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# SPIRITUALITY OF ENVIRONMENTAL JUSTICE AND HUMAN DEVELOPMENT IN AFRICA: AN APPRAISAL

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**Abstract:** At the beginning of the 21<sup>st</sup> century, the natural environment faces a lot of pressure that seriously endanger the deeply complex balance that sustains the richly interrelated diversity of all forms of life. This environmental crisis is commanding the attention of people in various disciplines of life: politics, economics, health, religion, and so on. Discussions on the concern for the environment and authentic human development revolve around areas of ecology: pollution of air and water; the extinction of various species of plants and animals, the exhaustion of natural resources; deforestation, desertification and super development. But less attention has been given to the historical causes and worldviews that have generated today's environmental crisis. Therefore, this paper adopts the historical and analytical approaches to investigate the root causes and worldviews that have made the environment to face serious challenges. The paper proposes a new spirituality of the environment that would enhance integral human development, and conclusively maintains that onslaught on the environment usually has multiple effects on the well-being of people. Hence, the urgent need to adopt new spirituality toward the natural environment.

## INTRODUCTION

It is germane to clarify the key terms in the title of the paper in order to provide a thrust and identify the objective of the discourse. The terms that need clarification are: Spirituality, Environmental Justice, and Human Development.

Spirituality, in the 21st century, has assumed a broad application beyond religious realm. The concept is no longer limited to only one area of study. *Oxford Advanced Learner's Dictionary*, 7th edition, defines spirituality as "the quality of being concerned with" (Horn 2005:1421). In other words, spirituality points to the ways people appropriate ultimate values and express same in worship and lifestyle. Spirituality as well expresses a people's worldview. In Christian tradition, spirituality is the whole human efforts to live in the light of conscious relationship with God, in Jesus Christ, through the Holy Spirit and within a community (Sheldrake 1998:34). Spirituality, in other traditions, has personal and communal dimensions. For example, the spirituality of Okonko Society of the Igbo in West Africa is practiced for the purpose of self-preservation and community cohesion. The spirituality functions to determine ritual behavior and to regulate social attitudes (Nwosu 2009:179).

In this paper, we shall argue that any faith tradition, system or way of life that does not recognize the interconnectedness between creatures displays symptoms of spiritual emptiness. Thus, Reuther (1996:332) says, "if we tried to experience this relatedness and to keep it present in our awareness, an intense spirituality would flow from it". Intense spirituality flows because environment and humanity are interrelated. Environment, undoubtedly, includes everything living and non-living, human beings, air, water, land, animals, birds, fish, plants and even rocks among others (Umejesi 2006:63).

Environmental justice points to the direction of appreciating the earth as a gift from God which human beings must account for. The earth and all therein are precious gifts of God with breath taking beauty. Hence, Groody (2007) notes that environmental justice is a call to care for the earth. According to him, "making the earth a hospitable and peaceful home for the diverse members of the human family is one of the enduring challenges of this global village" (Groody 2007:3). This calls for environmental agenda that is positive in vision, sustainable in practices

and renewable in use. It is in this regard that this paper sees environmental justice as fair, responsible, and reasonable treatment of the ecosystem that is relational rather than domineering.

Furthermore, the concept “human development” expresses the things that enhance the realization of human happiness within people’s environment. It includes the availability of the many real benefits provided in recent times by science and technology and freedom from every form of slavery (O’Brian & Shannon 2010:442). Yet, authentic human development has a moral foundation and orientation towards the truly good. Anything in the contrary is regarded as super development. Within this context, John Paul II (1987) argued that super development contradicts human development. According to him, Super development consists in an excessive availability of every kind of material goods for the benefit of certain social groups,... and multiplication of things already owned (John Paul II 1987:27).

This is to say that, authentic human development liberates the mind and makes people responsible enough to pursue common happiness; while super development is the culture of “consumption”, which involves waste, degradation, and disregard for those who are poor. The paper submits that human development in Africa must go beyond economic prosperity to include the care of the environment or the earth, from which God forms human bodies (Gen. 2:7).

It is therefore, the objective of this paper to examine the historical roots and worldviews that have made the environment to face serious challenges. Environmental challenges today endanger the complex balance that sustains the richly interrelated diversity of all forms of life on earth. This calls for a new spirituality of the environment. Hence, this work aims at showing the nexus between spirituality, the environment, and authentic development of the human person, especially in Africa. The paper concludes that onslaught on the environment usually has adverse effects on the wellbeing of people, regardless of culture or religion; and therefore, the need to adopt a more proactive approach regarding the natural world.

## **THEORETICAL FRAMEWORK**

At the outset of 21st century, humanity was struck by terror at the increasing vulnerability of the inter-connective web of life in the face of the destructive consequences of the human practices that have inflicted severe blow on the environment. Today, people in various areas of life are coming to understand the central fact that the natural environment has to be protected and sustained (Nwosu 2010:57). As this awareness of the natural world increases, it becomes relevant to highlight the theoretical framework that gave rise to humans’ disregard of the environment, and propose new spirituality for environmental concern.

In the context of contemporary environmental challenges, the theory of dualism comes to mind. The theory of dualism involves a dichotomy of principles that manifest themselves in the universe. In the Greek thought, Plato (428-347 BC) was the most prominent scholar of dualism and his work titled: *Timeus* has a purely dualistic foundations. For Plato, the human spirit belongs to the world of idea which is divine while the body which is mortal comes from the lower gods (Geisler & Feinberge 1980:215). Plato explains the presence of the immortal soul in this world with the doctrine of “the fall” of the soul; and the reason for this fall is non-reason. Pointing to the direction of environmental challenges, Russell (1983) correctly notes that, The truly real world, for Plato, is the world of ideas; for whatever we may attempt to say about things in the world of sense, we can only succeed in saying that they participate in such and such ideas, which, therefore, constitute all their character (Russell 1983:53).

Over time, Platonic dualism came to have a long echo in the religious history of the Western world. Consequently, Augustine of Hippo (354 – 430AD) came up with the idea of two cities: heaven and hell. As he notes, there is the city of God, the community of saints; on the other, there is the earthly city, the community of lost souls. ... one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil (Jones 1969:102).

In the light of the above, Augustine concluded that the created world, the earth or the natural environment, just because it is a creature, cannot be perfect and must therefore contain some evil.

One of the clear results of the theory of dualism on Christian attitude to the environment is the view that the natural world is doomed to destruction by fire. Hence, most Christians who believe that salvation is only a matter of saving individual soul, do not care about the environment, creation and the world “beyond exploiting it for human gain or using it to prove the existence of God” (Hunt 2010:272). So, the dualistic understanding of the natural order has resulted in humankind misusing God’s creation. Yet, even when the society goes in the opposite direction and down play “the things of the world” due to religious influences, the environment continues to exert considerable influence on the integral human development in the world, particularly in Africa. Hence, consistent and persistent violation of the ecosystem amounts to environmental injustice.

#### **HISTORICAL ROOTS OF THE PRESENT ENVIRONMENTAL CRISIS IN AFRICA**

Africa could be described as a compact of land mass with an area of about 29,952,000 square kilometers. This is approximately 22.4% of the whole land of the earth (Uwachue 1991:5). The vegetation of Africa ranges from tropical rain forest and mangrove swamps to mountain tundra, and the soil from tropical red earths to podols. It is on record that many of the world’s largest rivers are in Africa with the Nile flowing for nearly 6.611 km. The continent possesses, in the Rift valley system of East Africa, one of the greatest fractures of the earth’s crust, and, in the Drakensberg, one of the most magnificent of escarpments. In addition to diversity of land forms, Africa is blessed with rainfall that is characterized by its seasonal distribution. Everywhere in Africa, there are distinct wet and dry seasons. It is in the light of the foregoing that Mayson (2010) correctly notes that, Africa had plenty of land, resources, and people to develop from pre-history to a modern educated and productive state in a century, ... The original root of Africa’s wealth was its agricultural potentials, which could be developed to provide support for the vast move to the urban centers, where an industrialized population could turn Africa’s mineral and manufacturing potential into the full experience of a people enjoying economic, cultural, and environmental liberation (Mayson 2010:103).

Looking at Africa from an integral human perspective, one sees a continent that is rich in biodiversity, rich in aquatic and wild lives. In addition to these riches, the continent of Africa is also endowed with oil, gas, and many other mineral resources, combined with in-depth search for God expressed in African Religion (Afrel).

Unfortunately, modern foundational structures and advent of new religions in Africa set in motion the present day environmental degradation and woes in the land. At the foundational base of contemporary African economic, political and social blocks is a strong systemic structure of poverty that has economic interest protection as an objective (Nwosu 2010:66). In this regard, Dorr (1984) notes that the situation in Africa is that in which “the economy ... is reorganized to serve the interest of the imperial powers” (Dorr 1984:53). Not only were the outside boundaries of African countries decided by the West at the Berlin Conference of 1885, but the internal exploitation of the economy and environmental degradation have been designed by the West ever

since (Mayson 2010:104). At the heart of environmental crisis, poverty and underdevelopment in Africa is the continued ownership and control of the resources by the imperial powers and unaccountable African elite. The consequence of this, as witnessed in contemporary African society, is the loss of human solidarity and the community, the infringements on human dignity and individual rights, growing systemic poverty and inequality, and an industrialization which has not led to modernization of African economies (McCarthy and Rhodes 1992:214).

Furthermore, the coming of new religions to Africa consolidated the roots of the current environmental crisis. For instance, what did Christian missionaries tell people of Africa about their relation with the African environment? How did they treat sacred places and objects while propagating their new message?

In its Western form, Christian religion saw and still sees anything African as heathen, dangerous, and illogical. Many contemporary Africans have been so indoctrinated by the sweep of material progress that they degrade the spiritual progress through which Africans found life for centuries. Yet Africans know that spirituality is not 'otherworldly'. Spirituality is an experience that begins from the natural environment. Armed with its inherited concept of dualism of humanity and nature, early missionaries set out to exploit the environment and nature in Africa in a mood of indifference to the feelings of their host communities. Africans have deep-seated respect for the environment. For example, in most African communities, particularly in Igboland, certain shrubs are regarded as sacred. Some of them provide shade for the village streams while some are used as medicines. All these trees are normally preserved. It becomes a taboo to cut trees in certain forests, farm on a particular land or fish in certain streams. But the whole concept of a sacred grove is alien to early missionaries and their Western ethos.

Hence, with the advent of the new religions in various traditional communities in Africa, the restrictions and ways of life aimed at protecting the natural environment no longer have a hold on people. Today, in the name of being "born again", people exploit the sacred forest, cut-down trees and use them as timbers to build religious houses. The lands that harboured the original ancestral flora and fauna shrines of some deities are no more. Thus, open environmental crisis ensued in Africa when missionaries began, in various ways to destroy and enter into lands and places where any form of human activity was forbidden (Nwosu 2010:62). In this regard, Onwubiko (1999:123) observed with sadness that, "the foreign religions ignited ecological and community crises, particularly in Nigeria".

Having said all these, it is noteworthy that what we do about environmental crisis depends on our idea of human-nature relationship. More science and more technology are not going to get the world out of the present environmental challenges unless there is a new spirituality of the environment.

### **WORLDVIEW ISSUES AND DEVELOPMENT**

Before now, the paper tried to differentiate integral human development from super development. It was noted that the availability of the benefits of science and technology is not the totality of human development. That is to say that, trying to achieve true development suitable for Africa must recognize the specific nature of human beings and the environment. This is because environment and humanity are interrelated (Umejesi 2006:63). Within this context, Himes and Himes (1993) submit that, integral human development does not necessarily mean increased consumption. It means greater responsibility to sacrifice in order to reduce pollution and to overcome poverty, raising the standard of the living of the poor to achieve long-term positive effects on the environment (Himes & Himes 1993:119-122).

Therefore, the term development in whatever form indicates the goal of rescuing peoples from everything that prevents them from experiencing the fullness of life. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material wellbeing. At the level of social groups, sustainable development implies an increasing capacity to regulate both internal and external relationships. In Africa, much of human history has been a fight for survival against natural hazards, against real and imagined human enemies. Hence, the increase in the ability to protect the independence of social groups in Africa. According to Benedict XVI, the Supreme Pontiff of the Catholic Church, development that is sustainable means, active participation on equal terms, in the international economic processes from the social point of view, it meant their evolution into educated societies marked by solidarity; from the political point of view, it meant the consolidation of democratic regimes capable of ensuring freedom and peace (O'Brien & Shannon 2010:537).

In other words, development that stresses only economic, technological skills and capacity for dealing with the environment is insufficient. This is because, capacity for dealing with the environment is dependent on the extent to which people understand the laws of nature, that is, science; on the extent to which they put that understanding into practice by devising tools, and on the manner in which work is organized. Hence, sustainable development, particularly in Africa, needs to be true, integral, and all embracing.

This is important for Africa because industrial development has provided needed goods and jobs. But most times such development results in harm. For example, recently in some parts of Northern Nigeria, dams that provide irrigation flooded some states, depriving families of their homes, farms and businesses (Oropo 2010:1-6). Agricultural chemicals control pests and increase profits but it can also pollute the environment.

On these issues and many more, there is urgent need of a new spirituality and consciousness among people about the impact of past abuses and the expressed intention to avoid such abuses from henceforth. Here a key concept is respect for the environment, for God, and respect for the rights of others. The integrated ecosystem is essential for sustainable development in Africa. To achieve this all nations need to re-evaluate their views on how the natural environment works.

People's view of the environment ultimately affects how efficient they apply development. There are different worldviews concerning nonhuman creation. Elmore (1996:1) identified some of them as "theocentric, biocentric, and anthropocentric". The implication of worldview issues is that no one can claim to be a passive observer of the environment. We constantly have an impact on it, and the impact is dependent on our worldview.

A biocentric worldview prioritizes nature and reduces humanity to an instrumental value. The approach elevates the ecosystem over humans. People who believe in this view tend to worship creation. This view is associated with some traditional religions and New Age Movements. Since this worldview of the environment puts humanity at odds with nature, it may not be the spirituality needed today.

While the biocentric worldview is inadequate, some people swing to anthropocentric view. This approach "over-values human power over the natural world" (Thompson 2010:160). The anthropocentric worldview exalts humans over the rest of creation. Hence, Hunt (2010) notes that, One direct result of this worldview is the tendency to view the natural world simply in terms of price. This results in a focus on short-term actions and often near sighted approaches to ... natural resources (Hunt 2010:271).

Anthropocentric worldview assumes that forest, for example, is only valuable when humans can utilize them. This view does not recognize any intrinsic value in nature. It treats natural envi-

ronment “as a mere resource for human well-being” (Thompson 2010:161). Treating the natural environment in this manner is to live a fundamentally flawed environmental ethic that has little or no regard for non-human effects.

From another angle, anthropocentric worldview of the environment can drive human being to “demand so much of the natural world’s benefits that others are left with nothing” (Hunt 2010:272). Today, particularly in Nigeria, some politicians own vast tracts of land while the majority is left landless. God condemns such exploitation in no uncertain terms. Again, views of the end-time that emphasize the destruction of the earth also lead to neglect of environmental ethics. African religious spirituality finds such view unattractive. In Africa, the foundations of spiritual beliefs are laid in the material world. The supernatural is a facet of the natural. This remains a feature of all traditions in Africa, and because traditional religions permeate all aspects of life there is no sharp distinction between the spiritual and the material areas of life (Mayson 2010:121). With today’s environmental challenges, it may be difficult for God to grant anybody entrance into heaven without the person giving due account of his/her environmental actions while on earth. God is not going to destroy the earth. He does not destroy the works of His hands; what He would do is to regenerate the earth because He is sovereign.

In line with the objective and aim stated earlier, the paper proposes a spirituality of genuinely relational and theocentric approach to current environmental crisis. Under this approach natural environment is understood as a “given” which gives the planet a sacred character that can be perceived. This is nearer to the vision of the creation stories in the Christian Bible. The vision is relational. Thompson (2010) captures the relational vision properly when he notes that, in the creation myth... God... is present, calling humanity into relationship with God, with each other, and with other creatures. To be the image of God means that humans are relational, not sovereign (Thompson 2010:162).

Drivers of sustainable development in Africa ought to pay attention to this vision that occasions a relationship between humans and nature that is mutual at the same time. It is a vision or spirituality that anchors on the “I - Thou” category of Buber (1970:75). It is an “I-Thou” relationship between humanity and creation rather than an instrumental “I-It” vision. The approach includes all the creation with genuinely intrinsic value. Indeed, humanity and the natural world are in a mutually interdependent relationship. In fact, humans are more dependent on nature than nature is on us. Humanity has a future only when the future of natural environment is assured. And this is not possible if the latter is exploited and degraded. It is against this background that the Biblical injunction of Genesis 2:15 makes meaning: ‘Yahweh took the man and settled him in the garden of Eden to cultivate and take care of it’.

## **CONCLUSION**

In our life time, human understanding has opened upon the dynamisms of the microcosmic and macrocosmic order of the universe. And we have been struck by the deep wounds inflicted upon the ecosystem. Hence, the paper has established that there is a synergy between human and environmental spirituality. We have equally seen that the subject of sustainable development is also closely related to the duties arising from our relationship to the natural environment. The environment is God’s gift to everyone, and the use of it calls for proper application of worldview and appropriate development. If these are not done, the poor, future generation, and humanity as a whole stand the risk of more devastating ecological crisis. To prevent this from happening, the paper suggested a new spirituality anchored on “I-Thou” relationship rather than “I-It” interaction prevalent in the world today. Respect for the intrinsic balance of creation is not negotiable

given the fact that the way people treat the environment influences the manner it treats itself, and vice versa.

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# TALENT DEVELOPMENT IN EDUCATIONAL INSTITUTIONS IN INDIA

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**Abstract:** The Concept of Human Resource Development (HRD) is mainly concerned with developing the skills, knowledge and competencies of people and it is a people-oriented concept. The word talent can be understood as any potential or an acquired skill or behaviour that leads to enhanced performance in any or all the facets of life. It is predicted from review of related studies that talent development practices lack the edge in schools in India in comparison to international counterparts. Attempt has been done to find out answers to these questions through the present study. The present study tries to find out whether sensitivity exists towards the talent development practices in Government and Private schools and whether this sensitivity towards development of talent is more prevalent in Private schools than Government run schools. The results indicate that no significant difference exists between Private schools and Government schools as far as talent development practices are concerned. The schools are required to play a more proactive and meaningful role as far as talent development practices and HRD & OD Interventions are concerned. Human Resource Development Professionals need to ensure that small and personalized learning environment is being provided by the educational institutions.

## INTRODUCTION

This paper seeks to examine whether sensitivity exists towards the talent development practices in Government and Private schools and whether this sensitivity towards development of talent is more prevalent in Private schools than Government run schools.

A.P.J. Abdul Kalam remarked, "Education has to lead to capacity building among students". Education has often been confused with the ability to memories facts. Education should be directed to the aim of enlightenment of head and heart; illumination of consciousness for all round development of individual personality. Education should enable a human being to attain the greatest possible harmony, internal and external, spiritual and material, for the fullest possible development of human talent, potentialities and capacities.

Rao (2003) defined HRD as a process by which the individuals are helped in a continuous and planned way to acquire or sharpen capabilities required to perform various functions associated with their present or expected future roles; develop their general capabilities as individual and discover and exploit their inner potentials for their own and/or organizational development purposes; and development of an organizational culture in which superior-subordinate relationship, team work and collaboration among subunits are strong and contribute to the professional well-being, motivation and pride of employee.

Talent (Latin Talentum; Ancient Greek Talenton) is a marked ability or skill, the potential or factual ability to perform a skill better than most people.

C.W.Taylor (1968) categorizes talent into academic, creative, communication, planning, forecasting and decision-making.

Sultan Kermally (2004) a management development consultant and author of "Developing and Managing Talent" understands talent as a special aptitude or faculty of high mental ability. He categorized talent functionally as well as generally.

Talent can refer to capability or to an acquired behaviour; to a latent process or to a manifest product and it can be described in generic terms such as intelligence or creativity or in specific terms such as manual dexterity or artistic technique.

## **LITERATURE REVIEW**

The results of a major survey conducted jointly by Educational Initiatives and Wipro(2006) on students in 142 of India's top private schools spread across five metros reveal a frightening gap in learning in key subjects. Worse, when their performance was compared to students in 43 other countries, Indian schools fared well below international levels. Study concludes that schools need to refocus their priorities towards skill development.

Wentzel (1991) in a study of social relationships and motivation in middle school especially with reference to the role of parents, teachers and peers found that motivational process are intrapersonal outcomes that might explain links between socialization experiences and academic achievement.

There is increasing recognition among scholars that children's overall adjustment and success at school requires a willingness as well as ability to meet social as well as academic challenges. The goals for education held by teachers, school administrators, and society at large reflects desires for children to develop social and moral competencies as well as intellectual skills, students who are academically successful report trying to achieve socially appropriate as well as academic goals at school (Hinshaw1992: 127; Ladd1989).

Pooja Garg and Renu Rastogi (2006 ) in a comparative study of teachers working in public and Private schools found teachers working in Public schools exhibit higher levels of Organizational Citizenship Behaviour (which means individual behaviour that is discretionary, not directly or explicitly recognized by formal reward system and that in aggregate promotes effective functioning of the organization). In the study the total sample consisted of 100 teachers out of which 50 were from public schools and the other 50 from private school. Besides this, out of the sample of 100 teachers, 44 were male teachers and 56 female. Teachers up to the age level of 35 years were 42 in number and 58 teachers were above 36 years of age.

Ranjana Srivastava (1985) in a study on School Effectiveness in relation to Organizational Climate found that teacher attitudes and behaviours are vital in successful functioning of the school; results also indicate that disengagement among teacher is negatively related to school effectiveness. Feeling of spirit on part of teacher is found to be a contributing factor to effectiveness of school.

Reynolds and Mann (1987) found that academically talented children usually possess superior intellectual ability or a specific subject matter attitude and have ability to do well in one and more academic subjects in school.

Sinha (1984) conducted a study of achievement motivation socio-economic status, self-concept and creativity among academically talented and average talented students. It was concluded that academically talented and average students belonging to science curriculum were significantly different on self-concept, academically talented group seemed to have more realistic self-concept as compared to average group of students.

In another study peer tutoring, an instructional system in which students teach other students has been found to be an effective way to learn school-related material (Cohen, Kulik and Kulik, 1982: 237; Fuchs, Fuchs, Benz, Philips and Hamlett, 1994: 75; Greenword, Delquadri, and Hall, 1987:371). Attempts made to determine why and how tutoring is effective have pointed to the role of specific interactions in promoting learning during tutoring and other peer-directed small group learning.

Webb and Farivar (1994) found that interactions that are considered effective are ones that support students' engagement in higher order cognitive processes, such interactions include providing elaborated explanations, asking appropriate questions and using supportive communi-

cation skills such as listening attentively to partner's response and giving feedback and encouragement.

The conclusion that emerges from literature review clearly shows that practices such as focus on skill development, peer tutoring and activities eliciting student participation are essential for talent development of the students but how much they are prevalent in private and government schools appears not very clear.

In the light of these studies the objectives of the study and hypotheses were framed. Attempt has been done to find out answers to these questions through the present study.

## **OBJECTIVES AND HYPOTHESES**

It has been assumed that the quality of teaching in Government Educational Institutions has not been up to the mark. But what about the teaching in Private Institutions which claim to carry out a lot of talent development practices for the development of each and every student studying in their institution. Can we compare the talent development practices of Private and Government institutions? How can more accurate picture of talent development practices in Private Educational institutions and Government institutions be obtained? In India studies and researches on talent development, competency-building, HRD & OD Interventions in education sector are very rare.

There are no agencies dedicated to the development of the competencies of school principals and teachers. The present study is considered important due to the following factors-

- Lack of interest of HR professionals in Educational sector
- Lack of researches and practices related to OD interventions in schools/colleges
- Increasing need for talent development policies and practices due to the highly competitive environment
- Increasing need for a learning environment where students can perform upto their potential and explore and develop their creative abilities
- Hardly any figures or researches available to show the mental, emotional & behavioural problems faced by children
- Need for a comparative study of Private and Government schools to find out talent development practices existing in Government and Private institutions
- Need for a study to find out how Government and Private Institution's differ in policies and practices towards HRD Systems
- Need to find out how Government and Private Institution's differ in Personal Effectiveness and Skill Development Programmes
- Need for a comparative study to find out innovative teaching methodology used by Government and Private schools
- Increasing need to find out how Government and Private schools differ in initiatives towards career guidance and counselling

### *Talent Development in Educational Institutions: The concept operationally defined*

In the present study "Talent development in Educational institutions" means the policies and practices of the institution towards identifying and developing the potential of the students, initiating programmes on personal effectiveness & development of essential skills, assessing needed competencies and learning needs of the students, designing and developing a variety of methods for learning, offering learning experiences, innovations in learning methodologies to promote learning and the extent to which an institution is concerned about career development of the students and takes initiatives for career guidance and counselling.