SITUATING TEACHER EDUCATION WITHIN ESSENTIALS OF 'LEARNING TO LIVE TOGETHER'

"Learning to live together, by developing an understanding of other people and an appreciation of interdependence - carrying out joint projects and learning to manage conflicts - in a spirit of respect for the values of pluralism, mutual understanding and peace."

Jacques Delors

Delors Commission has considered education as an indispensible asset in its attempt to attain the ideals of *peace, freedom and social justice* (Delors Commission, 1996; p.13). As one of the significant agency of socialization (basically secondary socialization), education can direct us in a positive direction to achieve these goals by inculcating qualities in children such as: knowledge and understanding of self and others, appreciation of the diversity, awareness and sensitivity towards differences and similarities; interdependence of all humans , empathy and cooperative social behavior in caring and sharing respect for other people; capability of encountering others and resolving conflicts through dialogue and competency in working towards common objectives. In short, education should cherish the individual's basic nature of 'humanity'. This goal can be achieved only if the sense of 'togetherness' and 'belongingness' becomes intra-psychic from inter-psychic. As Baveja (2009) emphasized that education *should nurture an individual- who appreciates the beauty and potential of nature, the inter dependence of all forms of life and the need for harmony; who is happy and at peace with one's self and consequently makes peace with others, who has understanding and respect for cultural diversity and is able to communicate and cooperate with persons of different origins; who values good human relations and is committed to mutual trust and coexistence; and work towards the common goal of society and mankind'* (Baveja, 2009; p.140).

Education should contribute in creating a learning society; a society where every aspect of life at both individual and social level, offers opportunities for learning and doing, to every individual irrespective of his social background. Given the pluralistic social order marked by aggressive global forces, communal conflicts and vested political interests, it is essential education produces critical thinker who can take informed decisions and act with courage and conviction. '[…] it is vital to prevent social conflict through an education that fosters understanding and respect for cultural diversity as well as communication and cooperation between persons of different origins (Dasen, 1992, cited in Baveja, 2009).Our educational processes ought to create a better understanding of other people, mutual understanding among us, and peaceful ways of living. Further, education cannot be satisfied with bringing individuals together by getting them to accept common values shaped in the past. It must also enable the individual to reflect on the question of 'what for' and 'why' to live together. While envisioning the above mentioned role of education, it should be kept in mind that education itself is accused of being the cause of many different forms of social exclusion, and creating

knowledge barriers among people. The role of education can only be fulfilled when the educational processes move from learning to know and learning to do, to learning to live together and learning to be. With same spirit UNESCO-APNIEVE (1998), summarized the essential of 'learning to live together' as follows-

"*Learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which mutual respect, understanding, caring and sharing, compassion, social responsibility, solidarity, acceptance and tolerance of diversity among individuals and groups (ethnic, social, cultural, religious, national and regional) are internalized and practiced together to solve problems and to work towards a just and free, peaceful and democratic society. This process begins with the development of inner peace in the minds and hearts of individuals engaged in the search for truth, knowledge and understanding of each other's cultures and the appreciation of shared common values to achieve a better future. Learning to live together in peace and harmony requires that quality of relationships at all levels is committed to peace, human rights, democracy and social justice in an ecologically sustainable environment."(UNESCO –APNIEVE, 1998; pp.4)*

SPACE FOR HOPE: SITUATING ESSENTIALS OF 'LEANRING TO LIVE TOGETHER' WITHIN THE PEDAGOGIC PRACTICES OF SOCIAL SCIENCE

What are the possible ways of nurturing the above mentioned essentials of 'learning to live together'? In the present paper, it is proposed that if we situate the essentials of 'learning to live together' in pedagogic practices, we can nurture and sustain them. There is a need to explore the possible ways of such innovation within school social science pedagogic practices. We are taking stance that essentials of 'learning to live together' can become essential part of our everyday cognition only if it is seen as essential part of 'pedagogy'. Here, we are looking for such integration in the pedagogic practices of social sciences.

The concept of pedagogy itself provides us the scope of such an integration and inclusion. At times, pedagogy is narrowly equated with 'ways of teaching' but it is a wider and much deeper process. As Davies (1994) put it- '*It involves a vision (theory, set of beliefs) about society, human nature, knowledge and production, in relation to educational ends'*. The term pedagogy is a form of social practice which has the potential to shape the cognitive, affective and moral development of individuals (Daniels, 2001). It also specifies relations between its elements; the teacher, the classroom or other context, content, the view of learning and learning about learning (Watkins and Mortimore, 1999). For Vygotsky(1987), pedagogy arises and takes shape in particular social circumstances. Pedagogy is not concerned with skills and techniques; instead, it is related to communication, interaction and practices which takes place in a socially organized space in time. Following the socio cultural perspective of learning, *Leach and Moon (1999), used the term pedagogic setting to denote the practice that a teacher creates, enacts and experience, together with particular groups of learners (p*.267). A theory of pedagogy must encompass all the

complex factors that influence the process of teaching and learning. In a pedagogic setting learner is viewed as an active and reflective being. Along with developing teaching-learning processes, pedagogic setting builds self esteem and identity of learners as well as teachers. *Seen from this standpoint, pedagogic practices need to take into account of a wide range of concerns such as a learner situated in socio-cultural setting; learning tasks that engender motivation and understanding; and classroom discourse; and an appreciation of the affective dimensions of learning* (p.269).

An Overview of prevailing pedagogic practices of Social Science

Against this theoretical backdrop, the paper attempts to situate the essentials of learning to live together within pedagogic practices of social science. Before developing such pedagogic setting, an overview of prevailing pedagogic practices in social science is essential. For this purpose, informal interviews with social science teachers along with classroom observations were conducted in various schools (government as well as private schools). It emerged that the social science teachers in schools were practicing two kinds of teaching approaches. In the first approach, pedagogic practices are based on the transmission approach, where teacher acts as an authority; provides information to learners, students are supposed to store these pieces of information in their minds and present it whenever asked. In the second approach, the teachers were practicing so called 'constructivist teaching practices' in their classrooms. They were conducting some robust activities but these activities failed to serve the constructivist goals. It seemed that the activities were conducted only for the 'sake of conducting activity' and did not serve the actual purpose in the real sense. It was seen during the classroom observation that these activities were focusing only on fun by conducting some games in the class. Although, 'activity-method' was practiced in the classrooms, but activities were mostly done individually, not in groups. Both kinds of teacher believe that learners were not able to comprehend social processes as they were too young to think about these issues. Whether teachers practice traditional or constructivist approaches, their major concern was to transmit knowledge given in books and somehow enable their learners to score 'good' marks.

Exploring possibilities: Practicing Social Constructivist Pedagogy for Teaching of Social Science

It is evident from the above analysis that prevailing pedagogic practices of social science are limited to teaching course content for securing success in examination or for further career achievement. The prime issue is how to achieve social goals. We decided to establish a pedagogic setting in the school, adopting a socio-cultural approach to learning. Socio-cultural approach to learning explains learning and knowing as a social process, situated in physical as well as socio-cultural context and distributed across person and tools (Vygotsky, 1987; Rogoff 1990; Lave & Wenger, 1991; Bruner,1996; Brophy, 2002;). Learning also involves negotiating understanding through dialogue or discourse shared by two or more members of the community who are pursuing shared goals (Brophy, 2002). After reviewing the related literature written on social constructivism, Applefield, Huber and Molallem (2001) summarized the basic

tenets of social constructivist perspective as follows- (a) learners construct their own knowledge, participating in authentic activities and internalizing the tools of practices, (b) learners are reflective beings, they can think and reflect on their lived experiences, (c) Social interaction/ dialogue play a crucial role in learning (cited in Brophy, 2002;). A social constructivist perspective focuses on learning as sense making rather than on the acquisition of rote knowledge that exists somewhere outside the learner. It expands the horizons of teaching learning process and stretches it beyond content and curriculum transaction to establish a sense of community belongingness and togetherness and thus help in sustaining the essentials of learning to live together.

Procedure and Analysis

Against this theoretical backdrop, activities were designed for setting up community of learners engaged in the process of knowledge construction. It was kept in mind while designing these activities that the knowledge and understanding about society that learners bring to the classroom must be acknowledged. This aspect of activity makes it authentic; similar to real world problems. Learner's engagement in such activities would enable them to reflect critically on social realities and thus enable them to revisit their beliefs which influence social cohesion. The following section presents the analysis of some of the activities that were carried out in social science classes with the above mentioned perspective.

ACTIVITY 1:

This activity aimed at discussing the concept of 'Diversity' and 'Discrimination'. The overview of activity is as follows:

- A handout was distributed to the class. In the space provided in the handout, students were asked to mention their name, state, religion, language, food, festivals, dress and some specific cultural practices of their family. Some blank space was also provided so that they could fill any other relevant information about themselves. Once they finished working on their own handout, they were asked to share and discuss the details filled with their neighbours. This helped them to highlight and appreciate the similarities and differences in the content which they had mentioned.
- They were then divided into groups of five and asked to talk for three to five minutes on major forms of diversity.
- The forms of diversity that came up after discussion were written on the blackboard.
- Further discussion was generated around the issues that emerged.

The following forms of diversity came out during classroom discussion -Physical appearance (color, height etc), Region, Religion, Caste, Intelligence, Social Class, Gender and Language. Keeping in mind these forms of differences, it was discussed

whether these forms of differences would enrich our feeling of living together or would create hindrance to it. They had classified these forms in two major categories. In first category, they mentioned region, language, food and dress, which they said contribute to enriching their routine experiences. They said that name, attire, food habits and language help to identify other peoples region, religion and caste. It enriches their experiences by introducing them to the diverse ways of dressing, eating habits and language. Although they said that this is their culture and it does not work as constrain in their interaction with others, yet, during discussion, many stereotype and prejudices of learners came up-

"Biharies eat rice only"

"He eats beaf".

These kinds of stereotypes and prejudices are challenges for social cohesion. These points were taken into account and included in the classroom discussion. It is noteworthy, that issues/ stereotype would not have come to the fore if learners personal social experiences were not discussed in the class.

L: Sir, he is a Bihari

T: Okay. So your friend is from Bihar

L: (Laughs) yes sir. He speaks 'Bihari' and eats rice

T: But he is your friend. Are you not accepting him as a friend because he is Bihari?

L: No Sir, he is my friend

T: If that doesn't influence your relation with him then from where he comes and what he eats should not make a difference.

In the second category they had put religion, class, caste, intelligence and told that these forms of differences separate each other. A person from one religion and caste does not want to interact with a person of other religion and caste. A person who belongs to high class and caste hates people of lower class. After discussion, students come to the point that this is not 'Diversity' but something else. If this is not diversity then we can live together. To live together, these are some of the challenges.

Significant finding that emerged during discussion that caste and class were significant dimensions of differentiation. This was evident in the fact that most of the learners mentioned their caste and class in the untitled boxes. All the girls of the class mentioned their gender in the same box along with caste and class while none of the boys mentioned his gender.

During the class activity it was observed that a significant category of discrimination i.e., differently abled was missing. Therefore they were given a case that if a person who is 'visually challenged' is admitted to their class, how would he/she feel? How would they behave with them? As soon as this case was put before them their quick response was 'what would he do in our school?' This response showed that such kind of mindset is a

challenge for inclusion. Taking this statement as a vantage point, a further discussion was encouraged. At the end of the discussion, learners themselves started empathized with their imaginary classmate. This activity not only brought out their understanding about social diversity and discrimination but also reflected their stereotypes and prejudice. The activity made them revisit their stereotype and reflect on their prejudice.

ACTIVITY 2:

Activity: Rural Economy

In order to understand whether the everyday classroom transactions and pedagogy provide any scope to integrate the essentials of learning to live together with the concepts taught in the classroom. The following set of hypothetical problems was given to the class and their responses on the same were sought.

The students were divided in groups of four. They were given a reflective exercise where they were supposed to plan economic activities for farmers who had already sown their crops for the season and had finished all tasks related to farming. The students were told that until harvesting, the villagers were facing the problem of seasonal unemployment. While planning the activities, they were guided to keep the following points in mind-

1. The task should generate monetary benefits for the farmers
2. All the villagers who are capable and willing to work should be included/employed in these activities in some way or the other
3. Through these activities some social cause or purpose should also be served. Along with this, the task should provide scope for people to nurture and develop- care, brotherhood and co-operation among each of them

The students were asked to present their individual ideas about the possible solutions and plan to the problem and suggested plan for farmers. Within the group, learners got the opportunity to not only present their ideas but also to debate whether the plans suggested were feasible and would generate optimum monetary returns. They tried to find the possible solutions to alleviate the problems of seasonal unemployment of farmers.

Students seemed keen and excited to work on the task as this activity provided them with scope to work in small groups. Further, they felt that the planning they were doing would be instrumental in providing employment to the unemployed villagers. They seemed to be driven by a sense of positive 'purpose' and saw themselves as thinking-contributing members of the society. They were also expected to present this to the entire class.

The solutions they shared clearly showed the clarity and insightfulness they had in understanding the problem. It is evident that the variety of suggestions and proposed economic activities thought out by the children were not restricted to the examples

stated in their textbooks. This shows that while working in groups they go beyond the given information and put their ideas in a constructive way. During the observations, it was found that every group took time to arrive at a consensus. It is significant to note that none of the student showed a tendency to dominate the others while working in groups. Every one gave space to other members of the group to express their idea. When one child shared his idea, everyone else in the group listened to the idea and commented on it and finally all the group member arrived at consensus regarding the most appropriate activity that they are going to present in the class. It was observed that while planning, they were also focusing on how their activity fulfilled the criteria of social cohesion ('love, goodwill, cooperation).

It is important to note that the children kept in mind the gender, the educational background and social status of people while allocating them work. It can be inferred from this tendency that for them these factors decide the occupational trajectory of individual. While conducting the discussions it was further probed as to why only women should make toys? Or why only the rich people should finance? Or why only the educated villagers should manage finances and accounts? What are the implications of these for long term planning?

This gave them a chance to come out of their comfort zones and think of a possible world that is free of biases and based on the principles of equality, fraternity and brotherhood.

ACTIVITY 3:

OUTLINE OF ACTIVITY:

- At the beginning of the class, a case vignette (from the book) was given to the class and the learners were asked to read it.
- When they had read it, the following questions were posed to them to generate discussion-
    1. What are the major issues discussed in the *Panchayat* meeting?
    2. What could be the other issues that can be discussed in the *Panchayat*?
    3. How does *Panchayat* arrive at any decision?

These were only guiding question for the discussion.

It emerged during the discussion that learners knew that the *Panchayat* implements government plans such as preparing and repairing roads etc. Along with it, *Panchayat* also deals with people's personal matters such as land and property disputes, division of property and so forth. The focus of vignette and course content was to provide them with an idea that *Panchayat* works as local government. During the process the learners raised these significant aspects of *Panchayat*, themselves, showing that they observe and are aware of what goes around them. They may not be direct participants in the

process but they are aware of these. Taking into account these points, they were asked to give some examples from their own lives where they had heard or seen any matter being addressed by the *Panchayat*. One student narrated his own experience to the class, which is as follows-

"Last year I went to my village. My uncle fought with my father and separated my family .My father went to the *sarpanch* and requested him to intervene and divide the property in a fair manner. Then they brought some of their other people along with them and fairly divide the property."

When a learner was narrating the whole experience, he was not just describing a 'case' but also a personal life experience. This made the other learners in the class aware about the functioning and role of the Panchayat. Along with this they were also able to understand the turmoil a family goes through when people fight and separate. The entire class also learnt as to how his family no more includes his cousins; they have become 'other' for him and his family. This process of separation made his uncle's family 'other' from his family.

It also emerged during the discussion that *Panchayat* takes decisions in consensus with all the members of the *Panchayat* and after listening to the arguments of both the sides. To elaborate it further and make the process of decision making more explicit, they were asked to highlight/hypothesize how the process of decision making would take place in a group? The learners came up with the following responses-

"Every person will express his view. While he/she is expressing his views everyone else would listen to her. They may agree or disagree. In case of a disagreement, they will argue it out within the group. Gradually, this process will move further and the group will eventually arrive at a final decision, possibly which suits all or most. In this process everyone's voice(s) will be heard. Each idea is important. This whole decision making process looks at the welfare of the community as a whole and. It is kept in mind that the decision should not harm anyone.

Through this process of reflection they came up with very relevant ideas. They were also made aware of social cohesion and solidarity.

In the case vignette it was shown that all the villagers are present in *Panchayat* meeting but during the classroom discussion many students argued as followed-

'But everyone does not go in the Panchayat meeting, only 'big shots' are called and only they discuss during the meetings'

When probed as to whom do they consider' 'influential'? One of the learners said:

L1: Those who have lots of money, land and belong to upper caste)

T: But according to constitution everyone can participate in Panchayat meeting.

L2: No Sir, only influential people attend Panchayat, I have seen it.

T: Ok tell me, who puts forth the views of the people who do not attend the Panchayat. ;

(This was followed by a silence in the class)

T: (Don't you think that if we have been given a right, then we should go and put forward our point)

The discussion was carried forward by probing further. During the discussion an effort was made that students reflect on these issues, critically.

In this activity, it emerged that learners are aware of what is going on in the society. They knew the gaps between what is 'actually' happening and what 'ought to' be happening. They were also open to revisit and challenge their existing notions and construct fresh notions that seemed more appropriate and progressive. It was hoped that in the light of their lived experiences and reality they would be enabled to think in a positive and critical manner.

What also emerged through the classroom interaction was that the teachers can assume a key role in facilitating the goal of 'learning to live together'. Teachers role is not only restricted to presenting the concepts but developing understanding and skills of critically reflecting on those concepts and connecting them with real issues; providing space for meaningful engagement and dialogue on social issues. While discussing those concepts she should help students understand the realities of societies by discussing the difference and diversity, there is a possibility to make them responsive human beings who accept multiple perspectives and people who are seen as others.

Discussion

It is very clear from the above analysis that in such teaching learning processes, the whole pedagogic practice begins with learners' understanding of society, moves further with critical reflection by problem posing and providing space for reconstruction of prior assumptions beliefs and ideas. Learner's engagement and ownership in classroom pedagogic processes, teachers modeling the culture of inquiry in classroom and importance of communication within the group can be easily seen as the crux of these activities. Rather than relying on teacher's unquestionable authority, students in such pedagogic settings propose and defend their own views. They also respond thoughtfully to views of others. This process leads them to be a member of the '*community of inquiry'* (Goss 2004). The whole class benefits from '*sum of cognition*' as when the class is divided into groups , a new social context was created, in which students get the opportunity to share individual cognition with their peers and arrive at conclusions based on the sum of those cognitions (Slavin, 1995). Multiple voices are heard within these pedagogic setting which properly address the interpersonal tension of learners. These interpersonal tensions are due to conflicting personal experiences and loyalties. *They can be revealed and resolved only if multiple voices in community are identified and heard* (Werthsch, 1998).A new participant structure emerges in classroom where power and authority shift from teacher to the students. It has potential to change the relationship between teacher and learner, between learner and learner and learner and subject matter studied (Wertsch, 1998).Students had developed ways of communicating, reasoning, and providing arguments to defend their ideas as they participate in and contribute to the norms and practices of their learning communities. It

was found that learners were able to see themselves as question 'posers', decision makers and participants of democratic discussion where their views and ideas were heard. Evidently, teachers play an important role in clarifying and developing values conducive to 'learning to live together'. It is therefore imperative that teachers, both prospective as well as in-service, need to be consciously trained to develop among their students values, skills and behavior essential for living together.

A WAY FORWARD: SITUATING TEACHER EDUCATION WITHIN ESSENTIALS OF 'LEARNING TO LIVE TOGETHER'

As discussed in the previous section, pedagogic practices based on social constructivism help to raise social issues, clarify social values and enable learners to develop a sense of social responsibility. Generating a community of learners engaged in discussing social issues is fundamental to social cohesiveness. Differences need to be highlighted in order to appreciate diversity. Crucial social issues need to be discussed in classroom rather than being brushed under the carpet. It is through conflict and discomfort that resolutions are arrived at.

To achieve this, several teaching strategies can be used under the broad umbrella of social constructivism. However, this is neither the current practice in traditional classrooms nor is the teachers trained in this approach. The traditional Teacher Education programmes separate theory from practice and learning from doing by virtue of their curriculum design. Focus upon merely skills and competence, overshadows the learner's lived experiences and their ability to appreciate and critically reflect upon social reality(s). Prospective teachers are not provided an understanding to see education itself as a problematic process, a process which is also guided by power ideology, contributing to uneven distribution of knowledge and thus pushing the 'other' on margins (Giroux, 1988). Traditional approach fail to develop teaching competence required to generate a culture of inquiry in the classroom. 'Culture of inquiry' is essential for nurturing the values of 'learning to live together'.

It is therefore, important to restructure teacher education programmes to make possible achievement of desired goals, particularly, 'living together'. The current Teacher Education programmes and education in general works to maintain a status quo. We have been critical about both since decades but have not been able to come out of this well entrenched practice. There is a need to problematize these well entrenched practices and ways of thinking about education and suggest ways for promoting critical inquiry and reflective thinking among prospective teachers. Critical inquiry and Reflection are essential processes for teacher's learning as through these processes only they can organize and plan what they want to do in class (reflection before action). During teaching they can use their tacit knowledge for meeting spontaneous and unique situations (reflection during action), and after teaching they can identify, make sense and draw inferences for future of what they have done in the classrooms (reflection after action). *In contrast to routine action, reflective action, involves a willingness to engage in constant self appraisal* (Dewey, 1933). Teaching-learning is not a process where individuals' action will be guided by certain 'principles'. Many a times, new situations crop up and as a practitioner teachers need to deal with them immediately. Reflection-

in-action enables them to deal with such situations of uncertainty, instability, uniqueness and value conflict. Schön (1983), elaborated the role of reflection in action as follows- '*as practice becomes more repetitive and routine and as 'knowing in practice' becomes increasingly tacit and spontaneous, the practitioner may miss important opportunities to think about what he/she is doing. But through reflection, one can surface and criticize the tacit knowledge that has grown up around the repetitive experiences of a specialized practice and can make new sense of the situations of uncertainty which he/she may allow himself to experience'* (Schön, 1983). Similarly, Tabachnick and Zeichner (1991) suggested that during reflection whether 'in' action or 'on' action, teachers should take care of the following aspects of their practice-the representation of subject matter, students thinking and understanding, pedagogic strategies and social context of teaching learning.

Teaching is praxis and professional development of teachers has to be based on two distinct but interrelated foundations- practice based on reflection and reflection based on practice. Reflective teaching also contribute in developing attitudes which will promote attributes of living together such as open-mindedness and shouldering responsibilities. Much of what is built into the making of a teacher stems from experiential learning, by engaging in actual practice in real situations and making discerning observations surrounding that. Teacher education should not aim at preparing teachers who snugly fit in the existing schools and comfortably adopting their practices, but should prepare teachers who are able to critically reflect on existing practices and suggest effective measures to alter them.

Currently, efforts are on to overhaul teacher education programmes. One such effort was made at Delhi University which came out with a document entitled "Two year B.Ed programme: A Curriculum Framework". The objectives of this programme are to-

- Develop an understanding of school related issues and a repertoire of pedagogies suitable for varying learning environments.
- Develop sensitivity to children from different groups, abilities and interests.
- Enable prospective teachers to problematise educational situations and adopt an inquiry-oriented approach to teaching-learning and to professional development.
- Try out small-scale classroom-based investigations individually and in collaboration with other colleagues that contribute to and inform school teaching.
- Provide an increased understanding of other systems of education that are engaged in the development of human beings.
- Interact with other professionals for the purpose of sharing, collaborating and growing in the profession.
- Develop a conceptual framework of educational theory located in philosophical, sociological and psychological bases and a personal theory of teaching.

A teacher education programme envisioned on above mentioned objectives can create a culture in teacher education institutes where experiential learning, self study, cooperative and social learning, reflection based on inquiry, self expression, professional communication and intense sharing among communities of peers, would become integral and automatised. This kind of 'culture' will not merely prepare a

'technician' but a 'person' who is engaged in conjoined action with his/her learner in the pursuit of knowledge and is committed to the development of herself and those of her learners.

Teacher education programmes should provide space for developing teachers who are conscientious and committed to unity and harmony. A true teacher is one who engages in an ongoing process of self-evolution through contemplation, self-reflection and self-correction; s/he initiates and enables the pupils to engage in these processes with equanimity, taking into account the student's cognitive, cultural, economic and physical characteristics. Knowledge should include the discovery of self. All the attributes mentioned above can only be realized through experience and reflection. Therefore, it is essential that teacher education curriculum be experience-based and interactive, with ample opportunities for self observation and self reflection, leading to self development. Only an evolved self can facilitate the evolution of the selves of the others. Vertical development inside is expected to lead horizontal development outside; the deeper connection with the inner self, the greater the comfort and ease in connecting with others outside. Biases and prejudices dissolve when realization of the oneness of the omnipresent consciousness dawns.

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