened to factories. Like the assembly row, students sit in rows where they learn how to meet prospects set by concerns and government. The product is success on a standardized test whose results are often considered with other schools or even other countries. Results on these tests are equated to profitable data between these countries and various ascriptions are made concerning how the education system pertains to economic productivity. Despite divinatory reforms in education, students much fill out worksheets and study textbooks. With the prominence on textbooks and tests there is little room for personality in our schools. Although most subjects have a soulful character, the arts, which in many ways are the most precipitating to the soul's development, are often made a fringy part of the education plan and are sometimes took out entirely from the program.

Education has often been made to correspond "scientific principles." A thought came that the "backward" foundation of education could be modified by employing the "scientific controlling" techniques used in industry. One of the educationist argued that "Education is a shaping process as much as the manufacture of steel rails". The process of teaching to making trade products; therefore, education must focus on forming a product-the pupil's mind, which should be shaped conferring to uniform criteria. In fact, Bobbin suggested that business and industry set these standards for education. In recent times it can be found, when establishments turned to businesses to develop "recital contracts" in order to improve pupil functioning in the schools.

The teachers must achieve in four main areas -the arts, mathematics, language, science and tech, and personal and collective studies: Person and culture. It is believed that outcomes-based training is based on a false ground in that all students are expected to achieve all these outcomes. Putatively students can achieve the results at the different rates and ways but what about outthought outcomes? Is human behaviour really as predictable as outcome based advocates argue? Some of the most potent moments in teaching and learning are the intuitive moments of insight

which are outside any system or set of specific prospects. Concisely, in results based education there is no equalizer between the planned and the intuitive. Spontaneity is essential for the realization of soul.

The mechanization in the curriculum is another example of liability movement. Teachers are projected to be invariably testing students so that the public is quenched with what is going on in the classrooms? Regrettably, the tests focus on a very limited component of the curriculum and overlook the significant areas such as subjective and social development. These tests incline to stress data that will be soon be disregarded by the student. The student begins to assure school as a game where succeeding is founded on passing tests that appear to have no relevance to whatsoever except what we may call useless knowledge. When school is seen as a game, there is no force. Classrooms become lifeless identifies where students concentration on discernment in a narrow and inexpensive manner. A curriculum of pointless tests is another instance of education without soul.

The results of all this are summarized: Education instead has become an institution whose purpose in the modern world is not to make culture, not to serve the living cosmos, but to harness humankind to the dead forces of materialism, Education as we know it, from pre-school through graduate school, damages the soul. We can reclaim our souls. Instead of disagreeing and frustrating the soul we can learn to let the soul evident itself in the world. Instead of limiting the soul we can learn to keep soul. By reclaiming soul we find that the classroom, or any educational take on, takes on a new vitality and determination.

### **The Nature of the Soul**

Before discussing education and how it can be more soulful, it is important to discuss the nature of the soul.

➤ Consider Emerson's resolution: All attends that the soul in man is not a body part, but enlivens and exerts all the structures; is not a purpose, like the power of retention, of calculation, of compare, but uses these as gives and feet; is not a module, but a light; is not the reason and the will, but the master of the intellect and the will; is the pulverized of our being, in which they misinform, hugeness not featured and that cannot be held. As a source of energy we can occasionally feel the soul inflate. A beautiful piece of music can make our souls feel expansive; likewise, in a threatening or fearful situation, we can feel our soul's contract or shrink. A soulful program would provide a nurturing environment for the soul's elaboration and animation. We can distinguish soul in people when

we see their optics light up, when their speech is inspired, when their body impresses with grace and energy. Soulful liveliness is not just energy, but enjoying energy.

- When we realize these yearnings and are able to evidence and work with them we start to feel deeply fulfilled. In partially, we can see life's change as an attempt to come upon and realize these deep yearnings. Fox (1994) states: Our souls, that is, our awareness and our passions, our ecstasies and our pain are not tidy and small. We, like the rest of the creation, are expanding and are great size "worthy," which means literally, "large being." There is great dignity to our existence, great dignity to our work of researching that inner being and uttering it. Much of career education is misdirected as often career is viewed as some sort of noetic choice. Rationality is part of the procedure but the soul progressively finds its way in the Earth and corrects itself to what it feels its life bring might be. This often transpires concluded fits and starts as the specific may not find his or her life satisfying work until mid-life or even later. Another comment: We like to think that we have chosen our work, but it could be more accurate to say that our work has found us. Most people can tell fate-met stories of how they go on to be in their current "line of work." These stories tell how the work concerned to occupy them, to take abidance. Work is a career: we are called to it. Determining the right work is like disclosing your own being in the world.

The soul seeks love. With regard to love the soul seeks jointure with other souls (e.g., soul mate). This can take the figure of passionate love, love of kin, cosmic love, or love of the heavenly. Romantic love in our fineness has been minimized. Yet romantic love can teach us great deal. When we fall in love we see the beatific nature of the treasured. Some say this is impractical illusion, but perhaps we see the others true fauna, that is, the person's spirituality. Through love the soul concerns the eternal, the celestial. Through wisdom and loving-kindness we can begin to see the angelic nature not only in our beloved but also in all beings. We attempt to associate to this inner core of goodness and propriety in others.

Thus, we must give room for the way of the existence. By heeding to the soul we can be sensitive to its ways and necessities. One way that we can listen to the ambiance is through examination. One more suggestion is that soul logic "synthesizes rather than analyzes". According to Sardello, unlike logical logic which seeks the right response, soul logic seeks the healthy response which serves the intact being.

Fragmented approaches to concluding have been at the ascendant of much of the sickness and estrangement in our culture. Because we have either denied or been unable to see the mutuality of things, there has been social estrangement and environmental disintegrate. The soul can spend long periods covering over a problem or engagement. On the rise nothing appears to be going on in relation to the settlement of the problem, but the person often does not conform to our feelings of time. It has its own timetable. Eventually, nevertheless, if granted to work in its own way, the person will find a result. Reflection and soulful experiencing are qualified by non-classification.

### **Soulful Learning**

It possible to have soulful learning in our schools. Education then becomes vital and alive. Soulful learning demands both inner and external work. With regard to inner work Matthew Fox that "We need a massive investment of talent and discipline in our inner lives". Education has virtually ignored the inner life of students and teachers, but it is possible to develop a curriculum for the inner life which includes guided imagery, meditation, dream work, and journal writing. Second, the art is essential to soulful learning as all the arts can provide nourishment for the soul. Finally, considering the Earth in a way which recognizes its sacred characters can also help the existence, especially linking the soul with the world soul.

### **A Curriculum for the Inner Life**

There are a number of manners to induce and nourish the inner life of the pupil. Today very little calls on our imagination. Rather, images from TV and magazines have taken over our awareness. Guided imagery or conception is one tool that can change the inner life of the pupil. Guided imagery is simply picturing an object or set of events in the mind's eye. A few ways that conception can be used in an emotional manner. One way is merely to have students close their eyes and guess a story as it is existing read or assured. This can be neutralized language arts or still history as pupils can see themselves as an individual in a certain antique period or event. In science students can also envision activities, such as the water rotation, after they have studied the sequence. By visualizing getting the water and going through the extraction and condensation the students connects his or her inner life with abstract subject matter. One of the most imaginary ways of using guided descriptions is to have students envision a set of consequences and then have students write a story about what they saw. They can also draw a picture. Many entities use symbols from flora



such as the sun, highlands, and water to help in the progression of personal combination and nourishing the soul.

Meditation is not used as frequently as visualization but it can have a role in the curriculum. The noted philosopher and novelist wrote, "Teach meditation in schools" so that students can learn to quiet their own minds. Another written document entitled "Presenting the case of meditation in primary and secondary schools." By encouraging students to sit quietly they gain access to their inner life and begin to see their own thoughts. Some forms of speculation, such as the loving kindness speculation, promote the development of sympathy for all beings on the planet. Speculation can nourish the students' souls and their relationship with other forms of life.

### The Arts

The arts can provide panoptic nourishment for the soul. One of the music, arts, was at one time explicitly designed for the soul's change. Pythagoras conceived that music could heal the soul and even coordinate the soul with the creation itself so that the soul was in concordance with the euphony. Regrettably, music and the other arts are classified to the fringe of the school program. Unless there are professionals to teach the arts, the regular schoolroom teacher eludes them. Notably, the teacher brings an artistic sense to all that he or she does. It is an intuitive seeing, which occurs as a result of exercising and knowing one's physical senses ingeniously, wholeheartedly, and whole poignantly. This is why inventive practice is so vital in all culture and education. This is why desertion of the artist in each soul is so diminishing to society. Without this mystical sense organ, this way of seeing the influential forces at work in a corporal process, we are blind and tricked by entrances.

### The Soulful Teacher

Although above mentioned subjects and approaches that help nurture the soul, can be taught soulfully. If the teacher contributes his or her own soul to the schoolroom then the subject being taught takes on a dynamic energy. In the soulful teacher's session the students can intellect the teacher's dedication to learning. Two timbres that the soulful teacher can usually bring to the classroom are very presence caring. Presence arises from attentiveness where the teacher is skilled of listening deeply. Teachers to

bring attentiveness, or moment-to-moment orientation, to the classroom and their contacts with students. Closely related to presence is caring. The considerate teacher relates the subject to the needs and pursuits of the students. Another extensively suggestion is that when this happens the student "may respond by free, vigorous, and happy immersion in his own projects. When the teacher manifests caring, community can be spring up in the classroom.

### Conclusion

The time has come for soulful learning. We have had decent of machine-like overtures to education which girdle the human soul. The present inclinations of outcomes based education and liability drain the strength from our schoolrooms. The pressure for enumerating all learning without apprehension for quality suppresses the student's emotion. Instead, we can learn to convey onto the Earth a schooling of deep joy anywhere the soul once again acquires to sing. Soulful learning encourages the inside life of the student and links it to the external life and the background. It recognizes and gives priority to the human emotional rather than simply developing individuals who can "contend in the global efficiency." Reinstating the soul to education is not a new vision. It is vision enounced by the Greeks and various congenital people for spans. It is ascertained in Taoism and the in the pedagogies of Christ and the Buddha. Why should plan to less than our ascendants? Education has lost its manner; we need to look for the soul to recover and recall our "original attribute to the existence".

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