# JOURNAL OF EDUCATION AND DEVELOPMENT

*Multi-disciplinary, Peer Reviewed Journal*

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# *From the Desk of*
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The undersigned takes pleasure in bringing out the seventh issue of 'JOURNAL OF EDUCATION AND DEVELOPMENT'.

This issue contains articles on various aspects of different subjects of the changing world. To keep the length of the issue within reasonable bounds, it has been necessary to be very selective in the incorporation of articles. Some of the articles still remain in the queue to get appropriate place in the next issue of the journal. The editor acknowledges his debit and gratitude to all members of the editorial board and to all contributors.

Suggestions for further improving the journal are earnestly solicited and will be cordially received.

**Editor-in-Chief**

**Kalyani, West Bengal**

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## JOURNAL OF EDUCATION AND DEVELOPMENT

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# PERCIEVED POWER STRUCTURE IN CLASSROOM AS A CORRELATE OF ACHIEVEMENT IN MATHEMATICS OF SECONDARY SCHOOL STUDENTS

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## ABSTRACT

This paper is an attempt to study the perceived power structure in classroom as a correlate of achievement in mathematics of secondary school students. The study was conducted in Adra, a small town in Purulia District, West Bengal, India. Using Stratified Cluster sampling technique 366 secondary school students were selected for the study. Two newly constructed instruments entitled ' Perception scale for Power Structure in class room' and 'Achievement in Mathematics test' were used for the collection of data. Statistical technique used for the study include Mean, Median, Mode, Standard deviation, Kurtosis, Skewness, Analysis of variance(ANOVA), Test of significance of difference between means,Pearson's product moment coefficient of correlation and Test of significance of difference between two correlations was also used. Findings of the study shows significant and not significant relationship between the variables under the study for the total sample for the sub-samples.

## Introduction

Education is an opening of door to the world of liberation and development. Without education, man, as it were, is shut up in a windowless room. With education, he finds himself in a room with all its windows open to the outside world. In other words, people who are not educated have less opportunity to do what they want to do. When child first time steps in school's desks, he tries to make relationship with people around him especially the teachers. If teacher start to understand his students there will be a good relationship, because when students have problems on school they can speak freely with their teachers and they can find solution together that is good for everyone. If that relationship and communication between student - teacher is good, student will have more respect to the teacher and he will pay more attention on his classes. But if that relationship is bad, then going to school and classes of teachers will be the biggest nightmare for the student. School is the place where children spend most of the day. So students have to have respect to the teachers and teachers have to had toleration to students for good relationship between them.

Education system has been undergoing rapid change in the last several years. New modes of teaching and learning techniques and strategies have been introduced and are being

encouraged as alternative methods to the traditional classroom model. However, the traditional view of education holds that learners must submit themselves to teachers" (Menges, 1977, p.5). As Menges further suggests, this view means that the teachers' authority is not to be questioned. The underlying assumption is that without the communication of power by the teacher over the student, the student cannot learn. Hurt, Scott, and McCroskey (1978) suggest that in a classroom setting "a certain degree of teacher power is always present" (p. 125). They continue by suggesting that the more power is employed by the teacher as a means of control, the more likely it will be required as a means of control. In other words "the more it is used, the more it will need to be used''.

The classroom has long been recognized as a critical milieu for students' educational achievement (Anderson & Burns, 1989; Borich, 1988; Fraser &Walberg, 1991; Walberg, 1968). Most educators and researchers believed that the classroom played an important role in students' cognitive and affective development. The theoretical framework for understanding the importance of environmental influences on individuals was rooted historically in the Lewin's formula. Lewin (1936) believed human behavior as being determined by the complex interaction of an individual and his/her environment. He introduced the formula B = f (P, E) to describe human behavior (B) as the result of two Interdependent influences, the person (P) and the environment (E). Based on the formula of Lewin, Murray (1938) suggested a Needs-Press Model of interaction between personal needs and the environmental press where they live. The concept of environmental press was also essential to Murray's model. In his model, the press was used to describe a 'directional tendency in an object or a situation'.

The teacher student relationship is one of the most powerful factors within the learning environment. This is regarded as the most powerful weapon affecting students' development (Hughes & Chen, 2011; Roorda et al., 2011; Spilt, Koomen&Thijs, 2011). Teacher student interactions are not only influenced by a number of aspects including gender, but in turn also influence a student's academic outcomes and behaviour. Supportive and positive relationships between teachers and students ultimately promote a "sense of school belonging" and encourage students to "participate cooperatively in classroom activities" (Hughes & Chen, 2011, p.278).

Improving students' relationships with teachers has important, positive and long-lasting implications for students' academic and social development. Solely improving students' relationships with their teachers will not produce gains in achievement. However, those students who have close, positive and supportive relationships with their teachers will attain higher levels of achievement than those students with more conflictual relationships. If a student feels a personal connection to a teacher, experiences frequent communication with a teacher, and receives more guidance and praise than criticism from the teacher, then the student is likely to become more trustful of that teacher, show more engagement in the academic content presented, display better classroom behavior, and achieve at higher levels academically. Positive teacher-student relationships draw students into the process of learning and promote their desire to. Teachers who foster positive relationships with their students create classroom environments more conducive to learning and meet students' developmental, emotional and academic needs.

Secondary education is a pre-requisite of any kind of development be it for the individual or for the nation as a whole. India is a land of religion. Many individuals believe in unnecessary superstitions and dogmas and the primary reason of believing these dogmas is the lack of sufficient amount of education. It is noticeable that educated individuals do not believe in such superstitions and dogmas and thus refuse to accept them at all. The importance of effective student teacher relationship in the classroom cannot be overstated. Power in the classroom and learners achievement is closely interrelated

## NEED AND SIGNIFICANCE OF THE STUDY

The general purpose of education is the full development of the potential of each individual. Society, of which teachers are a part, establishes the goals of education and the organizational framework within which formal education occurs. In its broadest sense, teaching is a process which facilitates learning. A teacher has professional knowledge and skill gained through formal preparation and experience. A teacher provides personal caring service to pupils by diagnosing their needs and by planning, selecting and using methods and evaluation procedures designed to promote learning. Some of students feel that they had little power and influence in class. Students did not have any formal power or authority in the school and class. Many of the students feel that teachers held ultimate power. An important concept for teachers to understand is that by helping to empower students, teachers enjoy

more, not less, power. A power structure is the distribution of power among individuals, or among social categories or entire social systems such as groups, organizations, communities, or societies. The students have different perceptions about the power structure in the school, these perceptions about power structure influences the student's critical thinking and achievements.

Power, stated in its simplest form, is the ability to exercise control or influence over another person or organization. The primary task of teaching is to gain and maintain the cooperation of students, without that cooperation, the school or individual classroom cannot function. It's necessary that the teacher should help the students in molding there behaviors, which will be beneficial for both the students and teachers. School is also a part of the society and as there are hierarchy everywhere in the society, so in the case of schools also. Many of the students think that the teachers have more power as compared to them, at the same time some thinks that these powers of the teachers are essential for the growth and developmentof the teaching learning process in a harmonious way.

Power refers to a teacher's ability to affect in some way the students well-being beyond the students own control. Students perception about power structure plays an important role in their achievements, which makes them to analyze, synthesize and apply things critically. If the relationship between students perceived perception about power structure and achievement is established, then it can be known that how and to which extent their learning and consequently academic excellence and achievement is influenced by the perception of power structure. The primary purpose of the present research is to study the students' perceptions of power structure in the classroom. The secondary purpose is to study the correlation between the use of power strategies and the efficiency of student achievement in the classroom.

The present study will help to understand and analyze the influence of Perceived Perception of Power Structure of students on their Achievement in Mathematics.

## **HYPOTHESIS**

The investigator formulated following hypothesis for guiding the investigation:

1) There will be significant relationship between secondary school students's Perceived Power Structure in class room and their Achievement in Mathematics for the total sample and sub samples based on gender, community and occupation of father

2) The correlations between Perceived Power Structure& Achievement in Mathematics obtained for the comparable sub samples based on gender, community and occupation of father will not differ significantly.

**Objective of the study**

The present study has the following objectives:

1) To estimate the relationship between secondary school student's Perceived Power Structure in class room and their Achievement in Mathematics for the total sample and sub samples.

2) To test whether the correlation obtained between Perceived Power Structure and Achievement in Mathematics of the secondary school student's based on the sub samples differ significantly.

**<u>Procedure</u>**

The independent variable of the present study is "Secondary school Student's Perception of Power Structure in class room'' and the dependent variable of the study is '' Achievement in Mathematics of Secondary school students''. The Gender, Community and Fathers Occupation were treated as criterion variables for identifying sub samples.

The sample selected for the study was based on random cluster sampling, the secondary school students of Adra; Dist- Purulia (W.B) was taken as the sample for the study. The final sample of the study consisted of three hundred and sixty six students. Due representation was given to gender, community and occupation of father.

Two instruments were used for the collection of data. They were Perception scale for Power Structure in class room and Achievement test in mathematics. Perception scale for Power Structure in class room was developed based on the guidance and supervision of the experts and was thus standardized. The items in Perception scale for Power Structure in class room are indicative for the Perceived Power Structure in the class room. Provision was given within the tools itself for making response. The validity and reliability of the tools were established by appropriate methods.

Achievement in Mathematics test was developed under the guidance of the expert. Blooms Taxonomy was used for developing the items. This test is for the secondary school students. The items in Achievement in Mathematics test are indicative for the Achievement in Mathematics in class room.

**Statistical Analysis of Data**

   1) **Correlation Analysis**

       The details of correlation for the total sample and subsample based on gender, community and occupation of father were studied with correlation analysis, along with details of test of significance of correlation between Perception of Power structure and Achievement in Mathematics and the 0.05 level of confidence interval for the total sample and subsamples are given below in the table 1.

**Table 1-Details of relationship between Perception of Power Structure and Achievement in Mathematics of Secondary School Student's**

| Sample | N | r | Significance Value(2-tailed) | Upper Limit | Lower Limit | Shared Variance |
|--------|---|---|------------------------------|-------------|-------------|-----------------|
| Total | 366 | -0.005 | 0.920 | 0.097 | -0.107 | 0.003 |
| Male | 138 | 0.189 | 0.026 | 0.350 | 0.028 | 3.572 |
| Female | 228 | -0.089 | 0.181 | 0.400 | -0.218 | 0.792 |
| SC&ST | 59 | -0.080 | 0.545 | 0.174 | -0.334 | 0.640 |
| OBC | 37 | -0.051 | 0.763 | 0.270 | -0.372 | 0.260 |
| General | 270 | 0.026 | 0.674 | 0.145 | -0.093 | 0.068 |
| Government Job | 169 | 0.166 | 0.031 | 0.313 | 0.019 | 2.756 |
| Private Job | 197 | -0.108 | 0.130 | 0.030 | -0.246 | 1.166 |

       The relation between Perception of Power Structure in the class-room and Achievement in Mathematics was not significant at 0.005 level, for total sample as well as for the sub-samples based on the gender, community and fathers occupation.The correlation obtained for the total sample and all the sub-samples, except sub-samples Male &Government Job are negative. The percentage of overlap ranges from 0.003 to 3.572. From these findings it can be concluded that there exist no significant relationship between the variables Perception of Power Structure and Achievement in Mathematicsof  Secondary Students for the total sample as well as for the selected sub-samples.

       The correlation analysis shows that, the relationship between Perception of Power Structure and Achievement in Mathematics are not significantly correlated, except for male and wards of government employees. For majority of the groups, were these variables are correlated including total sample was found to be negligibly correlated, with no significance. One thing to be noted here is that, most of the correlations are negative that means that

though not significantly correlated there exist an inverse relationship between the Perception of Power Structure and Achievement in Mathematics, this indicates the necessity for maintaining a democratic environment in the institutions, to make improvement in the Achievement in Mathematics. As a further step the investigator continued the analysis with test of significance of differences in correlation between Perception of Power Structure and Achievement in Mathematics.

## COMPARISION OF CORRELATION OBTAINED FOR COMPARABLE SUB-SAMPLES

The correlation obtained for the comparable sub samples based on gender, community, occupation of father were compared to check whether there is any significant relationship between correlation obtained for Male, Female, SC-ST, OBC and General, wards of Government and Private employees. The critical ratio obtained was checked with table value to ensure whether the differences obtained were significant.

**Table 2-Significance of differences in $r's$ between Perception of secondary school student's about the power Structure in the class room and Achievement in Mathematics for male and female student's**

| SL.No. | Sample | N | $r$ | C.R |
|--------|--------|-----|--------|------|
| 1 | Male | 138 | 0.189 | 2.58 |
| 2 | Female | 228 | -0.089 | |

The obtained critical ratio for male and female student's is more than 1.96. It shows that the difference between the correlations obtained between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for male and female secondary school student's is significant at 0.05 level. Hence it can be concluded that gender has an important role in determining this relationship.

**Table 3-Significance of differences in $r's$ between Perception of secondary school student's about the Power Structure in the class room and Achievement in Mathematics for SC-ST and OBC student's**

| SL.No. | Sample | N | $r$ | C.R |
|--------|--------|-----|--------|-------|
| 1 | SC-ST | 59 | -0.080 | -0.13 |
| 2 | OBC | 37 | -0.051 | |

The obtained critical ratio for SC-ST and OBC student's is less than 1.96. It shows that the difference between the correlations obtained between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for SC-ST and OBC secondary school student's is notsignificant at 0.05 level. Hence it can be concluded that community has no important role in determining this relationship.

**Table 4-Significance of differences in $r's$ between Perception of secondary school student's about the Power Structure in the class room and Achievement in Mathematics for OBC and General student's**

| SL.No. | Sample | N | $r$ | C.R |
|--------|--------|-----|--------|-------|
| 1 | OBC | 37 | -0.051 | -0.42 |
| 2 | Gen | 270 | 0.026 | |

The obtained critical ratio for OBC and General student's is less than 1.96. It shows that the difference between the correlations obtained between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for OBC and General secondary school student's is not significant at 0.05 level. Hence it can be concluded that community has no important role in determining this relationship.

**Table 5-Significance of differences in $r's$ between Perception of secondary school student's about the Power structure in the class room and Achievement in Mathematics for SC-ST and General student's**

| SL.No. | Sample | N | $r$ | C.R |
|--------|--------|-----|--------|-------|
| 1 | SC-ST | 59 | -0.080 | -0.72 |
| 2 | Gen | 270 | 0.026 | |

The obtained critical ratio for SC-ST and GENERAL student's is less than 1.96. It shows that the difference between the correlations obtained between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for SC-ST and General secondary school student's is not significant at 0.05 level. Hence it can be concluded that community has no important role in determining this relationship.

**Table 6-Significance of differences in $r's$ between Perception of secondary school student's about the Power Structure in the class room and Achievement in Mathematics for wards of government employee and private employee**

| SL.No. | Sample | N | $r$ | C.R |
|--------|--------------------------|-----|--------|-------|
| 1 | Wards of Govt. Employee | 169 | 0.166 | 2.61 |
| 2 | Wards of Private Employee | 197 | -0.108 | |

The obtained critical ratio for male and female student's is more than 1.96. It shows that the difference between the correlations obtained between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for government ward and private ward secondary school student's is significant at 0.05 level. Hence it can be concluded that father occupation has an important role in determining this relationship.

**Conclusion**

The study revealed that there is significant difference between 'Perception of Power structure in class room' and 'Achievement in Mathematics' for male and female secondary school students. So different training programmes should be given to both the male and female students, so as to enhance the achievement level of both male and female.

The study revealed that there is significant difference between 'Perception of Power Structure in class room' and 'Achievement in Mathematics' for wards of government employee's and wards of private employee's. So different training and awareness programmes should be given to both the government and private wards respectively.

The study revealed that there is no significant difference in Perception of Power Structure in class room for SC-ST, OBC and General Students. So in future the variables (such as socio-economic status, human rights etc.) which can affect the above relation should be taken into consideration.

The teachers should be given appropriate training, so that they can be accountable for their duty, which in turn will enhance the teaching-learning process in a cohesive manner.

The rights of the students should be given priority, so that a student centric class is formed, which will help in national development and leadership quality.

The students whose parents are working in private sector has a negative correlation between Perception of Power structure in class room and Achievement in Mathematics. This may be because the existence of power structure is more apparent in private sector than in government sector, since the parents perceive and experience the powers structure in workplace, there are chances that it will flow to their family through the authoritarian style of approach of the parents towards their family members. So parents working in private sectors should be given special orientation course regarding the relation between Perception of Power structure & Achievement in Mathematics, so that they can improve democratic interaction and decision making in their family which may in turn benefit their children.

There was negative correlation for the female students it means that Power structure is more explicitly present in the Girls school, so administration should take special care in nullifying the influence of Power structure on the female students. This may be done through administrative reforms, academic reorganization, change in the approach towards gender issues.

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# PRIMARY EDUCATION IN JAPAN AND INDIA: A COMPARATIVE ANALYSIS

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## Abstract

In the era of increasing globalization and rapid changing social scenario, Japan has emerged as one of the most successful and developed country in the field of education. To cope with the challenging situation a well-defined programme of primary education has been introduced by Japan. Japan was able to overcome all the difficulties within a short span of time and developed a unique elementary education system. As a result Japan has achieved the goal of cent percent literacy in the country. On the other hand, being an Asian country, India is lagging behind other countries in the race of education, especially so when India is compared with Japan. The primary education in India has been improved rapidly, but till date some discrepancies have been found in the programme of universalization of elementary education. There are large numbers of children who, even if they start school unable to move to a higher class due to many reasons. They have to repeat a year or more and to that effect they are dropped-out of school without completing compulsory education. Universal Elementary Education is still an elusive, even after six decade of the expiry of the deadline prescribed by the Constitution. To achieve universal primary education India has to work-out a lot. This paper intends to examine how education system of Japan can be applied in Indian primary education system although the culture and society are very different of two countries.

## Introduction:

Education is a fundamental right of every human being and constitutes the basis for a peaceful, healthy and stable world. It is the most powerful tool for social change and hence it must train the minds of the educands to cope with the change. Education plays a crucial role for acquisition of knowledge and also for economic and social growth. Education is the primary instrument for the improvement of quality of life of the human being. It is a process of development of the human potential. It is considered as the vital component for national development. Therefore, it is the responsibility of the state to provide free and compulsory education to children up to the age of 14 within a stipulated period.

In the International society, 'Education for All' (EFA) as the slogan, with the expansion of primary education. Primary education is the backbone of the whole educational system of any nation. The child of today is the builder of a nation of tomorrow. It is only possible through a well-designed and effectively implemented primary education,

In recent time primary education has received comparatively greater attention due to changing global trends and challenges. The improved levels of school participation and

achievements of students have accepted greater importance in present scenario. In India, the constitutional commitment to the Universalization of Elementary Education (UEE) and Education for All (EFA) are being hailed as a very positive step for ensuring the country's overall development. However the measures like the UEE and EFA are bound to have certain implications. The most immediate one is concerned with and related to the role of research and development in primary education. The primary education has also been stressed as a factor that contributes to raising the standard of everyday living, improving public hygiene, reducing the infant mortality rate, and so on.

In regard to the standard of primary education Japanese children are always among the best and frequently are the best in the world as per International Tests of Academic Achievement. This information forms the basis of headlines in the popular press of developed countries. However, situation of primary education in India is not up to the standard. Therefore, being an Asian country, India is lagging behind Japan in the race of primary education, especially so when India is compared with Japan.

So the question naturally arises as to what kind of education in Japan is producing the best quality young in the world. Moreover, the way in which Japan established a modern school education system, and the way in which it enables the school system to develop in terms of qualitative factors, in which the various issues that appeared were tackled can be a reference sources for India. Therefore, the study was intended a comparative analysis as objectively as possible, the primary education in Japan and India, and to introduce the findings of the analysis as a reference source for development of primary education system in India.

**Comparative Analysis on the Basic Parameters of Primary Education:**

When a modern education system was introduced the major issues that Japan confronted were "quantitative expansion," "qualitative upgrading," and "management improvement." As a result of actively tackling these issues, Japan was able to realize the diffusion of basic education within a short period of time.

In Japan, the Meiji Restoration, which propelled the country's modernization breaking three centuries retained policy of isolation planned and pushed forward the national education system as one of the important pillars of the modernization policy of the country. The motto

was to create an economically rich and militarily strong country. In the Postwar era, a new initiative by the Japanese government for universalization of primary education was shown by the amendment of the Elementary School Order in 1900.  In 1907 the amendment increased the number of years of compulsory education from 4 to 6, while at about the same time elementary education become entirely free in all parts in Japan. Thus the Meiji ideal of 'no family without primary education' was eventually realized over 50 years after the restoration when in 1920 for the first time some 99% of the children attended primary schools. Elementary School Order in 1900 involved three notable reforms which are i) the abolishment of the collection fees, ii) employment of the auto-promotion system, iii) strengthening of compulsion.

At the time of independence in 1947, India inherited a system of education, which was not only quantitatively small but also characterize by structural imbalances. Only 14 per cent of the population was literate and only one child out of three had been enrolled in primary school. The low levels of participation and literacy were aggravated by acute regional and gender disparities.

India began its journey towards the goal of universal, free and compulsory primary education in 1910-11, but the programme was not actualized due to British rule at that time in India. After independence Indian Constitution uphold that the State shall endeavour to provide free and compulsory education for all children until they complete the age of fourteen years. The struggle to meet this basic commencement began forthwith. The Constitution of free India that come into force in 1950, proposed to achieve the target of universalization within a period of ten years. The goal of providing universal elementary education, which was to be achieved by 1960, has so far not been achieved in India. In 1993, the Supreme Court has given this verdict, "elementary education is a right of every Indian citizen and it is therefore, the responsibility of the government to provide it to all its citizens".

Japan has already introduced a strong unified educational system and the progress is highly satisfactory. In Japan, attendance of children in the primary schools is nearly cent percent. The curriculum was modernized, educational methods have been changed, and school accommodations were renovated for the primary schools in Japan. Primary education, in spite of countless hurdles, made considerable progress under the 5 year plans in India. Article 45 of the Directive Principles of the Constitution had made a time-bound promise to

provide universal, free and compulsory education for children up to the age of 14, in a 10 year period,

As an analytical research a study was conducted with a view to compare the primary education system in Japan and India. Though there are sharp differences in socio-economic conditions between these two Asian countries, but in the area of school education there are some common characteristics. Thus, survey was conducted on selected primary schools in two countries with the cooperation of the authorities of the educational institutions. To get a comparative view a comprehensive questionnaire was used and it was constructed in Japanese language for the teachers of Japan and in Bengali language for the teachers of West Bengal, India and the English version was used for common purpose. Secondary sources such as books, journals, reports etc. were also used for collecting necessary information. Mostly data have been presented in figure for effective comparison.

➢ **Curriculum of Primary Education:**

The analysis of curriculum of primary education reveals that the primary and secondary educations in Japan are based on 6-3-3 system; i.e. 6 years in elementary school, 3 years in lower secondary school, and 3 years in upper secondary school. The period of compulsory schooling is 9 years at primary and lower secondary schools. Other educational establishments include kindergarten, which provide pre-school education and special education schools for mentally and physically challenged children.

Under the new educational system in Japan, a new curriculum was adopted and the educational methods were also reformed. The curriculum of primary education includes language, arithmetic and science. Apart from that the Japanese students have to study Moral education, Home making, Music, Arts and craft, drawing and painting, sculpture, physical education. The syllabus also includes athletics, sport, gymnastics and dance as well as swimming, usually in the school pool, and ice skating in winter.

After independence India started to reform and improves the school education system. The objective of universal compulsory education up to an age limit was formally adopted in 1950. In India the National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Efforts are being made to initiate primary education for 5 years, upper primary for 3 years, followed by 2 years of High school out of first 10 years in 10+2+3 system.

The curriculum of primary education in India includes the mother-tongue, arithmetic, history, geography, social acquaintance through environmental studies, elementary physical and health science, physical training and co-curricular activities. Experience is given through individual and collective activities, practical and creative work, as well as social services in both the countries.

➢ **Literacy Rate:**

Literacy rate is one of the major components for universalization of primary education. It provides the basic status of education of the country. Literacy rate also reveals the growth rate and progress of education.

Figure shows the literacy rate of Japan and India.
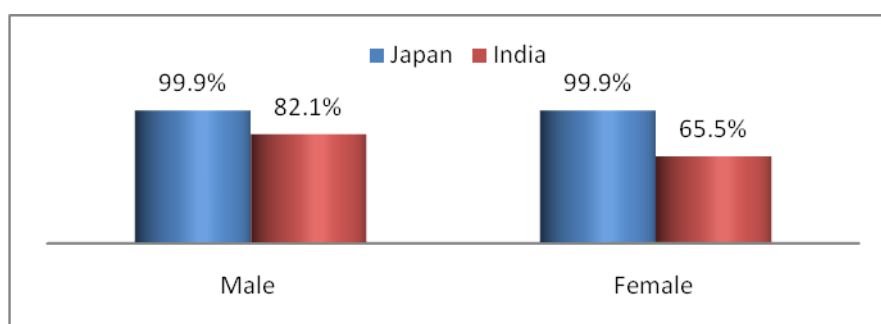


Almost 100% people of Japan are literate; on the other, more than 25% people in India are still illiterate. In India male literacy rate is significantly higher than the female literacy rate.

➢ **Enrolment Rate:**

Rate of enrolment of children at the primary schools is also considered as a component for universalization of primary education.

Figure shows the enrolment rate of children in primary school in Japan and India.
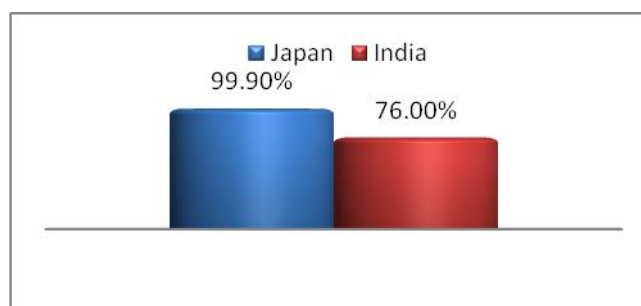


As per census report of 2011

The enrolment rate of children in primary schools is more or less 100 percent in Japan, whereas in India the gross enrolment of children in primary schools is 76.0% as per government report of 2011. Therefore, till date 24% children in India are unable to enroll themselves in primary schools.

➢ **Retention Rate:**

Retention rate is one of the most important issues of primary education system.

Figure shows the retention rate of children in primary schools Japan and India.
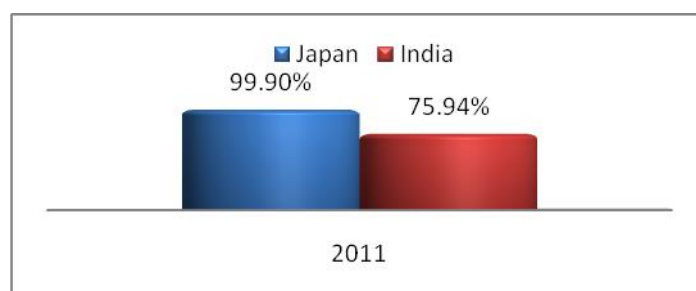


The retention rate in primary schools in Japan is nearly 100 percent, whereas in India, the rate of retention in primary schools is 75.94% (According to government/ census 2011 report). Therefore, till date, a large number of children in India do not complete primary education up to the age of 14 years.

➢ **Student-Teacher Ratio:**

Student-Teacher ratio is a vital issue for effective transaction of primary education curriculum. Student-Teacher ratio was collected from the reports of Governments on primary education.

Figure shows the Student-Teacher ratio of children in Japan and India.
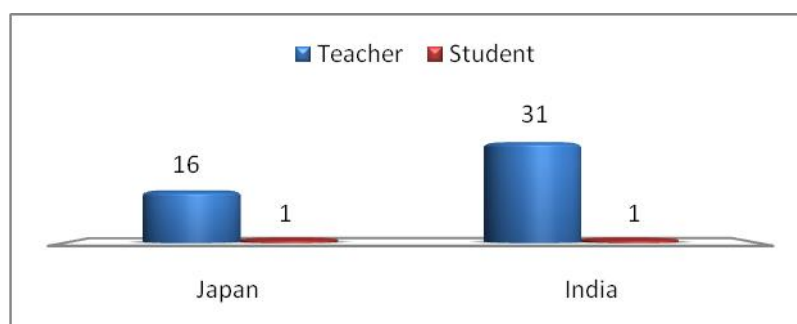
Figure shows the average number of teachers per school in Japan and India.
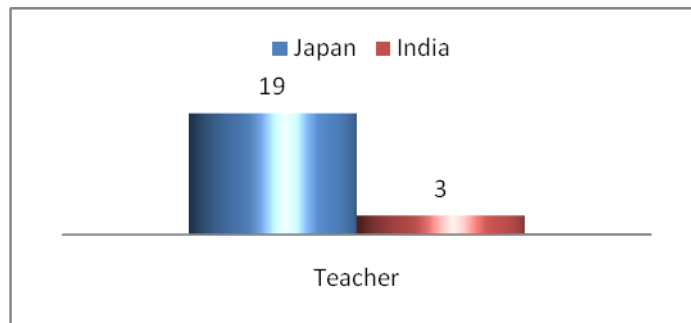


At present student-teacher ratio at the primary education in Japan is 16:1, whereas in India it is 31:1. Moreover, average number of teachers per school is 19 in Japan, whereas it is 3 in case of India. Therefore the primary teachers in India are over burdened in comparison with the teacher-student ratio of Japan.

➢ **School Building:**

Most of the primary schools are having their own buildings and land in both Japan and India. However, in field survey it has been observed that 95% primary schools in Japan are well constructed by concrete and rest of the schools are either constructed by wood or combination of wood & concrete. On the other hand in India 97.5% primary school buildings are concrete construction and only 2.5% schools buildings of are constructed by mud and tin roof. However, the standard of construction is not up to the mark. Primary schools of both the countries are co-educated.

Pictures show the **s**chool building in Japan and India.



Primary School Building of Japan

Primary School Building of India

> **Classrooms & Furniture:**

In Japan more than fifty percent primary schools are having average of 20 class-rooms, whereas in India, only 10% primary schools are having 5 class-rooms. Therefore, in regard to the number of class rooms in primary schools the situation is very serious in India. Pictures below show the classroom & furniture in Japan and India.



The Internal condition of Primary Class-room in Japan

The Internal condition of Primary Class-room in India

All the primary schools in Japan are having proper furniture for the students, whereas in India, 90% of primary schools do not have furniture for the students. Mostly the primary schools students in India have to sit on the floor of the class-room during their study. It has also been observed that all the primary schools in Japan are having sufficient number of staff-rooms, but in India 67.5% of primary schools are having only single staff-room.

➢ **School Library & Computer:**

The school library is an integral part of education. It supplements class-room teaching and is essential for every school. A well equipped library helps in encouraging literary and cultural interests in students.

Figure shows the numbers of primary schools are having library facility.
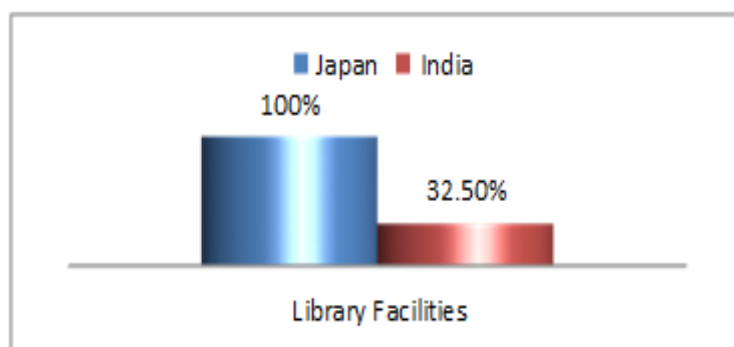


All the primary schools in Japan have good library facilities with good number of books for the students. In India, only 32.5% primary schools have library facilities, but the numbers of books are very inadequate in comparison with Japan.

Figure shows the numbers of schools are having computer facility.
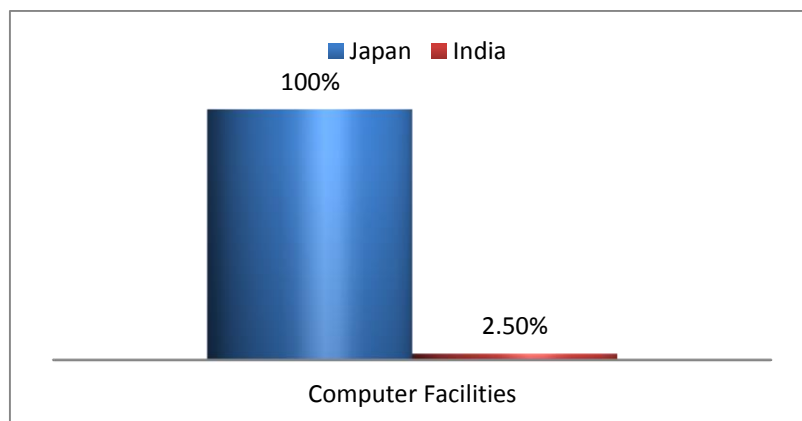


All the primary schools in Japan provide computer facilities for the students. Every school has separate computer room with proper internet facility. In case of India, it has been observed that not a single government primary school is having computer facilities for the students. Recently some measures related to computer in primary schools have been taken by the State Governments in this direction.

➢ **Health & Hygiene:**

Every school must provide drinking water and child care facilities in schools. Ensuring drinking water in schools is the most important because children spend their day and they need drinking water. It is to be noted that all the primary schools of Japan and India are having drinking water facilities. But in case of separate toilet facilities for boys, girls and staff it has been observed that all the primary schools in Japan are having separate toilet facilities for both boys and girls, whereas in India, only 82.5% of the primary schools are having toilet facility for boys and 92.5% for girls.

Figure shows the numbers of schools are having toilet facility.
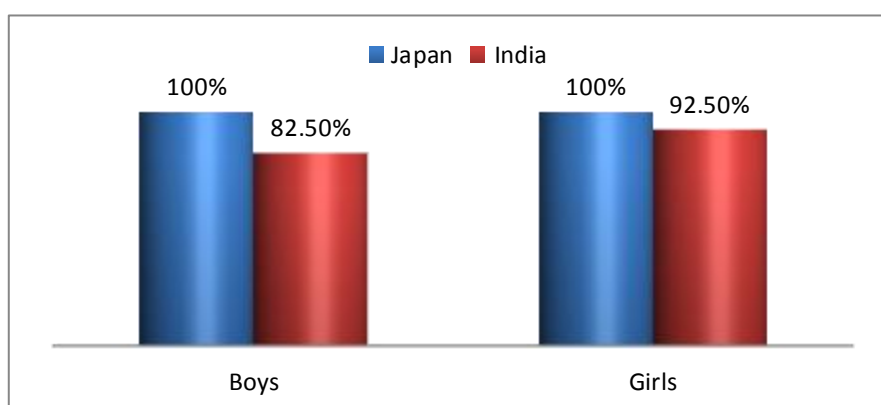
School environment means surrounding of the schools relating to the physical plant, adequacy of disciplinary procedures, the academic environment, and student health, including the available physical and mental health supports and services, as supported by relevant research and an assessment of validity.

Figure shows the numbers of schools as opined by the teachers relating to school environment
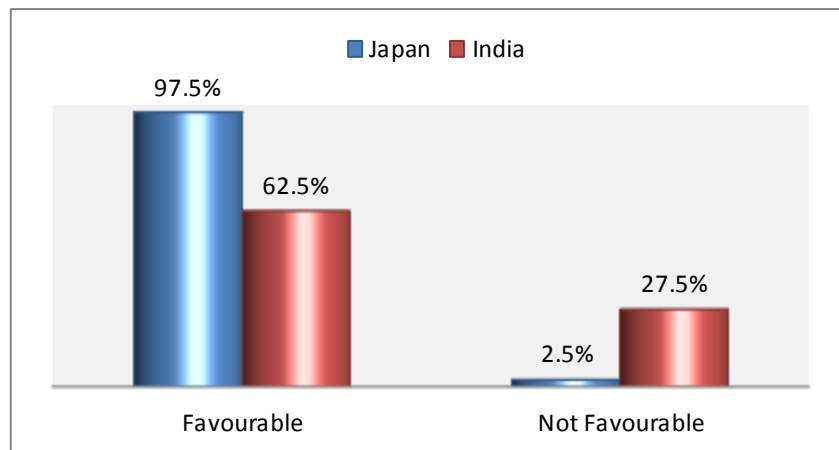


It has been observed that in Japan 97.5% primary schools are having favourable environment for teaching-learning conditions, whereas 62.5% schools in India are having favourable environment for teaching-learning conditions.

Medical examination with the necessary follow-up work forms the essence of health services. It has been observed that all the primary schools in Japan provide medical check-up facilities to the students regularly, whereas in India 70% primary schools provide medical check-up facilities to the students only once in a year.

Figure shows the numbers of schools providing medical check-up facilities
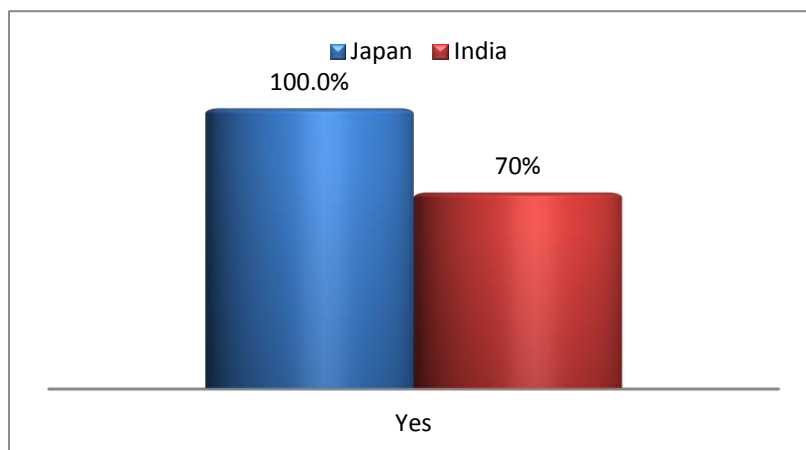
➢ **Teaching-Learning Process:**

Teaching-learning approaches and materials are very much important in class-room instruction, because those make the students interested and once they become interested, then their attention gets increased. All primary schools in Japan follow modern methods of teaching, whereas, in India, the teachers of 65% primary schools follow modern methods of teaching during class-room instruction. It has also been observed that all the primary schools of both Japan and India are having common Teaching Aids, but no primary school in India is having Teaching aids like Motion picture, Tape-recorder, Radio, T.V., although in Japan every school is having all those modern gadget as teaching-learning materials.

➢ **Primary Teachers of Japan and India**

The strength and success of any education system depends to a great extent upon quality of the teacher. In regard to the qualifications of the teachers, it has been observed that all the primary teachers in Japan are having graduate or higher academic degrees, but in India 72.5% teachers of primary schools are having graduate or higher academic degrees and 27.5% Teachers of primary schools with H.S (10+2) degree.

The trained teachers can use their skills for effective transaction of curriculum than untrained teachers. In Japan all the teachers of primary schools are having training in teacher education programme, whereas, in India 77.5% teachers of primary schools are trained and rests are also under the process of training in Teachers Education. Both the countries have given emphasis on teacher's training.

In case of the salary of the teachers of primary schools it has been observed that the range of salary depends on the teaching experience of the teachers. In Japan the teachers who have 15 to 20 years of teaching experience received more than one lakh rupees per month (20 to 25X10.000 Yen), whereas in India, the teachers who have 10 years of teaching experience received Rs.15 to 20 thousand per month.

➢ **Games & Sports:**

School games play an important role for mental and physical development of the students.

Figure shows the numbers of schools providing facilities for games & sports
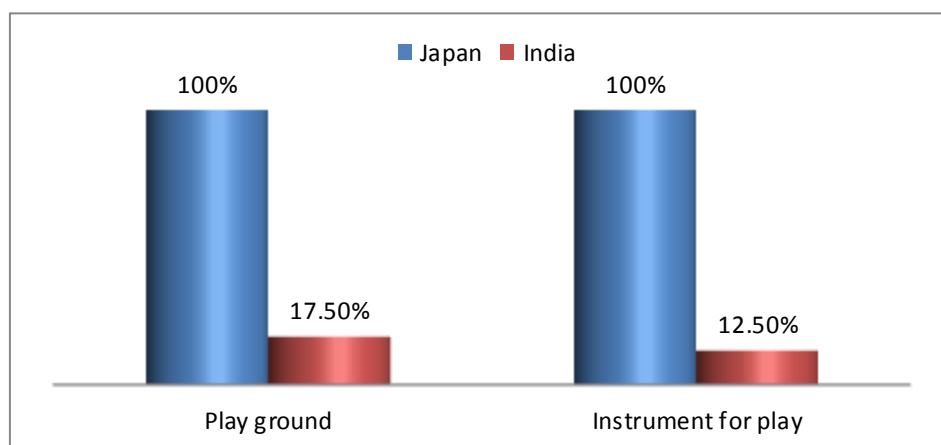


It has been observed that in Japan 100% primary schools are having own playground and modern instruments for sports & games, whereas 17.5% primary schools in India are having own playground, but only 13% primary schools provide instruments for play to the students.

**Concluding Remarks:**

It was observed that in basic parameters of primary education system, two countries differ in many ways. On the basis of the findings of the study, the researcher went on to examining how Japan's educational experience may be applied in Indian primary education system although the culture and society are very different from those of Japan.

Although Japan has achieved the goal of Universal Elementary Education but the country is infested with many psychological and social problems in the area of primary education. Among the problems pointed out were excessive uniformity and strengthened administration leading to an excessive degree of control over children's behavior. The growing seriousness of the problems was frequently alluded to in the media.  These include ARE (violence) KIRE (angry outbursts), IJIME (bullying), FUTOKO (refusal or fear of schools attendance caused by social anxiety), unhealthy student-teacher relationships, and an unnatural aura of passivity in the classrooms. These problems are of general nature and are common to all the Prefectures in variant degrees of depth and nature.

Primary education in India lacks a methodological approach and the problems are swinging in basic two areas, i.e. wastage and stagnation. There are other problems such as, dearth of suitable schools buildings, trained teachers, essential equipments, libraries and

necessary amenities. This lack of bare necessities at primary stage leads the students to lose interest in their education. They, therefore, leave primary education unfinished, or detained in the same class year after another. Thus, the problems have to be addressed with a view to psycho-social situations.

At one level the answer seems to be simple that Japanese children work extremely hard at school. Also, most Japanese young people stay at school until they are aged 18 and over half remain in some form of full-time education beyond that age. However, in case of India, young Indian children are struggling and suffering from various problems to get proper basic education since long. Still there are many schools that run without classroom, sufficient number of teachers, infrastructure and minimum facilities.

Japan was also able to overcome all the difficulties within a short span of time and developed a unique elementary education system, because of that Japan had enjoyed a long history of success for development of favourable educational environment. In case of India, a large number of children without any access to school belong to illiterate communities. Moreover, there are large numbers of children who, even if they start school unable to move to a higher class due to many reasons. They have to repeat a year or more and to that effect they are dropped-out of school without completing compulsory education. Most of the repeaters and dropout children belong to rural and remote areas.

In India, in spite of having good policies in education, the expected results have not yet been achieved due to poor infrastructure facilities and many other problems. The felt-need of education is not based on the satisfaction of the students. In many schools education is provided without freedom and joy.

It is a fact that, unless sufficient resources are provided to elementary education, and meaningful strategies are adopted, the goal might remain unaccomplished. Therefore, Japan's educational system and programme may be applied in Indian primary education system although the culture and society are very different from those of Japan. Hence, for achieving the goal of universalization of primary education, Government of India should pay more attention and adopt suitable measures in strengthening and improving the education of the children.

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# SOCIAL CONTROL AND ACADEMIC ACHIEVEMENT IN WEST BENGAL: AN ANALYSIS

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## INTRODUCTION:

The practices of Social Control are as old as the history of organized system of Social institutions. Institutions are well established patterns for fulfilling various human needs. In the opinion of Sumner, it has to perform two major roles. In one hand institution has to perform the socially sanctioned patterns of activity to meet human needs and on the other, it has to maintain organizational pattern for their execution. This indicates that certain abiding human needs and activities are essential for any form of social institution. There is no exception to this principle to Governmental institution, economic, religious or academic institution. It is for this reasons, any form of institution (without exception to academic one) desires, directs, regulates and even enforces, its members to comply with its order, norms, values and abiding needs and activities. In order to maintain order and achieve progress, the institution has to exercise some type of control over its members, so that, there may be no marked deviations from the established ways of regulations, norms and values threatening its welfare. Such types of regulatory processes and control are understood by modern sociologists as social control. The concept of social control in a systematic form was first advocated by E.A. Ross of America in 1901, in his famous book on 'Social Control'. The idea was to extend social control over law, belief, religion, public opinion, ideals and ceremonial performances and the like. Henceforth, social control indicates a system of devices by means of which modern society extends its role to control the activities of the individual members and institutions within its preview. So, its implications to educational principles and practices, in a systematic way, are of modern origin. The academic institution or the school is a special type of organization having certain specific social objectives to fulfil. It stands for academic order and progress. It, therefore, enjoys social sanction to exercise some type of social control over its members and beneficiaries.

Social control is exercised in three principal ways First, it socializes its members in order that they would behave as they should do, Secondly, imposition of group pressure so as

to conform to the group norm, and  Finally, control through force and punishment is used when other control fails. The school, as a social institution, is subjected to the control of the state administration in one hand and on the other the Board of Education of the State or the region that directs and conveys the entire academic rules, principals and activities that are to be followed by the school.

It is for all these reasons the researcher feels the urge for studying how far schools of West Bengal are subjected and acidized in the principles and practices of social control in different ways and means. This is an unexplored area of investigation in the school system of education in West Bengal. Thus the present researcher took his problem namely: "**Social Control and School Punishment in West Bengal**".

**OBJECTIVES OF THE STUDY:**

The major objectives of the study are as follows:

a)  To understand the relationship between social control and academic activities of school in West Bengal.

b)  To examine the significance of Social Control in School Administration in West Bengal.

c)  To examine the relationship between Social Control and School Administration.

d)  To examine the relationship between Social Control and Academic Achievement.

**METHODOLOGY OF THE PAPER:**  We know, there are different types of methodology for any study. Here the survey method of research is used. In the present study and the approach is quantitative in nature.

**RELATED STUDIES:**

  * Bhutia, Tashi Yangzam,(2006). Corporal punishment in Chennai schools : a study. This study was done to assess the corporal punishment giving in Chennai schools.

  * Kittipong (2015) studied the relationship between total quality management and secondary school practice.

  * Bais (2015) made a study entitled "A Historical Survey of Educational Administration in India".

  * Dubey (2015) in her study "An Appraisal on Organizational Climate of Higher Secondary Schools of Sagar District".

**HYPOTHESIS OF THE STUDY**

The following Hypotheses are framed for the study :

$H_{01}$ : There is significant mean difference between urban boys and rural boys in Social Control of 9th Grade school going children.

$H_{02}$ : There is significant mean difference between urban boys and urban girls in Social Control of 9th Grade school going children.

$H_{03}$ : There is significant difference between urban girls and rural girls in Social Control of 9th Grade school going children.

$H_{04}$ : There is no significant relationship between Social Control and Academic Achievement of urban students.

$H_{05}$ : There is no significant relationship between Social Control and Academic Achievement of rural students.

$H_{06}$ : There is no significant relationship between Social Control and Academic Achievement of urban boys.

$H_{07}$ : There is no significant relationship between Social Control and Academic Achievement of rural boys.

$H_{08}$ : There is no significant relationship between Social Control and Academic Achievement of urban girls.

$H_{09}$ : There is no significant relationship between Social Control and Academic Achievement of rural girls.

**DELIMITATION OF THE STUDY :**

The study has some delimitation. These are :

- **Area :** The schools were selected from both urban and rural areas.

- **Number of schools :** Twelve schools were selected for administering free tests on basis of purposive factor.

- **Types of schools :** Three types of schools (co-educational, boys' and girls') were selected from West Bengal Board of Secondary Education only.

- **Number of students :** The number of students was delimited to include only six hundred (600) students belonging to both sexes of whom three (300) hundred were boys and three hundred (300) are girls.

- **Tools:** Two questionnaires were developed and standardised by the researcher. The researcher utilised test-retest method of measuring value of reliability.

A questionnaire on Social Control prepared by researcher was used.

Academic Achievement is measured by the marks of annual examination of class – IX from the original recorded book of selected schools.

## DEFINITIONS OF SOME IMPORTANT TERMS :

**a) Social Control :**

Social Control is nothing but control of the society over individuals. In order to maintain the organisation and the order of the society, man has to be kept under some sort of control.

**b) Academic Achievement :**

Academic Achievement is the outcome of education –the extent to which a student, teacher or institution has achieved their educational goals. Academic achievement is commonly measured by examinations or continuous assessments but there is no general agreement on how it is best tested or which aspects are most important – procedural knowledge such as skills or declarative knowledge such as facts**.**

**c) Urban Area :**

Where population is more than 5000 and density of population is more than 400 per square kilometre and 75% of them are engaged in non-farming activity is called urban area. Mainly the administration is dependent on Municipality or corporation**.**

**d) Rural Area :**

Where population is less than 5000 and density of population is less than 400per square km. and 75% of them are engaged in farming as well as other primary workforce is called rural area. The administrative activity purely maintained by Panchayat.

**e) English Achievement :**

It refers to achievement test prepared and validated on the English subject of 9th standard in West Bengal Board of Secondary Education syllabus.

**f) Ninth Standard Students :**

It refers to 9th standard of 10+2+3 system of education pattern.

## VARIABLES INVOLVED IN THE PRESENT STUDY

The variables are used in the study are as follows :

a)  **Independent Variables:** Social control is independent variables here.

b)  **Dependent Variables :** Achievement test is dependent variable here.

## THE POPULATION

The students of 12 (twelve) secondary/ higher secondary schools situated in Burdwan, Nadia, and Hooghly districts were selected as the sample for the study. The researcher had chosen only the student of class IX of the selected schools.

Some characteristics of the population may be listed as :

- The subjects are nine standard students.

- Their mother tongue as well as medium of instruction is Bengali.

- They are full-time students of West Bengal Board of Secondary Education.

- They are day scholars and live with their own family.

## SAMPLE AND SAMPLING DESIGN :

The researcher selected students of West Bengal Board of Secondary Education. He collected 600 data from rural as well as urban comprising Burdwan, Nadia and Hooghly districts and the data consisted of both sexes.

A purposive sampling procedure was adopted for selection of representative sample for the study. The ninth grade students representing the stated characteristics of the population had been drawn from twelve schools. The schools were boys, girls and also co-educational. Special care was taken for data collection.

**Table-1 : District-wise Sample Distribution**

|  | Burdwan | | Nadia | | Hooghly | | Total |
|---|---|---|---|---|---|---|---|
|  | Boys | Girls | Boys | Girls | Boys | Girls | |
| Urban Area | 50 | 50 | 50 | 50 | 50 | 50 | 300 |
| Rural Area | 50 | 50 | 50 | 50 | 50 | 50 | 300 |
| **Total** | **100** | **100** | **100** | **100** | **100** | **100** | **600** |

**Analysis of Hypothesis by 't'-test :**

$H_{01}$ : There is significant mean difference between urban boys and rural boys in Social Control of 9th Grade school going children

**Table-2: Determination of significance of mean scores in Social Control between urban boys and rural boys of 9th Grade school going children**

| Measures | N | M | SD | $SE_D$ | df | t |
|---|---|---|---|---|---|---|
| **Urban Boys** | **150** | **195.79** | **22.66** | **3.06** | **298** | **2.92**\*\* |
| **Rural boys** | **150** | **186.89** | **29.78** | | | |

\*\*Significant at 0.01 level.

**Analysis :** The 't' value for the null hypothesis ($H_{01}$) is 2.92, which is significant at 0.01 level. So the null hypothesis is rejected.

**Interpretation:** As the computed value was significant and the null hypothesis ($H_{01}$) was rejected and the alternative hypothesis is accepted. So, it can be interpreted that there is significant mean difference between urban boys and rural boys in Social Control.

$H_{02}$ : There is significant mean difference between urban boys and urban girls in Social Control of 9th Grade school going children.

**Table -3 : Determination of significance of mean scores in Social Control between urban boys and urban girls of 9th Grade school going children**

| Measures | N | M | SD | $SE_D$ | df | t |
|---|---|---|---|---|---|---|
| **Urban Boys** | **150** | **195.79** | **22.66** | **2.78** | **298** | **1.72NS** |
| **Urban Girls** | **150** | **191.01** | **25.41** | | | |

NS = Not Significant.

**Analysis :** The 't' value for the null hypothesis ($H_{02}$) is 1.72, which is not significant at both the levels. So the null hypothesis is accepted.

**Interpretation:** As the computed value was not significant and the null hypothesis ($H_{02}$) was accepted and the alternative hypothesis was rejected. So, it can be interpreted that there is no significant mean difference between urban boys and urban girls in Social Control.

$H_{03}$ : There is significant difference between urban girls and rural girls in Social Control of 9th Grade school going children.

**Table -4: Determination of significance of mean scores in Social control between urban girls and rural Girls of 9th Grade school going children**

| Measures | N | M | SD | $SE_D$ | df | t |
|---|---|---|---|---|---|---|
| Urban Girls | 150 | 191.01 | 25.41 | 2.70 | 298 | 3.54** |
| Rural Girls | 150 | 181.44 | 21.22 | | | |

** Significant at 0.01 level.

**Analysis :** The 't' value for the null hypothesis ($H_{03}$) is 3.54, which is significant at 0.01 level. So the null hypothesis is rejected.

**Interpretation:** As the computed value was significant and the null hypothesis ($H_{03}$) was rejected. So, it can be interpreted that there is significant mean difference between urban girls and rural girls in Social Control.

**Analysis and interpretation of 'r'**

$H_{04}$ : There is no significant relationship between Social Control and Academic Achievement of urban students.

**Table- 5 : Determination of significance of relationship between Social Control and Academic Achievement**

| Measures | School Administration | Academic Achievement |
|---|---|---|
| N | 600 | |
| df | 598 | |
| r | 0.02(NS) | |

NS =Not Significant

Here the value of 'r' is 0.02 which is lower than the table value. So the null hypothesis ($H_{04}$) is accepted.

**Interpretation :** It can be said that Social Control and Academic Achievement of urban students have low correlation between them.

$H_{05}$ : There is no significant relationship between Social Control and Academic Achievement of rural students.

**Table-6 : Determination of significance of relationship between Social Control and Academic Achievement**

| Measures | Social Control | Academic Achievement |
|---|---|---|
| N | 600 | |
| df | 598 | |
| r | -0.17(NS) * | |

\* Significant at the0.05 level (2-tailed)

Here the value of 'r' is -0.17 which is lower than the table value. So the null hypothesis ($H_{05}$) is accepted.

**Interpretation :** It can be said that Social Control and Academic Achievement of rural students have low correlation between them.

$H_{06}$ : There is no significant relationship between Social Control and Academic Achievement of urban boys.

**Table-7 : Determination of significance of relationship between Social Control and Academic Achievement**

| Measures | Social Control | Academic Achievement |
|---|---|---|
| N | 300 | |
| df | 298 | |
| r | –0.03(NS) | |

NS = Not Significant

Here the value of 'r' is –0.03 which is lower than the table value. So the null hypothesis ($H_{06}$) is accepted.

**Interpretation :** So, it can be said that Social Control and Academic Achievement of urban boys have low correlation between them.

$H_{07}$ : There is no significant relationship between Social Control and Academic Achievement of rural boys.

**Table-8 : Determination of Significance of relationship between Social Control and Academic Achievement**

| Measures | Social Control | Academic Achievement |
|---|---|---|
| N | 300 | |
| df | 298 | |
| r | –0.18(NS) | |

NS = Not Significant

Here the value of 'r' is -0.18 which is lower than the table value. So the null hypothesis ($H_{07}$) is accepted.

**Interpretation :** So, it can be said that Social Control and Academic Achievement of rural boys have low correlation between them.

$H_{08}$      :        There is no significant relationship between Social Control and Academic Achievement of urban girls.

**Table-9 : Determination of significance of relationship between Social Control and Academic Achievement**

| Measures | Social Control | Academic Achievement |
|----------|----------------|----------------------|
| N | 300 | |
| df | 298 | |
| r | 0.02(NS) | |

NS =Not Significant

Here the value of 'r' is 0.02 which is lower than the table value. So the null hypothesis ($H_{08}$) is accepted.

**Interpretation :** It can be said that Social Control and Academic Achievement of urban girls have low correlation between them.

$H_{09}$      :        There is no significant relationship between Social Control and Academic Achievement of rural girls.

**Table-10 : Determination of significance of relationship between Social Control and Academic Achievement**

| Measures | Social Control | Academic Achievement |
|----------|----------------|----------------------|
| N | 300 | |
| df | 298 | |
| r | −0.19(NS) | |

NS =Not Significant

Here the value of 'r' is –0.19 which is lower than the table value. So the null hypothesis ($H_{09}$) is accepted.

**Interpretation :** It can be said that Social Control and Academic Achievement of rural girls have low correlation between them.

**CONCLUSION OF THE STUDY :**

All scientific research study leads to some educational contribution. The present

research study applied in nature has some important educational conclusion. The study has revealed the relationship between academic achievement and social control as well as School Administration. Findings of the study are significant for the class teachers, school administrators, sociologists, economists, psychologists, philosophers and educational planners. The study is likely to highlights upon the direction of Academic Achievement and social control as well as school administration. The teacher can find the effects of achievement on social control and school administration of the child. The study is also helpful in the personality development of the students. This study will helpful in moulding the personality of the students by giving them positive direction of their age.

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# MANLINESS- AN APPROACH TO SWAMI VIVEKANANDA'S VALUE EDUCATION

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**Abstract:**

A disciple approaches his Guru, does not prostrate before him nor offers him any gift nor serves him with devotion as had been the custom in ancient India-- but rather subjects him to serious scrutiny like a police inspector. The Guru is not disturbed at all, smiles quietly and satisfies all the quarries of disciple. This is the ideal pair of the teacher and the taught in the present age---the age of skepticism, the age of agnosticism, the age of non-acceptance. For this changing standard of inter-personal relationship, man has to equip himself in a new manner simple knowledge and even wisdom will not suffice for him to justify his position. Something more is necessary. This is called **Manliness**, **Manhood**, **Assertion of Individuality** etc. which is a burning question in this age. Without this character trait neither an intellectual giant nor a devotee of God nor a Yogi will be able to interact with society or offer his valuable service to the people at large. Hence the need to focus our attention on this topic.

Key Words: **Manliness, Manhood, Assertion of Individuality.**

## INTRODUCTION

The purpose of life should be going beyond all sorts of weakening and enervating ideas to make the thought process free from everything negative. It is a fact that in the wake of the rapid spread of Christianity and Papal authority (the recognition that the Pope is the spiritual leader of the Catholic Church and controls the Church's doctrine or teaching. Catholics believe the pope to have ultimate power granted by God and believe his decisions regarding faith and morality come from God) specially the doctrine of **original sin,** a large section of people of Europe and America not only lost all faith in the religion of Christ but their onward progress was stifled, as it were, by this negative theology full of enervating ideas. The present work, '**Manliness—Swami Vivekananda's New Gospel'** shows how Swamiji's bold, unequivocal declaration ' **You are souls immortal, spirits free, blest and eternal'** acted as the sheet anchor to those huge number of suffering people.

Prior to the advent of Swamiji and his preaching in Europe and America, even intellectuals let alone the common run of people had no idea of what is called '**assertion of individuality'** equivalent to Manliness in connotation. The present study shows how Swamiji introduced this idea all over the World and added a new meaning to life because without this

'**assertion of individuality'**-everything is in vain. At present, the word '**individuality**' has been replaced by '**personality**', and we all know how vital is the role of personality development in every walk of life.

Very significant in this memorable utterance of Swamiji are the words ' *everything* ' and ' *new gospel'.* To a *Jnan*i, one following the path of *Jnana* or knowledge**, *everything lies*** in what he calls *Vichara* or discrimination between the Real and the Unreal; to a *Bhakta* or a devotee, ***everything lies*** in complete surrender to the Beloved; to a *Yogi* , ***everything lies*** in attainment of Samadhi ;to a *Karmi*, one devoted to selfless action, ***everything lies*** in attainment of non- attachment. But to Swamiji who himself preached these four paths, hidden as they were in the rubbish for centuries, to entire humanity ,' ***everything seems to me to lie in manliness'.*** What does it mean? Did Swamiji belittle the four noble paths to salvation? No, not at all. It means that with **MANLINESS** as its pivot**,** either *Jnana* or *Bhakt*i or *Yoga* or *Karma* or a combination of all of them, will be worthy of its name and lead the spiritual aspirant to his desired goal , but without **MANLINESS,** neither of the four paths nor a combination of all of them, will be of any use. Pursuing a spiritual discipline without **MANLINESS** is simply sowing wild oats or wasting time in vain. Moreover , in assertion of this novel idea called **MANLINESS,** Swamiji exclaims: ***This is my new gospel***. That is the gospels of Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga preached by Swamiji in his first visit to the West were ***over shadowed by*** this ***new*** gospel ***of Manliness in the second visit.***

Will a great worker become successful or a man of concentration? The answer is— any one of them or all may come out in flying colours, but one essential criterion is he must have **Manliness**—a courage to speak out his conviction, an assertion of individuality. In our everyday business in life, we find this to be true. That is why this work is devoted to this extraordinary idea of Manliness which is, so to say, a multi-faceted diamond—all the edges are equally glistening . Any serious reader of this paper will be able to match his/her experiences in life with the conclusion reached here.It is no sectarian idea nor does it depend on any special faculty of character to be practised in life. May Swamiji's blessings be on one and all who take up the cross and proceed with Manliness to face the challenges of life.  In the complete works of Swami Vivekananda the four terms viz. Faith in one's self, Manliness, Strength and Fearlessness are co-related with each other. We may venture to trace a probable flow chart between these words and phrases.

```
            ┌─────────────────────┐
            │    Fearlessness     │
            └─────────────────────┘
                      ↑
            ┌─────────────────────┐
            │      Strength       │
            └─────────────────────┘
                      ↑
            ┌─────────────────────┐
            │     Manliness       │
            └─────────────────────┘
                      ↑
            ┌─────────────────────┐
            │  Faith in one's self │
            └─────────────────────┘
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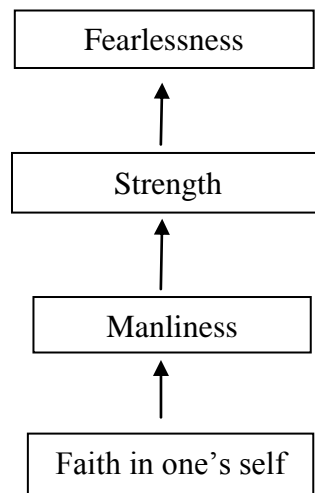
a)  When the root is FAITH IN ONE'S SELF the sprout is MANLINESS.

b)  When the root is MANLINESS the sprout is STRENGTH.

c)  When the root is STRENGTH the sprout is FEARLESSNESS.

**MEANING OF MANLINESS**

The meaning of Manliness is 'the traditional male quality of being brave and strong' according to English Oxford dictionary. While the definition of Manliness has been endlessly discussed and dissected in scholarly tone, the definition of Manliness is actually quite straight forward according to Swami Vivekananda.

He first used the word 'Manliness' when he was a wandering monk. In Alwar, Rajputana (Rajasthan) in February 1891 he emphasized the idea of 'Manliness' as 'personal exertion'. As quoted by Swamiji, "what is needed to attain truth is personal exertion. How can God have mercy on one who is devoid of such exertion? He who is wanting in manliness is full of Tamas(inertia). It was because Arjuna, the bravest of warriors, was going to lose his manliness that Shri Krishana commanded him to follow the course of life and duty proper to him, so that by fulfilling his duties without attachment of results, he might acquire the sattvic qualities- purity of heart, renunciation of work, and self-surrender. Be strong. Be manly. I have respect even for a wicked person so long as he is manly and strong, for his strength will someday make him give up his wickedness, and even renounce all work for selfish ends. It will thus eventually bring him to the Truth."

In a subsequent chapter of 'The Master as I saw Him' by Sister Nivedita, we find the word 'Manliness' used again by Swamiji, "The longer I live", he( Swamiji) was once heard to ejaculate, "the more  I think that the whole thing is summed up in manliness!"

The equivalent word of 'Manliness' are 'Manhood' and 'Manly' as used by Swamiji to a letter to Swami Akhandananda on 10$^{th}$ October 1897. " In our country we at present need manhood and kindness".

In another conversation with his classmate Priyanath Sinha, Swamiji has mentioned a similar word 'Manly spirit'. These words and the corresponding idea has come up again and again in Swamiji's complete works because it the very basis of his philosophy.

Another reference of the word 'Manhood' is found in a letter to Alasinga Perumal from London in 1896: "Strength, manhood, Kshatra-Virya +Brahma-Teja". To analyse this concept we can say that

Kshatra-Virya $\longrightarrow$ Physical strength + manhood

Brahma-Teja $\longrightarrow$ mental strength + manhood

To understand the word 'Manliness' we have also to comprehend the meaning and connotation of the opposite word 'unmanliness', which is equivalent to 'cowardice' in Swamiji's philosophy. While describing the majesty of the Gita, Swamiji said: 'That wonderful poem, without one note in it of weakness or unmanliness'. Here the word 'unmanliness' means the complete absence of 'personal exertion' which was taught by Shrikrishana in the Gita.

**Similar idea of 'unmanliness' is available in the letter of Swamiji to Balaram Basu on 14$^{th}$ February, 1890---'**May the Lord ordain that your son becomes a man, and never a coward!**'**

Connotation of the word 'Manliness' according to Swamiji is 'Assertion of individuality'. 'Assertion' means 'a statement that you strongly believe is true' and 'Individuality' means 'The aggregate of qualities and characteristics that distinguish one person or thing from others' or 'An individual or distinguishing feature'.

**MEANING OF INDIVIDUALITY ACCORDING TO SWAMIJI**

What is individuality? I should like to see it. A baby has no moustache; when he grows to be a man, perhaps he has a moustache and beard. His individuality would be lost, if it were in the in the body. If I lose one eye or if I lose one of my hands, my individuality would be lost if it were in my body. Then, a drunkard should not give up drinking because he would lose his individuality. A thief should not be a good man because he would lose his individuality. No man ought to change his habits for fear of this. There is no individuality except in the infinite. That is the only condition which does not change. Everything else is in a constant state of flux. Neither can individuality be in memory. Suppose, on account of a blow on the head I forget all about my past; I have lost all individuality; I am gone. I do not remember two or three years of my childhood and if memory and existence are one, then whatever I forget is gone. That part of my life which I do not remember, I did not live. That is a very narrow idea of individuality. We are not individual yet. We are struggling towards individuality, and that is the Infinite, that is 'the real nature of man'. The above concept of 'individuality' can be represented in the following diagram.
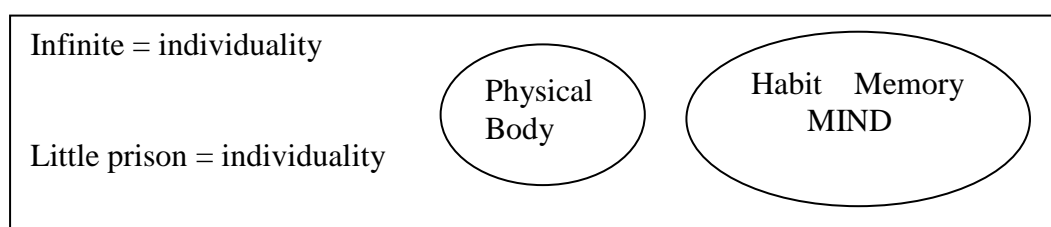


In 'The Paper on Hinduism' read at the Parliament of Religions in Chicago on 19[th] September 1893 Swamiji has used two words  1) Infinite Universal Individuality

2) Little prison-individuality

The former is the real individuality while the latter is false individuality identified with either the body or some mental concept as shown in the diagram.

Another dimension of 'individuality' according to Swamiji is the strengthening, the disciplining of mind and increasing the power of thinking for ourselves. In this section we can find out the way of attaining individuality in a flow chart.

| Learning (Swallowing) |
| Exciting the power of thinking for ourselves |
| To get hold of ourselves and think |
| Strengthening , Disciplining of Mind |
| Value of |

Not effective
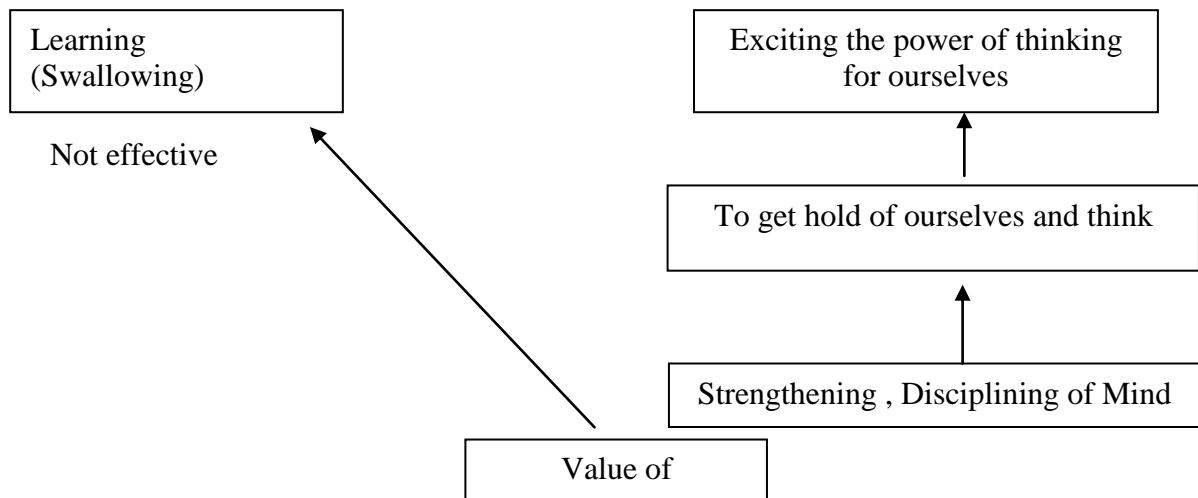
Different aspects of assertion of individuality as available in the life of Swami Vivekananda

1) Courage coupled with presence of mind

2) Strong-mindedness and fearlessness

3) Dare-devilry

4) Innate fortitude and the difficulty of intimidation

5) Courage

6) Defiant of conventional thought

7) Self-exertion

8) Extreme boldness

9) Personal exertion- direct preaching of manliness

10) Wonderful display of outspokenness

11) Self –Respect

12) Introspection

13) Absolutely free and unbiased enquiry into the Nature of Reality be it an individual or society or a phenomenon with non-belief as the starting point

14) A special aspect of manliness- absolutely free and frank behaviour

**WHO IS AN INDIVIDUAL, WHO IS NOT?**

To grasp the idea of **MANLINESS** which is equivalent to *assertion of individuality*, let us see what makes the individuality of an individual, and who else lacks it. In a lecture captioned *'Formal Worship'*, Swamiji said*: You all talk about and get distracted over losing your" **individuality**". You are losing it every moment of your lives by this eternal swallowing.* What comes of it? A man loses his individuality by what Swamiji calls, '**eternal swallowing'** – that is, imitating the thoughts, ideas and actions of others and *apparently* making them one's own  (because they can never be so, as asserted by Swamiji in his essay ' **Modern India'***:  Fools! By imitation, other's ideas never become one's own*; *nothing, unless earned, is your own. Does the ass in the lion's skin become the lion?)* without caring for the loss it entails. How to assert our individuality, i.e. make sure that we are fortifying it*? If anyone of you believes what I teach, I will be sorry. I will only be too glad if I can excite in you the power of thinking for yourselves*.

A man who is trying to be an individual will possess this asset- the **POWER OF THINKING FOR HIMSELF**. But the rest, only believing in the words of others, will fail to develop it. Here comes the symptoms of one fully developed in individuality-  *All must struggle to be individuals- strong, standing on your own feet, thinking your own thoughts, realizing your own Self.*  One may recall the lifestyle of Alexander the Great, Napoleon Bonaparte Genghis Khan and other great heroes- how they brushed aside everything outside, what Swamiji called in a letter ' **vagaries of the world'** and only fell back on their **own** *power of thinking, standing on their own feet*. This is individuality, this is **MANLINESS.**  What is the reverse side of the coin? *No use swallowing doctrines others pass on- standing up together like soldiers in jail, sitting down together, all eating the same food, all nodding their heads at the same time*. This is the opposite of individuality, i.e. unmanliness which leads to spiritual death.

**SIGNIFICANCE OF MANLINESS OR MANHOOD IN OUR PRESENT DAY CONTEXT-HOW IT CAN SOLVE PROBLEMS OF HUMAN LIFE:**

The Gita requires a little preliminary introduction. The scene is laid on the battlefield of kurukshetra. There were two branches of the same race fighting for the empire of India about five thousand years ago. The Pandavas had the right, but the Kauravas had the might.

The Pandavas were five brothers, and they were living in a forest. Krishna was the friend of the Pandavas. The Kaurav would not grant them as much land as would cover the point of a needle.The opening scene is the battlefield, and both sides see their relatives and friends- one brother on one side and another on the other side……. when  Arjuna sees his own friends and relatives on the other side and knows that he may have to kill them, his heart gives way and he says that he will not fight. Thus begins the Gita,

For all of us in this world life is a continuous fight…………. Many a time comes when we want to interpret our weakness and cowardice as forgiveness and renunciation. There is no merit in the renunciation of a beggar. If a person who can (give a blow) forbears, there is merit in that.

We know how often in our lives through laziness and cowardice we give up the battle and try to hypnotise our minds into the belief that we are brave.

The Gita opens with this very significant verse: " Arise, O Prince! Give up this faint-heartedness, this weakness! Stand up and fight!" Then Arjuna, trying to argue the matter(with Krishana), brings higher moral ideas, how non-resistance is better than resistance, and so on. He is trying to justify himself, but he cannot fool Krishana. Krishana is the higher self, or God. He sees through the argument at once. In this case (the motive) is weakness. Arjuna sees his own relatives and he cannot strike them-------. There is a conflict in Arjuna's heart between his emotionalism and his duty. The nearer we are to (beasts and) birds, the more we are in the hells of emotion. We call it love. It is self-hypnotisation. We are under the control of our (emotions) like animals. A cow can sacrifice its life for its young. Every animal can. What is that? It is not the blind, birdlike emotion that leads to perfection----. (To reach) the eternal consciousness, that is the goal of man!  There emotions has no place, nor sentimentalism, nor anything that belongs to the senses- only the light of pure reason.

Swamiji gave the same ides of Manliness in 'Karma-Yoga'. In reading the Bhagavad-Gita, many of you in Western countries may have felt astonished at the second chapter, wherein Shri Krishana calls Arjuna a hypocrite and a coward because of his refusal to fight or offer resistance on account of his adversaries being his friends and relatives, making the plea that non-resistance was the highest ideal of love.This is a great lesson for us all to learn, that in all matters the two extremes are alike; the extreme positive and extreme negative are

always similar----. One man does not resist because he is weak, lazy, and cannot, not because he will not; the other man knows that he can strike an irresistible blow if he likes; yet he not only does not strike, but blesses his enemies. The one who from weakness resists not commits a sin, and as such cannot receive any benefit from non-resistance; while the other would commit a sin by offering resistance.

I am trying to illustrate this conception in line graph.

| Negative | Positive |
| --- | --- |
| A man who cannot resist | A man who can resist |
| Non-resistance (Motive- weakness & cowardice) | resistance (Motive- unselfishness & Love) |
| Commits sin | Commits sin |
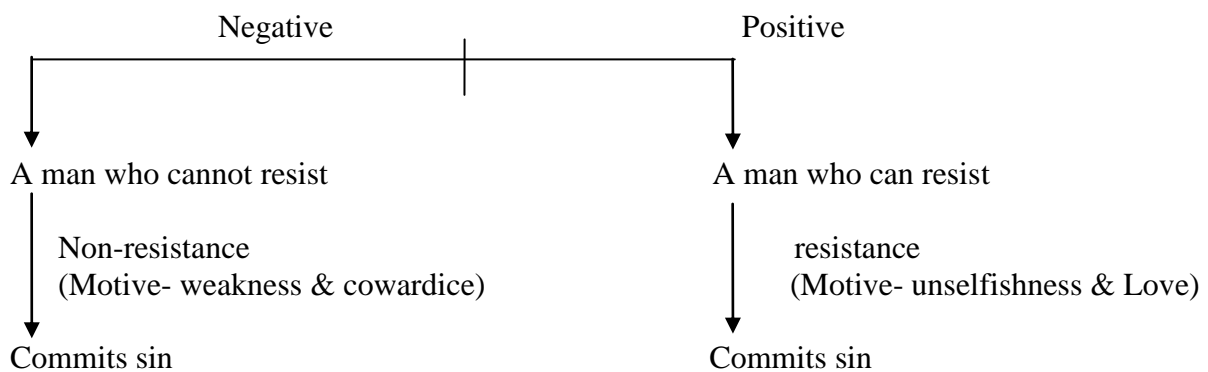
Arjuna interpreted his weakness and cowardice as forgiveness and renunciation. Most of the intellectuals do the same thing. Arjuna was called a coward and hypocrite by Srikrishana. We too belong to the same category. The solution is driving out all sentimentalism by the light of pure reason and this demand manly spirit and will power.

**CONCLUSION:**

Swamiji's special purpose of advent in the age was not to preach any-ism or doctrines, nor to put forward any model like 'art of living' etc as has been coined in recent times but to make men out of brutes. Thus we see that the most outstanding aspect of Swamiji 's personality and character was Manliness, Manhood, Faith in one's self, Strength- whatever the term may be and this is what he taught the entire humanity. Swamiji's Manliness i.e. 'assertion of Individuality' consisted not only in 'self-respect' or 'atma sraddha' but also give back the lost individuality of others specially the weaker people made them feel great. We have to sit at Swamiji's feet and learn from him how to keep our cool amidst all the tempests of life and the secret is this Manliness. This is a character trait which can be practised anywhere by anybody irrespective of caste, creed or sex and if practised sincerely, everybody will get the salutary result.

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## ACKNOWLEDGEMENT:

# COMPARATIVE EFFECTIVENESS OF PROGRAMMED INSTRUCTION AND GROUP INTERACTIVE MODEL FOR TEACHING ACCOUNTANCY AT THE HIGHER SECONDARY LEVEL

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**ABSTRACT**

In the present study investigated the comparative effectiveness of programmed instruction and group interactive model for teaching accountancy at the higher secondary level. The sample consisted of 180 students of class XI for the three selected urban Higher Secondary Bengali Medium schools in the District of North 24 Pgs. in West Bengal. Data were analyzed by using different techniques of statistics to draw conclusions.

- **Introduction :**

A large number of students opt commerce stream at the higher secondary level in West Bengal for education not only for higher secondary level but also to confirm their studies at higher levels. It is also a common expectation that most of the students will achieve a good marks and knowledge in commerce stream. But the researcher observed that a large number of students at the higher secondary level were unable to acquire adequate knowledge on the concepts of Accountancy. It was also found that the achievement of students in Accountancy was not satisfactory in their final examinations. The results of the examinations indicate clear learning gaps in learning the concepts of Accountancy. There may be many factors, which are responsible for poor achievement of students in Accountancy at the higher secondary level. Some of the factors can control and some can manipulate during the time of instruction. But the most important factors as indicated by the experts in this field were :

i)  Lack of sequential presentation of contents in the curriculum, i.e. content gaps.

ii)  Using inappropriate strategy of teaching for transaction of curriculum of Accountancy, i.e. strategy gaps.

iii) Lack of previous experience on contents, that is learners' own learning gaps.

It is assumed that content gaps, strategy gaps and gaps in knowledge on previous concepts enhance the future learning gaps or conceptual gaps, as a result most of the students, either achieve very poor marks in the subject or they are ready to withdraw

themselves from learning the subject. Hence, there are long term effects of gaps in the process of acquiring knowledge and scholastic achievement. How far this proposition was justified required an in-depth study. Keeping in view the problems of acquiring adequate knowledge in the subject, the study was conducted to develop an effective strategy for minimizing the gaps through curricular transaction. After a detail analysis of some of the common strategies, both for individual and group instruction and in consultation with the experts, two strategies were selected. The selected strategies were – Programmed Instruction and Group Interactive Model.

- **Objectives of the Study :**

1) To find out an effective instructional strategy for minimizing the conceptual or learning gaps through effective teaching of the subject at the higher secondary level.

2) To find out the effect of strategy on students' learning in Accountancy at the higher secondary level.

3) To compare the achievement of students at the mastery level treated through different strategies.

- **Hypotheses :**

$H_1$ : The effects of strategies on students leaning in Accountancy at the higher secondary level differ significantly.

$H_2$ : The achievements of students on post-test treated through two different strategies at the 80 X 80 criteria level differ significantly

- **Methodology :** The study was experimental in nature, and the students of class XI were selected for the study

- **Population and Sample :**

The population of the study may be stated as – (i) all the students of Bengali medium higher secondary school of West Bengal, (ii) all the students of class XI to XII of higher secondary schools affiliated by West Bengal Council of Higher Secondary Education. The sample consisted of (i) 180 students of class XI for the three selected urban Higher Secondary Bengali Medium Schools in the Dist. of North 24 Pgs. in West Bengal.

- **Tools used in the Study :**

1) Instructional schedule for the students.

2) Comprehensive Achievement Test on units of Accountancy (Class XI).

3) Achievement Test (post-test) on the units selected for instruction through strategies.

   Two units of accountancy from commerce syllabus of class XI of West Bengal Council of Higher Secondary Education were selected for treatment.

- **Analysis and Interpretation**

→ [$H_1$ :          The effects of strategies on students' learning in Accountancy at the higher secondary level differ significantly].

**Table – 1 Showing the 't' values between the mean achievement scores of students treated through two different strategies**

| Strategy | N | Mean | SD | $SE_D$ | t | Level of Significance |
|---|---|---|---|---|---|---|
| Programmed Instructional Model | 180 | 22.14 | 3.47 | 0.34 | 2.05 | 0.05 |
| Group Interactive Model | 180 | 22.83 | 2.88 | | | |

**Interpretation :** The value of 't' is significant at 0.05 level. Thus two groups treated through two different strategies differ significantly. The result also indicate the gain in favour of Group Interactive Model.

**Table – 2 Showing the 't' values between the mean achievement scores of students through two different strategies on Unit – 1**

| Content | Strategy | N | Mean | SD | $SE_D$ | t | Level of Significance |
|---|---|---|---|---|---|---|---|
| Unit – 1 | PIM | 90 | 23.33 | 2.16 | 0.29 | 1.61 | NS |
| | GIM | 90 | 23.80 | 1.71 | | | |

**Interpretation :** The value of 't' is not significant. Thus two groups treated through two different strategies on unit–1 do not differ significantly.

**Table – 3 Showing the 't' values between the mean achievement scores of students through two different strategies on Unit – 2**

| Content | Strategy | N | Mean | SD | $SE_D$ | t | Level of Significance |
|---|---|---|---|---|---|---|---|
| Unit – 2 | PIM | 90 | 20.94 | 3.09 | 0.45 | 2.04 | 0.05 |
| | GIM | 90 | 21.86 | 3.45 | | | |

**Interpretation :** The value of 't' is significant at 0.05 level. Thus two groups treated through two different strategies on unit – 2 differ significantly. The gain is in favour of GIM.

**Table –4 Showing the 't' values between the mean achievement scores of students on two different contents on treated through Strategy of Programmed Instruction**

| Strategy | Unit | N | Mean | SD | SE$_D$ | t | Level of Significance |
|----------|------|---|------|-----|--------|------|-----------------------|
| PIM | Unit – 1 | 90 | 23.33 | 2.16 | 0.49 | 4.90 | 0.01 |
|     | Unit – 2 | 90 | 20.94 | 4.09 |      |      |      |

**Interpretation :** The value of 't' is significant at 0.01 level. Thus two groups treated through same strategy (PIM) on two different contents differ significantly. The performance of students on unit – 1 is significantly better than that of unit – 2.

**Table – 5 Showing the 't' values between the mean achievement scores of students on two different contents on treated through Strategy of Group Interactive Model**

| Strategy | Unit | N | Mean | SD | SE$_D$ | t | Level of Significance |
|----------|------|---|------|-----|--------|------|-----------------------|
| GIM | Unit – 1 | 90 | 23.80 | 1.71 | 0.41 | 4.79 | 0.01. |
|     | Unit – 2 | 90 | 21.86 | 3.45 |      |      |      |

**Interpretation :** The value of 't' is significant at 0.01 level. Thus two groups treated through same strategy (GIM) on two different contents differ significantly. The performance of students on unit – 1 is significantly better than that of unit – 2.

**Table – 6 Showing the 't' values between the mean achievement scores of students of different schools treated through Programmed Instructional Model**

| Strategy | School | N | Mean | SD | SE$_D$ | t | Level of Significance |
|----------|--------|---|------|-----|--------|------|-----------------------|
| PIM | SRBT | 60 | 22.22 | 3.04 | 0.71 | 0.80 | NS |
|     | JNHS | 60 | 21.65 | 4.54 |      |      |    |
|     | SRBT | 60 | 22.22 | 3.04 | 0.51 | 0.65 | NS |
|     | NV   | 60 | 22.55 | 2.52 |      |      |    |
|     | JNHS | 60 | 21.65 | 4.54 | 0.67 | 1.34 | NS |
|     | NV   | 60 | 22.55 | 2.52 |      |      |    |

**Interpretation :**

The value of 't' is not significant between the schools SRBT and JNHS treated through the strategy Programmed Instructional Model. Thus there is no difference of effects due to school variation on student learning treated through Programmed Instruction Model.

The value of 't' is not significant between the schools SRBT and NV treated through the strategy Programmed Instructional Model. Thus there is no difference of effects due to school variation on student learning treated through Programmed Instruction Model.

The value of 't' is not significant between the schools JNHS and NV treated through the strategy Programmed Instructional Model. Thus there is no difference of effects due to school variation on student learning treated through Programmed Instruction Model.

**Table – 7 Showing the 't' values between the mean achievement scores of students of different schools treated through Group Interactive Model**

| Strategy | School | N | Mean | SD | $SE_D$ | t | Level of Significance |
|---|---|---|---|---|---|---|---|
| GIM | SRBT | 60 | 21.40 | 3.78 | 0.55 | 4.02 | 0.01 |
| | JNHS | 60 | 23.62 | 1.99 | | | |
| | SRBT | 60 | 21.40 | 3.78 | 0.55 | 3.76 | 0.01 |
| | NV | 60 | 23.47 | 1.96 | | | |
| | JNHS | 60 | 23.62 | 1.99 | 0.36 | 0.42 | NS |
| | NV | 60 | 23.47 | 1.96 | | | |

**Interpretation :**

The value of 't' is significant at 0.01 between the schools SRBT and JNHS treated the strategy Group Interactive Model. Thus there is a differential effect of school variation on the students' learning treated through Group Interactive Model.

The value of 't' is significant at 0.01 between the schools SRBT and NV treated the strategy Group Interactive Model. Thus there is a differential effect of school variation on the students' learning treated through Group Interactive Model.

The value of 't' is not significant between the schools JNHS and NV treated through the strategy Group Interactive Model. Thus there is no differential effect of school variation on the student's learning treated through Group Interactive Model.

→ [H₂: The achievements of students on post-test treated through two different strategies at the 80 X 80 criteria level differ significantly].

**Table – 1 Showing the number of students at 80 × 80 criteria on the basis of their achievement scores treated through PIM on Unit – 1**

| Strategy | No. of Students Obtained | | Total | $\chi^2$-value | Level of Significance |
|---|---|---|---|---|---|
| | 80% and above marks | Below 80% marks | | | |
| Expected result on 80 X80 criteria | 72 | 18 | 90 | 10.00 | 0.01 |
| Result due to PIM | 84 | 6 | 90 | | |

**Interpretation :**

The value of $\chi^2$ is significant at 0.01 level, meaning thereby the expected distribution of students on the basis of their achievement at the 80 × 80 criteria and the achievements of students treated through PIM differ significantly.

**Table – 2 Showing the number of students at 80 × 80 criteria on the basis of their achievement scores treated through GIM on Unit – 1**

| Strategy | No. of Students Obtained | | Total | $\chi^2$-value | Level of Significance |
|---|---|---|---|---|---|
| | 80% and above marks | Below 80% marks | | | |
| Expected result on 80 X 80 criteria | 72 | 18 | 90 | 13.60 | 0.01 |
| Result due to GIM | 86 | 4 | 90 | | |

**Interpretation :**

The value of $\chi^2$ is significant at 0.01 level, meaning thereby the expected distribution of students on the basis of their achievement at the 80×80 criteria and the achievements of students treated through GIM differ significantly.
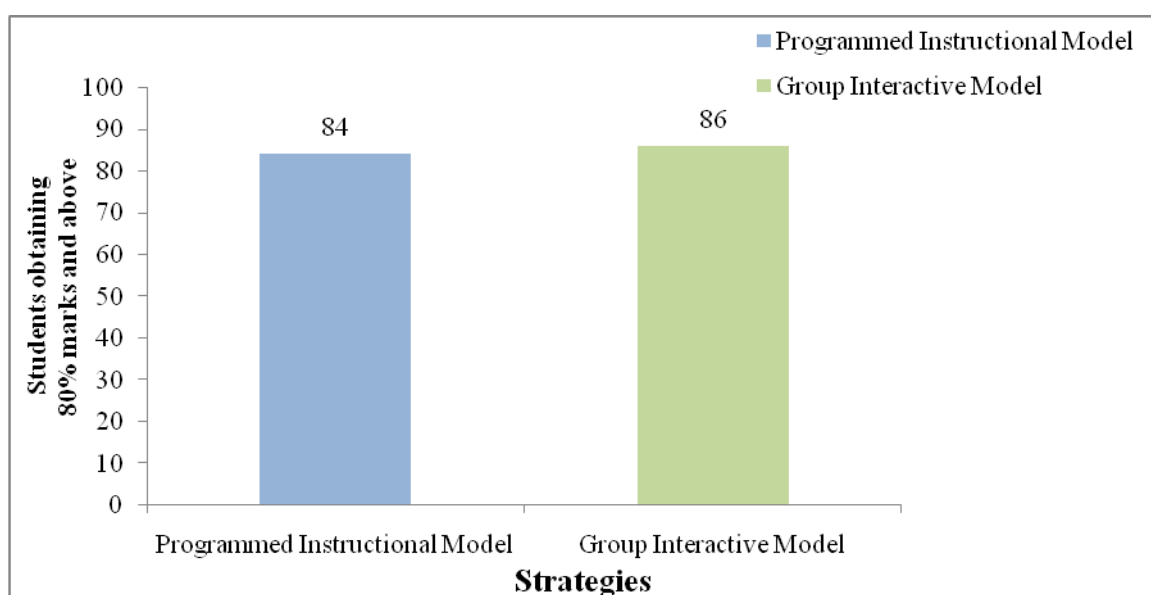
**Fig. 1 : Showing the Achievements of Students at 80 X 80 criteria under Two Different Strategies on Unit – 1**

**Interpretation  :**

Graphical representation of data on the achievement of students on Post-test at 80X80 criteria under two different strategies clearly indicate the trend of achievement of students.

**Table – 3 Showing the number of students at $80 \times 80$ criteria on the basis of their achievement scores treated through PIM on Unit – 2**

| Strategy | No. of Students Obtained | | Total | $\chi^2$-value | Level of Significance |
|---|---|---|---|---|---|
| | 80% and above marks | Below 80% marks | | | |
| Expected result on 80 X 80 criteria | 72 | 18 | 90 | 15.62 | 0.01 |
| Result due to PIM | 57 | 33 | 90 | | |

**Interpretation :**

The value of $\chi^2$ is significant at 0.01 level, meaning thereby the expected distribution of students on the basis of their achievement at the $80\times80$ criteria and the achievements of students treated through PIM differ significantly. The result leads to infer that the effects of instruction through PIM on students' learning do not satisfy the criteria of mastery.

**Table – 4 Showing the number of students at 80 × 80 criteria on the basis of their achievement scores treated through GIM on Unit – 2**

| Strategy | No. of Students Obtained | | Total | $\chi^2$-value | Level of Significance |
|---|---|---|---|---|---|
| | 80% and above marks | Below 80% marks | | | |
| Expected result on 80 X 80 criteria | 72 | 18 | 90 | 0.06 | NS |
| Result due to GIM | 71 | 19 | 90 | | |

**Interpretation :**

The value of $\chi^2$ is not significant at 0.01 level, meaning thereby the expected distribution of students on the basis of their achievement at the 80 × 80 criteria and the achievements of students treated through GIM do not differ significantly. However the effects of GIM strategy on student learning satisfy the mastery level.
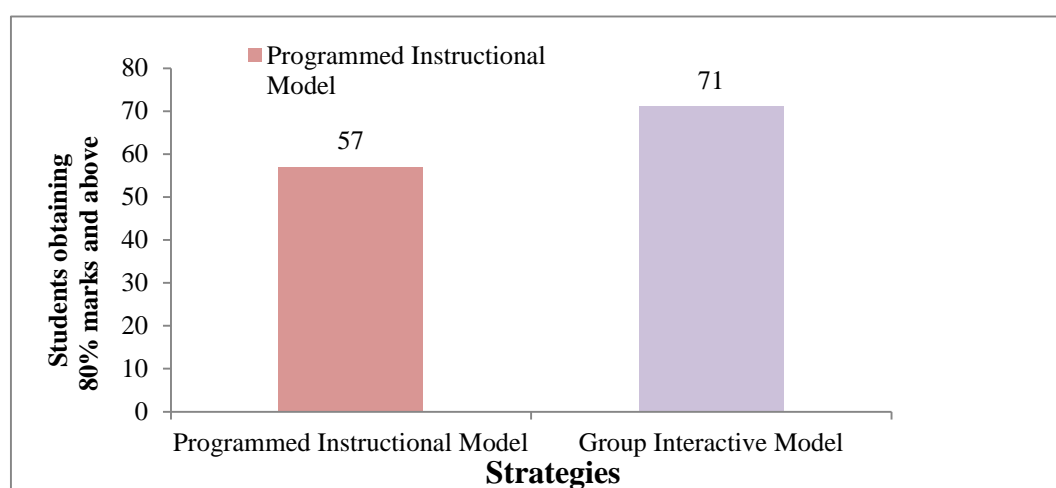


**Fig. 2 : Figure showing the Achievement of Students at 80 X 80 Criteria under Two Different Strategies on Unit – 2**

**Interpretation :**

Graphical representation of data on the achievement of students at 80 X 80 criteria under two different strategies clearly indicate that the acheivements of students treated through Programmed Instruction Model do not satisfy the 80 X 80 criteria. However the achievement of students treated through GIM satisfy the mastery level of criteria.

- **Finding**

1. Result indicates that the value of 't' is significant at 0.05 level. Thus two groups treated through two different strategies differ significantly. The result also indicate the gain in favour of Group Interactive Model.

The results also indicate that on the variation of contents (units) two groups treated through two different strategies differ significantly. The achievement of students was better when treated through GIM. Thus GIM establishes superiority over PIM. The results of reveals that the achievements of two groups treated through same strategy with two different contents differ significantly. That means content variation has a significant effect on students learning.

In case of school variations results indicate that there was no significant effect on student learning treated through Programmed Instructional Model. However in case of instruction through Group Interactive Model school variations have significant effects on students' learning.

2. Result indicates that the value of $\chi^2$ is significant at 0.01 level which means achievements of students on the test of Unit $-$ 1 have highly satisfied the criteria of $80 \times 80$ treated through PIM. Similar result have been found in case of the achievements of students treated through GIM.

Result indicates that the achievements of students on the test of unit-2 do not satisfy 80 X 80 criteria, that means below the level of mastery. But the achievements of students on the same unit tests treated through GIM have satisfied the 80 X 80 criteria..

- **Discussion & Conclusion**

In this study, two different strategies were selected after analysis of basic concepts of strategies. In selecting the strategies, the infrastructural system of our higher secondary education was also considered. The selected strategies were Programmed Instructional Model and Group Interactive Model. After completing treatment through strategies on the selected units, a comprehensive post-test was administered on the selected groups. Achievement test scores were analyzed with the method of t-test to verify the hypothesis. The results of t-test & $\chi^2$ for strategies clearly indicate that there were variations of effects of strategies on students'

learning. It was revealed from the results of 't' that the Group Interactive Model was more effective than Programmed Instructional Model in case of teaching Accountancy at the higher secondary level & results of $\chi^2$ indicates that the achievements treated through GIM satisfy the mastery level of criteria.

In our present general classroom set up we have over-crowded students in a class. It is very difficult for the teacher to manage the classroom environment with huge number of students and to take care of each student in the class. Moreover individual instruction is rarely possible with the available infrastructural system of education. So group instruction is inevitable for curricular transaction of any subject. Thus, the question arose in the mind of investigator that whether it was possible to transact the curriculum effectively under this educational infrastructure to minimize the learning gaps. The findings of the study revealed that learning gaps can be minimized by taking some measures in the area of curriculum, strategy of teaching and student's own learning. Findings also indicated that Programmed Instructional Model was an effective strategy for our classroom situation, but to implement Programmed Instructional Model, better infrastructural facilities were required. The findings of the study established the superiority of Group Interactive Model.

In present classroom situation, the teacher-student ratio is generally 1 : 80. Thus it is very difficult to adopt self-learning strategy for curricular transaction. Although it is fact that this approach of teaching can maximize the learning with feedback and reinforcement. But individualized instruction is a question in our classroom situation. The strategy "Group Instruction Model" will bring better results in our higher secondary education setup to reduce the learning gaps through curricular transaction

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# STRUCTURE AND ORGANIZATION OF EDUCATION IN INDIA

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**Introduction:**

The history of education in India is very rich and interesting. One can trace the ancient India education to the 3rd century BC. Research shows that in the ancient days, sages and scholars imparted education orally, but after the development of letters, it took the form of writing. Palm leaves and barks of trees were used for education, and this in turn helped spread the written literature. Temples and community centers often took the role of schools.

When Buddhism spread in India, education became available to everyone and this led to the establishment of some world famous educational institutions Nalanda, Vikramshila and Takshashila. These educational institutes in fact arose from the monasteries. History has taken special care to give Nalanda University, which flourished from the fifth to 13th century AD, full credit for its excellence. This university had around 10,000 resident students and teachers on its roll at one time. These students included Chinese, Sri Lankan, Korean and other international scholars.

It was in the 11th century that the Muslims established elementary and secondary schools. This led to the forming of few universities too at cities like Delhi, Lucknow and Allahabad. Medieval period saw excellent interaction between Indian and Islamic,traditions in all fields of knowledge like theology, religion, philosophy, fine arts, painting, architecture, mathematics, medicine and astronomy.

Later, when the British arrived in India, English education came into being with the help of the European missionaries. Since then, Western education has made steady advances in the country. With hundreds of universities and thousands of colleges affiliated to them, in fact scores of colleges in every discipline, India has positioned itself comfortably as a country that provides quality higher education to its people in specific and to the world in general.

The focus of the present chapter is two fold. First, it lays down the broad dimensions and magnitude of the structure, organization and progress in primary, secondary and tertiary sectors in education. Secondly, it also highlights growth and priority areas in education in India that point to the challenges for the future.

**Early Childhood Education:**

The importance of Early Childhood Care and Education (ECCE) has been recognized as a crucial preparatory aspect of a child's development. In India, this program me have evolved to provide a holistic service, besides; educational facilities for learning through structured and unstructured play activities, health care and nutrition are also catered for. Day Care Centers are provided as a support service to enable girls taking care of siblings to attend school. These Day Care Centers also assist working women belonging to the poorer sections.

Supplementing education at this level, the National TV Network has transmitted a serial which introduces pre-school children to reading, numbers, geometric shapes, health care concepts, sanitation and food using songs, animation and puppets. The number of pre-primary schools has increased from 303 in 1951 to nearly 14 million in 1991-92 while the enrolment in these has gone up from 28,000 to 3.9 million for the corresponding years.

**Elementary Education:**

The elementary education system in India is the second largest in the world with 149.4 million children of 6-14 years enrolled. This is about 82 per cent of the children in this age-group. The emphasis, however, is not on enrolment alone, equal attention is paid to retention and achievement. An estimated 95 per cent of the rural population now has access to primary schooling facilities within a walking distance of 1km; 84 per cent of the population is served by middle or upper primary schools within a distance of 3 kms. The Gross Enrolment Ratio (GER) for classes I-V is 104.0 and for classes VI-VIII it is 67.2 for the year 1994-95, There has been a substantial increase in girls' enrolment: from 40.4 million in 1990-91 to 46.8 million in 1994-95 in primary schools and 52.9 million in 1990-91 to 62.6 million in 1994-95 in upper primary schools.

**Facilities for Expanding Enrolment:**

The expanding enrolment has necessitated a growing number of teachers as well as schools in the country: from 5.6 million primary schools in 1990-91 to 5.8 million in 1994-95 and from 16.6 million in 1990-91 to 17.14 million teachers at the primary level in 1994-95.

There are four types of schools in the country government managed, government aided, government recognized but unaided, and unrecognized.

A common structure of education is being followed in most states: i.e., the 10,+2,+3 system. Thus a child who joins class I at the age of six goes through five years of primary school, and three years of upper primary/ middle school to complete eight years of elementary education. Two years of secondary education and two years of higher secondary education bring schooling to an end. Three years of further studies enable the student to obtain his/her first degree.

## Curriculum Development for Elementary Schools:

The states are free to develop their own curricula and instructional materials within the framework developed at the national level by the NCERT. To cope with this, a strategy has been evolved to import MLLs, i.e., the development of competency based teaching and learning to suit local situations. This approach integrates various components of curriculum, classroom transaction, and evaluation and teacher orientation. It is expected to achieve greater relevance and functionality in primary education.

## Non Formal Education:

Despite enormous strides in school education, 28 million out of 153 million in the age-group 5-14 are still out of school. Of these, 14 million are working children who cannot attend school full time. Hence, NFE is seen as a vital aspect of India's current strategy on education as it can reach out to working children, school drop-outs, girls and those who cannot attend full-time schools due to several socioeconomic factors.

## Under the NFE program me there are three types of centers:

- Co-educational centers where the contribution of the union government and state government is 50:50;

- Girls' centers with the contribution of union and state governments being 90: 10; and

- NFE centers run by NGOs. In these the assistance from the union government is 100 per cent.

Besides these, a number of innovative experimental projects taken up, by various organizations (particularly NGOs) get 100 per cent funding from the Ministry of Human Resource Development. By March 1993, the number of NFE centers functioning in the country was 279,000.

The life of a centre is generally, two years. These centers are organized for two hours a day at a time convenient to the learners. Each centre is run by an instructor who takes care of the various groups of learners learning at various grade levels. Children learn each unit at their own pace. This is also true of NFE centers at the upper primary level.

The NFE course is condensed into four semesters of six months each for which specially developed teaching-learning materials and stationery are provided to children free of cost. Compatibility with the formal school system is ensured through a focus on MLLs. There is a provision for testing and certification of children of NFE centers to facilitate their entry into formal schools.

Implemented through state governments and voluntary organizations, the NFE program me draws on a high level of community participation and is characterized by flexibility, relevance and a decentralized administrative structure.

**Secondary Education:**

There has been a steady expansion of secondary education in India. Between 1986 and 1993, the enrolment growth for secondary and higher secondary was 32.45 and 37.72 per cent, respectively. Girls' enrolment, too, increased greatly, registering an increase of 50.99 at the secondary level and 53.97 at the higher secondary level. In addition to expansion, secondary education is being strengthened through various schemes such as, those for improving education in science, vocational areas and work experience, population education, culture, values, computer literacy, education technology, yoga, physical education and sports. A number of programmes have also been formulated for promoting enrolment of girls, SCs/STs and disabled children.

**GROWTH IN SECONDARY EDUCATION IN INDIA:**

|  | **1986** | **1993** | **% INCREASE** |
|---|---|---|---|
| **Secondary Schools** |  |  |  |
| 1. Rural | 38,862 | 48,262 | 24.19 |
| 2. Urban | 13,689 | 17,877 | 30.51 |
| 3. Total | 52,560 | 66,139 | 25.84 |
| **Higher Secondary Schools** |  |  |  |
| 1. Rural | 7,136 | 11,642 | 63,14 |
| 2. Urban | 8,329 | 11,882 | 42.66 |
| 3. Total | 15,465 | 23,524 | 52.11 |

**Source: NCERT, VI All India Educational Survey, 1993**

**Higher Education:**

India possesses a highly developed higher education system which offers facility of education and training in almost all aspects of human creative and intellectual endeavors: arts and humanities; natural, mathematical and social sciences, engineering; medicine; dentistry; agriculture; education; law; commerce and management; music and performing arts; national and foreign languages; culture; communications etc. The institutional framework consists of Universities established by an Act of Parliament (Central Universities) or of a State Legislature (State Universities), Deemed Universities (institutions which have been accorded the status of a university with authority to award their own degrees through central government notification), Institutes of National Importance (prestigious institutions awarded the said status by Parliament), Institutions established State Legislative Act and colleges affiliated to the University (both government-aided and –unaided) As on 31.3.2006, there were 367 University level institutions including 20 Central Universities, 217 State Universities, 104 Deemed Universities and 5 institutions established under State Legislation, 13 Institutes of National Importance established under Central legislation and 6 Private Universities.There were 18,064 degree and post-graduate colleges (including around 1902 women's colleges), of which 14,400 came under the purview of the University Grant Commission, the rest were professional colleges under the purview of the Central Government or other statutory bodies like the AICTE, ICAR, MCI etc. Of the Colleges under UGC purview 6109 have been recognized by the University Grants Commission (UGC) under Section 2(f) and 5525 under Section 12(B) of the UGC Act, which recognition permits them to receive grants from the UGC. In 2006-07, an estimated 13.93 million students were enrolled in the institutions of Higher Education as against 10.48 million in the previous year and the faculty strength was 0.488 million as compared to 0.472 m in the previous year. The enrolment of women students at the beginning of the academic year 2006-07 was 4.466 million, constituting 40.40 per cent of the total enrolment. Of the total women  enrolment, only 12.35 per cent women have been enrolled in professional courses and the rest in non-professional courses. The women enrolment is the highest in Kerala (66.00 per cent) and lowest in Bihar (24.52 per cent) in terms of percentage enrolment to total enrolment. (Annual Report, Ministry of Human Resource Development, 2006-2007).

**Technical Education:**

There has been a phenomenal growth in the number of institutions in the sector of technical education during the last four decades. The number of recognized technical education institutions at the First Degree Level up to 1947-48 was 38, whereas, the number of approved Degree Level Institutions by 1995-96 has gone up to 414 and the number for Polytechnics has gone up to 1,026. Similar expansions have taken place in other sectors of technical education in technical institutions.

**Important technical education institutions:**

- **Indian Institutes of Technology:**

At present, six IITs have been set up at Bombay, Delhi, Kanpur, Kharagpur, Madras and Guwahati by the Government of India under an Act of Parliament called the Institutes of Technology Act, 1961 as the Institutions of National Importance with the objectives of the advancement of knowledge through quality education and research in both pure and applied sciences and in Engineering/Technology. These institutes offer Engineering Education at Graduate and Post Graduate levels and also provide adequate facilities for advanced research.

- **Indian Institutes of Management:**

The four Indian Institutes of Management (IIMs) were set up by the Government of India at Ahmedabad, Calcutta, Bangalore and Lucknow registered under the Societies Registration Act with the objectives of providing education, training, research and consultancy in management. These institutes are premier centers in these areas. The IIMs offer postgraduate Programmes, Fellowship Programmes, Management Development Programmes, Postgraduate Diploma in Computer Aided Management and Organization-based programmes. The Government of India has recently approved the establishment of two more IIMs, one at Indore (Madhya Pradesh) and the other at Calicut (Kerala).

- **Indian Institute of Science: Bangalore**

The Indian Institute of Science (IISc.), Bangalore having Deemed University status since 1958, is one of the premier institutes of the country. The institute has earned recognition as a formidable centre of research in basic and engineering sciences and allied fields and is an institute of international repute. The institute offers postgraduate programmes and research facilities.

- **Regional Engineering Colleges**

Seventeen RECs in the country were established as joint and cooperative ventures of the Government of India and the concerned State Governments. Most of these were established during the year 1959-60. The national character is ensured by each college by admitting students from all States and UTs and further by appointing the best available faculty on an all India basis. The RECs function as pace setters and provide academic leadership to other technical institutions in the respective regions. These colleges are autonomous registered under the Societies Registration Act, 1860. Academically, the colleges are affiliated to the respective universities in the region where the RECs are located. The Government of India meets the entire non-recurring expenditure. Fifty per cent of the recurring expenditure on undergraduate programmes is borne by the respective State Governments. The Government of India also meets the entire expenditure on postgraduate programmes. The admissions are made on the basis of entrance examinations conducted by the technical education departments of the States. Fifty per cent of the seats are filled by the students qualifying from the States and the remaining 50 per cent are filled by the students coming from the other States/ UTs based on pre-decided distribution done by the Ministry of Human Resource Development (MHRD). The total sanctioned strength of the students in all the RECs is 6,703. To empower RECs for achieving excellence in education, R&D

and developing curricula in tune with present day needs and forging closer links with industry, the MHRD has mounted schemes like UK- India REC Project and making RECs as Centers of Excellence by providing special funds,

- **Other institutes**

Apart from the above centre of excellence, the Government of India has set up other institutions in the specialized fields like Indian Engineering (NIIE), Bombay, National Institute of Foundry & Forge Technology (NIFFT), Ranchi, School of Planning & Architecture, New Delhi, etc.

**Adult Education:**

The 1991 census showed that the current rate of literacy is 52.21 per cent for the entire country: 39.29 per cent for females and 64.13 per cent for males. The census also showed that for the first time, the number of literates exceeded the number of illiterates in

India that female literacy increased at a faster pace (10 per cent) than male literacy (8 per cent) over the period 1981-91. Overall, the literacy rate recorded an increase from about 19 per cent of the population aged 5 and above in 1951 to 52 per cent of the population aged 7 and above in 1991. The rate of female literacy also rose noticeably from 9 per cent of the population aged 5 and above in 1954 to 40 per cent aged 7 and above in 1991.

The literacy rate among SCs has increased from 25 per cent in 1981 to 38 per cent in 1991. Correspondingly, the literacy rate among STs has increased from 17 per cent in 1981 to 30 per cent in 1991. In spite of these increases, the levels of literacy among SCs and STs are distinctly lower than that of the population as a whole (52 per cent). Gender disparity is conspicuous among SCs and STs. The ratio of female literates to total number of literates improved from 69 in 1981 to 76 in 1991. The rural-urban differential in male literacy declined from 27 per cent in 1981 to 26 per cent in 1991. However, the rural- urban difference in female literacy increased. Female literacy varies from 8 per cent in barer district of Rajasthan to 94 per cent in the Kottayam district of Kerala.

**Conclusuion:**

Indian Education System comprises stages called Nursery, Primary, Secondary, Higher Secondary, Graduation and Post Graduation. Some students go in different stream after Secondary for 3 Years Technical education called Polytechnics There are broadly four stages of school education in India, namely primary, upper primary, secondary and senior secondary.

Overall, schooling lasts 12 years, following the "10+2 pattern". However, there are considerable differences between the various states in terms of the organizational patterns years of schooling, mainly due to the existence of various State Education Boards.

The government is committed to ensuring universal elementary education (primary and upper primary) education for all children aged 6-14 years of age. Primary school includes children of ages six to eleven, organized into classes one through five. Upper Primary and Secondary school pupils aged eleven through fifteen are organized into classes six through ten, and higher secondary school students ages sixteen through seventeen are enrolled in classes eleven through twelve. In some places there is a concept called Middle/Upper Primary schools for classes between six to eight. In such cases class's nine to twelve are classified

under high school category. Higher Education in India provides an opportunity to specialize in a field and includes Technical Schools. Some of them are the Indian Institutes of Technology and Indian Institutes of Information Technology.

**In India, the main types of schools are those controlled by:**

The state government boards, in which the majority of Indian children are enrolled.

- The Central Board of Secondary Education (CBSE) board.

- The Council for the Indian School Certificate Examinations (CISCE) board.

- National Institute of Open Schooling

- International Schools affiliated to the International Baccalaureate Programme.

According to the latest Government Survey undertaken by NUEPA (DISE, 2005-6), there are 1,124,033 schools all over the country.

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# THE JOURNEY OF THE SANSKRIT LANGUAGE DOWN THE AGES OF TIME

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**Introduction:**

Sanskrit, a classical Indian language, is regarded as the refined or perfected tongue of Hinduism, Buddhism and Sikhism. Sanskrit stands as one of the oldest existing language in India. The language Sanskrit has always been held in high esteem and it served both as a literary as well as a bridge language of ancient and medieval South Asia. A variety of literary texts are composed in Sanskrit, although it is mostly used for religious, philosophical, as well as scientific and technical discourses. Sanskrit is now one of the twenty two languages listed in the constitution of India, which instructs the government of India to look into the advancement of the language. Although considered to be a dead language by some, Sanskrit has managed to survive through the ages of time in the Indian education system and continues to do so. This paper records the journey and the survival of the Sanskrit language from the ancient period to the modern times.

Sanskrit is a standardized dialect of old Indo-Aryan. It first originated as Vedic Sanskrit and its linguistic ancestry can be traced back to Proto-Indo-Iranian and Proto-Indo-European. It has been grouped with the Indo-European languages such as French, German and English. Since, Sanskrit exits as one of the oldest Indo-European languages it holds an eminent position in the Indo-European studies. Sanskrit is the speech which has given expression to the civilization of India, ever since its emergence in the Vedic period. The most functional form of language is Mother tongue. Next to Mother tongue resides Regional language. The National language brings about commercial, administrative and political unity. Sanskrit had been the only link language even before centuries and therefore, enjoyed the present position which English has presently.

## The History of Sanskrit Education

The greatest difficulty faced in presenting the history of Sanskrit language and education is its inconsistent organization. The Sanskrit writings mostly fail to provide us with

a chronological record of their composition. The western scholars have broadly divided the history of Sanskrit literature into Vedic and Post-Vedic period. But this appears as a very loose classification according to Indian scholars. Therefore, according to Vaidya(1986) the history of Sanskrit literature can be fairly divided into at least three periods. They are as follows –

1. Vedic and Post-Vedic period (about 4500 BC- 1800 BC) called Shruti period.

2. Classical period (about 1800 BC- 800 BC) called Smriti period.

3. Modern period (about 800 BC-1500 AD) called Bhashya period.

## Sanskrit Education during the Ancient Period

The most ancient language of the European family is Sanskrit. Sanskrit is like an elder sister to Latin and Greek, giving birth to most of the modern European languages. The oldest preserved form of Sanskrit is referred to as Vedic. The most ancient example of existing literature of the Vedic period is the Rig-Veda. Since it is strictly in verse, the Rig-Veda does not give us a record of the spoken language of that period. The form of Sanskrit, which has remained for the last 2500 years, is today referred to as Classical Sanskrit. The ancient grammarians set the norms, rules and regulations of Classical Sanskrit. Although there remains no living record of their work, their efforts came to an end in the 5$^{th}$ century BC, in the great grammatical treatise of Panini, which became the standard for correct speech. Depending upon what the ancient grammarians have stated, we may infer that Sanskrit grammar acted as a guideline to imbibe discipline in our lives and thus it explains the personality of the language.

During the ancient period, Sanskrit education had its roots in Vedic Education. Vedic Education dealt with priest-hood, religion, philosophy, language and literature. The teacher or the guru was a father-figure in the life of the student. The guru's home was the centre of learning and it served the purpose of an institution for the student after his Upanayana ceremony. The guru therefore helped the student in achieving his all-round development.

The aim of education during that period differs from the aim of education nowadays. The ultimate aim of education then, was to attain moksha or salvation. More importance was given to the capacity of remembering the contents of learning. Till the 17$^{th}$ century temples, Gurukulas, Pathasalas, Ashramas, Math and Vidyapeedas served as the centers of study.

In Sanskrit literature we can find descriptions of temples being the centers of learning, meditation, philosophy, religion, music, dance and several other art forms which were vividly practiced and performed as a means of imparting education.

The Gurukula on the other hand, was situated in a secluded region in some forest away from the human population. Here, the children were taken to different teachers depending on their particular interests or skill and knowledge in a definite field of study. Such institutions had agricultural land, animals, orchards, worship rooms, even residential places for both teachers and students. Gurukulas was primarily a single person managed system of education, but often they were managed by the senior disciples of the guru. These disciples shared a part of the burden of their teachers by teaching and mentoring the younger pupils.

Some ancient centers of education or Gurukulas had achieved a commendable degree of excellence. Takshashila and Nalanda which comprised of around 10000 students and 2000 teachers were among them.

Ancient Gurukulas usually covered a variety of subjects other than grammar, literature, philosophy and like disciplines of knowledge. Similarly subjects like Mathematics, Astronomy, Political Science, Administration, Martial Arts, Ayurveda, Astrology etc were also taught. These subjects were thought to help an individual in leading a healthy and prosperous lifestyle. The strategy involved was Guru-Sishya parasparya. The knowledge as well as the psychic energy gained by the gurus through prolonged meditation was more than enough to open the doors of wisdom for his students. Thus the guru was almost placed at the elevated position of deities.

Every student was taught in the mantras of self-control, self-awareness, self-discipline and self-sacrifice. The teaching methodology in such institutions was primarily carried out in the oral form.

## Sanskrit Education during the British Rule

During the British rule in India, Sanskrit literature and education was immensely affected. From 1813 to 1823 the Sanskrit system of education was run by the western lines of education and it developed into the present pattern. British rulers adopted several informal measures to discourage Sanskrit studies across the country. They even appointed several

means of economic and political exploitation to replace the indigenous culture, literature and values by western cultural values. For example scholars with big titles, which were mostly provided by the British rulers, were appointed as teachers. Therefore, such changes were one of the reasons responsible for the down fall of Sanskrit Education.

In the 1$^{st}$ half of the 19$^{th}$ century, when the British rule was slowly spreading in India, certain measures were taken to discourage the Sanskrit system of education. They were the suspension of the payment of stipends to upcoming students, discontinuance of the appointment of new teachers, and the granting of funds for promoting the western system of education rather than the Sanskrit system.

After the Wood's Despatch, English became the medium of instruction thereby pushing Sanskrit into the background. Sanskrit only remained as one of the many optional subjects at the university level. Much later, Sanskrit language and literature was left as one among the many subjects and languages of study at schools, colleges and universities.

## Sanskrit Education after Independence

After gaining independence, the government of India realized the necessity and importance of public education to satisfy the developmental needs of the newly independent nation. With this thought in mind, more schools were set up all over the country even in the remotest places for meeting the educational and developmental needs of the nation. These schools provided the people of the nation with more job opportunities in a variety of settings.

The Indian Constitution lays greater emphasis on Mother tongue. The 'three language formula' at the secondary stage has emerged on the national consensus. Due to the existence of disparate standards in language teaching across the country, the standards of achievement in language learning is rather low. Certain commissions have examined these aspects but none have included linguistics in these panel. In spite of its utility and advertisement efforts, Sanskrit language fails to receive the treatment it truly deserves. It is rather unfortunate that the importance and future of Indian languages have not been discussed in the Indian Parliament. Whether English or Hindi should be made the official language of the country gained prominence in such discussions. A controversy prevails regarding the learning of Sanskrit within the three-language formula. Every Indian language has a component of Sanskrit within it. If the similarities are worked upon, then Sanskrit could easily become a part of the Mother tongue taught at the school stage.

Modernization of Sanskrit education has been marked by the establishment of Sanskrit universities in some parts of the country. These universities differed from the traditional universities in the following ways-

1. Their course curriculum abides by the typical, traditional curriculum of Sanskrit schools.

2. The medium of instruction as well as examination is Sanskrit.

Sanskrit schools and colleges today are affiliated to these universities for recognition. For different levels of education the universities provide different degrees which are recognized by the central and state governments. These degrees provide the students opportunities to apply for government jobs and compete with their fellow students holding similar degrees from other universities.

In 1921, there were 21 Universities in India and some of those Universities started a fully functional Sanskrit department. The Universities of Calcutta and Bombay made Sanskrit a 'second language' as well as a compulsory subject for the entrance and intermediate tests. Madras University also provided an opportunity to students to choose Sanskrit as an optional replacement for a modern language.

Many vidyapeetaas and Universities confer the titles of Prajna, Visharad, Shastri etc to the successful candidates through the medium of Sanskrit or other regional languages. Government had provided various grants to schools and colleges for the growth and development of Indian languages. Sanskrit also featured among these Indian languages. Though in some parts it was compulsory, but in most places it was still allowed to be taken as an optional language to the Mother tongue.

The usage of the oral tradition as in the ancient system of education was completely replaced by the Lecture Method. Examinations gave immense importance to memory and retention capacity of the students. The rich, classical traditions and ideals of the Sanskrit language and literature were completely neglected in the Indian educational system. Some Gurukulas were established to preach and revive the ancient cultural values and rich heritage of the Indian civilization. These efforts to some extent helped in reviving Sanskrit Educational system through the use of native medium.

A conference of the eminent professors of Sanskrit was held on 30[th] September and 1[st] October 1955, under the Chairmanship of Shri. Humayun Kabir. In this meeting, several suggestions were made on how to improve the present condition of Sanskrit learning.

A commission was established in 1956 under the leadership of Dr. Suneeth kumar Chatterji which put forward several important directions for strengthening Sanskrit Education in India. The commission (1957) recommended the centre and state Governments to take special efforts in collecting, preserving, cataloguing, the ancient Sanskrit manuscripts and articles.

## Current Status of Sanskrit Education

Sanskrit is nowadays taught from 1[st] Std. to 12[th] Std. mainly as an optional subject in schools in various states of our country. The marks division for the subject however, differs from state to state. Though Kerala teaches Sanskrit from the 1[st] Std. there are about 14000 schools that offer Sanskrit education at a higher level. Again most of the State Secondary Education Boards offer Sanskrit as a part of the 'three-language formula' form classes six to ten, and as a second optional language in 11[th] and 12[th]. There are schools which allow Sanskrit to be taught as a composite course along with the Mother tongue. It has been found out that almost five crore students, study Sanskrit at the school level.

There are about 5000 traditional Sanskrit Pathashalas at school level and 1000 Veda Pathashalas in the country. Eight states of the country have Sanskrit Secondary Education Board whereas the rest have none. However there are no Boards for Veda Pathashalas.

Around 120 General Universities offer Sanskrit at UG and PG level. In total there are 15 Sanskrit Universities. Although there are about 1000 traditional Sanskrit colleges affiliated to the above mentioned Sanskrit Universities, there are still some Sanskrit Universities which are yet to be empowered to affiliate Sanskrit colleges. Some states even lack the existence of a proper authority to affiliate traditional Sanskrit colleges.

There remains about 10 Sanskrit Academics, 16 Oriental Research Institutes, almost 60 periodicals and magazines in Sanskrit and around 100 NGOs working for familiarizing the entire country with the Sanskrit language.

Sanskrit in many states is mostly offered as a subject at the 11[th] and 12[th] Std. for the Arts stream students, only a few states provide it for Science and Commerce stream students. The Sanskrit language lacks proper curriculum, the guidance of qualified teachers, and therefore it remains only in papers. Even at the UG and PG level the same pattern continues, which stands as one of the reasons for the present detachment between Sanskrit and Science and Technology.

Though most of the State Boards have put into practice the 'three-language formula' till the 10[th] Std. and two language formula for classes 11 and 12, three National Boards that is CBSE, ICSE, NIOS have implemented the 'three-language formula' till 8[th] Std., two language formula at 9[th] and 10[th] and one language at 11[th] and 12[th]. It is quite unfortunate that the institutions under the government of India do not enforce their own policy. The CBSE, Kendriya Vidyalaya Sanghathan, Navodaya Vidyalaya being considered as trendsetters, many State Boards have started following in their footsteps thereby giving priority only to English and some regional languages, pushing Sanskrit and Hindi into the background. Sometimes even the Mother tongue is also being neglected due to this growing popularity of the international language that is English. Since Sanskrit is not being properly taught at the Higher Secondary level, it impacts the students opting for higher studies at the UG and PG level.

Generally new subjects like computer, environmental science, agriculture, skills etc. are introduced at the Secondary level in various states as an option to Sanskrit, and not to any other subject, thus Sanskrit is always victimized.

During the British rule in India, the Sanskrit teachers were paid much less in comparison to their counterparts who taught other subjects. Hence, from a long time ago, Sanskrit was always looked down upon. Even today, Sanskrit teachers teaching at the Secondary and Higher Secondary level are given Primary level teachers' salary and the teachers at the UG and PG level get the salary of Secondary level teachers. Thus, these Vidyalayas and Mahavidyalayas do not attract a lot of teachers, professors and students.

It was the British, who launched English language and the English system of education for administrative purposes, job opportunities became the priority and thereby pushing Sanskrit language and education into the sidelines. The above practice continues till

date, resulting in limited job opportunities for Sanskrit graduates. The teaching profession seems to be the only available option for these graduates. However, the seats for Sanskrit teaching are rarely filled once the senior teacher retires. Therefore, lesser teachers result in lesser number of students, it also affects job opportunities and this cycle keeps on continuing. The important task now is to create ample job opportunities for Sanskrit graduates.

School Education is the most important part of the learning process which builds the framework for Higher Education and Traditional Education. Unfortunately, school education remains the most left out domain of Sanskrit Education.

Since the introduction of the English system of education by the British, the main objective of Sanskrit learning has been to translate Sanskrit literature into English or any other Indian language. Even today, Sanskrit learning makes use of the age old European method of language teaching that is, 'Grammar Translation Method'. As a result, thousands of Sanskrit literature has been translated into English, which certainly increases the popularity and importance of the language, but people are more interested in reading the translation than the original work written in Sanskrit. Naturally, literature of other languages flourished, but not Sanskrit. Memorizing words and learning the language through rules made people think of Sanskrit as an extremely difficult language to acquire. Most of the Sanskrit teachers of the country have studied about Sanskrit but not Sanskrit itself. There are about five lakh Sanskrit teachers in school education, higher education and traditional education who can understand Sanskrit, but most of them fail to communicate in Sanskrit. They are well equipped to translate Sanskrit into other languages but not vice versa.

Every foreign language as well as Indian language is taught through that language itself. From nursery to PG courses answer papers are written in that language only not in any other language. Only in case of Sanskrit there is an exception which serves as the root cause for the decline of Sanskrit. Also there is a wide detachment between Sanskrit and the main stream of education, therefore making it rather difficult to promote interdisciplinary studies in Sanskrit.

In conclusion, it can be said that Sanskrit Education which once occupied a very respectable position in our Indian society, have lost much of its glory in recent years, owing to the availability of other lucrative options of education that seems to make greater economic

promises to the masses. However, the Indian Government in the last few years has become more conscious about the revival of Indian traditional knowledge and wisdom in relation to Sanskrit, and is devising new ways to restore the grandeur of the ancient language.

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# ROLE OF SANSKRIT EDUCATION IN THE MODERN EDUCATION TEACHING LEARNING SYSTEM - A CRITICAL ANALYSIS

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**Abstract:**

Sanskrit literature is supposed to be a part of our daily life.Its nothing to do with employment opportunities. It would be great if we can have it as a essential subject in school itself. Sanskrit education is the core foundation of India's culture & rich heritage. No one can be called educated who cannot preserve and expand his cultural heritage.This study is about the importance of Sanskrit ideals of education in the modern education system.The need of this study is to maintain the decipline in the modern educational institutes and to create cordial relation between teacher and student.This study can convence the modern generation that in order to achieve high ideal of perfect mastery over senses,in order to erect the ideal of truth, the ideal of liberty,the ideal of equality and ideals of peace and unity then we need to accept the ideals of Sanskrit education.The practice and utilization of Sanskrit knowledge can indeed assist us in many ways.Sanskrit education is the solution to all problems which we presently find in this world.We need to look now deeper view to find out the answers and solutions. The formation of character by proper development of the moral feeling was aim of Sanskrit education. Therefore the direct aim of all education, whether literary or professional, should be to make the student fit to become a usefull member of society.Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The aims and ideals of Sanskrit education were to promote simultaneous and harmonious development. Men are social beings, Sanskrit education not only emphasised social duties but also promoted social happiness.

**Keywords:** Education, Sanskrit education, Modern education

## I.  Introduction

Since education has been linked with employment and not knowledge in present society.The Vadic system is dying due to lack of employment potentials. Moral education was a perennial aim of Sanskrit education. The function of schools, were not only to make the people knowledgable but also to make them well cultured. However, with industrialization, I personally feel that moral education has lost its roots. We are living in an age of rapid scientific and technological change, we also do not deny that such changes have varying impacts on different social groups within the same society and across different societies.. We have ignored the ideals of truth in search of material life. The principles of Sanskrit education

have been a source of inspiration to all educational system of the world. These days it has become a big problem for modern institutions that how to tackle with the students and how to impart moral values,because due to indecipline educational environment has become so venomous.Their is no sense of decipline amoung modern students.the technology which we can use for improving our knowledge and skills but we have made it harmful by often using it for entertainment purpose only.Modern students are not morally perfect and they behave irresponsible.we can say that it is the influence of materialistic mode of life or it may be an effect of improper care by parents or it may be an effect of change in the society and changing family environment.Sanskrit ideals of education has tendency to change the minds of people and their charecter .It has tendency to convert the bad into good. Because the ultimate aim of Sanskrit education was development of personality and character. If modern student want to achieve perfect mastery over senses then he has to follow the ideals of Sanskrit education. The ultimate aim of education should not be to full fill the desires of life in this world, but for complete realization of self for liberation of soul. Moral education motivates me to present the importance of Sanskrit education, because moral education makes a man civilized, cultured.Without moral education a man can not be able to differentiate good and bad.The root problem in modern era is the adaptation of a materialistic mode of life.These days life has become totally full of show and fashion.According to Vedas, the important aspects of education is to train the young to be truthful because the nobal soul who pursues the path of truth is never defeated.

In Sanskrit period teaching was considered a holy duty and it shows the world that how much responsible was a Sanskrit teacher as compared to modern period.Here moral education motivates me to present the importance of Sanskrit education and in my whole research proposal I will focus on this, because moral education makes a man civilized, cultured.Without moral education a man can not be able to differentiate good and bad. We lack in all disciplines, we have not understand our responsibilities. Now there is no bond between teacher and student, curriculum is different. The primary aim of any system of education should be development of a whole some personality. we can see all such above statement fairly enough for a man to become as pious as possible but in our modern world It seems impossible because everyone is trying to achieve material life. Sanskrit period was totally a inspirational not only to our mother country but also to whole world. The Vedas urge

upon men to assemble on a common platform, to think together, and to work together for achieving a common goal. Education alone is the panacea for all social evils. .In Sanskrit era education was must for everybody for becoming cultured, not for making it a source of money.If we want better society, civilized people who are ready to make contribution to the society according to their ablities,then it is necessary to make moral education based on Sanskrit educational system available for ones reach.

## II. Review of Literature

Number of studies has grown in the area of Sanskrit education considerably. But still much work needs to be done. Scholars have analyzed the growth and development of Sanskrit Education with great care and they have examined every aspect of the ancient education system .These studies are very important raw material for the present study. Sri. Aurabindo (1948) in his edition titled Mahabharatha and Ramayana showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense. Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models ―in order to show the superiority of the ‗rishi-aim‗ of God realisation‖, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realisation. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding. Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should catch‗ the ideas of the teachers. Charle‗s study on Bhagavat Gita (1971) points out

that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India. Kabir (1961), Rawat (1970), Chandras (1977), and Mookherji(1989) present their theory and explanation of Sanskrit education within a linear framework which is often ambiguous, redundant and rigid. The limitations of the framework arise due to insistence on analyzing the development of systems and methods in a linear progression through different ages. Much of the presentation falls within neat categories of vaguely accepted historical periods of reference. They present a segmented analysis according to Sanskrit period, post-Sanskrit period, Sutra period, Epic period, Panini period and Philosophical Sutra period. These classifications tend to distort the overall picture of Sanskrit Education and artificially attribute its development and maintenance to questionable historical factors. While this approach has received support over the years and reflects the approach established by prominent Ideologists such as **MacDonnell A. A. (1961): A History of Sanskrit Literature, Muller, F. X. (1878) Lectures on the Origin and Growth of Religion** and others, there is growing evidence to indicate its shortcomings. It is beyond the intention and scope of the present thesis to debate Sanskrit scholarship and the historicity of Sanskrit India. The educational concepts and ideas for the present study are gleaned from across the historical divisions and presented in consistency and coherence with the overall presentation of Sanskrit education in the works of Prabhupada. This enables us to develop an outline of the essential principles of Sanskrit education and evaluate them in terms of contemporary educational theory. The research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here. Radha Kumud Mookerji establishes the standard in scholarly analysis and presentation of Sanskrit Education in his definitive statement, Ancient Indian Education (1989). He combines two important scholarly attributes; knowledge of the Sanskrit language, with a depth of historical insight into the development of educational concepts, methods, institutes and curriculum. He also highlights significant salient features of the Sanskrit educational system, which are especially relevant for an appreciation of their contemporary counterparts.

Prabhupada's (1983,1985,1987,1989) contribution to the present debate of   relevancy is especially significant in relationship to understanding the principles of the Sanskrit culture,

social system and educational philosophy. Through his translation and commentary on The Srimad-Bhagavatam and The Bhagavad gita, Prabhupada reveals the essence of his educational philosophy. Three salient features are prominent in his overall analysis and will be examined in light of recent research in teaching children to develop their independent thinking skills. These features are that:

• The human form of life is temporary like others, but it affords one the opportunity to inquire into the nature of reality,

• This inquiry is most effectively conducted under proper guidance, and

• The real goal of education is to develop character.

Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self-realization Radhakrishnan (1993) critically examined the Advaitha philosophy in Ezhuthachan_s Adhyatma Ramayanam with respect to Advaitha philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaitha philosophy and its practical implications in the modern world. Ramashrya Sharma,(1994) in his book ─A socio-political study of Ramayana‖, revealed every conceivable bit of information about education, state, kingship, administration, war and military organization ,position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world. Bhurijana (1995), Urmila (1992), and Jagadisa (1982) are the sole contributors to the literature of a contemporary approach to implementing the concepts and principles of Sanskrit education in the modern classroom. These authors are experienced educators and have a practical, as well as philosophical appreciation, of the problems encountered at the implementation phase. Bhurijana book, The Art of Teaching, 1995, incorporates contemporary research with examples for clarification from the books and lived example of Prabhupada. Almost half the book is dedicated to organization and discipline, which indicates a strong emphasis on creating the appropriate environment and maintaining it for the purpose of effective teaching. The study on Educational Ideas of Upanishads by Surendran (1998) reveals that Universal integration was the ultimate aim of

education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist. The study on Educational Ideas in Sanskrit period and its relevance to Modern World (1999) is the contribution of Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method. Joshua David Stone(2003) pointed out that the Ramayana contains the essence of the more technical Sanskrit scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.

**APARNA BASU (2005):** According to him, to achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the Crumbling of empires and the changes of society, but they, also Through all those thousands of years, kept a glow of torch of higher Learning. In the words of Aparna Basu, Education in ancient India was free from any external control like that of the state and Government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so Ever.

**Swami Sunishthananda, October 2005: Sanskrit Concept Of Education:** According to him, the best teachers are those who not only teach but also make their pupils worthy citizens possessing noble virtues. In an ideal educational process, a teacher is supposed to be a father figure, a role model.He attempted to interpret various aspects of education based on the teachings. Paul G. O'Sullivan(2008) in his Research Gurukula system of education examines the social dimension of Sanskrit education and considers the importance of a supportive culture.He Presents the Gurukula system of education (Gurukula) in a contemporary context.He has given in details about the Gurukula system of education and his main focus was that in modern education institution should be like gurukula type.

### III. Methodology

This is a theoretical work which explores in detail,the system of education in Sanskrit period, and its impiortance in the modern educational system.The proposal which I have

selected has a great importance because the main aim of this study is to examine the impact of holistic education inspired by the Vedantic (Hindu) conception of epistemology. An ethnographic research approach is required, as the best means of data collection, analysis and interpretation. This is to allow for greater flexibility and openness in seeking answers to the postulated research questions. This research is a combination of description, exploration and explanation in a Critical Social Research model. The Critical Social Science approach is necessary for change. This is also analytical type of research because I have to use the data which is already available and to make a critical evolution of the material. It felt great to describe the needs and requirements for future maintenance and growth of Sanskrit principles.It is not a hypothetical approach and because I am presenting what I have observed within the society .There is no need of tentative assumption because we all know that present era is full of evils and Sanskrit principles are the only solution to all.. I am trying to have a good kind of response to the question of relevancy.Whether Sanskrit ideals can be able to eredicate the social evils and is it possible for the modern generation to accept the Sanskrit principles .For data collection I have many things in my mind infact I can use relevant methods to solve my problem.This is also exploratory research and I have to explore the new things which can be successfully implemented in the modern educational system.

**Objectives**

☐ To offer valuable suggestions and conclusions for the effective functioning of modern educational system.

☐ To enable the student to apply the principles and techniques of Sanskrit educational psychology in developing the intregated personality.

**IV. Results And Discusions**

There are various features of Sanskrit education which can be acceptable in the modern education system:- The highest education is that which does not merely give us information but makes our life in harmony with all existence(Rabindranath Tagore). Education is a purposeful activity.Through Sanskrit ideals we intend to bring certain desirable changes in the students. In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus the aim of education was self-realization or the realization of Brahma or the Absolute.so we can use various aspects of

Sanskrit education to bring out certain changes in our modern society,e.g

**1.Moral Education:** As I said earlier it has become big question for modern institution that how to face with different types of behavioral problems among the students.Infact institutions are not fully awared how and when moral values should be teaching to the students.Man is a social animal and he has to learn different social habits like respecting elders and teachers,helping the poor,respecting the women.There should be separate department of moral education in the modern institutions.Sanskrit education was totally based on moral values and strong emphaise was given to moral education.If we realy want better society,pious people then moral education should be made prime weapon for changing the nature of students.

**2. Discipline:** Sanskrit student always followed the principle of simple living and high thinking but modern generation has adopted its reverse, simple thinking and high living.Sanskrit student regard his teacher as his father.In Sanskrit period there was very good kind of mutual understanding between teacher and student.The sense of discipline and the cordial relation between teacher and pupil of Sanskrit age is well known to the world.Today we see the educational atmosphere has become so venomous due to indiscipline. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil

**3. Curriculam:** We need to make Sanskrit education available for ones reach. In Sanskrit period education was not only for aquasation of knowledge but its main aim was formation of character.Provision was made for the student, he was not prepared for this world, but for the eternal happiness in the other world.Curriculam of modern institutions is totally different.The ultimate aim of modern education is to prepare the student for the world. Education is something, which makes a man self-reli ant and self-less(Regveda)

**4. Life of Students:**In Sanskrit age students were balowed to lead a simple life. Nowadays the life style of our young generalion has altogether changed they like to lead a life with full of fashion and show.They have given up the principle of _Simple Living and High Thinking_ and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they. Should be made to realize the importance of ancient style of life.

**5. Education for Self sufficiency:** Education is that whose end product is salvation (Upanishada). Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into human souls in the pursuit of truth and the practice of virtue. The ancient schools followed the principle of education for self sufficiency. Modern education lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalize education but much is needed to the done in this direction in order to achieve the desired aim.

## V. Result

Students will be able to learn different social habits like helping the people, gentleness, respect the elders and teachers and so many.These good habits make them good social creatures and they will be known good human beings.Students will be able to realize that the should not engage themselves to critize others because Vedas warns us those who defame others ultimately cause injurious themselves.Institutions will easily induce moral feelings among students.Relationship between teacher and student will be cordial and most vital thing is formation of character.We will able to realize how to respect women,how to get rid from social evils as we all know Sanskrit ideals of education are the solution to all social evils.Materialism should not be our aim of life because Vedas advise us to become a man of vlues than success.In every espect of life we have to be remain truthful becauseVedas asserts; truth never dies.

## VI. Conclusion

Dr. Radhakrishnan has rightly said that:―A civilization is not built of bricks, steel and machinery, it is built with men, their quality and character‖.So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable.Modern situation is deffirent,we have lost almost lost everything which was inherited to us from generations.The decipline ,the cordial relation between student and teacher,the social,moral values which Sanskrit period developed in the education have been totally lost.It is true that we can not follow all the aspects of Sanskrit education but there some ideals which are applicable in present education system.We need to undeatand our dueties and responsibilities and we all have to mke some kind of contribution to the society.All such things are possible only when we follow the principles of Sanskrit education .The Sanskrit system of education was aimed at moulding the young pupils into individuals capable of

living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character‖. Sanskrit student were taught to respect their elders, namely, father, mother, teachers and guests.The basic aim of ancient education was instilling into the minds, of peoples aspirit of being pious and religious for glory of God and good of man. The pursuit ofknowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching wasdiscipline – discipline inculcated through strict obedience to laws and regulations ofstudent life, discipline that was rooted in morality and religion A student was required togive up lust, anger, greed, vanity, conceit and over joy. In this research work an attempt will be made to highlight the salient features of the Sanskrit education. Here I am suggesting practical modifications to the modern educational system, that will enable teachers and students to improve their skills of discrimination, analysis and evaluation. The Sanskrit education system was successful in preserving and spreading its culture and literature even without the help of art of Therefore, in this Report, an analysis of significant concepts in relation to education have been discussed .In this research I m trying to convey my message that without moral education we can not make any kind of cahange.Universities,colleges,institutions etc will not be able to make the students as pious as Sanskrit students were used to be.

Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. We should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy.We should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth he Should be made to realize the importance of Sanskrit education which is totally moral education and I think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centred man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. **The Vedas urge upon men to assemble on a common platform**, to think together, and to work together for achieving a common goal.

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# THE DEAD LANGUAGE SANSKRIT IS NOT ACTUALLY DEAD

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**Abstract:**

Sanskrit is the key to pass on ancient traditions and knowledge from generation to generation. But nowadays this language has been intended to be an object of negligency. The interest in learning this language has also become decreased. This paper shows how the glory of this language has faded and how this ancient language has become the "dead language". The attempt is to reclaim its lost glory. It paves the way to take a bold step towards becoming a "perfect man" through learning Sanskrit.

**Introduction:**

The name Sanskrit has been derived from the verbal objective "sáṃskṛta" which may be translated as "put together, constructed, well or completely formed". This "sáṃskṛta" is derived from the root word "saṃskar" which means "to put together, compose, arrange, prepare". It is "the cultured language" which has been used from the early society. It is sacred. Sanskrit is well-known for its sacred mantras and slokas which were well-known by the wide members of society in ancient India. Therefore it can be said that this language is sophisticated too. The "sáṃskṛta" is in contrast to "prakrta" which means natural, artless, normal, ordinary language.

The essence of Sanskrit lies in its greatest heritage. Jawaharlal Nehru in his *The Discovery of India* calls Sanskrit "the greatest treasure which India possesses". According to the father of Modern Indian education System, Macaulay the essence of Indian culture is found in only one language and that is Sanskrit. Sanskrit is more perfect and copious than Greek and Latin.

**Origin and Development of Sanskrit:**

Sanskrit is regarded as the ancient language in Hinduism where it was used as a means of communication and dialogue by the Hind celestial Gods and then by the Indo-Aryans. The term "Sanskrit" is derived from the conjoining of the prefix 'Sam' meaning 'Samyak' which indicates entire and 'krit' that indicates done. Thus the term "Sanskrit" indicated perfectly or entirely done in terms of communication, reading, hearing and the use

of vocabulary to transcend and express an emotion. The Sanskrit language was termed as Deva-vani as it was believed to have been generated by the god Brahma by whom the language was passed to Rishis living in celestial abodes, who communicated it with there earthly disciples from where it was spread on earth. The origin of this language in written form is traced back when Rig Veda after being continued for centuries through oral tradition, is assumed to have been written. The purity of this version of Sanskrit is doubtlessly reflected in the flamboyance of the perfect description of the forces of nature in the Rig Veda. Sanskrit is classified into two different periods- Vedic Sanskrit and Classical Sanskrit.

- Vedic Sanskrit:

  Vedic Sanskrit is found in the Vedas, especially in the Rig Veda, the Puranas, the Upanishads where the most original form of the language was used. The composition of the Veda is forced to the period of 1000 to 500 BCE. This language is believed to have been generated by observing the natural progression of sounds created in the human mouth, thus considering sound as an important element of language formation. This is why Sanskrit has been rich in poetry. Vedic Sanskrit contains abstract nouns and philosophical terms which are not to be found in any other language.

- Classical Sanskrit:

  The origin of Classical Sanskrit is traced back to the timeline of Panini round the 4$^{th}$ century BCE when he introduced his work "Ashtadhyayi". This work includes eight chapters forming the only available foundational and analytical text of Sanskrit grammar. It is considered to be the only source of Sanskrit grammar and vocabulary. This Classical Sanskrit is largely used in Carnatic music in the form of bhajans, shlokas, stotrasankirtans, all indicating various hymns to the Gods, and songs and mantras of God worship.

**Revival of Ancient Literature through Sanskrit:**

As said by Macaulay, essence of Indian culture is found in Sanskrit. Literature has an important impact on culture. Therefore the literatures in Sanskrit are authentic and it revives the Indian culture too. Hymns of Rig Veda are the seeds of Sanskrit literature. Being devoid of Sanskrit means to be devoid of Gita, Purana, Mahabharata etc. The epic poetry or mahakavya has its origin in Sanskrit. The wide variety of forms and types like dramatic

literature, Katha tradition is also found in Sanskrit. In this case, *Panchatantra* is a great example of the Katha tradition. On the other hand Banbhatta's*Kadambari* which is a novel about timidities and missed opportunities of a youth leading to tragedy is also unique on its form and unique type. The tradition of romantic novel traces back to the campu novel. In which Goddhala's*Udayansundari* is the best example. Sanskrit presents the huge collection of stories skilfully narrated in Somadeva's*Kathasaritsagara.* In the field of literary criticism the Sanskrit pioneers like Vemana, Dhananjaya, Dandin have an important place. Bhoja's references and quotations show a fine taste of Sanskrit in his selection and comment.

Sanskrit not only revives the ancient literature, but it is used for scientific purposes also. Charaka and Susruta's medicine, Aryabhatta's work on mathematics, Bhaskara's astronomy, Kautilya's politics and administration and Panini's grammar are landmarks for the modern development of science and logic.

**Death of Sanskrit Language:**

Prof. Sheldon Pollock considered Sanskrit language as dead in *The Death of Sanskrit*. He compared this to the death of Latin. But Prof. Bopp called Sanskrit as more perfect and copious than Latin. Prof. J. Hannedar in "The death of Sanskrit" criticized Pollock's view. He said that the view of regarding Sanskrit as a dead language is misleading. There are several languages which are not used ever in anyway. In this context, he has said that Sanskrit is not as dead as other dead languages. The decline of Sanskrit began from around the 11[th] century when the Islamic rule started to invade vast parts of India. Persians and Arabians influenced Urdu. After sometimes, when the British came as ruler, they introduced English as a language of governance. Therefore Sanskrit became suppressed. The decline of this language also happened because of the lack of scope of communicating in this language.

But some critics pointed out that Sanskrit can never be dead as long as person knows how to chant the Veda, how to recite the holy Gita, and the remainder of Hindu scriptures which are majorly in English.

**Reason of this Death;**

Prof. Sheldon Pollock discovered some reasons behind "The Death of  Sanskrit"-

1. The use of this language has been decreased. We see using this language only while chanting mantras.

2.  There is a short-lived moment of modernity in Sanskrit.

3.  Sanskrit literature has become almost disappeared nowadays.

4.  There is hardly any use of this language as a medium of communication.

5.  Creativity in Sanskrit was restricted to hymns which is called the brain death of Sanskrit.

6.  Sanskrit is reduced to reinscription and restatements of ideas already explored.

7.  Sanskrit lost its importance completely in Bengal on the eve of colonialism.

**Advantage of Learning Sanskrit Literature:**

Sanskrit is wonderfully efficient in terms of its grammar, phonetics, vocabulary and the Devanagari script. Sasnskrit literature is the culture of synthesis amd assimilation. The acquaintance with such literature while acquiring the new one, elevates and widens one's outlook. Devanagari was most suitable as it perfectly satisfied every requirement as an optimal medium for use. It revives the ethos of India because synthesis, harmony and reconciliation comprise the essence of Sanskrit. According to Sri Aurobindo , Sanskrit language is the Devabhasa which is language of the Satya Yuga which was based on the true and perfect relation of vak and artha.

We should take pride in Sanskrit literature as it has the intimate contact with the inner spirit of our lives. A people who feels no pride in past and its history and its literature loses the capacity of acquiring its national character. In this context, an Indian youth not having the atmosphere in his temperament directly or indirectly can not be grown as an Indian. The advantage of Sanskrit literature lies in its importance to preserve the sense of self-respect of an Indian educated person. That is why, it is important to include Sanskrit in high schools and universities. The national heritage of students will lack the essential means to approach the outside worls confidently and with a self-respect if they fail to learn the Sanskrit literature. Above all, Sanskrit makes one feel a spiritual and intellectual assurance and self-confidence.

Other than this, the learning of Devanagari is a good brain exercise. This involves more areas of human brain than Roman scripts. In Devanagari script consonants are written in linear left-to-right order and vowels are written above, below or on either side of consonants. The vowels precede the consonants in writing certain words but follows it in specch. Thus it makes Devanagaria unique script and a good brain-exercise.

**Satisfaction in Sanskrit more than Sanskrit:**

Sanskrit has taken birth in our country. Thus this can be the national language of the country rather than English which has no roots in our soil. No province or state or people can claim it as its own. On the other hand, English can be claimed as the regional language of Britain. Sanskrit words change with time. It can produce an infinite variety of new words which can enrich the vocabulary of modern Indian language.

**Derivation of Sanskrit Words, Dialects and Literature:**

Sanskrit is the mother of most Indian tongues. Several North Indian languages are derived from Sanskrit. Its impact can be seen in various languages like Bengali, Bhojpuri, Tamil etc. Regarding Bengali literature, it was mainly of two kinds-

a)  Inspired from Sanskrit

b)  Independent from Sanskrit

The Bengali literature which is inspired from Sanskrit epics in local language, for example- Mahakavya and Bhakti literature. Another literature which involves folktales fairy tales is Nath literature which is again derived from the impact of Sanskrit literature on Bengali. Bengali is one of the Magadhanlanguage. This has been evolved from MagadhiPrakrit and Pali. The "totsomo" and "todbhobo" show a greater impact of Sanskrit on Bengali words and todbhobho are those words where the native Bengali vocabulary is cognate with Sanskrit. The word 'nirban' is inspired by Sasnkrit 'Nirvana' and 'Jog' in Bengali has been derived from Sanskrit 'yog'. Thus there are several other words which have the influence of Sanskrit directly or indirectly. Some Bhojpuri dialects also use Sanskrit derivatives, such as "chichiana" which is derived from Sanskrit "shishyanan" referring to fire. Tamil also have a large percentage of words derived from Sanskrit.

**Modern Development of Sanskrit:**

The astonishing fact about Sanskrit's development is that NASA is going to use Sanskrit as a computer language. The reason the scientists of NASA gives is that Sanskrit is the natural language in which a message can be sent by the computer in a least number of words. It would be helpful in using Sanskrit as a medium for gaining excellence in Computer generations and as a language for the new technology. The development of Sanskrit

nowadays has been reached to a position that Sanskrit news is broadcast on TV and on the internet through the DD National channel at 6.55 am IST. Sanskrit is useful for learning Computer Science also. The richness of it comes from the fact that everything is pre-determined and derivable. Clarity and brevity are the hallmarks for the acquaintance of Sanskrit with Computer Science.

**Contemporary Usage of Sanskrit:**

The so called 'dead language' Sanskrit is alive in its various usages in contemporary life. The notion of Sanskrit as lacking the scope for becoming a medium of communication has been radically changed. This dynamic status of Sanskrit covers many more areas of development in contemporary society. There are reports in Indian newspapers which show the recent revival attempts of Sanskrit in which Sanskrit is used to some extent in everyday life in several villages in large of population. Mattur in Karnataka, Jhiri in Madhya Pradesh, Ganoda in Rjasthan use this language as a medium of communication to some extent. Besides this, a vast population of Nepal use Sanskrit as their native language. The Sanskrit literatures are judged as of high quality. The SahityaAkademi has given an award for the best creative work in Sanskrit every since 1967. Not only Hindu Carnatic, kirtans, bhajans use Sanskrit but in Mainland China, musicians such as Sa Dingding have written pop songs in Sanskrit. Other tha these, over 90 weeklies, fortnightlies and quarterlies are published in Sanskrit. Among them, Sudharma, Sanskrit VartmanPatram, VishwasyaVrittantam are important . Sanskrit is sacred not only for Hindus but for Buddhist and jaintraditions also. The Jain texts including *Tattvartha sutra, Ratnakarandasravakacara* are written in Sanskrit. Tibetan Buddhist religious texts and sutras are in Sanskrit has reached to such an extent where various instituions use Sanskrit phrase in their mottos. "SatyamevaJayate" in India, " JananiJanmabhoomischaSwargadapiGariyasi" in Nepal, "Tri Dharma Eka Karma" of Indonesian Military use Sanskrit pridely in their mottos to inspire their nation. Many of India's and Nepal's scientific and administrative terms are named in Sanskrit.

**SKESC: A Step towards the Development of Sanskrit:**

There is always a causal relationship between the rise of colonial power and the decline of Sanskrit science and scholarship. The SKESC or Sanskrit Knowledge-System on the Eve of Colonialism investigates the substance and social context of Sanskrit science and scholarship from about 1550 to 1750. The flowering of intellectual life, increase in the

production of texts across disciplines, rise of a new interdisciplinary lasted until the consolidation of colonial power, after then a decline started  that ended the age-old power of Sanskrit learning to shape Indian intellectual history. The Sanskrit Knowledge-System on the Eve of Colonialism or SKESC project attempts to revive the lost glory of Sanskrit learning. There are three main objectives of this project. First, there is an attempt inventory as completely as possible scholarly production in eight disciplines, that is, vyakarana, mimansa, nyaya, dharmasastra, alankarasastra, ayurveda,jyotis, prayoga and not to create a comprehensive digital archive of text. Second, this project attempts to collect social-historical data on the intellectuals essential for the reconstruction of the personal and group histories, educational lineages, patronage linkages and institutional and political affiliations. Third, they intend to study representative works in the context of their specific disciplinary histories.

**Conclusion:**

To conclude, the words of Dr.Rajendra Prasad can be remembered. According to him, our whole culture, literature and life would remain incomplete so long as our scholars, our thinkers and our educationists remain ignorant of Sanskrit. Sanskrit has the intimate contact with the inner spirit of our lives. Sanskrit is alive in the heart and mind of the people of India.

<div align="right">

"It is merely alive, it is also a medicine to make the dead alive"
Prof. Lakshmikanta Maita

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# THE DEATH OF SANSKRIT LANGUAGE: IT'S PRESENT CONTEXT IN EDUCATION

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**Abstract:**

Sanskrit is the mother of most of the languages including European languages (Greek, Latin, English, and German). It is the oldest language in the world. The anxiety both about Sanskrit's role in shaping the historical identity of the Hindu nation and about its contemporary vitality has manifested itself in substantial new funding for Sanskrit education, and in the declaration of 1999–2000 as the "Year of Sanskrit," with plans for conversation camps, debate and essay competitions, drama festivals, and the like. This anxiety has a longer and rather melancholy history in independent India, far antedating the rise of Sanskrit was introduced into the Eighth Schedule of the Constitution of India (1949) as a recognized language of the new State of India. This paper will try to focus on Sanskrit Language, its present context and present relevance in the new millennium.

**Key Words:** Sanskrit as a discipline, Sanskrit Language.

**Introduction:**

With advancement in the field of Computational Linguistics &the Natural Language Processing there has been a great uplift in the extraction & understanding of the ancient languages, their scripts &knowledge.Modern days are of Technology & Performance, both of which relates to the ease of work & effective use of Time. Enhancement & penetration of computer in different fields made it necessary to be knowledge available & information ready.The proposed system justifies the above statement in "Indian" context,which will be beneficial for providing a bridge type connection to the modern technology & Ancient Indian Sciencealong with the complete relevancy to the Indian origin language "Sanskrit".

**Concept of Sanskrit as a discipline:**

. The term 'Sanskrit' is derived from the conjoining of the prefix 'Sam' meaning 'samyak' which indicates 'entirely' and 'krit' that indicates 'done'.Sanskrit is regarded as the ancient language in Hinduism, where it was used as a means of communication and dialogue by the Hindu Celestial Gods, and then by the Indo-Aryans. Sanskrit is also widely used in Jainism, Buddhism, and Sikhism thus, the name indicates perfectly or entirely done in

terms of communication, reading, hearing, and the use of vocabulary to transcend and express an emotion. Sanskrit has a rich repository for secular applications too with this line of argument; I don't know how I can counter argue. I should somehow saythat don't take this perspective, I should be ideally be in a position to point to somethingmuch more interesting than all these views that will compel you to look at Sanskrit. Iwould try and make my honest attempt to do that, as much as I can do. An extraordinarily complex language with a vast vocabulary, it is still widely used today in the reading of sacred texts and hymns.

**Present Context of Sanskrit Language:**

For one thing, Sanskrit literary culture was never affected by communicative incompetence, which began to enfeeble Latin from at least the ninth century. The process of vernacularization in India, in so many ways comparable to the European case, was nowhere a consequence of growing Sanskrit ignorance; the intellectuals who promoted the transformation, certainly in its most consequential phases, were themselves learned in Sanskrit.

**Merits of Sanskrit Language in present context:**

Sanskrit is     the mother of     most     North     Indian languages.     Modern Dravidianlanguages have borrowed words from Sanskrit, and Western Indian languagessuch as Konkani, which belong to Indo-Iranian group of languages have borrowed words from Dravidian languages. Neither Sanskrit nor Tamil is the mother of all languages.

- Sanskrit is a yarn that weaves the whole country together. Almost every Indian language has words from Sanskrit (varying from 20% - 80%). Learning Sanskrit makes every other Indian language easier to learn. Every proud Indian can say - Sanskrit is my Grandmother tongue, because their mother tongue has roots in Sanskrit (with a possible exception of Tamil).

- Every person can find something interesting in learning Sanskrit, be it spirituality, philosophy, history, literature or the Sciences (like VyakarnaShastra, JyotishaShastra, tarkaShaastra and so much more).  It is amazing to see as to how our ancestors deal thoroughly with each Shastra and go in to depth of each small topic till a point where there isn't anything more to ponder.

- Learning Sanskrit enables us to know our roots, where do we come from, how did our ancestors think, their way of life and what we can learn from our glorious past. Surely, it generates pride in the Indian way of life.

- Learning Sanskrit actually makes it easy to learn other languages.. You learn about rich heritages, knowledge, literature Indians had when the rest of the people in the world were still in the process of evolution from apes to humans. When you study Sanskrit you will get goose bumps knowing the knowledge Indians had. Thats one of the proudest moment you ever get.

- The grammar of the language may be difficult. But once you learn the language and read books written in sanskrit you will learn that the language has a lot to offer to your life than any other language in the world.

-  It gives you very sound advice on how to lead your life happily and fruitfully. The true values of life are best understood by studying sanskrit.

**Demerits of Sanskrit Language in present context:**

From that moment on, spoken Snskrit developed into the Prakrits and finally modern Indo-Aryan languages. Sanskrit itself was used by the elite, and it was nobody's native language, such a language is called "dead" even though it remained in heavy use through the centuries.Sanskrit is a old language indeed and so learning it will only give you added advantage. However some of disadvantages could be as follows:-

1.  It is not widely spoken.

2.  It will not help you at international level.

3.  It mostly used in Hindu prayers, rituals, hymns etc.

4.  As Sanskrit is an official language of Uttarakhand state of India but still people speak Hindi or other regional language there.

**Impact of Sanskrit Language on other Languages:**

Sanskrit has had a major impact on other Indian languages, such as Hindi, which is presently national language of India, and Indo-Aryan languages such as Kannada and Malayalam. It has impacted the Sino-Tibetan languages with the influence of Buddhist texts

in Sanskrit and their translation and spread. Telugu as a language is considered to be highly lexically Sanskrit, from which it has borrowed many words. It has impacted Chinese language as China has picked up multiple but specific words from Sanskrit. In addition, Thailand and Sri Lanka has been enormously influenced by Sanskrit and have many similarly sounding words. The Javanese language is another which has been influenced by Sanskrit, along with the modern language of Indonesia and traditional language of malay spoken in Malaysia. Philippines has a minor influence from Sanskrit, but less than that from Spanish, for example. Above all, English, the current modern international language has also been influenced by Sanskrit and has picked up many loanwords from the ancient language (for example 'primitive' from '*prachin*', meaning historical, 'ambrosia' from '*amaruta*' meaning food of the Gods, 'attack' from '*akramana'* meaning taking aggressive action, 'path' from '*patha*' meaning road or way,  'man' from '*manu*' meaning a male human, 'nirvana' from '*nirvan*' meaning divine liberation or transcendence, 'door' from 'dwar' meaning a doorway connecting two spaces, "serpent' from '*sarpa*' meaning snake, etc.) since both are considered as Indo-European languages.

Sanskrit has a long and sacred history often traced back to the Gods and their worship. Starting as a spoken language of the Gods, it has come down to earth and has been diluted of its purity because variable interpretations, precise grammar, and complexity of its use have been accepted by few and avoided by many for its invincibility in vastness and understanding. In spite of its large vocabulary and richness of grammar and prose, many ancient scriptures and texts today are translated from Sanskrit, for none better than Sanskrit can offer such a luxurious literary understanding of the past as it serves as a tool for perfect human expression. Rightfully admired, renowned historian and author William Cooke Taylor acknowledges that "To acquire the mastery of this language is almost a labour of a life; its literature seems exhaustless".

**Conclusion:**

The specific conditions for the death of Sanskrit have therefore to be located in South Asian historical experience, and they are certain to be multifarious and sometimes elusive. One causal account, however, for all the currency it enjoys in the contemporary climate, can be dismissed at once: that which traces the decline of Sanskrit culture to the coming of Muslim power.

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# ROLE OF LIBRARY AND INFORMATION SCIENCE IN CREATING EMPLOYMENT OPPORTUNITIES

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**Abstract:**

The career in library includes areas like library and information systems management, classification/cataloguing systems, bibliography, documentation, preservation and conservation of manuscript, collection management, information systems and technology, research methodology, computer  applications, reference statistics and management, information processing, archives management, indexing, library planning etc. Now-a-days, a number of career prospects are available in library and information science. The qualified and trained professionals are employed in various libraries and information centres. The present study aims to identify and access the job opportunities for the professionally qualified LIS professionals in the area of Library and Information Science.

The data required to carry out the study have been collected from the printed weekly issues of 'Employment News' and the 'LIS link: a LIS Job Portal'. The data collected have been represented through tables and figures. The data collected have been analysed to reflect the different aspects of LIS profession, such as month wise, state wise, category wise (whether reserved or unreserved; teaching or non teaching position), nature wise (whether permanent or temporary), source wise, level wise distribution of advertisements. Moreover, a preliminary data was collected after scanning the available literature and data pertaining to the number of library science graduates produced every year and their employability.

The study puts forward some suggestions to ensure the employability of LIS Professionals in India showing state wise job opportunities and employment. The study was delimited the job advertisements published during September 2016 to November 2016 only.However, the same research work can be carried out on a large scale to have a generalised conclusion highlighting the scenario of job opportunity and output of LIS professionals in the Indian context. Moreover, the universities have been taking steps for opening NET coaching centres for the students who want to appear at the NET examinations. It is further suggested that more number of posts for teaching positions should also be created so that fresh NET and Ph.D degree holders may get job for teaching or research.

From the data available for intake capacity for BLIS, MLIS and Research Programme, the number of advertised posts are very less in number in comparison to production of fresh graduates which creates problems in searching jobs for the LIS professionals. It is hoped more and more posts will be sanctioned in the educational institutions while implementing the recommendation of National Knowledge Commission. Therefore the Govt. Of India/ State Govt. Should come forward to create requisite number of posts in different Schools, Colleges, Universities, Institutions and Public Libraries so that those maximum qualified passed out Graduates, Post Graduates and research degree holders may be appointed to the respective positions as per their eligibility. Hence, the future of LIS professionals is bright and library profession sector would give more job avenues to the fresh library science graduates, post graduates and certificate diploma holders in the coming years to come. There would be also more job avenues available in the higher educational institutions like colleges, technical institutions, colleges and universities for higher as well as lower level posts.

**Key Words:** Job Advertisements, Job Opportunities-India, Librarianship, Print and Electronic Media, Library and Information Science, Professionals-India

**INTRODUCTION**

Due to the rapid growth in the number of learning institutions all over the country, the necessity and the importance of libraries is also growing. Moreover, with the industrialisation, economic and social growth, many new professionals have emerged in the last two hundred years. More particularly the 20th century has witnessed the growth of hundreds of new professions. Librarianship is one such profession that emerged in the 19th/20th century when corpus of knowledge multiplied geometrically requiring rapid expansion in its nature of work and services of knowledge organisation, retrieval and dissemination. Thus, librarianship is a growing field, which has by now attained the status of a seperate discipline in the universe of knowledge. With the introduction of information and communication technology, the definition of the library as well as the Librarianship has changed. Earlier, the library was considered as the store house of books and the Librarian, as the custodian of books. But now the role of traditional librarian is fast evolving from the custodian of books to a facilitator who locates the right information. It is one of the duties of the Librarian to help users to find the right information at the right time as per the requirement and use it effectively and efficiently.

Now-a-days, a number of career prospects are available in Library and Information Science. The qualified and trained professionals are employed in various libraries and information centres. LIS professionals can select the type of library as per their own interest. Thus, there is a very bright future prospect for LIS professionals. And only the trained personell in LIS can have employment opportunities in the various sectors.

**STATEMENT OF THE PROBLEM**

The statement of the problem of the study is entitled as "**Role of Library and Information Science in creating employment opportunities".** A comprehensive study on the job advertisements published in different media for the LIS professionals during September to November 2016 is made. The introduction of ICT widens the areas in Library and Information Science. The job prospect thus, for Library and Information Science Professionals covers a huge area. Career in LIS is multidimentional, ever growing and bright. It is hoped that the study will be beneficial for both the LIS students and LIS professionals and let them know the market demand for the LIS professionals under various designations and the required qualifications and skills and also the need for further education and training.

**OBJECTIVES OF THE STUDY**

Every study aims to reveal something new. The main objectives of this study are to resent statistics of the job on various aspects and to assess the demand for the Library Professionals in recent times. With this main objective following are some allied objectives of the study:

To analyse the changing trends of job opportunities for Library and Information Science Professionals on most diversified technological environment

To study the LIS job advertisements applying various study citeria Month wise, Category wise (Reserved/Unreserved, Teaching/Non-Teaching) etc.

To present the current status of job opportunities for Library and Information Science professionals at the national level in general

To assess and examine the demand for the LIS professionals in the job market

To understand essential and desirable competencies and other skilld that employers advertise for the various positions of jobs for fresh LIS Graduates and Post Graduates and working LIS professionals.

**SCOPE OF THE STUDY**

The study is conducted on "**Role of Library and Information Science in creating employment opportunities".** The study is confined to the study of fresh graduates, post graduates and working LIS professionals in India who are looking for better jobs and opportunity. The media scanned or covered for this study is confined to print version of the Employment News and the LIS Job Portals Link (http://www.lislinks.com). The study is also restricted for the month September to November 2016. Some other media like some regional and national newspapers are also consulted. Care has been taken to cover and include all the advertisements published for LIS professionals from the above mentioned sources.

**DELIMITATION OF THE STUDY**

The present study was delimited to the sources of information from where data pertaining to job opportunity and employment has been collected. These two sources are "Employment News" and the "LIS Link". But there are many other national and regional print as well as electronic media which have not been consulted. There are many leading

private and other institutions which sometimes publish their advertisement in regional and other national newspapers. So, these type of advertisements have not been included in the present study due to paucity of time for completing this survey and analysis work within few months.

Thus the present study has been delimited to the job advertisements published in Employment News and LIS Link and LIS Job Portal during the period September to November 2016. Due to the paucity of time, advertisements published in other media have not been taken into account. This may be taken as a pilot study to carry out the same study at large scale to draw some important findings pertaining to generation of fresh LIS graduates and giving job opportunity to them to earn their livelihood from the novel profession of supporting teaching-learning activities of the academic activities.

## REVIEW OF LITERATURE

Review of related literature isconducted to enable ther esearcher to get a clear understanding about the specific field of study. It also heps the researcher to have an insiught intothe tested methods, procedure and interpretatios of similar studies conducted elsewhere.

**Singh (2003)** conducted a study on "*Library and Information Science Education inIndia: Issues and Trends*" and traces the emergence of library and information science (LIS) education in India before and after independence. Describes the current status, the diferent patterns and levels of LIS education,as sell as the research programmes being offered but various universities, provides an overview of the institution providing LIS courses at various levels through regular courses and open schools, emphasizes the need for having a national level accreditation body to maintain uniformity and standards in LIS education. Discusses the problems affecting the status of LIS education and suggests ways to solve these problems and the approaches to prepare the LIS professionals to face the growing challenges of the job market.

**Singh and Malhan,** conducted a study on "*Trends and Issues in LIS Education in India*". Their study is based on review of literature, interviews with students, employers and experts and personal experience of the authors. The purpose of this study was to identify the emerging trends and lingering issues in Library and Information Science (LIS) education in India and give suggestions to align LIS education programs with job-market and end-user expectations.

**Gowda (2009)** conducted a survey on *"Satisfaction Levels Related to Management Issues among LIS Professionals"* which explored the fact that the LIS Professionals should be encouraged to participate actively in library and other related activities of the compusto increase their perception. Their opinions are to be taken seriously and implement their valid and concrete suggestion should be implemented in practice. This type of positive approach from the authority improves satisfaction level of the professionals.

**Jeevan (2003)** has undertaken a research on *"Job Prospects in Library and Information Science: A Study of Vacancies Notified in the Employment News from 1998-2001"*. He consulted printed version of employment news to assess the job opportunities in Library and Information Science profession. He presented the data gathered in 25 tables and analysed to reflect the major employers-the central/state Govt. and/or its allied institutions and private sectors; nature of job whether permanent or temporary; reservation trends; essential and desirable qualifications; prior experience; and the prominent employers and categories of jobs etc. Assumptions are countered in this paper by making few suggestions regarding what is to be done by all concerned, be it the student, employer or professional bodies.

## RESEARCH METHODOLOGY

Qualitative research methods are being used to conduct this study. This study is descriptive in nature with main objective to analyse the library job advertisements in Govt. and Non Govt. sectors of India to understand the nature and conditions of the job requirements set by the employers and other hiring agencies and the market trends in the era of technological advancements.

The job advertisements adevertised within the period from September 2016 to November 2016 have been selected for this study. The sources of these advertisements are mainly leading National and Local newspapers; especially the Employment News and the LIS Link which is a LIS Job Portal. Most of advertisements are downloaded from these sources or their reference are noted down and later searched from the newspapers. The data entry is done in MS Access and further the data has been tabulated and graphs have been prepared using MS-Excel and these data has been analysed to come upon generalised findings and a meaningful conclusion is drawn.

## DATA ANALYSIS AND INTERPRETATIONS

The required data for the present study has been collected during the period from September 2016 to November 2016 which has been analysed and interpreted using content analysis method. Content analysis is a research technique used for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use (Krippendorf 2004).

In this study, the required data has been collected mainly from two sources; viz. 'Employment News' and 'LIS Link' which is a LIS Job Portal. During the period of the study, the advertisement published in the weekly newspaper 'Employment News' has been scanned and a total of 50 issues of Employnent News between the above mentioned periods have been consulted and analysed for the purpose. Moreover the LIS Link, a LIS Job Portal have also been consulted and the required data between the period of study has been collected and analysed for arriving to the important findings as per the requirement of the objectives.

## MONTH WISE ANALYSIS OF ADVERTISEMENT PUBLISHED DURING SEPTEMBER TO NOVEMBER 2016

The result as indicated in Table-1 shows the status of the month wise details of Advertisements published during the September to November 2016. After scanning of all issues published during the period of study, altogether 52 numbers of advertisements related to job opportunity for LIS Professionals have been published which varies from junior positions to senior ones. The month-wise details of advertisements published during September 2016 to November 2016 have been tabulated in Table-1:

**Table-1 Month Wise Analysis of Advertisements Published During September 2016 to November 2016**                                         **(N=52)**

| Months | No. Of Post Advertised | Percentage (%) |
|---|---|---|
| September | 28 | 53.85 |
| October | 9 | 17.31 |
| November | 15 | 28.85 |

## MAJOR FINDINGS

Out of 52 number of advertisements, it was found that maximum number of posts are advertised during the month of September (28= 53.85%), whereas minimum number of

advertisements have been published in the month of October. From the study it is evident that the peak months for advertisements is September when maximum advertisements are published for employment. While the month of October has least advertisements and month of November has average advertisements.

But it is to be noted that each month one can find advertisements for LIS jobs in the Employment News, which is a best medium for advertisements for job opportunities and employment. The information pertaining to job has been posted by some of the member of LIS Professionals for the benefit of the others.

## CATEGORY WISE DISTRIBUTION OF ADVERTISEMENTS (RESERVED/UNRESERVED OF POSTS FOR LIS JOBS

The Table-2 represents the Category (Reserved/Unreserved) wise distribution of no. Of posts advertised during the period i.e. September 2016 to November 2016 for LIS Professionals in India. There are five categories, out of which four are reserved categories such as OBC (i.e. Other Backward Caste), SC (Scheduled Caste), ST (Scheduled Tribe) and PH (Physically Handicapped) and the other is the Unreserved category. The no. Of posts under unreserved and the different reserved categories are shown in the Table-2

**Table-2: Category Wise (Reserved/Unreserved) Distribution of Posts (N=52)**

| CATEGORIES | NO. OF POSTS | PERCENTAGE (%) | RANKS |
|---|---|---|---|
| UR | 26 | 50 | 1 |
| SC | 20 | 10.4 | II |
| OBC | 13 | 6.76 | III |
| ST | 10 | 5.2 | IV |
| PH | 5 | 2.6 | V |

## MAJOR FINDINGS

Table-3 reveals that the highest no. of posts advertised is for UR category. Out of 52 numbers of posts 26 (50%) posts are available for UR category and the remaining posts are for reserved categories i.e.  SC, OBC, ST, and PH. Out of total reserved posts, the highest no. is reserved for SC (20=10.4%) candidates and the least nos. is reserved for PH (5=2.6%) candidates.

**SUGGESTIONS AND RECOMMENDATIONS**

Based on the entire studies and analysis with the available data, the following suggestions can be made so that more and more jobs can be tapped by the LIS Professionals:

There should be any mechanism which must be developed so as to track all the advertisements published for various institutions to different localities and also it must be maintained regularly.

It is observed that the ratio of candidates acquiring LIS degree and their employability is 5:1 (approx.). Thus the ratio indicates a huge gap between the entities.

To meet the current challenges in view of implementation of ICT in libraries, the library science schools in India should constantly upgrade their curriculum and train their students in such a way so that they can cope up with the emerging trends and can compete and sustain in this new environment.

Moreover, the library professionals should see new avenues and new job areas such as in corporate sectors for their survival as IT Professionals are coming in our way to grab our job, if LIS professionals do not make themselves fit in the new changing environment.

**CONCLUSION**

This is a preliminary study taking with consideration of advertisements published during the period Septemtember 2016 to November 2016. They may be carried for years or more to get a reliable picture for intake capacity of students and how many students are getting jobs may be analysed and discussed in details. It is very interesting finding that many universities have been offering LIS education at different levels (BLIS, MLIS and M.Phil/Ph.D levels) but number of post for teaching positions are comparatively published in very less numbers which shows that teaching posts are perhaps not created in sufficiently or posts are perhaps lying vacant on account of various reasons which needs a further investigation.

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# RELEVANCE OF SANSKRIT LANGUAGE IN THE MODERN WORLD

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## ABSTRACT

The antiquity of Sanskrit, a classical language of the Indo - European family is unquestionable. Since it is not spoken and understood by most of the people, it can be considered at the most at present a dormant language still containing active elements of vitality seen in the structure, words and literatures of other languages and in prayers to various gods and in religious ceremonies observed even today.

With so many invasions and advent of modern science and civilization in India, medium of English, a foreign language, Sanskrit went into disuse. This language had never been a language of the masses, but a language of the elite class, language of the priests and astrologers and it continues to be their language to this day, but only for limited purposes.

Sanskrit is connected with scriptures and religious practices. Sanskrit Bhajans and Kirtans are also getting popular in the western world. It is observed that truly Sanskrit will be come not the language of just computers but that of the world. Not without reason did our ancestors addressed it DEVANAGIRI, the language of the Gods. The present paper explores the relevance of Sanskrit in the modern world.

**F.** Keywords : Sanskirt, India,World, Gods, scriptures

## Introduction

Every great man in Bharat, Chaitanya, Sant Gnaneswar, Sri Ramakrishna and Swami Vivekananda have used Gita as a guide to tackle their problems in life. Freedom fighters like Raja Ram Mohan Roy, Swami Dayanand Saraswati, Lokamanya Tilak, Gandhi and Aurobindo used Gita and Upanishads as the text book of national renaissance in the 19th and 20th centuries.

## Relevance of Sanskrit in the modern era

The antiquity of Sanskrit, a classical language of the Indo - European family is unquestionable. Since it is not spoken and understood by most of the people, it can  be considered at the most at present a dormant language still containing active elements of vitality seen in the structure, words and literatures of other languages and in prayers to various gods and in religious ceremonies observed even today.

With so many invasions and advent of modern science and civilization in India, medium of English, a foreign language, Sanskrit went into disuse. This language had never been a language of the masses, but a language of the elite class, language of the priests and astrologers and it continues to be their language to this day, but only for limited purposes. Sanskrit is connected with scriptures and religious practices.

To an ordinary man Sanskrit is nothing more than the stories and myths and religious conduct (out dated) depicted in Manusmriti. The stories and myths abound in Sanskrit are symbolic and can be appreciated only when given a deep thought. So they are not properly understood as people in general are not conversant with the depth of Sanskrit language and most of the stories are or read through translations. The real significance is lost and they do not have modern appeal. Religion, abstract details, obscure language and other unintelligible things appear incoherent to modern man. So Sanskrit is discarded as useless. Generally people do not explore Hinduism as something well beyond Brahmanism. Often religion is misunderstood. All misunderstandings about dharma, karma, religion arising out of ignorance, selfishness, narrow mindedness and superstitions are passed off as belonging to Sanskrit itself. Caste system gets no new look in. The real analysis in its historical perspective is not done and is misused for political purposes. Secular is used as against Sanskrit which has come to stand for religious.

Such being the position, the question arises ' Is Sanskrit really outdated? It is true today Sanskrit is not living as a spoken language. It is often said that a worthless man never knows the worth of the preciousness of the gem he possesses. Only a non-possessor knows the worth and yearns and tries to get it. Indians felt proud and took the credit for being the owners of Sanskrit when two decades before foreign scholars expressed the possibility of Sanskrit as a fitting language for computer. Its connection with artificial intelligence brought a fresh vigour even in non Sanskrit people to learn Sanskrit through a crash course in one month or ten days and came to be associated with it to claim honour for it.

With a view to teach the Japanese scholars correct pronunciation of Sanskrit, a Japanese library planned to bring out a Compact Disc (CD) with Sanskrit grammar and verses. This was also planned to help Japanese people to study the Deva- Bhasha, the language of the Gods.

Research centres were set up in Europe to identify problems where the Vedas would be relevant, arising from the application of Science and Technology, environmental pollution, bio- medical and bio-technical ethics and the unsustainability of consumption based growth. The project would also seek to identify elements within modern science that are related to Vedic ideas on consciousness, mind, matter and time. Now scientists support positive relationship between vegetarian diets and risk reduction for several chronic degenerative diseases.

## Relevance of Sanskrit in Tourism

The scope for pilgrim tourism is enormous here as India is steeped in mysticism, yoga, meditation and religious fervour. Here again, knowledge of Sanskrit and Sanskrit literature which abounds in temples such as architecture, stories of gods, symbolism of religious practices can help pilgrim tourism in taking off in a big way. Thus it will give an opportunity to eradicate the wrong conceptions about religion, religious practices as understood today.

## Relevance of Sanskrit in Practicing Religion

In the national seminar organized by Bar council of India on ' Law, religion and politics', it was pointed out that though it may sound a paradox, but practicing religion in its highest and noblest conception and in the acceptance of the universality of mystic experience of all religions was the only hope to peace in an unrealistic situation. Secularism under Indian constitution is neither irreligious nor anti-religion but demands equality of all religions. In our pluralist society, it is a necessity and not a luxury. Religion cannot be eliminated. The more it is suppressed the more it aggravates the situation more so because religion and law confront each other in pluralist society. Sanskrit has a vital role to play. The word religion in English smacks too much of things external such as creed, rites, an external piety. There is no one Indian equivalent. The term ' Dharma' can be a fitting one. Dharma in its true sense is ' a way of life' and spirituality as the attempt to know and live in the highest self , the divine, the all-embracing unity and to raise life in all its parts to the divinest possible values. Now it is the right time to return to the age old ideal of India in its real amplitude. Sanskrit's relevance to modern times can be explored in beauty schemes also. There is a trend for herbal treatment in beauty clinics. People are moving towards indigenous ingredients for various beauty aids.

Here the immortal Sanskrit has a hand to lend in and give an ethnic touch. Hair dyes (murdhaja raga) have been dealt with in detail in Atharvaveda, Brhatsamhita. Navanitaka, an older work of 2 CE describes as many as eleven hair dyes recipes and refers to 46 ingredients employed in their preparation.

## Relevance of Sanskrit in Home Science

A look at the Home-Science section of Sanskrit literature. It offers varied and exciting recipes such as preparation of different dals, vegetable dishes from raw  paka Banana(kadali), brinjal ( vrntaka ), bittergourd ( karavalli paka ), white pumpkin ( kushmanda ), lotus stalk (kamala kanda ) and from the leaves of Neem, Lotus, Jackfruit etc. Even non- vegetarian dishes have been mentioned. Preparation of sweet dishes (payasa) and setting of curd are its special features.

## Relevance of Sanskrit in different subjects of study

Nature-cure (Naturopathy) can enrich itself with Hydrotherapy, Chromotherapy, Solartherapy and other types of treatment scattered in Vedic and Sanskrit literature. Herbal treatment is also dealt with.There are both explored and unexplored texts in Sanskrit on Cookery, Agriculture, Architectecture, Astronomy, Astrology, Chemistry, Aeronautics, Philosophy, Poetics, Dharma Shastra, Epigraphy, State craft, Erotics, Grammar, Lapidary science, Equestrian lore, Elephant lore, Lexicography, Mathematics, Medicine, Music, Religion, Theft and on topics like Mining, Earthquakes, Exploration of water- springs, Comets and others scattered in different Samhitas.

In any comparative study whether language, literature, law or any field of knowledge, Sanskrit can form a rich base. Many findings arrived on the basis of Sanskrit texts can startle the modern scientist. These have only scratched the surface area of rich mine of Sanskrit which has tremendous potential for research..

Further Sanskrit has a characteristic of its own - an ennobling ethical sublime idealism. That knowledge can be a panacea for all types of ailments. The humanistic appeal of qualities like love, compassion, kindness, charity. tolerance the inculcation of which form the creamy layer of Sanskrit literature can add a touch of charm, liveliness and success in any walk of life whether in family, society, business, management or anything. A knowledge of proper study of the Bhagavad Gita and Bhakti literature can impart the Art of living by which

man can discover in himself the equipoise to stand up to life's situations, meeting efficiently the ever changing world of challenges he has to meet. Let alone the modern medical research findings on music, yoga, meditation as cure for diseases like Neurosis, High blood pressure, Migraine etc. Even with chanting or listening to the chanting of Vedic mantras , soul-stirring beautiful Sanskrit songs sung, yoga and meditation, the mind can be revived from all its fatigue and it can get recharged with all its irresistible potentialities. Karma and rebirth theory understood in the right perspective can instil will power and motivation and can make life meaningful.

It falls on Sanskrit knowing people to take upon themselves to prove the richness of Sanskrit in diversified fields. They should translate Sanskrit works both published and unpublished from Sanskrit into other languages both of India and other countries and works in other languages into Sanskrit to enrich it. Hindu mythologies, stories, theories like caste system, ceremonies, Samskaras should be given a proper face lift in the correct perspective through newspapers, magazines and journals.

## Sanskrit as a Global Language

Sanskrit has captured the imagination of the world. Indian President APJ Abdul Kalam visited Greece in April 2007. It was a pleasant surprise for him when his Greek counterpart Karolos Papoulias greeted him in Sanskrit at the banquet ceremony hosted in honour of the visiting dignitary. "Rashtrapatm Mahabhaga, Sur Swagatam Yavana dishe (President, welcome to you)", thus began the Greek President his speech at the banquet hosted at the Presidential palace, much to the delight of the Indian delegation. Papoulias had studied Sanskrit in Germany and the reason to study the Indian classical language was to understand India better.  He told to the President that, "I wanted to welcome you in Sanskrit, the ancient Indian language that is related to ancient Greek, and which I had the opportunity to learn and love during my time as a student in Germany," the Greek President said.

Indians have reasons to feel proud when its ancient tradition of starting an event with chanting of Vedic hymns in Sanskrit was adopted at the kick-start of Commonwealth Games 2010 on 30 October 2009, in presence of Queen Elizabeth of Great Britain and President Pratibha Patil of India at London in a spectacular ceremony. Chanting of Vedic hymns by British children in chorus for several minutes in fluent Sanskrit, that too without reading any script was indeed worth-appreciating. Indian priest Rajan Zed opened the US Senate on July

12, 2007 with a Sanskrit prayer arranged by Senate Majority Leader Harry Reid. Hindu priests offered prayers at the legislative sessions in the Maryland, Iowa, New Jesey, Nevada and California House and Senates in USA. In October 2009 US President Barak Hussein Obama lit Diwali-lamp at White House amidst chanting of Vedic hymns seeking world peace.

## Conclusion

In conclusion it can be said that in a culture being bombarded by the outward forces, Sanskrit provides a continuity with our glorious rich past whose motto is, ' Let the entire world be a single family ' and it should be exploited to build a better future fusing all the nations into a single family. Now this is the time for new image. This is the time for fusion of tradition and modern. Cut flowers are beautiful. But their freshness remain for how long ? When we have the strong healthy roots, why not nurture it and get beautiful flowers which will not only make the birth soil fragrant but will make the entire atmosphere ever fragrant. Sanskrit, Yoga, Gita, Ayurveda and Bharata Natyam are some of the ancient wisdom of Bharat that are in great demand in these days of knowledge based societies.

Sanskrit Bhajans and Kirtans are also getting popular in the western world. Yogasan is already a few billion dollar business in USA alone. Yogathon is fast replacing marathon. What the world has seen so far is just the tip of the iceberg called Sanskrit. Time is not far off when more and more fascinating truths from Sanskrit will dazzle the world. Truly Sanskrit will be come not the language of just computers but that of the world. Not without reason did our ancestors addressed it DEVANAGIRI, the language of the Gods.

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# EMERGENCE OF SANSKRIT AS A GLOBAL LANGUAGE

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**Introduction:**

*Sanskrit is a language which is mother of all languages. Sanskrit, S-a-n-s-k-r-i-t, Sanskrit language. So this is the original language of this…., not only of this planet. In other planet also, this language is spoken. – Swami Prabhupada.*

In India many people are familiar with the Indiana Jones of Hollywood series but not with Sir William Jones, who lived in India from 1783 for 11 long years and introduced to Europe the unique way the true merits of Indian languages, literature, history and culture. Proficient in many European language and Asian language he developed in himself a self interest in the study of Indian culture and civilization. In this period he made an exhaustive study of Indian history and literature and published many books and papers on a wide range of subjects, which were later published in 1807, in Europe, into 13 volumes. Among all the projects he undertook worth mentioning were his translation of Manu Smriti, some translation of the works of Kalidasa, translation of Gita Govinda of Jaideva, his study on Indian plants and animal species his exploration of Indian astronomy and ancient Indian sciences, his paper on Indian classical Music delivered to an European audience and so on. Sir Jones was the first to suggest that Sanskrit originated from the same source as Latin, Greek and Persian thus laying the foundation of Indo comparative study of what we now refer as Indo European languages.

In 1786, while delivering his third lecture, Sir William made the following statement which aroused the curiosity of many scholars and finally led to the emergence of comparative linguistics. Nothing the similarities between Sanskrit and classical languages of Europe such as Greek and Latin he declared:

"The Sanskcrit language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either, yet boring to both of them a stronger affinity, both in the roots of verbs and in the forms  of

grammar, than could not possibly have been produced by accident; so strong indeed that no philologer could examine them all three, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite forcible, for supposing that both the Gothic and the Celtick, though blended with a very different idiom , had the same origin with the Sanskcrit, and the old Persian might be added to the same family….”(Jones, Collected Works, Volume III: 34-5).

**The Status of Sanskrit in Post-Independence India**

In this Section we find some instances of how Sanskrit has been treated in post-India IndependenceIndia.

Perhaps, the best starting point would the Constituent Assembly which promulgated our Constitution. The idea of making Sanskrit not only India's national language, but also India's official language can be traced back to none other than India's first law minister and the Dalit leader, Dr. B. R. Ambedkar. Following the Independence of India in August  1947, the Constituent Assembly of India had debated the language question extensively. After months of debate, Hindi, with the Devanagari script, was clearly emerging as the favorite. The was a draft provision to this effect, with the proviso to continue using English for official purposes for a period of an additional fifteen year. It was in this context that in September 1949, the then law minister, Dr. B. R. Ambedkar, moved an amendment to substitute Hindi with Sanskrit so as to make Sanskrit the official language of India. Not only were there prominent politicians and public figures from Tamil Nadu among the signatories, but also a Mr. Naziruddin Ahmed, from West Bengal, a member of the Muslim League. The latter said, “I offer you a language which is the grandest and the greatest, and it is impartially difficult, equally difficult for all to learn.”  In the end, though Hindi emerged as the “winner” of the official languages sweepstakes, it was not only in the Devanagari script, but also a Hindi which the Constitution itself declared would use Sanskrit as the main source of enrichment and increasing vocabulary.

Moving from the Constituent Assembly to the actual Constitution itself, we notice that at present it does not designate any language to be India's national language. Article 343 of the constitution considers Hindi in the Devanagari script as the *official* language of India. It also allows for the continued use of English for official purposes. Article 345 also allows for any of the ‘national languages’ of the union to be adopted by the state legislature as the official language of that state. Until 1967, before the 21st amendment to the constitution,

fourteen regional languages were recognized. Subsequently the number has grown to twenty two. The Sahitya Academy gives away annual awards in two additional languages. This means that currently twenty four languages in India enjoy official recognition. This account suggests that as far as the constitution is concerned all of India's languages, especially the twenty two recognized by the constitution thus far, are national languages. At its weakest then, the case for Sanskrit as the national language in India does not require any further elucidation if Sanskrit is considered only one amongst the many national languages in India.

After the Constitution, the next and perhaps most important document to examine would be the Report of the Sanskrit Commission set up by the Government of India in 1956 under the Chairmanship of Dr. Suniti Kumar Chatterjee. An examination of the Report of this Commission shows that the status of Sanskrit in contemporary India has a lot to do with both the politics and policies of the State. It was this Commission's report, along with *Report of the Official Language Commission* of the Government of India that led to Sanskrit being one of the languages taught in Indian schools all over the country. According to the three-language formula, which still works at least up to the 10th Standard in Indian secondary schools, each student has to learn three languages, the mother tongue, Hindi or another Indian language, and English. To this day, in many school, Sanskrit is the third language, taken in addition to English and Hindi. The Report of the Commission is probably the most extensive and impressive argument in favor of Sanskrit education in independent India. The Commission actually recommended that Sanskrit be made "an additional official language" of India:

While for all administrative and ordinary day-to-day purposes, some pan-Indian form of Hindi may be used, it appears inevitable that, in course of time, the prospective All-India Language — ***Bharati Bhasa*** — at least in its written norm, which would be acceptable to all regions of India, especially in the higher reaches of education and literary activity, will be a form of simple and modernized Sanskrit.

Though this recommendation was not accepted, many of the Report's findings  have shaped the manner in which the Indian state treated Sanskrit.

One of the most remarkable chapters in the Sanskrit Commission Report is "Sanskrit and the Aspirations of Independent India" in which a defence and justification of Sanskrit is offered. The authors point to the role of Sanskrit in the national awakening of India,

especially in Bankim Chandra Chatterjee's song, ***Vande Mataram***, which became the "Rashtra Gayatri." This song is entirely in Sanskrit except for a few sentences in Bangla.

The Commission also refers to the adoption of the Upanishadic dictum "***Satyamevajayate***" as the national motto of India, the Sanskritized "***Jana Gana Mana***" as the national anthem, the motto of the Lok Sabha "***Dhamachakraprvartnaya***," of All India Radio (Akashvani), "***Bahujan hitaya bahujana sukhaya***," of the Life Insurance Corporation, "***Yogaksemamvahamyaham.***"The practice of using Shri and Shrimati instead of Mr. and Mrs, and so on, also show how important Sanskrit is in our national life.

Sanskrit is also the "great unifying force" in India, knitting a vast subcontinent from Kashmir to Kanyakumari, Saurashtra to Kamarupa. Pointing out how the Chinese system of writing and modern Hebrew served to unify the newly formed nations of China and Israel respectively, the Commission asked why Sanskrit could not be expected to play a similar role in India. It was only Sanskrit that could play the role of unifying India: "This great inheritance of Sanskrit is the golden link joining up all the various provincial languages and literatures and cultures, and it should not be allowed to be neglected and to go waste."

The Commission next turned its attention to the role that Sanskrit had played and can play in the "Formation of Character." Not just information, Sanskrit could also influence the formation of the mind, especially in shaping and expressing India's unique contribution to the rest of humanity. Sanskrit worked "as a great stabilising force in life — as a moral anchor" in the lives of Indians through its uplifting moral teachings. Even the sound of the language is special: "Sanskrit is a language which through its sonority and mellifluousness, has the power to lift us up above ourselves — the message of Sanskrit read or chanted is that of sursum corda — "lift up your hearts" — and this forms one of its most subtle aesthetic and dynamic values."

**The Case for Sanskrit**

English is India's dominant language, so much so that this argument in favour of Sanskrit is being made in English. It is erroneous to regard the support of language by a state as mere patronage. In the case of Sanskrit, it will be wise for the state and its machinery to invest in Sanskrit. This investment will be matched or supported by private enterprise too.

Together, Sanskrit and *sanskriti*, which is the culture of India, will be strengthened. We have to begin to understand why such an investment in Sanskrit will not only be profitable, but is necessary.

To understand the case for Sanskrit, we shall first rehearse arguments already prevalent. Many of these have their origins in the Constituent Assembly debates. Since the proposal to make Sanskrit the national language of India originated persisted, as has been pointed out, in Aurobindonian circles, it is to be expected that the reasons for advancing such a case should also be reiterated the same source. In an impressive book called, *The Wonder That is Sanskrit* (2002) the authors Sampad and Vijay devote a chapter to "Sanskrit as the national language of India," in which some of the earlier arguments in favour of Sanskrit are repeated and stated more coherently.

We can find at least seven arguments in favour of Sanskrit as a national language of India

1.  Only a language that is native to a country, that is, a language that has taken birth and developed in a particular country, can be the national language of that country. Thus no matter how widely spread English is, since it is a foreign language, it should not be considered for the position of India's national language. "The national language of India has to be a language of and from India.

2.  The national language of a culture must be a language that is the repository of the best, highest, and noblest aspirations of that culture. This language, for India, is Sanskrit. If, on the other hand, a language that is alien to a culture is used to describe, understand or represent that culture then many distortions are bound to creep in. That is why Sanskrit rather than English is more suited to be the national language of India. "It will not be an exaggeration to say that if India has to rise, Sanskrit will have to rise once again²

3.  As is obvious, the first two arguments are against English more than in favour of Sanskrit. This is because the next argument shows how Sanskrit like English cannot be identified with any particular region of the country and is therefore "national." In other words, only a non-regional language can be a national language. "Sanskrit is alone non-regional. No province or state or people can claim it as its own.

4.  Sanskrit has been since ancient times the link language of the whole subcontinent. Therefore Sanskrit has been a binding force throughout the history of India. Again, like English, Sanskrit is India's link language, but unlike English it is both native to India and co-extensive with the entire civilizational trajectory of the subcontinent.

5. Again, in contradistinction to English, Sanskrit is the "mother" of most Indian tongues. All these including Tamil have a large percentage of words derived from Sanskrit. Sanskrit through the well known processes of Tatsam (words borrowed as they are from Sanskrit) and Tadbhava (words derived from Sanskrit but modified), it is estimated that almost 70% of the words of most modern Indian languages are from Sanskrit. That is why it is possible for people in India from different parts of India to understand each other even if they speak different languages. After all, there is a common vocabulary not to speak of a great deal of similarities in syntax. Unlike what more recent ideologically informed arguments, influenced by proponents of Dravidianism have claimed, even Tamil shows a very close relationship with Sanskrit.

6. Sanskrit is capable of changing with the times, especially in its capacity to produce an infinite variety of new words. Actually these words deriving from Sanskrit, also feed the other modern Indian languages. If so, then why shouldn't the source of this vitality, Sanskrit, itself not be the national language of India?

7. Sanskrit as a source of unity and pride is a major reason to make it India's national language. This reason, it would seem, subsumes all the others: Through Sanskrit every Indian can feel a oneness and belonging with every other Indian and every part of India. We can feel proud of a great and magnificent heritage, which can compare with the best in the world in every field and to which every region of India has contributed. We can also look to the future with the confidence that this mighty nation will rise again and attain a glory far greater than ever attained in the past, and in which every Indian has a role to play.

**Why Sanskrit is a Global Language Not an Indian Language?**

The key to unlocking the difficult question of whether Sanskrit should be India's national language or not is in clarity over the meaning of the word "national." This is lacking even in the Aurobindonian circles which, even while they advocate making Sanskrit the national language of India, do not define clearly what they mean by "national." One reason for writing this essay is precisely to bring about such clarity. To my mind, a national language, in the Indian context, need not mean the official language. Indeed, such a distinction is implicit in the Constitution of India itself. Clearly, the aim is not to make Sanskrit the official language of India, that is, the language of the Government, of the

judiciary, of business, politics, and public affairs. In monolingual countries, official and national languages may be identical, but this is not the case in India. In India we not only have several languages, but also need certain languages to play special roles. Both Hindi and English are such languages, as the Constitution clearly recognizes. By national language, in the present context, is meant a language that is the source of our identity, a language that unites us, a language that links us with our past, a language that is the repository of our sacred texts, a language in which so much knowledge and learning from the past is stored. In one word, "national," here means a heritage language. Once the confusion over the word "national" is removed, the argument in favour of Sanskrit can be articulated more forcefully.

Among the current languages which possess a hoary antiquity like Latin or Greek, Sanskrit is the only language which has retained its pristine purity. It has maintained its structure and vocabulary even today as it was in the past.

The oldest literature of the world, the Vedas, the Puranas and the Ithihasas which relate to the Indian subcontinent, are still available in the same form as they were known from the very beginning. There are many many scholars in India who can interpret them today, much the same way great scholars of India did years ago. Such interpretation comes not by merely studying earlier known interpretations but through a steady process of assimilation of knowledge linking a variety of disciplines via Sanskrit.

**Sanskrit : Its importance to other Language**

There has always been a controversy regarding whether Sanskrit was the original language, as some feel, or whether there was what has been called a Proto-Indo-European (PIE) language that was the start of all other languages, which is now said to have disappeared. So let us take a look at this.

First of all let us face the fact that Sanskrit is the language that composes what has been recognized as the earliest texts on the planet, such as the *Rig Veda* and the other *Vedas*. Secondly, it is also known that it was an oral tradition long before it became a written language. This was because the great sage Vysadeva, who compiled the main portions of the Vedic literature, could foretell that the memory of mankind would soon be greatly reduced, compared to what it had been. So there would be a need for the texts to be in written form. Thirdly, the sophistication of the language, its grammar, syntax, and so on, was highly

developed. So it had to have been in existence for some time, long before most other languages, or even any other language that appeared later on, all of which were far less developed than Sanskrit. So, how could there have been a Proto-Indo-European (PIE) language that was the basis of forming Sanskrit that had to have been almost as sophisticated as Sanskrit that is said to no longer exist?

## The Significance of Sanskrit

However, we can offer evidence that should be considered by acknowledging the idea that there had to have been many kinds of minor languages scattered across the globe, but we also propose the idea that there was one major sophisticated language that had great influence around the world, and which spread in various forms throughout many civilizations, and which is the prime factor for the similarities that we find in many languages today.

The problem with Prot-Indo-European Language -PIE is that they feel it was never a written language but only the seed for those languages that later did become written languages. So there is no and never will be any direct evidence for it. But they try to find words that can be identified as remnants of the Proto-Indo-European language. This is where all of the speculations begin.

So, why is this important? Remember, it is a biased interpretation of this Proto-Indo-European (PIE) language issue that has helped continue the idea of the Aryan Invasion Theory (AIT). This is the idea, another hypothesis, that holds the premise that the Vedic Aryans came out of the Caucasus Mountain area only after they had already developed their language and writing, thus bringing with them the Vedic culture and the early *Vedas* to the Indus-Sarasvati region of India. This promotes the view that India was not the homeland of the real Vedic culture, and that it was brought to them by outsiders, who some call invaders, who were more advanced. This has perpetuated a false history of India and its Vedic traditions for many years, ever since Max Muller came up with this theory, and this is what must be corrected. That is why there is also a need to correct this Proto-Indo-European issue.

Drawing conclusions on a subject of this nature, with the kind of complexity involved in its study and understanding, and justify such conclusions is a perilous task, and any attempt in this direction is bound to invoke such criticism and disbelief. However for the sake of clarity of our approach and thinking on this subject and in view of the fact that much of the previous study on this subject was lopsided and one sided, for the sake of balance, we would like to hazardous task and present the following view or conclusions.

There was a Port-Indo-European Language somewhere in the Caucasian Region.

The Language might have travelled to other parts of Asia and Europe along with migrating populations or individuals traders and fortune seekers, and was adopted by various local populations as their medium of communication. Over a period of time the language underwent a transformation in each area and developed its own distinct qualities, grammar idiom and sound patterns, influenced by the local needs, custom, climate, prevailing languages and other factors.

In case of India and probably Iran the language might have travelled much earlier, probably around 5000 BC and retained much of its old phonetic structure and syntax.

**Conclusions**

Sanskrit belongs to the Indo-European group of languages, which caters to a whole gamut of language groups: Slavic, Iranian, Germanic, Baltic etc. Sanskrit gave rise to Marathi, Bengali, Gujarati, Nepali, Punjabi and much later, Hindi - and some other North Indian Languages.

A parallel development of the Germanic stem gave rise to English, German etc and so on and so forth. The South Indian Languages are in a family by themselves: The Dravidian Languages.

Sanskrit and Prakrit evolved from the old Proto-Indo-European Language; modern researchers have used this linguistic stream to counter the Aryan invasion theory in particular. Interestingly, this same logic is used by invasionists to support the theory! Whether the Aryan Invaded, Migrated in or Migrated Out - (yup. all 3 theories are in vogue, although first 2 are the most common ones) - is a point of some importance in some circles! Being the oldest of the group, Sanskrit initially got a lot of coverage for the same. Unfortunately for all sides of the argument, not a scrap of any historical or archeological evidence has been found anywhere. That is what led to linguistic research into the origins of Sanskrit.

The point is that there is only a common stem of all the Indo-European languages: and Sanskrit is not the stem. It is one of the principal offshoots, is rooted far more in antiquity than almost all contemporary languages, and is the Global Languages and that Sanskrit is the language of all our scriptures.

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# ROLE OF TEACHER IN PEACE EDUCATION

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**Abstract:**

"Since wars begin in the minds of men, it is in the minds of men [and women] that the defenses of peace must be constructed" said in preamble to the UNESCO Constitution. Now we are living in an age of violence with thousand reasons. People are forgetting values and culture. Learning to live together with peace is emerging as a premise of peace education. Peace is simply having a feeling of security, calm and restfulness. The peace and happiness of each country can only be achieved if every citizen is at peace. We all want peace everywhere. It is the duty of our society and educational institutions to develop peace consciousness among the young generation. In inculcating peace education to the new generation, teacher's role is very important. Our school, college and university teachers can spread the peace education to the younger generation through their valuable knowledge. Teachers plays a pivotal role in any educational revolves. So, teacher is the most fundamental agent in promoting peace. The present paper wants to highlight the role of teachers in inculcating peace education among learners.

**Keywords:** Peace Education, Education, Violence, Peace.

## Introduction :

"Peace education is a mechanism for the transformation from a culture of violence to a culture of peace through a process of conscientization" – Freire.

Peace means being one with life itself having no fear or bitterness. Peace is more than merely sitting still or in silence. Peace therefore is a state of unwavering mind. Global peace can only be achieved if each country is at peace. Though peace is man's central pursuit, still there is less peace in our communities, in our schools and homes. Our former President, Dr. APJ Abdul Kalam linked Nation's prosperity with peace. He referred the message received from a Buddhist Monk in a statement that, "If you want peace, remove 'I' and 'Me'. When you remove I and Me, you remove Ego. When you remove Ego, you remove hatred. When you remove hatred you have Peace".  In order to establish peace teacher plays a vital role in

our society. It is not only the teacher's responsibility but also the responsibility of all of us in our country to inculcate peace education. The government should also take some initiatives to promote peace for our nation.

**Concept of Peace Education:**

According to Hornby, Peace means a state of  freedom from war, violence, quarrel, fight, fear and threat. Peace Education is the process of acquiring the values, the knowledge and developing the attitude, skills and behaviours to live in harmony with oneself, with others in the society and even with natural environment that is other creatures of God.

According to the National Curriculum Framework by NCERT (2005), "The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long term process of building up peace, tolerance, justice, intercultural understanding and civic responsibility".

In the four pillars of education suggested by the Delor's report, the two pillars namely, 'learning to live together' and 'learning to be', are related to peaceful living. According to Groff and Smoker there are six dimensions to the culture of peace:

- Absence of war.

- Balance of power.

- Negative peace and positive peace.

- Feminist peace.

- Holistic peace.

- Holistic inner and outer peace.

Under the present situation there is a growing realization in the world of education today that children should be educated in the art of peaceful living. For which more peace concepts, attitudes, values are to be integrated into the school curriculum. The peace related disciplines like value education, moral education, global education, etc are to be developed among learners. Teacher's role is pivotal in this regard to teach peace education. Peace education in school can develop children's emotional, social, moral and humanistic aspects.

**Aims of Peace Education:**

- To inculcate the spirit of peaceful coexistence in the society.

- To inculcate the spirit of forgiving one another.

- To create frameworks for achieving peaceful, creative societies.

- To equip children and adults with personal conflict resolution skills.

- To encourage the search for possible nonviolent skills.

- To inculcate the spirit of tolerance.

- To inculcate the spirit of obedience.

- To inculcate the spirit of self control and self discipline.

**Needs of Peace Education:**

1. The concept of peace education runs parallel with the concept of Conflict Resolution. The conflict may be personal conflict, interpersonal conflict or communal conflicts. The teacher must create positive attitude towards peace in the student's mind.

2. Peace education can inculcate and build love, friendship and international understanding within young learners.

**Principles of Peace Education:**

1. There should be a learning environment where teacher and student mutually learn and teach each others through dialogue and instruction.

2. Academic instructions should be given by combining theory with practice.

3. Peace education through story should be used in many cases for better understanding .

4. There should be promotion of values such as love, tolerance, equity, compassion, truthfulness, honesty, kindness, etc in the society.

**Peace Education in School:**

The school always plays an important role for the formation of a society which focused on enhancing a peaceful relationship between people and environment. In constructivist view, school is a powerful space to build a new meaning on peace education and to promote positive coexistence. Peace education aims at transmitting knowledge and attitude which lead towards legitimation. The school has great responsibility in legitimation of values attached to peace and coexistence. In school, a teacher cannot eliminate conflict,

but they can provide students with valuable knowledge for transforming this conflict into peace. For high stress level among younger generation, it is a time to introduce 'peace education' in school. The NCERT is all set to train the teachers in conflict resolution techniques.

In the year 1986 United Nations's Year of Peace, St. John's High School, Bombay, launched a programme to promote Peace Education among its student. A new subject "Peace Education" was introduced in the syllabus in that year. The peace education was implemented for standard V, VI and VII. In those time the world is filled with tension due to communalism, casteism and regionalism. Keeping this in mind St. John's High School started Peace Education Programme in 1986. The programme has been blessed by Mother Teresa and Mr. Rajiv Gandhi. So, it is very much important for a nation to continue peace education in every schools.

**Role of teachers in Peace Education:**

Dr. Kothari says - "the destiny of a nation is shaped inside the four walls of the classroom". The teacher has the greatest responsibility of building a nation. Teachers are mirror of upcoming generation of establishing peaceful atmosphere in the society. A teacher's prime responsibility is to help students to become a true human being for the betterment of the society. Teachers can play an important role in imparting peace education:

- The teacher must be cognizant and supportive of the basic nature and aims of peace education.

- The teachers must keep in mind that, the power needed to accomplish a peaceful world is the unification of humankind. The teacher must use his willpower in this regard.

- The teacher must know the curriculum and communicate expectations to students and parents.

- The teachers must have a positive relationship with students, colleagues, parents etc.

- The teachers must provide a safe and inclusive environment in their classroom and school.

- The teacher must be firm, fair and consistent with discipline.

- They assist their students by understanding their role in a local and global community.

- The teacher should constantly keep in mind that the attainment of any aim is conditioned upon knowledge, volition and action. The teacher should act intelligently to reduce intercultural and inter-religious violence, bringing harmony in society. The teacher must be sincerely attempting to be free of prejudice.

- The teacher must be a role model for the students. He will have a powerful and positive influence on hundreds of children.

- The teachers must cope with prejudices, conflicts, and violence.

- UNESCO suggest that the teacher is the most powerful instrument or medium for ensuring global peace in the whole world.

- Teachers can promote peace by his values and beliefs.

- The teacher can be a peace leader by modeling peaceful behaviour in the classroom.

**Role of Principal in Peace Education:**

The principal of a school have dynamic role to play for betterment of our society. Sometimes a principal also have to play the role of a teacher. But nowadays the principals often forget his duties and responsibilities and involved in the commercial activities. All the activities in a school are conducted under the leadership of the principal in the school campus. He can help the member of his work group like the teachers and non-teaching staff, to accomplish task and goals of peace education. The principal should atleast try to develop moral attitude and humanistic institutional climate, for span of peace in the school. Character of a principal has great impact on the young pupil of school. He should be happy, cheerful and patience toward his work. Thus peace education will spread in the school.

**Integration of Peace Education into the curriculum :**

A peace loving teacher will always try to integrate peace education into all the aspects of schooling. There are seven media for integration of peace education into the curriculum:

1. Through subject context like science, arts, language, etc. peace education can be infused to the learners.

2. The subject has to be interpret by the teacher in such a manner which will automatically contribute to learner's social, emotional and moral self development.

3. A good teacher will always use child-centric method to teach, specially in primary and secondary level. It is the duty of a teacher to develop socializing skills and morale attitude of a student, beside only imparting knowledge. A teacher should use interesting learning activities while teaching.

4. The Co-curricular activities though directly do not relate to subject, but in can be helpful in achieving the goal of peace education.

5. While introducing any new concepts, first of all the teachers need to develop by raising awareness and training.

6. Teachers who will implement peace education in school need the support of the whole school. School management have to fully support the teachers in this regards.

**Benefit of Peace Education:**

Peace Education and Peace Culture helps an educational institution in the followings:

✓ Develop a humanistic management approach.

✓ Improve human relation within schools between teachers-teachers, teachers-students and teachers-non teaching staffs, etc.

✓ Helps to develop mutual respect, cooperation, understanding with in learners.

✓ Improve student's discipline and moral behaviour.

✓ Improve the standard of teaching – learning quality.

✓ Help in emotional and social development of students.

**Conclusion :**

We have to understand that peace education is not an additional subject we have to add in our education system. But instead it is a general concept that we can introduce in the accessible subjects. For example, in Sociology textbook, peaceful coexistence is an objective requirement for peaceful development. Similarly in Biology book could explain the deadly effects of exposure to radioactivity on human beings.  In this way peace education can be

integrate to every subject. No education system is complete without peace education. Peace is nothing but to live together peacefully regardless of sex, religion, caste, etc in our society. So, there is a need of peace education. United Nation has declared the year 2000 as international year for the culture of peace. It has also declared the decade 2000-2010 as the international decade for the culture of peace. Peace education always aims at protecting children's mind from being corrupted by violence in the society. It prepares them to build a peaceful world. Educational institution can directly benefit by adopting peace education. If peace education is introduced and faithfully implemented in our education system, it will help to solve major political, economic and social problems of our society. So, peace education is a welcome innovation in our education system.

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# ABHEDANANDA'S IDEAL ON WOMEN EDUCATION AND WOMEN EMPOWERMENT

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## Abstract

In India Women Education was encouraged in ancient days. In the vedic period we find a lot of rishi like Ba, of the Rik Veda. She composed the famous Devi Sukta of the Rik Veda. Besides this still now we regard the names of Gargi and Maitry of Upanisadic period. But in the middle of 19th century some progressive Indians and English men started working for their reawakening. During the last fifty years India has produced great Women in different walks of life - science, literature, various disciplines of studies in the universities and in political life of the country. Various committees and commissions on education appointed by the govt. have emphasized the unique need and nature of Women Education. But since independence Govt. of India has been constitutionally made responsible for Women Education. It was a part of general education and state govt. did everything. In 1959 a National Counsel for Women Education was established for looking after the education for girls. Swami Abhedananda emphasized the Women Education. Like Swami Vivekananda he felt that without equal advancement of Women society can never move forward. According to the scripture Abhedanandaji supported as well as encouraged Women Education for the elimination of social inequality and also to generate all round development of the society.

**Keywords-** women's education, empowerment, uplifting, proper education

## Introduction-

In ancient Indian society the sages were apathetic about women as if this concern is hindrance for their spiritual realization and liberation. But Swami Abhedananda consciously thought it because without growth and development of women community a society can never move forward. Following Swami Vivekananda he believed that the cause of downfall of India is to neglect, enslave, and exploit women community. The way to regeneration of India is to provide them (women) honor, social status providing all basic facilities. In this article present writer has tried to explore this spirit with the help of primary, secondary, and tertiary sources.

## Objectives of the study-

This study has some objectives to achieve-

1. To investigate the background which inspired Swami Abhedananda's thought to develop women life.

2.   To identify the role of Abhedananda in uplifting the women in the Indian society.

3.   To explore the role of Abhedananda in to the area of women education.

4.   To observe critically about the quality-level of women which was revived by Abhedananda.

**Methodology of the study-**

The present study is a Qualitative biographical piece of research belonging to the area of Swami Abhedananda's Philosophy of Education.

Exegetical method of philosophical study has been followed for preparing of this paper

**Source used in the study-**

For pursuing this research Primary, secondary and tertiary sources are used.

I.   Complete Works of Swami Abhedananda (as primary source)

II.   Writings of revered monks and house-holders who received documents on Abhedananda through His direct disciple (as secondary source)

III.   Writings of other monks and scholars who reflected upon Swami Abhedananda on the basis of those primary and secondary sources (as tertiary source)

**Swami Abhedananda's view on Women Empowerment:**

On women education Abhedananda remarked that 'for gaining perfection in life it is needed to cultivate the mind, to develop the mind. Women community who foster the society first should be trained their mind.' They should get honor and justice from the society. If the social status of women is well, the whole society will be developed. Status of women flows from their educational opportunity. Dignity of women springs from their educational right. In this perspective Swami Abhedananda rightly mentioned Sri Ramakrishna's view on women community.

Sri Ramakrishna always paid honor to women community. Sri Ramakrishna believed that a country may be moved forward if her women community gets all basic facilities specially education. After learning proper education present women community will be ideal mothers who will produce ideal citizens and that ideal citizens are considered as the backbone of the society.

According to Abhedananda women community will learn not only religious texts but will have to learn science, philosophy, literature also so that they can be able to do various works for their all round development. He also mentioned if we want to get healthy, talented children, the provision of women education will have to be actualized.

About women education we have glorious past. In the age of Veda and Upanishad in India women community had a special dignity; they had full liberty to self study and got opportunity to compose Vedic explanation.

He pointed out in our country each and every school should have sufficient teaching staff. The proportion of female teachers should be increased so that girl students will be provided in different course of studies.

Compare with the women of Western Community Abhedananda showed that Western women do not engage in marriage in early life. They spend thirty to thirty five years for learning, for gathering facts and incidents. After thirty, they join to serve the society. In the West in Kindergarten; Primary; High School and College in all educational space women teachers are available. Abhedananda earnestly proposed for necessary teacher training course for women so that they can be ideal women teaching staff. (C.W.II.2009.P.233-235)[1]

**Objectives of Education:  gradual evaluation of different concept-**

Louis Jaccoliot, the celebrated French author of  'Bible in India'- the monumental works embodying erudition, scholarship and authenticity, makes a succinct comments about Women's place in Hindu society, thus: "India of the Vedas entertained a respect for women amounting to worship."(CW-II.2009.P.166)[2] That means in ancient India women community had full honor and dignity. In Vedic period there were so many women erudite scholars who composed unique explanation of Veda and Upanishad. Among them we can remember the name of 'Bak Rishi' who composed the famous 'Devi Suktam'. Besides this we should always remember with regard the names of Gargi and Maitree as women scholars of the period of Upanishad. He goes one step ahead and proclaims, "What! Here is a civilization which you cannot deny to be older than that of your own, which places the woman on a level with the man, and gives her an equal place in the family and in society."(CW.II.2009.P.166)[3]

Long before Roman Emperor Justinian codified the civil laws of the Romans, the Hindu laws of Manu were strictly followed by Hindu society. In fact oriental scholars are of

the opinion that digest of Justinian and the mosaic laws of the Testament derived there essence from Hindu laws, concluding that "Manu was related to them as a father to his child." The Hindu legislator followed sublime Vedic teachings and said, "Before the creation of this phenomenal universe, the First- born Lord of all creatures divided his own self into two halves, so that one half should be male and the other half female."(C.W.II.2009.P.167)[4] This firmly establishes the belief of fundamental equality of men and women in the minds of the Hindu. The attributes of both men and women are equal and same and hence they have equal rights and equal power. This idea of the equality of man and women was the corner stone of that huge structure of religion and ethics among the Hindu, which has stood far so many ages the ravages of time and change resisting the attack of short- righted critics of the world. Thus in India, whatever is claimed for the man many also be claimed for the women, according to the ethical, religious, moral standard of the Hindu.

**Vedic Text sustains the idea of equality:**

The idea of equality was most forcefully expressed in the Rig Veda. The explanation is as follows: "The wife and husband, being equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work- religious or secular."(CW.II.2009.P.168)[5] No other scripture of the world have even given to the women such equality with the man as the Vedas of the Hindus.

The old Testaments, the women and the Zend – Avesta have painted black picture about women but in India such ideas never arose in the minds of the Vedic seers and similar notions never found expression in the unitings of the law givers of later days. The Hindu legislators have realized that both sexes were equal and said before the world that Woman had equal rights with men for freedom, for acquiring knowledge, education and spirituality. It is for this reason that in the Rig Veda there are the names of so many inspired Women who attained to the realization of the highest spiritual truths. These inspired women are recognized by all classes as the seers of Truth as spiritual instruction divine speakers and revealers-equality with the inspired men of Vedic Hymns. Those who think that Hindu religion debars women from studying the Vedas or from gaining inspirational ideas ought to correct their wrong nations by learning the facts written distinctly in the annals of Indian History. The 126[th] Hymn of the First Room of Rig Veda, was revealed by a Hindu Woman named Romasha the 179[th] Hymn of the same book was written by another inspired women-

Lopamudra. Many other Women revealers can be named, since they revealed Vedic Wisdom – they are called Visva Vara, Gargi, Apala, Ghosha and Aditi – who instructed Indra – the Devaraj in the higher knowledge of Brahman the universal spirit. Those inspired Women lived the ideal life of spirituality being untouched by things of the world. They were devout performers of religious rites, singers of holy Hymns and often discussed with male Hindu philosophers the most subtle problems of life and Death, the nature of soul and of God and their inter-relation. In course of their disunion they sometimes defeated the most advanced male thinkers of their age. (CW.II.2009.P.167-168)[6]

Those who have Veda the Upanishads, the philosophical portion of the Vedas, unow that Gargi and Maitreyi – the two great women seers of Truth, discoursed a Philosophical topics with Yajnalkya – who was a most competent authority on Vedic lore. There are many instances of women acting as arbitrators. Where Acharya Sankar, the great commentator of the Vedas was discussing this philosophy with another seer, a Hindu lady – well versed in all the scriptures ached as umpire. It is the special injunction of the Vedas that no married man shall perform any religious rite, ceremony or sacrifice without the company of his married wife – if he does that, his world will be incomplete and half – finished and he will now get the full result, because the wife is considered to a partner in the spiritual life of her husband as she is called in Sanskrit, sahadharmini or spiritual helpmate. This idea is very old – as old as the Hindu nation. (CW.II.2009.P.168-169)[7]

**Puranas and Epics – Era:**

In these decades also the same ideas of equality between men and Women were kept alive and the same laws were observed as during the time of the Vedas. Those who have studied Ramayana, know well how exemplary was the character of sita – the heroine. She was the embodiment of Purity, chastity and uniqueness – a grand personification of spirituality. She still stands as the perfect type of ideal womanhood in the hearts of the Hindu women of all castes and creeds. In the whole religious Hindus of the world, a second Sita will not be found. Her life was unique and she is worshipped as the incarnation of God, as Christ is worshipped among Christians. India is the only country where prevails a belief that God incarnates in the form of a woman as well as that of a man. (CW.II.2009.P.170)[8]

In the Mahabharata, we read the accounts of sulatha- the great woman yoga who came to the count of King Janaka and showed wonderful powers and wisdom which she had acquired through practice of Yoga. This shows there women were allowed to practise Yoga; even today there many living women in India, much advanced in spirituality. Many of these joginies become spirimal teachers of men. Sri Ramakrishna – the great saint of 19th century was taught spiritual truth by Yogini. (CW.II.2009.P.170)[9]

**Abhedananda on Curriculum and Teacher:**

According to the thought of Abhedananda , in religion the Hindu Women of ancient times enjoyed equal rights and privileges with men, so in secular matters she had equal share and equal power with them. From the Vedic age Women in India have had the same right to possess property as men they could go to the counts of justice, plead their own cases and ask for the protection of the law. In the 5th book of the Rig Veda we read that king Narmuchi sent his wife to fight against his enemies. She fought and then conquered them. There has been much information of Women holding high political powers, governing states, making laws and giving justice to all. Throughout the history of India are to be found the manner of many Women who have governed their own territories? Some Women of later dates resisted foreign invaders. The history of India records the wonderful generation of the Rani of Jhansi.

Not long ago a Hindu lady, Aus Kour by name was elevated by the Hindus with the help of the British Govt. to the disputed throne of the revolted state of partial. She has been described as the most competent person to govern that state. America boasts of her civilization and the freedom of her Women, but we know how little power and how few privileges have been given to Women. They came of this is deeply rooted in the Biblical conception of wonderful. It is claimed that Christianity has cleaned the conditions of Women; but on the contrary, history tells us that it is Christianity that has stood for centuries in the way of the religious, social and political freedom of Women. Think of the Women's suffrage societies and how hard they are struggling to win recognitions of the right of their sex. Raman law and Roman jurisprudence gave Women a place far more elevated than that given to her by Christianity. In family affection, religions of secular, especially in business or trade, a husband in India cannot take any step without consulting female members of the family.

It is often said that Hindu Women are treated like slaves by their Husbands – but it is not a fact on the contrary, the Hindu Women get better treatment that the majority of the wives of Englishmen Sri Williams says, "Indian Women often posses greater influence than the wives of Englishmen. " A Woman's body" says many – the law giver, "must not be struck hard, even with a flower, because it is sacred."(Abhedananda.1408.p.48-55)[10]

**Abhedananda's views on Students' duties and Responsibilities-**

The treatment of Women, according to Hindu religion, will be better understood from soul of the quotation from the laws of many and other law givers. Manu said:

1. Women must be honored and adorned by their fathers, has bonds and brother – who desire their own welfare.

2. Where Women are honored, there the Devas (gods) are pleased; but where they are dishonored, no sacred site yields rewards.

3. Where female relations live in grief the family soon wholly perishes; but that family where they are not unhappy even prospers.

4. A just king must punish like thieves those relatives who take away the property of barren Women during their lifetime.

5. In order to protect Women and Brahmin he who kill in the cause of Right, commits no sin.

6. One's daughter is the highest object of tenderness; hence, if one is offended by her, one must bear it without resentment.

7. Towards the sister of one's father and of one's mother and towards one's elder sister, one must behave as towards one's mother but the mother is more venerable than they.

8. But the teacher is ten times more venerable than the sub-teacher, the father a hundred times more than the teacher, but the mother a thousand times more than the father.

9. A chaste wife, who after the death of her husband constantly remains chaste, reaches heaven, though she has no son, just like those chaste men.

10. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will be lasting- that is definite and assured.

11. Off spring, the due performance of religious rites, faithful service, highest conjugal happiness and heavenly flies for the ancestors and one's self depend upon the wife alone.

12. Let mutual fidelity continue till death; this may be considered as a summary of the highest law for husband and wife. (CW.II.2009.P.174-177)[11]

From other Hindu laws:

"Women possessed an unequalled means of purification; they never become entirely foul."

"Women are pure in all limbs."

1. Man is strength, women are beauty; he is the reason that governs and she is the wisdom that moderates.

2. He who despises women despises his mother.

3. He who is cursed by a Woman is cursed by God.

4. The tears of a Woman call down the fire of heaven on those who make them flow.

5. Evil to him who laughs at a Woman's suffering. God shall laugh at his prayer.

6. The songs of Women are sweet in the ears of the Lord; men should not, if they wish to be heard, sing the prassis of God without Women.

7. There is no crime more offensive than to persecute Women and to take advantage of their weakness to despoil them of their patrimony.

8. The Women watches over the house and the Gods (Devas) of the domestic hearth are happy in her presence. The labours of the field should never be given to her.

9. When relatives, by some subterfuge, take possession of the property of a Woman, her carriages or her jewels, such evil doers shall descend into infernal religions.

10. The virtuous Women should have but one husband, as the right − minded men should have but one wife. (CW.II.2009.P.177)[12]

The unmarried daughter, not the son, inherits the mother's estate. This is the Hindu law. The special property of the wife which she gets as dowry cannot be used by her husband.

**Medium of language-**

The aim of Hindu law – givers was to build a society where the moral and spiritual evolution of the individual should be free from legal interference. Therefore they divide society into classes and set forth laws for each class; the marriage laws in India have been many – sided in order to suit the different tendencies which prevailed among different classes. Hindu law- givers understood that one law would not do far all people. The higher the class in the society, the more restricted are their laws. (CW.II.2009.P.179)[13]

It is said that the greatest curse in India is the child- marriage and that it is allowed by religions; but this is not true. Religion directly forbids it and in many part of India so- called child- marriage is nothing but a betrothal. The betrothal ceremony takes place some years before the real marriage ceremony; sufficient cause many prolong the period of betrothal for even there or four years. In North India the real marriage does not take place until the parties are of proper age; it is attended with music, fasting and the presentation of gifts. A betrothed wife stays in her father's house until the time of her real marriage. Self – burning of widows was not allowed by the Vedic religion, but was due to other causes. It is often said that the "Christian government" has suppressed suttee but the truth is that the initiative in this direction was taken by that noble Hindu Raja Rammohan Roy, who was however obliged to secure the aid of English government in enforcing his ideas because India was a subject nation. The educated classes among the Hindus had strongly profited against the priests who supported this inhuman custom (which prevailed only in certain parts of India) and efforts had been made to suppress the evil by force; but as it could not be done without official help, appeal was made to the then viceroy and a law against suttee was passed. Thus the evil was practically suppressed by the Hindus themselves aided by the English government. (CW.II.2009.P.182-183)[14]

High – caste Hindu Women generally learn to read and write in their own vernacular, but they do not pass public examinations. Hindu religion does not prevent any Woman from getting education; on the contrary, it says that it is the duty of the parents, brother and husbands to educate their daughters, sisters and wives. So, if there be ignorance among Hindu Women, it is not the fault of their religion, but rather of their poverty.

Malabar boasts of seven great poets and four of them were Women. The moral sentiments uttered by one of them (Avyar) are taught in the school as the golden rules of life. The writing of Lilavati ; a great Women mathematician, still form the text book in native schools of the Hindu.

**Findings-**

1. First what should be arranged in the society is Women's Education. In this respect home is the best institution for each Women.

2. Women are as good as mother in the entire Hindu society.

3. No Nation can develop if they neglect the Women's Education.

4. If all men follow the ideals of Rama and all Women follow the ideals of Sita only then the earthly life becomes blissful.

5. The girls must be educated for the improvement of their physical health and it is one of our main duties.

6. If all the scope and opportunities are open to Women, only then the real inherent force will come out from within them.

7. Women who are the embodiment of force are not objects of enjoyment but of worship.

8. In the society the childhood marriage of girls should be totally abolished.

9.  The life and mind should be built in the frame of Vedic ideas.

10. Curriculum always made in a particular purpose.

11. As long as Indians cannot realize by heart the glory of Women's Education they will not be able to proclaim themselves as an ideal nation boldly and proudly.

**Conclusion-**

If is often said by Christian religions preachers that Hindu religious teachers that Women have no soul and that they are not entitled to salvation. On the contrary, all the sacred books of the Hindu testify against such outrageous falsities. Those who have read the Bhagavad Gita or the Upanishads, know that according to Hindu religion the soul is sexless

and that all Women and all men will sooner or later reach the highest goal of religion. It was in India that Women were first allowed to be spiritual teacher and to enter into the monastic life. Those who have read the life of Buddha know that his wife became the leader of Buddhist nuns. There are today hundreds of Hindu nuns who are recognized as spiritual teachers by the Hindus. The wife of Sri Ramakrishna, the great Hindu saint of the 19[th] century has become a living example of the great honour and reverence that are paid by Hindu to a Woman of pure, spot less, spiritual life. Lastly the portion of Women in Hindu religion can be understood better by the unique idea of the motherhood of God. This idea is nowhere so strongly expressed and recognized as in India. The mother is so highly honoured in India that the Hindu are not satisfied while they see divinity in the form of earthly mother. The Hindu prefer to call the supreme being as the mother of the universe. The Divine mother is greater than the creator of other religions. She is the producer of the creator. There is no other country in the world where every living mother is venerated as an incarnation of the Divine mother.

The Hindu worshiper rises every day to the Almighty mother of the universe with the prayer:

"O Mother Divine, Thou art beyond the reach of our premises; all knowledge proceeds from Thee, O infinity source of wisdom: Thus dwell in every feminine form and all Women are thy living representatives upon earth." (CW.II.2009.P.188)[15]

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# THE EMERGENCE AND IMPACT OF PRIVATIZATION OF HIGHER EDUCATION: INDIAN OVERVIEW

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## Abstract

Higher education is a global phenomenon. Higher education system plays pivotal role for the country's overall development including industrial, social, economic, political, etc. Indian higher education system is the second largest in the world after USA. Privatization of higher education was initiated in 1991 with the initiation of the Liberalization, Privatization and Globalization (LPG) Policy. Privatization of higher education in India introduced new policies and programs to increase more employments, outcomes and income opportunities and achieve economic development at Regional, State wise, National and International levels. It has brought about a rapid change in the educational scenario of India. Privatization encourages the individual and society to establish schools, colleges and private universities to meet the growing demand for education. As a result, private educational institutions are growing day by day throughout the country. Privatization of higher education in India has positive and negative impacts on education and society. Hence, the prime objective of this paper is to present the emergence of privatization in present higher education in India and also to analyze the impact of privatization in higher education. Besides, in this paper, some suggestions for privatizing the higher education were prescribed.

**Keywords:** Higher Education, Higher Education in India, Privatization, Emergence, Impact.

## Introduction

Awell developed and equitable system of higher education that promotes best quality learning as consequences of both teaching and research is central for success in the emerging knowledge economy. So, our government is responsible for providing highereducation accessible to all as per constitutional rights. But Indian higher education system is always facing several challenges. The challenges of global competitiveness have been added to other demanding tasks such as *equity, quality, and access* to all in the face of a resource crunch. To overcome with these problems, our Indian government has resorted to privatization of higher education system.Privatization of higher education system has the potential to improve the quality of education as well as other relative factors.

**Higher Education in India**

Indian education system is starts at 6 years of age of a child. It comprises of 10 years of primary or elementary and secondary stages, 2 years of higher secondary stages, 3 years' bachelor degree, 2 years of master degree and at least 3 years beyond master degree for a Ph.D. According to National Education Policy -1986, this is known as 10+2+3 system. The Post Higher Secondary Education is known as Higher Education in India.Higher education includes teaching, research, exacting applied work and social services activities of colleges and universities. It is widely recognized that higher education promotes social and economic development by enhancing human and technical capabilities of society. Technical change and institutional change is key components of development.The primary role of higher education is increasingly to transform students by enhancing their knowledge, skills, attitudes and abilities while simultaneously empowering them as life logical and reflective learners and facilitating these changes by incorporating all of the various demographics of the population.

**Concept of Privatization**

Generally, privatization means initiation of private ownership, management and control of organizations or institutions. The control is in terms of decision making and responsibility of money and administration. The main salient feature of privatization is gradual transformation of public enterprise into private enterprise. So, it is a process which can be defined as the transfer of activities, decision making and responsibility of money, assets, administration from public institutions or organizations to private individual and agencies.

Privatization of higher education was initiated in 1991 with the initiation of the Liberalization, Privatization and Globalization (LPG) Policy.Privatization of higher education has emerged in several forms and types in the recent decade in India. Privatization within government higher education institutions takes place in the form of introducing self-financing courses within government institutions. Converting government aided private institution in to private self-financing institution. Allowing self-financing private institution with recognition and also without recognition. This may be termed as commercial private higher education institutions. Private players are mainly engaged themselves in setting up of state private universities, deemed university and academic institution with foreign collaboration. As a result of this, privatization of higher education has been growing day to day.

**Objectives of the Study**

The objectives of the present study were as follows

1. Toanalyze the emergence of higher education.

2. To find out the positive and negative impacts of higher education.

**Emergence of the Privatization of Higher Education in India**

The private sector has emerged in Indian scenario due to following responsible factors.

1. **Policy shifting:** According to Article 45 of the constitution of India, there should be free and compulsory education for all children between the ages of 6-14 years. So focus has shifted to elementary education. As a result, the involvement of the state in higher education has been reduced.

2. **Need for competitive efficiency:** Main justification for privatization rests heavily on the grounds of efficiency to promote a more competitive economic environment. Operation of public sector enterprises is considered inefficient. It is believed that private ownership and control are more efficient in terms of resource allocation and work.

3. **Rapid growth in population:** India has a population of nearly one hundred and thirty fivecrores. In order to provide to a large number of people more private institutions are needed. To fulfill the demand for higher education of young people in the country privatization of higher education is needed.

4. **Financial burden on government:** Higher education in India is in financial stress. The state/government can no longer bear the financial burden of public enterprises. Current spending on education in India is not more than 3.5% of GDP. The center itself concedes that the minimum should be 6%. Very little is being spent on higher education. This compares unfavorably with the international level, especially when compared with countries such as South Africa, which invests eight per cent of GNP on education. Therefore, there is a need to evolve policy through which private resources are mobilized.

5.  **Education is an Economic good:** Education is no more being treated as a social service but as a necessary economic input. Investment in education is treated as a factor contributing to the development of human resources. In this effort private initiative can help since the private sector is the beneficiary of the knowledge industry.

6.  **Quest for quality:** Private institutions do not require long procedures for procurement of human as well as material resources. In order to purchase and maintain good qualitative infrastructure and equipment like furniture, buildings, different types of laboratories and qualified and competent academic staff, who can be paid as per the demand, there is a need for privatization.

7.  **Rapid growth of school education:** Growing number of schools naturally pushed the demand higher education which the 204 government is not able to provide; therefore, demand for privatization of higher education is the need of the hour.

8.  **Fulfilling the need for skilled manpower:** There is very little initiative from the public sector due to limited freedom. Private institutions are free to initiate modern and advanced courses in order to fulfill the demand for subjects which facilitate economic development of the nation. The demands of the market and the times can be fulfilled. For this privatization is needed.

9.  **Curtailment of corruption:** In order to control the corruption in the government sector, private sector is much needed. Privatization stops the corruption to some extent and brings about some discipline. As a result, there will be capacity utilization.

10. **Desire for more autonomy:** Privatization of higher education will provide autonomy to institutions and there will be less dependency on the government. This will remove political interference in areas of administration, management and finance.

11. **Synergy for information based economy:** In the present times there is a need for interaction between UGC, academic institutions of higher learning, industry, R&D institutions and funding agencies. This could be achieved by a synergy process wherein they will be partners in various activities, complementing each other in

reaching their visions, objectives and goals. This can be achieved through private participation.

12. **Technological developments:** Information revolution has been brought about and strengthened due to technological developments such as microchips, genetics, communications, robots, lasers, growth of satellite TV and computer technologies. Due to limited resources public sector cannot meet the demands of the industry and other sectors of economy. Thus private sector should undertake to train manpower in technology and respond to market demands.

13. **Greater responsibility with the recipients of education:** Over the years education has been considered as a free public good thereby devaluing education. Privatization of education where the recipient will bear the full cost will help bring greater responsibility in them. As a consequence, students are likely to demand greater efficiency and quality in teaching.

14. **Increased demand for enlightened work force:** In the recent years, there is a revolution in the area of technology. It has resulted in boosting market economy.

15. **Push and pull factors:** There is general pressure to privatize education system. One of factor is global economic and social change. Whenever globalization is linked with market liberalization, it will result in encouraging government to seek more efficient, more flexible and more expensive systems.

16. **Demand side pressure:** Government System is unable to cope with increase in enrolment because they must raise money from the tax payers. In this condition, private provision is the only way in which education system can grow in response to increase demand.

17. **Paradigm shifts:** In India is steadily shifting to a fast track of economic and industrial development, which has led to several paradigm shifts in higher education, such as-

   - From 'State Controlled Education' to an 'Open Market Economy Education',

   - from 'Education for Human Development' to 'Education for Human Resource Development',

- from 'Education for a Few' to 'Education for Many',

- from 'National' to 'Global Education',

- from 'Institution or Teacher Centered Education' to 'Student Centered Education',

- from 'Subsidised Education' to 'Education for a Price'.

18. **Entry of Foreign Universities:** Foreign Direct Investment (FDI) is important tool of globalization. As government lack of funds FDI is allowed into higher education. The foreign universities are expected to bring the quality infrastructure in teaching, research as well as physical infrastructure this will attract large scale foreign investments into India and also to an extent reverse brain drain. However, the government will have to create a levelplaying field for all institutions and also ensure that otherfactors are considered. Their entry should also increase thequalities in research areas and so on, rather than focus onundergraduate programs.

**Impact of Privatization of Higher Education in India**

In Indian perspective there are two types of impacts of privatization of higher education-

A. **Positive impact of Privatization of Higher Education**

1. **Easy access to high education:** To get higher education has become easy due to privatization number of educational institutions, that is, colleges and universities are increased. Again different methods of communications are developed so that teaching and learning process can be done anywhere and anytime.

2. **Reduce distance of educational institutions:** Privatization of higher education increases the number of educational institutions in rural and urban areas. So, the distance is decreased between educational institutions and residential place of students.

3. **Relief of financial burden:** Privatization of higher education decreases the financial burden of the state and the central governments on higher education.

4. **To provide of quality education:** Better quality higher education can also be provided by private sector. As we know, government is facing acute shortage of funds and grants given by government for higher education has been cut on a drastic scale and on the other side demand of higher education is increasing, then only feasible way is privatization of education. So this is the major factor responsible for it.

5. **Join any course irrespective of merit:** Privatization not only increase the number of higher education institutions but also helps the students to join any courses irrespective of their merits. So, administration is made according to their fiscal capacity not on intellectual ability. This is the present status in most of the private educational institutions in the Indian society.

6. **Shaping the curriculum in accordanceto global, national and local needs:** Privatization of Higher Education will definitely expose the students and teachers to international education standards thereby throwing better opportunities for employment on a global basis as well as national and local basis. It also will lead to greater reach to rural areas through the on-line education systems in the long run. The teachers are of the opinion that though higher salaries may be the norm in the short period but in the long run it will stabilize and rationalize.

7. **Free from political intervention:** Private sectors are almost independent of political interventions. According to Honorable Supreme Court, unaided professional institutes are autonomous in their administration and decisions. But they have to follow necessary guidelines notified by regulating agencies regarding admission, examination, recruitment of staff etc.

8. **Better employment:** Privatization of higher education causes the generation of employment opportunities to the graduates, post- graduates, researcher and trainees in different fields. Generation of employment and income opportunities to educated youth is positive impact of privatization of higher education in the Indian labour market.

9. **Fulfilling the need of the country in liberalization, privatization, and globalization:** Private sector is very sensitive for any change which is occurred

and for any change which is likely to be occurred. According to change and want of time it changes itself so as to suit the prevailing situations, because private sector is very flexible. When demands and necessities of society in respect of education changes private sector education institutes are fully equipped to fulfill such demands and necessities of society. Such demands and necessities cannot be fulfilled by public sector education institutions, as they are working according to rigid rules of states and so they themselves are rigid.

10. **Competition.** Privatization of higher education brings about radical structural changes providing momentum in the competitive sectors.

B. **Negative Impact of Privatization in India:** Privatization has also negative impacts on higher education and society-

1. **High Cost of Education:** In higher education the privatization always increases the cost of education. The authority collects different fees to increase its income**.** This situation is beyond the fixed capacity of poor and middle class income groups.

2. **Poor Faculty:** The main object behind privatization of higher education is said to be quality improvement, this object is not fulfilled. In majority of educational institutions quality compromise is observed. Their staff is not properly qualified and provides services for fewer sums. By using such staff such institutions earn considerable amount of profit but in return do not provide better quality education.

3. **Inadequate infrastructure:** The infrastructure facilities in the self- financed college and university is inadequate and poor. Most of the colleges do not have separate buildings, especially for staff and library, no proper class room, no technological devices etc. Moreover, basic facilities such as drinking water, hygienic toilet and equipped laboratories are not available in many colleges which affect the learning environment and otherrelated objects.

4. **Education a Business:** At higher education level, Mushroom Colleges have grown rapidly. Such colleges are becoming the center for selling degrees. After paying money, you need not attend the classes. Such institutions are more in professional courses like Engineering, Pharmacy, Education and Management

courses. Due to this, employers get low wages. So government should check these kinds of colleges in control.

5. **Lack of Quality Education but restless work**: The private educational institutions do not provide the education of better quality. Here one thing which is to be noted that right to education flows directly from right to life under article 21, and right to life means right to live life of better quality and with dignity. So this quality compromise in private educational institution is violating right to education.

6. **Exploitation:** Private institutions also exploit the teachers and professors by paying those amounts which are not according to the amount specified by regulating agencies like UGC etc. This may lead to slackening in the efforts of teachers and professors and may finally result in the fall of standard of education.

7. **Violation of right to education:** Privatization of higher education has resulted into violation of right to education. It has created a big problem in our country.

8. **Disparity in access to higher education:** There are four kinds of disparity in higher education are visible in India: gender disparity, geographical disparity, minority-majority based disparity, and disparity based on economic class. The above mentioned disparities in access to privatization of higher education.

9. **Focus on quantity:** Private sectors have their focus on quantity and not on quality. This is the reason that quality of higher education is degrading. It is justified that due to the privatization number of private professional institutes has increased and it is no doubt required to cope up with growing needs but this has been at the cost of quality.

10. **Capitation fees**: Capitation fee refers to an illegal transaction whereby an institution that provides educational services collects a fee that is more than what is approved by regulatory norms. In the context of Indian law, a capitation fee refers to the collection of payment by educational bodies not included in the prospectus of the institution, usually in exchange for admission to the institution.

11. **Lack of transparency**: There is lack of transparency in private sector and stakeholders do not get the complete information about the functionality of the enterprise.

**Recommendations&Suggestions**

1. **Change the business mind:** It must be kept in our mind that to provide education is not a business, but it is a noble service, and so private sector educational institutions should also take affirmative action's to help to weaker sections to get the better quality education. State can make it compulsory by suitable legislations.

2. **Monitoring by state:** Privatization of higher education cannot be opposed totally. State may allow Private institutions to provide education but such institutions should be subject to control of state. Whenever any constitutional right including right to education is violated by such institutions state should intervene in it.

3. **Control the number of private institutions:** State by suitable legislation should fix the criteria regarding the number of private educational institutions, State's control over it, services to be provided by them etc.

4. **Adequate infrastructure**: Those private institutions which are in existence for the sake of name only, the institutions which are engaged in corruption and those who do not provide better quality education must be closed. If aforesaid measures are taken there will be proper control of state over private educational institutions, public sector can provide better quality education to all persons belonging to every level in society and private educational institutions will do their best in the field of education. It will prevent the privatization of education from being converted into capitalism. Ultimately the main object behind imparting education can be fulfilled.

5. **Mandatory accreditation:**  All private colleges, university are mandatory accreditation by NAAC for improving best quality of their provisioning of services.

6. **Micro-planning:** Area-based planning for interinstitutional networking and utilization of resources for reduction in cost of provisioning of services by public and private sector education institutions.

7. **Fees structure:** Autonomy for private colleges should be granted to improve relevance of education with built-in safeguards and transparency in regard to fixation of student fees, staff service conditions, and admission of students.

8.  **Transparency**: Transparency of all receipts and accountability of all expenditures should be ensured in all private sector institutions.

9.  **Global policy:** A competition policy should be evolved to prepare the private sector colleges in the face of global competition under WTO regime.

10. **Alternative policy devices**: Best practices of post privatization control devices of other countries should be explored for design and implementation of alternative policy devices.

**Conclusion**

The private initiative in education, especially higher education is not new to India. Some of the leading universities like *Banaras Hindu University* and *Aligarh Muslim University* came up with the efforts, dedication and financial support of community and since 1990's; trend towards privatization has been on a large scale.

Providing free and compulsory education to all is a basic duty of government and it cannot be neglected. So government has to invest more and more funds in development of primary education. A huge cut in expenditure on higher education by government is the direct outcome. But it doesn't mean that higher education is not important. Government cannot absolve its responsibility of regulating private institutes. So, some regulating agencies have to be formed which assure quality and transparency and prevent profiteering. There is an emergence need to regulate quality but not growth of supply. There is also a fact that private investors would not run an institute a loss. If a private sector educational institute cannot at least recover its costs, it would be closed down. At the least, private institutions must be allowed to be commercial i.e. they must be allowed to break - even or make a small fair profit. If they are allowed to do so transparently, there would be no need to disguise their profit and the institute will not compromise with quality. To ensure access to higher education by weaker section of society, government has to increase public expenditure on higher education. On the whole, an improvement in the standards of education could be achieved through a balanced relationship between public and private sector. Although there are many drawbacks of privatization of higher education in India, it is sure to improve the present educational system.

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# EFFECT OF GRADED WALKING ON LIPID PROFILES OF MIDDLE AGED MEN

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**ABSTRACT**

The purpose of the study was to find out the relation between walking pace and lipid profile of middle aged men. For the present study, thirty (N=30) male people were randomly selected as a subjects.  All the subjects were in regular walking schedule (Five days in week).The age of the subjects were between 50-55 years and all were from Aurangabad, district of Murshidabad. The five selective parameter were taken under the lipid profile i.e. Low Density Lipoprotein (LDL), High-density lipoprotein (HDL), very low density lipoprotein (VLDL), Total Cholesterol (TC) and Triglyceride (TG). Three different groups were formulated due to their variation of walking pace; i.e Group A (4-5 KM/hour), Group B (5-6 KM/hour) and Group C (6-7 KM/hour). For the measuring of Lipid profile, Enzymatic Calorimetric Method was used. Walking pace was measure by distance walking and stop watch. Product moment method for inter-correlation was applied for analysis of data. In case of Group A, TC, LDL and VLDL were positive and significantly (p<0.01) co-related with walking pace .In Group B, LDL (p<0.05), VLDL (p<0.05) showed positive and significant co-relation with walking pace. Where in Group C, HDL (p<0.01) and TG (p<0.05) were positive and significantly co-relation with walking pace. Now it can be concluded from the findings of the present study that HDL and TG were significantly increased with high walking pace and LDL, VLDL and TC activity were increased with low walking pace.

**Key Words**: Low Density Lipoprotein (LDL), High-density lipoprotein (HDL), very low density lipoprotein (VLDL), Total Cholesterol (TC) and Triglyceride (TG)

**INTRODUCTION:**

Walking is a form of locomotion, Self-propelled movement characterized by a heel to toe motion with the absence of a flight phase**.** Walking is one of the most accessible forms of physical exercise and is, together with gardening, the major component of leisure time physical activity. Walking speed is an easy parameter to express exercise intensity and can be measured outside a laboratory with limited resources. Results from large epidemiologic studies show a relationship between walking speed and lipid profile. However, in these studies, the walking speed was measured by using standard method where participants estimated their walking speed in broad categories such as 'Group A –Low ', 'Group B -

Medium' and Group C High'. Furthermore, these studies did not evaluate the effects of walking speed on cardiovascular risk factors.

Several epidemiological studies have shown that low concentrations of total serum cholesterol and low density lipoprotein (LDL) cholesterol, as well as a normal body fat percentage, are associated with decreased cardiovascular disease morbidity and mortality.3–6 Considerable research has also been devoted to the effect of exercise on lipid metabolism. Regular physical activity has been shown to improve lipid and glucose metabolism by increasing insulin sensitivity and serum high density lipoprotein (HDL) cholesterol, and decreasing serum LDL cholesterol and triglycerides.6–8 acute exercise has also been shown to improve lipid profiles

The effect of aerobic exercise on serum lipids has been the focus of most study. Favorable changes in triglycerides, LDL and HDL cholesterol have been reported in men after acute aerobic exercise12–14 and chronic endurance training. The effect of aerobic exercise on lipid metabolism in women, who have higher HDL cholesterol than men,15 16 has been less studied. In one study of women no change was seen in HDL cholesterol after aerobic training. Studies have also shown that total blood cholesterol levels are lowered with high-intensity aerobic exercise compared to low aerobic physical activity. Also endurance exercise has been found to lower triglyceride concentration especially among individuals who have raised initial pre-exercise levels. Vigorous exercise raises high density lipoprotein a good kind of lipoprotein that actually helps cholesterol from the blood [16]. Decreases in total blood cholesterol and low density lipoprotein have been found in both men and women who undergo intense exercise.

**PURPOSE OF THE STUDY:**

- ➢ To study the physical parameters (i.e. Age, height, weight) of middle aged daily walker.

- ➢ To study the variation of walking pace of middle aged daily walkers.

- ➢ To study the Lipid profile of middle aged daily walker in detail.

- ➢ To find out the impact of walking pace variation (i.e. High, Medium and Low) on Lipid profile.

## METHODOLOGY  :

### SELECTION OF SUBJECTS and MEASURING WALKING PACE:-

Subjects were selected through using random purposive sampling technique. At first more than hundred daily walkers were accumulated in the play field of Nimtita, Murshidabad. All subject's age were in between 50-55 years. Then researcher's was said them to wear the pedometer and to walk one by one as usually they walk. Walking pace were measure through pedometer and stop watch (10 meters walk). According to their walking pace, researcher divides then into three groups. The walking speed of Group A, Group B and Group C were between 4-5 Km/h, 5-6 Km/h and 6-7 Km/h respectively. A total of Thirty (30) or Ten (10) male daily walker in each group was selected as subjects for this study. All the subjects were active walkers and used to walk 30 min or more in five days in a week.

**Methods were used for measuring Physical parameter:**

| No. | Physical parameters | Use of tools | Unit of Measurements |
|-----|---------------------|--------------|----------------------|
| 1 | Age | from their date of birth | Years |
| 2 | Height | using anthropometric rod adopting standard procedure | cm |
| 3 | Weight | Using Weighing Machine | Kg |

**Collection of blood and Method was used for measuring Lipid profile:**

Each subject embarked walking on play ground of Nimtita, (Murshidabad, West Bengal) for 30 minutes. After the completion of 30 minutes of walking blood sample were collected within 30 seconds of the exercise Blood samples were collected from the antecubital vein to measure serum lipid and albumin levels. The blood samples were collected into serum separator tubes and allowed to clot at room temperature for approximately one hour then centrifuged at 2500 RPM for 10 minutes to separate the serum. The samples were then analyzed for lipid profile.

| Variables | | Method | Unit of Measurement |
|-----------|---|--------|---------------------|
| **Lipid Profile** | High Density Lipoprotein (HDL) | Enzymatic Calorimetric Method | In mg/dL |
| | Low-Density (LDL) Lipoprotein | Enzymatic Calorimetric Method | In mg/dL |
| | Total Cholesterol (TC) | Enzymatic Calorimetric Method | In mg/dL |
| | Triglycerides (TG) | Enzymatic Calorimetric Method | In mg/dL |

**RESUTLS AND DISCUSSION:**

The results of the study are given below in the following Tables

**Table No.   I : Mean and Standard deviation of the Physical parameters of three different groups (N= 30)**

| Group | Parameters | Mean | Standard Deviation |
|-------|-----------|------|--------------------|
| A | Age (Years) | 53.6 | ± 1.35 |
| | Height( cm) | 167.4 | ± 1.51 |
| | Weight(Kg) | 65 | ± 8.87 |
| | Walking pace (Km/h) | 4.39 | ± .34 |
| B | Age (Years) | 53.6 | ± 1.35 |
| | Height( cm) | 167.4 | ± 1.51 |
| | Weight(Kg) | 60.9 | ± 5.6 |
| | Walking pace (Km/h) | 5.33 | ± 0.299 |
| C | Age (Years) | 54.1 | ± 1.11 |
| | Height( cm) | 173.3 | ± 3.30 |
| | Weight(Kg) | 59.7 | ± 4.64 |
| | Walking pace (Km/h) | 6.47 | ± 0.21 |

From the table no I it was found that the slower walking speed group (Group A) consisted of ten men, 53.6±1.35 years old and body weight 65 ± 8.87 kg who walked with an average speed of 4.39±0.34 km/h, while the moderate walking speed group (Group B) comprised ten men, 53.6±1.35 years old ,with a mean walking speed of 5.33±0.299 km/h. On the other hand the faster walking speed group (Group C) comprised ten men, 54.1±1.11 years old, with a mean walking speed of 6.47±0.21 km/h

**Graph No 1-Graphical presentation of Mean and Standard deviation of the Physical parameters of three different groups**
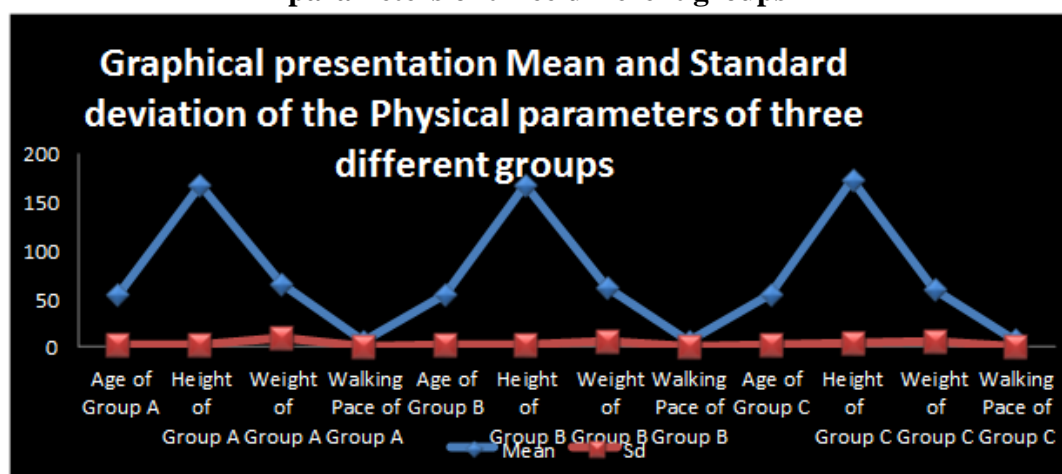
**Table No.  II Mean, Standard deviation, Range and Normal range of theLipid Profile of the of three different groups (N= 30)**

| Group | Parameters | Mean | (SD) | Range | Normal Range |
|---|---|---|---|---|---|
| **Group A** | TC(mg/dl) | 150.7 | ±9.78 | 137-170 | 130-250 |
| | HDL(mg/dl) | 49.4 | ±4.42 | 44-55 | 30-70 |
| | LDL(mg/dl) | 67.8 | ±3.85 | 60-73 | Up to 150 |
| | VLDL (mg/dl) | 22.9 | ±2.81 | 19-28 | 12-34 |
| | TG (mg/dl) | 139.8 | ±6.68 | 130-149 | Suspicious:150 and above |
| **Group -B** | TC(mg/dl) | 191.7 | ±3.47 | 188-198 | 130-250 |
| | HDL(mg/dl) | 63.2 | ±1.93 | 60-66 | 30-70 |
| | LDL(mg/dl) | 94.1 | ±8.27 | 82-106 | Up to 150 |
| | VLDL (mg/dl) | 28.4 | ±3.31 | 24-33 | 12-34 |
| | TG (mg/dl) | 131.4 | ±6.80 | 120-140 | Suspicious:150 and above |
| **Group-C** | TC(mg/dl) | 219.2 | ±15.06 | 201-240 | 130-250 |
| | HDL(mg/dl) | 62.8 | ±2.62 | 59-67 | 30-70 |
| | LDL(mg/dl) | 127.5 | ±11.52 | 102-144 | Up to 150 |
| | VLDL (mg/dl) | 28.5 | ±2.42 | 26-32 | 12-34 |
| | TG (mg/dl) | 96.4 | ±4.12 | 91-104 | Suspicious:150 and above |

From the table no II it was showed the mean, sd, range and normal range of the lipid profile of different groups. The slower walking speed group (Group A) consisted of 150.7±9.78 mg/dl of TC, 49.4± 4.42 mg/dl of HDL, 67.8 ±3.85 mg/dl of LDL, 22.9 ± 2.81 mg/dl of VLDL ,and 139.8 ± 6.68 mg/dl of TG. The moderate walking speed group (Group B) consisted of 191.7±3.47 mg/dl of TC, 63.2±1.93 mg/dl of HDL, 94.1±8.27 mg/dl of LDL, 28.4 ± 3.31 mg/dl of VLDL, and 131.4± 6.80 mg/dl of TG. The faster walking speed group (Group C) consisted of 219±15.06 mg/dl of TC, 62.8± 2.62 mg/dl of HDL, 127.5 ±11.52 mg/dl of LDL, 28.5 ± 2.42 mg/dl of VLDL, and 96.4 ± 4.02 mg/dl of TG

**Table No. III Coefficient of correlation between walking pace and the Lipid profile parameters**

| Group | Parameters | Co-relation with walking pace |
|---|---|---|
| Group A | TC(mg/dl) | **0.723**[**] |
| | HDL(mg/dl) | 0.189 |
| | LDL(mg/dl) | **0.789**[**] |
| | VLDL (mg/dl) | **0.768** |
| | TG (mg/dl) | 0.512 |
| Group -B | TC(mg/dl) | 0.0722 |
| | HDL(mg/dl) | **0.587**[*] |
| | LDL(mg/dl) | 0.040 |
| | VLDL (mg/dl) | **0.594**[*] |
| | TG (mg/dl) | 0.234 |
| Group-C | TC(mg/dl) | 0.256 |
| | HDL(mg/dl) | **0.712**[**] |
| | LDL(mg/dl) | 0.172 |
| | VLDL (mg/dl) | 0.158 |
| | TG (mg/dl) | **0.598**[*] |

**\*Significant at 0.05 level     \*\*Significant at 0.01 level**

With the knowledge of mean values of selected, Lipid profile, the co efficient of correlation between walking pace and the selected Lipid profile were computed. Table –II shows the results.

Group A ; The coefficient of correlation  in between walking pace and TC, LDL and VLDL were respectively 0.723, 0.789 and 0.768 which were significant at 0.01 levels. Other two i.e. HDL and TG were not significant.

Group B; The coefficient of correlation in between walking pace and HDL and VLDL were 0.587and 0.594 which were significant at 0.05 levels. Other three lipid profile i.e. TC, LDL and TG were not significant in any levels.

Group C ;The coefficient of correlation  in between walking pace and HDL was 0.712 and it was significant at 0.01 levels and TG was  0.598 and it was significant at 0.05 levels. Other three lipid profile i.e. TC, LDL and VLDL were 0.256, 0.172 and 0.158 and those were not significant in any levels.

**Discussion:**   In the present study, it is shown that walking speed significantly relates to changes in the lipid profile in healthy middle-aged daily walkers men. A higher walking speed was related to a higher increase in HDL and attenuated decrease in LDL and total cholesterol, a relationship that was not explained by changes in body weight. Differences in walking speed were not related to changes in blood pressure, weight, triglycerides or glucose (Slentz CA.et.2005). Several well-designed randomised controlled trials, controlling for exercise volume, report no effects of exercise intensity on plasma lipoproteins or on other cardiovascular risk factors (Duscha BD, .*et al2002).* These trials describe long-term changes (after 3–8 months) in lipid profile and the total weekly amount of exercise is limited (not more than 3 h or  1000–1200 calories/week (Duscha BD,  et *al2002).*The present study describes changes in lipid profile during graded walking pace. Possibly, the changes in lipoproteins related to the walking speed described in the current study that are present for a limited time span shortly after very large walking pace and are larger increases in HDL (Sydeman SJ, *et  al2005*) for higher compared with lower intensity of walking but these studies did not control for differences in the total amount of exercise, so the reported effects could be due to the higher intensity instead of the higher exercise volume. However, what walking speed is optimal for improving the lipid profile is not sure. Should researcher advise

people to walk with high speed or with low speed when the goal is improvement of the lipid profile? In the present study, walking with higher speed increases HDL more, but at the expense of less LDL decrease, and walking with lower speed leads to less HDL increase but a more profound LDL decrease. Does the extra increase in HDL related to a higher walking speed outweigh the less decrease in LDL? This question cannot be answered with the results of the current study. In general, the primary lipid target in the prevention and treatment of cardiovascular disease is LDL, which is best reached with lower walking speed, according to the results of the present study. However, in large prospective cohort studies in the healthy population, an increased walking speed assessed by a questionnaire has been related to a lower risk for coronary heart disease and diabetes, independent of walking volume. (Manson JE, Greenland P, La Croix AZ, *et al2002)* This finding can lead to the speculation that the extra increase in HDL related to a higher walking speed could be more important than the less decrease in LDL. However, drawing conclusions from the combined findings of these two completely different types of studies is a step too far.

## CONCLUSION:

Walking the same distance faster improves HDL more, while LDL and total cholesterol decrease more with lower walking speed independent of changes in body weight in healthy middle-aged subjects. If we wanted to improve our HDL and VLDL both in a unique walking pace the we select the moderate walking pace.

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# DO RELAXATION TECHNIQUES REDUCE EXAMINATION STRESS? - SURVEY

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## ABSTRACT

Stress is an irritating condition where excess of work and overload which reduces the concentration and the normal working condition of any person. Generally, stress is defined as a person's psychological and physiological response to the perception of a demand or challenge. Students are most frequently affected by stress due to their academic life. Students face various challenges and a whole lot of pressure in today's competitive environment. Students need to be trained in handling stress.. Sothe students need some kind of **Relaxation techniques** to reduce their academic pressure. Hence the investigator wants to find out the relationship between Examination stress and Relaxation techniques.This study mainly focuses on the stress and relaxation techniques of students. This will help in understanding the symptoms, sources and effects of stress among the student community.

## INTRODUCTION

Stress is the interaction of an individual with the environment. "It is adaptive response mediated by individual differences and for psychological process, that is a consequence of any external (environment) action, situation or even that places executive psychological and physical demands upon a person.

Stress today has become a hotly discussed topic.  Any challenge, change, demand or threat that exceeds the coping abilities of the individual is known as stress.  When our capacity to deal with a problematic situation is inadequate, we feel tense and experience stress.  Stress is a state of mind, which reflects certain biochemical reactions in the human body and is projected by a sense of anxiety, tension, depression and fear and is caused by such demands by the environmental forces that cannot be met by the resources available to the person.  Stress in elementary form many not be dangerous but its prolongation causes worry, loss of interest in life and a tendency to do no work.  Ultimately, prolonged stress leads to lack of motivation and achievement in human life.

## NEED AND SIGNIFICANCE OF THE STUDY

Nowadays, the field of education is highly competitive.  This results increase the level of examination stress among school going students.  This in turn affects the learning

competency of the students.   In the Indian Academic scenario lot of emphasis has been given to achievement.   In our so called "modern education system" there is excessive pressure on students.   Severe academic pressure with high expectations and inability to handle the situation builds up high level of examination stress.   More and more pressure is put on to students to perform better and better.   This aggressive competitions in academic field totally shatter the students causing frustration, hatred and stress.

The examination situations may impose demands beyond that individual's capacity to meet them even given the resources available in that situation and their related areas for resolving issue of great complexity or for resolution of conflicting expectation.   Obviously the degree of stress and the function of the ability of a given individual to meet these demands in the new situations.   The poor fit between the performance and the examination situation can also occur if the student motives not satisfied by relevant supplied in the environment.   Sothe students need some kind of **Relaxation techniques** to reduce their academic pressure.   Hence the investigator wants to find out the relationship between Examination stress and Relaxation techniques.

## OBJECTIVES OF THE STUDY

- To find out the level of Examination Stress among the XI standard students.

- To find out the level of Relaxation techniques among the XI standard students.

- To find out the difference in Examination Stress of XI standard students based on,

    - ✓ Gender

    - ✓ Types of school

- To find out the difference in Relaxation techniques of XI standard students based on,

    - ✓ Gender

    - ✓ Types of school

- To find out the relationship between Examination Stress and Relaxation techniques among XI standard students.

## HYPOTHESES OF THE STUDY

- The level of Examination stress among XI standard students is moderate.

- XI standard students use moderate level of relaxation techniques.

- Male and Female students studying in XI standard do not differ significantly in their

  ✓ Examination Stress

  ✓ Relaxation techniques

- Students belonging to different types of school do not differ significantly in their

  ✓ Examination Stress

  ✓ Relaxation techniques

- There is no significant relationship between Examination Stress and Relaxation techniques.

## METHOD OF STUDY

Normative survey method was carried out, for this study because the investigation was primarily concerned with the condition and differences existing in the present time.

## SAMPLE SELECTION

Data was collected from the XI standard students in Thiruvannamalai District using random sampling method.

A total of 300 students were taken for the present study of which 106 students were selected from Government school, 102 students were selected from Government Aided School and 92 students were selected from Private schools.

## DESCRIPTION OF THE TOOL

Many items are available to assess the stress of individual.  Here the investigator has chosen a standardized questionnaire of examination stress, which was constructed by Dr. K.  Saraladevi for measuring examination stress of students.  All the items in the questionnaire were thoroughly analyzed and framed on the basis of analyzing individuals

## HYOPTHESIS – 1

The level of Examination stress among XI standard students is moderate.

**Table – 1 : Level of Examination stress among XI standard students**

| Level of Examination Stress | Frequency | Percentage |
|---|---|---|
| Low | 75 | 25 |
| Moderate | 138 | 46 |
| High | 87 | 29 |
| Total | 300 | 100 |

From the above table, it is observed that out of 300 samples, **25%** of students have **low** level of Examination stress, **46%** of students have **moderate** level of Examination stress **29%** of students have **high** level of Examination stress.  Hence, most of the students have **moderate** level of Examination stress.

**HYOPTHESIS – 2**

XI standard students use moderate level of relaxation techniques.

**Table – 2 : Distribution of level of Relaxation techniques**

| Level of Examination Stress | Frequency | Percentage |
|---|---|---|
| Low | 68 | 22.7 |
| Moderate | 153 | 51.0 |
| High | 79 | 26.3 |
| Total | 300 | 100 |

From the above table, it is observed that out of 300 samples, **22.7%** of students used **low** level of Relaxation techniques, **51%** of students used **moderate** level of Relaxation techniques **26.3%** of students used **high** level of Relaxation techniques.  Hence, most of the students used **moderate** level of Relaxation techniques.

**HYPOTHESIS – 3**

Male and female students do not differ significantly in their Examination stress.

**Table – 3 : Examination Stress based on gender**

| Gender | Sample | Mean | Standard Deviation | 't' Value | Level of significance |
|---|---|---|---|---|---|
| Male | 152 | 19.01 | 4.616 | 3.097 | S** |
| Female | 148 | 20.70 | 4.833 | | |

**S** - Significance at 0.01 level**

From the above table 4.3 it is observed that the mean score of Examination Stress for female students was high (20.70) and the same was low for male students (19.01).

The 't' value calculated for the Examination stress based on the gender revealed that the male and female students differ significantly with each other at 0.01 level, so the above **hypothesis is rejected**.   Hence it is concluded that, male and female students differ significantly in their Examination stress.

**Hypothesis 4**

Male and female students do not differ significantly in their Relaxation techniques.

**Table –4 : Relaxation techniques based on gender**

| Gender | Sample | Mean | Standard Deviation | 't' Value | Level of significance |
|--------|--------|------|--------------------|-----------|-----------------------|
| Male   | 152    | 14.72 | 4.758 | 2.375 | S* |
| Female | 148    | 13.44 | 4.557 |       |    |

**S* - Significance at 0.05 level**

From the above table 4.4 it is observed that the mean score of Relaxation techniques for male students was high (14.72) and the same was low for female students (13.44).

The 't' value calculated for the Relaxation techniques based on the gender revealed that the male and female students differ significantly with each other at 0.05 level, so the above hypothesis is rejected.  Hence it is concluded that, Male and female students differ significantly in their Relaxation techniques.

**Hypothesis 5**

Students belonging to different types of school do not differ significantly in their Examination stress.

**Table – 5: Examination Stress on types of school**

| Source of variation | Df | Sum of square | Mean square | 'F' ratio | Level of significance |
|---------------------|----|---------------|-------------|-----------|-----------------------|
| **Between groups**  | 2  | 460.946       | 230.473     | 10.689    | S** |
| **Within groups**   | 297 | 6404.00      | 21.562      |           |    |

**S** - Significance at 0.01 level**

The above table 4.11 reveals that, one way analysis of variance is carried out to analyze the difference in Examination stress based on the type of schools.  Since the calculated value is greater than the table value at 0.05 level, it is understood from the table

that there is **significant difference** in Examination stress among XI standard students based on the types of school.

Thus the hypothesis "Students belonging to different types of school differ significantly in their Examination stress" is rejected.

**Hypothesis:6-**Students belonging to different types of school do not differ significantly in their Relaxation techniques.

**Table – 6-Relaxation techniques based on types of school**

| Source of variation | Df | Sum of square | Mean square | 'F' ratio | Level of significance |
|---|---|---|---|---|---|
| **Between groups** | 2 | 245.420 | 122.710 | 5.741 | S** |
| **Within groups** | 297 | 6348.326 | 21.375 | | |

**S** - Significance at 0.01 level**

From the above table 4.12 reveals that, one way analysis of variance is carried out to analyze the difference in Relaxation techniques based on the type of schools. Since the calculated value is greater than the table value at 0.05 level, it is understood from the table that there is **significant difference** in Relaxation techniques among XI standard students based on the types of school.

Thus the hypothesis "Students belonging to different types of school differ significantly in their Relaxation techniques" is rejected.

**Hypothesis 7**

There is no significant relationship exists between Examination Stress and Relaxation techniques among XI standard students.

**Table – 7 : Relationship between Examination Stress and Relaxation techniques**

| Variable | Sample | 'r' value | Level of Significant |
|---|---|---|---|
| **Examination stress** | 300 | -0.820 | S** (0.01 level) |
| **Relaxation techniques** | 300 | | |

From the above table 4.15 it is observed that there is a very high negative relationship between Examination stress and Relaxation techniques.

The r- value (-0.820) calculated for the relationship between Examination stress and Relaxation technique revealed that they differ significantly with each other at 0.01 level, so the hypothesis is not accepted.

Thus, there is a significant relationship exists between Examination stress and Relaxation techniques for the total sample.

## MAJOR FINDINGS OF THE STUDY

- There is a moderate level of Examination Stress among XI standard students.

- There is a moderate level of Relaxation techniques among XI standard students.

- The mean score of Examination stress for female students was high (20.70) and for male students was low (19.01).

- The mean score of Relaxation techniques for male students was high (14.72) and for female students was low (13.44)..

- Students belonging to different types of school  differ significantly in their Examination stress

- Students belonging to different types of school differ significantly in their Relaxation techniques

- There is a significant relationship exists between Examination stress and Relaxation techniques for the total sample.

## DISCUSSION OF THE STUDY

### Based on gender

Students differ significantly in Examination stress and Relaxation techniques based on gender.  Female students have more Examination stress level compared to male students. Because the urge to score more marks for girls is more compared to boys. Relaxation techniques level was high for male students compared to female students.  Because male students have more interest to do exercises and female students are prefer calm and quite activities.

**Based on types of school**

There is a significant difference exists in Examination stress and Relaxation techniques based on the types of school among XI standard students.  Private school students have more examination stress level compared to government and government – aided school students.  This is mainly due to teachers because the private school teachers are so strict, give more importance for the result of their school.  Government schools have high Relaxation techniques compared to private and govt-aided schools.   Government school teachers implement many techniques in order to get rid of stress and nervousness.  Government school student's classes are mostly activity oriented.

**CONCLUSION**

The purpose of the present investigation was to study the relationship between Examination stress and Relaxation techniques with reference to gender and types of school.  The study indicated significant relationship among the variables.  The study may be found to be useful in the field of education and the findings of this study may serve as a data base for the future research.

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# SHANTA DEVI-SITA DEVI AND WOMEN EMANCIPATION IN BENGAL

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## Introduction:

Shanta Devi and Sita Devi who were writers by their own right in the 20[th] century were influenced by scenario of woman emancipation during that eraas it was reflected it through their writings in their novels and short stories. Their family was very much progressive and their father Sri Ramananda Chatterjee was himself influenced by the Western culture.He edited the "Prabasi" and "The Modern Review" where both Santa and Sita Devi contributed their writings.

Their mother, Manorama Devi was also educated and progressive in her outlook. Shanta Devi and Sita Devi's stay in Santiniketan for the purpose of study after their graduation also made them aware of the freedom of women through the strong influence of Rabindranath Tagore and the liberal surrounding of Santiniketan.

## Joint works – Sanjukta Devi

Both their joint works were written in the name of "Sanjukta Devi". Sita and Shanta Devi, in collaboration, have produced three social novels – The Garden Creeper, The Knight Errant and The Cage of Gold. Though they are mere translations of their Bengali originals, they advance the novel to a still forward step and hence are considered significant. Madhavi De, writes about their significance thus: Their principal interest has in fact that they seek to project the image of "new-woman" a fact which is very relevant to studies pertaining to the emergence of women novelists in India in the contest of fast–changing social order promising a new deal for the Indian women awaiting her liberation from the tyranny of ages.

Their narratives confronted and documented the aspects of a woman's life which were earlier invisibilised as too embarrassing to recognize and reaffirmed the validity of women's experience. Their fiction can, thus, rightly be considered as critiques of the structures of domination that determined the lives of women and as honest representations of individual and collective transcendence to personhood.

**Sanjukta Devi as social reformers through their writings**

The social reformer in Shanta Devi and Sita Devi gave priority to women. They took the centre stage in their prose works. Their portrayal of women characters in their short stories and novels changed consequent to the contemporary changes in the society. Due to English education and the influence of Western culture, women characters were no longer the submissive sufferers of patriarchy. They started to assert their individuality. The heroines created by them during that phase are bold to have a futuristic outlook. They are more emancipated and empowered to transform themselves in the twentieth century. They are all forerunners to the later day women characters in the 21$^{st}$ century who were depicted by the so-called staunch feminist writers.This made them a visionary for the cause of women emancipation who always propagated women education through their works.

Mention must be made of "The Garden Creeper" where one finds the central character "Mukti" who was brought up by her illustrious and educated father "Shibeshwar" (which shows a glimpse of Ramananada Chatterjee) and who was educated by her father and who refused to marry her daughter at a young age. Mukti was well educated in Bethune College, according to the story and she also started working for a living after her education. The same instance is shown in another novel of Santa Devi "Loyalty" where the chief protagonist "Sunanda" was also educated by her foster father and had access to education, though living in a small village.

Both Shanta Devi and Sita Devi was very much against child-marriage and so in each of their short stories and novels characters like "Krishna", "Khanika", "Sudha" and "Karuna" was not married off at a young age. In this context mention must be made of Ashapurna Devi's trilogy "Pratham Pratishruti" where the protagonist was married off at a earlier age but Santa Devi and Sita Devi broke free this tradition and progressed towards modernity. They always championed the cause of educated women who are not confined within the boundaries of her home.

Their short stories and novels always portray the emancipated women. The heroines of this novels became a advocacy of women's education and cause of the emancipation of women. Both their writings also made its impact on the traditional and social orders and quickened the spirit of social and cultural criticism in a section of Bengali intelligentsia. This

spirit found a most articulate representative in their illustrious father Ramananda Chatterjee's literary magazine "Prabasi" and "The Modern Review" founded in 1901 and 1907 .Their stories of that time like "The Ugly Bride", "The Letter" "The Broken Lily"  make a devastating exposure of traditional Hindu family life and of the Hindu attitude to women.It is mentionworthy that the protagonists of Shanta Devi and Sita Devi's novels do not hesitate to voice their feelings openly against the ills of the society like widow remarriage, the caste system and religious hypocrisy. E.J.Thomson remarks, "They advocate higher education of women and woman's emancipation and empowerment".[i]The women protagonists of their fictional writings during that time are all self-assertive, liberated and emancipated. How both the sisters envisioned the new ideal womanhood in the creation of women characters is scrutinized through the short stories.

Santa Devi stories often show a delightful humour with lifelike pictures of manners and persons.She has also depicted some harsh realities of Bengali conservation society during that time in her stories and has also kept in the mind the Bengali culture, its education and the traditions. The three heroines of her novels "Kali", "Sunanda" and "Surama"face different trials and tribulations of the society and it is depicted in the short stories written by Shanta Devi. Though of course the common theme of the story is the women education and the prevalent customs of the society.

**March towards modernity: The emancipated women**

It is witnessed in Shanta Devi's novels that the girls in Bengali society during that time who were specially dark complexioned had no value in the marriage market.Their parents showed no interest towards their education but were more interested to marry them off at a young age. It also shows that girls during that time used to silently suffer without uttering any word.Though many of them were keen to educate themselves their traditional and conservative household forebade them to do so. Moreover they were taught by their parents to silently suffer in the hands of their fate. It is also observed in Shanta Devi and Sita Devi's works that women's identity is not shaped individually, but in relation to others around them. The gender pattern of socialization in the society has resulted in forming different patterns of identification for men and women. Men learn self-reliance and self-dependence while women learn to take care of others and to thwart themselves. Similar instance is shown in the story "The Broken Lily" where one finds that educated and the

cultured protagonist "Surama" who became a puppet in the hands of the societal norms which led to her untimely death.It also depicts the helpless character of "Amar" a school master who was also partly responsible for Surama's untimely death.

Both the sisters were aware with the progressing time that women themselves should create a space for their survival. They knew that the social system was against women's emancipation as well as education and therefore they relied heavily on women's wish to make them free from the bondages.

In all their stories Shanta Devi and Sita Devi sends their message through their stories that gender equality can be achieved only by educating the women. In creating characters like "Mukti", "Banya" and "Surama" they had envisioned the "New Women of India".Their ideologies have been carried forward in the 21st century also.Mention must be made of Ashoke Viswanathan's Bengali film made in the year 2015 titled "Bhrasta Tara" inspired by Sita Devi's novel "The Broken Lily".

They have dismissed the patriarchal notion that women are innately unfit to assume responsibility and require masculine guidance and protection. Given proper training that women themselves can act independently is Tagore's strong message sent out to men. They have deconstructed the social roles, which represents the patriarchy defined female and male traits. They have inverted the active male and passive female syndrome. This strategic decision helps to achieve space for female growth, which is the tenet of feminism.As the Feminist Betty Frieden has observed in The Feminine Mystique (1963), the impulse for freedom must come from each individual woman who must find her own answers and her own experience and strategies for liberation.

**Conclusion**

As a true emancipated women, Shanta Devi and Sita Devi were very much conscious of subordination and to fight for their rights. In each of their novels they have given a clarion call to the womenfolk to realize their status and fight for their rights in their every sphere of life. They also brings in all the pathos of women who suffer in the high caste system. During their days, though born into the higher caste, the status of women was no better when compared to the lower caste women. Suffering was even worse with no basic requirements to be fulfilled. The men's room was well furnished whereas the inner quarters of women were

devoid of ventilation, with stained floors and walls. As women of lowest self-esteem, they were unable to raise their voice against this inhuman treatment meted out to them.

Both Sita Devi and Shanta Devi treated education as one of the strongest means for the change and development of origial potentialities, personalities and productive powers of men and women which according to them were the specific necessities for the emancipation of women from all the evils existed in the society. This strong influence is carried forward in the 21[st] century also. Mention must be made of "Writer's Workshop" which is based in Lake Gardens,Kolkata and has been founded by P.Lal ,son in law of Shanta Devi and Shyamasree Devi,daughter of Shanta Devi present headed by Shanta Devi's grandson Prof. Ananda Lal who is a Professor of English at Jadavpur University,Kolkata.

Education, in the present social situations of the society may also be used as the means of emancipation of the women all over the world. It may be treated as one of the means of changing the psycho-social, socio-cultural, socio-religious, socio-political, socio-economic conditions of men and women. Such changes definitely will help to bring changes towards the life of the women. When the community of woman becomes able to understand the dignity of life in a better way the process of emancipation will certainly become a reality. Thus education may be the panacea of all evils in the process o f emancipation movement of the women all over the globe.

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# INTEGRATING SELF-ASSESSMENT IN PRE-SERVICE TEACHER TRAINING PROGRAMME

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*Abstract*

*Evaluation is an integral part of teaching learning process. It is a powerful means of influencing the quality of what teachers teach and what students learn. In addition to evaluating the performance of the learner, it is also important to evaluate or assess the performance of the teacher. An assessment of teacher performance involves assessing if a teacher has the general competencies required of a teacher. The present article examines the current trends of assessing the performance of teacher trainees in teacher education institutions, which is mostly done by the peers and supervisors. The article presents an alternative approach i.e., self-assessment by the teacher trainees and discusses the importance of self-assessment in facilitating professional growth of the teachers. The paper argues that providing a self- assessment tool is a constructive strategy for improving the quality of pre-service training programme. A teacher self-assessment scale which can be used by the teacher trainees during their practice teaching is suggested and discussed. The discussion presented in the paper may be of particular relevance not only to bring about certain evaluation reforms in the present teacher education practices, but also for the teachers to develop professionally.*

## Introduction

The development of a society can be brought about by the quality in education, and this quality depends primarily on qualitative teachers and teaching. Teacher training institutions play a crucial role in bringing about desired changes in the teachers and thereby enabling them to improve their teaching efficiency. Teacher education is seen today not merely as purveyor of theories and practices, but as a transforming agent which helps teachers to discover their inner potentialities and maneuver fresh and improved ways of performing instruction and correlated tasks. Therefore there is an urgent need to explore different strategies that would foster efficiency in teaching.

## Assessment

Learners are the principal focus of assessment in most of the cases. The main goal of assessment in schools is determining the extent to which learning takes place among the learners, and thereby the major responsibility to promote such learning is entrusted on the teachers. In other words we can say that the extent to which learning takes place is

determined by the effectiveness of teaching. The improvement of teacher efficiency can be brought about by assessing the performance of teachers. This kind of assessment is a regular practice in the teacher education institutions.

*Assessment in Teacher training programme: Current Trends*

Evaluation is the procedure for measuring the effectiveness of the teacher and his/her teaching by means of established criteria. It is an integral part of pre-service teacher training programme. This is done by assessing the performance of the teacher trainees to get an overview of their teaching in a particular course and setting.

An assessment of teacher trainees' performance involves assessing if they have the general competencies required of a teacher. The traditional ways of assessing the trainees' performance in most of the teacher education programmes are as follows.

**1. Peer assessment:** Peer assessment is one of the most common practices followed in the present teacher training programmes. This is done through Micro teaching, a procedure where the trainees are given practice in teaching. Peer assessment can be defined as the involvement of peers in observing the teaching performance, identifying standards and making value judgments about the quality and the extent to which the standards have been met. It provides an opportunity for the trainees to learn from each other and also use the feedback provided by the peers to improve their teaching performance.

Though peer assessment is valuable in improving the performance of the teachers, a question of how objectively the observations are made arises. There is a possibility that sometimes peer assessment is susceptible to subjectivity. Factors like potential bias, conflicting ideas, and inequities may sometimes distort the findings. In some cases, peers may be relatively generous evaluators.

**2. Supervisor assessment:** The other traditional way of assessing the performance of the trainees is supervisor assessment. Macro teaching is a procedure where schools are allotted to the trainees to practice teaching. Assessment is commonly done through classroom observation, where the supervisor visits the class of the trainee and observes the trainee handle the class in part or the whole duration. The supervisor then communicates the result of his observation to the trainees.

Supervisory visits though valuable are likely to induce fear among the trainees. In addition, the assessment of teacher performance using supervisor ratings is too infrequent, and supervisory visits are too few and far apart in their frequency that they may not have any meaningful effect in the modification of teaching behaviour (Nhundu, 1999).

**3. Subject teacher assessment:** The third mode of assessing the trainee's performance is by the concerned subject teacher in the practicing school. This involves the assessment of the lesson plan prepared by the trainee prior to the class or while the class is going on. After observing the class, the trainees are given feedback.  No doubt the feedback given by the teacher is valuable for the improvement of the trainee, but the question is how regularly and promptly the teachers are observing the classes. There is also a possibility of subjective bias creeping into the observation.

The above discussed modes of assessment have certain merits and demerits. There is a possibility that sometimes the trainee may behave differently when being observed by somebody, which will have an impact on his/ her teaching. Some of the trainees may feel such type of observations to be threatening. Trainees are the only ones who are aware of their abilities and drawbacks that an outside observer may not recognize. Peer assessment and supervisor assessment is limited only for the training period. There is a need for certain assessment strategies which can be useful for the trainees in a long run. Teacher trainees need to be taught how to make valid judgments about their teaching so that there is quality improvement not only in their training period, but also throughout their professional career as teachers.

An alternative approach in assessing the performance of the trainees is self-assessment, According to Nhundu (1999), self-assessment has the greatest potential of producing changes in teaching practices because they provide teachers with the rare opportunity to reflect on their teaching and modify accordingly. Research studies also show that self-rating is the most appropriate evaluation method when compared to supervisor and peer evaluation (Stark, 1984 and Lowther, 1997).

*Self-assessment*

Self-assessment is an approach wherein the trainees rate and evaluate themselves based on a well defined set of competencies for the purpose of doing better work in the

future. It is an informal way to encourage the teacher trainees to think about their teaching performance and make value judgments regarding their performance. Self-assessment is considered both a process and product of learning by the teacher.

### *Importance of Self-assessment*

It enables the trainees to

- reflect on their teaching and alter or modify the practices accordingly.

- assess the effectiveness of their teaching performance.

- identify their strengths and weaknesses and the areas for improvement.

- improve their teaching efficiency

- become more effective, confident and self-directed teachers.

- Understand their teaching more systematically.

- identify improvement goals by providing them with clear standards of teaching, thereby enabling them to evaluate their progress towards the achievement of goals.

- move towards the path of professional growth.

Keeping in view the role of self-assessment in improving the proficiency of teacher trainees, there is a need to integrate self-assessment in pre-service teacher training programme. Therefore, integrating self-assessment may be considered a constructive strategy for improving the quality of pre-service training programme.

Ross and Bruce (2005) proposed a model of self-assessment comprised of three processes. First, teachers produce self-observations, focusing on aspects of instruction relevant to their subjective standards of success. Second, teachers make self-judgments in which they determine how well their general and specific goals were met. The primary data are teacher perceptions of changes in student performance gleaned from student utterances; work on classroom assignments, homework, and formal assessments. Third, are self-reactions, interpretations of the degree of goal attainment that express how satisfied teachers are with the result of their actions.

A teacher self-assessment scale as given below can be used by the teacher trainees during their practice teaching.

| No | Components | elow Average | verage | ood |
|----|-----------|--------------|--------|-----|
| | **Self-assessment scale** | | | |
| | ne of the lesson: | | | |
| | Class: | | | |
| | Subject: | | | |
| 1. | *vement of intended objectives* | | | |
| 2. | *dence level.* | | | |
| 3. | *of presentation* | | | |
| 4. | *ty of language* | | | |
| 5. | *room management* | | | |
| 6. | *ınation* | | | |
| 7. | *of Reinforcement* | | | |
| 8. | *board work* | | | |
| 9. | *f Instructional material* | | | |
| 0. | *lus-variation* | | | |
| 1. | *'s participation in teaching-learning process* | | | |
| 2. | *s' response* | | | |

It is a three point scale with different components related to teaching. Against each item, three options Below Average, Average and Good are given for rating their performance.

After teaching each lesson, the trainees have to rate their performance on the scale for each component. This gives them an idea about where they stand regarding each component. Self-assessment scale acts as a tool to reflect on their own practices and improve their proficiency in teaching. The scale could be modified according to different subjects taught.

*Guidelines for monitoring self-assessment scale*

The following are few recommendations to implement and monitor the self-assessment scale in pre-service teacher training programme.

1. In addition to peer assessment and supervisory assessment, self-assessment by the trainee should be made mandatory.

2. Students should be made aware of the significance of self-assessment in improving their proficiency in teaching.

3. Teacher trainees should be properly instructed to reflect on their practices through self-assessment scale after teaching each lesson.

4.  The scale should be monitored and duly signed by the concerned subject teacher.

5.  Provision should be made to award marks or grades to the self-assessment report along with the lesson plans. This is done to avoid any kind of negligence in self-assessment.

6.  Potential biases may sometimes lead to over reporting of practices. Therefore marks should be awarded not on the basis of how they rate themselves but on the basis of whether they assess themselves regularly or not.

### *Conclusion*

A successful teacher training programme should prepare a trainee to perform at a level that is consistent with professional standards of a teacher. The training programme should include such practices that will go a long way and be useful for the teachers throughout their career. Therefore it is imperative that teacher training should facilitate the transformation of pre-service teachers to reflective practitioners as they progress from their training into full time teaching.

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# Students' General Well-being: A Key Aspect of 21st Century Education

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## Abstract

Well-being is a life long journey and thus, it is vital that students get the right direction of this journey at the very start. The majority of the time of students' life is spent in school and thus, it is very crucial that school ensures the general well-being of its students. In the 21st century, when education has witnessed a tremendous shift to make students ready for the competitive world, schools are playing an important role in enhancing the well-being so that students can realize their full potential, cope with the stresses of life and participate. This paper outlines the four important aspects of students' well-being through a conceptual framework that schools should pay attention to.

**Keyword:** well-being of students, general well-being, well-being in 21st century, education in 21st century, well-being conceptual framework.

## Introduction

As the title suggests, this paper will give you an insight into the importance of General Well-being role in education in 21st century. The key is in definitions, as to how one understands the term 'Education'. Is it a sum of primary, secondary, and tertiary education, or collation of skills acquired during the tenure of school and college with no regard to other factors such as cultural setting and physical or mental well-being of the children? This particular paper explores the latter part of the discussion i.e. weight of well-being as a key aspect of education.

## Present Scenario of Education in India

India has the third largest scientific and technological workforce in the world. However, according to UNESCO report, with 287 million India's illiterate population is largest in the world, i.e. nearly 37% of the global illiteracy (The Hindu, 2014). While according to UNICEF the school dropout scenario in the country is "extremely high". The report states that over 80 million children are not completing the full cycle of elementary education and the dropout is much higher in girls ("School dropout scenario in India 'extremely high': UNICEF"). The primary reason for this severe dropout rate is likely to be the poor infrastructure and teachers (Jain, 2015).

In terms of spending, as per the recent report of HSBC, Indian parents spend an average of $18,909 (Rs12.2 lakh approximately) on their child's education–from primary to

university undergraduate level. While this is way below the global average of $44,221, however, Indian parents are seen to be most optimistic. (Nanda)

**Foundation of 21st century education and teachers**

"Education is probably the single most important function of human civilisation, not merely the formal education system but the broader question of educating human beings around the world. Recent breakthroughs in communication technology have given us immense possibilities in this regard," says Dr. Karan Singh, Member of India's Upper House of Parliament Rajya Sabha ("Education in the 21st Century must be Inclusive - UN India"). There is a need for a more inclusive education. Dr Karan Singh, stressed on moving towards a more global perspective and taking risks to implement and experiment with new paradigms. Inclusive education for special needs students or children from low income background and girls.

The role of a teacher is central to education space. They are in many ways moderators of the environment of the education of the students in question. Apart from the technical expertise and experience in interacting with students, teachers have to have strong set of values and beliefs that students can draw learning from. As important it is for a parent's involvement in their children lives, in today's changing times, it is even more important for the teachers to be aware and attentive towards children's need and concerns, vocalized or otherwise. This primarily ensures well-being of student, both physically and emotionally. Each student might be a little different than the one next to them, in pace, behaviour cultural background, economic background, et al which makes it teacher's responsibility to match up to their pace, for larger part.

Teachers are indirectly the most important piece in the puzzle of building a nation. They are building the lives of students who will be the nation in the coming future. Regular counselling sessions, talking to students about social issues, or asking them about the issues that ail their education and health are definitely a part of the process. Currently there is a high deficit of teachers in India. The quality of teachers is a whole other question. There is one million deficit of teachers in India (Waghmare, 2016). Sometimes students are themselves unaware about the reasons of trouble they are facing, ADHD for instance. And in these cases it's the teachers' role to step in and help them rather than push them in with the class. But

looking at the deficit in numbers quality takes a hit in light of need for quantity. This brought around the need for teacher training and improvement. There are the more commonly known programs like Bachelor of Education and few lesser known institutions which combines a B.Ed. with another major. In preparing teachers to pursue their role effectively, they are required to have less obstructions in teaching and with such a culture of language as diverse as India, it is becomes extremely crucial to either find teachers from regional dialect or cultural background or have proper teacher training to adapt to the environment if they are teaching in a region different from their own.

Healthcare in education has moved from one phase to the other. Initially guardians and other members of the family were responsible for the health of a student during their minimum of 12 years of education. But since the role of mothers have evolved in light of a little equality and employment opportunities for females, the onus of health has moved to educational institutions in India. Early childhood care and educational service (ECCE) was introduced into the five year plan for the reasons listed above. (Planning Commission of India)

ECCE included a number of services evolving over time since the inception of five year plans after an independent India which includes ICDS (Integrated Child Development Service, 1974), District Primary Education Programme (1994-2007), Sarva Sikhsha Abhiyan (2000), National Programme for Education of Girls at Elementary Level (2003, NPEGEL), Rajiv Gandhi National Crèche Scheme (2006).

According to a British Council Report of 2014, Higher Education in India, 50% of Indian population was under 25 years of age, which essentially defines the best asset of any economy for the tertiary population defines and decides the growth of the nation. According to the report, India's enrolment of higher education was at 18% which is lesser than Brazil or China, which have 36% and 26% respectively. There persists a shortage of teachers and quality educational institutions which lead to either mistrust or competition and children losing out on essentials of basic minimum required to earn a livelihood. Indian context of well-being is most diverse in the world, for there are varied and numerous religion, cultures, geographic differences in the same country. This factor divides India socially, even in terms of access to quality education.

Even University education is largely capitalized by private sector institutions. The British Council report also stated that these institutions make money in illegal forms by capitation. In Tamil Nadu the capitation goes up to 3 to 4 lakh rupees. These factors also increase the pressure of attaining a proper education post their primary and elementary education. Nikhil Sinha, Vice-Chancellor of Shiv Nadar University said in presentation at Going Global 2013 conference, "100 million qualified students won't have a place in a university". To rectify this situation, there is new wind of MOOCs started by government in collaboration with IITs and IIMs to provide online courses for students to attain required skills without being physically present at the university. The 2012-2017 five year plan for education places emphasis on excellence, equity, expansion. The plan laid aims to increase research by over 2%, increasing faculty numbers, establishing innovation and research centres at universities, schemes aimed at underprivileged students. (*Understanding India: The future of higher education and opportunities for international cooperation*, )

To facilitate the transition towards a more evolved education structure, it was decided to disperse the onus on individual states (Universities for Research and Innovation Bill, 2012).

To meet the demand of increasing number of youth numbers, India has fostered a culture of Open Universities which was initiated by IGNOU (Indira Gandhi National Open University) now among fourteen others. These open universities provide a structure where students can pursue distance education and now online courses and video lectures as well in wake of technological advancement. As stated in former HRD Minister in year 2010, 12.4% students opt for higher education in the country and if the numbers increase in the next decade, India would require an additional eight hundred universities and forty thousand colleges ("Sibal calls for paradigm shift in education", 2010).

Crisis in General well being of school students

Well-being is a relatively subjective term and hence difficult to define. Its meaning differs from one space to another, i.e. it is different for education and medical. The medical version of the definition is absence of ill factor or condition, whereas psychological meaning includes presence of positive attributes (Fraillon,2004).

Fraillon also states that although teachers are in part responsible for students' well-being, it still doesn't include the complete definition of student well-being (Fraillon, 2004). A DEEWR report included Fraillon's definitions and came up with this definition, *"A sustainable state of positive mood and attitude, resilience and satisfaction with self, relationships and experiences at school"* (Australian Catholic University and Erebus International, 2008).

Educational institutions struggle to give the best of education to its students to help them find their true path in life. Considering the changing time, educational institutions should broaden their perspective of what comprises of education and elements that make or break the progress of development of a child. In a fast paced environment where internet and its relative industries have grown more than tenfold in less than two decades, patience, persistence, and resilience along with right set of skills might become just as important in a child's development.

Students cannot achieve and attain their true potential unless they are physically, mentally, emotionally, and even socially sound. That is why in education, importance of well-being stands on two pillars apart from academics, namely responsibility of well-being of the child in its entirety and children who attain maximum possible state of well-being have higher level of potential success and cognitive outcomes from school. A research by NCCA suggests that what we teach, how we teach it, and how students are organized are significant factors of well-being development. Students should see schools as a safe and respectful place. Even academics success contributes to the well-being of a child. (*Student well-being Well-being and post-primary schooling*, n.d.)

**Dimensions of General well being**

There are a few factors which encompass the well-being of a student: A safe and secure surrounding, interpersonal relationship amongst students, advocating social learning, imbibing emotional resilience, and student engagement with the community.

- *Safety*

A large portion of well-being is associated with safety: physical as well as emotional. Physical safety includes a hazard free environment which keeps students away from harm and injury, whether due to infrastructure or elements of school, chemical or

toxic elements, in either water, air, or solid form. Even the route leading up to the schools or educational institution, like roads, sidewalk, trees, et. al. are to be checked to ensure a safe environment. A safe environment physically, emotionally, or mentally will ensure that students feel more inclined to attend educational institution without fear of their own safety. (Student Wellbeing CENTRE FOR EDUCATION STATISTICS AND EVALUATION)

Another form of well-being in terms of safety is emotional security, In India for instance, Rohit Vemula's case became a text book case of discrimination and clinical depression. In the 21$^{st}$ century, more emphasis was placed on education as a means to employment even before learning, acquiring skills, or well-being. An environment free of fear of getting bullied or harassed by fellow students, teachers, or staff is a crucial part of well-being which in turn contributes to a wholesome education of a student. Students who are victims of bullying are more likely to develop anxiety and depression disorders (Kaltiala-Heino & Fröjd, 2011). Bullying has various forms, physical, verbal abuse, or psychological and results in fear, anxiety, depression in the victim.

The WHO (World Health Organization) found that students' life cycle phases are crucial in behaviour patterns and mannerisms pertaining to their health and affect their adult lives when they grow up (The World Health Organization's INFORMATION SERIES ON SCHOOL HEALTH DOCUMENT 2: The Physical School Environment An Essential Component of a Health-Promoting School, 2014). Food safety is also a huge concern in well-being in creating a safe environment for the students, can be ensured by a healthy and regularly inspected canteen. Preparedness for situations like anaphylaxis or allergies are also a part of safety.

- *Support*

A feeling of being a part of school by connecting with teachers, community, fellow students, and even their own family and community influencers is of prime importance. These people are bearers of responsibility of character of students and their values. Students who feel less connected to their counterparts in school experience lonesome and depressive characteristics (Glover, Burns, Butler, and

Patton, 1998). Government of India supports EFA goals, and therefore it became even more important to identify students who are excluded from getting proper education, namely, scheduled caste and tribes, along with immigrants and minority castes. Caste system is a major source of inequality in education in India. Students from these groups face discrimination from society and peers which obstructs their education and development (Desai & Kulkarni, 2008).

A large support from Governmental initiatives and NGOs help curb this to support these students. There have been increase in educational equality by NGOs like Teach For India and Gandhi Fellowship, which help provide equal and quality education keeping in mind the values and mindset of these groups (Cherian, 2014).

**Gender Discrimination**

Well-being affected as a result of any form of discrimination hinders growth of a child. In India, even today, the role of female counterpart is looked up on towards household chores and cooking as it was back then (Karlekar 2000). Due to these responsibilities girls are disadvantaged compared to boys as they have to manage and learn set of skills which aren't common with boys along with other forms of education. Families have been favouring birth of a son as the bearer of family name and security for their families at a later stage after becoming primary providers. Tewari, S. (2005), analysed the gender discrimination and collected data which showed a Gender Disparity through an Index, in both higher and lower caste societies. It also showed a higher form of discrimination for girls from higher societies than lower ones.

Gender disparity also resulted in hindrance from families to stop girls from enrolling or staying in school for longer period of time. Ayanwale (2002)noted that more money was invested in boys than in girls' education.

**Social and Emotional Education**

Emotions affect the decision making in adults let alone students. An early build in resilience towards social and emotional education goes a long way to ensure their well-being, in present and future. It helps them achieve their goals more efficiently when they are prepared for what's in store for them.

It was also found that socially and emotionally stable students in US had better emotional skills, reduced aggression, behaviour traits, and better academic levels.The study involving 270,034 kindergarteners to high school students, was conducted which resulted in the aforementioned conclusion (Durlak, Weissberg, Dymnicki, Taylor & Schellinger, 2011).

**Conceptual Framework: Place, People, Process and Practice**

The 4-P framework is designed covering all the dimensions of well-being that are essential for the 21st Century education system.
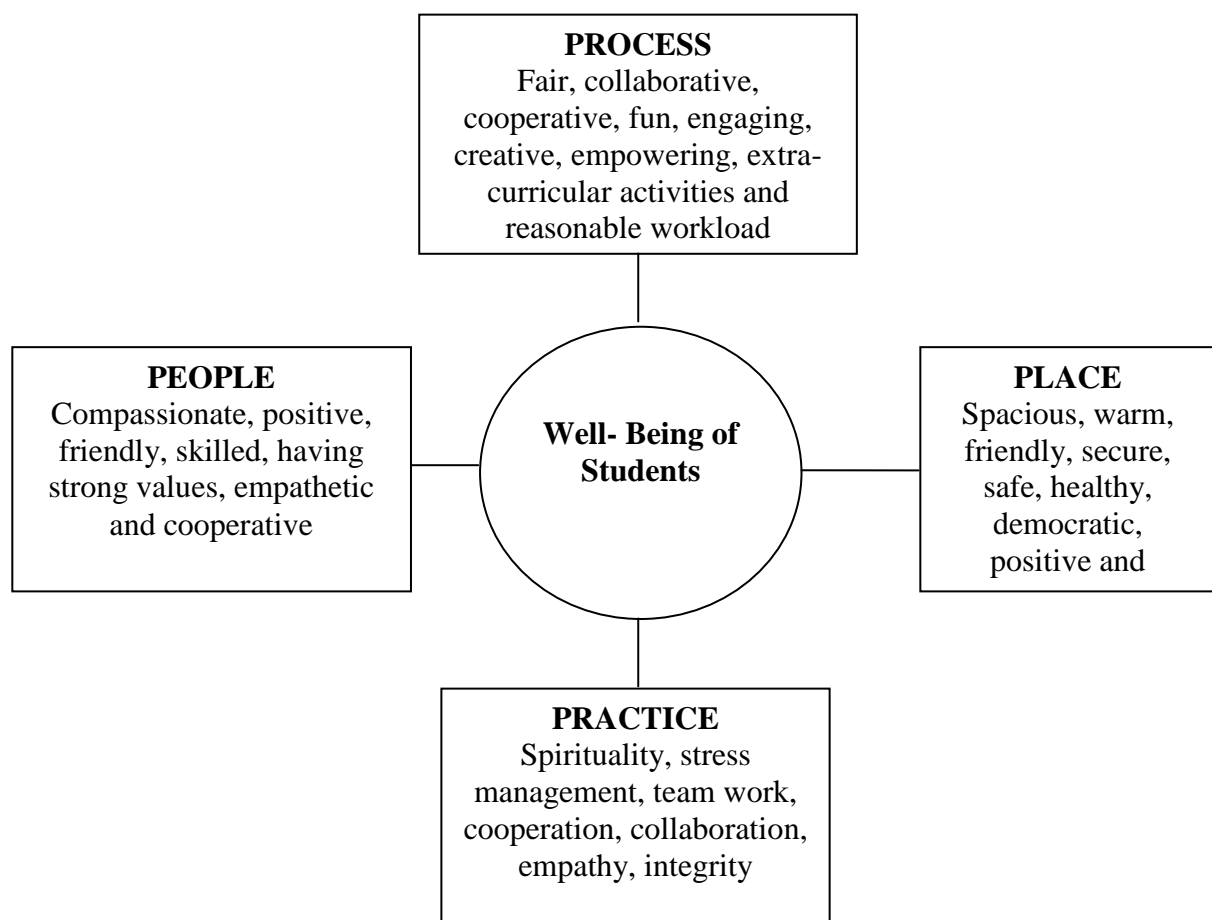
All the necessary attributes have been bifurcated in 4 broad factors: People, Place, Process and Practice.

- **People:** Teachers and supportive staff of the school should exhibit certain set of values that they want students to learn. The majority of the time of a student's life is spent in school, amongst the staff and teachers of the school and students tend to learn from action rather than words.  Thus, from the primary class itself, schools should make sure that the quality of the staff is maintained. The people who are compassionate, empathetic, cooperative, positive and strong headed tend to inherit the same.

- **Place**: In order to provide engaging and learning environment, it is very important that the ambience is warm and friendly for the students. A secure environment that is free from bullying enable better interaction, peace of mind and enhanced learning. Furthermore, health and hygiene factors should be considered with utmost importance and a democratic environment tends to empower students.

- **Process**: The schools should design and manage the time for the curriculum in such a way that the proper balance between studies and extra-curricular activities is maintained. The process should encourage students to share their opinions, thereby empowering them and raising them as strong individuals.

- **Practice**: Lastly, schools should stimulate spiritual and moral learning through various activities. Also, students should be taught stress management, cooperation, collaboration and the benefits of working in teams.

While the schools should offer such people, place, process and practice to ensure well-being of students, parents should try and offer the similar learning and stimulating environment at home. Furthermore, businesses and other private organization should make sure that they do not indulge in child labour.

### *Child Labour*

Census of 2011 in India, gave some insight into child labour. An astonishing number of 33 million children are employed across sectors . A large portion of kids in India work at tea stalls, road-side restaurants or *dhabas*, et al which were included in prohibition of Child

Labour in 2006. These children had to place more attention towards earning a livelihood for themselves and their families which resulted in added, stress, lack of attention, health problems, cultural drawbacks, et al compared to their privileged counterparts. Some argued that if their guardians had more stable and higher paying jobs their children wouldn't have to work (Reddy & Sinha, 2010). Child Labour isn't an individual concern to be address separately. It is connected and dependent on Poverty, illiteracy, employment availability for low income class, deprivation, et al. Even automation and growth of technology contributes to crunch in jobs as the roles and requirements of labour in the industries require a minimum set of skills for a different role in comparison with the bygone decades.

### *Parent's Involvement in the gamut*

Parents play an important role in creating a stress free and nurturing environment for their child to move forward effectively. Adolescent kids move through a phase of struggling relationships, biological changes, and behavioural changes amongst other things. This is precisely the reason parental support is important to help them get through this. This coupled with parents who aren't attentive to their kids, opposing their sexual orientation(prevalent in India), forcing them to an education in their chosen field rather than the student's choice due to various factors, is counterproductive.

A GSHS report was conducted with students of 8[th], 9[th], and 10[th] grade to fill a voluntary survey and answer questions keeping their identity anonymous to answer questions about their well-being, like their loneliness factor, anxiety, depression signs, et al (Hasumi, Ahsan, Couper, Aguyao & Jacobsen, 2012)

Parental participation was accessed in the report with a few other questions. The result of the study reported that more than fifty percent parents showed high level of involvement and less than ten percent were found lonely. Girls more than boys showed high parental involvement but also showed high levels of stress and anxiety along with poor mental health in girls with lower parental involvement. The study clearly identifies that higher levels of parental involvement decreases anxiety and depression in adolescent children.

A student spends larger part of his time at home, which entails a need for a more suitable environment for education and health. A child learns by mimicking the ones around them, and hence it is important to act as a role model for them. Dalton Miller-Jones, PhD asks

parents to understand the way the child likes to learn, to understand if they are shy or talkative and help them explore it. (Ewen, 2009) Involvement by sitting in with the student during their homework and their day at school goes a long way in nurturing a positive behaviour in the student. To help teach your child a parent has to be a better learner and will be required to pick up some new skills to help their young ones get through. These activities are to help speed up the development of a student and make them feel more close and safer, thereby providing them a conducive environment for any kind of learning.

**Conclusion**

Well-being of students are a very wide spread collation of elements, especially when considered in educational context. In a developing country like India, especially, well-being so far was considered secondary to and outside the space of education, at least subjectively. Government since independence has tried to make several efforts towards a safe, inclusive, and a full circled environment for students. Well-being and an education which gives the child an environment to grow is dependent on factors like economic background of the family, cultural mindsets, availability of quality teachers, ease in getting into desired institutions, stress, anxiety, and depression free environment to flourish.

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