

Teacher Education in India

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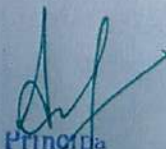
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Chapter-8

Vedic Education System and Present Era

¹Dr. Shally

Abstract

In this chapter, the differences between the contemporary and traditional education systems of India are discussed. India has a rich history that fills every Indian with pride, especially the remarkable achievements in mathematics, astronomy, and other fields. The question that arises is how India attained such knowledge. Research suggests that India's robust education system was responsible for this. The Vedic education system was significant in ancient India and had a lofty objective of providing comprehensive training to individuals, shaping their character to prepare them for the challenges of life. Swami Vivekananda succinctly summarized the goal of education as "man-making and character-building." This chapter aims to furnish readers with fundamental understanding of the structure of Vedic education, which played a critical role in developing individuals with strong ethical, communal, and governmental principles for humanity. In contrast, The present education system encounters several issues that have led to a focus on self-centered outcomes. Therefore, there is a need for significant reforms in the education sector, drawing upon the principles and practices of ancient education systems to promote the holistic development of students as human beings.

Keywords: Ethical Education,, Knowledge, Ancient Education, Vedic Education, Gurukul.

Introduction

Genuine teaching aims to improve human life by enhancing economic prosperity and promoting moral, social, and spiritual development. This approach not only enhances individual well-being but also enables individuals to realize higher truths, as reflected in Indian scriptures like "Tamaso Ma Jyotirgamaya" (Transforming from a state of ignorance to one of knowledge and enlightenment.). Education is more than just a source of income a

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livelihood; rather, it is a process of developing an individual's personality, skills, values, morals, and various attributes. Thus, education plays a critical role in enabling individuals to live with dignity in society. The primary objective of education is to nurture the potential of the human intellect and soul, evoking knowledge and will, and enabling individuals to use knowledge in its true sense. A comprehensive education should have three central aims: a) The expansion of the individual's soul and its abilities and potential. b) the conservation, reinforcement, and enhancement of the collective soul and its Dharma for the nation, and c) the raising of both the person and the country to the capabilities of the vitality and progressive intellect and spirit of humankind. The ultimate objective of such education is to awaken and develop the spiritual being of human beings. The educational process must emphasize the body, heart, mind, and spirit equally. As Gandhi ji stated, "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all three is required for the making of the whole man and constitutes the true economics of education." Gandhi ji also stressed the importance of cultivating, true education involves refining human emotions and impulses by focusing on the heart. He believes that education should cultivate the soul or the spirit, which ultimately leads to the full and complete development of a person's body, mind, and spirit. Therefore, the primary goal of education should not be literacy, but the nurturing of personality and the growth of the soul; it is the instruction of the emotions, not only the intellect.

Vedic Education System

The Vedic education system of ancient India was not just focused on the acquisition of knowledge, but also on the holistic development of the individual. The bond between the guru and shishya was considered crucial, and students were required to live with their teachers to learn various aspects of life. The education was not limited to reading books, but included understanding the correlation between nature and life. The curriculum of studies included subjects such as spirituality, Sanskrit language, ancient scriptures, Ayurveda, philosophy, literature, military strategy, governance, astrology, history, and other disciplines, and intended to uphold and enhance cultural heritage, nurture personal character and temperament, and foster virtuous concepts.

The Vedic education system was unique in several aspects. The curriculum of studies was not regulated by society, neither were the payment of fees or hours of instruction interfered with. The educational system acknowledged that the ultimate objective of existence is to achieve self-realization and aimed to develop the skills necessary for an occupation, logical reasoning, and an understanding of the secrets of nature. The education system was completely residential, requiring students to reside in the house of the guru and receive education from them, not only through formal teaching but also by observing the responses of their teacher in various everyday situations. Education was entirely free, and each student met the teacher separately for individualistic instructions and guidance. Even students who aspired to acquire the highest philosophical knowledge were obliged to engage in some physical work every day, such as gathering firewood and taking care of cattle, and performing agricultural tasks. Overall, the Vedic education system was a significant and purposeful system that upheld lofty ideals of education in ancient India.

The Vedic education system was renowned for its exceptional quality, which drew students from all corners of the world to study in India. Here are some of the distinctive features of this system:

Complete Brahmacharya

In the Vedic period, students followed the Brahmacharya phase through Upanayana, which focused on self-discipline and self-control. During this time, students were expected to avoid all pleasures while completing tasks assigned by their Guru. Two methods of teaching were used: oral and thinking. In the oral method, students memorized Mantras (Vedic hymns) and Richayas (verses of Rigveda) to preserve them in their original forms. The reasoning method involved interpreting the Vedic Mantras and Richayas in a philosophical manner to understand their deeper meanings and emphasized the importance of the mind. The ancient Indian educational theory stressed the importance of developing the mind and thinking process in order to acquire knowledge. Pupils were primarily responsible for their own education and mental growth. The quality of education provided by the Vedic system was noteworthy, attracting students from all over the world to study in India.

Three processes of Education

The Vedic educational system was based on three essential processes, namely Sravana, Manana, and Nidhyaasana, as per ancient Indian theory of education.

The first step, Sravana, involved actively listening and comprehending the knowledge taught by the teacher. It was not just about hearing, but actively engaging with the teachings. This process helped the student gain the knowledge of Shruti, which means what the ear had heard and not what was merely written down.

The second step, Manana, required students to reflect and contemplate on the lessons learned during the Sravana phase. It helped them assimilate the knowledge imparted by the teacher. This stage also involved group discussions and debates led by the teacher to deepen the understanding of the subject matter.

The final stage, Nidhyaasana, aimed at complete comprehension and realization of the truth taught to the student. The goal was for the student to live the truth, not just explain it in words. While Manana was a method primarily used for intelligent students, Nidhyaasana was the ultimate aim of education for every student.

Each day, the three phases of Sravana, Manana, and Nidhyaasana were essential for every student to undergo, with equal importance given to each stage. The objective was to facilitate the acquisition of a comprehensive and profound comprehension of the subject matter by student and cultivate a lifelong pursuit of knowledge.

During the Gurukul system of education, students were not only expected to gain theoretical knowledge but also participate in various activities to learn by doing. The practical aspect was given more importance than theoretical knowledge, and the curriculum was designed to develop the overall personality of the student, including physical, mental, and spiritual aspects. The education system aimed to create responsible and skilled individuals who could contribute to society. Values and character-building were considered essential for leading a successful and fulfilling life. The focus was on developing the skills necessary for living a self-sufficient life, rather than just

obtaining a job. Students were encouraged to think critically, analyze situations, and find solutions to problems.

Discipline

In the period of Vedic Education, Gurukuls enrolled both wealthy and impoverished children, and they led a modest life in the ashram. The strict discipline that was enforced in these institutions was based on religious and moral principles, and any transgression of the rules was deemed a sin and subjected to punishment.

Personality Development

The education system of ancient India had a comprehensive approach to developing individuals. The primary objective was not limited to imparting knowledge but also focused on developing character, morals, and values. Religious and spiritual practices were an integral part of the education system, which aimed to instill a sense of devotion towards the pursuit of learning. The education system emphasized both formal and informal education equally, and the in ancient India, the pursuit of knowledge was considered synonymous with the pursuit of religious and spiritual values.

Apart from knowledge and values, the education system also aimed at the development of students' personalities. The focus was on nurturing characteristics such as self-respect, assurance, and self-control. The residential Gurukul system offered an opportunity for students to observe their guru in various daily life situations and learn from their behavior and actions.

The preservation and enrichment of culture were also considered significant aims of the ancient Indian education system. The system aimed to impart knowledge of various fields such as religion, literature, science, medicine, statecraft, astrology, history, and more, which contributed to the preservation and enrichment of culture. Cultivating noble ideas was another important goal that helped shape the character and behavior of individuals towards the betterment of society.

Concept of Guru Dakshina

The Gurukul system emphasized the concept of Guru Dakshina, which was a

way for students to express gratitude and respect towards their teacher for imparting knowledge and wisdom. Guru Dakshina was not limited to material possessions or money, but it could also be in the form of any service that the teacher valued. The purpose of Guru Dakshina was to instill a sense of responsibility, humility, and a desire to learn more in the students.

Guru Dakshina was also an opportunity for the teacher to assess the student's learning and understanding. By giving the student a task or challenge, the teacher could gauge the student's progress and knowledge.

In summary, Guru Dakshina played a significant role in the holistic development of the students in the Gurukul system. It promoted gratitude and respect towards the teacher and encouraged students to take ownership and responsibility for their learning. The evaluation of the student's progress and understanding was also facilitated by the ancient Indian education system.

Teaching Learning Atmosphere

The Gurukul system of education focused on personalized learning, allowing gurus to closely monitor each student's progress and offer tailored guidance. The curriculum extended beyond academics to include practical life skills like cooking, cleaning, and maintaining a healthy lifestyle, aimed at creating well-rounded individuals who could positively contribute to society. Physical fitness and mental well-being were also emphasized, with students encouraged to participate in activities like yoga, meditation, and sports. These activities promoted overall development of the body and mind, as well as valuable skills such as teamwork, leadership, and perseverance. Overall, the Gurukul system was a holistic approach to education that aimed to develop students' personalities and character while fostering a strong sense of community and moral values in a nurturing environment.

The fostering of civic responsibilities and social values

The education system in ancient India placed great importance on social and civic virtues, in addition to academic knowledge. Students were taught to be responsible citizens and to serve society by helping the less fortunate, providing relief to those in distress, and showing hospitality to guests. Upholding cultural values and traditions of the country and acting as

transmitters of knowledge and wisdom to future generations was also a key focus. The ultimate objective of the ancient education system was not only to foster the development of the individual's personality and character but also to promote the establishment of a harmonious and socially responsible society.

Present Education System

The Indian education system has undergone significant changes due to modernization, industrialization, urbanization, privatization, globalization, and Western influence, which has resulted in a decline in ethical values. While the literacy rate has increased, the education system has failed to produce responsible and ethical citizens who uphold the values and traditions of the country. The current focus of students is primarily on obtaining degrees, pursuing careers, and making money, without consideration for ethical values and national identity. This has given rise to a host of issues in Indian society such as corruption, lack of ethical values, illegal activities, inhumane behavior, indiscipline, disregard for rules, lack of self-realization, and immoral consumption. These issues are slowly eating away at the social fabric of India and the world at large. It is essential to determine the objectives of education and the underlying factors contributing to the reduction of societal, ethical, and divine principles in the Indian educational framework.

Indian education system needs change

Rabindranath Tagore recognized the need for change in the Indian education system long ago. In our society, many children do not receive a standard education despite their parents' efforts and often struggle to find suitable employment. The increased competition in the education sector can sometimes suppress the creativity of millions of students, leading to tragic outcomes such as suicide. Education is often viewed as a means to achieve financial success, leading to a need for rethinking and redefining our education system. Several initiatives have been proposed to address these issues, such as skill-based education. As technology continues to advance, it is important for the younger generation to learn how to effectively utilize it for the dissemination of knowledge and culture. The delivery of education should take place in a serene, hygienic, and natural setting, distanced from the hustle and bustle of urban life. While vocational subjects must be included in the curriculum, more emphasis must be placed on practical learning. Currently,

One common approach to education is to rely heavily on exams administered by boards and universities. However, it is important to ensure that students are actually learning, and this may require using teaching methods that are tailored to individual students' skills and interests. In other words, it's better to teach students skills that will last a lifetime than to simply give them information that they can quickly forget.

To achieve this goal, an interactive teaching approach can be beneficial. This approach involves actively engaging students in the learning process and encouraging them to apply what they've learned in real-world contexts. In an interactive classroom, the teacher acts as a facilitator rather than a lecturer, encouraging student participation and providing guidance when needed.

Participatory and Experiential Learning

Another approach to teaching is the Socratic method, which emphasizes self-directed learning. Instead of simply presenting information to students, teachers using this method encourage students to explore new information and connect it to their existing knowledge and experience. By doing so, students can create new knowledge or re-evaluate their existing knowledge in a more meaningful way. Ultimately, the goal is to help students become better learners, rather than just memorizing information for exams.

Focus on Moral Education

A strong and effective teacher is one who establishes a deep and meaningful relationship with their students and demonstrates a genuine interest in each individual. The Socratic method is rooted in the exploration of values and beliefs among participants, with the teacher taking an active role in the dialogue and being open to learning from others without seeking deference to their own authority.

In terms of the education system, it is apparent that our current system is still heavily influenced by colonial ideals that prioritize producing bureaucrats and paper-pushers rather than promoting innovation and creativity. The country

boasts the highest number of graduates in the world, but this has not translated into significant innovation. Instead, Indians are left with a workforce that is mainly occupied with running call centers for other countries. It is imperative that we re-evaluate the objectives of our education system to focus on nurturing the body, heart, mind, and soul, promoting self-realization, and moral, social, and civic values. By doing so, we can create a society of scientists, philosophers, entrepreneurs, innovators, thinkers, artists, thinkers, and writers who can establish the basis for an economy based on knowledge, and establish a high-quality workforce that embodies these values.

Conclusion

In conclusion, education is a vital component of any society as it greatly impacts its well-being, prosperity, and security. It is not only a means of transferring knowledge, but also a method of conveying cultural values and traditions. To enhance the modern education system, it is crucial to adopt the best practices from the Vedic education system that prioritize character building, spiritualism, and philosophy over materialistic goals. The teaching of spiritual and religious aspects can also promote peace, humanity, and brotherhood. Indian spirituality and meditation can be valuable instruments of knowledge that ought to be integrated into the education system of India starting from the early years. The current set of courses must evolve to create a unique system of education that promotes congruence between materialism and spiritualism, leading to greater personal and societal development. By implementing such initiatives, we can build a brighter future for our children and society as a whole.

WOMEN EMPOWERMENT: A PARADIGM SHIFT

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ISSUES AND CHALLENGES OF WOMEN EMPOWERMENT IN INDIA

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ABSTRACT

This article attempts to analyze the status of women empowerment in India and highlights the issues and challenges of women empowerment. Today, women's empowerment has become one of the most important issues of the 21st century. In practice, however, increasing the influence of women is still an illusion of reality. We observe in our daily life how women fall victim to various social evils. Women's empowerment is an important tool to increase women's ability to acquire resources and make strategic life choices. Women's empowerment is essentially the process of raising the economic, social and political status of traditionally disadvantaged women in society. It is a process to protect them from any kind of violence. The study is based only on secondary sources. A study shows that Indian women are relatively powerless and somewhat weaker than men, despite many efforts by the government. It was established that the acceptance of women with unequal gender norms still prevails in society. The study concludes that access to education; employment and a changing social structure are the only factors that enable the empowerment of women.

Keywords: Women Empowerment, Education, Health, Socio-Economic Status. Crimes against Women, Policy Implications.

INTRODUCTION

Empowerment of women means increasing the spiritual, political, social, educational, sexual or economic strength of women individuals and communities. The empowerment of women in India is highly dependent on many different variables such as geographical location (urban/rural), educational status, social status (caste and class) and age. Women's empowerment policies exist at the national, state and local (Panchayat) levels in many areas, including health, education, economic empowerment, gender-based violence and political participation. However, there is a significant gap between policy progress and actual practice at the community level.

Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure.

Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the

places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Subrahmanyam (2011) compares women education in India at present and Past. Author highlighted that there has a good progress in overall enrolment of girl students in schools. The term empower means to give lawful power or authority to act. M. Bhavani Sankara Rao (2011) has highlighted that health of women members of SHG have certainly taken a turn to better. It clearly shows that health of women members discuss among themselves about health related problems of other members and their children and make them aware of various Government provisions specially meant for them. Doepke M. Tertilt M. (2011) Does Female Empowerment Promote Economic Development? This study is an empirical analysis suggesting that money in the hands of mothers benefits children. This study developed a series of non-cooperative family bargaining models to understand what kind of frictions can give rise to the observed empirical relationship.

Duflo E. (2011) Women's Empowerment and Economic Development, National Bureau of Economic Research Cambridge The study argues that the inter relationships of the Empowerment and Development are probably too weak to be self-sustaining and that continuous policy commitment to equality for its own sake may be needed to bring about equality between men and women.

Sethuraman K. (2008) The Role of Women's Empowerment and Domestic Violence in child Growth and Under nutrition in a Tribal and Rural Community in South India. This research paper explores the relationship between Women's Empowerment and Domestic Violence, maternal nutritional status and the nutritional status and growth over six months in children aged 6 to 24 months in a rural and tribal community. This longitudinal observational study undertaken in rural Karnataka. India included tribal and rural subjects.

WHY NEED OF WOMEN EMPOWERMENT?

Reflecting into the "Vedas Purana" of Indian culture, women is being worshiped such as laxmi maa, goddess of wealth; Saraswati Maa, for wisdom; Durga maa for power. The status of women in India particularly in rural areas needs to address the issue of empowering women. About 66% of the female population in rural area is unutilized. This is mainly due to existing social customs. The existing studies show that the women are relatively less healthy than men though belong to same class. They constitute less than 1/7th of the administrators and managers in developing countries. Only 10% seats in World Parliament and 6% in National Cabinet are held by women.

Status of Women Empowerment

The status of Women Empowerment cannot be visualized with single dimension rather multidimensional assessment in terms of various components of women's life and their status would bring a clear conception. So, this paper tries to give a basic idea about the condition and status of women in terms of employment, education, health and social status.

Reasons For The Empowerment of Women

Today we have noticed different Acts and Schemes of the central Government as well as state Government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on par with men. Other hand, it has been observed that women are found to be less literate than men.

According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. To sum up, women empowerment can not be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women.

CHALLENGES

There are several constraints that check the process of women empowerment in India. Social norms and family structure in developing countries like India, manifests and perpetuate the subordinate status of women. One of the norms is the continuing preference for a son over the birth of a girl child which in present in almost all societies and communities. The society is more biased in favor of male child in respect of education, nutrition and other opportunities. The root cause of this type of attitude lies in the belief that male child inherits the clan in India with an exception of Meghalaya. Women often internalize the traditional concept of their role as natural thus inflicting an injustice upon them. Poverty is the reality of life for the vast majority women in India. It is the another factor that poses challenge in realizing women's empowerment.

There are several challenges that are plaguing the issues of women's right in India. Targeting these issues will directly benefit the empowerment of women in India.

1. **Education:** While the country has grown from leaps and bounds since independence where education is concerned. the gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership in any field.
2. **Poverty:** Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of

illiteracy. Health and Safety: The health and safety concerns of women are paramount for the wellbeing of a country and is an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned.

3. **Professional Inequality:** This inequality is practiced in employment and promotions. Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises.
Mortality and Inequality: Due to gender bias in health and nutrition there is unusually high mortality rate in women reducing their population further especially in Asia, Africa and china.
4. **Household Inequality:** Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare and menial works by so called division of work.

CONSTITUTIONAL PROVISIONS FOR EMPOWERING WOMEN IN INDIA

Equality before law for all persons (Article-14). Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15(I)). However, special provisions may be made by the state in favors of women and children Article 15(3). Equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16). State policy to be directed to securing for men and women equally the right to an adequate means of livelihood (Article 39(a); (v) equal pay for equal work for both men and women (Article 39(d)). Provisions to be made by the state for securing just and humane conditions of work and maternity relief (Article 42). Promotion of harmony by every citizen of India and renouncement of such practices which are derogatory to the dignity of women, Article 51A(e). Reservation of not less than one-third of total seats for women in direct election to local bodies, viz; Panchayats and Municipalities (Articles 343(d) and 343 (T).

SUGGESTIONS

1. The first and foremost priority should be given to the education of women, which is the grassroots problem. Hence, education for women has to be paid special attention.
2. Awareness programmes need to be organized for creating awareness among women especially belonging to the weaker sections about their rights.
3. Women should be allowed to work and should be provided enough safety and support to work. They should be provided with proper wages and work at par with men so that their status can be elevated in the society.
4. Strict implementation of Programmes and Acts should be there to curb the mal-practices prevalent in the society.

Thus, the attainment in the field of income, employment and in educational front, the scenario of women empowerment seems to be comparatively poor. The need of the hour is to identify those loopholes or limitations which are observing the realization of empowerment of women and this initiative must be started from the women folk itself as well as more importantly policy initiative taken by the state and society. Let us take the oath that we want

an egalitarian society where everybody whether men or women get the equal opportunity to express and uplift one's well-being and well-being of the society as whole.

CONCLUSION

Women's empowerment is not a northern concept. Women all over the world, including the southern countries, have challenged and changed gender inequality since the beginning of history. These struggles were also supported by many men who were outraged by the injustice against women. Women make up half of the world's population, and gender inequality exists in every country on the planet. Until women are given the same opportunities as men, entire societies are doomed to fall below their true potential. The greatest need of the hour is a change in social attitudes towards women. "When women move forward, the family moves, the village moves and the nation moves." This is necessary because their thoughts and value systems lead to the formation of a good family, a good society and ultimately a good nation. Perhaps the best way to gain empowerment is to bring women into the mainstream of development. The empowerment of women is real and effective only when they receive income and assets to stand on their own feet and build their own identity in society. Women's empowerment has become one of the most important issues of the 21st century, not only at the national but also at the international level. Government initiatives alone are not enough to achieve this goal. The society must take the initiative to create an atmosphere where there is no gender discrimination and women have full opportunities to make their own decisions and participate equally in the social, political and economic life of the country.

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Migration to Abroad

Issues and Challenges

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Psychosocial Perspectives of Brain Drain and Possible Solutions

Dr. Sarvjeet Kaur¹

Abstract

Since the initiation of globalization and internationalization, there is a massive global immigration of skilled and semi-skilled persons from underdeveloped or developing countries to developed countries. Reasons could be financial benefits, professional growth, politico-social or psychosocial environment factors; brain drain is a consequence. The present article is an effort to discuss psychosocial factors causing brain drain in our country. For this authors tried to identify causes which provoked them to settle permanently in foreign countries. Finally, It ends with discussing some possible solutions to the presented adverse effects of the "Brain Drain" and what individuals can do.

Keyword: Brain-Drain, Psychosocial, Socioeconomic, Globalization, Internationalization.

Introduction

Due to revolution in science and technology communities around the globe have come closure and workforce demand in one country is rapidly responded by the relevant segment of population across the globe. Perhaps this phenomenon provoked professionals around the planet to equip themselves with skills and knowledge essential to grab the prevailing opportunities. Under impact of internalization, developed countries have reviewed their policies to invite skilled persons from developing countries to educate themselves with the required skills and knowledge, work or even reside in their countries. As a result, most of our youngsters are interested to go abroad to study; or after completing their studies interested to work; or stay their permanently.

Recent years, there has once again been a great deal of popular discussion and policy debate concerning the emigration of highly skilled workers from the developing to developed countries. When,

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in 2002, an issue of *The Economist* carried a major article addressing the topic of “brain drain”, asking whether the developing countries gain or lose when “their brightest talent goes abroad”, it was inundated with reader response, which was as varied as it was intense. Some readers felt strongly that it was fundamentally wrong for the developed countries actively to recruit highly skilled workers from countries which might have invested heavily in their education and where their skills can make a significant contribution to national development. Others disagreed, and regarded transnational movement of people as a positive phenomenon, and an inevitable consequence of globalisation. In a globally integrated knowledge economy, they argued, both the developing and developed countries benefited from the global circulation of skilled workers.

What is the “Brain Drain” and why is it important today?

The “Brain Drain” phenomenon is not very new. As early as 1973, the U.N. General Assembly requested that the Secretary General prepare a report on how the world could deal with this problem of the outflow of trained or skilled personnel from developing to developed countries (Grubel and Scott 1977).

The idea of a “Brain Drain” suggests that there is an unequal distribution of the advantages and disadvantages of global migration. The source countries seem to bear most of the losses and in their estimation, have yet to be adequately compensated for the net contributions their natives have made to the receiving countries. The term “Brain Drain” is not without controversy and there are some scholars, such as David Hart (2006), who prefer to use the term “High Skill Migration” as opposed to “Brain Drain.” According to Hart, High Skill Migration (HSM) is the migration of persons with increased levels of skill and education who, if they stayed could contribute significantly to the development of the country. But problems arise when we try and differentiate between high skill migration and general migration or low skill migration. There is no universal standard applicable to every country with regard to who should be considered highly skilled. The reality is that not all migrants provoke an equal level of loss of human capital. The only separating factor (and a very subjective one at that) between general migration and HSM or “Brain Drain” is that in the “Brain Drain,” there is human capital, skill and expertise that move with the migrant (Grubel and Scott 1977).

Moreover, those that leave are likely to be from the middle and professional classes and tend to be educators, health care workers, scientists, engineers, professors and political reformers (Dugger 2005). In the source country, high skilled migrant workers are also distinguished from less skilled migrant laborers by the higher salaries they receive. As I stated previously, the source countries need these skilled, educated workers in order to develop. At the most extreme end of the analysis we could say that the working classes in these countries devote time, energy and resources into educating these people who in turn migrate and leave them to fend for themselves.

Brain drain has been defined as a permanent loss of skilled or professional graduates due to their immigration to a foreign country. The immigration of skilled individuals from Pakistan to technologically advanced countries (e.g., Europe, America, Canada, Australia etc.) as well as economically established countries of Middle East, has caused brain drain in the country. Recently, the political situation and job opportunities abroad have forced many Pakistanis to pursue careers out of the country. A constant flight of experts is considered as an obstacle in economic growth. Yearly, thousands of well qualified medical professional, engineers and researchers have moved abroad, the most visible effect being an overall loss of skilled human resources. Almost 3500 annual graduates of medical and engineering go abroad for their better future (Daily Times, 2009). In an interview to The Daily Times, Chairman Pak-Denmark Business Council Abid Ali expressed that "Pakistani government spent billions of rupees for education of the experts, but unfortunately these people are migrating abroad due to non- existence of the market according to their capabilities"(Daily Times, 2009).

Primarily it seems charming to live and work in developed countries but later, as we have experienced clients and their families having adjustment problems in the resident country as well as the country of origin. Although, adjustment issues compelled them to come back to their native place, however it is difficult for them to come back and adjust with the country's political situation, economic conditions, law and order situation and the work environment. These are some of the major causes of brain drain in our country. In order to discuss psychosocial causes of brain drain, authors have selected some cases they experienced in their clinical

practice. The "Brain Drain" is not a phenomenon that only concerns developing countries. In many developed countries, skilled workers are beginning to feel threatened by the large amounts of skilled labour force entering their country because they now have to compete for jobs with migrants (Kapur and McHale 2005). Indeed, it could be argued that they have good reason to worry because, as has already been stated, developed countries are moving towards immigration policies that specifically recruit and attract a higher skilled and more educated workforce. Also, many promising students go to these developed countries to study, assimilate into the culture and lifestyle, find employment and never return to their home countries.

Globalization, with its focus on production and trade has led to an increased international demand for skilled labour. Currently, in the media, there is an evident scare concerning the implications of a worldwide "Brain Drain." Discussions and debates have emerged regarding the fading economic and cultural control of nation-states within their own borders. As a result, nationalism and nationhood are beginning to become important topics of discussion once more. Whenever chants of nationalism are revitalized we can expect that any kind of migration (skilled or unskilled) will be considered a hindrance to the source country's maximum economic output (Grubel and Scott 1977). In this way, the countries that are most concerned with the "Brain Drain" tend to be developing countries that are in need of serious reforms; such as many countries. Reforms are especially needed in health care, environmental policies, education and politics. Unfortunately, those most suitable and most likely to bring about such reforms tend to be the people who are also most likely to be internationally marketable (Kapur and McHale 2005).

What can be done about the "Brain Drain?"

It is imperative that many countries remove or minimize the push factors that contribute to the departure of their citizens. Governments must now become proactive and stop trying to control the people who already left; they can do little about that. Instead, it would be better for them to shift their focus and start finding ways of improving the country for the people remaining as well as provide incentives for people to stay. Restricting migration is impractical since any severe restriction on migration infringes on

basic human rights. Furthermore, severe restrictions on migration will only serve to fuel discontent and illegal activities (Sanders 2007).

Economic and social development should not be depended upon to stop the "Brain Drain" altogether, but it will make tremendous strides in reducing the problem. Three of the main reasons people leave their home country are: to receive higher incomes, to capitalize on better career developmental opportunities and to gain a greater degree of freedom (Grubel and Scott 1977). Globalization has highlighted the need for a more competitive and highly skilled labour force. However, the dilemma is that as the country invests in education and more people receive higher education then this also becomes an incentive for persons to migrate. Source countries need to work on improving conditions there that will provide greater incentives for the highly skilled laborers to stay. These may include better human rights, wages, changes in the political system, more modern health and education facilities as well as creating a more suitable environment for businesses. Without these changes there may little else that can be done to encourage natives to stay or migrants to return.

Another proposed solution is that source countries only send students abroad when the subject they want to study is not being offered at home. However, the source country will have to ensure that when these students return home; their newly acquired education can be put to good use. Otherwise, it will be no surprise if these students decide to stay in the receiving country and capitalize on employment opportunities there. Some have argued that the receiving countries should also be obligated not to allow immigrant students to enrol in courses that will not be useful in their home countries. However, this may in the end be an infringement on human rights. Furthermore, in the developed countries there are some professors who will not willingly chair a thesis or dissertation committee of a student who cannot participate in the research of the professor. If restrictions are placed on the types of topics students can study, then there is also the possibility of eliminating some profound research or discovery that these students could be contributing to the world (Grubel and Scott 1977).

Conclusion

Last but not least many views that immigration is not always negative for sending country. Immigration of professionals may

develop motivation in others to achieve higher education and qualifications which subsequently intensify human capital. Although, immigrants, as discussed earlier cannot return due many reasons however can contribute financially by investing into business and industry. The migration of educated and skilled persons from developing to developed countries will persist as long as international inequalities in standards of living remain as they are now. The smaller and less developed the country is, the more difficult it will be for it to compete globally and retain a skilled workforce. Despite this, there is much that developed countries can do and should do to help such countries combat the problems they face. This can be facilitated by a shift in language signalling a shift in focus. That is, "Brain Drain" signifies alarm and catastrophe whereas a focus on "Brain Gain" would imply some form of hope and encouragement to focus on ways in which countries can benefit from their highly skilled migrants. In the past, more attention has been paid to the movement and trade of goods and monetary capital, instead of a focus on the movement of human capital this needs to change. It should not be forgotten that even when the source countries invest and improve their conditions, some citizens will still find it necessary to migrate. Although we can change the larger context within which immigration takes place, the decision to migrate remains an individual one.

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