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Conceptual Input of Bloom's Taxonomy of Educational Objectives With respect to Bhagavad-Gita's Teachings

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Abstract

The current study deals with the conceptual input of Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita's Teachings which falls in the psychological and pedagogical contexts. The paper develops and establishes relationship between Bhagavad-Gita's Teachings and Bloom's Taxonomy of educational Objectives. In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine along with to develop positive attitude, appreciate, and take interest as well as to develop skill in the dominant factors responsible for strengthening Bloom's Taxonomy of Educational Objectives based on the Bhagavad-Gita's Teachings. The paper concludes that 'Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita' as "it is abilities which help to fulfill the potentialities of the individual's Trinity of Mind in terms of cognitive, affective and psychomotor abilities relevance to the three disciplines of knowledge, devotion and action which are based on Bhagavad-Gita's Teachings, taught by the Lord Krishna, the Supreme Pedagogue of the World, to Arjuna, the representative of mankind lead to supreme bliss in order to gain the highest knowledge, action, devotion and wisdom. The teachers enable to modify such behavior patterns of the individual through Taxonomy of Educational Objectives in the pedagogical atmosphere based on the discipline patterns of Teachings of Bhagavad-Gita - this is conceptual input of Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita's Teachings. However, the present study suggests that Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita's Teachings would be beneficial for the both pedagogue and prospective pedagogue.

Keywords: Bhagavad-Gita, Teaching, Taxonomy, Educational Objectives

Introduction

Background

Objective is a general statement or pre proposed behavior that determines change or social change. Educational objectives are general statement which is broad and philosophical in nature. Bloom *et al.* (1956) [2] defined it as "Educational Objectives are not only the goals towards which the curriculum is shaped and towards which instruction is guided, but they are also the goals that provide the detailed specification for the construction and use of evaluative technique." The Educational objectives are classified into two categories: (1) School Objectives are also known as aims, related to educational system, broad, philosophical in nature, imply the specific objective, ultimate aims, and as for examples - personality development, national aim, international aim, physical aim, mental aim, intellectual aim, social aim, cultural aim, aesthetical aim, ethical aim, spiritual aim, emotional development aim, managerial aim, moral aim, and so on. (2) Specific Objectives are also known as instructional objective and behavioral objective, which are narrow, specific, psychological, direct, and practical in nature and achieved in terms of change from initial behavior to terminal behavior of the students and as for examples - knowledge, interest, appreciation, positive attitude development, and skills. Prof. B.S. Bloom classified the behavioral objective in three categories such as cognitive objective which is arranged in hierarchical order from simple to complex behaviors likes knowledge, comprehension,

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application, analysis, synthesis and evaluation by Bloom, Engelhart, Furst, Hill, and Krathwohl in 1956, affective objective which is included likes as receiving, responding, valuing, organization and characterization, arranged in hierarchical order from simple to complex behaviors by Krathwohl, Bloom, and Masia in 1964 and psychomotor objective or kinesthetic objective is arranged in hierarchical order from simple to complex behaviors likes reflex movement, fundamental movement, perceptual abilities, physical abilities, skilled movement and non- discursive communication by Anita Harrow in 1972.

Bhagavad-Gita is a part of the Mahabharata, written by Ved Vyasa, consisted of seven hundreds verses in the eighteen chapters dealing with philosophical or metaphysical thought and action with respect to Trinity of Mind, begins with a conversation between Arjuna, the representative of mankind and Lord Krishna, the Supreme Divine. First chapter includes forty seven verses dealing with the despondency of Arjuna, second chapter has seventy two verses dealing with Sankhyayoga which proceeds along the path of knowledge, third chapter has forty three verses dealing with path of action, fourth chapter has forty two verses dealing with wisdom, fifth chapter has twenty nine verses dealing with renunciation of action leads to supreme bliss, sixth chapter has forty seven verses dealing with the discipline of meditation, seven chapter has thirty verses dealing with wisdom with self-realization, eighth chapter has twenty eight verses dealing with the Supreme Imperishable, ninth chapter has thirty four verses dealing with knowledge with realization, tenth chapter has forty two verses dealing with divine glory, eleventh chapter has fifty five verses dealing with discipline of action and its fruits, twelfth chapter has twenty verses dealing with spiritual disciplines for God-realization, thirteenth chapter has thirty four verses dealing with difference between Body and Soul/Spirit, fourteenth chapter has twenty seven verses dealing with division of the three characteristics, fifteenth chapter has twenty verses dealing with Supreme Spirit, sixteenth chapter has twenty four verses dealing with spiritual traits, seventeenth chapter has twenty eight verses dealing with the Threefold Faith, and eighteenth chapter has seventy eight verses dealing with Threefold Knowledge, Action, Joy, Duty and so on.

Bhagavad-Gita is divided into three parts. The first to six chapters (two hundreds eighty verses) deal with the path of Action (Karamayoga), the seven to twelve chapters (two hundreds nine verses) explain the path of Devotion (Bhaktiyoga) and the thirteen to eighteen chapters (two hundreds eleven verses) point out about the path of Knowledge (Jnyanayoga) which establishes the identity of the individual spirit with the Supreme Spirit.

The study may be considered as a significant from the point of view that Bloom's Taxonomy may be influenced by Bhagavad-Gita and its Teachings. Its teachings is a primary source of eternal knowledge, which constitutes a branch of Philosophy namely epistemology, devotion related to feeling science constituting a branch of philosophy called axiology and action constituting a branch of philosophy known as ontology. So they constitute a group of individuals' trinity of mind in terms of cognitive, affective and psychomotor objectives given by Bloom and others. The study may bring out a fact that such Taxonomy of Educational Objectives came into existence through Bhagavad-Gita and its Teachings. Similarly, the study

may bring to the light on the conceptual input of Bloom's Educational Taxonomy with respect to Bhagavad-Gita and its Teaching. This may be considered as one of the contribution of the study.

Keeping in view the above fact, it seems essential to study how the educational concerns are coping with Educational Taxonomy in particular and in what way they are different with other. Accordingly, it has been decided by the investigator to undertake a conceptual research study of Conceptual Input of Bloom's Taxonomy of Educational Objectives With respect to Bhagavad-Gita's Teachings

Whether the individuals have kept knowledge of Bhagavad-Gita and its Teaching?

Whether Bhagavad-Gita has important role for influencing Educational Taxonomy?

Whether Bhagavad-Gita affects the Bloom's Taxonomy?

Whether Bhagavad-Gita has relevance to Bloom's Taxonomy of Educational Objectives?

Whether Bloom's Taxonomy of Educational Objectives based on Bhagavad-Gita?

Whether cognitive, affective and psychomotor educational objectives are equivalent to the disciplines of knowledge, devotion and action enshrined in Bhagavad-Gita?

Rationale of the Study

The article indicates that an analysis of the various problems of Bloom's Taxonomy of Educational Objectives in the pedagogical perspective, may be accepted by the researchers and practitioners for carrying out research on what is required is that the individuals as well as society internalize the understanding of the Educational Taxonomy and bring about a dynamic change in their life-long education. It seems that in a country like ours programs of identification and nurturing of talent should receive a very high priority. The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay among disciplines of action, devotion and knowledge. Besides disciplines of action and knowledge, there is a need of discipline of devotion which will build up all round development of the individual.

National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. Very few researches have been developed to study Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita in our country India and its contribution to the field of education, it is less explored. The study is philosophical in its nature because it indicates normative aspect of education with respect to aim of education, curriculum, and method of teaching, discipline, students, teachers and schools. This study has sociological bases of education because of being related to social needs according to society. This study covers psychological aspect of education for instance growth and development of the students, learning, motivation, personality development and adjustment, etc. Some of the scholars felt that after independence the Bhagavad-Gita and its teaching gradually disappear and it will have no impact on Indian educational system. India is a neither developed nor undeveloped country but where development is required in each and every sphere of human life. Bhagavad-Gita and its teachings are increasing day by day. For the appearance of the

Educational Taxonomy in the development of the educational system, in this connection, Kothari Commission (1966) [4] points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual.

In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its impact on education of today and tomorrow in Indian society. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study. On this background the problem may be stated as "Conceptual Input of Bloom's Taxonomy of Educational Objectives With respect to Bhagavad-Gita's Teachings"

Purpose of the Study

The purpose of the study is to recognize Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, find out to recognize factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, critically examine factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, to analyze factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, to comprehend factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, to analyze factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, to synthesize factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, and to evaluate factors responsible for strengthening Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita's Teachings and its metaphysical thought and action philosophy in the field of progressive education and its impact on present educational system.

Delimitation of the Study

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is Bloom's Taxonomy of Educational Objectives based on Bhagavad-Gita's Teachings. It is entirely based on the secondary data as for examples-books, journals, periodicals, newspapers etc. this constitutes a major constraint of the study as the journals and periodicals are sometimes subject to manipulations and information available in them is in historical nature.

Review of Literature

Nehru (1946) [9] wrote "The Bhagavad-Gita is a part of the Mahabharata, an episode in the vast drama. But it stands apart and is complete in itself. It is a small poem of 700 verses-'the most beautiful, perhaps the only true philosophical song existing in any known tongue' so William von Humboldt described it. Even the leaders of thought and action of the

present day- Tilak, Aurobindo Ghose, Gandhi- have written on it, each giving his own interpretation. There is much that is metaphysical in it and an attempt to reconcile and harmonize the three ways for human advancement: the path of the intellect or knowledge, the path of action and the path of faith. The Gita deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is call to action to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the universes. It is also possible to interpret that action in modern terms as action for social betterment and social services, practical, altruistic and humanitarian. Such action is desirable, according to the Gita, but behind it must lay the spiritual ideal."

Bloom *et al.* (1956) [2] observes structure of the original Taxonomy such as firstly, Knowledge divided by knowledge of specifics subdivided by knowledge of terminology and knowledge of specific facts, knowledge of ways and means of dealing with specifics subdivided by knowledge of conventions, knowledge of trends and sequences, knowledge of classifications and categories, knowledge of criteria and knowledge of methodology, and knowledge of universals abstractions in a field subdivided by knowledge of principles and generalizations and knowledge of theories and structures. Secondly, Comprehension divided by translation, interpretation and extrapolation. Thirdly, Application. Fourthly, Analysis divided by analysis of elements, analysis of relationships, and analysis of organizational principles. Fifthly, Synthesis divided by production of a unique communication, production of a plan or proposed set of operations, and derivation of a set of abstract relation. Sixthly, Evaluation divided in terms of internal evidence and external criteria.

Anderson, Kraithwohl *et al.* (2001) [1] give idea of Structure of the Knowledge Dimension of the Revised Taxonomy firstly, Factual Knowledge - The basic elements that students must know to be acquainted with a discipline or solve problems in it. It includes Knowledge of terminology and Knowledge of specific details and elements, secondly, Conceptual Knowledge - The interrelationships among the basic elements within a larger structure that enable them to function together. It includes Knowledge of classifications and categories, Knowledge of principles and generalizations and Knowledge of theories, models, and structures, thirdly, Procedural Knowledge - How to do something; methods of inquiry, and criteria for using skills, algorithms, Techniques, and methods. It includes Knowledge of subject-specific skills and algorithms, Knowledge of subject-specific techniques and methods and Knowledge of criteria for determining when to use appropriate procedures and lastly Metacognitive Knowledge - Knowledge of cognition in general as well as awareness and knowledge of one's own cognition. It includes Strategic knowledge, Knowledge about cognitive tasks, including appropriate contextual and conditional knowledge and Self-knowledge.

Kraithwohl (2002) [7] Structure of the Cognitive Process and Dimension of the Revised Taxonomy as firstly Remember - Retrieving relevant knowledge from long-term memory which includes Recognizing and Recalling, secondly, Understand - Determining the meaning of instructional messages, including oral, written, and graphic communication. It includes Interpreting, Exemplifying, Classifying, Summarizing, Inferring, Comparing and Explaining.

Thirdly, apply, Carrying out or using a procedure in a given situation which includes Executing, and Implementing. Fourthly, analyze -Breaking material into its constituent parts and detecting how the parts relate to one another and to an overall structure or purpose. It includes Differentiating, Organizing and Attributing. Fifthly, Evaluate - Making judgments based on criteria and standards. It includes Checking, & Critiquing and lastly, Create - Putting elements together to form a novel, coherent whole or make an original product which includes Generating Planning and Producing.

Methodology

Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This paper is descriptive in nature. It is mainly based on secondary data and is largely collected from different sources like books, journals, articles, and periodicals. This study is conducted mainly by applying analytical cum descriptive method for the research. The investigator has made effort to express Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings critically.

Analysis and Interpretation

The concept, meaning, and principles related to Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings have been dealt with clarity and deep insight. Before we discuss the factors responsible for strengthening Bloom's Taxonomy of Educational Objectives, it is essential for us to know thoroughly about Bhagavad-Gita and its Teachings. The term 'Taxonomy of Educational Objectives' has cultivated by Prof. B. S. Bloom and propounded by his students Krathwohl, Anderson, Engelhart, Furst, Hill, Masia, Airasian, Cruikshank, Mayer, Pintrich, Rath, Wittrock *et al.* The Taxonomy of Educational Objectives for Cognitive domain was published by Prof. B. S. Bloom, Engelhart, Furst, Hill, and Krathwohl in 1956. The Taxonomy of Educational Objectives for Affective domain was published by Krathwohl, Bloom, and Masia in 1964. A Taxonomy of Educational Objectives for Psycho-motor domain was never published by Bloom, and his group, but it was published by Simpson in 1966, Dave in 1970 and Harrow in 1972. The Bloom's Taxonomy of Educational Objectives classified into three domains namely cognitive domain, affective domain and psychomotor domain which are just equivalent to three disciplines of Bhagavad-Gita namely knowledge, devotion and action respectively. Thus, conceptual Input of Bloom's Taxonomy of Educational Objectives is based on the Bhagavad-Gita and its Teachings.

Modern education, however, lays great emphasis on Bloom's Taxonomy of Educational Objectives particularly for Teacher Education. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the discovering own soul. With this consideration of spirit, the application of Bhagavad-Gita and its Teachings in the field of education is purely and surely to enrich the Taxonomy of Educational Objectives to please the prospective teachers. It is, however, Bhagavad-Gita and its Teachings helps in the development of the Taxonomy of Educational Objectives for the betterment of the prospective teachers and teacher educators.

Moreover, there is a problem of lack of Taxonomy of Educational Objectives within prospective teachers in our Teacher Education Program in India today because each and every school or college or university suffers from such wisdom knowledge and devotion and it is because of this problem that our entire educational system is going aimlessly. That is why it may be said that educationists, teacher educators, teachers, educational administrators, educational supervisors, curriculum constructors and educational planners in our country should wake up to the task of the curriculum construction, curriculum development and curriculum transaction of Taxonomy of Educational Objectives and its purpose, method of teaching and techniques by understanding a critical examination of the present set up of Taxonomy of Educational Objectives for human wellbeing, and furthermore, in order to sustain and to strengthen human beings' growth and development, India needs a fast development in the area of research on Taxonomy of Educational Objectives. This can be done by strengthening the pillars of professional education particularly the teacher education. Otherwise, the ignorance of Taxonomy of Educational Objectives will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred. In short, it may be said that Taxonomy of Educational Objectives regulates positive personality and control negative personality and it can be contributed in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment for their wellbeing.

Discussion

To be quite honest and fair, the field of Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, is too much vast and it is not easy to achieve a well balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating the Bloom's Taxonomy of Educational Objectives with respect to Bhagavad-Gita and its Teachings, has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system not only of the country, but also of the world. Here, the impact of modifying patterns of the Indian educational system in the disciplines of knowledge (cognitive), devotion (affective) and action (psychomotor) would be analyzed in depth and thus it may contribute in solving the everyday problems of individuals' life long education creatively and constructively in the new situation of the socio-psycho-physical environment for their wellbeing. Knowledge (cognitive), devotion (affective) and action (psychomotor) and their impact in the field of measuring Physical Quotient, Intelligent Quotient, Emotional Quotient, Managerial Quotient and Spiritual Quotient- the concepts which have been identified.

Conclusion

Bloom's Taxonomy of Educational Objectives, must become an integral part of teacher education as well as school education and ultimately study of Bhagavad-Gita will become a part of all courses in Humanities and Social Sciences at University level also. The Teachings of Bhagavad-Gita must also be raised considerably so as to promote a deep understanding of its theory

and principle to solve the everyday problems of life for attaining behavioral objectives of education. In this regards, Sivananda (2000) ^[10] observes “If all the Upanishads should represent cows, Sri-Krishna is their milker. Arjuna is the calf who first tasted the milk of the wisdom of the self, milked by the divine cowherd for the benefit of all humanity. The milk is the Bhagavad-Gita. It solves not only Arjuna’s problems and doubts, but also the world’s problem and those of every individual. Glory to Krishna, the friend of the cowherd of Gokula, the joy of Devki! He, who drinks the nectar of the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this.”

All constructive and creative works related to Bhagavad-Gita and its Teachings, it is felt that there is a great deal has been done to trace the development of Taxonomy of Educational Objectives and its dominant factors with special reference to cognition, affection and psychomotor paradigms, much has also been done to modernize education in India to draw in broad an outline of educational wealth and much has so far been also done to enrich individual’s achievement and ability for recreating and reconstructing a dynamic society in our country through the disciplines of knowledge, devotion and action and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to Bloom’s Taxonomy of Educational Objectives through a dialogue between Arjuna, human being and Lord Krishna, Supreme Being defining three disciplines of knowledge, devotion, and action.

All the books and writings on Bhagavad-Gita, is the most important inspiring educational literature of the world, propounds cardinal principles of education, of course, yields useful information regarding Taxonomy of Educational Objectives, and also give details of pedagogical foundation of education as well as help in progressive basis of education for the betterment of the pupils of the society as a whole.

To have an access to the realization of thought and action with respect to Bhagavad-Gita’s Teachings which serves as a foundation of nurturing of Taxonomy of Educational Objectives, which reflects for achieving behavioral objective of education and beneficial for prospective teachers, teacher educators, educationists and curriculum developer. The paper concludes that ‘Bloom’s Taxonomy of Educational Objectives’ as “it is abilities which help to fulfill the potentialities of the individual’s Trinity of Mind in terms of cognitive, affective and psychomotor abilities relevance to the three disciplines of knowledge, devotion and action which are based on Bhagavad-Gita’s Teachings, taught by the Lord Krishna, the Supreme Pedagogue of the World, to Arjuna, the representative of mankind lead to supreme bliss in order to gain the highest knowledge, action, devotion and wisdom. The teachers enable to modify such behavior patterns of the individual through Taxonomy of Educational Objectives in the pedagogical atmosphere based on the discipline patterns of Teachings of Bhagavad-Gita - this is conceptual input of Bloom’s Taxonomy of Educational Objectives with respect to Bhagavad-Gita’s Teachings. However, the present study suggests that Bloom’s Taxonomy of Educational Objectives with respect to Bhagavad-Gita’s Teachings would be beneficial for the both pedagogue and prospective pedagogue.

That is why, therefore, it may be described in terms of combination of an individual’s soul with supreme soul through the disciplines of knowledge, devotion, and action which are beneficial for human engineering and soul doctoring that appears to have made a considerable progress and development of the society. However, the present study suggests that spiritual intelligence would be beneficial for the teachers in particular and individuals in general for betterment of the global society as a whole.

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