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JAKIR HOSSAIN B. ED. COLLEGE
P. O. –Miapur, P.O-Ghorsala, Dist. – Murshidabad,
West Bengal, India, Pin – 742225

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June, 2018

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From the Desk of Editor-in-Chief

The undersigned takes pleasure in bringing out the sixth 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.

Kalyani, West Bengal
30, June, 2018

Editor-in-Chief

JOURNAL OF EDUCATION AND DEVELOPMENT

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C O N T E N T S

Sl. No.	Title	Page No
1.	NEED FOR DEVELOPING INTEGRITY AMONG YOUNG LEARNERS IN SCHOOLS <i>Tika Ram Pokhrel</i>	1
2.	TEACHING STRATEGIES, METHODS AND TECHNIQUES TO ENHANCE LEARNING AMONG SLOW LEARNERS <i>Dr. T. Manichander</i>	17
3.	PROMOTING HUMAN LIFE THROUGH STRESS MANAGEMENT <i>Dr. Arun Kumar Mandal</i>	22
4.	INCLUSIVE EDUCATION: A WORLDWIDE MOVEMENT OF 21 ST CENTURY <i>Moumita Hazra</i>	29
5.	WOMEN PARTICIPATION IN ENVIRONMENTAL PROTECTION IN INDIA: A REVIEW <i>Dr. Jiaul Islam</i>	38
6.	PRIVATIZATION IN EDUCATION IN INDIAN CONTEXT <i>Amina Khatun</i>	51
7.	EDUCATION, WOMEN AND EMPOWERMENT: AN OVERVIEW <i>Dr. Mahua Bandhu (Chatterjee)</i>	62
8.	EDUCATION AS A PROCESS OF SOCIALIZATION <i>Farha Hasan</i>	68
9.	SWAMI VIVEKANANDA'S VIEW ON EDUCATION: ISSUES AND CHALLENGES <i>Dr. Mahua Bandhu (Chatterjee)</i>	74
10.	VALUE EDUCATION-THE GATEWAY OF ERADICATING ETHICAL PROBLEMS IN TEACHING PROFESSION <i>Meghamitra Bagchi</i>	84
11.	QUALITY TEACHER EDUCATION IN TEACHING LEARNING PROCESS – A STUDY <i>Chhabi Rabi Das</i>	97
12.	PHILOSOPHICAL METHODOLOGY: WITH SPECIAL REFERENCE TO NYAYA SCHOOL <i>Dr. Goutam Kumar Ghosh</i>	105
13.	ENVIRONMENTAL AWARENESS IN ARSENIC POLLUTION AMONG HIGHER SECONDARY SCHOOL STUDENT, HOOGHLY <i>Dr. Mridula Das</i>	111

Sl. No.	Title	Page No
14.	TAGOREAN THOUGHTS FOR QUALITY IMPROVEMENT IN TEACHER EDUCATION- A STUDY <i>Tumpa Sarkar</i>	120
15.	SYSTEMATIC VALUE OF DOUBT: AN ANALYSIS IN INDIAN PHILOSOPHICAL CONTEXT <i>Dr. Goutam Kumar Ghosh</i>	129
16.	ENVIRONMENTAL EDUCATION IS ESSENTIAL TO CREATE AWARENESS IN ENVIRONMENTAL PROBLEMS: A REVIEW <i>Dr. Mridula Das</i>	135
17.	IMPACT OF COOPERATIVE SOCIETIES ON EMPOWERMENT OF WOMEN IN INDIA <i>Dr. Arun Kumar Mandal</i>	150
18.	TRIBAL ART OF CENTRAL INDIA: A STUDY <i>Swarupa Nath Sarkar</i>	159
19.	RUSA IN HIGHER EDUCATION IN WEST BENGAL-A STUDY <i>Arnab Chowdhury & Jayanta Mete</i>	176
20.	GLOBAL PEACE AND HARMONY THROUGH GENDER EQUALITY TOWARDS 21 ST CENTURY <i>Dr. Niladri Pradhan</i>	193
21.	ATTITUDE OF TRAINEE TEACHER TOWARDS INCLUSIVE EDUCATION <i>Basudeb Mandal & Jayanta Mete</i>	208
22.	“A STUDY OF ENVIRONMENTAL WASTE FROM TEMPLES: NIRMALYA – A CASE STUDY IN MUMBAI REGION” <i>Dr. Tandra Bandyopadhyay</i>	217
23.	TEACHER EFFECTIVENESS OF THE TEACHERS OF SECONDARY SCHOOLS IN RELATION TO JOB SATISFACTION IN WEST BENGAL <i>Dr. Jayanta Das</i>	233
24.	RURAL INDIA AND GIRLS EDUCATION <i>Sudipta Malakar</i>	239
25.	AN ANXIETY IN GEOMETRY AMONG THE STUDENTS OF CLASS VIII <i>Kasturi Karmakar & Jayanta Mete</i>	250
26.	CONCEPT OF MOKSA IN INDIAN PHILOSOPHY <i>Debprasad Mandal</i>	255
27.	KANYASHREE PRAKALPA: ELABORATION OF THE OBJECTIVES <i>Dr. Ujjwal Kumar Halder</i>	259
28.	AN EXPERIMENTAL STUDY ON CHUNKING STRATEGY TO TEACH ELECTRON CONFIGURATION <i>Sushovan Koner & Jayanta Mete</i>	266

Sl. No.	Title	Page No
29.	A STUDY ON TEACHER EFFECTIVENESS OF THE TEACHERS OF SECONDARY SCHOOLS IN RELATION TO TEACHING COMPETENCY IN WEST BENGAL <i>Dr. Jayanta Das</i>	276
30.	A PIONEER OF ENVIRONMENTAL MOVEMENTS IN INDIA: BISHNOI MOVEMENT <i>Khabirul Alam & Dr. Ujjwal Kumar Halder</i>	283
31.	RELATION BETWEEN STUDENTS' ATTITUDE TOWARDS LIBRARY AND THEIR ACADEMIC ACHIEVEMENT IN UNIVERSITY LEVEL <i>Mriganka Mandal & Jayanta Mete</i>	288
32.	EFFECT OF GENETICALLY MODIFIED CROPS ON THE ENVIRONMENT <i>Dr. Sanghamitra Adhya</i>	296
33.	MADHESHI MOVEMENT AND UPENDRA YADAV <i>Sarbari Dey Sarkar</i>	305
34.	SMARTPHONE – HABIT OR ADDICTION OF THE STUDENTS? – A COMPARATIVE STUDY <i>Dr. Srabanti Mukhopadhyay</i>	313
35.	EXPLORING STUDENT INTRINSIC MOTIVATION: A FACTOR ANALYTIC STUDY <i>Dr. Kartick Chandra Pramanik</i>	323
36.	EDUCATION AND SOCIO-ECONOMIC STATUS OF ST PEOPLE IN THE DISTRICT OF BANKURA, WEST BENGAL <i>Dr. Sanat Kumar Ghosh</i>	340
37.	LOCAL HISTORY STUDIES IN SUNDARBAN ANCHALIK SANGRAHASHALA: OBSERVATION ON A SURVEY <i>Arup Bijali & Salil Chandra Khan</i>	345
38.	“A STUDY OF HEALTH EDUCATION LITERACY OF SECEONDARY SCHOOL STUDENTS OF MUMBAI” A SURVEY <i>Mrs. Priti Suresh Chandorkar</i>	354
39.	CO-OPERATIVE LEARNING - A PATHWAY FOR ACADEMIC SUCCESS <i>Mrs. Yogita Mandole</i>	360
40.	OPINION OF TEACHER EDUCATORS ON THE CURRICULUM OF SECONDARY LEVEL TEACHER TRAINING COURSE <i>Dr. Rajat Dey</i>	371
41.	PARENTAL ENCOURAGEMENT AS A SOURCE OF ACADEMIC ACHIEVEMENT MOTIVATION AMONG STUDENTS <i>Dr. Shafayat Ahmad</i>	382
42.	TEACHING OF ENGLISH, PROBLEMS IN CLASSROOM <i>Dr. Subhashree Ray</i>	392
43.	NABAKALEBARA OF DARU BRAMHA SRI JAGANNATH <i>Dr. Subhashree Ray</i>	396
44.	INCULCATION OF MORAL VALUES THROUGH GANDHIAN CONCEPT IN CLASS 9 TH AND 10 TH STANDARD CURRICULUM OF BENGALI LITERATURE OF TBSE: AN ANALYSIS: <i>Shyam Sundar Sarkar</i>	402

Sl. No.	Title	Page No
45.	HEALTH EDUCATION AND GEO-ENVIRONMENTAL ACTIVITIES OF THE PEOPLE OF LALMOHANPUR VILLAGE TO PROTECT THE POLLUTION OF BAKRESWAR THERMAL POWER PLANT BLOCK – SURI 1, BIRBHUM <i>Sk Rashidul Haque</i>	416
46.	CHALLENGES OF SECONDARY TEACHER TRAINING IN INDIA <i>Krishanu Pramanik</i>	425
47.	INSPIRING MOTIVATION FOR LIFELONG EDUCATION IN THE CONTEXT OF KALAM'S BOOK <i>Mandira Singha</i>	429
48.	AN INTEGRATED B.ED COURSE: A BURNING ISSUE <i>Priyanka Ghosh</i>	434
49.	CONSTRUCTIVISM APPROACHES IN TEACHER EDUCATION PROGRAMME <i>Swagatam Singha</i>	437
50.	A STUDY ON DEVELOPMENT OF TEACHER EDUCATION IN INDIA <i>Subhas Mandal</i>	443
51.	SCIENTIFIC ATTITUDE OF SECONDARY SCHOOL STUDENTS: A STUDY <i>Parbati Mondal</i>	453
52.	ENVIRONMENTAL AWARENESS AND ATTITUDE AMONG THE B.ED PROSPECTIVE TEACHERS <i>Parbati Mondal</i>	459
53.	NALINI KANTA BHATTASALI : A PIONEERING SCHOLAR <i>Manab Bhattacharya</i>	466
54.	STATUS OF IMPLEMENTATION OF INCLUSIVE EDUCATION IN SECONDARY SCHOOLS OF BIRBHUM DISTRICT IN WEST BENGAL <i>MD. Aminul Islam</i>	473
55.	PROFESSIONAL ATTITUDE OF PRIMARY SCHOOL TEACHERS: A STUDY <i>Parbati Mondal</i>	479
56.	AN INSIGHT INTO VICTORIAN PRUDERY THROUGH <i>RUTH</i> <i>Saikat Ghosh</i>	484
57.	CHOICE BASED CREDIT SYSTEM (CBCS) IN HIGHER EDUCATION- A STUDY <i>Md Abdul Habib Shaikh</i>	490
58.	EDUCATIONAL ENGAGEMENT WITH SOCIAL RESPONSIBILITY IN M.ED. CURRICULUM <i>Ranendra Nath Biswas</i>	599
59.	STATUS OF MUSLIM COMMUNITY IN HIGHER EDUCATIONAL INSTITUTIONS IN INDIA- AN ANALYSIS <i>Md Abdul Habib Shaikh</i>	506
60.	AN EMPIRICAL STUDY ON TOURISTS INTEREST TOWARDS ARCHAEOLOGICAL HERITAGE SITES IN WEST BENGAL <i>Mousumi Das</i>	514

Sl. No.	Title	Page No
61.	A CRITICAL STUDY ON CONCEPTS AND OVERVIEW OF FINANCIAL INCLUSION IN INDIAN CONTEXT <i>Mousumi Das</i>	524
62.	A NEW PERSPECTIVES AND APPROACHES TO DISCOURSE THE INDIAN ART: A HISTORIOGRAPHICAL STUDY <i>Jagannath Saha</i>	534

The purpose of the journal is to foster inter-cultural communication among educators, teachers, academicians, administrators, researchers. nationwide coverage transactional collaborative effort in research and development and to promote critical understanding of educational problems in a global perspective.

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NEED FOR DEVELOPING INTEGRITY AMONG YOUNG LEARNERS IN SCHOOLS

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Abstract

Integrity is essential for every citizen. Integrity indicates the quality of work and profession. This fundamental value of life is a guiding principle for human civilization. Building integrity is the responsibility of all people. It has been realized that there is a high need to develop integrity in every sector like civil service, education, business and society as a whole. As an active citizen, working in the field of education, it has been realized that there is an immense need to build integrity especially in developing countries like Nepal. There are several concerns of scholars working in education and development sectors regarding the existing system of education in Nepal. The challenge of ethics and integrity in existing school education can be realized as a cross-cutting issue in Nepal. Academic integrity is one of the sub-sectors of developing integrity. The crux of the paper is on the discussion of fundamental values of academic integrity: honesty, trust, fairness, respect, responsibility, and courage as mentioned by the Center for Academic Integrity as main values to be addressed in school education. The paper tries to explore different approaches through dis/courses in developing academic integrity of school children.

Keywords: integrity; academic integrity; social transformation; fundamental values

Introduction

There is an immense need to address the challenges of the 21st century. Conflict, violence and dishonest behaviors are some of the challenges. These issues can be addressed in better way if there is an alternative to normative approaches. Integrity is one of the alternative approaches to compliance which seeks to be develop ethical practices. Integrity can be developed in school students in an academic manner. Academic integrity is value based and if imparted to school students then better prospects can be seen in future. This paper tries to discuss the present status of academic integrity among young learners and suggest how integrity can be developed in young learners.

Integrity

Integrity is considered to be one of the fundamental values of life. It is understood differently by different scholars. Simply, integrity is linked with ethics and morale. In that sense, a common meaning of integrity can be given as – doing the right things even when no one is observing. Integrity can be understood as an alignment of different constructs. As such, integrity is a matter of trust and being trustworthy (Integrity Action, 2016). Here, trust expresses the notion of confidence in or reliance in some person or quality whereas trustworthy expresses the notion that a person or a quality is deserving of trust (WikiDiff, n.d.). Thus integrity tries to equally incline between trust and trustworthy. The equal inclination is disturbed by the spoilers (Podder, 2012). Furthermore, there are seven categories of these spoilers namely “Muscle power, legal and judicial power, money power, administrative and political power, (dis)information, social power and technology power” (Goldberg, 2015). Integrity can also be understood as an alternative approach to compliance or normative standards. Compliance is guided by the policies, rules and regulations, standards and laws, transparency and requirements (Lexsensis, n.d.). Though compliance is enforced by the government, there are several frauds and corruption in different organizations especially in developing countries like Nepal. Integrity approach is more value based, which acknowledges the discrepancies between various compliance instruments and is solution focused. On the other hand, compliance approach is rule bases and problem focused.

When I watched a story of integrity (Smith, 2009) and an education video clip on YouTube, I realized the significance of integrity building in schools. In high school cheating in the exam is still a challenging phenomenon. There is yet another video clip which intends to show that integrity does exist in high school (Cathey, 2013). The issue of integrity is global. Though there is varying degree of need, each sector requires the development of integrity.

Integrity Action (2014) defines integrity in a formulaic manner like **I**ntegrity = **A**ccountability + **C**ompetence + **E**thics – corruption. This indicates that integrity is the integration of other factors like accountability, competence and ethic and there should be corruption control mechanism. Furthermore Integrity Action explains accountability as an ability to check we do what we say we do, and responsiveness to legitimate internal and external claims, competence as an ability to do something well, ethics as behaving with honor and public purpose. Integrity is essential for every citizen. Integrity is commonly known as the alignment of accountability, ethic and competence having no corruption. Having no corruption is having corruption control mechanism. In short, this can be represented as $I = f(A, E, Com) - Cor$. This shows that integrity has at least three things to promote namely accountability, ethic and competence and at least one to eliminate, that is corruption.

There are both negative and positive (Ramsden, 2015) approaches of understanding integrity. Integrity on the negative hand can be understood as undivided, uncorrupted, etc. and on the positive hand it is the state of being whole or entire, being complete, being integrated, etc. (Free Dictionary, n.d.). Integrity indicates the quality of work and profession. Integrity is a guiding principle for human civilization. Building integrity is therefore the responsibility of all people. It has been realized that there is an immense need to develop integrity in every sector like civil service, education, business and society as a whole. Education plays vital role in transforming ways of thinking and value of life in our society. As an active citizen, working in the field of education, it has been realized that university needs to play a leading role in building integrity especially in developing countries like Nepal.

Integrity is considered as one of the fundamental values of life. Thus understanding and developing the values of integrity is essential for everyone and in each profession. There is an expectation from citizen to have integrity in every sector of development. There are several questions related to development of integrity. Some of them for example are listed here. Who is responsible for developing integrity? When is the appropriate time to develop integrity? How can integrity be developed? These concerns are related to developing integrity in formal way through courses and discourses.

Academic Integrity

Academic integrity is related to academic phenomenon. It can be viewed in different ways. The notion in terms of scoping of integrity, integrity education and academic integrity can be presented in the figure 1.



Figure 1. The Relationship: Integrity and Academic Integrity

To distinguish among these terms, integrity can be the umbrella term and it can be used in wider societies. If we try to develop integrity in any community (Professional, ethnic, social, etc.) then we use the wider perspective as community integrity building. If we narrow the approach by the means of formal and non-formal education, still directly try to develop integrity in academic and professional communities, it can be understood as integrity education. If we still narrow down to the development of integrity in formal or non-formal agencies of education to its stakeholders, it is more of academic integrity. In particular, if we try to develop integrity in schools and colleges, it can be referred as academic integrity.

Academic integrity is related to academia. Academic integrity is focused on values, behavior and conduct of academics in all aspects of their practice (Macfarlane, Zhang, & Pun, 2012). It is the moral code or ethical policy of academia. The International Center for Academic Integrity (ICAI, 2014) defines academic integrity as a commitment, even in the face of adversity, to six fundamental values: **honesty, trust, fairness, respect, responsibility, and courage.**

Conceptual Framework

The six fundamental values of academic integrity are given in Figure 2 as conceptual framework.

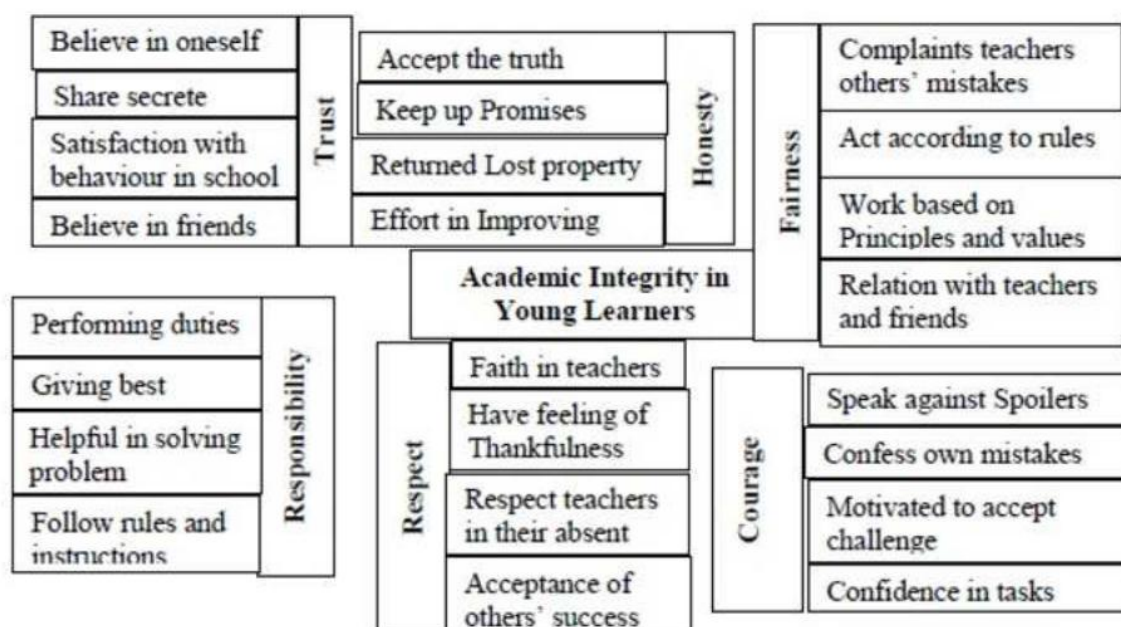


Figure 2. Conceptual Framework.

Survey of School Students

A survey questionnaire was developed with a view to get initial idea of practices of academic integrity in schools. The survey questionnaire was developed with a view to include six fundamental values as mentioned in the conceptual framework. Ten schools of Kathmandu valley were randomly selected to administer the survey questionnaire. There were altogether 405 responses obtained from the students of grade 9-12. The grade-wise distribution of responses is given in Table 1. With respect to gender there were 45.4% (184) boys and 54.6% (221) girls in the survey. The sampling was drawn with a view to get glimpse of the existing practices of integrity in different schools of Kathmandu valley. The results derived from the sample are not generalized to the population of Kathmandu valley by statistical procedures. But many similarities can be experienced in other schools too.

Table 1

Grade Wise Distribution of Sample Students

Grades	Number	Percentage
9	188	46.4
10	149	36.8
11	15	3.7
12	53	13.1
Total	405	100.0

Insights from the Survey

A survey of different practices about integrity was administered to students from grade IX to XII in thirteen schools of Kathmandu valley. Students assessed themselves individually and rated in the questionnaire. The results of the responses were entered into the SPSS software and different results were drawn. The results are grouped according to different academic values as mentioned in conceptual framework.

Trust

Trust is one of the fundamental values of life. Trust is subjective and contextual. Trust accrues over time, with experience and is built on a foundation of actions (Fishman, 2014). Trust is based on individual experiences. Thus, trust is a subjective phenomenon that differs from person to person. ‘Is it true to shape students to trust others without being critical by school?’ is a great question among scholars. Trust is developed by schools that set clear and consistent academic standards, that apply their standards unfailingly and fairly, and that support honest and impartial research (Fishman, 2014). This way of shaping students based on the trustworthy principles can be useful for young learners. Trust is the alignment of four

factors – credibility, reliability, intimacy and self-orientation, and is assessed by measuring these four factors (Trusted Advisor, n.d.). Here, credibility is associated with saying, skills and credentials. Reliability is the matter of consistency and predictability. Intimacy is related to the degree of comfortability and empathy. Self-orientation is about personal feelings and egos. Trusting others requires believing in oneself. When someone shares the secret then it is an example of having trust. Trusting requires to be satisfied with the behaviors and action in school. Furthermore, trusting the friends is believing in them.

Believing in self is developing confidence in work and thinking positively. Most of the students (90.1%) share that they believe in themselves. More girls (91.3%) believe in themselves than boys (88.6%) do, though the difference is minimal. Telling secret to trustee can be found in students. A majority of students (always: 21.3% and most of the time: 41.8%) tell their secret to the closed ones. There are still some students with the challenge of telling the truth. Satisfaction with own behavior and action in the school is a matter of developing the level of trust. A few students (17.9%) have high level of satisfaction and very few (13.4%) have low level of satisfaction. Most of the students (68.7%) are moderately satisfied. Having trustworthy friends is a matter of pride with respect to developing integrity. One third of students (31.8%) feel that they have high level of trustworthy friends, few students (15.1%) have low level of trustworthy friends. Around half of the students have moderate level of trustworthy friends.

The matters of trust and trustworthy go side by side. Building trust may challenge the practice of critical thinking. There should be differentiation between trust and support, especially blind one. There is an immense need to address the existing level of trust among young learners. The other challenges such as critical thinking and support are to be addressed so that there is a proper balance.

Honesty

There is a well-known saying: honesty is the best policy. Accepting truth, keeping up the promises made, returning the lost properties and making effort in improving mistakes can be examples of honesty in schools. Honesty is one of the fundamental values since it is an 'indispensable foundation' (Fishman, 2014) for all work. The honesty of young learners can be the best way to guide his/her learning and life. There are several cases, teachers using the most potential time to diagnose their problems because of dishonest behaviors of students. Honesty therefore is a 'necessary prerequisite' (Fishman, 2014) for developing integrity.

Accepting the truth when s/he is wrong is one of the most important components of developing integrity. Around half of the students (always: 23.5% and most of the time: 28%)

accept truth. There are around a quarter of students who accept the truth and another quarter feel hard to accept truth when they are wrong. Keeping promises made to others and with oneself is one of the qualities of integrity. The data show that there is inconsistency in keeping promises in different grades. Majority of students (77.4%) keep promises in total. A significant number of students (22.6%) still do not keep promises made to others and self. Based on who keeps the promises, it can be inferred that there is an increasing trend in percentage of keeping promises by the increase of grades (i. e., 72.7%, 78.2%, 73.3% and 92.5% respectively in grades IX, X, XI and XII). Also more female students keep promises than male students do (i. e. male: 43.7% and female: 56.3%). This shows that when students gets in higher grades they keep promises made to others and self. 'Lost and Found' box can be seen in most of the schools. Students generally return found things to the teachers or in the school's office in case there is no 'Lost and Found' box. Three in each of four (77.6%) students return the lost property they found. Still there is a challenge of moral education with remaining one-fourth of the students. Effort in improving mistake is the main concern of developing integrity. When students realize that they have done the mistake then most of them are ready to improve. More than two third (37.7%: always and 41.6%: most of the time) show their commitments in improving their mistakes whenever they notice. Based on those data it can be inferred that a majority of students (60%) are honest most of the time. More than one third (35.1%) of the students exhibit sometimes honest behaviors. A very few (4.9%) are dishonest most of the times.

It can be reflected that the level of honesty is satisfactory and thus it is important to develop honesty in all the young learners. Further, honesty in school can be developed by setting honesty codes. For examples, you are honest when you say what you mean and you mean what you say, make promises you can keep and true to yourself are the honesty codes of Moura State School. This indicates that honesty can be developed by being honest.

Dishonesty

Honesty can be looked from a negative side such as there is no telling lies, there is no cheating in the exam, etc. These are dishonest bahaviors. The dishonest behaviours like telling a lie, cheating, etc. (Fishman, 2014) are unacceptable by policies and practices. Honesty can also be observed from dishonest behaviors. Telling a lie to be safe is common phenomenon among young learners. Copying answers from the internet is another activity carried out by students. Similarly, copying classwork and homework from friends is another major concern of scholars and finally cheating in the test and exam is yet another concern in the field of academic integrity.

A majority of students (58.9%) tell lies sometimes. Around 15% of the students tell lies in most of the cases. Around one fourth (26.3%) of the students show that they rarely and never tell a lie. Telling a lie is challenging with respect to integrity. Mostly students of secondary level first analyze the situation and tell the truth or lie. Most of the students (69.8%) tell a lie to be safe and save friend. If telling lies can be the means for saving, then most of the students of upper grades tell lies. The percentage of telling a lie to save is increasing to grades (i. e., 60.1% in grade IX, 73.6% in grade X, 100% in grade XI and 84.9% in grade XII). Most of the students do not want to be in trouble. Most of the students may have the tendency to escape from problem and be hassle free. Teachers need to understand students' danger zone before making them to tell the truth. Though the difference is very narrow, more male students (71% among males) tell lies when they are safe than female students (68.8% among females) do. In most of the cases, students type questions that they do not know the answer on the search engine like Google and find and copy the answer as it is given as the correct way of getting informing and doing assignments as a correct way. The data show that around half of the students (53.6%) think it as not good and still around half of the students (46.4%) accept it as OK. The higher the grades the higher the acceptance of copying from the internet (Grade IX: 40.6%, Grade X: 45.3%, Grade: XI: 73.3% and Grade XII: 62.3% saying copying from the internet is okay) shows that they accept it as an approach of learning.

Copying classwork and homework is common among students. Around one-fourth of the students copy assignments (4.7% always and 19% most of the time). Around half of the students (44.9%) copy sometimes and around another quarter (24.7%) copy rarely and 6.7% never copy. Cheating during the exams is mostly considered as a serious challenge of academic integrity. The data show that a majority of students (60.4%) do not cheat during the exam, but still a significant number of students (39.6%) cheat during the exam. The percentage of male students to cheat in the exam is slightly more than the percentage of female students (i.e., male: 40.4% among males, and female: 38.9% among females). The number is not significant. Both male and female students cheat in the exam equally. More students cheat in more valued grades. Grade X is more valued in Nepalese context and the percentage is mostly greater (51% among grade X students). Similarly, grade twelve is also valued more than Grades IX and XI and more students (32.1% among grade XII students) cheat in the exam. This shows that cheating is considered as moral pressure to pass in the exam. Supporting friends to cheat in the exam may be by encouraging them or showing answers from own answer books, etc. The data further reveal that more than one third (36.8%) of students support friends to cheat in the exam. The support exceeds in the major

exams (10th and 12th grades). More boy students (38%) support their friends than the girls (35.8%) do.

It is admirable to make all young learners honest. This is an important task of all of us. As a practitioner, more focus is to be given to the positive side, and teachers, parents, and seniors are to be role models for honest behaviors so that young learners realize the value of honesty. Furthermore, refuse to lie, cheat and steal (<https://www.pinterest.com>) are some of the guidelines to reduce dishonesty.

Fairness

Fairness is considered as not being biased and challenging to the biased behaviors by others. Complaining to teachers about others' mistakes is helpful in maintaining fairness. Performing tasks according to set rules and norms can be an example of the behavior of fairness. A fair person has good relation with teachers and friends. Justice is linked with fairness. "Predictability, transparency, clear and responsible expectations are the important components of fairness" (Fishman, 2014). Developing rules by students themselves as golden rules in their activities such as classroom rules for the classroom activities and following the rules is an example of fairness practice. Fairness is linked with equality and equity.

Students complaining to their teachers about the wrong work of their friends is rare. Around one fifth (always: 8.2%, most of the time: 11.2%) of the students complain most of the time. Around one-fourth (25.4%) of the students complain sometimes. Around half of the students (rarely: 26.9%, never: 28.2%) do not complain to the teachers. This indicates that very few students complain about their friends' mistakes. Working with set principles and values is done by most of the students (17.9% say always and 47% say most of the time). Around one fourth of the students (26.4%) work according their values sometimes. Almost all students have good relationship (very good: 53.3% and good: 33.3%) with friends and but half of the number (25%) say that they have very good relationship with teachers. The relationship is also seen from the value of others' opinion. Most of the students (always: 25.8%, most of the time: 42.2%) say that they value others' opinions. There are very few (rarely: 6.7% and never: 2.5%) students who do not value others' opinions. Though this number is small, it is necessary to address such issue so that it helps to develop good environment. Further, helping friends to realize the mistakes and to encourage them to show good behavior in the future requires a good counseling from friends. More than half of the students (always: 22.9% and most of the time: 26.4%) counsel their friends when they make mistakes. Furthermore, the habit of boasting about oneself in front of friends can be considered as a challenge to integrity. Around half of the students do not have the habit of

boasting (rarely: 27.4% and never: 23.4%). Another half can be divided into two categories having equal number of students showing boasting sometimes and most of the times. Around one-fourth of the students boast mostly and around one fourth of the students boast sometimes. Finally, feeling jealous and expressing it in others' success appears to be a challenge in emotional development. Most of the students (rarely: 22.3% and never: 29.7%) do not feel jealous in others' success. Around a fourth (27.5%) of the students are sometimes jealous. There are very few students (always: 7.7% and most of the time: 12.9%) who are jealous in others' success. The rules of the classrooms are generally provided by school in a standard format. There are very few schools that try to follow democratic practices such as developing golden rules in the classroom by students. Just less than half of the students follow (always: 11.4% and most of the time: 33.1%) the rules of the classroom. Still more than half of the students feel challenges to follow the rules. Same can be reflected in the case of following instructions of the teachers. Developing the habit of fairness in all is the main requirement of the twenty first century learners.

Responsibility

Being responsible to perform duties in their own level, giving the best while working individual and in group, and helping friends in solving problems are some of the responsibilities of students. In one side, responsibility is related to an individual duty and a shared concern (Fishman, 2014). Doing what a person is responsible for requires many other factors such as ethic, competence, devotion, etc. On the other side, standing up against wrongdoing, resisting negative peer pressure, and serving as a positive example are the main concerns of responsibility (Fishman, 2014).

Students performing their duties and responsibility honestly are aware of their integrity. The data show that around three-fourth (72%) of the students perform their duties honestly. There is no grade wise consistency in performing duty honestly. Male students perform their duties honestly than female students do (Male: 74.2% among all males and female: 70.1% among all females). Still around one-fourth (28%) of students are not honest in performing their duties. There is an expectation from integrity perspective to optimize the level of honesty in performing their duties. The challenge of the group work can be addressed when each of the members of the group gives his/her best while working. Most of the students (91.8%) give their best in group work. Even there is no gender-wise difference in giving their best in group work. One of the main reasons giving their best is that they get very less group work and they are interested to work in groups. There is a saying about friendship: a friend in need is a friend in deed. Most of the students are helpful to their friends. The data reveal that 64.8% of the students always help and that of 28.3% help their friends most of the

time. Schooling is for creating responsible citizens. Mainly our education system in Nepal seeks to prepare obedient rather than responsible young learners.

Respect

Respect in academic communities is reciprocal (Fishman, 2014). For example, students respect teachers who also respect students. Argumentation in the classroom discussion is challenging part of respect if handled in a difficult situation. Valuing diversity of opinions and appreciating the need to challenge, test and refine ideas are some of the examples of respect (Fishman, 2014).

How often students show respect to their teachers and even their friends is the matter of the nature and way of respect to one-another. Most of the students are respectful. The respectfulness is viewed with respect to faith in teachers, respect to teachers, feeling of thankfulness, and acceptance of others' success. First, the relationship between teacher and student can be observed based on the faith in teachers. This is a mostly raised concern in the eastern culture. Most of the students (78.6%) have faith in their teachers. Having faith in teachers is not consistent grade-wise and more male (81.9%) have faith in teachers than females (75.8%) have. Second, respecting teachers when they are not around is the respect in real sense. Around three-fourth (74.1%) students respect teachers when they are not around but still around one in four students do not respect teachers. More girl students (76.9%) show respect to teachers than boy students (70.7%) even when teachers are not around. Third, similar to faith in teachers, the faith in others or the feeling of thankfulness is an integrity of life in the eastern context. Almost all (96.3%) of the students have the feeling of thankfulness. The feeling of thankfulness of boys is slightly higher than that of girls (98.4% > 94.6%). Finally, acceptance of others' success can be viewed from their habit of giving compliments and congratulations to their friends. Complimenting and congratulating friends on their success shows the fairness and recognizing others' potentials. Almost all students (94.1%) compliment and congratulate friends on their achievement. Though more girls (95.5%) compliment and congratulate than boys (92.3%) do, the difference is very narrow.

Courage

Having courage to work is the greatest motivation for the work which increases engagement. Courage is the crosscutting value of building integrity. "Courage is the first of human qualities because it is the quality which guarantees the others" (Aristotle, as cited in Fishman, 2014). Developing courage in young learners is essential in the 21st century environment and is one of the fundamental pillars of life. Courage turns out to be indispensable in enacting the fundamental values, especially in the face of pressure to do

otherwise (Fishman, 2014). Young learners may feel and work with confidence which results in production.

Becoming encouraged to do good thing is very nice temperament whereas being encouraged for evil is the main challenge. Students get courage by themselves and from others. Most of the students have courage sometimes and they lose their courage sometimes. A small number of students (22.7%) have courage and similar number of students (23.7%) have no courage to work. Courage can be understood from speaking against the spoilers; confessing the mistakes, motivated to accept challenges and confidence in tasks. First, complaining others' mistake is found very easy in the context of sharing with others than confessing own mistakes. Just more than half (55.7%) of the students confess their mistakes. This shows that there is another half of students who do not confess their mistakes themselves. More boys (58.8%) confess their mistakes than girls (53.2%). This shows that boys easily confess their mistakes than girls. Second, feeling of motivated is an important area of integrity which helps in developing confidence in students. Motivated to challenge for new task is the major concern. Most of the students (always: 32.7%, most of the time: 39.9%) are motivated to accept challenges. Finally, students working on assignments confidently is another indicator of their quality learning. Around three-fourth of the students work confidently. But there are still one-fourth of the students whose level of confidence is to be addressed. Being confidence in dealing with routine task is a common phenomenon in the context of most of the schools in Nepal. But having confidence to handle a new task is an important skill of students. Being confident is seen a symmetrical distribution. Around one fourth (26.6%) have high level of confidence and very few (7.4%) have low level of confidence. More than half of the students (66%) are moderate in having confidence in handling new tasks.

Developing Integrity in Young Learners

Though there are six fundamental values of academic integrity separated in the paper, they are to be developed in an integrated form while we aim to develop integrity in young learners. Integrity can be developed in young learners by declaring integrity as school's core value such as "Being consistently honest and trustworthy" (NSW Department of Education, 2008). This is a strategic management approach to develop integrity. Schools can keep integrity as one of the guiding principles in the strategic plan. A school may require certain principles to develop academic integrity. The ten principles of academic integrity (McCabe & Pavela, 2004) are listed here.

1) Recognize and affirm academic integrity as a core institutional value. 2) Foster a lifelong commitment to learning. 3) Affirm the role of teacher as guide and mentor. 4) Help students understand the potential of the internet and how that potential of the internet can be lost if online resources are used for fraud, theft and deception. 5) Encourage student responsibility for academic integrity. 6) Clarify expectations for students. 7) Develop fair and creative forms of assessment. 8) Reduce opportunities to engage in academic dishonesty. 9) Respond to academic dishonesty when it occurs. 10) Help define and support campus-wide academic standards.

Development of integrity in academic sector can be reflected through the best practices of integrity education in schools and universities in China (United Nations Office on Drug and Crime, 2013). The good practices in China shows that there is an immense need of comprehensive coverage with strong organizational support, diversification of educational forms to ensure effects which enables to combine integrity education with the sound development of a healthy campus culture, design targeted programs for major turning points in a student's personal development, integrate integrity education into extracurricular activities and utilize online platforms, the design of courses to meet varied requirements and professional development of teachers for building integrity.

In order to develop integrity, teachers and students are to be encouraged to gain a reputation for being honest by showing integrity in the classroom. This can be done by using the honor code, explaining honesty practices and policies, preparing for assignments and exams, reporting of incidents of academic dishonesty (e-CampusTour.com, 2016). Infusing integrity into classroom culture, developing a moral vocabulary, responding appropriately when cheating occurs, using quotes to ignite meaningful conversations and helping students believe in themselves are the five ways to increase integrity in students (Price-Mitchell, 2015).

Zembylas (2007) suggested five pedagogies namely the pedagogy of unknowing, pedagogy of silence, pedagogy of passion, pedagogy of desire and pedagogy of forgiveness and reconciliation. Pedagogy can be associated with building integrity as it is considered as the method of teaching the children. Moreover, the art and science of teaching can be broadened into the relation between teacher and students. In this sense pedagogy can be viewed as “the relational account among individuals through which unpredictable possibilities of communication and action are created” (Zembylas, 2007).

Integrity Action (2013) has focused the pedagogical approaches having the ingredients of thinking, feeling and doing with a view to develop integrity among individuals.

These pedagogical approaches are broadly categorized into six groups namely: normative (conceptual), moral (ethics, costs), case study, critical insights, problem-centered and action learning. Integrity is also viewed as an approach to solve the problem moving beyond compliance (Integrity Action, 2013). There are proactive and reactive approaches to solving problems.

I partially agree with the saying of Lee and Burns that there is no substitute for engaging students in dialogues about the importance of integrity. But there are other engaging activities for students in which they can be involved. There are various ways of engaging students in discussion as proposed by Lee and Burns. Some of the activities are asking students to write the reactions of questions of academic integrity, engaging students in dialogue about the importance of academic integrity, discuss academic integrity in relation to society's focus, discuss the importance of codes of conduct, use cases/present scenario to highlight the importance of integrity, etc.

Behaviour management strategies are categorized as reactive and proactive. Reactive strategies are applied after unwanted behaviours have been observed as a curative approach and proactive strategies are applied before those behaviours occurs as a preventive approach. Proactive strategies are the interventions which are used regularly to reduce the likelihood of occurrence of the challenging behaviour (Champlin, n.d.). The author further discusses environmental adjustment, positive programming, direct Treatments as proactive strategies and indirect Treatment and crisis intervention as reactive strategies. An experience shared by the author shows that teachers became capable to putting proactive plans in place so that the majority of potential behaviour problems never actually occurred (Be proactive not reactive, 2012).

Conclusion

The need to address integrity among different professionals in the 21st century can be better enhanced by developing integrity from schools. The academic integrity in its six fundamental values is seen in better position. But integrity is to be for all and not for most of the students. This requires an integrated academic integrity program for young learners in Nepal. There are two major approaches to build integrity namely through course and discourse. Integrity as a matter mentioned in the curriculum is the course and integrity as a pedagogy is the discourse.

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TEACHING STRATEGIES, METHODS AND TECHNIQUES TO ENHANCE LEARNING AMONG SLOW LEARNERS

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Abstract

Teaching is a profession that requires a great deal of persistence, motivation and inspiration from the teachers so as to achieve an overall improvement among their student. Inside the classroom there will be combined students in view of their level of intelligence and execution criteria. Learning slow isn't a learning disability that can be delegated a symptomatic category. It is basically a term used to portray an student with the capacity to get all important scholarly abilities, however at a rate and profundity beneath that of the normal student. Henceforth the challenge for the teachers is to comprehend the student interests area and build up an teaching plan to cover syllabus in a given time period.

Introduction

Slow learner student is not the disability of taking in; the expression "slow learner student" is given to a student who can accomplish academically, be that as it may, tends to work below the review level normal. This sort of student will normally score bring down on IQ tests or national accomplishment tests, yet not all that low that a "specialized education" conclusion is given. On the off chance that your self-taught student has not taken an IQ test or an evaluation exam, you might ponder what the basic signs are in distinguishing a slow learner student. In case you're pondering regardless of whether you are self-teaching a slow learner student the rundown beneath features attributes that a few scientists have observed to be shared by numerous battling students. As opposed to basic conviction, slow learner students in the classroom are neither uncommon nor one of a kind. The student generally called a slow learner student is one who can't take in at a normal rate from the instructional resources, writings, exercise manuals and learning materials that are intended for the greater part of student in the classroom. These students require unique instructional pacing, visit input, remedial direction or altered materials-all regulated under conditions adequately adaptable for learning to happen.

In present world, 'learning' has become a one size-fits-all development processes that is not custom-made to suit an individual's capabilities. This conformation of learning is especially correct of our expected school systems. The difficult, however, is that not all children can familiarize to such an inflexible style of learning. From entire classroom some

children just cannot handle with the fast-paced and inflexible method that is specific of orthodox teaching. Due to this, a slit forms between their true skill and their enactment leave land such children are then called ‘Slow Learners’.

One of the greatest challenges to a teacher is a student who is a slow learner. These students don't fall into the classification of a specialized education, do well outside the classroom and demonstrate no confirmation of having a medical related issue. They just don't do well in school or a specific subject. In the prior days formal schooling these student would bear on gainful lives working and doing tasks that did not require writing, reading, or mathematical operations. In any case, today the accentuation is less on word related learning and more on scholastic arrangement. Therefore there is a developing requirement for help to remediate these students to give them the most ideal open doors in a rapidly changing globe. Following are the some uses of strategies which help for slow learners.

1. Compensatory Teaching:

The instructional approach is nothing but the Compensatory teaching which adjusts the performance of content to avoid a student's necessary weakness or scarcity. Compensatory teaching identifies content, communicates through different modalities, and enhancements it with extra learning resources and activities. This may comprise changing an instructional technique by containing a visual demonstration of content, by consuming more flexible instructional presentations, or by shifting to alternate instructional formats.

2. Instructional Strategies for Slow Learners:

While no particular technique or conventional of techniques is enough to teaching the slow learner, the propositions that follow are a preliminary point for emerging instructional policies that specially address the learning requirements of the slow learner.

3. Repeatedly Change Teachers Instructional Techniques:

Changing from lecture to conversation and then to seatwork delivers the variation that slow learners requisite to stay involved in the learning procedure. In addition to keeping their devotion, variation in instructional procedure suggestions them the prospect to see the same content presented apathetic ways. This increases prospects to accommodate the different learning styles that may present between slow learners and affords some of the remediation that may be necessary.

4. Giving Importance in the Class:

It's dependably observed that the classroom education goes ahead with the bearing and comprehension of the wrong student. Be that as it may, if the normal student don't comprehend what the teacher is teaching and is simply running towards the finishing of syllabus then the entire teaching is worthless. At times it is exceptionally critical to go close to the weak student and ask personally whether he has comprehended or not. Here the teacher's approach of enquiring should be exceptionally respectful and polite.

5. Seating Arrangement:

More frequently we see that the good student in the classroom don't wish to sit with the slow learner. The moderate ones dependably sit with the moderate ones. This is another reason for the less change of the slow learner. In the event that the class teacher makes the seating course of action such that the solid ones sit with the slow learner and help the slow learner at whatever point essential then the slow learner will enhance in their studies in less span of time.

6. Find out Physical and Mental Problem:

The teacher should discover with respect to the physical and mental issues of the slow learners. In the event that the student isn't composing anything from the writing board, it might be because of his or her poor visual perception or because of absence of appropriate concentration. If the student isn't complying with the expressions of the teacher, it may not be because of carelessness; it might be because of some psychological inability. A few students are extremely influenced by the physical issues which make them apathetic to peruse and compose. In the first place the teachers at school and the parent at home should find out the issues and afterward treat them as needs be.

7. Physiological Analysis and Problem Solution:

The more we consider the student, the more we get the resolution. Fundamentally we need to look through the issue area of the student. The issue of the student might be his family or friends or his own condition. In the event that we continue making some individual inquiries like a relative, at that point we can understand the issues and troubles of the slow learner. The parent and teacher can get answer for the issues being experienced by the slow learner.

8. Make friendly environment with Slow Learner:

Be a friend to the slow learner. Teacher should to invest more time in intermingling with them friendly with more persistence. Unwittingly when the friendship is worked

with that student, at that point the student begins regarding the teacher. The student will likewise feel thankful to the teacher on the grounds that the student perceives that the teacher is taking more individual care in his examinations and whatever the teacher says, the student obeys it. The secret of all achievement is shared comprehension, cooperation, aggregate exertion and companionship.

9. Reading Techniques:

Teach the student particular perusing systems e.g. pre-perusing schedule, word assault procedure, and self-correcting skills and give certain guidelines to the slow learner without disheartening. The feeling of inadequacy and the stage fear in the student must overcome by insignificant practice. Basic sections must be given to him/her to peruse out loud remaining on dais. A collar mike must be given if conceivable so it would be capable of being heard for every one of the student.

10. Provide Audio and Visual Material:

One common feature amongst slow learners is that they frequently learn well by seeing and hearing than by reading. This should be no wonder, because enactment in basic skill parts, including reading generally is below grade level among slow learners. Including films, videos, and audio into teachings helps to get the teaching to the strategies learning modalities amongst slow learners. Stressing existing and visual procedures of content also helps recompense for the general struggle slow learners have in acquisitive intellectual ideas and models.

Conclusion

It is conceivable to draw good academic execution from slow learner through relentless use of viable procedures. Joint efforts of the two parents and instructors are imperative to accomplish positive outcomes. Learning of what you can do as a parent or teacher to help ease back students empowers you to put in your earnest attempts the correct way and add to the kids' accomplishment in later years. Learning is a fundamental yet entangled process that we take after long lasting; from the minute we express our first syllable to the time when we gladly hold high our school recognitions and past. The issue, be that as it may, is that not all kids can adjust to an inflexible style of learning. A few children just can't adapt to the quick paced and inflexible approach that is normal for regular teacher.

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PROMOTING HUMAN LIFE THROUGH STRESS MANAGEMENT

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Introduction:

Stress management plays an important role in order to control life with taking charge of lifestyle, thoughts, emotions and dealing with problems. Richard S. Lazarus(1990) remarked stress as condition or feeling experienced when a person perceives that demands exceed the personal and social resources the individual is able to mobilize ($S=P>R$). Stress occurs when the pressure is greater than resources. It can be caused both good and bad experiences. Stress is our body's way of responding any kind of demand. D. Souza viewed that nervous tension that results from internal conflicts from a wide range of external situation. Model of coping model(MCM) deals with individual differences in attention orientation and emotional behavioral regulation and stressful condition(Krohne, 1993) .The ultimate aim of stress management is to make a balanced life with time for work, keeping relationships, relaxation, humour and resilience to hold up under Pressure. In order to minimize stress, if anyone cannot change the stressor it should be learnt the strategies how to avoid, alter, adapt, or accept. Stress management is made possible through some practices like identification the sources of stress in life, practices of healthy strategies instead of unhealthy habits, get moving, building relationship with others, making time for fun and relaxation, managing time in a more planned way, carrying out balance with a healthy lifestyle, Yoga education and practices In this backdrop, the present study has attempted thematically to focus on promoting human life through stress management.

The main objectives of stress minimization:

Emotional relief: Minimizing of stress helps to make emotional relief taking into account of reducing anxiety, depression and physical tension.

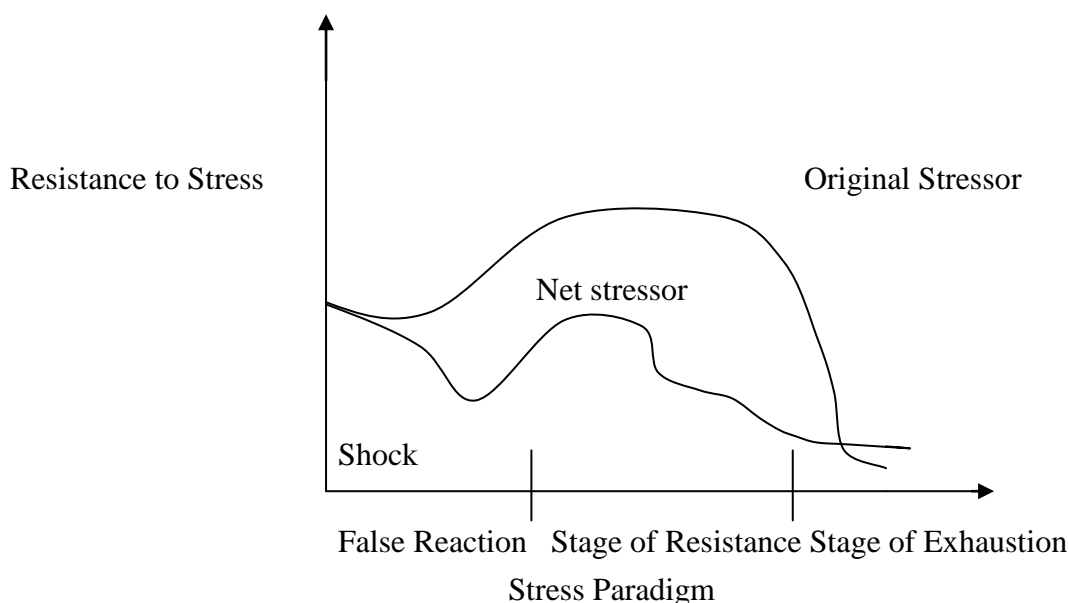
Physiological relief: It plays an important role to carry out physiological relief maintaining hormonal balance through proper digestion and proper circulation because increased stress disrupts the hormonal balance. Stress adversely affect the digestive system and creates indigestion, loss of appetite. Stress has a profound effect on increased blood pressure.

Cognitive relief: Stress minimization assists to make cognitive relief following increasing concentration and boosting up memory because stress distracts our mind and causes us brain fatigue. It also cooperates positively to make behavioral relief because it attempts to overcome absent mindness and improve work-performance w.r.t productivity of life

Stress Paradigm: MC Grath(1970) proposed that ‘Stress situation’ is composed of four stages i.e(i) Situation, (ii) Perceived situation, (iii) Response selection, (iv) Behaviour.

- (i) **Situation:** It refers to a set of circumstances in the social –physical environment.
- (ii) **Perceived Situation:** Situation is perceived by person as stressful situation.
- (iii) **Response Selection:** Person chooses response to deal with that stress.
- (iv) **Behaviour:** At last, person carries out selected response to change stressful situation.

The four stages are associated with the four linkage processes e.g. appraisal process, decision process, performance process and outcome process.



Sources of Stress:

We can experience stress from following four basic sources.

The Environment:

The environment can be made in intense and competing demands to adjust. Few examples of environmental stressors indicate like weather, traffic, unsafe and substandard housing, noise, crowding, pollution, traffic, and crime.

Social Stressors:

It can be experienced by multiple stressors arising from the demands of the different social roles such as employee, spouse, parent, and caregiver. Some examples of social stressors may be given as deadlines, job interviews, presentations, disagreements, financial problems, loss of a loved one, divorce.

Physiological:

Physiological stressors can affect our body following some situations and circumstances. Some examples of physiological stressors may be stated as rapid growth of adolescence, menopause, giving birth, accidents, lack of exercise, sleep disturbances, illness, aging, poor nutrition, and sleep disturbances.

Thoughts:

Our brain can interpret and perceive situations as stressful, difficult, painful, or pleasant. Some situations in life seem stress provoking, but it is our thoughts that estimate whether they create a problem for us.

Types of stressors:

Situations that are conceived stress provoking are known as stressors. Stress is not always bad thing. Stress focuses simply the body's response to changes that make taxing demands. Many professionals give opinion that there is a difference between what we perceive as positive stress, and distress, which refers to negative stress. In daily life, we often use the term "stress" to describe negative situations. This leads many people to believe that all stress is bad for you, which is not true.

Positive stress has the following characteristics:

(i) It motivates, focuses energy, (ii) It is short-term, (iii) It is perceived as within our coping abilities, (iv) It feels exciting, (v) It improves performance.

In contrast, **negative stress** has the following characteristics:

(i) It causes anxiety or concern, (ii) It Can be short or long-term, (iii) It is perceived as outside of our coping abilities, (iv) It feels unpleasant, (v) It decreases performance, (vi) It can lead to mental and physical problems.

Some negative and positive personal stressors:

It is somewhat hard to categorize stressors into objective lists of those that cause positive stress and those that cause negative stress, because different people will have different perceptions and reactions to particular situations. However, by generalizing, we can make a list of stressors that are typically experienced as negative or positive to most people,

Examples of **negative personal stressors** can be stated as follows

(i)The death of a partner, (ii) Filing for divorce, (iii) Unemployment, (iv) Children's problems at school

Following are the examples of **positive personal stressors**.

i. Receiving a promotion at work, (ii)Marriage or commitment ceremony,(iii) Buying a home, (iv) Taking educational classes or learning a new hobby

Causes of stress:

Stressors are anything that cause or increase stress. Below are a few examples:

- i. Academics – by far the biggest stressor for college students: the pressure of good performance.
- ii. Environment – certain environments can take place stress such as discussing/viewing heated topics, slow moving traffic, trying to find a parking spot, etc.
- iii. Extra-curricular , (iv) Time Management, (v) Money , (vi) Sleep , (vii)Determine our learning style, (viii) Make changes in our surroundings (ix)Delegate responsibilities

Some Stress management Strategies:

The ultimate goal of stress management is a balanced life for, with time for work, relationships, relaxation, and fun- plus the resilience to hold up under pressure and meet challenges head on. Stress management starts with identifying the sources of stress in our life. To identify our true sources of stress, look closely at our habits, attitude, and excuses. Until we accept responsibility for the role we play in creating or maintaining it, our stress level will remain outside our control. A stress journal can help us to identify the regular stressors in our life and the way we deal with them. Each time we feel stressed; keep track of it in our journal. As we keep a daily log, we will start to see patterns and common themes. Some stress management strategies may be focused as

1. **Identify the sources of life in our life**-look closely at our habits, attitudes and excuses.
- 2 **Replace unhealthy coping strategies with healthy ones:** Unhealthy ways of coping with stress may be focused as (i) smoking, (ii) using pills or drugs to relax, (iii) drinking too much, (iv) withdrawing from friends, family and activities and (iv) procrastinating.
3. **Avoid unnecessary stress :**

In order to avoid unnecessary stress one can follow the following tips

- (i) Learn how to say “no”, (ii) avoid people who stress you out, (iii) take control of our environment, (iv) avoid hot-button topics (v) narrow down our to-do list.

4. Alter the situation:

If one can't avoid a stressful situation, try to alter it.

- (i) Express our feelings instead of bottling them up. , (ii)be willing to compromise, (iii)be more assertive, (iv) manage our time better

5. Adapt to the stressor:

If one can't change the stressor, change our self. We can adapt to stressful situations and regain our sense of control by changing our expectations and attitude.

- (i) Reframe problems.
- (ii) Look at the big picture.
- (iii) Adjust our standards.
- (iv) Focus on the positive.

6. Accept the things we can't change:

Some sources are unavoidable we cannot prevent or change stressors such as the death of a loved one, a serious illness, or a national recessions. In this situation the best policy is to accept the reality. The following activities may be adopted for these cases.

- (i) Don't try to control the uncontrollable , (ii) Look for the upside, (iii) share our feelings, (iv) Learn to forgive

7. Get moving- take a dog for a walk, walk or cycle to the grocery store etc.

8. Connect to others for building relationship: We should connect to others for making rapport having lunch or coffee with a friend.

9. Make time for fun and relaxation:

If we regularly make time for fun and relaxation we will be able to control our life's stressors. We can follow some healthy ways to relax and recharge.

10. Time Management: Poor time management makes a lot of stress. There are some methods of time management that may be helpful such as we should avoid scheduling things back to back. We should make a list of tasks to do and tackle them in order of priority. We should break projects into small steps.

11. Maintain balance between a healthy life style: Apart from regular exercise, there are others healthy life styles which can enhance our resistance to stress e.g (i) manage healthy diet, (ii) reduce caffeine and sugar, (iii) Avoid alcohol, cigarettes, drugs and getting enough sleep.

12. Some yoga practices should be helpful in order to reduce stress.

- (i) Mediation, (ii) Kapalbhati, (iii) Trataka, (iv) Mulbandha Mudra.
- (i) **Meditation:** Meditation takes 5-20 minutes. Choose a favorite word, phrase or fragment as mantra it should be repeated without getting lost in a part. Select as mantra that motivates the heart. Avoid something that creates disturbance.

Benefits of Meditation: Meditation makes a calm environment that secures mental stability. It assists to build stress managing ability. It renders muscular strength and flexibility of muscles. It attempts to enhance energy level and concentration.

- (ii) **Kapalvati:** Kapalvati pranayama is very useful in curing of stomach disorder and various problems related with stomach problem. Sit on the flat floor and the legs. Keep the spine straight and close the eyes. Keep the right palm on right knee and left palm on left knee. Now take a deep breath and exhale with all forces so that stomach will go deep inside. Repeat these steps for 5 minutes and take rest. The time can be enhanced to 15-20 minutes. It helps to reduce depression, anxiety and mental stress and brings out positive thoughts. It promotes function of lungs and others respiratory associates.
- (iii) **Trataka:** Trataka yoga is one of the most effective yoga that positively brings about concentration. It helps to purify the eyes, strengthens eye muscle and promotes vision and memory. It increases the ability of concentration and intuition. It reduces sleeping difficulty and anxiety and ensures mental stability.
- (iv) **Mulbandha Mudra:** Mulbandha is considered as the most important ancient yogas. It stimulates brain and relieves mental depression. It promotes sexual disorders and reduces sexual frustrations.

Conclusion:

Stress is defined as a response to a demand that is placed upon oneself. Stress is a normal reaction when our brain recognizes a threat. Stress is our natural way of responding to the demands of our ever-changing world. Although we all experience change and demands regularly, the way that we interpret these internal and external changes directly the degree to which we feel stress. Stress can be a result of both positive and negative experience and it is a necessary part of our daily life. We all feel the pressure of our environment during times of transition and preparation for significant life events. High levels of stress may cause entire well-being at risk. Stress attempts to weaken emotional equilibrium as well as physical health and personality. It shrinks the ability to think clearly, function effectively and enjoy life. Effective stress management contrives to make life happy, healthy and more productive. We can experience stress from four basic sources like (i) the environment, (ii) social stressors, (iii) physiological, thoughts. Stress may be positive and negative. Causes of stress may be academic performance, environment, extra-curriculum, time management, sleep, learning style, making changes in surroundings, delegate responsibilities. The following strategies may be conducive to minimize stress such as (i) avoid unnecessary stress, (ii) alter the

situation, (iii) adapt to the stressor, (iv) accept the things one can't change, (v) make time for fun and relaxation, (vi) Some yoga practices. The study represents that stress management plays a pivotal role in order to sustain in human life largely.

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INCLUSIVE EDUCATION: A WORLDWIDE MOVEMENT OF 21ST CENTURY

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Abstract:

In education, 'inclusion' refers to the placement and education of children with disabilities in regular education classrooms with children of the same age who do not have disabilities. Inclusive education refers to an academic system that allows special education students to become included in mainstream classes along with their peers. It is a new approach towards educating the children with disability and learning difficulties with that of normal ones within the same roof. It brings all students together in one classroom and community, regardless of their strengths or weaknesses in any area. Inclusive education also demands preparation of teachers to suit their needs in the classroom and society. Education For All (EFA) stressed inclusive education in school. But it is not achieved due to lack of competent teachers. The teachers also need training on inclusive education. Now there is also a trend of culture of inclusion in higher education system. The increasing emphasis on inclusion in higher education around the world is due to the globalisation and internationalisation and partly due to the ongoing democratisation of higher education and also to the emergence of lifelong learning as a human right. The main reform of Indian higher education would be to give emphasis on inclusiveness in higher education. The present study throws its light on the various aspects of inclusive education in the whole world.

Key words: Education, Inclusion, Integrated Education, Segregated Education, Disability.

Introduction:

Inclusion is a phenomenon and a worldwide movement which is at the top of the global agenda. In other words, inclusion can be defined as "serving students with a full range of abilities and disabilities in the general education classroom, with appropriate in-class support". Inclusion is a process rather than a specific ideology or set of practices. The philosophy behind inclusion is 'equity in education' which means all children have the right to be educated properly. Inclusive Education signifies the dictum, "Children who learn together, learn to live together". The major impetus for inclusive education came from the 1994 World Conference on Special Needs in Education in Salamanca. The World Education Forum in Dakar, Senegal in the year 2000 suggested to achieve 'education for all' by the year 2015. The global EFA movement also emphasized inclusive education worldwide. However,

the Government of India is trying its best to improve their education system in all level from primary to higher education and make it completely inclusive.

Objectives of the study :

The main objectives of this paper are:

1. To define and discuss the term 'Inclusive Education' as a worldwide movement of 21st century.
2. To define the 'Children with Special Needs'.
3. To explore various aspects related to Inclusive Education.
4. To identify the various barriers in the path of Inclusive Education.
5. To specify the needs of Inclusive Education in school and higher education.
6. To find out the role of teachers in Inclusive Education.
7. To find out the legal provisions taken regarding inclusive education in our country.

Methodology :

This paper is theoretical and descriptive in nature. The source used in this paper are purely secondary source of data, which is appropriate for this study.

Importance of the Study :

Inclusive education means that all children, regardless of their ability level, are included in a mainstream classroom, or in the most appropriate or least restrictive environment (LRE), that students of all ability levels are taught as equals, and that teachers must adjust their curriculum and teaching methodologies so that all students benefit. The increasing emphasis on inclusion in school and higher education around the world is due to the globalisation, democratisation and lifelong learning. The new mindset of inclusivity holds that every citizen has a basic human right to lifelong learning. As the great importance of education in the modern era, lifelong learning has emerged as one of the chief human rights aims of the 21st century. It is a matter of concern for me to explore various aspects of Inclusive Education in the world. The study shows, Inclusive Education as a worldwide movement of 21st century.

Inclusion- A worldwide Movement:

Historically we have two educational systems- one for children with disabilities and one for normal students. The movement towards integration of children with disabilities into the regular classroom started in the second half of the 20th century. The provision of facilities for children with special needs has progressed from segregation in special school to inclusion in the neighbourhood schools which aims at empowerment of all children.

- Segregated education occurs when students with disabilities learn completely separate from their peers. Especially in “developing” countries, segregated education takes place in the form of special schools created specifically for the education of students with disabilities, or in completely separate classrooms for students with disabilities.
- Integrated education is similar to inclusive education, but without any ideological commitment to equity. Integration places students in a mainstream classroom with “some adaptations and resources”.
- Inclusive education “is a process of strengthening the capacity of the education system to reach out to all learners.” Inclusion gives a message: “Everyone belongs to the school. Everyone is welcome to the school”.

The journey from segregated education to inclusive education is vast. And now this worldwide movement is also touching the great field of higher education. Implementing the principles of inclusive education within higher education is a challenging task. Now the inclusive education become a worldwide movement of 21st century.

Children with Special Needs :

The conceptualization of “Children with Special Needs” determines the policy, research and practice in special needs education. It is a concept of British origin. The Government Commission chaired by Baroness Mary Warnock in 1978 reported to the government on the findings of its inquiry into special education in Britain. The report said, it was wrong to identify children by means of their handicap. The report said to identify the educational difficulties of the children and provide accordingly. So, the term ‘Special Educational Needs’ (SEN) entered UK legislation, its classrooms and also to the teacher’s thinking.

Components for Capacity Building in Inclusive Education :

- Increase awareness and attitudinal change through advocacy.
- Create trained professional by giving pre-service training.
- Build existing human resource by in-service training of teachers already working in the field.

Best Practices for Inclusive Education:

The World Declaration on Education for All, Jomtien, Thailand, which was reaffirmed in the Dakar Framework for Action (2000), gives the message:

“In order to attract and retain children from marginalized and excluded groups, education systems should respond flexibly. Education system must be inclusive, actively seeking out children who are not enrolled, and responding flexibly to the circumstances and needs of all learners.....”

Best practices for inclusive education found at educational institutions include the following-

- Inclusive services given with flexible, broad educational and extracurricular options. Choices for taking classes are not limited and students with intellectual and other disabilities are involved in campus activities and organizations, including student orientations.
- Students with disabilities become contributing members of the school and university community and are recognized as contributing members by all organizations.
- Students with intellectual and other disabilities are able to make relationships with disabled and also non-disabled peers and take pride in their identity.
- Due to interactions with students with intellectual and other disabilities, faculty change the way they view and enact the development and delivery of their course curriculum in a different way to cope up with the disabled children.
- Students with intellectual disabilities participate in all classes and cultural activities with flexible supports. Segregated classrooms do not exist.
- Incentives in the form of stipends, scholarships and financial assistance provided by the government for the students with special needs so that they can continue their higher studies without any delay.
- Special students are involving in decision-making process in the institutions.
- Inclusion should not mean dumping children into regular classrooms. So teachers are also ensuring quality education for all including human values, attitude, skills and competencies.

Teacher's Role in Inclusive Education :

The key responsibilities of a teacher for inclusive education are as follows:

- Coordinating the provision of support services for children with special needs.
- Seeking advice from fellow special educators in regard to the education of children with special needs.
- Maintain the database of child with special needs.
- Development of assessment portfolio of children with special needs.
- Organize a periodic and regular teacher- parent meeting in school regarding the problems of the children with special needs.
- Ensuring that a child with special needs join in all the school activities with other normal pupils.

- The development of teacher training modules in inclusive education is best achieved by working in partnership with local teacher training institution.
- It is necessary to explore local adaptation and devise more possible ways of providing support to teachers and also the children with special needs.
- The teacher should have a positive attitude toward children with disabilities.
- The teacher must keep in a constant touch with different non-governmental organization working in this field for supporting children with special needs.
- The teacher must follow the principle of ‘zero rejection policy’ in the classroom.
- Developing a realistic self concept within the children with special needs.
- Making suitable adaptation in the curriculum transaction, so that the children with disabilities learn according to their ability.
- Parental guidance and counseling and public awareness program should be organized through school activities.
- Involving the disabled children in almost all the activities of the classroom.
- It is important for a teacher to create a safe classroom environment that allowed the children with special needs to learn with the normal children experiencing socialization.

Innovative Practices in Inclusive classroom :

The teachers are now required to practice some innovative instructional techniques which are not generally practiced in regular classroom. A change in teaching practices, a shift from traditional teaching styles to innovative practices is necessary for inclusive education. Some innovative practices are as follows:

- Peer Tutoring.
- Cooperative Learning.
- Collaboration and Consultation.
- Team Teaching.
- Individualized Education Programme.

Barriers in Inclusive Education:

Basic Education Department of UNESCO (2003) has divided the obstacles into three categories:

1. **Social Barriers-**

- Most of the people of any society take impairment as a curse of God and show their helplessness in this regard. The first social barrier is negative thinking of people.
- Prejudices are always the basis of discrimination. For which the disabled children remain always alone in educational institution because parents do not like their children should interact with disabled children.
- Some people are very rigid and resistant to change. They think that big goal like inclusive education will bring about a Herculean change, for which they are not mentally prepared.
- Gender discrimination is a universal problem. It is prevalent in all societies since centuries. If a girl child is handicapped the discrimination becomes all the more severe crossing all tolerable limits.
- Parents in India, have a right to have high expectations from their children but are not so readily available to put committed efforts for their wellbeing and progress. Hence inclusive education in higher education is not so much enthusiastic to get cooperation and participation of parents in making the system a success.

2. **Educational Barriers-**

- Teachers, administrators and organizers etc. in higher education are less sensitive towards diversities.
- Teachers and all stake holders in our education system develop a rigid attitude towards any change in society. They always preferred for a rigid and inflexible curriculum.
- A substantial number of teachers view inclusive education a process of lowering down the quality of education and thus hampering the status of education in the society. Many administrators and organizers of higher education department also think on this pattern.
- Many teachers in our country do teaching work half-heartedly, that is why they are perceiving inclusive education as a very difficult process.
- To make inclusive education a success, a teacher should be ready to learn happenings, concepts and practices emerging in the field of education. But unfortunately in our country teachers are not even ready to learn a new technology in the class.

3. Economic Barriers-

- Inclusive education is said to be a very costly approach in terms of time, money and also human energy. It is very much difficult in a developing country to execute the programme successfully.
- Grant-in-Aid allotted for higher education has always been inadequate may it come from central or state Govt. For which inclusiveness in higher education is not working well.
- Where as in many places the grant-in-aid is expending in a wasteful manner without any proper planning and execution.

Legal Provisions towards Inclusive Education:

The constitution provides the right to education to all citizens including disabled. Article 29(2) of the constitution provides that no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds. This implies that every child with a disability has right to receive education in inclusive setting. Article 45 of the Constitution directs the state to provide free and compulsory education for all children (including the disabled) until they attain the age of 14 years. Inclusion does not mean dumping disabled children into the regular classroom. In order to serve the purpose of inclusion, disabled children must be provided with support from trained and qualified professionals.

- ❖ The Government of India decided to regulate all such training of rehabilitation professionals. For this purpose the Govt. of India enacted the Rehabilitation Council of India Act, 1992 (RCI Act, 1992). The main objectives of the RCI Act are to Constitute the Rehabilitation Council of India as a statutory body. To regulate the training of rehabilitation professionals and also to promote research in special education in higher studies.
- ❖ The Persons With Disabilities Act (1995) seeks to give effect to the proclamation on the full participation and equality of the people with disabilities in the Asian and Pacific region. The PWD (Equal Opportunities, Protection of Rights and Full Participation) Act was passed in 1995. It spells out the responsibility of the state towards the prevention of disabilities, protection of rights from primary to higher educations, provision of education in all levels and also training and employment after higher education. The PWD Act also directs the authorities to make schemes for conducting part time classes in institutions, imparting education through Open schools and Open Universities. Conducting University classes through various media.

Benefits of Inclusive Education :

Here are some key findings about the benefits of inclusive education:

- **Families' visions of a typical life for their children can come true when they confronts inclusive settings in higher educational institutions.** Inclusive settings in universities and colleges can make this vision a reality for many bright students with disabilities.
- **Students develop a positive understanding of themselves and others while going for further studies.**
- Students learn at their own pace and style within a nurturing learning environment in higher educational institutions.
- Students with disabilities can also benefit academically in an inclusion setting. In a well-designed inclusion classroom, however, the teacher uses inclusion strategies to help students succeed academically. By which, students encounter higher expectations – both from their peer group and their teachers, as well as the positive academic role models of their non-disabled classmates.
- Inclusive campus climate also help disabled students to engage in decision making process and to confronts with responsibilities.
- Higher expectations ultimately lead children with disabilities to achieve more, gain confidence and independence, and develop a stronger sense of self.
- Inclusive classrooms are ripe with opportunities to engage children with disabilities in the daily routine and in activities that elicit and challenge academic performance.

Conclusions:

The children with special needs in an inclusive school have unique experience where they have to interact with the normal children who are non-disabled. Teachers play a vital role for a successful inclusive program. So, classroom teachers have to learn the necessary skills to provide quality education to children with diverse learning needs. For a successful inclusive education programme the collaboration among the classroom teachers, school principals, education officer and all stake holders is highly desirable. Success of an inclusive education highly depends on the quality of the teachers. A conference on “Inclusive Education in Higher Education” on 23rd and 24th September 2016, was organised by the University of Patras in collaboration with the Region of Western Greece. The aim of the conference was to discuss the best practices in inclusive higher education at European and national level. The speakers of this conference concluded that the effective implementation of

inclusive education systems is the shared responsibility of all educators, leaders and decision-makers. This type of approach must be followed in our country also then only inclusive education programme will be successful in our country.

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WOMEN PARTICIPATION IN ENVIRONMENTAL PROTECTION IN INDIA: A REVIEW

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Abstract

Women and environment are closely linked with each other through women's role as farmers and collectors of water, foods, fire-woods and on the other hand women are the prime victims of environmental degradation especially at times of natural disasters. Women actively participate in environment protection than men as women are directly affected and influenced by nature than men. The present developmental processes defined by short term economic gain are degrading the environment at an alarming rate. Environmental degradation beyond critical level should be arrested immediately, to make future generations able to get the minimum necessities to live. The environmental problems cannot be addressed without active participation of women in the key issues. They play significant role in natural resource management and acted in several environmental rehabilitation and conservation process around the world. History narrates that women in India have been in the forefront of environmental movements aiming to conserve the precious natural resources. Women's direct contact with environment has produced them deep knowledge about the environment. Thus, women have served as agriculturalists, water resource manager and traditional scientists, among others. Women were considered of having no role in environmental protection before 18th and 19th century. However, long back ago in 1731 Amrita Bai, a woman in a village of Rajasthan sacrificed her life along with her family members to save trees and the landmark 'Chipko' movement started. Since then, several Indian women have been actively involved in environmental movements in different parts of the India. Therefore, sound natural resources management and environmental protection can only be achieved through inclusion of women in planning process. This paper tries to review the role of Indian women in environmental protection movements and measures with their present day relevance.

Key-words: Environmental Protection, Women, Conservation, Environmental Movemen

1. Introduction:

Population explosion, mostly in developing countries, associated with the degradation of natural resource base is the most critical issue throughout the world today. The world population has already surpassed 7.6 billion by March, 2018 (worldometers, 2018) with the United Nations projection of further increase upto 11.8 billion by the year 2100 (UN, 2017).

Consequently, this burgeoning population will accelerate the rate of commercialization of agriculture, urbanization, industrialization and technological advancements. The natural resource bases are already being overused and are going to be further degraded in near future. Consumption is an inevitable part of our lives, as the United Nations Development Programme (UNDP) Human Development Report 1998 defines it: “consumption is a means to human development”. Its significance lies in enlarging people’s capabilities to live long and to live well (UNDP, 1998). However consumption to meet the greed beyond need of the people is jeopardizing the environment which provides the very source and sustenance to all the living being. Current consumption pattern is exacerbating the inequalities, shifting from cleaner practices to polluting ones. So, the mother earth today is facing the environmental problems of global warming, climate change, pollution of air, water, soil, loss of biodiversity and continuous degradation of natural resource base. To save the earth from further deterioration, environmental conservation is the need of the hour. ‘Environment Conservation’ is a modern term. It is a systematic process of protecting the environment. The process of environmental conservation cannot be achieved successfully without integrating the women in every steps of the process. History narrates that women have a close connection with their local environment through their roles as farmers and as collectors of water and firewood, and often suffer most directly from environmental problems.

Women’s direct contact with environment has produced them deep knowledge about the environment. Women are not only knowledgeable about the environment, but they are also protective and caring. Indian Philosophy symbolizes women as 'Prakriti', which means nature. She creates and nurtures the creation to bloom (Sharma and Kaushik, 2011). In ‘Islam’ also, women especially as mother are honoured with a high position (Badwai, 2017). Women can better take care of natural resources and ‘Islam’ has given precedence to kind treatment of one's mother over kind treatment of one's father (Ansar, 2013). It is true that the status of Indian women has eroded significantly in the recent past. However, with the spread of education and social reforms 20th century experienced reawakening and a gradual up rise of Indian women in society. Women have acted in several environmental conservation and rehabilitation process around the world. They have served as agriculturalists, natural resource manager, and traditional scientists, among others. The objective of the present paper is to focus on facts and figures of women’s role in the systematic and successful participation in the process of environmental conservation and their present day relevance with special reference to India.

2. Women and Environmental Conservation

Women's environmental concerns were first highlighted in 1975, the International Women's Year, which was declared in the honour of the 25th anniversary of the United Nations Commission on the Status of Women (Tinker and Jaquette, 1987). The "Decade of Women" also began at this time. Later on, a chapter on women found place into Agenda 21 at UNCED 1992 as Chapter 24, *Global action for women towards sustainable and equitable development* (Tyagi, n.d.). In the World Summit on Sustainable Development held in Johannesburg in 2002, it was realized and confirmed the need for gender analysis, gender specific data and gender mainstreaming in all sustainable development efforts with the recognition of women's land rights. The summit Declaration specifically stated its commitment to ensure integration of women's empowerment, emancipation and gender equality in all the activities encompassed within Agenda 21, the Millennium Development Goals (MDGs) and the Plan of Implementation of the Summit (SAFE, n.d.).

In most of the poor families especially in rural and forest fringe areas, women are primarily responsible for food production, household water supply and energy for heating and cooking. However, in the present scenario of environmental degradation, women are often faced with critical challenges with these activities. Also, women are underrepresented as decision makers on environmental issues at all levels, which severely limit their ability to contribute their expertise, especially in developing countries. Therefore, it has become imperative to include women in planning and implementation of all environmental policies. Empowering and mainstreaming them into environmental action is a significant goal towards mitigating environmental degradation and creating a sustainable future.

3. Indian Women and Environmental Conservation

Environmental movement in India is although of recent origin, it has gained momentum in the last few decades or so. People from the Himalayan regions of Uttar Pradesh to the tropical forests of Kerala and from Gujarat to Tripura have formed non violent movements to protect their environment, their livelihood, and their ways of life. These environmental movements can be categorized in five broad types, movements against

1. Forest policy, excessive use of forest resources, etc.
2. Land use - industrialization, loss of agricultural land and indiscriminate use of chemical inputs in agriculture resulting in land degradation, water logging and exploitation of mineral resources.
3. Large dams - displacing involuntarily tribals and non-tribals residing in the upstream of the river, environmental degradation including deforestation.

4. Industrial pollution.
5. Overexploitation of marine resources.

These movements have some common features, such as women in the leading role, democratic values and decentralized decision making, with social movements operating in India. These environmental movements initiated and championed by women are slowly progressing toward defining a model of development to replace the current resource-intensive one that has created severe ecological instability. Most movements are concerned with conserving natural resources to sustain livelihoods. The challenge is to re-establish the symbiosis between communities, women and natural resources and reverse the trend of the negative impact of existing developmental paradigms. Following are some of the environmental movement initiated and championed by Indian women in chronological order.

3.1. Environmental movements initiated by women

3.1.1. Chipko movement

One of the first environmental movements inspired by women was the 'Chipko' movement (Women tree-huggers in India). Its name comes from a Hindi word meaning "to stick" (as in glue). The movement was an act of defiance against the state government's permission given to a corporation for commercial logging. Long back ago in 1731 AD, Amrita Bai of Khejaralli village of Jodhpur District of Rajasthan sacrificed her life for saving the trees of her village. It began when Maharajah of Jodhpur wanted to build a new palace in Rajasthan. While the axe men were cutting the trees, martyr Amrita Devi hugged one of the trees. This is because in Jodhpur each child had a tree that could talk to it. The Axmen ignored Devi and after taking her off the tree cut it down. In order to save the trees, she embraced the trees and was cut as per the orders of the then Maharaja of Jodhpur. Her three daughters and later her husband came forward and one by one 363 people were killed and the trees remained untouched because of villagers' strong resistance. This movement against deforestation was revived by Bachni Devi and Gauri Devi of Uttar Pradesh in foothills of Himalayas in 1972. They snatched the axe from the wood cutters and warned contractors not to cut the trees. They gave a slogan which means forests bear soil, water and air and the three substances are basic requirements of our life (Aditya, 2016). Gauri Devi was the head of the Mahila Mangal Dal, at the Reni village. The day the lumbermen were to cut the trees, Gauri Devi led 27 women to confront them. She initially tried to talk them out of it, but soon the lumbermen resorted to abusing and threatening. The women thus decided to hug the trees to stop them from being felled. They guarded the trees all night until the lumbermen surrendered and left. News of the movement soon spread to neighbouring villages and people

joined in. Same acts were repeated in other parts of Uttarakhand and women started actively participating in environmental movements (Rana, 2013). Later on, the 'Chipko's movement was further carried out by the environmentalists like Chandi Prasad Bhatt and Sunderlal Bahuguna in the hill areas of Uttarakhand.

3.1.2. Self- Employed Women's Association of India (SEWA)

Self- Employed Women's Association (SEWA) of India is a trade union founded by Ela Bhatt, a woman activist in 1972 in Ahmedabad with the main goal of welfare of poor, illiterate, vulnerable self employed women. Today, it is a collective of over two million poor women, working to adopt small-scale clean technologies, such as clean cook stoves and solar lanterns, collection of less polluting fuels etc. SEWA in Gujarat involves and trains women in water harvesting, building capacity to manage and maintain water systems and, educating and creating awareness (SEWA, n.d.). Through the establishment of women's collectives at the community level, SEWA could help communities gain access to existing government programmes. Water conservation activities such as revival of traditional water sources (village and farm ponds), rainwater harvesting at household and community level, watershed development and maintenance of state-owned hand pumps and pipe line are being carried out in Gujarat with the help of women under SEWA. All these are women centred movements for the protection of environment, livelihoods and for biological and cultural diversity.

3.1.3. Silent Valley movement (1976)

The Silent Valley Movement was against the decision of Kerala Government to construct a dam for hydroelectric power project in the Silent Valley forest of Western Ghats in Kerala (Ajayan, 2009; Rohit, 2012; Dattatri, 2011). The Malayalam poetess and environmentalist, Sugatha Kumari was the prominent leader in this movement. The NGO, Kerala Shastra Shitya Parishad, voiced against the hydro electric project of Kerala State as it will harm the virgin forest of Silent Valley, which is the home for hundreds of rare species. Despite the offer of employment and development in the area, people, especially women opposed the hydro electricity project. As a result the project was cancelled by personal interventions of the then Prime Minister Indira Gandhi in 1980 and Silent Valley was declared as a National Park in 1984 (Chengappa, 2009). The Save Silent Valley Movement is still continuing efforts and spreading awareness among people on environment protection in this area.

3.1.4. Narmada Bachao Andolan (NBA)

The largest mass movement of India pioneered by an Indian woman, protesting against construction of huge dams on the Narmada river, the largest river flowing into the

Arabian Sea is the Narmada Bachao Andolan (NBA). The story began in 1979 when the Narmada Valley Development Project was sanctioned. At that time, a young woman was studying for a life of academia in far-off Mumbai. In 1985, when she was studying for her Ph.D, Medha heard disquieting rumors of people that were being removed from their homes. She went there with one superpower that nobody else had at that time – the ability and willingness to listen to the tribals and speak with the government. This ability, and the quiet conviction that great wrong was being done, led her to organise a month-long march through the Narmada valley to the dam site at Gujarat. That peaceful march met with violence from the state. The bruises received then proved to be a blessing in disguise as the struggle gained global notice. Today this woman is Medha Patkar, recipient of several prestigious awards, and the instantly recognizable face of the Narmada Bachao Andolan. The proposed Sardar Sarovar Dam was a multi-crore project and would have displaced more than 3,20,000 people in the three states of Gujarat, Maharastra and Madhya Pradesh . It was alleged that foreign funds were being used to hamper rehabilitation. Medha Patkar was also concerned that the people living there had no idea about the project. She formed the NBA in 1989, and has been involved since then (Lokgariwar, 2010). Later on this movement gained momentum through inclusions of different sections of the society. Active and huge participation and engagements of women in the movement along with adivasis, tribals, farmers and environmentalists led by the Medha Patekar from the forefront through peaceful protest to hunger strike made it a successful environmental movement. It was one of the environmental movements where the women leadership played a vital role to make it a success.

3.1.5. Navdanya movement (1984)

Navdanya, also known as the 'Nine Seeds Movement' sought to empower local Indian farmers to move away from growing any genetically modified organism (GMOs) on their land and return to organic, chemical-free practices. This movement has reached over 5,000,000 Indian farmers and created around 111 Community seed banks in 17 states in India with the main aim to save seeds from biopiracy and conserve biodiversity. Navdanya Movement was spearheaded mostly by the women farmers from various parts of country with the woman environmentalist, scientist Dr. Vandana Shiva providing direction and support to this movement for the protection of biological and cultural diversity of India (Navdanya international, 2012).

3.1.6. Uttarakhand- Save the Rivers movement

In 2007, Radha Behen, other activists and villagers embarked on a padayatra to the source of the river Kosi to protest the decision of the Uttarakhand government on supply of

drinking water rather than for irrigation and broke the guhls- the little water canals- and posted guards to block people's access to water. While the government's priorities seemed to be fair at first glance, a deeper analysis proved it wrong. The water for 'drinking' was being supplied to the town of Almora, which had no incentive to manage water wisely. And so, the precious water was being used for flushing, washing cars, keeping restaurant driveways cool, and otherwise squandered away in the thoughtless manner common to urban areas. It was during this walk that they became aware of the scale of the threat to Uttarakhand's rivers (Sharma, 2009). Since then, the 'Uttarakhand Nadi Bachao Andolan' has continued its bitter fight against a government that seems to think a nation is its GDP and not its people. Radha Behen has not only been at the forefront of every rally, walk and meeting, but she is also the one who guides its strategy and plans.

3.1.7. Singur – Save farmland movement (2007-08)

West Bengal government started acquisition of farmland of about 1000 acres of multi crop agricultural land from the farmer of Singur near Kolkata without the full consent of all the land holders for the Tatas to build their automobile factory (Dam M., 2016). However, the project faced massive opposition from farmers to be displaced. The unwilling farmers were given support by West Bengal's the then opposition leader Mamata Banerjee. This "Save Farmland" movement became a mass movement by farmers against conversion of farmland to industry. Other women environmental activists like Medha Patkar, Anuradha Talwar, Mahasweta Devi and Arundhati Roy came to the forefront of the movement. Finally the project was pulled out by Tata Motors in 2008 amidst the peasant movement spearheaded by woman activists.

4. Women Environmentalists

Women have been instrumental to save the environment in different parts of the world since last century or so. One of the first well known woman environmentalists was Rachel Carson, whose concern for the environment was voiced in her seminal book, 'Silent Spring' in 1962. Carson warned about the dangers of using chemical pesticides, particularly DDT, having its deleterious effects on living being particularly on human health. Carson has been considered by many as the mother of the environmental movement through her early concern for environment. Carson paved the way for women to come together to protect the environment.

Wangari Maathai of Kenya is another renowned woman environmentalist. Her passion for environmental conservation led her to find the Greenbelt movement in 1977 to respond to the needs of rural Kenyan women finding their streams being dried up, food supply being less secure and walking further and further to get firewood for fuel and fencing.

The movement encouraged the women to work together to grow seedlings and plant trees to bind the soil, store rainwater, provide food and firewood, and receive a small monetary token for their work. Her relentless push to protect national land from unscientific development brought her the Right Livelihood Award in 1986 and became the first African woman to receive the Nobel Peace Prize in 2004 (Kanhiya M., 2016).

4.1. Indian Woman Environmentalists

Environmentalists are those who work towards the betterment of our environment. There are several women environmentalists who have actively participated in environmental conservation in India. Following are the some of them championing the cause of environmental movement with great enthusiasm.

4.1.1. Saalumarada Thimmakka

The life of 106 year old Saalumarada Thimmakka, an environmentalist from a village of Karnataka, who has earned a spot in the prestigious 'BBC's 100 Most Influential Women' list in 2016, is a testimony to the ideal that women play greater role in protecting environment. The oldest person in the list, Thimmakka has been lauded for planting over 8,000 trees in 80 years. She started the project when she was ostracised by her relatives and neighbours for not being able to bear children (Hebbar, 2016). In 1940s, Thimakka along with her husband started planting banyan trees from their village to next village on a stretch of four kilometers along the road devoid of any tree. She watered, tended the saplings and converted those in trees and earned the name Thimmakka, meaning rows of trees in Kannada. Besides, she has been actively involved in other environmental protection works, like rainwater harvesting, afforestation drives and also environmental awareness campaign (Madur, 2017).

4.1.2. Shehla Masood

Shehla Masood (1973-2011) was an environmentalist primarily working on wildlife conservation projects. She was especially involved in investigating the deaths of tigers in Madhya Pradesh's wild life sanctuaries like Kanha. Shehla Masood was vociferous against violations of environmental rights carried out by companies involved in illegal poaching and the timber industry. She was probing into an illegal diamond mining project, worth over hundred crores, planning to extract 37 million tonnes of diamond-bearing ore from land of dense teak forest in Madhya Pradesh (Chamberlain, 2011). She, at only 38 years of age was shot at point-blank range outside her residence back in 2011, and conjecture is that she was assassinated because of her vehement activism and probing in illegal diamond mining and hunting of tigers. Shehla Masood was posthumously awarded the S R Jindal 'Crusade against

Corruption’ award, an honour she shares with the likes of APJ Abdul Kalam and Anna Hazare (Talwar, 2017).

4.1.3. Sunita Narain

Sunita Narain is a renowned environmentalist whose aim is to control pollution and to promote sustainable development in India. She is currently the director of the Centre for Science and Environment, New Delhi, a NGO working for environmental protection, with which she has been associated since 1982. Sunita Narain has been involved for long in projects aimed at reducing air, land, and water pollution, wildlife conservation, and sustainable usage of natural resources. She has been continuously working on implementation of rainwater harvesting systems in a number of villages across India. Ms. Narain did a great work on environmental awareness when in 2003 she with her team of CSE detected presence of harmful pesticide residues in bottled mineral water of some top brands popular throughout the India (Mathur *et.al.*, 2003). Later on, in 2006, she won lot of attention when she detected higher level of pesticide residues in the bottled soft drinks made by Pepsico and Coca-Cola (Johson *et.al.*, 2006). Sunita Narain was also instrumental for Indian government to seriously review the tiger management strategies of tiger reserves of the country and to form a tiger task force headed by Ms. Narain in 2005 (TNN, 2005). Presently, she is on the statutory body set up under the Environment Protection Act as well as the Environment Pollution (Prevention and Control) Authority (EPCA), a Supreme Court-appointed panel to monitor and control pollution rising to dangerous level in the Delhi-National Capital Region (NCR) (Perappadan, 2017).

4.1.4 Maneka Gandhi

Maneka Gandhi describes herself as an animal lover and environmentalist for last thirty years (PTI, 2015). Belonging to the Political powerhouse Gandhi clan, her environmentalism also met political backing, as she became the Minister for Environment and Forests during 1989–91 on Atal Bihari Bajpayee’s council. She continued her fight for green causes through several PILs filed against evils like animal testing in laboratories, the municipal killing of homeless dogs, the unregulated sale of air guns and a ban on mobile or travelling zoos. Gandhi even founded the organisation ‘People for Animals’ in 1992, which is currently India’s largest organisation for animal rights. She questioned environment ministry for granting permission to kill the innocent animals amid the report of large number of deer being killed in Patna in Bihar in 2016 (Express, 2016). Besides that, she has pledged herself to a life of veganism on ethical and health grounds. Her current concerns for forests being cleared, water sources being shrunk and consequent environmental imbalance and changes in

weather patterns are expected to help planners and policy maker to think for environmental protection.

5. Conclusion

The analysis of environmental movements in India clearly reflects that women have been the active participants in these movements since early period. There have been also a great number of women environmentalists working for various facets of environmental protection ranging from forest conservation, wildlife protection and pollution control to save river, save farmland in different corners of India. Women, indeed can play a vital role in conserving environment. Ecological balance is an important aspect of new approach to nation's development, and women's concern with local ecological stakeholder is vital to women empowerment process. To recognize the importance of women and their special link to the environment is the beginning of conservation process. Bringing about community engagement in conservation always requires much patience, good listening skills, and sensitivity to cultural nuances. Governments and conservation groups planning conservation programmes need to make a special point of not just inviting the participation of women, but of finding the most effective ways of securing it – understanding their role in the community, recognizing their special constraints, finding ways to ease their participation, supporting their access to education, helping them to secure better income through micro-credit and other options, and ensuring that the full community sees the project as inclusive and transparent. Women in our country have brought a different perspective to the environment debate, because of their different experience base. So, to make the environment protection a success story, the women's efforts, concerns should be respected and their participation in all the level should be ensured.

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PRIVATIZATION IN EDUCATION IN INDIAN CONTEXT

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Abstract

Privatization in generic term refers to the process of transfer of ownership, can be of both or permanent or long term lease in nature, of a once upon a time state-owned or public-owned property to individuals or groups that intend to utilize for private benefits and run the entity for benefits maximization. In other words, it is a route from public or state ownership to private players or a group. From the other point of view, it is a strategy that provides advantages to a few at the price of many. However, this is always subjected to the circumstances involved. The privatization of education has occupied a large place in the educational debate over the last years. Privatization is one of the hottest issues currently being debated in the education sector. The different needs present in developed and developing countries mean that the motives for privatization vary and that the form of privatization adopted is also specific to the country and its economic and demographic situation. Privatization in education has been widely embraced by governments around the world and often supported by certain inter-governmental organizations, transnational corporations, and non-governmental organizations. However, the idea of privatization has been interpreted and translated into educational practice in many ways and the forms that privatization takes at different levels of education varies across systems, as do the rationales used to justify. Overall, there are many opportunities to privatize the provision, funding and accountability of educational services. The paper concludes that, since education can no longer be entirely funded and provided by the state, the question is less about whether or not private engagement in education is commendable, but more about the extent to which the activities of private actors should be regulated by the state, how this should be, and to what end. them. For the purposes of this study, privatization can be considered as occurring any time the government gives up some amount of control in any of several different ways. Transfer of assets to a private entity (Workers Compensation/Pinnacol). Contracting with for profit or nonprofit entities (e.g., building contractors, social services). Turning over a service (provision of, funding of) to an other than government entity Total transfer of assets and authority from the government sector to the for profit or nonprofit sector. Purposes: Shrink government; Reduce risk and cost Reason: Often a response to economic downturn; Ideology. The second caveat is that privatization programmes can be designed in such a way that low-income families or students in failing schools are eligible. Finally, privatization may make the education system more equitable through open enrolment.

Introduction

Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined (1956: 71). For the first 50 years since India became a republic, its education sector has been traditionally built on the core principle that it is the State's responsibility to educate its citizens. Towards this purpose, a significant aspect of policy- focus over the last two decades has been on capacity creation. Government has continued to invest in creating new capacities as well as enhancing them in existing institutions. Progress has been made — India has certainly come a long way from 28 universities and 578 colleges in 1950–51 to over 500 universities and more than 25,000 colleges at present. Today, the country has the largest number of higher education institutions in the world and close to 20 million students enrolled. The present approach towards higher education is governed by the National Policy on Education (NPE) of 1986 and Programme of Action of 1992. Two landmark reports, Radhakrishnan Commission Report (1948–49) and Kothari Commission Report (1964–66), in fact laid down the basic framework for the National Policy on Higher Education in the country. The NPE document acknowledges the fact that 'higher education has to become dynamic as never before' and to this effect outlines a series of steps including encouraging autonomy, specialisation, vocationalisation, emphasis on research and development. The key argument of this paper is that higher education in India is being de facto privatized on a massive scale.

The term privatization of Education refers to many different educational programs and policies. It is a process which can be defined as the transfer of activities, assets and responsibility from Government, Public Institutions and organizations to private individual and agencies. Education is the most important and powerful tool invented by mankind to mould himself for his life. It is the important source of employment, income and standard of living. So everyone gives importance to higher education. Consequently demand for higher education has been increased. To meet the demand for higher education in India, there is establishment of private colleges, autonomous colleges, deemed universities and private Universities. Even the number of self financed colleges of engineering and medical stream have been increased. It also increased the gap between demand and supply of Higher Education. As a result of this, privatization of education has been growing day by day. Privatization of school education has gained prominence in the recent years and is often viewed (or romanticised) as a silent revolution taking place in India. The magnitude and outreach of the private sector in the field of school education has been remarkable. It started

gaining momentum in the 1990s, though private schools have existed right from independence in a marginal scale. It is viewed by many as an answer to the various shortcomings of government schools. Various literature that dealt with the issue of privatization of education painted a bleak picture of the state funded schools. The PROBE team report (1999), for instance, shows that there is a rising parental demand for education due to decline in the quality of government school system. The reasons cited were manifold - lack of accountability of teachers, poor physical facilities, shortage of teachers, high teacher-pupil ratio, and so on. Similarly, in their study in Uttar Pradesh, Dreze and Gazdar (1996) found that expansion of private schooling facilities is partly a response to the decay of the public schooling system. They found that in government schools, the physical conditions of schools were very poor, teacher absenteeism and shirking was endemic, and the student attendance was erratic. These deficiencies in government schools prompted parents to turn towards more reliable, efficient and quality services in education. This type of privatisation has been referred as „de facto privatisation“ (Tooley and Dixon, 2006:444) where responsibilities for education have been transferred de facto to the private sector through the rapid growth of private schools, rather than de jure, i.e., through reform or legislation. Over the past three decades, the idea of privatization in education has been widely embraced by governments around the world and often supported by certain inter-governmental organizations whose ideological commitment to privatization stems from the proximity of their mission to market ideologies and economic concerns. This has been accompanied by the interests of powerful transnational corporations in promoting privatization and even the attitude towards the privatization of education of many socially-committed non-governmental organizations (NGOs) and governments of socialist persuasion.

Background

Broadly speaking, privatization refers to policies promoting liberalization and deregulation that lead to the establishment of a market in education¹ or, at least, to competition between public and private providers of education (Lubienski & Lubienski, 2006). Countries embark on privatization convinced that the efficiency of the school system will increase in two ways: by reaching the unreached, thus improving access to education, and by improving learning outcomes by way of fostering competition.

Exploring the concept

Privatization has its roots in a liberal perspective of the role of the state in education, according to which centralized education systems are often criticized for being largely inefficient. As argued by Friedman (Friedman, 1962), this liberal view assumes that private

providers operating under market discipline would provide parents with choice, and that competition would lead to ever-increasing quality standards and also drive out of the market those operators unable to provide the service parents want. One implication of privatization is that it leads to a remarkable growth in the creation and advancement of national assessment and quality assurance systems, seeking to improve the quality of information that consumers have to make better choices, both at individual and collective levels (Benveniste, 2002). The privatization of education raises the question as to what extent the public functions of education are threatened if schooling is provided by private companies as opposed to the state. Market failure entails the risk that education may no longer be provided at a satisfactory level, and that inequalities could increase tremendously if only privileged groups can afford good education (Henry M. Levin, 2001). Others, however, would argue that a strong public education system must be a precondition for social equity. Deregulation in the form of privatization and institutional autonomy in education are catalysts for social inequalities while a centralized education system is deemed to inhibit the inheritance of educational opportunity over generations. This is in line with Esping-Andersen's argument that there is always a trade-off between socio-economic efficiency and equality in the welfare state (Esping-Andersen & Van Kersbergen, 1992; Kolberg, 1992).

Objectives of Privatization of Education in India

- Providing Quality Education Promotion of technological advancement;
- Reducing gap between Industry and Education;
- Achieving widespread private ownerships in the society and reduce the burden of Government;
- Providing education in remote area and small urban area;
- Generating highly skill personnel for development in India;
- Meet the education for International Standards, etc.

Emergence of the Private Sector in India

The private sector has emerged in India due to following reasons:

Shift in policy:

According to Article 45 of the constitution of India, there should be free and compulsory education for all children between the age 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.

Mass approach to Higher Education:

This type of approach to higher education has resulted in phenomenal growth of number of institutions of higher learning. The table 1 shows the growth of private universities in India.

Sl. No.	Name of State	No. of Private Universities	Sl. No.	Name of State	No. of Private Universities
1	Assam	4	13	Mizoram	1
2	Arunachal Pradesh	7	14	Nagaland	2
3	Chhattisgarh	8	15	Odisha	3
4	Gujarat	23	16	Punjab	12
5	Haryana	18	17	Rajasthan	41
6	Himachal Pradesh	17	18	Sikkim	5
7	Jharkhand	3	19	Tripura	1
8	Karnataka	12	20	Uttar Pradesh	24
9	Madhya Pradesh	15	21	Uttarakhand	11
10	Maharashtra	4	22	West Bengal	7
11	Manipur	1			
12	Meghalaya	8			
	Total	227			

Table:1

Source: UGC DATA, 2016

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.

Economic compulsion:

Education is also relevant to globalization through Cultural integration. In the wake of competitive market scenario, the countries are left with no choice other than to depend on education and training to manage economies.

Charting the pressure of Privatization :

Demand for education is high. If government cannot afford to provide and fund all the education that parents expect for their children then those parents will seek private suppliers.

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.

Push and Pull Factors:

There are 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.

Privatization policy and programs in education. Public School Choice :

To maintain control over the provision and funding of education, Government agencies may allow parents to make choices between public schools. There are adequate facilities for students in these schools. It is feasible to allow enrolment of students to any public school. These policies are named as 'Open enrolment' or 'School choice programmers'.

Public School Liberalization:

Private schools are managed through laws and Government schools. To make the schools overly bounded by rules and regulations, liberalization would involve reducing the bureaucracy that public school face and make them more efficient and flexible.

Private Contracting specific services:

It may be the most common approach to privatization and the least, when reduced to specific services. There are a large number of services that school provide but are not directly educational. A number of companies are emerged as contractors to the school for the supply of text books, food, transport and cleaning services.

Tuition Tax Credits and deductions for Parents:

One way to encourage private expenditure on education is to make those expenditures exempt from taxes. If families of students get advantage from these tuition tax credit, it will result in encouraging privatization.

Subsides and assistance grant to private school:

One way to foster competition between public and private school is to give subsidies or assistance grants directly to private schools. It will result in reducing financial burden on the public sector.

Home Schooling and private payment for schooling:

Some families may opt out of the education system and school their children at home. It is the ultimate form of education privatization, privately funded, privately provided and monitored very highly through Government agencies.

Competition between school and education agencies:

One way of creating an educational market is to encourage schools or agencies at different levels. In contrast, where families have a choice of school, they will select the one

that best meet their needs. So privatization reforms would involve creating system where school compete with each other to offer the highest quality education.

Giving employment to number of trainees:

There are a number of private training institutions in our country and also each year gets enrolment of the students after graduation or post graduation. After passing out B. Ed / M. Ed, they are eligible for getting jobs. In this way, these private training colleges give them a way to go ahead in their lives and get better life.

Providing Technical and Engineering education:

To the number of students in the private technical colleges, a number of students gets the diploma or degrees in their respective stream like Diploma Electrical/ Mechanical/ Computer Science and Engineering. It is regulated by AICTE. India with 1200 approximate engineering Institution, 2 Lac teachers has a tremendous potential to become global distinction for technical education particularly for students from developing nation.

Modes of privatization

Privatization in education usually unfolds in three ways, sometimes simultaneously but not always. These three ways are:

a. The outsourcing of specific state activities to private providers; b. The introduction of market-based or other self- regulatory governance instruments sometimes involving forms of deregulation of the education sector; c. The provision of schooling by private organizations, either partially state-funded and in compliance with public regulations, or independently.

Each of these approaches may be taken simultaneously, they can also be balanced against each other, or may occur in just one of these modes. While they are independent, some are complementary: one example is in allowing more private schools to enter a market at the same time as giving students more choice regarding enrolment in these schools. Other modes may be substituted: e.g., offering vouchers to attend private schools, or offering parents tax credits to offset against private school fees (Belfield & Levin, 2002). This review focuses solely on the third mode of privatization, that of the provision of schooling by private organizations. In fragile states and where the coverage of basic education is still limited, if it exists at all, private initiatives have been gaining credit in the international debates about progress in education in developing countries.

What the evidence says

- ❖ Increasing access to and participation in basic education
- ❖ Improving learning outcomes and overall efficiency

❖ Reduce inequalities of educational opportunity

Conclusions

As many developing countries struggle to guarantee access to good quality education to all children, developing the private provision of schooling is often regarded as a promising avenue. In particular, low- cost private schools seem to rise for several reasons related to failures in the government provision of schooling (Rolleston & Adefeso-Olateju, 2014), be that due to insufficient school numbers that usually translate into longer journeys (Ngware et al., 2013) (Stern & Heyneman, 2013) or, frequently, because parents perceive that private schools provide better quality than public schools (Härmä, 2011; Rolleston & Adefeso-Olateju, 2014) or are simply more convenient because of opening hours (Ngware et al., 2013). Evidence on the effects of privatization is scarce and ambiguous and drawing universal conclusions from context-specific empirical research is difficult. On the one hand, teaching in private schools often appears to be of better quality and may account for better academic outcomes. On the other hand, the development of private provision of education as it is - even when low-cost - seems unlikely to address the issue of poor children who cannot access schools and may even increase segregation and reinforce inequalities in educational opportunity. There are only a few country examples of policy shifts and reforms that have resulted in strong privatization of the school provision. In this context, policy-makers should first aim at the reinforcement of the public provision of schooling, both in terms of access and quality. With the help of donors and technical agencies, governments should seek to extend it to those populations and areas where even a low-cost private provision would never be available. Second, governments should have as a priority the increase of their capacities to monitor and assess the quality of school provision, public and private. Third, in the meantime, governments must acknowledge and document the effective contribution made by the private sector and adopt a live-and-let-live perspective without complacency but , by slowly but surely encouraging the private sector to reach government minimum quality requirements. Last, to mitigate the excess of demand for education provision, governments should consider promoting social dialogue and move towards new forms of more complex governance. There are successful examples of this, such as in India and South Africa, where, thanks to shared governance mechanisms, regulations are endorsed by all stakeholders and certainly enforced (UNESCO, Forthcoming). The role of privatization is important to expand education qualitatively as well as quantitatively. Here state and central government encourage the privatization of education to achieve economic development. But the lack of quality education affects the educated masses. In fact, privatization increases of number of degrees holders on one hand and unemployment on the other hand. For this more and more

opportunities should be provided to them which can prepare them for employment in organizations or engage in self employment. Therefore the suggestions given in the study may be implemented to improve the quality of education provided through privatization and remove its negative impact on education and society.

Suggestions

1. To maintain quality and standards of education, regulatory bodies should be established in the state because education is the responsibility of State Government as per constitution of India. It should decide the fee structure as per Government norms. It should check the salaries and status to the teachers for minimizing their exploitation. Only then our education system gets reformed in the private sector.
2. 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 kind of colleges in control.
3. Teacher in Government school should really toil to bring the name up so that people will get encourage send their ward in Government Schools.
4. Education focus organizations which are largely cut off from the talent, innovation and eldership qualities should get characterization though for-profit companies in India. In this way, talented and skillful persons will also gets welcomed.
5. The sort of educational management, if promises to fulfill by private entrepreneur can also utilize their business training for educational reforms.
6. Power, infrastructure or telecommunication and financial support, if provided from private sector will able to lead the growth and progress of educational organization in the country.
7. In most of the institutions, there is no freedom for innovation in teaching as the private school have their own set rules, methods which teachers have followed. Many a time one has to obey the management where most of the members are not qualified. In these kind of situations, privatization has provided them job opportunities but not job satisfaction. It can be achieved only if the management takes them into account.
8. Due to Government's policy of preferring quantity over quality, private and colleges are growing daily. We can see one school in one street. To minimize the wastage and stagnation, Government should check private bodies seriously. Otherwise future of our children will dark.

9. Over commercialization of education is ignore to quality improvement. Overall it should be regulated to keep private institutions in checked and ensure quality control.
10. Health care and education are the two sectors where India can become a world destination. By providing high quality health care and highly professional education, India can become a world leader in these sectors.

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EDUCATION, WOMEN AND EMPOWERMENT: AN OVERVIEW

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Abstract

This paper highlights some of the basic issues affecting the progress of women education in changing society in India and to achieve a successful Women Empowerment in socio-economical perspectives. Quality in women education basically measured by various contributions of women and the necessity of achieving quality is knocking at the every door. For sustainable developed society woman has to be well-skilled in her changing environment and growth. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women.

KEY WORDS: Women Empowerment, Quality, Environmental sustainability, Education, Growth, Aptitude.

Introduction

The most fundamental issue of empowerment of women came up in the light when United Nations declared in 1975 to be 'International Women Year.' In future various programmes like in changing society in India. These programmes must be correlated to the economic, social, cultural and environmental sustainability of the people's direct and indirect involvement in community life in changing society. People realized that they need to promote a more empowered, developed and sustainable future and also change various problems of our system and society. This paper intends to integrate empowerment, especially in case of women through the educational process in changing society.

Objectives:

- ☐ To discuss the spread of women Education
- ☐ To establish the equal opportunity irrespective of sex in education
- ☐ To discuss the historical perspective of woman education
- ☐ To explain the system of education and methods of teaching
- ☐ To find out Women with domestic virtues and to navel the emancipation of woman.

Spread of Women Education

The report of the 'University Education Commission' on the major issues of Women's education referred that: "The present system of women's education, based as it is upon men's needs, does not in any way, make them fit for coping with the problems of daily life. The modern educated Indian woman is neither happy nor contented nor socially useful. She is a misfit in life. She is highly suppressed, and needs opportunities for self-expression. The new education must provide this opportunity." [*Reports of the university education commission, Government of India, 1948-49, volume (i), chapter – XII, pp-401*].

After India became independent, the first governmental act to implement the educational process in the light of sustainable development and the empowerment, especially of women. The constitution introduced in 1950 suggested many important provisions about it.

After two years the First Five Year plan highlighted educational system as a successful achievement of planned development. It visualised that from the University Commission's recommendations on women's education the First Five Years Plan stated that:

....."everyone realises the significance of the problem of women's education in the special circumstances of our country today and the need for adopting social measures for solving it. The general purpose and objective of women's education cannot of course be different from the purpose and objective of men's education." [*The First Five Year Plan, Government of India, 1951, Chapter XXXIII, para 102, pp.357*].

Favour to Women Empowerment to Exalt their Status

The recommendation of First Plan coincided with the appointment of Secondary Education Commission headed by A. Mudaliar and on the issue of women education. The Mudaliar Commission stated that: "...In a democratic society where all citizens have to discharge their civic and social obligations, differences which may lead to variations in the standard of intellectual development achieved by boys and girls cannot be envisaged." [*Report of the Secondary Education Commission, Government of India, 1953, Chapter IV, pp.56*].

The Secondary Education Commission (1953) recommended major priority for the expansion of women's education at the elementary stage; appointment of women teachers and establishment of separate schools for girls at higher secondary stage; established of National council for Women's education and earmarking special fund by UGC for higher education of women. Another report of the committee on the Differentiation of Curricula for boys and girls, Govt. of India (1964), recommended a core-curriculum of home science for

both sexes at the middle stage and inclusion of crafts and proposed common curricula for both boys and girls up to primary stage.

The Bhaktabatslam Committee was specially appointed for girls' education for rural areas and the report of this committee 'to look into the causes for lack of public support, particularly in rural areas for Girls' Education and to enlist public support and cooperation, Govt. of India, 1965'. The Education Commission (1964-66) emphasized on the issue of women's education in all sectors as an integral part of the general programmes. The Education Commission also recommended that:

....."education of women should be regarded as a major programme for some years to come and bold and determined effort should be made to face difficulties involved and to close the existing gap between the education of men and women in as short a time as possible....." [*Education and National Development, report of the Indian Education Commission, 1964-66, NCERT, 1971, chapter – VI, para 6.56(i), pp. 241.*]

A year later the National Policy on Education (in 1968 and 1986) appointed to achieve "economic and cultural development of the country for national integration and for realising the ideal of a socialistic pattern of society". In 1975, it is an important issue of women empowerment when United Nations declared 1975-85 as women's decade. The Sixth Five Years Plan (1980-85) for the first time, include a chapter on Women and Development, which deals with the issues of education, health and employment of women. On the issues of education, efforts were directed towards higher enrolment and retention of girls in schools, income generating work for girls outside the school hours to supplement the family income, increase in the number of woman teachers especially in the rural areas.

Emancipation of women

Sometimes it has been noticed that social injustice by the influential members of the society in the name of religion has given birth to a strong resentment among the women in our society. But all are equal and this equality is to be ensured for women also. Unfortunately the women hesitate to mix with others. But real education remove this hesitation and make a sensible or responsible citizen of India who lead a healthy social life where no injustice between both men and women. Women must be put in a position to solve their own way is the great direction of Swamiji. He also raised examples of Lila, Ahalya and Mira Bai etc. whose intellect and meditation were surprising. Giving stress on female education is to spread with religion as its centre. Hence we should see women growing up as ideal matrons of home in time. The children of such mother will take further progress in the virtue that distinguishes the mothers. It is only in the homes of educated and pious mothers that great men are born, the uplift of women must come first and then only can any real good come about to the country for India.

Major constrains in Women Empowerment

The major constrains in the large scale acceptance of general perspectives are lack of confidence and negative mind set. But these problems are successfully overcoming obviously by us. As doing something concrete are more than just believing and very much closer to actual acceptance. Immediate health benefits also may be everlasting if consciousness and socio-economic benefits will come in woman. With the growing awareness women try to achieve proper education that can help in reducing gender discrimination also. Upon the whole, women seem to enjoy liberty in its' fullest extent – every woman seems to be the sole judge of her own action.

No human body can be kept well, if any part of it is affected. Likewise no socio-economic development can be possible if quality in woman education is neglected. In ancient India, as we all aware, women education was nurtured. But if we peep into Mediaval era, quality in women education was miserably neglected. So, today's changing society demands well-learned women beside skilled men for the interest of sustainable developed society.

Legal protection and the demands

This society has been trying to give women legal protection and the demands rising are:

- ☐ All Indian Muslims (Both male and female) will enjoy equal right to divorce. All cases of divorce will be settled by the courts. This had been already done by some other Muslim countries.
- ☐ Polygamy must be band immediately.
- ☐ Law of inheritance (For the Muslims) must be based on the principle of equality without sex bias.
- ☐ If a husband dies leaving his widow and children and husband' s father remains alive the widow and her children are deprived from the property of the father. This law must be changed and inheritance to the property of the deceased husband must be secured by law.
- ☐ Law of Adoption for non H Women and Economy: Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes.
- ☐ The government must take up some socio-economic programmes and start projects to give rehabilitation to the divorced and oppressed women specially those who have been driven out by their husbands. ----[SOUTH KOLKATA SOCIETY FOR EMPOWERMENT OF WOMEN (SEW)].

Women and Economy:

Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes. Although Economic Empowerment of Women in India is an important factor but an educated woman herself can change this major factor also. The process of Economic Empowerment of Women highly depends on the existence of alternatives. Women's capability to make meaningful decisions over critical areas of their lives depends to a large extent on the existence of alternatives to arrangements about which they are not satisfied. The term feminist is much used one. According to Jane Freedman, the term feminist had first been used in a French Medical Text in 1871. During the early years of the 20th century, the term feminism was used to indicate the ism which implies the theory and practice of the feminist. If we consider feminism as practice then we must take into account the movements organised by women in different phases as a protest against patriarchal social system and in order to acquire gender equality and Economic Empowerment of Women.

Globalization and Women Equality

Globalization has presented new challenges for the realization of the goal of women's equality, the gender impact of which has not been systematically evaluated fully. However, from the micro-level studies that was commissioned by the Department of Women & Child Development. Globalization is a multi-faceted, multi-dimensional, multi-layered concept and it is very difficult to find out the precise components of empowerment and women equality. It may be said that women's empowerment is a process in which women gain greater share of control over resources. Globalization and Women Empowerment involves three stages where the ultimate outcome is not only to empower oneself but also to empower others. There are women, who till now cannot direct their lives according to their own wishes, this is related to the question of emancipation or liberation. But there are women, even in large numbers who apparently are emancipated are not empowered enough to direct themselves on all the aspects of their lives. This complex issue is related to the question of empowerment and human rights also.

Conclusion

Women education, actually carry a comprehensive change in the society. Ancient India conceives of education and empowerment as a means of human growth which refers to three types of growth-physical, intellectual and spiritual. The physical growth of the woman is a natural phenomenon and the other important growth which is intellectual or mental where women education plays a vital role. But the spiritual growth is necessary for becoming a

complete woman. Unfortunately, sometimes we have forgotten the concept of social development where woman also have a vital role to play in society. If these problem-solving issues are looked into, then much of the greater problem can be sorted out.

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EDUCATION AS A PROCESS OF SOCIALIZATION

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Abstract

Socialization is the name given to those processes, through which the human organism is taught or is provided the opportunity to learn, the preferred patterns of behaviour of his society. Education is the most important process of socialization. Education, since the individual is the creature of the culture in which he lives, may be both formal and informal. For the conduct of formal education society establishes schools primarily for its own preservation and stability. Informal education however begins normally in the home before the child enters the school. Both the form of education plays an important role in the process of socialization: both acculturation and enculturation. The present paper analyze the role of education both formal and in formal in the process of socialization.

Keywords: Education, Socialization, Formal Education, Informal Education, Acculturation, Enculturation

INTRODUCTION

In present days, the most important role of education is overall development of individual; help in conservation of social norms and in the progress or development of society. Education is the process of living through a continuous reconstruction of experiences. Education aims to shape human behavior in order to show that cultured beings are able to socialize in the community and adjust to the environment in order to maintain the continuity of life, both personal, group or society as a whole. From this point of view we can say that education is a social process. There is an important relation between education and society. The process of socialization cannot occur without education. Education helps an individual to be acquainted with society, its systems, values, practices etc. it is education through which an individual can adopt his own culture or other's culture.

OBJECTIVE

The objective of the paper is to analyze the role of education (formal and informal) for socialization process.

MEANING OF SOCIALIZATION

The term society comes from a Latin word 'socius', meaning companionship. According to Ginsberg, a society is a collection of individuals united by certain relations or

mode of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior. MacIver has given a succinct definition of society. In his words Society is “a web of social relationship”. The three major components of society are interaction, co operation and certain commonness.

Society is composed of people. Society is a group of people in continuous interaction with each other. It refers to the reciprocal contact between two or more persons and process whereby men interpenetrate the thoughts of each other. It is possible due to mutual awareness and social interaction. The relation among the peoples determines by their activity. It is the activity for which a society is able to maintain its unique characteristics and the trend of progress.

Socialization is the processes, through which the human organism is provided the opportunity to learn, the preferred patterns of behavior of his society which an individual is inducted into membership in his society. What he learns, of course, is the culture or rather, selected part of it- which binds people into social groups of whatever size.

A child acquires the membership of society by birth. The trend of society, culture automatically transmitted to him just after his birth. He is brought up in this same society. Different social institutions have a great impact on him. For example, in the very early period of his life span he realize his presence in his family, later he establish himself as a member of society. He becomes aware of his social status i.e. the collection of some rights and duties of social individual. Social statuses are of two types- ascribed and acquired. By birth an individual get ascribe status and by interaction with different social groups gets acquired status. Some sorts of social responsibilities and duties are related to these statuses. Human being as a social being has to follow these. Human being after birth by living and interacting in the society acquire some strategies to follow these duties and it is called socialization. Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values. By socialization process society inherits its characteristics to new generations.

In the socialization process one learns to see one's own behaviour from the point of view of specific others, but gradually over time, one relates significant features of these perception together, and sees oneself in terms of generalized and abstract norms , values and beliefs. Hence the important concept of the generalized other which makes the conceptual link between individual behaviour and society, and most clearly exhibits that behaviour as a social product.

CHARACTERISTICS OF SOCIALIZATION

Socialization process has the following characteristics:

1. The process of socialization has three important aspects- anatomy, individual and society.
2. Socialization is the process of learning social values, ideals and norms.
3. An organism becomes a social being by socialization.
4. Socialization is a lifelong process.
5. A child becomes a functioning member of the society through socialization.
6. The process of socialization is required for the development of the self.
7. Socialization teaches an individual the techniques of adjustment.
8. An individual becomes a member of different group of the society by the process of socialization.

EDUCATION AS A PROCESS OF SOCIALIZATION

Education as a sub system of society does the same work. The main functions of education are to perpetuate social life by transmitting the social ways of living to the following generation and to conserve social heritage through them. It is the education which nurtures these social values to the child. By both formal and informal education a child can accustom with the norms, rules regulations prevailing in a particular society. Through education student can realize the social responsibilities, duties, democratic values.

Education is an effort to instill the attitude and skills of the community members to be able to play them later in accordance with the status and social roles in their respective communities. Education is a social order of civilized social life. Through education, we can form a community that developed the order of life, modern, peaceful and peace based on the values and cultural norms.

1. INFORMAL EDUCATION AND SOCIALIZATION

Informal education takes place outside the curriculum provided by formal and non-formal educational institutions and programs. 'Outside the curricula of educational institutions' does not mean 'outside educational institutions', because informal learning can also take place inside formal and non-formal educational institutions. Informal education takes place in the family, among friends and peer groups and in religious institutions.

- **Family** – Family is the most important agent of socialization. A child grows in his family under the affection and care of his parents. He receives the first lesson of his life in his family. The habits, ideals and patterns of behaviour received by the children in the family continue throughout his life. Family plays most important role in

developing the language of a child through which a child can communicate with the society. Family helps a child to realize the relationships. In a family a child goes through natural socialization which he does not always realize. Good habits, discipline, health awareness, environmental awareness starts growing within the child in his family. Families also teach children values they will hold throughout life. They frequently adopt their parents' attitudes not only about work but also about the importance of education, patriotism and religion.

- **Peer Group-** the peer group (the people of their own age and similar social status) highly influence the process of socialisation. In the peer group, the young child learns to conform to the accepted ways of a group and to appreciate the fact that social life is based on rules. Peer groups serve a valuable function by assisting the transition to adult responsibilities. Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable. the group may encourage someone to violate the culture's norms and values.
- **Religion -** There is no country in the world where religion does not play an important part in the daily life of the people. It not only leads the great events of earthly existence: birth, marriage and death, and fix their position in social scale, but it even decides what they may eat and drink. It determines the structure of the society and presents a picture of cultural diversity. It is a primary transmitter of our core personal and societal values. Religious values and teachings help in awakening the moral sensibilities, values of equality, freedom, fairness, and egalitarianism. Parents need to be aware of the stabilizing influences of religion in a child's life and realize that religion is not so much a polarizing issue as it is an important element of the socialization process.
- **The state -** Social scientists have increasingly recognized the importance of the state as an agent of socialization because of its growing impact on the life cycle. The protective functions, which were previously performed by family members, have steadily been taken over by outside agencies such as hospitals, health clinics and insurance companies. Thus, the state has become a provider of child care, which gives it a new and direct role in the socialization of infants and young children.

2. FORMAL EDUCATION AND SOCIALIZATION

After family, religion, state, friends the formal education take over the charge of socialization. Formal education refers to the institutional ladder that goes from preschool to university studies. Some Educational institution has played an increasingly important role in the socialization process as the amount of specialized technical and scientific knowledge has

expanded rapidly. Schools teach specific knowledge and skills and they also have a profound effect on a child's self-image, beliefs and values. It helps in teaching students to be productive members of society. It develops Social control and personal development. Dynamics of groups also prevailed in education system just like in society. We can recognize teacher and student are two group of educational institution. Students cooperate with each other. In the sub system of society i.e. education, student forms groups with their peers and do their duties and responsibilities together. Students coming from different social and intellectual class help each other. Formal education helps an individual to be socialize by following manners-

- ❖ **Struggle for excellence-** Guided by the propensity of self-actualization, pupils inherently fight among themselves to be best in the class. Thus students in their school life learn to participate in the struggle for excellence.
- ❖ **Transmission of culture** - School is a centre of cultural diffusion; school serves as a point from which the cultural standards of the larger group are mediated to the local community. School engages itself in the transmission of a vast body of culture which is passed on from the old to the young. The schools pass on skills and it implants attitudes.
- ❖ **Democracy in School Life** – Some democratic values such as, equality, co operation can be inculcated through different programmes organized in the school. In a democratic school community responsibility is learned, in appropriate ways, by the younger as well as the older pupils. Responsibility grows from performing a definite in the group. If the child starts by being given a task well within his powers he can then make progress by gradually taking on more difficult responsibilities.

EDUCATION AS A PROCESS OF ACCULTURATION & ENCULTURATION

Acculturation and enculturation are socialization processes. Acculturation refers to the process where two or more social groups having different culture, social practices, norms adopting each other's culture, norms, practices and develops a unique system of social behavioral value. In this way these groups' practices integrated culture. Social influence has an important role for adopting the other's culture. Education which is a sub system of society helps in socialization. Through education, two or more groups come in the proximity of one another's culture and adopting the norms, practices and culture of one another.

Enculturation is the process by which people learn the requirements of their culture and acquire values and behaviors appropriate or necessary in that culture. Enculturation refers to the process through which we learn about the culture we live in. Through enculturation, we learn what behaviors, values, language, and morals are acceptable in our

society. We learn by observing other members of our society, including our parents, friends, teachers, and mentors. Enculturation provides a means for us to become functional members of our society. Thus In formal education helps in enculturation process.

The process of acculturation as well as enculturation typically occurs through education. A person, who does not know, be informed and made aware of the existence of a culture, and then adopting the culture. For example when we migrated into a new place, learn the language, culture, and customs of that place and will speak and culture as well as to the local communities. Education is one of the media processes of acculturation and enculturation. Man is cultured who has knowledge, skills and attitudes so that they are able to think rationally, critically and has the character and personality. The rational and critical thinking of man helps them to adopt or reject any culture, tradition, practices etc. It is only the education which provides us these skills.

CONCLUSION

From the above discussion it is clear that education is a social process. Education is the most significant factor of socialization. Education is an influential sub-system of society. Educational system is the reflection of prevailing social life. Both formal and in formal education helps a child to adopt values, beliefs, norms, traditions and culture of his society since his birth. In present days when we are much dependent on technology and gradually become detached from social relations the educational system can take an initial step. It is the educational system, especially the teachers who can inculcate the vales of mutual co operation, unity, shared responsibility to the students. Although information technology connects people of one horizon to another but disconnect to the next to our door. In present technological era both formal and informal education system should take much responsibility in the process of socialization. A famous sociologist Ginsberg truly said that “the influence that in one way or another education exerts on society and society on education, entitles us to affirm that one of the most direct ways of discovering the goals and ideals of a society is to study the education system”.

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SWAMI VIVEKANANDA'S VIEW ON EDUCATION: ISSUES AND CHALLENGES

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Abstract:

This paper highlights on some discussions, identification, suggestions, knowing some information about Swami Vivekananda's concept on Education. The growing social awareness across the globe has made the issues of human rights and women empowerment significant in the development discourse of recent past. These two concepts are the special outcome of several important critiques and debates generated by the women's movement throughout the world. In the present day development human rights and women empowerment have become motherhood term. Vivekananda encourages that type of religious education which ensures this discovery of strength - 'so ham' - within every student. It is weakness that is the motive power in all evil doing.

Key-words: Education, Philosophy, Moral Values, Women Empowerment, Human Rights , Methodology, Curriculum, Multi-dimensional, Social awareness , Manifestation, Patriarchal ideology.

Introduction:

Education plays a very significant role in everyone's life. It is not bound with men or women. It is a human right and an essential tool for achieving equality as it ensures that women grow up with knowledge of the world, ability for critical thinking and practical skills which lead to self-confidence. Narendranath Dutta was born at his home at 3 Gourmohan Mukherjee Street in Calcutta, the capital of British India, on 12 January 1863 during the Makar Sankranti festival. He belonged to a traditional Bengali Kayastha family and was one of nine siblings. His father, Vishwanath Datta, was an attorney at the Calcutta High Court. Durgacharan Datta, Narendra's grandfather, was a Sanskrit and Persian scholar who left his family and became a monk at age twenty-five. His mother, Bhuvaneshwari Devi, was a devout housewife. The progressive, rational attitude of Narendra's father and the religious temperament of his mother helped shape his thinking and personality. Narendranath was interested spiritually from a young age, and used to meditate before the images of deities such as Shiva, Rama, and Sita. He was fascinated by wandering ascetics and monks. Narendra was naughty and restless as a child, and his parents often had difficulty controlling him. In 1871

Narendra enrolled at Ishwar Chandra Vidyasagar's Metropolitan Institution, where he studied until his family moved to Raipur in 1877. In 1879, after his family's return to Calcutta, he was the only student to receive first-division marks in the Presidency College entrance examination. He was an avid reader in a wide range of subjects, including philosophy, religion, history, social science, art and literature. He was also interested in Hindu scriptures, including the Vedas, the Upanishads, the Bhagavad Gita, the *Ramayana*, the *Mahabharata* and the Puranas. Narendra was trained in Indian classical music, and regularly participated in physical exercise, sports and organized activities.

Objectives:

1. To navel the Swami Vivekananda's aims and glance of education.
2. To identify Vivekananda's maxims of Education.
3. To navel Swami Vivekananda's educational philosophy.
4. To know the Swamiji's contributions to India.
5. To ken Swami Vivekananda on women.
6. To handle Swami Vivekananda's concept of teaching learning methodology.
7. To discuss Swami Vivekananda's concept of Curriculum.
8. To discuss Swamiji's view on teacher and student relationship and virtue.

Swamiji's Contributions to India:

Swamiji gave Indians proper understanding of their country's great spiritual heritage and thus gave them pride in their past. Furthermore, he pointed out to Indians the drawbacks of Western culture and the need for India's contribution to overcome these drawbacks. In this way Swamiji made India a nation with a global mission. Sense of unity, pride in the past, sense of mission – these were the factors which gave real strength and purpose to India's nationalist movement. Several eminent leaders of India's freedom movement have acknowledged their indebtedness to Swamiji. Free India's first Prime Minister **Jawaharlal Nehru** wrote: "Rooted in the past, full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present ... he came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some roots in the past."

Swami Vivekananda's main aims of education:

Narendra became a member of a Freemasonry lodge and a breakaway faction of the Brahmo Samaj led by Keshab Chandra Sen and Debendranath Tagore. His initial beliefs were shaped by Brahmo concepts, which included belief in a formless God and the deprecation of

idolatry. At this time, Narendra met Debendranath Tagore (the leader of Brahmo Samaj) and asked if he had seen God. Instead of answering his question, Tagore said "My boy, you have the Yogi's eyes." Not satisfied with his knowledge of philosophy, Narendra wondered if God and religion could be made a part of one's growing experiences and deeply internalised. He asked several prominent Calcutta residents if they had come "face to face with God", but none of their answers satisfied him. The golden time from seventh decade of 19th century to first decade of 20th century is marked as the close Narendra studied Western logic, Western philosophy and European history at the General Assembly's Institution (now known as the Scottish Church College). In 1881 he passed the Fine Arts examination, and completed a Bachelor of Arts degree in 1884. Narendra studied the works of David Hume, Immanuel Kant, Johann Gottlieb Fichte, Baruch Spinoza, Georg W. F. Hegel, Arthur Schopenhauer, Auguste Comte, John Stuart Mill and Charles Darwin. He became fascinated with the evolutionism of Herbert Spencer and corresponded with him, translating Spencer's book Education (1861) into Bengali. While studying Western philosophers, he also learned Sanskrit scriptures and Bengali literature. William Hastie (principal of General Assembly's Institution) wrote, "Narendra is really a genius. I have travelled far and wide but I have never come across a lad of his talents and possibilities, even in German universities, among philosophical students". Some accounts have called Narendra a shrutidhara (a person with a prodigious memory) of an era and beginning of another in the political, social and educational history of India. In the field of women education in accordance with the view of Swami Vivekananda is discussed accordingly –

- ☐ Curriculum and women-matrons of home
- ☐ Equal opportunity irrespective of sex in education
- ☐ Spread of women education
- ☐ System of education and methods of teaching
- ☐ Women with domestic virtues and.

Swamiji & Methods of Teaching Learning:

Swami Vivekananda was very much in famous of the Indian system of education which is based on the criteria of learning by sitting at the feet of the Acharya or the teacher through a close content. Concentration, meditation, study of Scriptures, guidance, service units others, congenial atmosphere based on freedom & discipline are the requirements for proper learning. Yet he says that success of education depends upon the initiatives, self-realization & self-reliance. So it is quite clear that Vivekananda also believed that the child does most of the learning while teacher is the facilitator.

Swamiji & the Qualities of a Student:

- 1) The student must be pure in thought & speech.
- 2) He must have a perseverance & real thirst for knowledge.
- 3) He must be a Brahmachari.
- 4) He must have a continuous struggle; a constant fight within himself for applying with his honors nature, only then he can achieve victory & acquire the time knowledge.

Swamiji encourages that type of religious education which ensures this discovery of strength - 'so ham' - within every student-“It is weakness that is the motive power in all evil doing. It is weakness that is the source of all selfishness. It is weakness that makes injure others. Let them all know what they are, Let them repeat day & night what they are, so 'ham'. Let them suck it in with their mother's milk. This is to be first heard and let them think of it & out of that thought mill precede works, such as the world has never seen.”

Swamiji & the qualities of a teacher:

Swami Vivekananda attaches great importance to the personal life & character of the teacher .He thinks that only “Tyagi” (The one who has renounced his personal gains & the one who has dedicated to his life to the service of others) can be good teacher .In India imparting of knowledge has always been through Tyagi or men of renunciation .Our modern teachers must imbibe this virtue of they want to be teachers in the true sense of the term. The teacher should be of a very high character & he should be sinless .He must be pure in mind & heart, only then his words will be valuable .The teacher is not only to stimulate the spirit of intellectual or other facilities in the taught. Something is his high character & seamlessness. The function of the teacher is indeed an affair of the transference of something & not of mere stimulation of the existing intellectual or other facilities in the taught. Something real and appreciable as an influence comes from the teacher & gone to the taught .Therefore the teacher must be pure the teacher must have love for his students .Without love he cannot contribute anything to them. He should have no ulterior selfish motive of any kind. Love should be the only guide to him .Love is the best medium to transmit the spiritual force. Any of selfish motive or the part of the teacher will destroy this medium .therefore the teacher must work for his students only out of love. The teacher must have full sympathy for his students .He can never teach without sympathy. Swami Vivekananda says “The true teacher is one who can through his whole force into the tendency of the talk .Without real sympathy we can never teach well “Placing a lofty ideas before teachers Swami Vivekananda further says “The only true teacher is he who can immediately come down to the level of the student, & transfer his soul to the student soul & see through his mind .Such a teacher can really teach & none else.” The teacher spoils everything by thinking that he is teaching.

Swamiji & Curriculum:

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Phrenic lore, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises. Swamiji prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under -

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

Education of Masses:

In the times of Swami Vivekananda, education was not available to the common people. It was confined to the well to do persons only. The poor, the miserable and the lowly placed used to starve and die for hunger. Swamiji yearned to improve the condition of the masses and thus advocated mass education as the only way to achieve any improvement in individual as well as society. Swamiji exhorted his countrymen to know-"I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared for."

Vivekananda's educational philosophy:

Swami Vivekananda was born in 1863 in Calcutta of a famous advocate of Calcutta high court. Narendra Dutta was his childhood name. From the beginning he was interested in religion and philosophy. But, he was totally transformed after a meeting with Rama Krishna Paramhans in 1888. Since then he had been a wandering monk. In 1893 he went to attend a World's Parliament of Religions at Chicago. His views on education are found scattered in his lectures delivered at many places in India and abroad which are, now, available in printed form titled as Collective Works of Swami Vivekananda.

Vivekananda's Principles of Education:

Like Rabindranath Tagore, Vivekananda also prescribed the same ancient spiritual methods of teaching, where Guru and his disciples lived in close association as in a family. The following are the basic principles of education:

- i. Education is not only for getting information; rather it should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance.
- ii. Education should develop the child physically, mentally and spiritually.
- iii. While giving educational qualification, the technical education was necessary for the industrial growth which would lead to the economic prosperity of the nation.
- iv. Practicing of Brahmacharya is very essential for getting knowledge. The concentration is the key to all the knowledge.
- v. Religious education should be imparted through sweet impressions and fine conduct in preference to books.
- vi. Education should be foster spiritual faith, devotion and self-surrender in the individual and should foster full development through service and sacrifice.
- vii. Education should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance.
- viii. All the subjects must be included in the curriculum which promotes the material and spiritual advancement of a child.

Swami Vivekananda and Woman Education:

Swami Vivekananda warned it is completely unfair to discriminate between sexes, as there is not any sex distinction in *atman* (soul), the soul has neither sex, nor caste nor imperfection. He suggested not thinking that there are men and women, but only that there are human beings. Swami Vivekananda felt, the best thermometer to the progress of a nation is its treatment of its women and it is impossible to get back India's lost pride and honour unless they try to better the condition of women. Vivekananda considered men and women as two wings of a bird, and it is not possible for a bird to fly on only one wing. So, according to him, there is no chance for welfare of the world unless the condition of woman is improved. Swami Vivekananda noticed almost everywhere women are treated as playthings. In modern countries like America, women have more independence, still, Vivekananda had noticed, men bow low, offer a woman a chair and in another breath they offer compliments like "Oh, how beautiful your eyes.." etc. Vivekananda felt, a man does not have any right to do this or venture so far, and any woman should not permit this as well. According to Swami

Vivekananda such things develop the less noble side of humanity. They do not tend to noble ideals. According to Vivekananda, the ideal of womanhood in India is motherhood – that marvelous, unselfish, all-suffering, ever-forgiving mother. Vivekananda felt, in India, there are two great evils – trampling on the women, and grinding through the poor through caste restrictions. To Swami Vivekananda, Sita is typical of India – the idealized India. Swami Vivekananda assured if world literature of the past and world literature of the future are thoroughly exhausted, yet, it'll not be possible to find out another Sita, because Sita is unique, the character was depicted once for all. Swami Vivekananda felt there may have been several Ramas, perhaps, but never more than one Sita. Swami Vivekananda and his concept on Science:

Swami Vivekananda was one of the first among Dharmic teachers to understand the importance of science and technology. In the first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastery in science. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal principles of Dharma are concerned with truth. Science seeks truth in the physical world, whereas dharma seeks truth in the spiritual realm. He put his thoughts into action when he urged JRD Tata to setup IISC for the sake of furthering science education in India. Swami Vivekananda had famously said, *“Education is not the amount of information that is put into your brain and run riots there, undigested all your life. We must have life-building, man-making, character-making and assimilation of ideas.”* He states it emphatically that if society is to be reformed, education has to reach everyone-high and low, because individuals are the very constituents of society. This is the idea which the Sango also has adopted. In 1986, inspired by the efforts of early Vivekananda volunteers, a group of young Swayamsevaks who were also educationists began work with the primitive tribes in the dense forests of Jharkhand. Thus the ‘Ekal Vidyalayas’ were started then. Today the Ekal movement is the largest, grassroots, non-government education movement in India, operating in over 39,525 villages and educating over 11, 14,060 children in rural India. Ekal Vidyalaya goes beyond mere literacy. Apart from its goal of achieving the national standards of Minimum Level of Learning (MLL) for its students, Ekal Vidyalaya also seeks to empower the village community for its own self-development. Ekal Vidyalaya solicits complete involvement of the local community to achieve this goal. Can there be a better implementation of Swamiji’s vision of education? Finally to end, let me quote Swami Vivekananda that will summarize all that he has said on science and education. He said, *“If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library”*.

Selected Teachings of Swami Vivekananda:

1. 'Education is the manifestation of the perfection already in man'.
2. 'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet'.
3. 'So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense pays not the least heed to them'.
4. 'Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be'.
5. 'If you have faith in all the three hundred and thirty millions of your mythological gods, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need'.
6. 'Strength, strength it is that we want so much in this life, for what we call sin and sorrow have all one cause, and that is our weakness. With weakness comes ignorance, and with ignorance comes misery'.
7. 'The older I grow, the more everything seems to me to lie in manliness. This is my new Gospel'.
8. 'Purity, patience, and perseverance are the three essentials to success, and above all, love'.
9. 'Religion is realization; not talk, not doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes'.
10. 'Religion is the manifestation of the Divinity already in man'.
11. 'Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity'.
12. 'They alone live who live for others, the rest are more dead than alive'.
13. 'This is the gist of all worship – to be pure and to do good to others'.
14. 'It is love and love alone that I preach, and I base my teaching on the great Vedantic truth of the sameness and omnipresence of the Soul of the Universe'.

Conclusion

Swami Vivekananda always appreciated independent woman education in India- "Educate your women first leave them to themselves, then they will tell you what reforms are necessary for them." [The Complete Works of Swami Vivekananda, vol. 6, Calcutta, p.115].

So, we mistakenly see a difference between man and woman in education in our society. When we begin to see ourselves as an indivisible part of the Universe, there would be fundamental shift in our mind. Believe that the collective interests of all organisms in the world are top of the motivation of any race or group of human beings. To conclude, it might be observed that India has enacted many constitutional and legislative provisions for empowerment of women. Many development schemes especially for women have also been launched for improving their fortune.

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VALUE EDUCATION-THE GATEWAY OF ERADICATING ETHICAL PROBLEMS IN TEACHING PROFESSION

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Abstract:

The important feature of Formal education is a teacher. The qualitative value of a teacher develops overall teaching-learning environment. Among the different qualitative aspects of a teacher 'Professional Ethics' plays an important role. So prior involving in this profession if a pre-service teacher acquires the professional ethics and obey the same after in service teaching then only the quality and grade of teaching can enhance successfully.

In the present scenario of teaching aspect a drastic change is observed in professional ethics structure. Students are being abused mentally, sexually and physically by teachers.

Qualitative research has been performed to improve the overall work value. To execute this research work analysis on ten literature review and few current events have been done.

Through this study besides creating awareness of professional ethics in teachers the main objective is to find which type of ethical problems are growing up and how they can be overcome. Further this study reveals how 'Value-Education' plays an important role in developing professional ethics structure.

Key Words – Concept of Professional Ethics, its problems and the path to reduce the problems by Value Education.

INTRODUCTION

The key for a developing society is self actualization believed by man through democratic awareness and neutral outlook. If these qualities are present in a man, then he can establish the base of an efficient citizen not only of his own but also of the society. These qualities are acquired by a man with the help of his social and family environment. Among the different institutions, the school acts as an important role to grab such qualities. The four important elements of education are student, teacher, curriculum and institution. Through such four elements a student can establish communication on human relationship directly with the teacher. In many instance it can be seen that a teacher turns out to be a role model of a student. The student tries to possess the good qualities of a teacher. On the other hand the

teacher also tries to provide the skills to become a good citizen in the future which he has acquired from his own life. A student can only receive the life centric education of his teacher if he finds that the teacher have implemented the same qualities in his own life. So a student's ethics structure relies on a teacher's ethics and values.

It is a proven truth that the place of a teacher is held high in the society as well as the nation. According to University Education Commission (1948 – 49) "Teaching is the profession that teaches all the other profession". So it can be stated that professional ethics of a teacher is ideal and must be followed. According to National Policy on Education (1986) it is stated that "The status of the teacher reflects the socio cultural ethos of society. It is said that no people can rise above the level of its teacher". NCERT (1986) pioneered the behavior of professional ethics in a teacher and divided the same into following five categories:-

1. Teacher – Student relation.
2. Teacher – Parent relation.
3. Teacher – Society and Race relation.
4. Teacher – Colleague relation.
5. Teacher – Institutional Management relation.

In the present scenario in each sector decline in ethical value is observed. Decline in education sector is also not exempted. In the school premises decay in ethical values can also be seen among teachers through media and different events. As a result of this decay in ethical values, lout teachers are noticed now a day. This era consists of self centered people. To identify ourselves as self centered we are loosing our consciousness, ethics and moral values.

Like sorrow comes to an end, every decay has its prosperity. In educational sector in present time decay in professional ethics among teachers is noticed which is to be obstructed. To eradicate such degradation of professional ethics, value education should be implemented. With the help of this study it has been presented that through pre-service, in-service teacher education programme besides making aware of professional ethics once more a review on the cause of degradation of ethics has been done. In addition to this the importance of making professional ethics through value education has been established.

REVIEW OF LITARATURE

The pre-service teacher preparation programmes remain the important determinant of how teachers learn and succeed in the dynamic circumstances of real classroom and school. India has made concentrated efforts to modify and modernize teacher education curricula to suit the requirements of contemporary educational needs of the society and instill greater

professionalism and commitment in practicing teachers through pre-service and continuous in-service teacher education programmes.

Yashpal Committee (1993), appointed to analyze the academic burden on students and unsatisfactory quality of learning expressed concern over the poor quality of teacher preparation programmes in the country which leads to unsatisfactory quality of learning in schools. This committee also suggested restructuring of the course content of teacher education programmes to ensure its relevance to the changing needs of school education, longer duration of training, emphasis on self-learning and independent thinking and making whole teacher education programme more practicum-oriented.

Hallak and Poisson, The major cause of ethical deterioration in education system is rapidly spreading corruption. There was a time when corruption was only in Government offices, private institutions, police stations etc. But, now a day's corruption has spread its roots in education system also. Corruption in the education sector can be defined as "the systematic use of public office for private benefit, whose impact is significant on the availability and quality of educational goods and services as a consequence on access, quality or equity in education".

Singh and Purohit, (2011), Privatization of educational institutes is another major cause for the declining ethical values in education system. Privatization of education has emerged in several forms in the recent decade in India. Government allowed to opens self-financing private institutions with recognition, which may be termed as commercial private education institutions

Garg and Kaur, (2012), With the mushrooming of these private institutes in the modern era, the education has acquired the status of a marketable commodity, where educational institutes are the traders and students are the customers

Bray (2003), Teacher absenteeism is one of the most serious causes of ethical declining of education. It greatly reduces the overall effectiveness of the school, diminishes pupils' achievements, damages the school's reputation, and induces pupil absenteeism

Bala Harish, (2011) However the present curriculum makes them perfect money makers, the best politicians, the well- known doctors, the skilful engineers, the greatest musicians, the marvelous actors but fails to make them realize a bit to their identity as human beings

Raina (1999) "teacher training programmes in India have remained procrustean, offering the same menu to all without slightest regard for varying cultural and physical settings, They remained unresponsive to vast cultural, linguistic, regional and geographical diversity".

Varma (1972) found that the value systems of the teachers and the students were found to be quite different from each other and teachers were found to be more concerned with their status and power and less with knowledge and social virtue. Friendly inter-personal relations between pairs of individuals were found to be unrelated to the value systems of the paired members. The role of value in its individual capacity as a correlate of inter-personal relation was found to be dependent on its own nature such as affiliative or competitive and on its position in the value system of the group. The popular teachers were found to be helpful and cooperative in achieving the students' goals and making their school life a pleasant experience, while the unpopular teachers were likely to produce the reverse effect.

Bajpai (1978) studied about social alienation in Professional ethics and found that all the four professional groups (teachers, doctors, lawyers and engineers) were found alienated from their professional ethics where the degree of alienation varied from one professional group to another. The alienation was present in both the profession as a whole as well as in the minds of individual members of the profession, which were the outcomes of the prevailing socio-economic system and the changing values of our society.

Kaur (1988) investigated that in-service education and training significantly contributed to the development of professional competency of social studies and mathematics teachers as related to process variables i.e. teaching effectiveness and educational awareness of teachers and structure variables i.e. teacher attitude and rigidity-flexibility of teachers. Process and structure variables had a positive bearing on product variables i.e. achievement of teachers and school results of teachers. Achievement of teachers as a criterion measure of professional competency was positively correlated with only one of the process variables i.e. teaching efficiency.

OBJECTIVES OF THE STUDY

The objectives of the present study has been disclosed as under –

1. To make teachers aware about value and ethics.
2. To make teachers informed about professional ethics.
3. To make teachers sensible about the importance of professional ethics.
4. To make teachers acquainted with the relation between professional ethics and value education.
5. To make teachers knowledgeable about the role of value in building the structure of professional ethics.
6. To make teachers aware about the factors responsible for degradation of professional ethics.

BACKGROUND

Every social environment has its own ethics and moral values. It differs according to the varied social environment. Change in social environment brings in change of psycho-social environment. As a result change in culture, value, ethics and morality can be observed. So it can be said, such concepts brings in modification.

In education sector professional ethics is not exceptional. A teacher is a friend, philosopher and guide towards a student. So, the moral ethics of a student depends on a teacher's structural ethics. A teacher acts as a craftsman for a student. The main aim of education is to build the moral ethics of a teacher. It is very important that a teacher attached directly with educational sector and being responsible should be concerned about the professional ethics. But a sudden negative change is seen in the present educational sector. The negative changes can be segmented as follows-

SOCIAL ASPECT

Every person is a social being. A person can't exist his present ignoring the society. Each social environment has its own value, morality and ethics of its own which is to be maintained by everyone existing in that society. When a person becomes a teacher he has his own commitment towards the society, his own profession, the students and the parents. Being a teacher he has to be accustomed with the social behavior and law and order. Being a teacher he has to –

- i. restrain from anti-social activities,
- ii. eradicate the social inequalities,
- iii. maintain the social equity in institution,
- iv. adjust in all situations,
- v. conciliate student from becoming angry against another teacher or the management,
- vi. abstain from private tuition,
- vii. maintain good relation with the parents,
- viii. be cautious that a student keeps faith on their parents,
- ix. possess a positive attitude towards the Indian culture, value and morality,
- x. Maintain an impartial approach towards to entire society,
- xi. observe the social problems and try to provide an updated solution to eradicate it,
- xii. maintain a collateral approach towards his colleague from top management to lower division clerk.

- xiii. accept personal responsibilities about professional attitude,
- xiv. conscious about the rules and regulation in his profession,
- xv. aware about the constitutional rights in his profession.

Problems

In the present days a lot of drawbacks are seen in the professional ethics of a teacher. NCERT was the first to introduce professional behavior and ethics of teacher which can be divided into five different parts. The problems are illustrated from the above five parts.

1. Relation between Teacher – Student: In the present time from different incidents we can see that a social relationship gap has been evolved between the teacher and student.

- i. A few social activists have demanded that a male teacher cannot be allowed to teach in a girl school.
- ii. At present from a few sexual harassment case in schools it is a fact that a teacher who was considered as a guardian in past by parents are now terrified against the act of some teachers involved in the harassment.
- iii. Some daily incidents have come up where it is seen that a teacher in place of correcting the mistakes of a student he makes a joke of that.
- iv. Some events also illustrate that a teacher misuses social media to establish an infectious relationship with the students.
- v. In many incidents it is seen that a teacher just for economic prosperity provides private tuition which is against the professional ethics of a teacher.

2. Relation between teachers – parents:

- i. In many educational institutions for excessive disciplinary activities the parents are not permitted to get inside the school premises. As a result the parents are not getting any chance to communicate with the parents.
- ii. Although few students face problems in the institution the parents do not get a chance to communicate directly with that individual teacher to solve the problems.
- iii. Although parents – teacher meeting is held but the voice of the parents is not heard, so democratic attitude is not maintained.
- iv. The teachers consider the parents responsible for the failure of the students and this allegation goes vice – versa.

3. Maintaining a relation between teachers – society: At present the different problems, both inside the institution and in the social context the teachers are reluctant to solve the

problems. They try to overlook the problems in the institution. A gap is observed between the different race of the society due to linguistic and religious discrimination. Sometimes it can be seen that the teachers are not able to respect the nation of their own by obeying the rules to sing the national anthem which results in defaming of the society both inside and outside of the institution.

4. Relation between teacher – colleague: Present age is the age of technology. Through this although advancement is established, in the society many important problems have come up.

- i. Among the teachers a lack of empathy and co-operation is seen for his colleagues in the institution.
- ii. The teachers have become so much addicted with social media that they do not communicate with their colleague properly.
- iii. Some teachers misbehave with their lower class staff in such a way that it becomes unethical within the institution.
- iv. In some case impartial mentality is seen between teachers as the work provided is not uniform resulting in a negative situation among the colleagues.
- v. In some case in place of co-operation, competitive mentality grows up.
- vi. Without accepting the updated and well organized technique of some teachers, other teachers criticize them.

5. Relation between teachers – professional institution: Based on some events it can be seen some teachers are disobeying the constitution and try to get benefit from it. To become a member of the professional institution, lack of democratic and neutral approach can be seen.

MENTAL ASPECT

In every country and in every society teaching is a Nobel profession. A teacher is such a person who teaches ethics, value, morality, respect and emotional control to the students. So if we analyze the professional ethics of a teacher, mental context plays an important role. According to this a teacher should –

- i. be honest
- ii. have an impartial justice,
- iii. maintain privacy according to various situations,
- iv. not impose his personal views on the students,
- v. look into the problems of the student with kind attention,
- vi. be tolerable, adjustable and helpful,

- vii. have a democratic leadership mentality,
- viii. be mentally flexible,
- ix. have a capability to work with all,
- x. have a sophisticated and ideal gesture,
- xi. have a friendly relation with the students,
- xii. have a collaboration between his statement and work,
- xiii. not lose his emotional control,
- xiv. have a mentality to correct the mistakes of the student.

Problems: A vast evolution can be observed between the modern educational system and ancient education system. This change has occurred in every aspect of educational system. Apart from these changes, evolution in morality, values and ethics can also be observed where mental aspect is not an exception. Through some daily events it is observed that the mentality of a part of the teacher's group is becoming confined. A discussion on the above event is expressed as under.

1. Relation between teacher – student: A distant relation has grown up between teachers and students. In some case the teachers are imparting so much mental pressure the students are not being able to open up in front of them. For this although there is a relation between the teacher and student physically but mental relation is lacking. In some recent events it is also seen that the mental pressure given by teacher, the student has been compelled to die. So, it can be stated that the friendly relation between a teacher and a student is based only theoretically but not practically.

2. Relation between teachers – parents: A student's success depends on the combined effort of the teacher and the parents. But at present the relation between a teacher and parent is deteriorating causing an ill-effect on the student. A part of teachers have a negative attitude towards parents for their lack of information. In many rural institutions it can be seen that the teachers neglect the parents as they are illiterate. So a grudge is evolving towards the teachers by the parents.

3. Maintaining a relation between teachers – society: The more the concept about the society is clear, the teacher can himself bring in changes towards the students. A society can only develop when the mental development, equal approach towards the society and unity of the existing people improve. A society should respect the culture of others to that amount he respects the culture of his own. This awareness develops from the family, the educational institution, the guardians and the teachers. From some indecent events it has been established

that the teachers now a days have a selfish mentality. They mope towards the development of the society and the students.

4. Relation between teachers – colleague: An absence of good relation between the colleague and the co-workers of the educational institution can be observed with the teacher. A competitive attitude can be seen among them in place of co-operation. So deficit of openness can be seen among the colleagues. In many institutions a pandemonium situation is built in front of students among the teachers.

5. Relation between teachers – professional institution: For excessive pressure imparted on teachers by private institutions, they are very much frustrated now a day. The work pressure is not equivalent with the pay structure which is a cause of the frustration. To sustain the service and not to fall behind the competition in the professional field, the teachers now a day are becoming unethical. On the other hand the government institutions are so much flexible and loosen that in such situation lack of ethics is also observed in teachers.

INCIDENTS BASED REVIEW

- The Veeravanallur police have registered a case against the Zoology teacher of the government higher secondary school in the village on the charge of sexually harassing a Plus One student (January ,2018)
- In a horrific incident, a dance teacher of a prominent girl's school in West Bengal's capital Kolkata was arrested by police for allegedly harassing a Class 2 student for the last six months. The teacher identified as Soumen Das was charged under sections of the Protection of Children from Sexual Offences Act after the girl's mother lodged a complaint with the police. The incident came to light when the girl refused to go to school on Thursday morning. When her parents asked the reason, the child revealed that she was being harassed by the teacher after the mother prodded. (February,2018)
- A student of a Delhi University college in west Delhi has filed a complaint with Vice-Chancellor Yogesh Tyagi alleging sexual harassment by a teacher of the college. In a letter written to Tyagi on Tuesday, the woman student has said that she is in "mental trauma" and alleged that she is being threatened. (February 2018)
- shocking incident, a four-year-old nursery student was allegedly sexually assaulted in a south Kolkata-based private school. A similar incident of sexual assault took place in the same school in 2014.
- A woman school teacher of a private school in Manesar has been booked for 'sexually harassing' a Class X student. "The minor told his mother about the incident. They then registered a complaint on October 17.

- A teacher allegedly sexually assaulted a four-year-old girl student of Kolkata's GD Birla school inside a school toilet.
- The Maharashtra State Commission for Protection of Child Rights (MSCPCR) recently heard a case of a Std V student of Holy Angels High School in Mulund. "The teacher started by scolding my son for petty reasons. The humiliation went to such an extent that my son refused to go to school some days because of her fear," said the boy's mother. She added that this harassment started after an argument between her and the teacher over involvement in the Parent Teachers' Association (PTA).
- Sushant Rohilla, a student of Amity Law School, Delhi, committed suicide after being debarred from giving his end semester exams. His family has alleged that "mental harassment" from the college administration led him to take the extreme measure.
- Kavya S*, who went to an Arts college in Chennai, describes her college life as a "bad period". A professor's dislike for her transformed Kavya's pursuit for a Master's degree into a long episode of psychological and mental harassment.
- 23-year-old Pallavi Dewan recalls how while pursuing her bachelor's course from Delhi University, one of her teachers took a dislike to her and tampered with her grades. After failing her twice in her internals and humiliating her in front of the class, she said she would ensure that she did not pass her external exams.

Findings

In education system students and teachers follows different values. Nowadays present curriculum makes only successful money makers not as good human beings. Students are leaving their values behind to be successful. In education system privatization and corruption are increasing hand by hand. Teachers are only concerned about their status and not about being the maker of new generation. This is why learning quality are falling in schools and students are treated like "Customers". Institution and teacher are trying to gain benefit from the system. To upgrade the quality of teacher education program and make it more relevant we need to restructure the course content. The program should resemble with the need of school education and emphasize on self learning and independent thinking.

We follow recent incidents in our study, after that we can conclude that in this present scenario teachers faces with ethical imbalances. In our study we can find that from 2 years student to 23 years student suffered harassment by teachers. This is not only one incident in any state, it is a new trend of all over India. School which is situated at village or city both are suffered these incidents.

INTERPRETATION

From the overall study it can be said that there is a lot of problem in professional ethics in education sector. If these problems are not short out properly there will be a lack of quality education. Based on teaching profession NPE (1986) has rightly stated that “The status of the reflects the socio-cultural ethos of society it is said that no people can rise above the level of its teacher”. So to strengthen the professional ethics of teaching it is mandatory to merge value education with it. The reasons are –

1. By value education the teachers can be made aware about morality and ethics.
2. The more the teachers are clear about moral judgment, the more will the value build up creating an impact in ethics.
3. Value education helps in promoting social and natural integration.
4. Value education helps in proper development of curiosity, interest, attitude, capacity to think and made judgment about oneself.
5. Value education through educational experience develops the teacher’s idealistic views.
6. Value education helps to develop self-determination of teacher.
7. By value education a teacher gets aware of self-efficiency with the help of which he can realize work-selection and work-policy developing his professional ethics.
8. By the help of value education the self integration of a teacher develops resulting in equilibrium in his profession.

CONCLUSION

Every sorrow comes to a happy ending, every decadence has a commencement. The downfall which is noticed in professional ethics is definitely obstructable. For this value education of Indian origin from ancient times is necessary. If the different aspects of ethical value be developed it is expected that the decay of professional ethics can be defeated. The remedies are as follows:

1. The experience should be channelized through ethical value for his moral development.
2. Under any circumstances by providing knowledge and information about professional ethics a clear knowledge about the ethical value of a teacher develops.
3. To repeat the frequency of experience of ethical value.
4. To encourage the good qualities of a teacher.
5. To promote self-consciousness of a teacher.
6. Growing the habit to evaluate self-analysis

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QUALITY TEACHER EDUCATION IN TEACHING LEARNING PROCESS – A STUDY

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Abstracts:

Teachers are the most important part in the teaching learning process. Whole process of education is achieved by the skilled and competent teachers. They stand in the interface of the transmission of knowledge, skills and values. Students are required to acquire knowledge and to know how they utilize teachers for knowledge gain. In the Vedic period, in Brahmin education system there were shishya who come to the Guru to acquire knowledge. Guru was the supreme in the education system and the students (only sons of the Brahmin) learnt what the Guru used to taught them. Again in Buddhist period, we saw that Bihar or math system where students and teachers live together and the students learnt from the Guru. The Muslim education was provided by the Moulovi and pupils acquire knowledge from them. We see that the teacher play a significant role during the Vedic to modern period. Hence, it can be said that the teachers are the backbone of the education process. But now a days due to the development of Technology there exists many changes in the social, economical, political aspects and to adjust with these aspects, the changes has come in the needs of students and societies. To fulfill the students' needs, the teaching learning process, teaching aids, evaluation system etc also to be changed. In this modern period, the education system would technically active and mechanized. The uses of tape recorder, projector, slides, video, audio, mass media etc have made education more vivid and effective. So a modern teacher must be known about these. Another matter is that, in the before education was teacher centred but in the present education is child centred. And to adjust with fast explosion of technology based knowledge and provide students current affairs the quality teacher education is important and necessary because teachers are the future maker of the student as well as nation.

KEY WORDS: Teacher education, Quality education, Quality teacher education, teaching-learning process.

1. INTRODUCTION:

“A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.”- Rabindranath Tagore

Education is a systematic, planned and objective oriented process which is constructed on the basis of students and social demands and perspectives. The whole systematic process is framed by the teacher expertise and skills. To present this systematic education system, teachers also should be systematic. The quality of education depends on the quality of teachers. Now a day the education is a child centred and there is vast developing of new technologies. And School is a multidimensional institution where children come from different area with individual characteristics like social, cultural, and economical. To adjust with these diverse aspects, technologies and to develop the quality of education related to, teacher education must be constructed on the basis of quality. Quality teacher education means not only quality of teachers but also the quality of curriculum, teaching methods, teaching aids, teaching assessment and evaluation, management and administration of teaching process etc. After the Independence there are much commissions and committee set up for the development quality teacher education. The Education Commission (1964-66) discussed at length various issues related to teacher education. It recommended professionalization of teacher education, development of integrated programmes, comprehensive colleges of education and internship. The National Policy on Education (NPE) (1986) recommended the overhaul of teacher education to impart it a professional orientation and referred to the same concerns voiced by the earlier Committees. National Advisory Committee on Learning without Burden (1993) have also drawn attention to the need for qualitative reform of teacher education and suggested various measures. National Curriculum Framework for Teacher Education (NCFTE-2009) also emphasis on teacher education and offer some recommendation about the quality teacher education

2. OBJECTIVE OF THE STUDY:

To discuss the need and importance of quality teacher education in teaching-learning process.

3. LITERATURE REVIEW

Teacher education has remained a subject of intense discussion for more than two decades. Therefore it becomes necessary to go deep into the intricacies of the field. The investigator has found some studies which are directly or indirectly related to her topic. The studies are given below:-

Srivastava (1982) conducted a study on Effectiveness of the Teacher Education Program. The main objectives of study were: (1) To study the actual position of resources, (2) Existing conditions, (3) Working condition of teacher education program, (4) To study the qualitative and quantitative characteristics of the program's end-product, (5) To study

opinions regarding quality and sufficiency of existing conditions, (6) Working of the program from the point of view of organization of professional education of secondary teachers and (7) To ascertain the most desirable changes needed for making the program effective. The study was a normative survey. All Teacher Education Departments of 10 affiliated colleges of Avadh University were included in the study. Data was collected with the help of questionnaire. The major findings were: The ten colleges, having a teacher education department were unequal in size and facilities and none was initially opened with the intentions of providing facilities of Teacher Education. The colleges were on the government grant list; hence there was no problem of staff salary payment. Except SC & ST student trainees, all other were required to pay fees. The Teacher-Educator, Student-Teacher ratio was 1:14. Facilities for non-teaching staff were inadequate. Admission rules, as prescribes by the state government were followed, which had many drawbacks. The whole program comprised theory, teaching practice and sessional work. Average working days were only 118. Immediately desired changes in the program were in its curriculum, organization of practice teaching, admission and evaluation procedures, establishment of independent colleges of education, teacher-educators' orientation and research facilities. Hemabujan (1983) conducted a critical study of Teacher Education at secondary level in Tamil Nadu. The objectives of the study were: (1) To conduct a survey of teacher education at secondary level to make a critical appraisal of the B. Ed. program in Tamil Nadu, at its operational set-up, (2) To report briefly on the historical background, (3) To report a comparative study of the contemporary Teacher Education program at secondary level in advanced countries abroad, with reference to that in India and in Tamil Nadu, (4) To locate the differences in the system here, if any and suggest remedies. The data was collected from all the colleges of education in Tamil Nadu through a comprehensive questionnaire, which collected data regarding the functional aspects of teacher education. The opinions of teacher-educators on various aspects and their suggestion for improvement and remedies for the defects or shortcomings in the program were collected. An interview schedule was also used for collecting data. The Findings of the study were: The state government controlled the recruitment of all teacher-educators. Selection was done on the reservation basis. The service of teacher-educators was secure and their salaries were paid. The comprehensive B. Ed. curriculum was not effectively implemented due to time shortage, semester internal assessment etc. The revised B. Ed. syllabus in force in Tamil Nadu was appropriate and fulfilled the requirements on the professional side, but lacked in the content knowledge of the academic subjects.

4. METHODOLOGY:

Documentary descriptive analysis is only used for the purpose of the study.

5. ANALYSIS AND FINDINGS:

University Education Commission (1948-49) was set up after independence to develop and organized the education system. This commission emphasis on the teacher training programme because the future of nation is in the hand of education, education in the hand of teacher and a teacher in the hand of quality teacher education programme. Commission suggested teacher training should be flexible and adaptable to the need of student and society and also recommended that the courses should be re-modelled, suitable schools to be used for practical training and more recommended that the courses should be remodeled, suitable schools to be used for practical training and more.

Kothari Commission (1964-66) says “The destiny of India is now being shaped in her classrooms”. And described the education system at all level from pre-primary to primary education and also quality teacher education. It observed that a sound programme of professional education for teachers was essential for the qualitative improvement in education at all levels of teacher education to meet the requirements of the national system of education. National policy on Education (1986) and revision POA (1992) to bring overhaul change in the quality teacher education system and for this it recommended various activities. It recommended four year integrated teaching programme, district institutes of education, DIET, secondary teacher education, curriculum for teacher’s training, in-service teacher education, college for teacher education, IASE, distance in-service education and latest technology because this era is the technology bases era. It also recommended taskforce to inspect that the all aspects of education whether fulfil or not.

The National Council for Teacher Education was established under the recommendation of NPE 1986 and it structured statutory body in 1993 and working it in 1995 as autonomous organisation to improve the quality of teacher education. It has identified ten teacher competencies for making the teachers professionally competent. They are: 1. Contextual Competencies, 2. Conceptual Competencies, 3. Content Competencies, 4. Transactional Competencies, 5. Educational Activities Competence, 6. Competencies to Develop Teaching Learning Material, 7. Evaluation Competencies, 8. Management Competencies, 9. Competencies Related to Working with Parents and 10. Competencies Related to Working with Community and Other Agencies.

National curriculum framework (2005) recommended about the quality teacher education and teacher should be an active member of a group of persons who makes a conscious effort for curricular renewal so that it is relevant to changing societal needs and the personal needs of learners. Curriculum should be on the basis of new technology and contemporary issue which teacher should know to develop their first hand knowledge.

National Assessment and Accreditation Council (NAAC) was established to improve the quality and standard of education at different levels. NAAC mainly aim at assuring quality that has become the order of the globalized world under WTO and GATS (General Agreement on Trades in Services) regime. India cannot escape this international trend. NAAC determine some criteria like benchmarking, setting norms and performance indicators and six parameters in which basis they determine the quality of teacher education institutions and give grading at 9 point scale. Quality Indicators for Teacher Education by NAAC are Curriculum Design and Planning Curriculum Transaction and Evaluation Research, Development and Extension Infrastructure and Learning Resources Student Support and Progression Organisation and Management.

National curriculum framework for teacher education reorganized the teacher education curriculum to in 2009. It represents the background of the recommendations which is already implemented. To examine why UEE and Right of children to free and compulsory education not implemented till now and most of the cases see that due to the non availability of qualified teacher. NCFTE 2009 has to address the need of supplying well qualified and professionally trained teachers in larger numbers in the coming years. It is also recommended that the aim should be to reach universal secondary education within a maximum of ten years. Given the problems of inadequate quality in most secondary schools due to poor infrastructure and insufficient and poorly equipped teachers, the need for addressing the professional education of secondary teachers acquires great importance.

The American Commission on Teacher Education rightly observes, “The quality of a nation depends upon the quality of its citizens. The quality of its citizens depends not exclusively, but in critical measure upon the quality of their education, the quality of their **education depends more than upon any single factor, upon the quality of their teacher.**”

5.1 NEED AND NECESSITY OF QUALITY TEACHER EDUCATION IN TEACHING LEARNING PROCESS:

- 1) Teachers need to be trained in organizing learner-centred, activity based, participatory learning experiences – play, projects, discussion, dialogue, observation, visits, integrating academic learning with productive work.
- 2) To develop the pedagogical knowledge, skills, competencies about the teaching profession of the teachers because the education is a child centric.
- 3) To familiar with contemporary knowledge, trend issues and proficiency in language.
- 4) Quality teacher education develops the quality of teacher. A teacher must be know how

- to teach , why to tech, what to teach and he will always prompted to take part in innovation, extension and action research emerging problem of the curriculum in the classroom teaching and institutions.
- 5) Quality education determines the new technology based teaching aids and helps to know how to it uses to improve teaching learning process. Teacher education training develops the skills and competencies for using teaching methods, techniques and teaching aids in the classroom.
 - 6) Quality teacher education is important to know how the institutions are managing their whole process from admission, time management, curriculum implementation and evaluation etc.
 - 7) The need teacher education is to develop interests, attitudes, aptitudes and self esteem towards teaching profession of the student-teachers.
 - 8) To prepare the student teacher in a way so that they active participate in the curriculum construction and renewal.
 - 9) To provide the well planned and designed curriculum (theory 40%and practice 60% by NCFTE 2009) for the student teachers so that they gain sufficient knowledge.
 - 10) The expectations of the school system from a teacher change from time to time, responding to the broader social, economic and political changes taking place in the society. So to adjust with this changing society and needs, teacher must be trained with quality education.
 - 11) The importance of quality teacher education for the teachers is to provide learning through activities, discovery and exploration and making the child free of fear and anxiety and helping the child to express creative views freely.
 - 12) Technology is changing the way classrooms operate and to provide curriculum implementation use the different types of technology or tools are used, the way in which tools are implemented can drastically impact the actual value provided to the classroom.
 - 13) Education is a future orientated process. Pupils are walking forward on the basis of knowledge and experiences which is gain by the curriculum, teachers, peer groups, parents, and society. But the teachers play a vital role to advice the students which path they should have taken as a profession in their own ability. If a teacher would give any suggestion to his students he must be a trained in his field.
 - 14) A good teacher helps us to become good human being in the society and good citizen of

- the country. Teachers know that students are the future of any nation. So teachers impart the data and information in the brain of students to analyze.
- 15) Teaching and learning is a complex process. If we have it easily present to the students, it should have some design, lesson plan, unit plan, and teaching learning activities (micro teaching, team teaching, simulation teaching etc) and teacher should be known about these.
 - 16) To build a civilisation of caring and thoughtful people we need good teachers.
 - 17) The quality teacher education programs giving guidance to the teachers in overcoming their negative feelings of impatience, anger, poor self-esteem, anxiety and fear of the future.
 - 18) Technology can provide students with individualized learning platforms and instant feedback and assessment. It also allows teachers to more easily identify and address particular student needs.
 - 19) Technology is the much effective in the teaching learning process and students are very high achievement so it must be harnessed and implemented properly. This requires that the facilitator, the teacher, possess a certain set of knowledge and skills to understand how and when various tools best support their curricula.
 - 20) Quality teacher education stimulates the academic environment for promotion of quality of teaching learning process.
 - 21) Quality teacher education should include health education, peace education, population education, yoga education, ICT and inclusive education in their curriculum so that teacher are concerns about these and transfer this knowledge to the students.
 - 22) Regional, social, and gender disparities continue to pose new challenges. This reality increases the challenge of implementing the Right of Children to Free and Compulsory Education Act and, in particular, the role and place of the school teacher.
 - 23) Teacher education programme needs to provide the space for engagement with issues and concerns of contemporary Indian society, its pluralistic nature and issues of identity, gender, equity, livelihood and poverty. This can help teachers in contextualizing education and evolving a deeper understanding of the purpose of education and its relationship with society.

6. CONCLUSION:

At last we say that teacher is the most important component in the teaching learning process. Teaching is the systematic complex process and it is not static. It is changing with

students' needs and also society. Students and society needs changes with development of technology. It is impossible the untrained teacher to teach with modern technology based aids and techniques and quality improvement of education. So quality teacher education needed and important to improve the students, society as well as country.

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PHILOSOPHICAL METHODOLOGY: WITH SPECIAL REFERENCE TO NYAYA SCHOOL

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Abstract:

This paper deals with the logical method of establishing the prama. The Indian term for philosophy is 'darśana' (literally seeing) which means 'critical subsequent seeing' (anvīkṣā) an object already seen earlier but not a mere seeing, which is adopted in all the systems of Indian philosophy in general and Nyāyabhāṣya in particular. Because it has been taken as a basic need for philosophizing. This critical observation or reflection is one of the general characteristic features of darśana, which is also a precondition of having proper vision. As Nyāya particularly deals with this phenomenon of 'subsequent seeing' (anvīkṣā), it is otherwise called anvīkṣikī considering this aspect in view¹. If there is no scope for critical thinking or original thinking, it is not a proper system in the true sense of the term. For, to follow something without proper reflections gives us a training to follow blindly what is in the tradition and hence there is no fresh air to receive a new thing. That is why; anvīkṣā or critical thinking has occupied an important role in Indian philosophical system. A critical thinking on the phenomenon of falling an apple downward from the tree gives rise to the discovery of Law of gravitation. In this way it can be said that in each and every original finding there is a role of such anvīkṣā. This phenomenon is also known as manana by the Advaitins.

Introduction

The manana is to be understood as darśana by secondary implication (lakṣaṇā). The critical examination of the theory or statement already presented is called manana. According to Dharmaraja Adhvarindra, the phenomenon of manana is a kind of mental exercise, which, when in respect of a particular meaning of a word there is doubt as to the conflict with other pramāṇas, causes knowledge in the form of Tarka which becomes promoter to remove doubt². That is to say, a researcher tries to examine through his intellect that which he has known from other sources. The method called manana is a stage when an individual applies some argument in favour of his own standpoint or in order to make his position more firm-footed by way of removing the doubt regarding the nature of an object.

The Naiyayikas forward their argument in a very precise educative method of uddeśa (i.e., mere introduction of an object), lakṣaṇa (i.e., definition of the object) and parīkṣā (i.e.,

critical examination of the same)³, which makes the system more philosophically alive. There is a method for a scientific research, which consists of the three mentioned above. If a researcher wants to know something very systematically, it is our duty to provide him a rough idea about the object with mere introduction, which is called uddeśa. But this is not all; we at the successive moment should give a definite description of the object, which is called lakṣaṇa. At the end it is essential to judge what is said earlier as definition and to see whether it is free from the defects of over-coverage and under-coverage. If one follows this methodology, it is the perfect way of knowing or clarifying a concept. That is why; it is said by Vātsyāyana that mere introduction of an object with the description of its name etc. is called uddeśa (‘tatra nāmadheyaśabdena padārthamātrasyābhidhānamuddeśaḥ’-Nyāyabhāṣya-1/2). The describe an uncommon characteristic of the intended object, which can eliminate it from other objects (‘attvavyavacchedako dharmah- Nyāyabhāṣya) is called lakṣaṇa. Parīkṣā is an ascertainment of reality (tattvanirṇaya) with the help of certain arguments. When it is observed whether the introduced object is really known with the help of definition or not, it is called Parīkṣā (‘lakṣitasya yathālakṣaṇamupapadyate na veti pramāṇairavadhāraṇam parīkṣā’-Nyāyabhāṣya-1/2). In the bhāṣya it is found that some topics occur many times in order to show honour to this methodology. They are mentioned in the first chapter just as introduction, which is followed by their definitions and critical reflections in the subsequent chapters. The methodology is so scientific and philosophical that it has been adopted by Hemcandra also, the famous Jaina logician, in his Pramāṇamīmāṃsā. To him any philosophical discussion should centre around three things like uddeśa etc. (‘Trayi hi śāstrasya pravṛttiḥ...’). The definitions of uddeśa and lakṣaṇa are same as those of the Naiyayikas. To them parīkṣā is a method which examines a theory to know whether it is such or such not (lakṣitasya idamitthaṁ bhavati iti nyāyataḥ parīkṣaṇam parīkṣā’).⁴

In the sūtra-‘Pratyakṣānumānopamāṇaśabdaḥ pramāṇāni’ (1/3) it is said that pramāṇa is of our four types like perfection etc. in this connection a problem has been raised by Vātsyāyana and Jayanta Bhatta that in this sūtra only classification of pramāṇa is given without giving its introduction or uddeśa. Without a general definition (uddeśa) the specific definition called lakṣaṇa cannot at all be understood. Hence one may raise the question of procedural lapse for the part of Goutama. In response to this Vātsyāyana had given an interpretation of the sūtra, which justifies the so-called procedural lapse. In fact the word ‘pramāṇāni’ inserted in the sūtra gives the general definition of pramāṇa though it is primarily used to indicate its classification. There is a provision of taking general meaning of the term by virtue of the fact that it bears the sūtra- character, which has capability of generating more than one meaning (sūtraṇca vahvarthasūcanād bhavati).what is general

meaning of the term *pramāṇa* ? That by which some thing is known is called *pramāṇa* (*pramāṇāyāne aneneti pramāṇam*). The valid cognition, which is called *pramā* involves some operative process for its manifestation. In other words, there is an instrument of cognizing an object rightly. This instrument is called *pramāṇa*, which is described by Jayanta as *sādhyasādhana* i.e., an instrument of something, which is to be known. The object known is called *sādhyā* and the means through which it is known is called *sādhana*. So *pramāṇa* is an instrument of knowing an object correctly. This general meaning available in the etymology of the term is hinted in the *sūtra*. By the usage of the term *pramāṇa* only one time Goutama wanted to mean both the general meaning and its classification (*ekeneanena sūtreṇa dvyañcāha mahāmuniḥ / pramāṇeṣu cātuḥsaṁkhyam tathā sāmānyalakṣaṇam*)⁵.

While critically reviewing one may partly or wholly reject or reinterpret the earlier view of the opponents (*pūrvapakṣa*). The whole system achieves a philosophical growth through the opponent-proponent-debate. If the earlier view of the opponent (*pūrvapakṣa*) is not tenable to a proponent, it is expressed as *tanmāṇḍam* (i.e., the thesis achieves less merit). If it is considered as absurd, it is described as *tattuccham* i.e., thesis is ignorable. In this way various commentarial literature called *bhāṣya*, *vārtika*, *tīkā* etc develop to justify or reject the theory of the opponents and to substantiate a particular position. In a debate between an opponent and a proponent the determination of truth, which is technically called *vāda*, is the main objective of the *Naiyāyikas* leaving the question of the victory aside. If the desire of victory prevails in debate, the determination of truth is bypassed, which is called *jalpa* and hence it is not taken as an ideal pattern of putting argument in a philosophical debate. If someone refutes the opponent's standpoint only without forwarding his own, it is called *vitandā*,⁶ which is also not encouraged in the *Nyāya* logic as well as in any philosophical methodology. Hence each and every theory is called *vāda* like *nirvikalpavāda*, *īśvaravāda* etc.

Reduction-ad-absurdum method, which is technically called *Tarka*, is adopted in *Nyāya* to prove the falsity of the opponent's thesis and to remove the doubt regarding the nature of an object in order to strengthen its arguments, which is very much important in philosophical methodology. If someone bears a doubt whether smoke and fire have an invariable relation or not, this doubt can be dispelled by demonstrating the *Tarka* in the following form: 'If smoke be deviated from fire, it would not have been caused by fire'. From this it is indirectly proved that as smoke is caused by fire, it will not be deviated from fire. Such a method is found in Symbolic Logic where the negation of the conclusion is deliberately taken and from this it is shown that, if it is taken as conclusion, it will lead to some contradiction or absurdity. If the negation of P which is originally a conclusion of deliberately drawn inference and proved as contradictory or absurd in a subsequent step, it will indirectly follow that the original conclusion i.e., P is true.

The Naiyāyikas are very much cautious about the probable vitiation of their arguments by the fallacies like vādhita (contradiction), asiddha (unfoundedness) etc and logical defects like anyonyāśraya (circularity), gaurava (technical heaviness) etc. All these are essential to convince a serious thinker. Though the Naiyāyikas believe in the authority of the Vedas, they unlike Advaitins have given priority in common-sense-argument to prove the existence of the metaphysical entities like God etc and the end quoted Śruti text, which is in consonance with their argument. These patterns of philosophical methodology have been adopted by the Naiyāyikas to make their statements logically precise and reasonable to the scholars.

The Naiyāyika could say that doubt arises when there is a cognition touching both the alternatives. When an object is known as either as a man or a trunk of a tree, it is true that there is some lack of cognition. It can be interpreted that when there is cognition of a man, it is due to the lack of a trunk of a tree. When there arises the cognition of a tree, it is due to the lack of cognition of a man. Whatever may be the case we must admit that there is certainly a cognition sometimes taking man as its content and sometimes taking a trunk of a tree as its content. An individual's mind wavers between two cognitions successively, but not simultaneously. That is why; such wavering cognition arises from the mental state metaphorised as the movement of the cradle (dolācalacittavṛtti). The cognition of a man may be caused by the absence of the cognition of a trunk of a tree or otherwise, but the existence of the cognition of a man for one moment and the cognition of a tree for the next moment must be accepted. In this case the existence and non-existence of the peculiarities in a man is known in the successive moment, but not simultaneously as accepted by Nāgārjuna in his Vaidalyaprakarana (Sūtra No XI, XII & XIII). Herein lies the difference between two schools- Bauddha and Nyāya.

When the determinants are not available in determining the nature of an object, doubt arises there. The absence of determining proof of an entity, which is the object of knowledge, is the cause of doubt. Moreover, in Nyāya doubt (saṁśaya) is not always taken as a devil (piśācinī), because logical argument can alone be applied to the object in doubt, but not an object whose nature is neither absolutely known nor unknown. That is why; doubt has been accepted as one of the sixteen categories admitted by Nyāya, the right cognition of which leads us to the attainment of our desired ends-mundane and transcendental. Doubt plays a positive role in generating critical thinking of mankind after removing blind faith from them. In other words, doubt is the opener of the windows of our critical and open-minded thinking. Considering this aspect Goutama has enumerated it as one of the sixteen categories, the right cognitions of which lead us to success (Nyāyasūtra-1.1.1.). To Vātsyāyana doubt has been

given a due emphasis in Nyāya on account of the fact that logic can alone be applied to the object in doubt, but not to an object which is purely known or unknown. From this statement it is proved that Nāgārjuna's thesis that something is either known or unknown is wrong. If it is known, he says, it is a kind of valid cognition. If it is unknown, it is to be taken as illusion. Vātsyāyana is of the opinion that this is the ideal case where we can have doubt. To him doubt is a kind of intellectual activity arising out of the confrontation by two different philosophical positions called pakṣa (thesis) and pratipakṣa (antithesis) at the same time.⁷ To think an entity as both known and unknown does not lead us to admit its fictitious character, but it is a kind of doubt. This view of the Naiyāyikas will find support in Vācaspati Miśra's Bhāmatī where he accepts the dubious character of an object as a criterion of an enquiry about it.⁸ That is why; doubt is the initial requirement for knowing a theory.

Conclusion

We may recall Udayana in this connection. To him if there is mistrust among the family- members, social- beings etc, our empirical doubt will not be possible. If, on the other hand, there is no doubt, there does not arise any philosophical enquiry. (Śaṁkā cedanumāstyeva na cecchaṅkā tatastarām/ vyāghātavadhiraśaṅkā tarkaḥ saṁkāvadhirmataḥ.//)⁹ If there is doubt, there is inferential cognition or an inferential procedure is to be resorted to with a view to resolving doubt. If not, inference is established easily. Such doubt is permissible so long there does not arise self-contradiction (vyāghāta). Sometime the method of Tarka (reduction-ad-absurdum) is taken into account. From this it is proved that doubt has got a positive role in philosophical methodology if it is taken as a category.

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ENVIRONMENTAL AWARENESS IN ARSENIC POLLUTION AMONG HIGHER SECONDARY SCHOOL STUDENT, HOOGHLY

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Abstract:

Arsenic is a major environmental contaminant and naturally occurs in deeper levels of groundwater. These contaminated drinking water has affected countries like India (West Bengal), Bangladesh, China, Taiwan, Thailand, Chile, Argentina and Romania. Concentrations of arsenic in these affected areas are several times higher than the maximum contamination level (MCL) (10 µg/l). Arsenic exposure to human results in degenerative, inflammatory and neoplastic changes of skin and bodily functions. There is no particular curative action for chronic arsenic poisoning, and low socioeconomic status and malnutrition only serve to raise the risk of chronic toxicity. A 2011 study found that over 1 in 1,000 people in more than 70 countries are probably affected by Arsenic poisoning.

The main aim of this study is to find out the environmental awareness in arsenic pollution among higher secondary school student in Hooghly District. We used a survey method for doing this research. We used self prepared questionnaire for collecting data. We have been collected 360 samples using random sampling techniques. We used percentage analysis and t-test for analyzing the data. The finding of the study shows significant difference in the mean scores of environmental awareness in arsenic pollution among higher secondary students.

Key Words: Fluoride pollution, awareness, Statistical treatment, significant difference.

Introduction

Arsenic in groundwater is a serious problem across India. This study was done to establish the potential of removing Arsenic from groundwater through waste Iron rust (Fe_2O_3) which is easily available. It was shown that the Arsenic removal capacity of this media is more than 90% and is superior to using hydrous ferric oxide (FeOOH) gel for removing Arsenic, Total Dissolved Solids (TDS) and colour. Various experiments were then conducted to find the best method for Arsenic removal capacity of rust. Iron rust turns out to be most efficient media in removing Arsenic from groundwater.

For the longest time, Arsenic pollution of the groundwater has created serious threat to a number of districts in West Bengal and parts of India like Bharatpur City (Rajasthan),

Aligarh (UP) and Darbahnga (Bihar). An estimated population of about 30 million people living in these parts of India is affected by the Arsenic content which is much higher than the WHO limit. As a side note, the Bureau of Indian Standards (BIS) has already revised the limit of Arsenic in drinking water from 0.05 to 0.01 mg/L (5 to 1 ppb) with effect from 2003.

Arsenic is a widely dispersed element in the Earth's crust and exists at an average concentration of approximately 5 mg/kg. There are many possible routes of human exposure to arsenic from both natural and anthropogenic sources. Arsenic occurs as a constituent in more than 200 minerals, although it primarily exists as arsenopyrite and as a constituent in several other sulfide minerals. The introduction of arsenic into drinking water can occur as a result of its natural geological presence in local bedrock. Arsenic-containing bedrock formations of this sort are known in Bangladesh, West Bengal (India), and regions of China and many cases of endemic contamination by arsenic with serious consequences to human health are known from these areas. Significant natural contamination of surface waters and soil can arise when arsenic-rich geothermal fluids come into contact with surface waters. When humans are implicated in causing or exacerbating arsenic pollution, the cause can almost always be traced to mining or mining-related activities. Arsenic exists in many oxidation states, with arsenic (III) and (V) being the most common forms. Similar to many metalloids, the prevalence of particular species of arsenic depends greatly on the pH and redox conditions of the matrix in which it exists. Speciation is also important in determining the toxicity of arsenic. Arsenic minerals exist in the environment principally as sulfides, oxides, and phosphates. In igneous rocks, only those of volcanic origin are implicated in high aqueous arsenic concentrations. Sedimentary rocks tend not to bear high arsenic loads, and common matrices such as sands and sandstones contain lower concentrations owing to the dominance of quartz and feldspars. Groundwater contamination by arsenic arises from sources of arsenopyrite, base metal sulfides, arsenic-rich pyrite, and iron oxyhydroxide.

Signs and symptoms of arsenic poisoning:

A **symptom** is felt by the sufferer and described to the doctors, such as pain or dizziness, while a sign is noticed by other people too. Examples of signs include a rash, pallor, or swelling. If the arsenic has been ingested orally, the first signs and symptoms of arsenic poisoning will appear within thirty minutes, and may include some of the following:

- drowsiness
- headaches
- confusion
- terrible diarrhea

The following signs and symptoms are associated in more severe cases of arsenic poisoning:

- metallic taste in the mouth
- mouth produces excess saliva
- problems swallowing
- blood in the urine
- cramping muscles
- loss of hair
- stomach cramps
- convulsions
- excessive sweating
- breath smells like garlic
- vomiting
- diarrhea

Risks for workers from industries:

- glass production
- smelting
- wood treatment
- production and use of (some) pesticides

How the arsenic enters the human body within these industries depends on the way the arsenic is being used. For example, in the smelting industry arsenic can be inhaled, as there is inorganic arsenic in coke emissions, whereas in the wood treatment industry it may be absorbed through the skin if, for instance, a chemical containing arsenic made contact with the skin.

There are also traces of arsenic in some foods, such as meat, poultry and fish. Normally poultry contains the highest levels of arsenic, due to the chicken feed containing particular types of antibiotics. Also, rice has been found to potentially contain higher levels of arsenic than water.

Prevention of arsenic poisoning

- Households having arsenic removal systems - this is a short term solution that can be adopted until the arsenic contamination can be dealt with at the source.
- Testing the water for traces of arsenic.

- Taking care when harvesting rainwater - in areas where there is high rainfall, arsenic poisoning can be prevented by ensuring the process of collection is acceptable, does not put the water at risk of infection, or cause the water to become a breeding ground for mosquitoes.
- Well depth - the deeper a well is dug, the less arsenic its water is likely to have.
- A significant factor of prevention is making people aware of the risks. This can be done by educating populations and workforces (at risk) about the harmful effects of arsenic poisoning and how it can be avoided.
- Another important preventative measure is to have health care staff check people at risk for the early signs of arsenic poisoning.

Study Area:

Hooghly District is a second-order administrative division (class A - Administrative Region) in West Bengal, India (Asia) with the region font code of Asia/Pacific. It is located at an elevation of 8 meters above sea level. Hooghly District is also known as Hooghly, Hooghly District.

Its coordinates are 22°45'0" N and 88°45'0" E in DMS (Degrees Minutes Seconds) or 22.75 and 88.75 (in decimal degrees). Its UTM position is XF71 and its Joint Operation Graphics reference is NF45-08. There are 2992 primary schools, 408 high schools, 127 higher secondary schools, 22 colleges, and 6 technical institutes in Hooghly district. Two rural and three urban, total five schools are selected for data collection.

Objectives:

1. To measure the environmental awareness level among higher secondary school students.
2. To study the general environmental awareness in arsenic pollution and environmental practices among the school students.
3. To know the level of knowledge and compare environmental awareness in arsenic pollution among higher secondary students in Hooghly district.

Hypothesis:

1. There is no significant mean difference in awareness on arsenic pollution among boys and girls students in higher secondary level.
2. There is no significant mean difference in awareness on arsenic pollution among boys and girls students coming from science group in higher secondary level.
3. There is no significant mean difference in awareness on arsenic pollution among boys and girls students coming from arts group in higher secondary level.

Methodology:

The following steps and procedure adopted in conducting the study.

Research Design:

The volunteer sample in the study (N=320) consisted of 160 male and 160 female higher secondary school students. The mean age of participants was 16-17 years. Each participants completed a test and retest questionnaire.

Selection of sample:

For this study 360 higher secondary students from three different higher secondary schools of Hooghly district are selected. Sample distribution is given below.

Sample:

Type	Science	Arts	Total
Boys	60	100	160
Girls	60	100	160
Total	120	200	320

Tool:

In this study we used the descriptive method. Data were collected with a quantitative data collection technique. Arsenic pollution awareness questionnaire was constructed by the investigator and was used in this study. The tool consists of 25 items in the form of objective type questions. The correct answered questions will get two marks each. Therefore 50 marks are the maximum score and zero is the minimum score. There was no option of part marking. Students answered the test paper questions. The student needed an average 45 minutes to finish it.

Reliability and Validity of the Tool:

For reliability of the tool, we used Test-retest method. Retest was taken after 20 days and the correlation is 0.910 ($r=0.910$). At the initial stage we choose 45 items for the questionnaire. After content validation 40 items are drafted.

Data Analysis:

The questionnaire was used to assess higher secondary school student's environmental awareness in arsenic pollution. A paired t-test was used to compare means score of male and female students. A one-way ANOVA was used to compare means among grades. The test was used to identify the source of significant differences at 0.05 level of confidence.

Result:

Table 1: Mean, standard deviation, standard error and t-value for awareness on arsenic pollution of student (boys and girls) in higher secondary level.

Group	n	Sum	Mean	Percentage of awareness	SD	SE	t	p	Remark
Arts-girls	100	3129	31.29	62.58%	9.92	0.992	-0.83	0.405	At the 0.05 level two means are not significantly different
Arts-boys	100	3013	30.13	60.26%	9.73	0.973			
Science-girls	60	1668	35.8	71.6%	5.54	0.72	11.87	7.41E-22	At the 0.05 level two means are significantly different
Science-boys	60	2259	37.65	75.3%	3.26	0.42			

Findings from tables:

1. Science boys have greatest awareness on arsenic pollution in higher secondary level in Hooghly District.
2. Science girls have greater awareness than arts student (both boys and girls) on arsenic pollution in higher secondary level in Hooghly District.
3. Arts boys have greater awareness than arts girls on arsenic pollution in higher secondary level in Hooghly District.
4. Mean Awareness in arsenic pollution Varies from 31.29 to 37.65.
5. Percentage Awareness in arsenic pollution Varies from 62.58% to 75.3%.

Our Suggestion to Create Awareness on arsenic Pollution:

1. It is very essential to bring environmental education to make awareness of environmental concerns to the students.
2. Seminar, workshops, debates, booster programs, symposium, meeting organizing may be conduct about environmental awareness in on arsenic pollution in school.
3. Increasing Public Education and Increasing Research into the Health Risks, Economic Impacts for Arsenic Pollution.
4. Arsenic pollution topic included in curriculum
5. Newspaper, Cinema, Television and Radio
6. Awareness programmes on arsenic pollution and Exhibition
7. Awareness camp and Debate on arsenic pollution
8. Media and leaflet

Conclusion:

There is no doubt that the arsenic contamination in India is a big environmental disaster in the human history and also a big challenge to a very successful public health story. The complex nature of arsenic increases the severity of the problem. Though different national and international organization are working to provide safe drinking water to the people, but still there not enough technology which are economically affordable to exposed people, technically feasible and environmentally sustainable. So it is important responsibility to both national and international community to have a sustainable technology which can save a millions of peoples from the unlimited suffering and give them a safe drinking water sources.

The study also reveals that there exist significant differences between awareness in arsenic pollution among higher secondary student belonging to Arts and Science group. Science student are more aware than arts student in arsenic pollution awareness. Lastly awareness on arsenic pollution should be increases among pupil and people through education.

Suggestions for future study:

1. The scale of awareness in arsenic pollution can be standardized on the basis of large samples.
2. A similar study can be conducted by including larger samples from various schools of other state of India.
3. This work will be applicable on different college and university students.
4. Other independent variable like age, cast and religion etc. will be considered for future study.

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TAGOREAN THOUGHTS FOR QUALITY IMPROVEMENT IN TEACHER EDUCATION- A STUDY

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Abstract

The standard of teaching and the supreme exposition of students' achievement are very much depending upon the quality of teachers. In early days it was considered that teachers' knowledge and skills were imbibed in them earlier, but this concept has been changed and therefore the concept of teachers' education has been introduced in our educational system because the efficiency of teachers can be achieved through proper training and education. Through this way, teachers educate themselves for betterment of their teaching efficiency. The teachers' way of learning, way of perceiving knowledge, way of thinking has a great impact on the learners learning acquisition process. The idea of quality improvement for teachers is not a new thinking, Rabindranath Tagore- the great philosopher, education reformer, musician, poet and the first Nobel laureate in Asia, had revealed the idea that the role of teachers is not only to provide the information but also to make their students life in harmony with all existence. His philosophy of education exhibits how a teacher can improve his/her teaching quality through harmony.

This paper proposes to understand the thoughts of Rabindranath Tagore on quality improvement of teacher education.

Keywords: Teacher education, quality improvement, would be teachers/ student-teachers

Introduction

Teachers are the backbone of our society, the quality of education is related to the quality of teachers because they not only give us information but also shape our minds, build characters, modify our behaviour, and make a healthy nation by transforming its burden or loads of population into human resources and make the nation intellectual, self-reliant and rational. Therefore, it is important to train the student-teachers and teachers so that they can achieve their highest potentiality and contribute to make a strong nation. That is why the word quality improvement of teacher-education is very significant. Juran defined this term as "quality is customer satisfaction", but from teacher-education perspectives the term quality is more than the satisfaction of students, it has some parameters like teacher's ability, accountability, efficiency, his managerial skills, pedagogical knowledge etc which are

essentials to become a good teacher. Rabindranath Tagore has given the concept of quality for teachers in a different way. To him the general academic qualification is not only considerable for teaching profession but also there are several things like arts, crafts, dance, music, moral character etc are also important parameters for a teacher.

Literature Review

HOM-MA and HORIKAWA (1964) studied wave's forces acting on the seawall which was located inside the surf zone. On the basis of the experimental results conducted to measure wave's forces against a vertical wall, the authors proposed an empirical formula of wave pressure distribution on a seawall. Bhagwati, 1988, Aggarwal, K. has respectively studied "the Educational Philosophy of Rabindranath Tagore and its Relevance for Social Change" Ph.D Education, Agra University, Agra. This study is product of library research and findings are a jumble of inane and various statements. Bhatia and Bhatia wrote in his book "Philosophical Foundations of Education" about him. He says that his philosophy is valuable for human beings. A study has been done by J.K. of (1972) on Tagore's contribution to education for international understanding sought to investigate the contribution of Tagore to education for international understanding in historical perspective. A study on impact of naturalistic philosophy of certain philosophers of education done by the Misra has the main objectives to interpret the educational ideas of T.P. Nunn (1973), John Dewey, Bertrand Russel, Tagore, and Mahatma Gandhi from the stand point of Naturalistic ideas which are found in a scattered manner in their works. b. Singh (1962) has studied Rabindranath Tagore as a study the educational philosophy of Tagore's education. The main objective of this research used to study the educational philosophy of Tagore'. Yadav Rekha, 2008, Educational philosophy of Rabindra Nath Tagore and its Relevance with Modern Scenario, Kurukshetra University Kurukshetra. The findings of the study are Tagore gives too much emphasis on woman education. He wants to connect education with religion. It will develop spiritual values and moral values in the students.

Justification of the Study:

There are different types of problems in every education system. To solve any problem of Indian Education, it is essential that there should be depth knowledge of environment. His educational ideas are very clear in her speeches and lectures. His educational ideas are very useful to change the aspect of Indian environment. The present study is a humble attempt to fulfill the quality improvement in teacher education.. It is need of hour to attach people with principles of morality and spirituality which are conveyed through this pious religion Jainism. The light of spirituality can awake people towards the

feeling of brotherhood. Then other nations were engaged in fierce fighting against one another, India was preaching the message of world peace i.e. let's make a world peaceful global hut. It is in this sphere that our country can still contribute a lot. The most powerful weapon in making this world a peaceful hut is education through teachers. Education in any country would depend on its cultural heritage and developmental needs. The educational ideas of Tagore contain in them all that is required for a complete regeneration of India's national life in all its phases.

Objectives:

- (i) To study the Tagore's thought on quality improvement in teacher education
- (ii) To study the basic characteristics of teacher education programme follows at Vinaya Bhavana

Scope of the Study:

The study will revolve around studying of teacher education and the teachings of Rabindra Nath Tagore. The researcher intends to study the problems in teacher education in quality improvement and try to solve these problems through the teachings of Tagore. Not only will this study help in uplifting the current trend in education, bring into fore-front the practical aspect of education but also be helpful in making it more joyful and trustworthy. The researcher expects to broaden the scope of the teacher education in helping in the progress of each and every individual and consequently the society. In this modern age where the youth has been losing the teacher building capacities, this study will help to change the ideologies of people in teacher education.

Method:

Historical research method and philosophical research method have used for this study purpose.

Analysis:

Rabindranath Tagore- a great philosopher, poet, education reformer, novelist who was born at Jorasanko Thakurbari in Kolkata on 7th may 1861. His father was Maharshi Devendranath Thakur and mother Saradadevi. At his childhood Tagore dislike to go to school and so he was taught at home under the supervision of tutors. The cultural richness of his family allowed him to absorb and learn subconsciously at his own pace, giving him a dynamic open model of education, which he later tried to recreate at Santiniketan, in Bolpur.

TAGORE'S VIEW ON TEACHER AND TEACHER EDUCATION PROGRAMME

Tagore has expressed his ideas and philosophy about teachers and education through his various writings.

To him **“a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to end of his subject, who has no living traffic with his knowledge but merely repeats his lesson to his students, can only load their minds, he cannot quicken them”**.

- When Tagore established Brahmacharya ashrama at Santiniketan to teach the young pupils in the midst of the nature, he felt the necessity of proper trained teachers to lead the institution with its aims and objectives.
- From the letter Tagore wrote (1901) to his friend Jagadish Chandra we come to know that he was in search of teachers who are agree to sacrificed for their profession. As Tagore always was in the favour of Tapovana system of education he took the concept of Gurukul, where both Guru and shishya (pupils) live together. Shishya had immense love and respect for his Guru and Guru was capable enough to take all the responsibilities to develop his pupil's morality, knowledge and character.
- Since the beginning of the Brahmacharya ashrama it was tried to create a cordial relationship between the teacher and students. Tagore believed that teacher should first modify his own behaviour then the students will follow him accordingly. Thus, this philosophy of Tagore still followed in teacher education programme. For example, we can say that if the teacher wants to develop a positive attitude towards gender equality in education s/he should first respect all gender equally.
- He also realised that the so-called *Pundit* or scholar persons may have their mastery over learning on their subjects but these are not enough qualification to teach a child. Teachers are not made to fill the young minds with the loads of information but to understand them deeply, nourish and treat them as a sapling. Therefore, the teachers need some training, and education ensuring proper guidelines and evaluation system to acquire this quality for betterment in their teaching proficiency.
- At Santiniketan, Tagore himself merely teaches his pupils through traditional methods rather than involved them in his teaching-learning process, there he encouraged his pupils to manifest their creativity through various magazine publication. Teacher-education programme should develop these creative knowledge so that they can encourage their students in future.

- Tagore's education system was child centred. He said that it is important what to teach but how to get their(students) attention is most important. So, the would-be teachers should know and acquire that skill to manage their pupil's attention during teaching-learning process.
- As Tagore was more concerned about good teachers and qualified teachers therefore, all the teachers from the world were welcome in his institution and they could serve as a teacher.
- The knowledge of pedagogy or the art of teaching (practice and theory) is very important for the teachers as well as for would-be teachers in "My School" Tagore said-"We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates..... children are the lovers of dust; their whole body and mind thirst for sunlight and air..." Tagore expressed his view about pedagogy where the teaching-learning process should be done on the basis of the child psychology, their need, interest, emotion.
- Anandamela held at Visva-Bharati is not a fair but an experience for both the young students and would be teachers and a way of preparing themselves for their future job experiences. Here the would-be teachers take participation with the other students for selling their handicrafts items, food, various snacks, they understand the value of the product and demand of the product and know how to sell and how to manage cash, and thus they form respect for other professions. In this fair would-be teacher as well as other students observe, how the teachers encourage their pupils, help to organise it systematically by facilitating them. From this point of view, we understand that Tagore wanted to enable teachers as a facilitator as a guide to their pupils and make their students capable to choose a right profession.

INSTITUTES FOR TEACHER-EDUCATION

i) Sikhsacharcha Kendra:

As a result of his continuous efforts on quality improvement for teacher education programme he established Sikhsacharcha Kendra at Shriniketan, Bolpur in 1937 with the basic view of preparing qualified primary teachers.

ii) Vinaya Bhavana:

He was not only concerned about preparing primary teachers but was also concerned to promote qualified secondary teachers, but before his dream comes into reality he passed away, then his beloved son Rathindranath Tagore established Vinaya Bhavana in December 26, 1947 to fostering Tagore's dream and fulfilment his wishes. The

academic session was started from 1948 as Art, Craft, and Music Teachers' Training Centre. In 1951 Vinaya-Bhavana turned into a full-fledged Teachers' Training Institute. This Institution not merely prepares secondary teachers by providing B.Ed., B.P. Ed degrees in various subjects but makes teacher educators by M.Ed., M.P. Ed programmes.

BASIC CHARACTERISTICS OF TEACHER EDUCATION PROGRAM AT VINAYA BHAVANA TO BRING EFFICIENCY AMONG THE WOULD-BE TEACHERS

At the beginning the teacher education programme for preparing secondary school teachers was started by following the Sargent Plan (1944). Vinaya-Bhavana is totally different from the other typical teacher training institutions as it follows the philosophy of Tagore and modern principles.

- ✓ The main characteristic of teacher education programme is Baitalik where the teachers and would-be teachers gather in the morning assembly then they meditate for 2 minutes and after that they read important topics from different books, papers etc. This meditation process supplies positive energy to their body and mind and develop concentration power.
- ✓ Major importance has been given on creative works like handicrafts, woodcrafts, horticulture etc.
- ✓ As Tagore always said to create a bridge between the old knowledge and modern knowledge, in Vinaya Bhavana modern technologies and strategies of teaching-learning are also followed to educate the would-be teachers.
- ✓ Various aesthetic subjects are taught here to inculcate their morality.
- ✓ In now a day we can rarely found the cordial relationship between the teachers and students but in Vinaya-Bhavna there is immense love and respect for the students and teachers. Hence this institution transmits these qualities among the would-be teachers so that they can create the same environment in his/ her school or institution.
- ✓ This institution develops moral values among the would-be teachers by engaging them into various activities.
- ✓ This institution develops a positive attitude towards teaching profession.

To improve the quality among the teachers KASB is very important.

K- Knowledge(upgrade) ; A- Application(knowledge) ; S- Skill ; B- Behaviour(modification)

From the very beginning of this institution Vinaya Bhavana is promoting such qualities among its students by the help of its teachers and resource persons.

If we take a look at NCF-2005 we found that the quality improvement of the teachers has been given so much importance, to fulfil this idea many changes have taken place in the name of major shifts-

1. From teacher centric to learner centric
2. From teacher direction and decision to learner's autonomy
3. From teacher guidance and monitoring to facilitates, supports and encourages learning
4. Passive reception in learning to active participation in learning
5. Learning within the four walls of the class room to learning in the wider social context
6. Knowledge as 'given' and fixed to knowledge as it evolves and is created
7. Disciplinary focus to multidisciplinary, educational focus
8. Linear exposure to multiple and divergent exposure
9. Appraisal, short, few to multifarious, continuous

But Tagore has given these through his educational philosophy, in his school, at Santiniketan Tagore introduced the idea of ideal teacher and teacher education programme where he said that teacher should not teach only lessons but should know the child psychology and teach according to their need, interest. As Tagore himself does not prefer to learn within the four walls of the class room he established his dream school in the lap of the nature this concept follows at Patha-Bhavana still today to teach the young students. There the students enjoy their freedom but don't forget to maintain their self-discipline. Students are not passive learner here rather than active they take participation in debates, dance, drama, music, recitation, play, tour and travels, field experience. Here the teacher play his role as a friend philosopher and guide of the child.

Results and Discussion:

Through the critical analysis of Tagore's thoughts on education and teacher education we understand that he was truly concerned about teachers.

- Tagore believed that teachers should know the child psychology, pedagogy of education, sociology, and philosophical, historical foundation of education. Hence the teacher education curriculum must include those subjects to bring efficiency in teaching-learning process.
- Emphasis has been given on vocational education on several subjects like-wood craft, weaving, horticulture etc have introduced into the teacher-education curriculum.

- The aesthetics parts (dance, drama, music etc) were also introduced into the teacher education curriculum to enhance the quality and developing the would-be teachers body, mind and soul.
- Various teaching aids, material, strategies were introduced to teacher education programme in Vinaya Bhavana so, the teachers can get the knowledge about different methods of teaching.
- We are living in 21st century, where the technology has occupied a significant role in our educational system. Tagore in his time also felt the need of technology for bringing advancement in teaching-learning purpose therefore, various technological equipment, instruments were bought to teach the students effectively.
- Here the would-be teachers learn by taking participation in dance, drama, music, excursion, social activities.
- significant features of Tagore's ideas that can be implemented to maintain a healthy relationship among the teachers and students in our modern educational context by enabling the student-teacher in sharing the single socio-cultural life with the students, which was the part of his educational philosophy and is also followed in Vinaya Bhavana.

Conclusion:

Tagore's ideas, philosophy about teacher and teacher-education programme are still relevant in educational context. His philosophy teaches us that the quality enhancement of teachers cannot be achieved by establishing or settings of norms and regulations by the teacher-education institutions, or agencies externally. His methods of teaching, pedagogy of teaching, environment of teaching, curriculum of teaching give us the complete knowledge about how to maintain the quality in teaching-learning process. He was more concerned how to teach not what to teach. When the would-be teachers can achieve that skill of how to teach instead of what to teach by following his view in a class room then our aims and objectives of making a good teacher and quality improvement in teacher education will be achieved automatically.

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SYSTEMATIC VALUE OF DOUBT: AN ANALYSIS IN INDIAN PHILOSOPHICAL CONTEXT

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Abstract:

This article deals with the concept of Tarka (hypothetical argument) and Samsaya (doubt) are enumerated in philosophical analysis as invalid cognitions (aprama). Though these two forms of invalid cognitions have got less importance in Indian philosophical analysis through language due to their inability to become prama-yielding means (pramanas), they are very much important so far as their mythological value is concerned. Mainly I want to highlight the methodological value of Samsaya for philosophical analysis in this article.

Key word: Tarka, Vyapti, Samsaya, Cognition, Kalpana, Samanyalaksana, Svalaksana, Phenomenon.

Introduction:

The Navya Naiyayikas have brought the concept of Tarka in connection with problem of induction i.e., ascertainment of Vyapti, the pillar of inferential cognition, which is constructed by argument through the older Naiyayikas have enumerated as one of the sixteen categories (padartha-s). The Navya Naiyayikas admit that the knowledge of coexistence between hetu and sadhya as well as the knowledge of the absence of deviation are the cause of ascertaining Vyapti¹. In case of doubt of the deviation of Vyapti (Vyaptigraha-samka). Tarka is to be resorted to as well as a method by applying which the said doubt of deviation between hetu and sadhya can be removed. Hence the methodological role for philosophical analysis of Tarka in such cases cannot be ignored and hence its significance should be brought forward.

In the Nyaya system the cognition is of two types; definite cognition and the cognition in the form of doubt. The doubt of deviation may arise in some cases from the doubt of limiting adjunct (upadhi), and sometimes from the knowledge of the common attributes (of hetu and sadhya) like coexistence etc. along with the absence of the knowledge of the specific characteristic features of them. That is the absence of the knowledge of the specific characteristic feature as well as the knowledge of common attributes (like coexistence etc.) give rise to the doubt of deviation. Such doubt can be removed by Tarka (Reductio-ad-absurdum), which counters the opposite standpoint (vipaksabadhaka). The doubt of deviation

can be removed through the application of Tarka, which is the limit (avadhi) of doubt. So Tarka along with the perception of the coexistence of hetu and sadhya and non-perception of the deviation (vyabhicara) of the same would become the cause of ascertaining vyapti².

It cannot be argued that Tarka is not possible without repeated observations. For, a wise can apply Tarka with the help of the coexistence and non-perception of deviation (vyabhicara) of the same in only one instance.

The theory of scepticism in Indian Philosophy may be called samsayavada. Though the doubt or samsaya has been accepted by most of the schools of Indian Philosophy, there are certain thinkers who are absolute sceptics. Among these thinkers Jayarasi and Sriharsa are in the first water. Jayarasi had challenged all the epistemological and metaphysical findings of Indian Philosophy and refuted them all. To him no feature of certitude (niscaya) can be maintained with regard to the epistemological and metaphysical standpoints of the philosophers. He had given a hair-splitting analysis to refute the definitions of valid cognition (prama) and means of valid cognition (pramana). He himself denied providing any valid definition and a theoretical account of the world in response to the views of the opponents. Jayarasi neither had justified the faultlessness of any instrument of cognition nor put forward any thesis of his own. His main objective was to show the inconsistencies and lack of clarities in others' position. He had introduced the concept of satlaksana (real defining characteristic) as the determinant of the faultlessness of the pramana-s. The term satlaksana of pramana means its capacity of being devoid of error (samsaya-viparyaya-rahitya). To Jayarasi the valid cognition has been defined by the cognitivists as 'non-erroneous' (avyabhicari). But how is the non-erroneous character known? It may be said that a piece of cognition may be taken as non-erroneous if it is produced by a set of causal factors which are non-defective in nature.

The Sanskrit rendering of the term 'doubt' is samsaya, which is enumerated as one of the forms of aprama (improper cognition), the definition of which is given by Visvanatha as cognition characterized by the contrary properties of positivity and negativity belonging to a single object (Ekadharmika-viruddha-bhava-abhava-prakarakam jnanam samsayah)³. The knowledge of the common properties remaining in two objects becomes the cause of doubt. The height etc. being common between trunk of a tree and a man, give rise to dubious cognition in the form: 'whether this is a tree or otherwise (i.e., a man). The common cognition of both trunk of a tree and a man is the cause of doubt. In the like manner, after apprehending the property of soundness (sabdatva) in a sound which is different from eternity or non-eternity one can have doubt in the form-'whether sound is eternal or non-eternal'. Though a word being uttered can give rise to a cognition touching two alternatives

(kotidvaya), yet doubt has to be taken as a mental phenomenon (kintu tatra sabdena kotidvayam janyate, samsayastu manasa eva iti). In the same manner it can be said that on the event of the doubt of validity (pramanya-samsaya) of cognition there arises the doubt of the object and the doubt of the pervaded (vyapya-samsaya) generates the doubt of the pervade (vyapaka-samsaya). Moreover, it has been admitted by the Naiyayikas that the cognition of the possessor of the properties (dharmi-jnana) and the contact of the sense-organ with the possessor of the property (dharmi-indriya-sannikarsa) are the causes of doubt⁴. Though the word through which something is known dubiously, yet words do not have the capacity of generating doubt. But though two alternatives comes to our mind through the instrumentality of a word yet doubt is said to be a mental phenomenon.

Goutama has defined doubt as follows. Doubt is nothing but a conflicting judgement regarding the precise character of an object. It originates from the recognition of properties common to many objects or of properties uncommon to any of the objects, from the conflicting testimony, and from irregularity of perception and non-perception. From this definition it can be presumed that there are five kinds of doubt arising from different causes. First, it may arise from the recognition of common properties (samana-dharma-upapatti). Seeing an object in dim light it is not possible for us to ascertain whether it is a man or trunk of a tree on account of the fact that the common properties like tallness etc. belong to both the objects. Secondly, the recognition of properties not common (anaka-dharma-upapatti) may sometimes be cause for doubt. As for example, after hearing a sound one cannot ascertain whether it is eternal or non-eternal, because the property of soundness neither belongs to man, beast etc. that are non eternal nor in atoms etc. that are eternal. Thirdly, the conflicting testimony sometimes may give rise to doubt. As for example, after coming across some textual references it is very difficult to ascertain whether self exists or not. As we have ample references in favour of both the alternatives, it is not always possible to ascertain the status of it. Fourthly, an irregularity of perception becomes sometimes the cause of doubt. As for example, we may have some perceptual awareness about water, but it is difficult to ascertain whether we are seeing real water or water in the mirage. A question always remains in one's mind whether water is perceived in a place where water really exists or even when it does not exist (upalabdhi-avyavasthatah). Lastly, an irregularity of non-perception (anupalabdhi-avyavasthatah) may become the cause of doubt in some cases. As for example, we do not find water where it really exists and also in the dry land where it does not exist. The situation leads us to the confusive stage. A question arises whether water is not perceived only when it does not exist or also when it does exist⁵.

The Naiyayika could say that doubt arises when there is a cognition touching both the alternatives (ubhayakotikajnana). When an object is known as either as a man or a trunk of tree, it is true that there is some lack of cognition. It can be interpreted that when there is cognition of a man, it is due to the lack of cognition of a trunk of a tree. When there arises the cognition of a trunk of a tree, it is due to the lack of the cognition of a man. Whether may be the case we must admit that there is certainly a cognition sometimes taking man as its content and sometimes taking a trunk of a tree as its content. An individual's mind wavers between two cognitions successively, but not simultaneously. That is why; such wavering cognition arises from the mental state metaphorised as the movement of the cradle (dolacalacittavrtti). The cognition of a man may be caused by the absence of the cognition of trunk of a tree or otherwise, but the existence of the cognition of a man for one moment and the cognition of a existence of the peculiarities in a man is known in the successive movement, but not simultaneously as accepted by Nagarjuna¹¹. Herein lies the difference between two schools-Bauddha and Nyaya.

When the determinants are not available in determining the nature of an object, doubt arises there. The absence of determining proof of an entity, which is the object of knowledge, is the cause of doubt. Doubt plays a positive role in generating critical thinking of mankind after removing blind faith from them. In other words, doubt is the revealed of the windows of our critical and open-minded thinking. Considering this aspect Goutama has enumerated it as one of the sixteen categories, the right cognitions of which lead us to the land of success—mundane and transcendental (nihsreyasadhigamah). To Vatsyayana doubt has been given a due emphasis in Nyaya on account of the fact that logic can alone be applied to the object in doubt, but not to an object which is purely known or unknown (Tatra nanupalabdhe na nirnite'rthe nyayah pravarttate. Kim tarhi? samsayite'rthe-Nyayabhasya on sutra no.1.1.1.). From this statement it is proved that Nagarjuna's thesis that something is either known or unknown is wrong. If it is known, he says, it is a kind of valid cognition. If it is unknown, it is to be taken as illusion. Vatsyayana is of the opinion that this is the ideal case where we can have doubt. To him doubt is a kind of intellectual activity arising out of the confrontation by two different philosophical positions called paksa (thesis) and pratipaksa (antithesis) at the same time⁶. To think an entity as both known and unknown does not lead us to admit its fictitious character, but it is a kind of doubt. This view of the Naiyayikas will find support in Vacaspati Misra's Bhamati where he accepts the dubious character of an object as a criterion of an enquiry about it⁷.

We may recall Udayana in this connection. To him if there is mistrust among the family-members, social-beings etc, our empirical doubt will not be possible. If, on the other

hand, there is no doubt, there does not arise any philosophical enquiry. (Samka cedanumastyeva na cecchanka tatastaram/ vyaghataavadhiraśanka tarkah samkavadhirmatah.//)⁸. If there is doubt, there is inferential cognition or an inferential procedure is to be resorted to with a view to resolving doubt. If not, inference is established easily. Such doubt is permissible so long there does not arise self-contradiction (vyaghata). Sometime the method of Tarka (reduction-ad-absurdum) is taken into account. From this it is proved that doubt has got a positive role in philosophical methodology if it is taken as a category.

The Buddhists in general and Nagarjuna in particular cannot accept the perceptibility and imperceptibility simultaneously due to having various presuppositions in their minds. To them a perceptual entity remains only for a moment as per the theory of momentariness and hence it is of svalaksana nature. An imperceptible entity does not come under the purview of it due to its vitiation by the mental constructions (kalpana) and hence it bears a character of samanyalaksana. On account of such ontological commitments the Buddhist cannot feel the existence of the contradictory properties in an entity. For this reason Nagarjuna does not accept the existence and non-existence of the peculiarities of an object at the same time leading them to the non-acceptance of doubt as an existent object. For this reason Nagarjuna cannot accept the dubious character of an object which is svalaksana (unique particular) in nature.

Conclusion:

Though Samsaya is enumerated as one of the forms of invalid cognition, their importance in the growth of philosophy cannot be ignored. After considering its importance in ascertaining the right nature of an object Vatsyayana has described this method as a promoter to the ascertainment of right knowledge, but not the right knowledge (pramananugrahaḥ na tu pramanam). Because, doubt (Samsaya) is not to be taken as a witch (naisa samka pisacini) destroying all positive actions. It may play a positive role particularly in case philosophical analysis. Philosophy cannot go further, had there been no confusion or doubt regarding some concepts. The arousal of confusion leads to the composition of so many commentaries like Tika, Bhasya, Vartika etc. That is why; in philosophy no conclusion is to be taken as final but ad hoc. One can easily doubt or challenge the thesis propounded by an individual or a section of philosophers and can refute or substantiate the earlier thesis. In this way philosophy grows through Purvapaksa and Uttarpaksa debate. Doubt is the seed through which the tree of philosophy grows and hence doubt is the mother of invention.

References

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2. “Janam niscayah samka ca. Sa ca ...kvacid visesadarsanasahita-sadharana-dharma-darsanat. Tadvirahasca kvacid vipaksa-badhaka-sattvat...” Ibid
3. Siddhantamuktavali on Bhasaparichheda, Verse no. 129, Trs. By Panchanan Bhattacharyya, Sanskrito book house, Kolkata, 1374(BS).
4. Ibid.
5. “Sadharana-dharmavattvajnanamasadharana-dharma-vattva-jnanam vipratipattirupalabdyavyavastha-anupalabdyavyavastha ceti panca samsayakaranani” Nyayabhasya on Sutra “Samananeka-dharmopapattervipratipatterupalabdhyanupalabdhyavyavasthasca visesapekso vimarsah samsayah”. Nyayasutra-01.01.23
6. Nagarjuna’s Vaidalyaprakarana (Tibetan with English trs), Edited by Fernando Tola & Carmen Dragonetti, Motilal, 1995. Sutra nos: xxi-xxiii. Henceforth Vaidalyaprakarana.
7. “Atha yadasandigdhamaprayijanam ca na tatpreksavatpratipitsagocarah” Bhamati on Adhyasabhasya.
8. Nyayakusukanjali-3/7.

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ENVIRONMENTAL EDUCATION IS ESSENTIAL TO CREATE AWARENESS IN ENVIRONMENTAL PROBLEMS: A REVIEW

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Abstract:

Human behavior has become the major causes of environmental change. Human impact on biodiversity is significant, human being have caused the extinction of many species of plants and animals. Climate change is the result of increasing atmospheric carbon dioxide concentrations which is caused primarily by the combustion of fossil energy sources such as petroleum, coal, and natural gas. Potential negative environmental impacts caused by increasing atmospheric carbon dioxide concentrations are rising global air temperature, changed hydro geological cycles resulting in more frequent and several drought, storms and floods as well as sea level rise and ecosystem disruption. In such scenario awareness among all individuals of the world is essential to create a healthy environment to support life on the earth. To create awareness regarding the environmental safety and for the better understanding of environment and sustainable development, Environmental Education is expected.

Environmental Education is a learning process that increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address the challenges, and fosters attitudes, motivations, and commitments to make informed decisions and get responsible action. Environmental Education is very much needed for individuals to gain awareness of their and gain knowledge, skills, values, experiences and also the determination, which will enable them to act individually and collectively to solve present and future environmental problems.

This paper indicates to highlight the role of environmental education to create awareness in environmental problems. It also indicates, how environmental education can assist the student to understand environment.

Key Words: Environmental change, Awareness, Environmental problems, environmental education

Introduction:

Environmental Education is a process by which people develop awareness, concern and knowledge about the environment and learn to use this understanding to preserve concern

and utilize the environment in a sustainable manner for the benefit of present and future generations. Environmental education aims at producing citizenry that is knowledgeable concerning the biophysical environment and its associated problems, aware of how to help solve these problems and motivated to work toward their solution.

Environmental Education (EE) is a learning process which increases people's knowledge and awareness about the environment and associated challenges develop the necessary skills and expertise to address the challenges, and foster attitudes, motivations, and commitments to make informed decisions and take responsible action. The goal of EE is to develop citizens who are aware of the total environment, concerned about it and its associated problems and which has the collective aims towards a solution of current problems and the prevention of new ones. The ultimate goal of EE is the "quality of the environment". It is also the improvement of the quality of life of man. EE is not a separate branch of science or subject but it has been formulated into a definite discipline with clearly defined content area and it should be carried out according to the principle of lifelong education EE caters for all ages and social-professional groups in the population.

Fortunately it has been realized recently that education at school is a powerful mean in addressing environmental problems: It reaches vast parts of the population at young age, a more environmental friendly behaviour can be practiced on a daily basis and in contrast to media direct feedback mechanism exist. In my opinion, the introduction of Eco-club scheme and EVS will be able to both enhance the students' knowledge on Environmental issues and motivate them to behave in a more environmental friendly way in their everyday life.

Environmental educators must combine the fundamentals of high-quality education with the unique features of environmental education to design and implement effective instruction. Their professional preparation should enable educators to provide the interdisciplinary, hands-on, investigative learning opportunities that are central to environmental education.

Objectives:

- To find out the meaning of environmental education
- Review briefly the objectives and goals of environmental education
- The reader will be able to explain the types of environmental problem
- To establish the relationship between environmental education and awareness
- To establish the relationship between environmental education and environmental problem

- To review the importance of environmental education to create environmental awareness

Environmental Problem: Some of the notable problem of environment can be identified as under:

a. Land Air and Water: pollution of land and water has affected plants, animals and human beings. The quality of soil is deteriorating resulting in the loss of agricultural land. The loss is estimated to be about five to seven million hectares of land each year. Soil erosion, as a result of wind and/or water, costs the world dearly. The recurring floods have their own peculiar casualties like deforestation, silt in the river bed, inadequate and improper drainage, loss of men and property. The vast oceans, after being turned in to dumping grounds for all nuclear wastes, have poisoned and polluted the whole natural environment.

b. Population Growth: population growth means more people to eat and breathe, and putting an excessive pressure on land and forest, and ultimately disturbing the ecological balance. Our growing population is putting pressure on land, leading to poor quality of productivity, deforestation (the loss of forest land so necessary for ecological balance and extinction of wild life leading to imbalance in the ecological order, loss of wild life heritage and ultimately dwindling of several species. The growing population is not only a problem for the natural environment; it is a problem for any other aspect of environment, say, for example social, economic, political etc.

c. Urbanization: Urbanization is no less a source of pollution, and therefore, a threat to the environment. Urbanization means maddening race of people from villages to the cities. The net result of urbanization is dirt, disease and disasters. In a state of growing urbanization, environmental problem like sanitation, ill-health, housing, water-supply and electricity keep expanding. On the other, the environmental degradation is caused in the rural life due to indiscriminate collection of firewood, overgrazing and depletion of other natural resources.

d. Industrialization: Industrialization coupled with the development of the means of transport and communication has not only polluted the environment, but also has led to the shrinking of the natural resources. Both ways, the loss is really heavy. Increasing level of heat fluxes, carbon dioxide and particulate, radioactive nuclear wastes and the like create environment hazards. On the other hand, the consumption of conventional source of energy leads to the loss of natural resource. We are building a world without caring for future generations.

e. Pollution: Pollution is the introduction of contaminants into the natural environment that cause adverse change. Pollution can take the form of chemical substances or energy, such as noise, heat or light. Pollutants, the components of pollution, can be either foreign

substances/energies or naturally occurring contaminants. Pollution is often classed as point source or nonpoint source pollution. In 2015, pollution killed 9 million people in the world. All types of pollution are interconnected

1. Water pollution
2. Soil pollution
3. Thermal pollution
4. Noise pollution
5. Radioactive pollution
6. Light pollution
7. Air pollution
8. Chemical pollution
9. Plastic pollution
10. Pesticide pollution
11. Personal pollution
12. Industrial pollution

The objectives of EE as outlined in UNESCO-UNEP (1989)

- **Awareness:** EE should aim at sensitizing public by creating awareness about the total environment and its problems. This will help people gain insight into certain alternatives to environmental problems identified.
- **Knowledge:** EE should aim at helping individual and social groups acquire experiences and knowledge about their environment and its associated problems. According to Martin (1975), learners should be made to identify the main features of any local environment where he finds himself, explain how these features interrelate, how they contribute to the character of the neighbourhood and perceive where modifications to the environment might be made.
- **Attitude:** This objective should deal with helping the individual and social groups acquire social values, strong feeling of concern for the environment and motivation for actively participating in its protection and improvement.
- **Skills:** This objective is aimed at making people acquire skills for identifying and solving environmental problems and also help individual seek a balance between short and long range implications when taking environmental decisions.

- **Participation:** This is aimed at helping individuals and social groups develop a sense of responsibility and urgency regarding environmental problems to ensure appropriate action to help solve these problem. Participatory objective will ensure that everybody become actively involved in solving environmental problems at all levels rather than leave the solutions to only environmentalist.

Goal of environmental education:

- Foster clear awareness of, and concern about, economic, social, political and ecological interdependence in urban and rural areas.
- Provide every person with opportunities to acquire the knowledge, values, attitudes, commitment and skills needed to protect and improve the environment.
- Create new patterns of behavior among individuals, groups and society as a whole toward the environment
- To develop a world population that is aware of, and concerned about, the environment and its associated problems, and which has the knowledge, skills, attitudes, motivations and commitment to work individually and collectively toward solutions of current problems and the prevention of new ones.

Characteristics of Environmental Education

- Relates to an environmental topic or issue.
- Uses the outdoors as a learning environment.
- Is a lifelong learning process.
- Is interdisciplinary and draws upon many fields of study and learning.
- Is relevant to the needs, interests and motivations of the learner.
- Is based on accurate and factual information.
- Presents information in a balanced, unbiased manner.
- Inspires critical thinking and decision-making.
- Motivates people to take responsible action.
- Improves learner achievement and outcomes.

Principles of environmental education:

- Consider the environment in its totality—natural and built, technological and social (economic, political, cultural historical, ethical, aesthetic).
- Be a continuous lifelong process, beginning at the preschool level and continuing through all formal and nonformal stages.

- Be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective.
- Examine major environmental issues from local, national, regional and international points of view so that students receive insights into environmental conditions in other geographical areas.
- Focus on current and potential environmental situations while taking into account the historical perspective.
- Promote the value and necessity of local, national and international cooperation in the prevention and solution of environmental problems.
- Explicitly consider environmental aspects in plans for development and growth.
- Enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequences.
- Relate environmental sensitivity, knowledge, problem-solving skills and values clarification to every age, but with special emphasis on environmental sensitivity to the learner's own community in early years.
- Help learners discover the symptoms and real causes of environmental problems.
- Emphasize the complexity of environmental problems and thus the need to develop critical thinking and problem solving skills.
- Utilize diverse learning environments and a broad array of educational approaches to teaching, learning about and from the environment with due stress on practical activities and firsthand experience.

Indian Govt. Policy to check Environmental Pollution

- **Environmental Courts:** Special courts are being set up to ensure speedy justice of the poor against factories that pollute the Environment.
- **Environment Friendly Products:** The government is setting stringent standards for all products in the market. Those, which meet these standards of production and performance, will be given the label of excellence like the ISI mark.
- **Ban on Harmful Pesticides:** Eight chemical pesticides, of which DDT, BHC, Aldrin and Malathion are the main culprits, have been isolated. There are now plans to replace them with safe biopesticides.
- **National Waste Management Council:** The main task is to convert 40 million tonnes of flyash, that lie as a mountain near thermal power plants into bricks, city garbage into energy and sewage into fertilizer.

- **Public Liability Insurance:** This makes it mandatory for all companies to take out a public liability insurance to be paid in 48 hours.
- **Pollution by Motor Vehicles:** Anti-pollution measures against motor vehicles are being strictly enforced. Vehicles not adhering to the standards prescribed are fined heavily and may even be asked to be off the road.
- **National River Action Plan:** The proposal is to set up a National river authority which will plan policy for water use and waste management at the national level.
- **Solar Energy Commission:** Since the energy sector is the major polluter, the idea is to create decentralized energy at the village level, instead of multiplying the mainstream producer.
- **No Smoking in Public Places:** A ban is proposed on smoking in public places. The Delhi government has taken a lead in this direction.

Review of Literatures:

Sl. No.	Review of Literatures	References	Year
1	Smyth reported , local environments should be the basis for curricula with six through nine year olds. Only after they are able to think in an analytical manner can they learn in a global way.	Smyth, John C. 1995. Environment and education: a view of changing scene. Environmental Education Research, Vol. 1, Issue 1	1995
2	If environmental education programs for children are guided in a proper way, parents and other adults could also benefit from them. Knowledge gain passed on from children to parents (and other adults) indicates that awareness can be delivered in a consecutive way from the classroom to the community	Vaughan, Christopher; Gack, Julie; Solorazano, Humberto; Ray, Robert. 2003. The Effect of Environmental Education on Schoolchildren, Their Parents, and Community Members: A Study of Intergenerational and Intercommunity Learning. Journal of Environmental Education, Vol. 34, Issue 3, p12	2003
3	Environmental awareness relates to the recognition by the public of environmental issues and values, and the implications they have in relation to economic issues and social standards of living.	Chaineux, Marie-Claire P.S.G., Charlier, Roger H. 1999. Strategies in environmental education. International Journal of Environmental Studies: Sections A & B, Vol. 56, Issue 6.	1999
4	Environmental education is a cross curriculum topic promoting global awareness, sustainable living and active	Green Cross International website. 2004.	2004

	citizenship. It involves a structured and planned process that seeks the implementation of environmental curriculum at educational institutions at different levels (elementary school, high school, university, graduate and post-graduate levels). Cross-cutting subjects that are integrated in a global perspective but that can be learned and applied locally should implement this curriculum.	www.gci.ch/GreenCrossPrograms/environmentaledu/eeconcept.html .	
5	While environmental education is not a national Maltese priority, at least there is a growing awareness phase by government and other organizations where the need to incorporate environmental topics into their educational system is being recognized. Different organizations have included environmental education in their agendas. However, they have been forced to work in an uncoordinated way due mainly to a lack of official support and organization.	Pace, Paul. 1997. Environmental education in Malta: Trends and Challenges. Environmental Education Research, Vol. 3, Issue 1.	1997
6	Environmental public awareness is shaped by economic, social, professional, religious, ethnic, cultural and educational factors. Civic context must be well understood before an awareness campaign is planned. The most appropriate way to deliver context-aware information will often depend on the activities and type of social interaction the target groups experience.	Madduma Bandara, C.M. 1989. Environmental awareness among the most vulnerable communities in developing countries. International Social Science Journal, Vol. 41 Issue 3, p441.	1989
7	It is obvious there is a need to tackle environmental problems globally by means of a systematic process that requires changes in traditional education schemes. The entire scientific community is reasonably responsible for getting involved in adequate public relations efforts that enable communication of its research, concerns and uncertainties, to the institutions, organizations and governing bodies responsible for education. Similarly establishments responsible for education should make efforts that direct to the public information received from scientists in	Detjen, Jim. 1995. The media's role in science education. Bioscience, Vol. 45, Issue 6.	1995

	effective and understandable ways.		
8	The media's role in environmental education is important because it is through newspapers, Magazines, radio, and television that people gain awareness. Awareness is simply a step in EE. Modern communications have provided information for the growing public demand of related information; we now see more environmental magazines, newsletters, and journals, along with TV and radio programs.	Filho, Walter Leal, Bandeira, Monica Villa. 1995. Media and environmental Education. Convergence, Vol.28, Issue 4.	1995
9	Recently, public radio and television broadcasting considers all of its programming to be educational by including topics like science and nature, drama, music and dance, in addition to varied civic issues. It has a vast delivery span given the fact it can reach audiences in homes, schools and public places	Monk, Lee H. 1991. The resource of public broadcasting. EPA Journal, Vol.17, Issue 4.	1991
10	Nkosi carried out a community oriented education program on biological diversity, conservation and sustainability in Swaziland. It emphasized the need for a public education program. This program was intended to be seen as an investment in the people by teaching them a self-regulating culture that would help raise awareness of the role biodiversity and conservation can play in sustainable development among the most vulnerable communities in the developing world.	Nkosi, Bonga S. 2002. Community education for biological diversity conservation in the Shiselweni Region of Swaziland. Journal of Biological Education, Vol. 36 Issue 3, p113.	2002
11	Throughout the world, natural resources are increasingly under greater human pressures, and increased environmental education is viewed as an important strategy to protect these resources.	Ford, M. (2004). Environmental Education in the Condor Bioreserve: Current Status and Recommendations for Future Work. <i>Journal of Sustainable Forestry</i> . (18) 2/3, 257-275.	2004
12	The development of critical thinking skills and habits from environmental education can also contribute to educational reform. Not only are critical thinking skills and habits important for education, they are essential in dealing with complex environmental issues	Ernst, J. & Monroe, M. (2004). The effects of environment-based education on students' critical thinking skills and disposition toward critical thinking. <i>Environmental Education</i>	2004

	and natural resources management.	<i>Research</i> . 10(4), 507-521.	
13	Formal education that focuses on sustainability has been shown to aid in development aspects later in life such as increased agricultural production, women's rights, standards of living, and lowered birthrates.	Hopkins, C. & McKeown, R. (2002). (eds.) <i>Education and sustainability: Responding to the global challenge</i> (13-24), Cambridge, UK, IUCN.	2002
14	Environmental education in the developing world often has different criteria for success because of different socio-economic factors affecting populations. There is a strong need to link the ideals of environmental quality, human equality and human rights together to increase the effectiveness of environmental education and development.	Fien, J & Tilbury, D. (2002). The Global Challenge of Sustainability. In D. Tilbury, R. B. Stevenson, J. Fien & D. Schreuder (eds.) <i>Education and Sustainability: Responding to the Global Challenge</i> (1-13). Cambridge, UK; IUCN.	2002
15	Environmental Education has also been linked to decrease the affects of ADHD among those that have participated in Frances Kuo and Andrea Taylor's study (2004). Participants showed an increase in managing their ADHD symptoms while engaged in nature/ green space.	Kuo, F. Taylor, A. (2004). A Potential Natural Treatment for Attention-Deficit/Hyperactivity Disorder: Evidence From a National Study. <i>Am J Public Health</i> , 94(9): 1580–1586.	2004
16	Lianne Fisman conducted a study similar to this articles particular research; however she focused specifically on an urban EE program. She wanted to research how the awareness of children on their biophysical environment would be impacted by this type of programming. Unlike the previous studies Fisman noted that, awareness is a relevant variable to consider when assessing the impact of a place-based environmental education program on elementary school students (2005).	Fisman, L. (2005). The Effects of Local Learning on Environmental Awareness in Children: An Empirical Investigation. <i>Journal Of Environmental Education</i> , 36(3), 39-50	2005
17	According to Igbinokpogie, EE is aimed at the acquisition of knowledge, skills, desirable attitude by an individual, towards a better interaction with the natural world.	Igbinokpogie, J.O.Ogbeibn, A.E & Ighrakpa, I.U. (1990). <i>Environmental Conservation Strategy for Bendel State, Nigeria</i> (A proposed Conservation education curriculum-formal and non-formal approach), PCEE Project Report. Jordanhill College Glassglow, UK	1990

18	According to Martin, learners should be made to identify the main features of any local environment where he finds himself, explain how these features interrelate, how they contribute to the character of the neighbourhood and perceive where modifications to the environment might be made.	Martin, G.C. (1975). A Review of Objectives of Environmental Education, Insight into Environmental Education in Britain, Martin and Wheeler (Eds). Oliver and Boyd.	1975
19	The need of the hour is to make people sensitive towards nature through a strong programme of environmental education.	Nachimuthu, K. & Vijayakumari, G. (1993) An urgent need for environmental education. <i>The Educational Review</i>	1993
20	Blum evaluated an environmental studies curriculum in terms of student perceptions of course usefulness for achieving various goals. Results were interpreted that all inquiry-oriented curriculums can have a positive effect on student's perception of the usefulness of school subjects.	Blum, A. (1982). Assessment of subjective usefulness of an environmental science curriculum. <i>Science Education</i> , No 1, 66, 25-34.	1982
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22	Andrews investigated interrelationships between cognitive and affective attributes and participation in activities in an outdoor environmental education program for sixth graders. He found a positive correlation between attitude towards environmental concepts and knowledge.	Andrews, Michael D. (1978). The inter-relationship among the cognitive, affective and the behavioural domains in outdoor environmental education program. <i>Dissertation abstracts International</i> , p. 3493	1978
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24	To protect and conserve the Environment, emphasis should be given to Environmental Education in both formal and nonformal system of education .They hows the <i>ways of sensitizing the public on the need to be environmental conscious.</i>	Environmental Education and Public Awareness Agboola Omowunmi Sola, <i>Journal of Educational and Social Research MCSER Publishing, Rome-Italy Vol. 4 No.3 May 2014, 333-337</i>	2014
25	Environmental education and awareness as well as induced public participation in environmental protection become paramount to attaining environmental sustainability.	A Survey of Environmental Awareness, Attitude, and Participation amongst University Students: A Case Study, Mohammed Yahaya Abbas, Ripudaman Singh, International Journal of Science and Research (IJSR), (2012),Volume 3 Issue 5, May 2014, p 1755-1760	2012
26	This project was designed to help teachers in differing national contexts develop approaches to environmental education influenced by the arts rather than the sciences and social sciences, adopting a theoretical perspective allowing us to see our environments as “texts” to be “read” and, consequently, reworked.	Developing Environmental Awareness through Literature and Media Education: Curriculum Development in the Context of Teachers’ Practice, K. Bishop, A. Reid, A. Stables, M. Lencastre, S. Stoer, & R. Soetaert, Canadian Journal of Environmental Education, 5, Spring 2000,268-286	2000
27	Beatus was found that most environmental education competencies are delivered mainly through the geography subject, and some in biology using an integrated teaching understanding of basic approach. Students and teachers were fairly knowledgeable and had environmental issues. Main challenges facing implementation of environmental education included an integrated learning approach, inadequate knowledge on environmental education, lack of support from each other and from school administration, and cultural myths and beliefs.	Learning for Sustainable Development: Integrating Environmental Education in the Curriculum of Ordinary Secondary Schools in Tanzania, Beatus Mwendwa, Journal of Sustainability Education, Vol. 12, February 2017 ISSN: 2151-7452	2017
28	The level of knowledge is actually low especially regarding relevant legislations among all the groups. The basic concept is clear as they study it as a part of science curriculum but they don’t have clear idea on	Vinit Kumar ¹ , Krishna Kumar Yadav, Neha Gupta, Neerja Gautam and Sanjay Kumar Vishwakarma, INTERNATIONAL JOURNAL	2016

	technical issues of environment due to the lack of the subject in their curriculum.	OF ENVIRONMENTAL SCIENCES, Volume 6, No 5, 2016, p 820-824	
29	A high-quality environmental education provider also needs to be continually aware of its long-term survival in the marketplace.	Netzwerk Umweltbildung Sachsen (2007): Qualitätsmanagementsystem Umweltbildung. Hrsg. Sächsische Landesstiftung Natur und Umwelt Akademie. Grillenburg. www.umweltbildung-sachsen.de/bilder/arbeitshilfe7.pdf	2007

Conclusion:

Research and discussions about environmental education began in earnest in the past decade. Environmental education towards nature conservation changed first to environmental education, in its narrow sense, before broader ecological dimensions were included. The new learning concepts, strategies, and processes are increasingly multi- or interdisciplinary, related to life experience, and accompanied by structural school reforms. Partly educational research, curricula development, and teacher training are well interrelated. Generally, however, considerable deficits still exist in teacher training.

In the classroom and beyond, the desired outcome of environmental education is environmental literacy. People who are environmentally literate understand how natural systems function and how humans and the environment are intertwined. To that end, environmental education strives to provide learners with sound scientific information and the vital skills of problem solving, critical thinking and decision-making. At one time or another, individuals will be compelled to address and solve complex environmental problems affecting the economy, public health or shared natural resources. Environmental education provides the necessary tools. However, the impact of educational processes on changing environmental consciousness and behaviour should generally not be overestimated; intentional education always has to compete with other agents of socialization.

With these literature surveys it can be safely concluded that environmental education is the need of the hour to live a better life. Only environmental education for school children can show us a hope for better future. Hence environmental literacy helps to ensure environmental quality as well as quality of life. So, Environmental education is essential need for school curriculum to increase the environmental awareness in any type of environmental problems.

Suggestions

- Government should make environment education compulsory in every school.
- Awareness program should come into practice at small town as well as remote places.
- Advertisement on environment education should be there to catch the concern of people.
- Books related to environment must be distributed to students as well as concern teachers.
- Parents are needed to be aware in order to let their child know about environment.
- Environment awareness should be spread through television, radio and print media
- Conducting a systematic evaluation of environmental education materials, and supplying guidelines for teachers trying to select materials.
- Creating a central record of environmental education sources.
- Assigning responsibility for the planning of environmental education.
- Developing a state-wide program for training teachers in environmental education.

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IMPACT OF COOPERATIVE SOCIETIES ON EMPOWERMENT OF WOMEN IN INDIA

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Cooperatives are conceived as the most important types of voluntary organization in the form of some organization in agriculture, marketing, provisions of credit, distribution of consumer goods and fulfilling common economic, social, educational and cultural needs. Women in India constitute around 48.2 % of the total population and constitute one-third of the labour force. Women's empowerment may be defined as a multifarious action and interaction of various factors namely, social-economic, political, cultural, psychological / attitudinal and so on. It is a process in which women attempts to exercise full control over resources taking into consideration of means of production, social, culture, education and intellectual. So, the present paper has attempted to focus thematically on impact of cooperative societies in empowerment of women in India.

Introduction:

Cooperative societies mainly perform economic functions that contribute to sustainable economic development. Today, cooperatives are conceived as the most important types of voluntary organization in the form of some organization in agriculture, marketing, provisions of credit, distribution of consumer goods and fulfilling common economic, social, educational and cultural needs. Women in India constitute around 48.2 % of the total population and constitute one-third of the labour force. So, due attention is given to their socio-economic empowerment. Women's empowerment may be defined as a multifarious action and interaction of various factors namely, social-economic, political, cultural, psychological / attitudinal and so on. It is a process in which women attempts to exercise full control over resources taking into consideration of means of production, social, culture, education and intellectual. Empowerment is the process by which women take control and ownership of their lives through expansion of their choices. The core elements of empowerment are agency, resources, self-esteem, self-confidence and institutional structure. Empowering women do not mean to provide them power to subdue others or to use power to establish their superiority over others. In reality it is to empower themselves only. In the eleventh plan, for the first time, women are recognized not just as equal citizens but also as agents of economic and social growth. In this backdrop, the present paper has attempted to focus on impact of cooperative societies in empowerment of women in India.

National Policy for Women Empowerment (2001):

- ❖ To make an appropriate environment through positive economic and social policies for full development of women to make able them to understand their full potential.
- ❖ The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres- political, economic, social cultural and civil.
- ❖ Equal access to participation and decision making of women in social, political and economic life of the nation.
- ❖ Equal access to women to health care, quality education at all levels, career and vocational guidance, employment and equal remuneration, occupational health and safety, social security and public office etc.
- ❖ Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- ❖ Changing societal attitudes and community practices by active participation and involvement of both men and women.
- ❖ Mainstreaming gender perspective in the development process.
- ❖ Elimination of discrimination of all forms of violence against women and the girl.
- ❖ Building and strengthen partnerships with civil society, particularly women's organization

Functions of Cooperative Societies:

- ❖ To improve security of tenure of land,
- ❖ To consolidate holdings,
- ❖ To Promote conservation of natural resources,
- ❖ To facilitate land settlements,
- ❖ To foster the all important growth and speed of technical knowledge for better farming,
- ❖ To secure savings and administer credit,
- ❖ To reduce the charges made for production requisites and use of the large scale capital items for farm and small scale industrial production,
- ❖ To reduce charges for consumers goods and services including housing.
- ❖ To improve the marketing of farm product to minimize risks and to the costs of insurance.

Some Constraints of Women Empowerment:

In order to promote the position of women in India, it is necessary to focus the following obstacles:

- ❖ Literacy- Efforts to economically empowerment have suffered owing to their poor level of literacy.
- ❖ Others factors may be ignorance, conservative nature, superstition, unemployment and poverty.

The Tenth Five Year Plan (2002-07) and Women Empowerment:

Social Empowerment should create an enabling environment through adopting various policies and programmes for development of women, besides providing them easy and equal access to all the basic minimum services so as to enable them to realize their full potential.

Economic empowerment should ensure provision of training, employment and income generation activities with both forward and backward linkages with the ultimate objective of making of all women economically independent and self- reliant.

Gender Justice must eliminate all forms of gender discrimination and thus enables women to enjoy not only de jure but also de facto rights and fundamental freedom or par with men in all spheres viz political, social, civil and cultural etc.

The 11th Five Year Plan (2007-12) and Women Empowerment:

The 11th plan avowed that women in the unorganized sector need social security including issues of leave , wages, work conditions, pension, housing, childcare, health benefits, maternity benefits, safety and occupation health and complaints committee for sexual harassment. The plan also put forward that various steps should be taken in order to assure safety, childcare facilities, toilets, etc for women. The plan also attempt to insure increased availability of Micro-credit to women in unorganized sector. This plan proposes the following important targets.

- ❖ Enhance the sex ratio for the age group 0-6 from 927 in 2001 to 935 by 2011-12 and to 950 by 2016-17.
- ❖ Assure that at least 33 % of the direct and indirect beneficiaries of all government schemes are women and girl children.
- ❖ Minimize malnutrition among children of age group 0-3 to half its present level.
- ❖ Reduce anaemia among woman and girls by 50 % by the end of the eleventh plan.
- ❖ Minimize dropout rate for primary and secondary schooling by 10 % for both boys and girls.

Essentials Components of the Developmental Programme for Women Empowerment:

- ❖ It should have direct impact on the lives of women,
- ❖ It should meet the felt needs of women,
- ❖ It should ultimately need to self help activities,
- ❖ It should help them to integrate to the mainstream of the society,
- ❖ It should help them to realize their capacities and responsibilities,
- ❖ It should empower them and make consciousness them.

Role of Cooperatives for Educational Empowerment of Women:

- ❖ Cooperatives enable the women to develop civic responsibility,
- ❖ Cooperatives enable the women to achieve the goal of gender equity and justice,
- ❖ To achieve the goal of social harmony and unity,
- ❖ To attain the goal of social freedom,
- ❖ To achieve the goals of small family to gain the benefit of social mobility,
- ❖ To actively get involved in social service,
- ❖ To perform family employment opportunities,
- ❖ To gain self employment opportunities,
- ❖ To development professional skills and Competencies,
- ❖ To improve their saving ability, to market their goods and services
- ❖ To avail the benefits of development projects,
- ❖ To participate actively in the development projects,
- ❖ To achieve the goal of economic self sufficiency
- ❖ To make positive changes in social attitudes.
- ❖ To increase in articulation, knowledge and awareness on health, nutrition reproductive rights, low and literacy.
- ❖ To make awareness and recognition of women's socio-economic contribution within and outside the household.
- ❖ To make greater access and control over community resources, government scheme, credit cooperative, non-formal education.

Table-1: Work Participation Rates by Male and Female (1972 to 2005)(%)

Year	Rural			Urban		
	Male	Female	Gap	Male	Female	Gap
1972-73	54.5	31.8	22.7	50.1	13.4	36.7
1987-88	53.9	32.3	21.6	50.6	15.2	35.4
1996-97	55.0	29.1	25.9	52.1	13.1	39
2000-01	54.4	28.7	25.7	53.1	14.0	39.1
2004-05	54.6	32.7	21.9	54.9	16.6	38.3

Source: NSSO Report

Table-1 shows work participation rates by sex during the period 1972 to 2005. It was found that work participation rates by male and female increased from 54.5 % in 1972-73 to 54.6 % in 2004-05 and from 31.8 % in 1972-73 to 32.7 % in 2004-05 respectively. The same result was found in the case of urban areas. Work participation rates by sex estimated higher in rural as compared to that of urban and work participation rates by female were higher in rural than that of urban areas. So, women are considered as the significant contributors to the growing economy. All most 50 % of Indian population today estimates women while 42 % of is under the age of 18. For social development we should assure their protection, well-being, development, empowerment and participation.

Table-2: Female Work participation, Child Sex ratio and Literacy Rate among different communities in India

Community/ Social Variable	Female work participation**	Overall Sex ratio*	Child Sex ratio *	Population in India's to population**	Overall literacy rate**	Female Literacy rate **
Hindus	27.5	931	925	81.4	65.1	53.2
Muslims	14.1	936	950	12.4	59.1	50.1
Jains	9.2	940	870	0.4	94.1	90.6
Sikhs	20.2	893	786	1.9	69.4	63.1
Christians	28.7	1009	964	2.3	80.3	76.2
Buddhists	31.7	953	942	0.8	72.7	61.7
Others	44.2	992	976	0.7	47	33.2

Source: Infochange India News and Feature Development News India, 2004

***As number of females per 1000 males, ** as %**

Table -2 focuses that female work participation, child sex ratio and literacy rate vary among different communities in India. Work participation rates by community estimated

highest in the case of Buddhists (31.7 %), followed by Christians (28.7 %), Hindus (27.5 %), Sikhs (20.2 %), Muslims (14.1 %), others (44.2 %) and lowest was 9.2 % in the case of Jains. Christian Community showed the highest overall sex ratio (1009) and lowest was 893(Hikhs), followed by Buddhists (953), Jains (940), Muslims (936) and Hidus (931). It was found highest literacy rate estimating 94.1 % for Jains, lowest 47 % (others), followed by 80.3 % (Christians), 72.7 % (Buddhists), 69.4 % (Sikhs), and 65.1 % (Hindus) and 59.1 % (Muslims). Female literacy rates also varied according to different communities largely. We may infer from the results that some social variables for women empowerment are unevenly distributed among the different communities in India. Education is considered as the most important lever for social, economic and political empowerment of women.

Table-3: Gross Enrolment Ratio (GER) for Secondary education by Social Groups (2009-10) (%)

	SCs	STs	Non-SCs/STs	Overall
Secondary Level				
Boys	71.19	54.24	67.02	66.65
Girls	63.50	44.22	58.97	58.45
Total	76.58	49.41	63.13	62.71
Senior Secondary Level				
Boys	37.42	31.36	39.17	38.31
Girls	33.48	22.32	34.39	33.31
Total	35.60	26.91	36.88	35.92
Both Secondary and Senior Secondary level				
Boys	54.52	43.45	52.86	52.39
Girls	48.86	33.68	46.54	45.86
Total	51.88	38.70	49.82	49.26

Source: Selected Educational Statistics of HRD, 2009-10

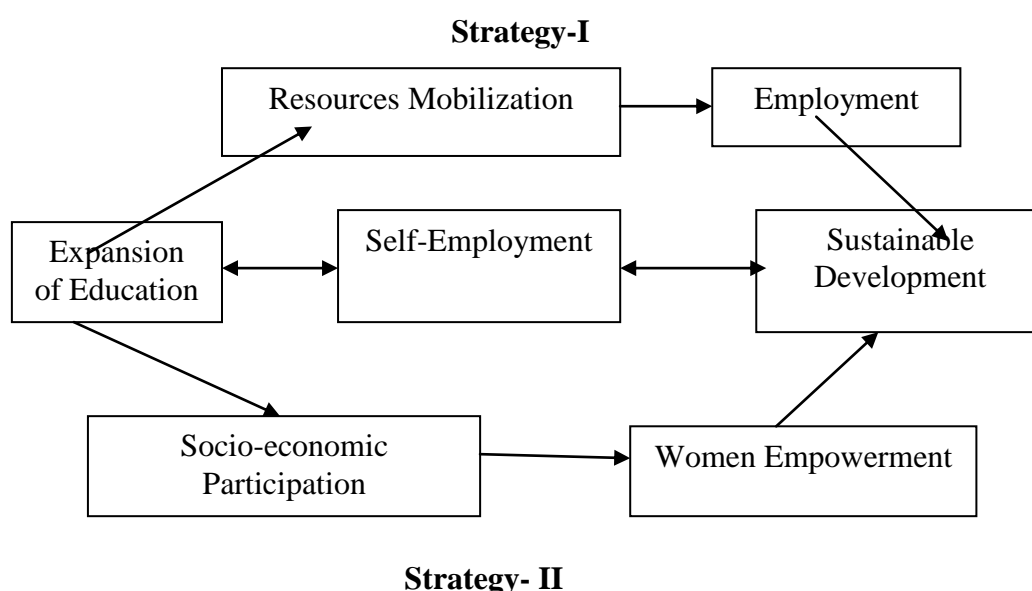
Table -3 exhibits Gross Enrolment Ratio (GER) by social group during 2009-10. In secondary level boy GER of boys estimated higher as compared to girls by social e.g SCs, STs and non-SCs/STs taking into account of overall 66.65 % for Boys and 58.45 % for girls. It was found inequality of GER by different social groups. Among the social group STs showed lower GER w.r.t boys and girls as compared to SCs and Non-STs respectively. Same result was found for senior secondary level and both secondary and senior secondary level. GER is considered as the real indicator of educational progress as well as national development. GER gap should be minimized in order to materialize women empowerment.

Education renders skills, competencies and socio-economic empowerment of women largely.

Sachar Committee Report (2005):

Sachar Committee Report focuses that work participation rate among Muslims measures 25 %. A large proportion taking into consideration of 73 % Muslim women is engaged in self-employment as compared to 55% of Hindu Women. A much lower proportion of SC/ST female are self employed. 45 % of SC/ST women are estimated as casual workers as compared to about 20% Muslim and 15 % of upper caste Hindu women.

Diagram- 1: Development Strategy for Women Empowerment



The development Strategy II of the Model in diagram 1 focuses that educational leads to improvement of socio-economic interaction of weaker section of women. Such socio-economic interactions influence participants for education. While the development Strategy I explains, education increases the ability of planning, controlling, motivation and aspiration, management, execution, evaluation and mobilization of resources (getting from Microfinance Institution (MF) institutions), and it makes a positive attitudes for resource creation in future. The socio-economic participations and proper resource mobilization together women empower through enhancing their financial stability alleviating poverty and enhancing acceptability within and outside the family. For example, a successful loan utilization programme would, over time, enhance ability of economically weaker section of women to take and repay larger loans which are conducive to administer (Mayoux, 2000). Such positive attitude of an empowered poor woman however easily transfers into their next generations.

Hence the process ultimately directs them towards the path of sustainable development by making a self-sustain ability in them that would be conducive to attain sustainable development of the poor women largely.

Conclusion:

Empowerment is a process that takes a person from a position of powerless inaction to responsible action. The process moves through several stages from (i) participation to, (ii) decision making to, (iii) action and ultimately to, (iv) the capacity to take responsibility for those actions. The approach to gender equity is based on the recognition that interventions in favour of women must be multipronged and they must be (i) provide women with basic entitlements, (ii) address the reality of Globalization and its impacts on women by prioritizing economic empowerment, (iii) ensure an environment free from all forms of violence against women (VAW)-economic, social, Psychological etc, (iv) ensure the participation and adequate representation of women at the highest policy levels, particular in Parliament and state assemblies and (v) strengthen existing institutional mechanism and create new ones for the gender main-streaming and effective policy implementation. Cooperatives can have a range of potential impacts on women empowerment. Support to increase women's income level and control over income leading to greatest levels to economic independence. Enhance perceptions of women's contribution to household income and family welfare, increasing women's participation in household decisions about expenditure and other issues and leading to greater expenditure on women's welfare. Cooperatives attempts to improve in attitude to women's role in the household and community.

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TRIBAL ART OF CENTRAL INDIA: A STUDY

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INTRODUCTION

India has always been known as the land that portrayed cultural and traditional vibrancy through its conventional arts and crafts. Every region in India has its own style and pattern of art, which is known as folk art. Other than folk art, there is yet another form of traditional art practiced by several tribes or rural population, which is classified as tribal art. The folk and tribal arts of India are very ethnic and simple, and yet colorful and vibrant enough to speak volumes about the country's rich heritage. Tribal art, like folk art, has also progressed considerably due to the constant developmental efforts of the Indian government and other organizations. Tribal art generally reflects the creative energy found in rural areas that acts as an undercurrent to the craftsmanship of the tribal people.

In this paper my prime focus will be on the tribal art of Central India. Tribal communities of Central India are spreaded over on the fabulous Chhattisgarh and Madhya Pradesh. Owing to a significant similarity between the two existing states in almost every sphere of living and non-living domains, tribal life in Central India is an excellent instance of the blending of rural and urbanity.

Tribal art is often ceremonial or religious in nature. Typically originating in rural areas, tribal art refers to the subject and craftsmanship of artefacts from tribal cultures. It is a unique collection of diverse styles and representation which ranges through a wide range of art forms, such as wall paintings, tribal dances, tribal music, and so on. The art which has transmitted in these people through hereditary practice from generation to generation, are one of the most fascinating part of their culture. Whether it is for religious purpose or just for a mere decoration, with time people are keenly taking interest to explore tribal art which emerged from wall decoration of their living places or body decoration of tribal life. Decorating walls and the art of body decoration is very common and widely found among the tribes of India, which is treated as an integral part of their life and culture. People use to paint to decorate their houses and for body decoration different methods has been seen like painting natural colours or tattooing.

The Tribal Art has influenced the Indian Art platform to reshape its contemporary style. The traditional motifs or patterns used in their art are now significantly used by modern

artists to create paintings, handicrafts or architecture. Therefore, I would like to enumerate the art of some of the most common Tribes and Sub-Tribes of Central India **Bhilalas, Rathwas, Gonds, Bhils, Baigas, Muria, Dhruva, Bhatra** etc.

AIMS AND OBJECTIVES

Following are the main aims and objectives of my present paper:

1. To explore my knowledge of visual art painted or created by the tribal people of Central India.
2. To analyze how the areas which were accessed for living by these tribal people turned into Art Galleries and the walls, floors as well as their body itself became canvas to create the very first art of the very first human society.
3. The Tribal people were actually unaware what kind of contemporary style they have originated. Based on traditional practice, how they have represented a very unique sense of art without any aid from urbanization?
4. To discuss how they have succeeded to keep alive their ancient path with their Art form?
5. To focus on Visual Art which represents the timeless Tribal Art forms as compositional art whether they appeared in miniature art or in contemporary to post-modernism.
6. I want to cultivate and explore my knowledge about the Art, where literary symbols and images of daily life in India practiced in rituals, folk lore or worship came into existence as an element or concept for Visual Art.
7. It is exciting to interpret these kind of Ancient Art Forms when used by Contemporary Artists society which actually originated by the tribal people.
8. The present paper puts an emphasis on those artworks which are motivated by the Tribal Communities of Central India.
9. The study deals with the all time artists, their technique and methods, who were involved in such creations.

METHODOLOGY

I would like to apply the methods for my present paper in both **Qualitative** and **Quantitative** ways:

- Methods, involves describing in details specific situation using research tools like interviews, surveys and observations.

- Data analysis on adaptation of Symbols as Art forms.
- Collecting information on when and what approached the artists to take it as a style.
- Approach artists to know what they want to establish with these concept.
- Research and observe the origin and history.
- Interpreting the relation between the confidently executed skilled Art Works of the Modern time and the Symbols from Tribal Art.
- Survey for the required materials through books, art works, artists, mythological, religious and traditional concept among common people, etc.
- By using measurable data to formulate facts and uncover patterns in research.

SOURCES

1. **Primary Sources:** My primary sources were the collection of images of tribal paintings, tribal handicrafts, ritual, ceremony, folk art, miniature and contemporary paintings and the existing literature of art historians, critics and researchers.
2. **Secondary Sources:** This includes the modern paintings, books, articles, journals, documentary and art works related with the ancient symbols and tribal art forms.

HISTORY AND ORIGIN OF TRIBAL ART OF CENTRAL INDIA

Tribal painting reflects the energy of the creative art of tribal peoples of various tribal groups scattered all over the world. It is a Living Art form and a traditional practice inherited into them through generation by generation. It is an inborn talent through which they paint and expresses the beautiful nature, religious events, ceremonial occasions, activities related to the day to day chores of their lives. They are their own master, who creates such beautiful paintings on the walls and floor of their living areas to decorate them. The use of vibrant colours, swift and bold lines, geometrical patterns, colourful ornamentations with border, suggestive motifs of nature and human figures proves they have the true sense of artistic expression. Though they are not trained under any renowned artists but their hereditary practice made them equal in all respect of any contemporary artists. The tribal people have gained this inborn talent from their ancestors who originated the style of Tribal Art years ago then civilized human society. One significant fact about the Tribal Artists is that they are always aware of the changing time and the happenings in the surrounding society. Therefore to keep themselves updated, they keep developing their art form with keeping in mind the values of cultural significance of their year old tradition.

One of the most significant Art Form widely found among the Tribal People of India and also all over the world is 'Body Decoration'. They use different modes and procedure to

decorate their body, like paints, colours, tattoos, animal-fur or feathers etc. It is an integral part of their life and culture and also believed to satisfy their aesthetic needs belonging to a particular tribe as well as used as to delineate social position, rank, sex, occupation, local and ethnic identity, or religion within a society.

REVIEWS

- “Art is the creative use of the human imagination to interpret, understand, and enjoy life” (Haviland 1989:535), published in the “Cultural Aspects Of The Tribal Art In Central India” (Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013).
- “Ember et.al. (2007:477) have opined that “art is clearly an old feature of human culture”. According to them, some definitions of art emphasize its evocative quality. It can be define in different way by different person as per their use or view point. For example, an artist who creates it, art expresses feelings and ideas; from the view point of the observer or participant, it evokes feelings and ideas. The feelings and ideas on each side may or may not be exactly the same. And they may be expressed in a variety of ways- drawing, painting, carving, weaving body decoration, music, dance, and story. An artistic work or performance is intended to excite the sence, to stir the emotions of the behavior or participant” (Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013).
- “Anthropologists have found that art reflects the cultural values and concerns of a people. This is especially true of the verbal arts-myths, legends, and tales. From these the anthropologist may learn how a people order their universe, and may discover much about a people’s history as well. Also, music and the visual arts, such as sculpture, may provide insights into a people’s world view and, through distributional studies, may suggest things about a people’s history” (Haviland 1989:535). Therefore, the study of tribal art is very essential for an anthropologists as suggested by Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013.
- “In all societies people decorate or adorn their bodies. The decorations may be permanent- scars, tattoos, or changes in the shape of a body part. Or they may be temporary, in the form of paint or objects such as feathers, jewelry, skins, and clothing that are not strictly utilitarian. Much of this decoration seems to be motivated by aesthetic considerations, which of course, vary from culture to culture. The actual form of the decoration depends on cultural traditions. Body ornamentation includes the pierced noses of some women in India, the elongated necks of the Mengebetu of central Africa, the tattooing of North America males and females, the body painting

of the Caduveo of South America, and the variety of ornaments found in almost every culture” (Ember et.al. 2007:478), published in the “Cultural Aspects Of The Tribal Art In Central India” by Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013.

- “In India, this body decoration is very much popular among the tribal and non-tribal of both the mainland and islands. It is an integral part of the culture among the central Indian tribes. Apart from the body decoration, this tradition of tattooing is very much associated with the belief system, folklore, social structure, religion, and medicinal value etc of the tribes concerned. Hence, the tradition of tattooing transmits from generation to generation” (Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013).
- “Now a days the tribal are not much isolated. They are now very much in touch with the wider groups, hence the change in their culture in general and arts in particular are inevitable. But, the creative skills of tribal people have not been appreciated and exposed to the developed society for appreciation by the social scientists, as it should do” (Dr. Basanta Kumar Mohanta, Dr. Mohan Lal Chadhar, Jan 13, 2013).
- “Indian Tribal Art is one of the most fascinating parts of the **tribal culture in India**. The treasure of tribal arts is immense and has an astounding range, diversity and beauty. Indian Tribal Art takes on different manifestations through varied medium such as **pottery**, **painting**, metalwork, **Dhokra** art, **paper-art**, **weaving** and designing of objects such as jewellery and toys. Indian tribal paintings and **sculptures** are of exceedingly high quality and are documents of their cultural heritage” (IndiaNetzone, April 19, 2017).

THEMES

Indian Tribal Art always narrates a composition with positive themes and ideas like events related to life-cycle, day to day activities of tribal- life, images of religious festival, mythological deities, ecstasy or **marriage**, birth and etc. The Tribal people pays tribute to the Mother Earth and Nature with their art forms. It is a tribal art form where life and ingenuity are fused. Tribes have made their own place in the contemporary world of art. The symbols represent their thoughtful feelings and these imaginations are the representative emotions of the people of a particular period and society.

Tribal art can be often ceremonial or religious in nature too. Typically originating in rural areas, tribal art refers to the subject and **craftsmanship** of artifacts from tribal cultures. *“Traditional society is past focused. Metro dwellers are future oriented. **Tribal culture lives**”*

in the present. Even death is but a way to the next new life. Since their oral tradition keeps changing, it is ever alive, constantly renewed, always modern” (Ashok Mishra, June 9, 2013, Project coordinator, Tribal Cultural Heritage In India Foundation).

“Moved by the pain and sacrifice of Baasin Kanya (bamboo maiden) in my grandmother’s story, I made it in my mind first,” says Gond artist Durgabai Vyam, who has depicted the saga of a sister inadvertently killed by her loving brother. The girl is reborn as the bamboo, indispensable in every aspect of tribal life. A newborn is placed on a bamboo soopa, a corpse on a bamboo bier” (Gowri Ramnarayan, July 13, 2013, The art of the adivasi).

The traditional aesthetic sensibility and authenticity can be noticed with colorful designs of Tribal Paintings from Central India, which are treated with religious and mystical motifs. Some of the most famous Central Indian Tribal paintings are Pithora Paintings, Gond Paintings, Bhil Art, Dhokra Handicraft, Tribal Body Art. Tribal Art is however not restricted only to paintings, but also stretches to other art forms such as pottery, home decorations, ornaments, scroll-paintings, tattooing or body decoration. Tribal crafts men are proud of their artistic heritage. They are particularly skilled in metal wares and fashioning aesthetically satisfying objects for everyday life.

1. Pithora Paintings:

Pithora Paintings depicts the tribal folklore. Traditionally, Pithora like every other form of painting originated on the walls of tribal households. Artists through this traditional practice, carry forward a rich tribal lineage of the Bhilala tribal community. Be it the depiction of countryside, weddings, festivals or celebrations – Pithora art, made by tribals of Aadharkaanch in Alirajpur district of Madhya Pradesh, celebrates different realities of rural living. They practice this art form on floor, paper, walls, cloth, canvas and wood. During weddings in the village, classic derivations of Pithora works are done as wall decor with mud and white paints is seen vividly in homes. Some of the Central Indian Tribes from Madhya Pradesh worship a wedding deity called ‘Pithora’ whose images are painted upon house walls on certain occasions such as wedding.

Wall paintings: Till date it remain one of the most common forms of creative expression, and makes for traditional home décor that has religious importance to the Bhilalas. Historically derived from cave, wall and rock paintings, this art is heavily inspired from Gujarat, has religious and mythological relevance to indigenous tribes of Madhya Pradesh which has slowly transformed into a vibrant occupation of the Bhilalas or Rathwas.

Treatment: Painted on a background wall prepared with cow- dung, water and lime with colours like spectacular and vivid reds, greens, oranges, blues and pinks and motifs like birds, animals, trees, the cosmos all find their representation through these paintings. It is considered sacred to paint horses, the sun, and the moon which, are believed to be the three lucky mascots in Bhilala mythological stories, characterizing and distinguishing these paintings. “The authentic portrayal of village and tribal life is done ecstatically to present hardship and occasional festivity, thus underscoring the co-existence of hope and despair in tribal lives, through depiction of daily chores and celebrations at the same time, making a painting complete.” (Swasti Pachauri, June 26, 2014, The Indian Express).

The many patterns of Pithora painting:

“A beautiful mélange of colors inspired from nature is seen in wall and paper paintings, but each pattern differs from the other. An important feature of authentic Pithora art is that no two paintings are ever similar and artists take care of this ‘unique selling point’ of their skill with utmost precision. Every artist leaves a distinct mark on each of his paintings to signify his intellectual and creative rights over the murals, thereby making each and every painting unique in its own way by using different color combinations, floral patterns, and symmetry in murals” (Swasti Pachauri, June 26, 2014, The Indian Express).

2. Gond Paintings:

The Gonds are among the largest tribes in Central India, numbering about 4 million. Though predominantly centered in Madhya Pradesh, they are present in significant numbers in the states of Madhya Pradesh, Andhra Pradesh, Maharashtra, Chhattisgarh and Odisha. The word “Gond” comes from the Dravidian expression *kond*, meaning “the green mountain.”

Gond tribal art of central India, is another artistic exploration to the spirit of animals and nature. An obvious example of this is their custom is decorating the walls of their houses, an activity that originated years ago. The living expressions of the village people, deeply connected with their day to day lives can be seen through Gond paintings of Madhya Pradesh, specially the wall paintings of Bundelkhand, Gondwana, Nimar and Malwa. They are not mere decorations but also instant expressions of their religious sentiments and devotions which depicts various celebrations, rituals and man’s relationship with nature. The paintings are an offering in worship of nature, and are also a mode of seeking protection and warding off evil.

Popular subjects: Gond paintings, the Central Indian Tribal Folk Art is based on local Indian festivals like Karwa Chauth, Deepawali, Ahoi Ashtami, Nag Panchmi, Sanjhi etc. are done by women using simple homemade colors.

“In the Gondwana region, the Gond and the Pardhan tribes who have impressed audiences at exhibitions in Japan, France, Australia and other countries, have showed unmatched creative vision. A community of professional artists does the paintings. Horses, elephants, tigers, birds, gods, men and objects of daily life are painted in bright and multicolored hues” (*My Indian Culture, Dec 25, 2011*).

Treatment: The Gonds traditionally painted on mud walls of their houses with vibrant depictions of local flora, fauna and gods such as Marahi Devi and Phulvari Devi (Goddess Kali). The traditional method involves the use of natural colors derived from charcoal, colored soil, plant sap, leaves, and cow dung. Starting in the early 1980s, certain talented Pardhan Gonds who traditionally serve as professional bardic priests began transforming their ritual performing arts into a new tradition of figurative and narrative visual art: using a variety of modern media (including acrylic paintings on canvas, ink drawings on paper, silkscreen prints, and animated film) they have created unprecedented depictions of their natural and mythological worlds, traditional songs and oral histories. This mystical art form is created by putting together dots and lines. The imaginative use of the line imparts a sense of movement to the still images. Rich in detail, color, mystery and humor, these tribal artworks brilliantly employ modern means to evoke the pre-modern psyche. Jangarh Singh Shyam was the first Gond artist to use paper and canvas for his art. His talent was soon recognized, and his work was exhibited all over the country.

“The work of Gond artists is rooted in their folk tales and culture, and thus storytelling is a strong element of every painting. However every artist today has a personal style and has developed a specific language within these narratives creating a richness of aesthetic forms and styles” (*Isha Yoga Center, February, 2014*).

3. **Bhil Art:**

The Bhils, like all adivasis, live close to nature and are the second largest tribal community of Central India residing in the states of Madhya Pradesh, Gujarat, Rajasthan and Maharashtra.

The rich cultural tradition of the Bhils are manifested in their rituals, songs and dances, their community deities, tattoos, myths, community art and lore which originated the Bhil Visual and Performing Art. Everything connected with the community of Bhil Tribe is painted – the Sun, the Moon, the animals, trees, insects, rivers, fields, mythological figures, and their gods.

Subjects: Like other Adivasi Tribes, the Bhils too love to remain close and connected to nature and lead a largely agricultural life. Their paintings reflect the changing seasons, the

natural phenomena that guide their harvest, and the gods that protect them. 'Pithora' horses are often used as a common theme among Bhil artists. Sometimes, the traditional painter called 'lekhindra' often paints pithoras as an offering to the goddesses.

“According to legend, the people of the Kingdom Dharmi Raja have forgotten how to laugh. The brave prince Pithora rode on horseback through a dangerous terrain and brought back laughter and joy from the goddess Himali Harda” (The Saffronart Blog, December, 2012).

Treatment: The tradition of Bhil painting also originated from their home like Gonds. Traditionally, a Bhil household is always decorated with delightful myriad of images from myth and folklore adorning their walls and ceilings. Every year, a new plaster of mittichitra (clay relief work) and paintings are applied to the interiors of the house. To paint, they collected and grounded natural pigments, leaves and flowers, while brushes are made with neem twigs. The Bhil Artists are gaining International popularity for their confidently executed skilled Art Works. With changing time and evolution in Art World, the Bhil Artists have also adapted new medias to paint with their own traditional techniques. They paint the simple human joys of birth and other ceremonial occasions like harvests that are often forgotten in our modern society.

4. Dokra:

Popularly known as “Bharai Kaam” in local language or the “Bell Metal Craft” and “Wrought Iron Craft”, the famous handicraft from the state of Central India; Madhya Pradesh and Chhattisgarh, is an art of sculpting metal with the ancient technique of lost wax casting practiced by the Tribal Communities. The early evidence of this Metallurgic Art is a figurine of a “Dancing Girl” from Mohenjodaro of Indus Valley civilization. The Dhokra handicrafts of Central Indian Tribes from Madhya Pradesh and Chhattisgarh, is a great example of fusion art which flaunts the Ancient and Contemporary Style in their process of manufacturing. The Dhokra craft is an age old craft being transmitted from generation to generation which finds different forms of expressions with the different tribes and traditions.

“When Madhya Pradesh and Chhattisgarh became two states, most of the area where skilled Dhokra craftsmen lived, went to Chhattisgarh. It was then that Madhya Pradesh Hastshilp Vikas Nigam started a Dhokra facility in Betul, to continue this craft in the state. Today, many craftsmen learn and practice this tribal art form at the centre, to create their traditional objects as well as commercial artifacts for the bigger market” (gaatha_home, December, 2010).

Popular Subjects: Artefacts like human figurines, deities, figures of elephant, deer, horses, cattle and peacocks, utensils and jewelleries, lamp stands etc. of different sizes are made as handicraft items. Beside this, the “cattle bell”, one of the oldest objects made by this technique is a typical example of folk style of these Tribal Craftsmen. The bell is even worshipped as a god by some Gonds, its sweet sound symbolizing cattle and hence, prosperity.

“The Indian states of Madhya Pradesh and Chhattisgarh are distinguished in the arenas of making metal crafts. Jewelleries, bell metal artefacts, votive lamps and other items of religious significance are also created in Central India. Different types of utilitarian products, folk jewelleries, bell metal objects, figurines of Hindu deities and 'Dokra' crafts are among the manifold handicrafts of metal” (IndiaNetzone, July, 2013).

Procedure: Crafted by hand through lost wax technique or *cire perdue*, it was originated by ancient tribal people from Bronze Age. The process includes the steps of “core-making”, “modelling”, “moulding”, “de-waxing”, “casting” and “finishing”. Figures of elephants, horses, cattle and peacocks, utensils and jewellery are made by the craftsman, known as “Bhareva”, or “one who fills”.

The Dhokra craftsmen are settled over the vast area of mineral-rich central Indian Tribal Belt. Therefore, to continue their ancient traditional practice, they easily avail and collect metals like bronze, copper, iron or brass from these region.

Metal Crafts of Madhya Pradesh

Metal crafts of this state vary between different regions. The art of “Dhokra” handicrafts is popular in Madhya Pradesh, and this traditional art are mastered by the local communities like 'Gond', 'Muria', 'Dhruva' and 'Bhatra'. Exclusively designed iron 'Diyas' or votive-lamps have a ritualistic significance in the state as these are given to daughters as part of their bridal gifts. Metal jewel boxes of Bundelkhand are instances of the creative excellence of the metal craftsmen of this Indian state.

Metal Crafts of Chhattisgarh

Jewelleries comprise one of the most significant “Dhokra” handicraft of Chhattisgarh. The metal ornaments, expertly crafted by the tribal artisans of this region, are popular among the natives as well as the visiting tourists. Alloys, and metals like bronze, silver, gold and silver are utilized to produce different kinds of metal crafts.

The Bastar Tribe is popular for their “Dhokra Art”, crafted by hand through lost-wax process. The metalcraft, created by these Bastar Tribal Artists are unique for their simplicity and cultural tradition. This traditional art is also practiced by the people of Datia and Sagar.

One will come across beautiful animal figurines of **Raigarh**, diya of Sarguja and sculptures of Bastar.

“Bastar, **Lalitpur**, Raigarh and Sarguja of Chhattisgarh are well known for their bell metal crafts. The local 'Ghadwa' community are said to be adept in this craft. The metal images of tribal deities in this part of India are legendary. 'Gadwakam' is another kind of metal craft which thrives in Chhattisgarh. Sculptures of '**mahua**' tree and those of local deities like Mouli Devi, Dhanteshwari Devi and Pardesin Matadevi are included in this exclusive metal craft. Dokra crafts also prosper in Chhattisgarh” (IndiaNetzone, July, 2013).

5. *Tattoo:*

Almost every human society from all over the world love to adorn and decorate their body, temporarily or permanently. In India, this body decoration is very much popular among the tribal and non-tribal both with enormous cultural variation. Adorning body, by urban and rural peoples both, is done to flaunt their social position, wealth status etc. and to seek other's attention. Like 'jewellery' is common among urban and civilized people to adorn their body, the decoration of body with 'colours', 'feathers' or 'tattoos' are popular among the tribal people. “The creative culture in tribal societies is not compartmentalized as the elite arts in civilized societies, but closely integrated to each other” (Dr. Basanta Mohanta, May 2015).

Tattoo as 'Body-Decoration': The Art of Tattooing is extensively prevalent amongst some tribal communities across worldwide. Apart from the purpose of body-decoration, this tradition of tattooing, popularly known as 'Godna' is related with the religious belief, social-structure and medicinal values of a particular tribe. As the tradition is originated years ago by tribal people itself, it is transmitted through generation to generation as hereditary practice. “Tattoo is one of the important modes of body decoration, profoundly evident among the tribal people of India as well as abroad which is treated as an integral part of their life and culture” (Dr. Basanta Mohanta, May 2015).

Godna by Baiga Tribal Women: This traditional practice, is an integral part of the “Baiga” tribal culture, especially for women. As, sources are to be believed, women of the Baiga tribe feels proud to incised their body. They believe that their life is incomplete without their godna as these tattoo marks are the only things that are certain to go with them till the grave and beyond.

The Tradition: The women of Badi (Gond) tribe accomplishes the task as Tattoo Artists who learned the skill as hereditary practice and does tattooing for the Baiga women (Baigin). The patterns drawn have remain unchanged over the centuries, which usually signify fire, crops, grains, peacocks (amba), pair of hens, chariot, flowers, trees, eyes etc all from the mother nature and their cultural belongings. Motifs signify jewellery are also used.

Concept and Technique: The Baigas believe that the tattoos are their identity mark as the patterns drawn are concerned with a specific tribe. They also believe that the pain of tattooing which the Baigins (women) go through, prepares their body for labour pain during child birth. The first tattoo is generally applied on the forehead of a girl at the age of nine or ten, without which she is not considered as Baigin. More tattoos are added to the other body parts as she grows up. The last godna, called “Chhati Godai” is tattooed on the chest of a woman after she delivers a child.

The tattoos are inked with ‘Kajal’ which is powder obtained from crushing Ramtilla (Niger Seeds). The skin is incised with needle after the initial patterns are drawn using small bamboo sticks, to allow the ink to permeate beneath the skin. Once the patterns are completely etched, the skin is washed with lukewarm water and cowdung. The skin takes around a week to heal and extracts of Raijal herb are applied on the skin to help the healing process.

There are lot of myths and folklores on the origin of tattoos. The female of the Badi tribe(Badnin) does the tattooing for the Baiga women (Baigin) One such folklore narrates the story of creation of the ‘ Badi and Badnin’. Lord Indra the lord of universe was furious with other Gods and refused to send rain to earth. The earth was getting parched quickly, and would face a huge famine soon. Lord Shiva and Parvati got very concerned and requested Naga Baiga and Naga Baigin to persuade Lord Indra to shower rain on earth. The female Baigin did not possess any ornaments ,she needed to look her very best to meet the Lord.Hence Lord Shiva and Parvati created the Badi and Badnin .The Badnin were given the task of ‘decorating the body to the Baigin with tattoos” (Padmaja Srivastava, October 2015).

Conclusion

The unique relationship of Contemporary Art and Central Indian Tribal Traditional Art is clearly and visually defined in all aspects of the civic life. The traditional practice of Tribal Society which is considered as an integral part of their life has now become an intrinsic part of the country’s cultural identity. The Indian tribal art is rich in expression and is a living form very much with the times. Traditional Indian tribal Art tries to wholly recreate the immortal charisma of Indian tribal life. One can easily come across exquisite pieces of Indian tribal art in different parts of India. With few dots, lines and geometrical patterns they can create some very interesting elements for art to be painted with confidence under skill that match almost anything from the modern world. Painted in several bright colors, the placement of motifs showcasing village life and the blending of human figures with rituals and nature depict the Tribals inherited skills and creativity. Hence,

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1. From timeless art To surviving art, their art can be described to have all the charm they must have as their art may be raw but it shines in material world.
 2. Without any training from urbanization, they have succeeded to keep alive their ancient tradition path.
 3. Contemporary Artists borrowed a Art vocabulary style from these once isolated tribal communities to explore the intensity of the conception and increase the long existing tradition.
 4. Artists used these symbols either to attempt the narratives or take it as design only.
 5. Using symbols to explain something very big, will tell us everything in a single motif.
 6. This kind of concept composing using symbols conveys meaning with a lot of change, to the whole along with confusion.
 7. In both ways they succeeded to connect the Indians with their traditional roots as well as create a unique method of presenting a wide area through limited signs.

PLATES



Fig(i), Pithora Paintings on walls & wood.



Fig(ii), Pithora Pintings on Canvas.



Fig(iii), Pithora Painting on Paper.



Fig(iv), Gond Painting on wall.



Fig(v), Gond Painting on Canvas.



Fig(vi), Gond Painting on Canvas.



Fig(vii), Bhil Painting on Paper.



Fig(viii), Bhil Painting on Paper.



Fig(ix), A dhokra turtle from Chhattisgarh.



Fig(x), A Dhokra lamp from Bastar.



Fig(xi), Dhokra Artisans at work, Madhya Pradesh.



Fig(xii), Dhokra Jewellery of Madhya Pradesh



Fig(xiii), Dhokra Jewellery of Chhattisgarh.



Fig(xiv), Dhokra Artefacts from Bastar.



Fig(xv), A Baigin Woman with Tattoo on face.



Fig(xvi), A Baigin Displaying her Tattoos on her back.



Fig(vii), A full body tattoo patterns for women.



Fig(viii), An Old Baigin with tattoos on her face.

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RUSA IN HIGHER EDUCATION IN WEST BENGAL-A STUDY

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Abstract:

The last decade has witnessed that education sector has dominated economic planning in all over developing countries of the world. During this time, the countries transformed from developing to advanced economies due to strategic planning and a larger vision that correlated economic development to transformation in the education sector, in particular Higher Education and Research, to become globally competitive. Despite many new National Missions/Programs and reforms agenda, by both the central and state governments with private sector intervention, the higher education sector is in a state of complete flux in India. While we have tremendously enhanced capacity, we lag in quality, given inadequate autonomy to our Universities. Centralized control and a standardized approach remains at the heart of regulations (FICCI, 2013).

This paper, newly explains about the Rashtriya Uchchatar Shiksha Abhiyan (RUSA)/National Higher Education Mission, a Centrally Sponsored Scheme (CSS) for reforming the State Higher Education System in India. The end part of the title also portrays the economic impact of the scheme on the current Higher Education System of WEST BENGAL in the Eastern States of India.

Keywords: Higher Education, RUSA Preparation, RUSA Approval, RUSA Implementation, RUSA in India and WEST BENGAL, National Mission Authority, PAB, TSG, SHEC, SHEP, Higher Education System in WEST BENGAL, MSHEC, MSHEP

INTRODUCTION

“By 2030, India will be amongst the youngest nations in the world. With nearly 140 million people in the college-going age group, one in every four graduates in the world will be a product of the Indian Higher Education System.”
-FICCI

Before exploring —RASHTRIYA UCHCHATAR SHIKSHA ABHIYAN (RUSA)/NATIONAL HIGHER EDUCATION

MISSION — 2013 across the country it is enough to remember that “Live as if you were to die tomorrow. Learn as if you were to live forever.” —Mahatma Gandhi²

UNESCO Institute for Statistics (UIS) has forwarded that Asia's spectacular rise in enrolment rates in Higher Education over the past 20 years has been the subject of many reports published all over the world. It draws an attention to the result of high birth rates, increasing school participation rates, increasing demand of the society and economy for specialised human resources, and the perceived importance of advanced education in subsequent life opportunities (e.g. ADB, 2011; World Bank, 2012). Over the past four decades, global higher education enrolment increased from 32.6 million in 1970 to 182.2 million students in 2011, 46% of which was in the East and South Asia region in 2011 (UIS, 2013). This phenomenal expansion was fueled by a convergence of demographic trends, public preferences, policy decisions and external economic circumstances (ADB, 2011). Among the key factors driving this growth were higher participation rates in basic education and higher progression rates in primary and secondary schools. More students were entering and graduating from Secondary School and seeking to continue their education. To accommodate these enrolment increases, Higher Education Systems have had to 'expand out' by constructing new universities, hiring new faculty members, diversifying delivery mechanisms, and allowing and encouraging the entry of private higher education providers (UIS, 2014).

Higher Education, thus, has expanded rapidly in recent ages reflecting the growing importance of the sector in promoting economic growth. The sector has introduced various reforms to align itself more closely with the market. Most of these have been influenced by the concept of 'new public management', which implies a lesser reliance on the State and a greater reliance on markets (IIEP, 2014). Reforms in higher education reflect the increasing importance and use of knowledge in production, and the role of Higher Education Institutions (HEIs) in training for the production, transmission, and use of knowledge. Reforms in higher education in the Commonwealth of Independent States (CIS) were intended to reposition and facilitate the transition from a centrally planned to a market economy. Higher education reforms in countries in Africa occurred mostly in response to a decline in the public financing of higher education. All these reforms centre on the idea of cost-recovery measures and indicate a clear shift in the provision and management of higher education from state to market. This implies a reduced reliance on the state for funding and control and a shift towards market processes. Thus, resulted in substantial changes in the way activities are organized and managed in institutions of higher education. Governance structures and management practices at the system and institution levels have been modified in response to these changes introduced at the national level. This has had a wide effect on the relative distribution of responsibilities for the management of higher education systems. In spite of this, the state continues to play a role, providing a framework for other non-state actors to intervene – in essence, steering from a distance (Varghese, 2009).

The transition from State to market in higher education was frequently mediated through higher education institutions. Many governments transferred part of their authority and responsibility to institutions of higher education in the form of increased institutional autonomy. This led to a shift from the state control model to a state supervision model of higher education management (OECD, 2003). In order to mediate effectively between the Ministry and higher education institutions, many countries have created established Ministries of Higher Education, National Quality Assurance Agencies and quality monitoring mechanisms, buffer institutions such as National Commissions for Higher Education, National Commission for Higher Education and Research (NCHER), the setting up of a National Accreditation Agency, and the admittance of foreign educational institutions and so on (Varghese, 2014).

In India, all States and Union Territories across the country, this, in turn, have also required that the Higher Education Systems ‘expand up’. The Ministry of Human Resource Development (MHRD), therefore, is launching an umbrella scheme of RUSA as a flagship program of 12th Plan for reforming the State Higher Education System in India. Do you want to know how RUSA impacts on the current State Higher Education System of WEST BENGAL?

OBJECTIVE

To study Rusa Preparation for HEIs

TO study RUSA approval for HEIs

TO study RUSA implementation for HEIs

TO outline RUSA scenario for HEIs in West Bengal

RUSA PREPARATION

Human resources are the top determinant of the overall development of the World. To impart education is the greatest charity and the key to knowledge of the future humanity. We all know that the main in use dies, the moment we stop learning (UGC, 2003) and also generally agrees to the moment we cease to learn and to grow, we die (Bookrags, 2014). Without doubt, education is the blood and soul of human power in the remaining 21st Century. Higher education is a key area to maintain a country’s competitiveness in the global economy (UNESCO, 2011). Here, we can solve the problem and get the light that “*The educated differ from the uneducated as much as the living differ from the dead.*”

—Aristotle³

For India, International Labour Organisation (ILO), further estimates that by 2020, it will have 116 million workers in the age group of 20-24 years as against 94 million in China. In addition to this, the average age of Indian population by 2020 will be 29 while many developed countries will be in early or late 40s (MHRD, 2013). This advantage of demographic dividend helps in creating enough sustainable job opportunities to prevent socio-economic complications arising out of a large unemployable young population within India.

Successful population policy, thus, lies on the top priority of a country and is also directly linked to its successful education policy which forms the bedrock of all fields of national development— political, economic, technical, scientific, social and environmental. Success in raising literacy rates and school enrolment rates while reducing drop-out rates, especially for women, are closely correlated with the delayed onset of marriage and child birth, improved mortality for both mothers and children, and reduction in family size. Greater coverage and better quality education at all levels from basic literacy to hi-tech science and technology is the essential prerequisite for raising agricultural productivity and industrial quality, spurring growth of India's budding IT and biotechnology sectors, stimulating growth of manufactured and service exports, improving health and nutrition, domestic stability and quality of governance (GoI, 2002). Hence, the importance of education can hardly, be overemphasized. To impart education, the best is to establish a school (UGC, 2003).

RUSA APPROVAL

The current policy and programs for the development of higher education in India is completely governed by the —National Policy on Education of 1986 (as modified in 1992) and its Programme of Action adopted in 1992, based on two land mark basic framework reports namely, the —University Education Commission Report of 1948-49 (popularly known as the Radhakrishnan Commission Report), and the —Education Commission Report of 1964-66, (popularly known as the Kothari Commission Report). But, it was openly appealed that —*Our university system is, in many parts, in a state of disrepair....In almost half the districts in the country, higher education enrolments are abysmally low, almost two-third of our universities and 90 per cent of our colleges are rated as below average on quality parameters.....I am concerned that in many states' university appointments, including that of vice-chancellors, have been politicized and have become subject to caste and communal considerations and there are complaints of favoritism and corruption.* —Manmohan Singh, Former PM, GoI⁴

The National System of Qualifications in the Indian context comprises of School Education, Vocational Education and Higher Education. The School education comprises of twelve years of schooling subdivided into Primary, Elementary, Secondary and Senior Secondary levels. Such types of schools are largely governed by the National Curriculum Framework (NCF) and are by and large uniform across the country. The system of Vocational Education, aimed at skill development and employability, which has so far been overlapping across the school and higher education and largely seen as terminal, is now being sought to be streamlined through a National Vocational Education Qualification Framework (NVEQF) recently notified by the MHRD (CABE, 2013).

The 10th Plan (2002-07) provided a the basis for Higher Education System in India and the system is now accelerating itself in 12th Plan (2012-17) to face the challenges of the 21st Century. The preparation for the 11th Plan began in 2007. We all know that the Plan is also named as an –Education Plan to usher in the –Second Wave of development of higher education (UGC, 2013). Beside, many progressive steps are also taken in 12th, 13th and 14th Five Year Plans respectively. It has accelerated to the target and help to produce one-fourth of all graduates in the World by the system. India, thus, becomes the single largest benefactor of global talent and it seems to have indeed entered a golden age for higher education (Vision, 2030).

Amendment of the Constitution of India, 2002 to make elementary education a justiciable Fundamental Right emphasising on the –Universalization of Elementary Education (UEE) guided by five parameters was the main focus of 10th Five Year Plan of India. Universal Access, Universal Enrolment, Universal Retention, Universal Achievement, and Equity are the targeted parameters. Besides, many major important schemes for elementary education sector were included, viz., Sarva Shiksha Abhiyan (SSA), District Primary Education Programme (DPEP), National Programme of Nutritional Support to Primary Education, commonly known as Mid-Day Meal Scheme (MDMS), Teacher Education Scheme, Kasturba Gandhi Balika Vidyalaya Scheme (KGBV), etc. (GoI, 2002; 2005).

Faster and inclusive growth were main objectives; and expansion, inclusion, and excellence along with equity and quality are the watchwords of the education sector in the 11th Education Plan. The share of this sector in total plan outlay increased to 19.4% from mere 6.7% of the last Plan, of which 30% was earmarked for higher education. This was a nine- fold increase over the 10th Plan, viz. Rs. 84,943 crores against Rs. 9,500 crores (GoI, 2008). This Plan, therefore, placed great emphasis on expanding access to education at all the three levels—elementary education, secondary education, and higher education—and also on

improving the quality of education. The Right to Education (RTE) Act and Saakshar Bharat became operational in 2009 (GoI, 2011). There has been massive improvement both in regard to enrolment and in reduction of dropout rates. The major achievement is that most of children are now in the school. It is proof that for the age group 6-14 years in all of rural India, the percentage of children who are not enrolled in school has dropped from 6.6 per cent in 2005 to 3.5 per cent in 2010. The proportion of girls in the age group 11-14 years who were out of school has also declined from 11.2 per cent in 2005 to 5.9 per cent in 2010. However, the absolute numbers of children who are out of school remains large (ASER, 2010). In addition, six Centrally Sponsored Schemes (CSS) were launched at the end of the Plan: (i) Rashtriya Madhyamik Shiksha Abhiyan (RMSA) (ii) setting up of model schools; (iii) setting up girls' hostels in secondary and senior secondary schools; (iv) National Scheme of Incentive to Girls for Secondary Education (NSIGSE); (v) Inclusive Education for the Disabled at the Secondary Stage (IEDSS); and (vi) National Meritcum-Means Scholarship scheme (NMMS). The ongoing scheme of ICT in Schools was also revised.

For the development of higher education, the 11th Plan also focused on many strategies — providing equitable access, improving quality and standards; evaluation and accreditation; expansion and strengthening of infrastructure, networking and digitization, research and development; and strengthening of the open and distance education system and of research institutions. Restructuring and reforming the higher education system to improve accessibility and quality of services offered through greater autonomy and more participative governance were also key elements of the 11th Plan's strategy. During this period, India, thus, moved from an —elite system of higher education to a —mass system when the Gross Enrolment Ratio (GER) crossed the threshold of 15%. However, the GER at 19.4% still remained below the world average of 29% (GoI, 2011). This increase in GER has, naturally, been accompanied by an increase in the number of higher education institutions serving the population (MHRD, 2013). Today, India has successfully created one of the biggest higher education systems in the world comprising 700 universities and 35,539 colleges. However, Indian education system faces problems and issues that originate from disparities and developmental models adopted (UGC, 2012). Despite higher levels of enrolment at all levels of education, and a massive increase in physical infrastructure, the value added by formal education is still weak. Poor quality of education resulting in weak learning outcomes at each stage of education is the central challenge facing by the Indian education sector today. It is proof that not even one Indian university figures in the latest list of 200 universities in the world (GoI, 2012).

The current 12th Plan commenced at a time when global second financial crisis occurred in 2011-12. Faster, more inclusive and sustainable growth are its main objectives. The Plan outlined three targets reflecting the vision of rapid, sustainable and more inclusive growth for education sector: To mean Years of Schooling to increase to seven years by the end of the Plan; To enhance access to higher education by creating two million additional seats for each age cohort aligned to the skill needs of the economy; and To eliminate gender and social gap in school enrolment (that is, between girls and boys, and between SCs, STs, Muslims and the rest of the population) by the end of the Plan.

In order to materialize a "quantum jump" in achieving the triple objectives of access and expansion, equity and inclusion, and quality and excellence, with an emphasis on consolidation and optimal use of infrastructure, the 12th Plan provides a good foundation for future higher education system of India because it included the provision of flexi funds of 1, 10,700 crore for the development of higher education in the country. The Plan also proposed a comprehensive Plan for the development of State Higher Education System by focusing on four major areas: (i) State universities and colleges including polytechnics; (ii) Equity initiatives including student financial support; (iii) Central universities and institutions; and (iv) Research and innovation initiatives (GoI, 2012).

The success of (SSA), (DPEP), (MDMS), (KGBVS), (NSIGSE), (IEDSS) (RTE), (NMMS), Saakshar Bharat, (RMSA) and ICT in Schools and the consequent improvement in transition rates increased the number of students that would opt for higher education and thus, it made a strong case for enhancement of financial support for expansion, up gradation and quality improvement of higher education system. Such enhancement can bring about balanced growth of new institutions, based on spatial and need-based planning. This, in turn, can help absorb the ever increasing number of students completing the higher secondary level (MHRD, 2013). Quality, therefore, becomes a critical priority area for ensuring sustainability. Several initiatives (Report of the All India Survey on Higher Education (AISHE), Report of the Nation Knowledge Commission (NKC), Report of the Committee to Advise on Renovation and Rejuvenation of Higher Education, Proposal of National Quality Renaissance Initiative (NQRI) by NAAC (National Assessment and Accreditation Council); the Conclave of Vice-Chancellors and other Forums of Educationists) are lined up to achieve excellence for increasing both the capacity and quality of higher education system. An umbrella scheme of RUSA was launched to address the needs of State institutions so as to strengthen them and enhance their quality in the 12th Plan. RUSA will also address a major challenge on regional imbalances in higher education (MHRD, 2013).

RUSA IMPLEMENTATION

Proper, successful and excellent education system helps achieve huge challenges in demographic advantage nations in the world. Not only makes a man a perfect gentleman, education also arms him to meet all the situations in life. It is said that it is not ease but effort, not facility but difficulty that makes a man. Education, thus, helps a man to develop a balanced personality (Shamim, 2003). It also plays a fundamental role in the development of a nation as it enables achievement of individual capabilities, which, in turn, helps a nation reach its national goals (UGC, 2013). Higher education, therefore, is critical for developing a modern economy, a just society and a vibrant polity. It equips young people with skills relevant for the labour market and the opportunity for social mobility. It provides people already in employment with skills to negotiate rapidly evolving career requirements. It prepares all to be responsible citizens who value a democratic and pluralistic society. Thus, the nation creates an intellectual repository of human capital to meet the country's needs and shapes of its future. Indeed, higher education is the principal site at which our national goals, developmental priorities and civic values can be examined and refined (GoI, 2012). Now, India is just at the situation. The Government is also taking high initiatives in coming Plans for the development of education sector to achieve bigger challenges in the remaining period of the 21st Century. All citizens, therefore, should remember that *"Education is the manifestation of perfection already existing in man."* —Swami Vivekananda⁵

The Central Advisory Board on Education (CABE), the highest advisory body of the Government of India (GoI) in education on policy matters, in its meeting held on 08.11.2012 gave in-principle approval to RUSA. Subsequently, it was included in the list of 66 schemes approved by the Cabinet on 20.06.2013, as part of the restructured CSSs for implementation in the 12th Plan. The Expenditure Finance Committee (EFC) appraised the Scheme on 11th September, 2013 and recommended it for approval. Finally, with the approval of the Cabinet Committee on Economic Affairs (CCEA) on 3rd October, 2013, the Rashtriya Uchchatar Shiksha Abhiyan (RUSA)/National Higher Education Mission became the final tier of the CSSs of the MHRD, which began with SSA and graduated subsequently to RMSA. Reforming to improve access, equity and quality of the State Higher Education System in the country is RUSA's main objective. The primary components of RUSA includes creation of new institutions, expansion of existing institutions, infrastructural up gradation, establishing of bodies such as State Higher Education Councils (SHECs), accreditation agencies, sectoral, affiliation, academic, examination reforms etc. It will be spread over the 12th (2012-17) and 13th (2017-22) plans periods. Many authorities and experts describe about RUSA. Combining the literatures, some facts of RUSA are given below:

1. RUSA is an umbrella scheme operated in mission mode that would subsume other existing similar CSSs in the State Higher Education Sector. The funding to States is made on the basis of State Higher Education Plans outlining the States' strategy to address issues of equity, access and excellence in higher education. All funding under RUSA are norm based and future grants would be performance based and outcome dependent. Commitment by States and institutions to certain academic, administrative and governance reforms will be a precondition for receiving funding under RUSA. Centre-State funding would be in the ratio of 90:10 for North-Eastern States, Sikkim, J&K, Himachal Pradesh and Uttarakhand and 65:35 for other States and Union Territories. Support would be extended to only government and government aided institutions.
2. In order to facilitate the successful implementation of the scheme, the Government of India has set up a National Mission Authority for RUSA in the MHRD (Department of Higher Education). The Mission Authority will be an independent and autonomous wing of the MHRD (Department of Higher Education).
3. The National Mission Authority on RUSA is ordered to be constituted with the following compositions:

I	Union Human Resource Minister	Chairperson
II	Secretary, Department of Higher Education, Ministry of Human Resource Development	Vice-Chairperson
III	Chairperson, UGC	Co Vice-Chairperson
IV	Member, Planning Commission (in charge of higher education)	Member
V	Chairperson, AICTE	Member
VI	Chairpersons of the State Higher Education Councils	Members
VII	Prof. Pankaj Chandra, former Director-IIM, Bangalore	Member
VIII	Shri Ajit Rangnekar, Dean, Indian School of Business	Member
IX	Prof. Deepak Pental, former Vice-Chancellor – Delhi University	Member
X	Financial Advisor to MHRD	Member
XI	Chairperson, Medical Council of India or representative	Member
XII	Chairperson, Bar Council of India or representative	Member
XIII	Secretary, Department of Agriculture, Govt. of India or representative not below the rank of Joint Secretary	Member
XIV	Secretary, Department of Culture, Govt. of India or representative not below the rank of Joint Secretary	Member

XV	Secretary, Department of Health, Govt. of India or representative not below the rank of Joint Secretary	Member
XVI	Secretary, Department of S&T, Govt. of India or representative not below the rank of Joint Secretary	Member
XVII	Secretary, Department of Sports, Govt. of India or representative not below the rank of Joint Secretary	Member
XVIII	Representative of Ministry of Finance, Govt. of India	Member
XIX	Joint Secretary (HE) & National Mission Director	Member Secretary

Source: <http://mhrd.gov.in/rusa>

4. The RUSA National Mission Authority will be empowered to fix and alter the programmatic norms within the overall framework of the scheme from time to time. It will delineate the overall policy and planning and will be empowered to make necessary changes in planning, implementation, monitoring and evaluation parameters so as to enable the National and State level implementing bodies to implement the Scheme efficiently and effectively so that gains from RUSA are maximised. It will review functioning of Project Approval Board (PAB) and allocate funds to the Board for release to States. It may commission policy reform, thematic and evaluation studies and review the same. The RUSA National Mission Authority shall meet once in six months at such time and place as may be fixed by the Chairperson.

PAB would undertake detailed evaluation of the State Higher Education Plans submitted by the States. Based on such evaluation, these plans would be approved by the PAB and funds released to States as per norms. During the course of such evaluation the PAB may suggest certain changes to these plans in which case the States would carry out the necessary changes and resubmit the same to PAB for consideration and evaluation. The PAB and other national implementing bodies would be assisted by a Technical Support Group (TSG) established for providing professional, strategic, logistic and other support as may be required for implementing the project.

5. The PAB is hereby constituted with the following compositions:

I	Secretary, Higher Education, MHRD	Chairperson
II	Chairperson, UGC	Co-Chairman
III	Chairperson, AICTE	Member
IV	Secretary, UGC	Member
V	Chairperson, State Higher Education Council (of the concerned State whose plans are to be considered)	Member
VI	Secretary, Higher Education of the State concerned	Member

VII	Secretary, Technical Education of the State concerned	Member
VIII	Prof. Shailendra Mehta, Visiting Professor, IIM- Ahmedabad	Member
IX	Prof. B. Venkatesh Kumar, Professor & Chairperson, Centre for Governance and Public Policy, TISS	Member
X	Financial Advisor in MHRD	Member
XI	Advisor (Higher Education), Planning Commission	Member
XII	Joint Secretary (HE) & National Mission Director	Member – Convener

Source: <http://mhrd.gov.in/rusa>

6. RUSA structure is divided into three levels. The levels and their institutional structure are shown in the following table:

NATIONAL LEVEL	<ul style="list-style-type: none"> ➤ RUSA Mission Authority ➤ Project Approval Board (PAB) ➤ Technical Support Group (TSG) ➤ Project Directorate (in MHRD)
STATE LEVEL	<ul style="list-style-type: none"> ➤ State Higher Education Council (SHEC) ➤ Project Directorate (in State Government) ➤ Technical Support Group (State)
INSTITUTIONAL LEVEL	<ul style="list-style-type: none"> ➤ Board of Governors ➤ Project Monitoring Unit

Source: <http://mhrd.gov.in/rusa>

RUSA IN WEST BENGAL

Over the years Government of WEST BENGAL (GoM) have not been able to allocate enough funds to its higher education sector; these scanty funds are finely spread as a result of being shared amongst many institutions. Plan expenditure on higher education sector is almost stagnant. As a result, the quality of infrastructure and teaching in the State Higher Education Institutions (HEIs) is far below the acceptable levels. Shortage of funds and procedural bottlenecks cause vacancies in faculty positions and also compel the state public institutions to look for alternate funding options (MHRD, 2013). Good faculty quality and availability comes from the quality of teaching, research output and general management but these areas have also been exceptionally neglected in the State Higher Education System of WEST BENGAL. Beside, student teacher ratio is also very low. At this time, I want to follow the landmark judgment “*Teachers are like foster parents to the students. Can we afford to place the future of the country in hands of these hired teachers?*”—Supreme Court, GoI⁶

The year 2013 is the landmark in the history of higher education in WEST BENGAL. GoM started reformation of higher education sector to participate in the schemes of RUSA since February, 2013 in particular. The WEST BENGAL State Higher Education Council (MSHEC), therefore, was set up by the Department of Higher & Technical Education on 28th October, 2013. The Council was created by an executive order. Its composition and roles are as required under RUSA. Process for enactment of the MSHEC through State Assembly started and will be enacted within two years as stipulated in the RUSA Guidelines. Meetings of the MSHEC held as per necessity and for due consultation in preparation of the State Higher Education Plan (SHEP) and other Plans under RUSA as well as for other important matters pertaining to Higher & Technical Education Sector in the State. After this, Department of Higher & Technical Education participated on the first meeting of the RUSA Project Approval Board (PAB) held on 6th November, 2013 under the Chairmanship of Shri. Ashok Thakur, Secretary Higher Education, MHRD and presented a report of the SHEP to the meeting. Appraisal note of the WEST BENGAL State Higher Education Plan (MSHEP) was released on the 3rd meeting of the PAB on the 13th May, 2014. Analysis and findings of the appraisal note of the SHEP and the changing trends in higher education system of WEST BENGAL are discussed below:

For participating the schemes of the RUSA, all necessary actions have been taken for assessment and accreditation by all 28 Govt. Colleges and 12 Aided Colleges in the State as per the UGC (Mandatory Assessment and Accreditation of Higher Educational Institutions) Regulations, 2012. The provisions for the State Share Funds for RUSA has also been duly included in the State Budget for the current year 2014-15 and the trends of expenditure for higher education sector in the State from 2011-2014 is tabulated as follows:

Expenditure	2011-2012	2012-2013	2013-2014
Plan	Rs.1,762 lakhs	Rs. 1,700 lakhs	Rs. 3,148 lakhs
Non-Plan	Rs.12,181 lakhs	Rs.11,861 lakhs	Rs.13,450 lakhs
RUSA (Preparatory Grant)	Nil	Nil	Rs. 270 lakhs
Total	Rs.13,943 lakhs	Rs.13,561 lakhs	Rs. 16,868 lakhs

Source: <http://mhrd.gov.in/rusa>

The MSHEP consists of various proposals for reformation of the higher education sector in WEST BENGAL. Before submitting it to the PAB, the Technical Support Group (TSG) rechecked it for recommendation and finally approved by the PAB. The following table shows comparison of funds for reformation of the State Higher Education Sector asked by the GoM in the Current Annual Plan (2014-15) and its approval of the PAB of RUSA in lakhs:

Sl. No	Component	Total funds asked for by the states				Funding abstract as approved by PAB			
		XII Plan		2014-15		Total Outlay	2014-15	Physical Quantity	Remarks
		Physical	Financial	Physical	Financial				
1.	Creation of Universities by way of Upgradation of existing Autonomous Colleges	0	0	0	0	0	0	0	Nil
2.	Creation of Universities by conversion of colleges in a cluster	1	5,500.73	1	2,500	5,500	2,500	1	Conditional Upon adherence to future commitments (refer RUSA guidelines) and submission of DPR
3.	Infrastructure Grants to Universities	0	0	0	0	0	0	0	Nil
4.	New Model Colleges (General)	4	4,800	0	0	0	0	0	Not Approved
5.	Upgradation of existing Degree Colleges to Model Degree colleges	0	0	0	0	0	0	0	Nil
6.	New Colleges (Professional)	3	7,569.72	3	1,000	2,500	1,300	1	Conditional, Upon submission of DPR
7.	Infrastructure Grants to Colleges	30	6,000	30	3,000	4,000	2,000	20	Approved list of Govt. Colleges
8.	Research, Innovation and quality improvement	12	12,000	12	5,760	0	0	0	Not Approved
9.	Equity Initiatives	40	500	40	80	0	0	0	Not Approved
10.	Faculty Recruitment Support	75	2,175	75	435	0	0	0	Not Approved

11.	Faculty Improvement	For the entire state	1,000	For the entire state	1,000	0	0	0	Not Approved
12.	Vocationalisation of Higher Education	40	1,500	40	80	1.500	0.80	40	Approved
13.	Leadership Development of Educational Administrators	For the entire state	934	For the entire state	00	0	0	0	Not Approved
14.	Institutional Restructuring and reforms	For the entire state	1,000	For the entire state	300	0	0	0	Not Approved
15.	Capacity Building and preparation, Data Collection and Planning	For the entire state	500	For the entire state	300	0	0	0	Not Approved
16.	Management Information System	For the entire state	200	For the entire state	100	0	0	0	Not Approved
17.	Support to Polytechnics	1	100	1	100	0	0	0	Not Approved
18.	Management Monitoring Evaluation and Research	For the entire state	1000	For the entire state	300	0	0	0	Not Approved

Faculty Recruitment Support is proposed as Priority No. 04 by the MSHEP to facilitate faculty recruitment for the Cluster colleges in the New State University being set up. The State has committed to take over the liability of faculty positions at end of the scheme and seeks relaxation on the student teacher ratio which is 26:1. The State has submitted a detailed plan for hiring of Assistant Professors/Equivalent cadre of candidate in different Post Graduate Departments along with their salary component. The total proposed amount for the 12th Plan Period is Rs. 2175 lakhs and the fund sought for 2014-15 is Rs. 435 lakhs. The TSG recommends allocating the total amount of Rs. 435 lakhs but the PAB did not approve the grant in view of the fact that the current student teacher ratio in this State is 45:1 which is above the programmatic norm of 20:1. The following table shows the estimation of the Faculty Recruitment Support Grant to University Post Graduate Department (Rs. Lakhs):

Name of the University Post graduate department in descending order of importance	2014-15	2015-16	2016-17	2017-18	2018-19	Total
Physics	17.40	17.40	17.40	17.40	17.40	87.00
Mathematics	17.40	17.40	17.40	17.40	17.40	87.00
Chemistry	17.40	17.40	17.40	17.40	17.40	87.00
Geology	17.40	17.40	17.40	17.40	17.40	87.00
Computer Science	17.40	17.40	17.40	17.40	17.40	87.00
Environmental Science	17.40	17.40	17.40	17.40	17.40	87.00
Electronics	17.40	17.40	17.40	17.40	17.40	87.00
Biotech	17.40	17.40	17.40	17.40	17.40	87.00
Food Technology	17.40	17.40	17.40	17.40	17.40	87.00
Anthropology	17.40	17.40	17.40	17.40	17.40	87.00
Botany	17.40	17.40	17.40	17.40	17.40	87.00
Mathematics	17.40	17.40	17.40	17.40	17.40	87.00
Zoology	17.40	17.40	17.40	17.40	17.40	87.00
M.Ed.	17.40	17.40	17.40	17.40	17.40	87.00
L.L.M.	17.40	17.40	17.40	17.40	17.40	87.00
Physical Education, Health & Sports	17.40	17.40	17.40	17.40	17.40	87.00
English	17.40	17.40	17.40	17.40	17.40	87.00
Management Studies	17.40	17.40	17.40	17.40	17.40	87.00
Economics	17.40	17.40	17.40	17.40	17.40	87.00
Psychology	17.40	17.40	17.40	17.40	17.40	87.00
Statistics	17.40	17.40	17.40	17.40	17.40	87.00
Linguistics	17.40	17.40	17.40	17.40	17.40	87.00
Library Science	17.40	17.40	17.40	17.40	17.40	87.00
Education	17.40	17.40	17.40	17.40	17.40	87.00
Juridical Science	17.40	17.40	17.40	17.40	17.40	87.00

Source: <http://mhrd.gov.in/rusa>

The MSHEP also proposed 4 New Model Degree Colleges (MDC) as a Priority No. 05 and recommended it by TSG but did not approved by the PAB. Since, no District in WEST BENGAL falls in the Educational Backward Districts (EBDs) category as notified by the UGC, funds sought under this cannot be considered. Now, further approval of Mission Authority of RUSA is waiting for it.

The MSHEP comprises many other proposals namely Research, Innovation and Quality Improvement for College and University; Equity Initiatives; Faculty Improvement;

Leadership Development; Institutional Restructuring and Reforms; Capacity Building and Preparation, Data Collection and Planning; Management Information System (MIS); Support to Polytechnics; and Management Monitoring Evaluation and Research (MMER). All these components are recommended but did not approved by the PAB.

CONCLUSION

The demand for higher education has been accelerating in the worldwide since last decades. Today, higher education becomes a critical input in human resource development and is essential for the country's economic growth. India is also expanding its higher education system by launching a new CSS — Rashtriya Uchchatar Shiksha Abhiyan (RUSA)/National Higher Education Mission. This is for the first time since independence that Higher Education is being expanded in a mission mode which will particularly benefit State Universities and Colleges. This scheme is key to reformation of State Higher Education System in the country including WEST BENGAL which is one of the North-East State of India.

In WEST BENGAL, most of the Colleges are understaffed with inadequate Teaching Faculty. But the enrolment of students had increased from 12,152 in 2008-09 to 41,608 in 2012-13 and the total enrolment was 123,497 in 2012-13. However, the sanctioned posts of College Teachers have stagnated at 1264 since the last 20 years, which has vacancy of 301 posts at present. As per the mandate of the UGC/WEST BENGAL University, there is a need for 2130 posts of Govt. College Teachers which necessitates creation of 866 posts. The State Govt. has been unable to increase the no. of posts so far due to its acute financial constraints. All unemployment qualified citizens for these vacant posts in this small State are dreaming that RUSA will help the State in tackling such crucial issues.

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GLOBAL PEACE AND HARMONY THROUGH GENDER EQUALITY TOWARDS 21ST CENTURY

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ABSTRACT

Gender inequality exists in most parts of the world, but the problem is severe in South Asia especially India. Women in relation to men are disadvantages to some degree in all parts of India, though there vulnerability varies regionally. India is the largest democratic country of the world. The success of democracy depends upon not in abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public buildings, but it consists of the number of its cultivated citizens. Since a democracy which determines to achieve economic development, social transformation and effective social security should educate its entire citizens to participate its developmental work willingly, interestingly and efficiently so that the noble dream of Rama Rajya (State of peace and happiness) can be realised in the reality of the society. Though women form half of the population, yet the masculine principles made the women suffer a lot. They were denied equal opportunities and importance as men. This paper highlights role of women starting from the Vedic age to ultra-modern age, different Governmental activities for women empowerment, multiple faces of discrimination against women and pragmatic solutions for global peace and harmony in the wave of modern context considering Indian and western situations.

INTRODUCTION

India is fast emerging as a global power but for half of its population, the women across the country, struggle to live with dignity. Women, irrespective of their class, caste, creed, religion, and educational status, are not safe and secure in this ultra-modern age. In the modern society women have been the victims of exploitations in terms of rape, kidnapping and abduction, dowry-related crimes, molestation, sexual harassment, eve-teasing, etc. in different fields in their life both physically, socially, mentally, educationally, culturally and economically. There are several causes of sexual as well as moral abuse which are very often highlighted by the media in the Indian modern society, and a lot of those also remain unexplored. The declining of sex ratio in India amply portrays the discrimination shown towards women at the stage of birth. It is realized that the long run supremacy of male over female in all respect in the patriarchal society in India is highly responsible for arresting the

empowerment of women. Much is discussed in various commissions, committees and conferences at local, national and international context on equality, development and empowerment of women. But ground reality is far from speculative theory/truth. Women do not have equitable access to literacy, education, food, nutrition, health, employment or in the political and economic decision making process.

DEVELOPMENTAL ACTIVITIES

INTERNATIONAL CONTEXT

There are a large number of human rights problems, which cannot be solved unless the right to education is addressed as the key to unlock other human rights. As early as 1945, the Charter of the United Nations, signed in San Francisco was the first international agreement to proclaim gender equality as a fundamental human right. The right to education is clearly acknowledged in the United Nations' Universal Declaration of Human Rights (UDHR), adopted in 1948, which states: *"Everyone has the right to education. Education shall be free, universal and compulsory at least at the elementary and fundamental stages. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merits..."* (Article 26). Apart from UDHR, right to education is affirmed, protected and promoted in numerous international human rights treaties, such as a) Convention concerning Discrimination in Respect of Employment and Occupation (CDREO, 1958)- Article 3, b) Convention Against Discrimination in Education (CADE, 1960), c) International Covenant on Economic, Social and Cultural Rights (ICESCR, 1966)-Article 13, d) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1981) –Article 10, e) International Covenant on Civil & Political Rights (ICCPR, 1966) –Article 11 & f) The United Nations Convention on the Rights of the Child (CRC, 1989) – Article 28 & 29. Subsequently in 1967 the U.N. Delegation of Women's Rights postulated the principles of equality of men and women and advocated its universal recognition in law by all countries as an absolute and necessary.

Besides the Universal Declaration of Human Rights (1948, UNO), Basic education for all in Asia and the Pacific (APPEAL, New Delhi, 1987), World Conference on Education for All (Jomtain, Thailand, 1990 and Dakar, Senegal, 2000), Millennium Development Goal (UNESCO, 2000), United Nations Literacy Decade (UNLD, 2003-2012), commitment was launched to ensure that by 2015 all children particularly girls, those in difficult circumstances and those belonging to ethnic minorities have access to and complete free and compulsory elementary education of good quality. In 1994, the International Conference on Population

and Development in Cairo articulated and affirmed the relationship between advancement and fulfilment of right and gender equality and equity. It also clarified the concepts of women's empowerment, gender equity and reproductive health and rights. Even the International Conference of Women (Beijing, 1995), UNESCO's Salamanca Statement (1994), The Copenhagen Declaration (1995) and G-8 countries (Okinawa, Japan, 2000) have emphasized on total inclusion of children in the mainstream. United Nations Secretary-General Kofi Annan emphasized the importance of girls' education as a tool for preventing conflict and building peace (UNESCO, 2000). Considering the importance of girls' education across the globe, the SAARC declared that the period 1991-2000 was the SAARC Decade of the Girl Child and the focus was to reach out basic education of women and girls, removal of female illiteracy, encouraging girls to take up vocational, technical and professional courses. Moreover, UN Women for Peace, founded in 2008, under the patronage of H.E. Mrs. Ban Soon-taek, wife of UN Secretary-General Ban Ki-moon, aims at promoting and advancing the goals of charitable organizations whose missions are to provide opportunities for women through social, cultural, educational and women empowerment programmes. Our goal is to help women and to partake in a global peace building process.

INDIAN CONTEXT

STATUS OF WOMEN IN ANCIENT INDIA (2000B.C-647 A.D)

Historically Indian women are equal to men. The concept of woman as Shakti, the primal energy force, finds expression in the famous epic Mahabharatha. In this epic, women are glorified as "light of the house, mother of the universe and supporter of the earth and all its forests". The Mahabharatha further says that there is no guru like the mother. She is also the first teacher of her child. In earlier Vedic age women held higher and honored situation in gender relationship. Manu (Hindu law-giver) in his Manusmriti, who was the first to codify the laws in India, also writes about this, "Where women are verily honored, there the gods rejoice. Where, however, they are not honored, there all sacred rites prove useless." In addition, he further declared: "In whatever house a woman is not duly honored, that house, with all that belongs to it shall utterly perish." In another epic Ramayana, when Rama intended to perform the Ashwamedha Yagja in the absence of Sita, the religious norms advised Rama to keep a golden statue of his wife. Another evidence of equality of women at par with men in gender relations was that a woman enjoyed freedom of movement and had the same rights and access to reading Vedas, getting education and having a say in the choice of her marriage partner. We get references of such learned ladies as Visvavara, Lopamudra, Ghosa, Urvasi, Sulabha, Gargi, Maitreyi, Lilabati, Saswati, & others. Thus, during the Vedic periods women actively played in the intellectual, political and social life of the country.

STATUS OF WOMEN IN MEDIEVAL INDIA (647-1707 A.D)

With the coming of Muslim rule, medieval India witnessed enhanced dependency of women on men. The Islamic custom of Purdah (veiling of women) forced the public world to be separated from the private world. Repeated invasions by the Muslims further pushed the Indian women towards inhuman “traditions” such as child marriage, the dowry system, purdah and sati (the immolation of the widow on the dead husband’s pyre). The challenge of Islamic aggression also made Hindu India defensive and introverted causing a desperate return to orthodox Hindu beliefs and practices and further constraining the status of Indian women. Thus, during the medieval period, Indian women lost their earlier status and were at the lowest ebb. However, women like Razia Begum rose to become a ruler, Chand Bibi, Tara Bai and Ahaliya Bai Holker, left their great imprints for their ruling capabilities. In Bhopal also, Begums or princesses ruled. With the advent of Islam, once again, women like Jahanara, Begum Mumtaz and Noor Jahan enjoyed respectable positions in the country. These remarkable ladies though strict Muslims, publicly administered justice with their faces covered by veils or burkas.

STATUS OF WOMEN IN BHAKTI MOVEMENT INDIA (1707-1757 A.D)

During this period, ‘Bhakti Movement’ also spread all over the country. Women like Mira Bai, Mukta Bai, Jana Bai and others contributed to the spiritual life of the country. Sikhism, which emerged during this period, also believed in the equality of women and men. Guru Nanak the founder of Sikhism says: “Within a woman is a man conceived, from a woman he is born, he is married to a woman and with her goes through life.... Why call her bad, she gives birth to kings. None may exist without a woman. Only the one, true God is exterior to woman.”

STATUS OF WOMEN IN BRITISH INDIA (1757-1947 A.D)

British occupation of India began in 1772, and the British crown assumed charge of administering the colony from the British East India Company in 1858. Although, the common women faced male domination and atrocities during the medieval and English period but at the higher level a women could become a ruler or regent of her children at the death of her ruler husband, she had the right to get training in war tactics. This is evident from the fact that Maharani Laxmi Bai, participated in the ‘First War of Independence’ in 1857. Reformist organizations such as Brahmo Samaj founded by Raja Ram Mohan Roy in 1828, the Arya Samaj set up by Dayanand Saraswati in 1875, and Ramakrishna Mission created by Vivekananda in 1897 and individual male reformers like Ishwarchandra Vidyasagar, Ramakrishna Paramahans, Keshab Chandra Sen, Maharishi Kare, Mahadev

Ranade and Gopal Krishna Gokhale led the fight against women's oppression by condemning such practices as polygamy, early marriage, enforced widowhood and by advocating female literacy. The Britishers along with Indian reformers raised their voice to eliminate brutal practices against woman, which had placed them at the marginalized position in the society such as: female infanticide, child marriage, enforced widowhood and sati. Thus, in order to raise the status of Indian women, the British rule led to number of socio religious reforms in the country.

In 1887, the National Social Conference was formed specifically to lead the social reform campaign to further support one of its major objectives of women's emancipation. It created a separate entity known as the Indian Women's Conference. Gandhiji openly held that sacred texts and customs, which rationalize injustices to women or advocated female subservience, deserved neither respect nor compliance. He supported women's induction into public life while asking also that their domestic role be fully honored and valued. His tools of mass agitation politics served him well in getting women out of the private into the public sphere. Thus during the freedom struggle no distinction was made in the participation of either women or men. This gave equal status to gender.

STATUS OF WOMEN INDEPENDENCE INDIA (Since 1947 to till today)

In modern India, and more particularly since independence, more and more women have come forward to shoulder multiple responsibilities with men in various walks of life. Women who have made their name in politics of India are Sarojini Naidu, Vijayalakshmi Pandit, Sucheta Kriplani, Aruna Asaf Ali, Rajkumari Amrit Kaur, Indira Gandhi, Mrs Sonia Gandhi, Mayabati, Shiela Dixit, Kiran Devi, Uma Bharti, Jayalalitha, Vasundhra Raje and Mamata Banerjee. Some women sports icons of India are P.T. Usha (Athletics), Kunjarani Devi (Weight lifting), Diana Edulji (Cricket), Sania Mirza (Tennis), Karnam Malleshwari (Weight lifting). We have many names to boast in the field of Art and Entertainment like M.S. Subbulakshmi, Indian Nightingale Lata Mangeshkar, Asha Bhosle as famous singers. Madhu Bala, Rekha, Aishwarya Rai are as Bollywood queens. Arundhati Roy, Anita Desai, Kiran Desai, Shobhaa De, Jhumpa Lahiri are famous names in Indian literature. The Indian saint of today's times Mother Teresa is the name which every Indian whether rich or poor is familiar with. Another important names working for the cause of people includes Aruna Roy who worked for the save RTI Campaign and Medha Patkar who is associated with Narmada Bachao Andolan. Indian women have not just made their mark on earth but they have engraved their name in the whole universe by flying to space. Kalpana Chawla, who was the member of Colombia Space Shuttle, which exploded on its way back, was the first Indian women astronaut who visited space station. And now following on her footsteps another

woman of Indian origin Sunita Williams has become the second one to be the member of International space station crew. Indian women have mastered anything and everything which a woman can dream of.

Five National Awards, known as Shree Shakti Puraskars, were instituted in 1999, in the name of five illustrious daughters of India-Rani Laxmibai of Jhansi, Kannagi, Rani Gaidinliu Zeliang, Devi Ahilya Bai Holkar and Mata Jijabai. These awards have been given such women who have made outstanding contributions in the life of the nation. Rani Rudramma Devi Award has been added in 2007. To motivate inspire of girls in the field of education especially higher education, the Government of India have been established in the name of women universities such as Padmavati Mahila Visvavidyalaya (Andhra Pradesh), Devi Ahilya Bai Visvavidyalaya (Madya Pradesh), Mother Teresa Visvavidyalaya (Tamil Nadu), Smt. Nathibai Damoder Thackersey University (Maharastra), Rani Durgavati Visvavidyalaya (Madya Pradesh), Women University (Karnataka), Bhagat Phool Singh Mahila Visvavidyalaya(Haryana), Indira Gandhi Krishi Visvavidyalaya(Chhattisgarh), Indira Kala Visvavidyalaya(Chhattisgarh), etc.

LEGAL PROVISIONS

- *Factories Act 1948*: Under this Act, a woman cannot be forced to work beyond 8 hours and prohibits employment of women except between 6 A.M. and 7 P.M.
- *Maternity Benefit Act 1961*: A Woman is entitled 12 weeks maternity leave with full wages.
- *The Dowry Prohibition Act, 1961*: Under the provisions of this Act demand of dowry either before marriage, during marriage and or after the marriage is an offence.
- *The Equal Remuneration Act of 1976*: This act provides equal wages for equal work: It provides for the payment of equal wages to both men and women workers for the same work or work of similar nature. It also prohibits discrimination against women in the matter of recruitment.
- *The Child Marriage Restrain Act of 1976*: This act rises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years.
- *Indian Penal Code*: Section 354 and 509 safeguards the interests of women.
- *The Medical Termination of Pregnancy Act of 1971*: The Act safeguards women from unnecessary and compulsory abortions.
- *Amendments to Criminal Law 1983*, which provides for a punishment of 7 years in ordinary cases and 10 years for custodial rape cases.

- *The National Commission for Women Act, 1990*: The Commission was set up in January, 1992 to review the Constitutional and legal safeguards for women.
- *The Protection of Human Rights Act, 1993*: This act safeguards human beings discrimination against human rights and duties.
- *Protection of Women from Domestic Violence Act, 2005*: This Act protects women from any act/conduct/omission/commission that harms, injures or potential to harm is to be considered as domestic violence. It protects the women from physical, sexual, emotional, verbal, psychological, economic abuse.⁷.
- *Protection of Women against Sexual Harassment at Workplace Bill, 2010*: on November 4, 2010, the Government introduced protection of Women against Sexual Harassment at Workplace Bill, 2010, which aims at protecting the women at workplace not only to women employee but also to female clients, customer, students, research scholars in colleges and universities patients in hospitals. The Bill was passed in Lok Sabha on 3.9.2012.

CONSTITUTIONAL PROVISIONS

- Article 14, confers on men and women equal rights and opportunities in political, economic and social sphere.
- Article 15, prohibits, discrimination against any citizen on grounds of religion, race, caste, sex etc.
- Article 16, provides for equality of opportunities matters relating to employment or appointment to any office under the state.
- Article 39(a) (d), mentions policy security of state equality for both men and women the right to a means of livelihood and equal pay for equal work for both men and women.
- Article 42, directs the State to make provision for ensuring just and humane conditions of work and maternity relief.

DIFFERENT COMMITTEES, COMMISSIONS & FORWARD LOOKING POLICIES

Since independence to till today in India the Central and State Government have been expanding the different provisions viz- Secondary Education Commission (1952-53), Durgabai Deshmukh Committee (1958-59), Central Social Welfare Board (1959), Hansa Mehta Committee (1961), Kothari Commission (1964-66), Integrated Education for Disabled (1974), National Health Policy (1983), National Literacy Mission (1988), Mahila Samakhy

(1989), Kasturba Gandhi Balika Vidyalaya (2003), National Perspective Plan for Women (1988-2000), National Programme for Nutritional Support to Primary Education (1995), Balika Samridhi Yojana (1997), Different Five Year Plans (starting from first FYP 1956 to 12th FYP 2012), Early Childhood Care and Education, National Policy on Education (1968, 1986 and its POA, 1992), National Population Policy (1993), Cradle Baby Scheme & Girl child Protection Scheme (1992), National Programme for Education of Girls at Elementary Level (2003), Chiranjeevi Scheme (2007), Hunur Scheme (2008), Dhanalakshmi Scheme—Conditional Cash Transfer for Girl Child with insurance cover (2008), Laadli Scheme (2009), Savitribai Phule Balika Shiksha Madad Yojana (2010), Rajiv Gandhi National Creche Scheme for children of working mothers, UJJAWALA : A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation, National Rural Health Mission, Rajiv Gandhi Scheme for empowerment of Adolescent Girls – SABLA, Sarva Shiksha Abhiyan (2000) & Right To Education Act (2009) for the development of women education, health, political and social fields.

NATIONAL INITIATIVES TO CURB THE GENDER VIOLENCE

(i) National Commission for Women (1992)

In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

(ii) Reservation for Women in Local Self –Government (1992)

The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

(iii) The National Plan of Action for the Girl Child (1991-2000)

The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

(iv) National Policy for the Empowerment of Women (2001)

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a “National Policy for the Empowerment of Women” in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

(v) National Mission for empowerment of Women (2010)

The launch of the National Mission for Empowerment of Women in March 2010 is an important development that will provide the much required fillip to a coordinated assessment of current government interventions and aligning future programmes so as to translate the NMEW prescription into reality. The Mission was operationalized during 2011-12.

But in reality this contemplated equality is just a myth as yet. However equality is an important issue of human rights and social justice not only in India or in third world countries alone but almost throughout the world. Although different efforts have been taken by State and Central Government to promote greater equality between men and women, no society treats its women as well as its men yet.

DIFFERENT FACES OF DISCRIMINATION

Discrimination in Religion

Each religion has different Personal Laws relating to women and each religious group has its own law of Dharma (conduct). Indian women's domestic and extra domestic spheres are largely derived from religious conceptions. Her 'virtues', her 'vices', her 'strength', her 'weaknesses', her 'nature', her 'capacities', so on are assumed on religious practices and norms. Religion, therefore, has a definite role to play in an individual's life such as birth, initiation, marriage and death. Religious personal laws govern family relations in India traditionally, in which these laws place men at higher stage. There are certain features common in all personal laws, including the reformed Hindu personal law which perpetuates inequality between women and men. They are a) Under all the personal laws, it is the man who is the head of the family in all circumstances (however, now mother's name can also be mentioned in school's admission form), b) The line of succession is through the male line c) The woman, normally, has to live wherever the man decides after marriage d) The right to divorce is far more lenient with the man under Christian and Muslim laws but in interpreting the law Hindu women also face the same difficulties e) Women often do not get equal right to property. We thus observe that personal laws of each religion influence and determine the lives of women largely. All the religions state categorically that the main aim and objective of a woman's life is marriage and begetting progeny. Each religion has made rather rigid laws in respect of women's position, marriage, married life, widowhood, maintenance, divorce, remarriage, chastity, guardianship minority, adoption and succession. Thus religion has social restrictions on gender roles.

Discrimination in Family Life

Husband's social position and his contribution to the family economy influence a woman's status in the family life. Her husband's status becomes more relevant for the woman's status. Moreover, Men in our families are like the sun, they have a light of their own, (they own resources, are mobile, have the freedom to take decisions). Women on the other hand are like satellites, without any light of their own. They shine, if and only if, when the sun's light touches them. This is why women have to constantly compete with each other for a bigger share of sunlight, because without this light there is no life. In middle and upper classes, the amount of dowry a daughter-in-law has brought and the gifts that her parents send also contribute to her status in the family. In this situation, a very large section of our society continues to be under the influence of traditional standards. Her own efforts often do not bring her individual status. The parental family controls the women's rights of education, choice of employment and right of decisions and finally in the field of marriage. Even in many cultures, arranged or forced marriages are still very common, often resulting in sexual abuse. Women often do not have the same rights regarding divorce or inheritance. Polygamy is also a cause of discrimination.

Discrimination in Social & Cultural Fields: In many countries, the birth of a boy is a reason to celebrate, whereas the birth of a girl is a disaster. Selective abortions of female fetuses and female infanticide are no exception, resulting in unnatural gender ratios. This negative attitude towards girls is not the simple result of male misogyny. The local law often stipulates that a son inherits his father's property. Social and legal conditions may also make it easier for a man to get a job to help support the family. The misgivings that are created by the birth of a girl are often caused by the dowry system. Dowry is goods and money a bride's family has to pay to the husband's family. Not only is it more difficult for a girl to bring in money into the family; when she marries she will become a financial burden. Sometimes, dowries represent years' worth of wages. Labelling girls as second rate from the moment they are born obviously creates feelings of low self-esteem, which will make it harder to break out of the vicious circle. When these girls grow up, they will inevitably transpose these feelings to their daughters and so on.

Discrimination in Work: Indians pray to Goddesses in temples, but abuses in the domestic sphere. In developing countries, this discrimination is even worse. In some countries, the choice of work is restricted for women, because of cultural mentalities or educational discrimination. Often women's works are confined to housekeeping, food preparation, supervision and nourishment of children which obviously limits their development opportunities now a day.

Discrimination in Education: Literacy rates and school enrolment rates for girls and women is often much lower than for boys and men. In India female literacy rate is 64.6% where as that of males is 80.9% (Census Report, Government of India, 2011) and this clearly shows the gender inequality in our education system. Girls are often forced to stay home and do the housekeeping. In later life, when a girl is allowed to take a job, it will be a substandard one because of her low level of education. She will also be expected to continue to do the housekeeping.

Moreover in India there are declining sex ratio-943, child (0-6 years) sex ratio-919 (Census Report, Government of India, 2011), health status, literacy rate, work participation rate and political participation among women. While on the other hand the spread of social evils like rape (10.6%), kidnapping and abduction (15.6%), molestation (18.8%), cruelty by husband and relatives (43.4%), dowry deaths (3.8%), dowry prohibition act (2.9%), immoral traffic act (1.1%), sexual harassment (3.7%), others (0.2%) etc. have grown up over the years in different parts of India (National Crime Records Bureau, 2011).

THE EXISTING GAP BETWEEN THE POLICIES AND GROUND REALITIES

Despite the initiative taken in the realm of policies, discrimination faces by women in different paths of their life. Gender construction of roles within families and the society continues to be major barrier for participation of women in developmental activities. These issues imply a realization that girls and boys are placed in structural inequalities and unequal power relationship and in practical term it means subjugation of one sex to another. It therefore becomes vital to understand and analyse the present practices that take place in different sphere (schools, families, societies etc) of human life and take concrete steps against women discrimination as early as possible both at State and National level.

PRAGMATIC SOLUTIONS

In real life, girls and women continue to suffer from gender discrimination in all parts of the world. To overcome the above mentioned discrimination, each and every member of this civilised society should be followed the following point in his/her walks of life in order to bring peace & harmony across the globe. In this connection the word of Dr. Martin Luther King is very significance, i.e “If humanity is to progress, Gandhi is inescapable. He lived, thought, acted and inspired by the vision of humanity evolving toward a world of peace and harmony”.

Gender bias not only in education but also in multiple walks in human life can't be removes till regular awareness programmes are organised for all sections of the population. Workshops, trainings, awareness generation programmes of different types (street plays, film

shows, puppet shows, rallies etc) for different stakeholders (planners, managers, trainers, field level workers, brides, bridegrooms, parents, community leaders & others) should be organised frequently from the ground to topmost level of the societies.

Education has to foster new values through restructured syllabi which emphasize gender equality. All the Government Departments and Bureaus have to prepare solid plans of action for cultivating a feeling of gender equality. Besides, autonomous bodies of the Government like UGC, NCERT, NUEPA, AICTE, ICSSR, ICHR, CBSE, ICAR, ICMR, State Board of Education etc should prepare concrete plans for women empowerment.

Many countries, both in the developed and the developing world, have undertaken gender budgeting for empowerment women. Gender budgeting (October, 2004) as a means to empower women would be successful in India only if the resource constraint state governments be able to utilize the funds for the specific purpose for which they are being allocated.

Spiritual bankruptcy and commercialization of education are the root causes of deteriorating values and is a serious issue of concern for polluting relationship among different stakeholders today. In this context, spirituality- the science of soul which is ism neutral and religion free flowing from Bhagwad Gita, Koran & Bible a sacro-secular epic need to be accepted as mantra of excellence by the entire humanity including from children to aged persons of today and tomorrow in all walks of life.

Media is both mirror and torch of the society. Media can contribute a lot in the strenuous task of trying to root out the age old gender biases and stereotypes and implanting positive attitudes in the hearts and minds of women, men and children. Today media is turning from mission to profession, from profession to sensation and from sensation to commission and is deviating from its main objectives. Therefore media should be adopted proper policy to build moral standard in the society.

India is a land of sage and seers. India is famous in this world by her cultural patriotism. Therefore to love India is to inevitably adhere to its cultural values and heritage, in thoughts, words and deeds alike. To preserve these values and embody their strength and inspiration is the only way to save our nation from the gender discriminations.

We live for our values and passion but at the core of our existence lies our innate desire to live a peaceful life. The greatest noble cause is to display our desire to bring about peace in this world by our own sacrifice and not that of those who oppose our views. The strength of cowardice is in using power to cause death and destruction for others. The strength of courage is in self-sacrifice for the benefit of all.

Power is of two kinds. One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from fear of punishment. The force of power never wins against the power of love. The principles of 'love and tolerance for all' is basic mantra (formula) should be instilled in the heart of human beings across the globe.

Mahatma Gandhi sacrificed his own lucrative law practice in Durban, South Africa to lead a simple life and to share the pain of the powerless and destitute. He won over the hearts of millions without ever reigning power over anyone — simply with the power of altruism. We too can bring peace to our world by showing our willingness to sacrifice our self-centered desires. Our utmost cause in life should be to win the hearts of others by showing our willingness to serve causes greater than ourselves.

No matter where we live, what religion we practice or what culture we cultivate, at the heart of everything, we are all humans. We all have the same ambitions and aspirations to raise our family and to live life to its fullest. A great leader always leads with an exemplary life that echoes his ideals. Mahatma Gandhi sacrificed his thriving law practice and adopted a simple life to live among the millions who lived in poverty during his freedom struggle. Today, we see modern leaders cajoling the masses with promises that they never intend to keep – let alone practicing what they preach in their own lives. One cannot bring world peace to all unless a leader demonstrates peaceful acts of kindness daily. Mahatma Gandhi believed that we are all children of God. We should not discriminate amongst ourselves based on faith, caste, creed or any other differences.

An outstanding example of Mahatma Gandhi's leadership was his famous Salt March, which brought about a profound change. On March 2nd 1930, as a protest at tax on salt, Gandhi wrote a remarkable letter to Lord Irwin, the Viceroy of India. He wrote, "*Dear Friend, I cannot intentionally hurt anything that lives, much less fellow human beings, even though they may do the greatest wrong to me and mine. Whilst, therefore, I hold the British rule to be a curse, I do not intend to harm to a single Englishman or to any legitimate interest he may have in India...*" With these words, he inspired millions to fight for this righteous cause and eventually forced the British to leave India without inflicting harm to any Englishman. Such were the quintessential qualities of justice and peace that made Mahatma Gandhi the man who changed our world for the better with his ideals of faith, love and tolerance.

At last Gandhijee's Mahamanta (principle) should be followed by each person of every morning to make the following resolve for the day, "I shall not fear anyone on Earth. I

shall fear only God. I shall not bear ill will toward anyone. I shall not submit to injustice from anyone. I shall conquer untruth by truth. And in resisting untruth, I shall put up with all suffering”.

CONCLUSION

The inherent strength of a society, a culture and a system is judged by the way its women are treated and the importance assigned to them by the society. The great socio-religious revolutionary saint, Swami Vivekananda said that the country which had no respect for women-hood could never become great. To quote his inspiring words, *“if you do not raise the women who are but the living embodiment of the Divine Mother, do not think that there is any other way for the nation to rise”*. In the words of Jawaharlal Nehru, (First Prime Minister of India) *“Education of the boy is the education of one person but education of a girl is the education of the entire family”*. So a well-integrated, concentrated and holistic approach to the girls, education is an essential requisite for generating conducive environment to promote the condition of women empowerment. Maximum mobilisation of human and material resources for qualitative and quantitative development of women education through formal and non-formal approach will go a long way in women empowerment. A strong will and determination with wholehearted support of all concerned in education of girls are urgently felt and essentially inevitable for bringing the very vital section of the society to the mainstream of the national development and global world peace. At last the slogan “take care of women that they will care of people, society & nation”.

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ATTITUDE OF TRAINEE TEACHER TOWARDS INCLUSIVE EDUCATION

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Abstract:

Today if there is any concept that has gained currency in the world of special needs education it is inclusion. Inclusion is generating thoughts and attention worldwide as a new approach in the provision of services for learners with special needs seeks to address the learning needs of all children, with a specific focus on those who are vulnerable to marginalization, exclusion and isolation. At the core of inclusive education is the fundamental right to education for all. The basic principle of the inclusive education is that all children should learn together, regardless of any difficulties or differences. Inclusive schools must recognize and respond to the diverse needs of their learners, accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula, organizational arrangements, teaching strategies, resources use and partnership with their communities. The diversity of students in classrooms and the evolving expectations to teach and support all students within inclusive classrooms challenge teachers to reflect upon their knowledge, skills and attitudes. The general classroom teacher has certain knowledge and understanding about the needs of different learners, teaching techniques and curriculum strategies. The need for 'high quality' teachers equipped to meet needs of all learners becomes evident to provide not only equal opportunities for all, but also education for an inclusive society.

Key word: attitude, trainee teacher, inclusive, education.

I. Introduction:

Inclusive education has been defined at various ways that addresses the learning needs of the differently able children. The efforts of the Government of India over the last five decades have been towards providing comprehensive range of services towards education of children with disabilities. In 1974, the centrally sponsored scheme for Integrated Education for Disabled Children (IEDC) was introduced to provide equal opportunities to children with disabilities in general schools and facilitate their retention. The government initiatives in the

area of inclusive education can be traced back to National Educational Policy, 1986, which recommended, as a goal, “to integrate the handicapped with the general community at all levels as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The World Declaration on Education for All adopted in 1990 gave further boost to the various processes already set in the country. The Rehabilitation Council of India Act 1992 initiated a training program for the development of professionals to respond to the needs of students with disabilities. The National Policy for Persons with Disability, 2006, which attempts to clarify the framework under which the state, civil society and private sector must operate in order to ensure a dignified life for persons with disability and support for their caretakers. Most recent advancement is the Right of Children for Free and Compulsory Education (2009) which guarantees right to free and compulsory education to all children between ages six to fourteen. For education for a child with disability, the act has to be read in conjunction with Chapter V of the Persons with Disability Act, 1995. Chapter V of the PWD Act ensures that every child with disability is entitled to a free education up to the age of 18 years. Keeping in view, Govt. of India had accelerated the new scheme of Inclusive Education to achieve the target of Education for All (EPA) by 2010. Inclusion is an effort to make sure that diverse learner -those with disabilities, different languages and cultures, different homes and family lives, different interests and ways of learning. Inclusive Education denotes that all children irrespective of their strengths and weaknesses will be part of the mainstream education. It is clear that education policy in India has gradually increased the focus on children and adults with special needs, and that inclusive education in regular schools has become a primary policy objective.

II. Statement of the problem:

Inclusive Education is a new approach towards educating the children with disability and learning difficulties with that of normal ones within the same roof. It seeks to address the learning needs of all children with a specific focus on those who are valuable to marginalization and exclusion. It implies all learners with or without disabilities being able to learn together through access to common per-school provisions, schools and community educational setting with an appropriate network of support services. This is possible only in flexible education system that assimilates the needs of diverse range of learners and adapts itself to meet these needs. Like most high value educational practices, teacher attitudes regarding inclusive education vary widely. A review of the literature indicates that overall, teachers believe in the concept of inclusion. The studies suggest that trainee teachers like what inclusion classroom do for their students and they are generally interested in serving students in such a manner.

As services for students with disabilities involve general education and special education teachers are expected to provide inclusionary services. Teachers' attitudes are critical to maintain a successful inclusion program. There are many factors that contribute to the development of the positive and negative attitudes. It is important to know what creates the attitudes in order to give trainee teachers the support they need to implement inclusion to its full potential.

Therefore, the problem may be stated as: "Attitude of Trainee Teacher towards the Inclusive Education."

III. Objectives of the Study:

Presented study will aim fulfilling the following objectives:-

- i. To measure the attitude of urban male trainee teachers and urban female trainee teachers towards inclusive Education.
- ii. To measure the attitude of rural male trainee teachers and rural female trainee teachers towards inclusive Education.
- iii. To measure the attitude of urban male trainee teachers and rural male trainee teachers towards inclusive Education.
- iv. To measure the attitude of urban female and rural female trainee teachers towards inclusive Education.
- v. To measure the attitude between male trainee teachers and female trainee teachers towards inclusive Education.
- vi. To compare the attitude between male trainee teachers and female trainee teachers towards inclusive Education.

IV. Hypothesis of the study:

H01: There is significant mean difference in attitude between urban male trainee teachers and urban female trainee teachers towards inclusive education.

H02: There is significant mean difference in attitude between rural male trainee teachers and rural female trainee teachers towards inclusive education.

H03: There is significant mean difference in attitude between urban male trainee teachers and rural male trainee teachers towards inclusive education.

H04: There is significant mean difference in attitude between urban female trainee teachers towards and rural female trainee teachers in inclusive education.

H05: There is significant mean difference in attitude between male trainee teachers and female trainee teachers towards inclusive education.

V. Significance of the study:

The objectives of the study are to examine B.Ed. trainee teacher's attitude about inclusive education and compare the attitude between rural and urban B.Ed. trainee teacher's attitudes. Male and female teacher's attitude about inclusive education.

The study is significant because the knowledge gained provides insight into the current attitudes of B.Ed. trainee teachers about inclusive education. The knowledge also provides for possible reasons for B.Ed. trainee teachers attitudes and we know how to developed B.Ed. trainee teachers attitudes. In attention, the result of this study can help educators address the reasons or issues identified in order to better serve in B.Ed. trainee teachers. Its works in multicultural settings (including and understanding) of the value of diversity and respect for difference. it works in case collaboration with colleagues, parents and the wider community. Inclusive Education possesses pedagogical skills as well as specialist's knowledge of their subjects. Inclusive education has access to effective early career support programs at the start of their career. It engages in reflective practice and research. Be autonomous learners in their own career-long professional development.

VI. Review of Related Literature:-

Dr. Osmanaga. F, (2013) analyzed the various factors of inclusive education and findings that there was marginal difference in attitude about socio-economic costs segregation. While, there was not statistically relationship between the teachers demographic factors and the ACM.

Das.A.K, Murray & Kuyini.A.B, Desai.I.P (2013) are their article on "Inclusive Education in India: Are the Teachers prepared". Findings reveal that teachers' have readiness to implement inclusive education programs in their schools.

Berry.G, Berst.T, Jund.A.S, Overton.M, Rondina. Andrea, & Tate.M. Study that "What are Teachers' Attitude towards Inclusive in the General Education Classroom", and they found that the inclusion model is mostly viewed as favorable amongst both general education and special education teachers.

The constitution of India has formulated legislative policies to provide for the education of the population with difference which promote inclusive education. Article 29(2), 45, NPE1986, POA, IEDC, and SSA in India, National Council of Educational Research and Training (NCERT) joined hands with UNICEF and launched Project integrated Education for Disabled Children (PIED) in the year 1987, to strengthen the integration of learners with disabilities into regular schools. This broader understanding of curriculum has paved the way for developing the National Curriculum Framework (NCF-2005) that reiterates the

importance of including and retaining all children in SRJIS/BIMONTHLY/DR. J.D. SINGH (3222-3232) DEC-JAN, 2016, VOL. 3/13www.srjis.com Page 3225 school through a program that reaffirms the value of each child and enables all children to experience dignity and the confidence to learn.

VII. Methodology:

The method used in the present study was descriptive survey type study.

VIII. Population:

In the present study the investigator has taken students from B.Ed. as population. From the total population the researcher selected only 4th semester students.

IX. Sample:

A sample of 163 students of B.Ed. level has been selected by adopting the random sampling techniques in the present study. The selected sample has been divided into two different groups on the basis of sex & locality. The division of sample for different groups was given below:

Distribution of sample according to gender & location:

Name of the college	Locality of the college	No. of the male trainee teacher	Total Male	No. of the female trainee teacher	Total Female	Total trainee teachers
Department of Education	Urban	7	24	7	55	79
Suniti Educational Trust B.Ed. college	Urban	17		48	55	79
JRSET college of Education	Rural	29	29	55	55	84
			53		110	163

X. Tools:

On the basis of the objectives of the study the investigator developed a Likert type scale as tool for attitude towards Inclusive Education which was Standardized and used in the present study. The present test contains 38 items, all positive, statement each indicating one aspect of inclusive education. The five response alternates are—strongly agree; agree; undecided; disagree; strongly disagree and scoring weights assigned are: strongly agree–5; agree–4; Undecided–3; disagree–2; strongly disagree–1.

XI. Presentation and analysis of data:

Table no-1

The interpretation of mean difference between total urban male and urban female trainee teachers towards inclusive education:

Group	N	Mean Score	SD	Mean Difference	SD	df	t value
Urban male	24	146.88	10.49	6.53	2.72	77	2.40
Urban female	55	140.35	11.68				

**Significant at 0.05 level.

The 't' value was found to be significant; therefore the corresponding null hypothesis (HO1) was rejected. As such, it could be inferred that there existed significant difference in the mean scores of inclusive education of male and female.

Table no-2

The interpretation of mean difference between total rural male and rural female trainee teachers towards inclusive education:

Group	N	Mean Score	SD	Mean Difference	SD	df	t value
Rural male	29	142.52	13.09	3.03	2.31	82	1.31
Rural female	55	145.55	8.86				

* *no Significant.

The 't' value was found to be no significant; therefore the corresponding null hypothesis (HO.2) was accepted. As such, it could be inferred that there no significant difference in the mean scores of inclusive education of rural male and female.

Table no-3

The interpretation of mean difference between total rural male and urban male trainee teachers towards inclusive education:

Group	N	Mean Score	SD	Mean Difference	SD	df	t value
Rural male	29	142.52	13.09	4.36	3.12	51	1.40
Urban male	24	146.88	10.49				

* *no Significant.

The 't' value was found to be no significant; therefore the corresponding null hypothesis (HO.3) was accepted. As such, it could be inferred that there no significant difference in the mean scores of inclusive education of rural male and Urban male.

Table no-4

The interpretation of mean difference between total urban female and rural female trainee teachers towards inclusive education:

Group	N	Mean Score	SD	Mean Difference	SD	df	t value
Urban female	55	140.35	11.68	5.20	2.072	108	**2.51
Rural female	55	145.55	21.53				

* * Significant at 0.05 level.

The 't' value was found to be significant; therefore the corresponding null hypothesis (HO.4) was rejected. As such, it could be inferred that there significant difference in the mean scores of inclusive education of urban female and rural female trainee teachers.

Table no-5

The interpretation of mean difference between total male and female trainee teachers towards inclusive education:

Group	N	Mean Score	SD	Mean Difference	SD	df	t value
Male trainee teachers	53	144.49	12.08	1.55	1.89	161	**0.82
Female trainee teachers	110	142.94	10.64				

* *no Significant.

The 't' value was found to be no significant; therefore the corresponding null hypothesis (HO.5) was accepted. As such, it could be inferred that there no significant difference in the mean scores of inclusive education of total male and female trainee teachers.

XII. Summary of the study:

The researcher found proper title of the study after a long time spent on review of literature. The study attempt to "attitude of Inclusive Education of rural and urban B.Ed. Trainee teachers".

The researcher delimited her study in three B.Ed. College in rural and urban area. He considered four variables (i) Urban (ii) Rural (iii) Male (iv) Female. He formulated a questionnaire containing thirty eight items with seven dimensions of Inclusive education. She also used mean and standard deviation of descriptive statistic and test of inferential statistics.

He administered his questionnaire on three B.Ed. colleges and the questionnaire validity and reliability measure by the subject expert and his guide. Then he applies the questionnaire on B.Ed. 4th semester student of three colleges. After that he interpreted and analysis the data.

XIII. Findings:

The researcher had formulated five hypotheses. Thus it can be concluded from the study that:

1. Showing the result in first hypotheses, it can be concluded that there is significant difference between urban male trainee teachers and urban female trainee teachers regarding attitudes about inclusive Education.
2. Showing the result in second t-test it can be concluded that there is no significant difference between rural male trainee teachers and rural female trainee teachers regarding their attitudes about inclusive Education.
3. Showing the result in third t --test, it can be concluded that there is no significant difference between urban male trainee teachers and rural male trainee teachers regarding attitudes about Inclusive Education.
4. Showing the result in forth t-test, it can be concluded that there is significant difference between urban female trainee teachers and rural female trainee teachers regarding attitudes about Inclusive Education.
5. Showing the result in fifth t-test, it can be concluded that there is no significant difference between male trainee teachers and female trainee teachers regarding their attitudes about Inclusive Education.

XIV. Conclusion:

From the finding of the whole study it could be concluded that there was significant relationship between urban male trainee teachers and urban female trainee teachers, on the other hand there is significant difference between urban female trainee teachers and rural female trainee teachers attitudes about inclusive Education. So on the above findings we can say that urban male trainee teacher's urban female trainee teachers and urban female trainee teachers rural female trainee teachers have positive attitude about inclusive education. Side by side on the perspectives of hypothesis H02, H03 and Has the result showing that there is no significant difference between rural male-rural female trainee teachers, urban male trainee teachers.. rural male trainee teachers, and all male trainee .

XV. Limitation of the study:

The limitation of the study as follows-

- The area of the research was limited only three B.Ed. College. So, the study has restricted to trainee teachers for sample.
- The researcher used only 38 test items. But she could use more items for her research. The researcher used only five hypotheses. She could use more hypotheses.
- The researcher used only 't-test' technique for the analysis.

XVI. Suggestions for further research:

- A Similar study can be conducted by large sample from various rural areas and urban areas trainee teachers.
- A similar study can be done in D.Ed. and B.Ed. trainee teachers' attitude.
- A Similar study can be conducted on the other state in India.
- A Similar study can be conducted on In-service trainee teachers

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“A STUDY OF ENVIRONMENTAL WASTE FROM TEMPLES: NIRMALYA – A CASE STUDY IN MUMBAI REGION”

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Introduction:

Nirmalya originally means ‘pure.’ It also means of garland of flowers. A flower is a symbol of love & if is offered to people as a gesture of love, affection, respect etc. Whether there is a birth or demise, joy or sorrow flowers are an integral part of it. Both rich & poor, people from all caste, creed & sex have accepted flowers as a single most effective means of expressing one’s emotions. From ancient times people around the world have been offering flowers to god irrespective of their religion to show their love & devotion to god.

According to Bhagwad Gita in Chapter 9:26 it is observed that

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyāprayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanah

[If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it].

Worship is an integral part of human life and floral offerings are an integral part of worship. Enormous quantities of flowers are used for worship in all the parts of India. The "mantras" chanted during Pushpanjali (the act of **offering flowers**) literally is a prayer of world peace. **Floral offering** is an important part of Hindu worship as different **Gods** & goddesses are known to love certain **flowers**. ... **flowers** are used for their good fragrance & aesthetic appeal. Since flowers are the most beautiful things found in nature, they have been offered to Gods during their worship. Some people also believe that by offering flowers, the deity grants good health, wealth and prosperity.

But it does not matter what one is or where one is situated. The process is so easy that even a leaf or a little water or fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it.

Unfortunately, when the flowers dry or decay, disposal of these once-beautiful offerings become a sore issue. These are now considered waste material and thus, dumped

into landfills etc. The matter is now attracting the attention of the media as a recent newspaper report proves. However, these waste flowers have an enormous, and largely unexploited, potential of being turned into wealth using existing, simple and inexpensive technologies.

NEED OF THE STUDY

The main concern of this study is to understand the production of environmental waste from temples through a case study.

The main objective of this study is to minimize the problem of solid waste management by treating nirmalya solid waste and reducing the environmental degradation. Solid wastes in the farm-runoff join sweep into the ground poisoning the ground water. As the stream snakes down from the farmers it gathers pace and volume, joined by hundreds of others bringing along the hazardous chemicals from the alluvial plains into the rivers and other water bodies.

Huge amounts of flowers are offered in temples in India creating a large amount of flower waste. The temple wastes are released in the water bodies or dumped at the available places of land, which creates severe environmental pollution and health hazards. Hence present study was under taken to develop efficient microbial consortium for degradation of flower waste. In nature, microorganisms do not live isolated, they coexist with many different microorganisms establishing relationships with each other, which help them to degrade highly complex organic compound to simple stable end products. Therefore, in the present work instead of individual isolates an attempt is made to develop microbial consortium for degradation of flower waste. Soil samples were collected from the area near the temple. Serial dilutions of soil were prepared. Bacteria were isolated by spreading one ml of each dilution on sterile nutrient agar plates. Soil isolates obtained were tested for its ability to degrade the flower waste. The flower waste was collected from the different temples, it was dried and 1% sterile, dried powder of this flower waste was added in the minimal medium (without carbon source). The soil isolates were streak inoculated on this flower waste agar medium. Isolates showing prominent growth on this medium were selected for consortium development. Various combinations of soil isolates were used. Five percent inoculums of different consortia were spread on flower waste chambers. It was incubated aerobically. Degradation was checked after specific time interval. Microbial consortium helped in reducing the time required for degrading large amount of flower waste. With this approach, we can prepare good quality bio manure without causing any harm to the environment. Hence the Researcher felt the need of this study.

1. OBJECTIVES OF THE STUDY

- a. To study the waste from temples (Nirmalya) affecting the environment.
- b. To understand the utilization and significance of flower offering in temples.
- c. To understand the utilization of flowers after being degraded.
- d. To identify the best available technologies for the treatment of various waste materials(flowers) from temples
- e. To increase the recovery of materials and energy from used solids, by means of recycling, composting, waste-to-energy, and, sanitary landfilling with landfill gas utilization.
- f. To create a niche for the budding solid waste management sector in India
- g. To bring together the industry, government, academia and citizen activist groups to solve the current solid waste management crisis in India through education
- h. To act as a swiveling point to funnel important decisions related to solid waste management in India in the right direction
- i. To disseminate the latest information by means of its web page, and periodic meetings and through various educational means

SCOPE AND LIMITATIONS OF THE STUDY:

The scope of the study elaborates what the investigator actually attempts to study.

The present research covers the study of Nirmalya (temple wastes), in greater Mumbai.

The present research study describes how to recycle the temple wastes.

The study further covers the use of items offered to the deity, how it should be.

The study also covers the temples situated in greater Mumbai.

The study covers the geographical area of greater Mumbai under western, central and Navi Mumbai railway routes.

Limitations of the study, draws the boundaries of the study.

The present study does not cover the variables like other wastes of temples like coconuts, fruits and other materials offered in temples. The temples situated in interior Maharashtra, are not covered. Religious tombs like Mosques, Madrassas, Agiaris, Gurudwaras, are not covered.

Significance of the Study

The study will be of immensely beneficial to the different stakeholders in education.

Head of the Institutions

The findings of the study will benefit the heads of the institutions because it will successfully create awareness about how to protect environment through various means. It will further enlighten them to design a matured structure and processes of environment and education for holistic development.

Women Professional Teachers

The study will be immensely beneficial to the professional teachers who are the key drivers for educational delivery. Empowerment of women towards education and environmental studies is valuable in today's scenario. How well this value will be inculcated in the grass root level can be observed from these findings.

The findings of this study will be of great significance to the professors of medical institutions to understand the worth of higher studies and research in education and environment.

Society:

The findings of the study will be an eye opener to the Indian society. It will be immensely beneficial to the present generation to know and analyze their attitude towards protection of environment, its flora and fauna, because an egalitarian society forms an integral part of environmental peace and harmony.

REVIEW OF RELATED RESEARCH

The review of related literature is an indispensable step for a researcher as it gives her a deeper understanding of the problem. The investigators become familiar with various trends and phases in various researches in her area and formulate a rationale for the development of the study to be undertaken by her. It provides an empirical basis for defining her problems and its key concepts. As Nisbet says that the ideas for research have to be original but they are most effectively developed out of a study of what other research workers have written.

Review of the related literature is a significant aspect that gives a blue print of the backbone of study. It indicates the areas already explored and provides a thorough knowledge in the area is to be triggered off. It also analyses the unexplored areas and thus gives accurate guidance to the researcher.

The main purpose of literature review is to organize a scientific body of knowledge directly related to the existing research. It is a substance of what is already known and what is already explored. The aim of a review is to analyze critically a segment of published body of knowledge through summary, classification and comparison of the previous research studies

and theoretic articles. Degradation of floral waste is a very slow process as compared to kitchen waste degradation (Jadhav *et al.*, 2013). Therefore, there is a need of proper and eco-friendly process for floral waste treatment. Management and utilization of flower waste was carried out in some studies. One such example is the Kashi Vishwanath temple which draws maximum devotees all-round the year, especially in the month of *Shrawan*, has its own system for the disposal of the hundreds of kilograms of waste resulting from offerings by devotees. Another case in point is the Vishwanath temple, where floral waste is converted into manure (Mishra, 2013).

Worshipping methods in religions like burning incense sticks and greeting god with flowers adversely affect the environment. During the religious festivals, a huge amount of incense is burnt in temples. If household incense burning is also included, the incense consumption in India may become double or triple than the estimated amount and it may indicate an environmental hazardous situation. Incense smoke (fumes) contains particulate matter (PM), gas products and many organic compounds. These problems can be solved by making herbal incense sticks which can bring down the harmful effects of such situations on the environment and also provide employment to people. Methods have been developed to make herbal incense sticks using flower wastes. On an average 1,500 *agarbattis*(incense) can be made from one kg raw material (filling material as flower powder and binding material) through this technology. Flowers like *genda* are used to make incense sticks, while roses are converted to rose water. Besides incense and rosewater, the flowers can also be incorporated into herbal products such as herbal colours, natural dyes etc. (The Hindu, Jan.,2013). The Temple Flower Project coordinated by *Kalpavriksh* is one such attempt which involves the use of waste flowers being thrown away by hotels and temples to make natural colour powders. It was inspired by the work done by Madhumita Puri of the Society for Child Development, Delhi.

Another case where floral waste management has yielded good pay offs is that of Ajmer *Sharif Dargah* of *Khwaja Moinuddin Chishti* where nearly 15 to 18 Quintals of flowers, offered each day were used to be dumped in a well. Now, the flowers are not only recycled, but also generate employment for local women. With technical assistance from Central Institute of Medicinal and Aromatic Plant (CIMAP), Lucknow, the *Dargah* Committee has established a rose water distillation plant at the outskirts of Ajmer (Indian Express, May, 2010).

Youth Fraternity Foundation (YFF), an organization based out of Delhi, has undertaken a project *Pushpanjali Prawah* “the flow of flowers”. They devised a container termed as “*Pushpanjali Prawah Patra*” and placed them in the public places for the

immediate disposal of the flowers, which were subsequently disposed off by their volunteers at an appropriate place. This tremendously helped in the reduction of pollution in Yamuna River (Hindustan Times, April, 2012). Some of the temples in Mumbai have also incorporated the best practices of religious beliefs and sustainable living by converting flowers offered every day in the temples into compost, providing a dignified technique for their disposal that subsequently refines the soil. The inspiration came from an organization called *Vishwa*, which is committed to environmental conservation by adopting sustainable measures. The efforts of this organization prompted some of the temples in the zone to convert the '*Nirmalya*' (floral offerings) into manure by composting it. There are at least 20 temples in the Banganga area of Walkeshwar, majority of them immersed flowers in the Banganga pond on a regular basis. Often, these came with plastic bags, oil and *kumkum*, which contains acid, that adversely affect the aquatic life in the pond. One of the temples at Walkeshwar (Parasuram Temple) consented to do composting in their premises. During normal days, the quantity of flowers offered ranged from 2-3 kilograms a day. During *Shrawan*, it reached up to 7-8 kilograms. By composting, the offerings got dignity and in the bargain, the environment got enriched as well (Times of India, July, 2010).

This study aims at vermicomposting of the floral waste because the most important objective of the study is to find out the effective means of waste management of the temples in Jaipur city wherein the maximum waste is in the form of floral waste. This waste can be utilized but unfortunately, is thrown out in water bodies or with community garbage. Such improper disposal of waste causes a serious threat of organic pollution to the environment and also several infectious diseases are likely to occur in epidemic proportion due to contamination of drinking water resources (Dhaked *et al.*, 2003). Hence awareness should be created among the temple authorities, pilgrims and waste handling persons to adopt vermicomposting in large scale to have clean environment and financial independence. The floral waste generated can also be used for making natural holi colours, rose water, essence, natural dyes, incense sticks, mottling of paper, handmade paper making and various ornamental purposes.

Flower waste management from temples is an innovative idea that can serve as a sustainable source of raw material for handmade paper production. This method not only reduces the generally discarded waste produced by city temples but also recycles and reuses it as an environment friendly paper. To propose the concept of "green temples" with Zero waste management in the temples selected.

RESEARCH DONE IN INDIA

Production of Vermicomposting from Temple Waste

Vermicomposting is the phenomenon of compost formation by earthworms. Earthworms play an important role in the cycling of plant nutrients, turnover the organic matter and maintain the soil structure. The temple wastes consist of vegetable material (mainly flowers, leaves, fruits, sugar, jaggery etc.), milk and milk products, grains and water most of which are biodegradable and contain elements required for growth of microorganisms and the temple wastes are released in the water bodies or dumped at the available places of land which creates severe environmental pollution and health hazards, hence it was thought to attempt use temple waste for ecofriendly treatment methods like Biomethanation and vermicomposting. The effluent of biomethanation upon mixing with biodegradable organic solids serves as good raw material for vermicomposting. In the present studies vermicomposting, the effluent from biogas digester (biomethanation) run on Ganesh temple waste (**Sangli, Maharashtra**) was admixed with temple waste solids and cattle dung and after partial the decomposition for 30 days at 30°C, it was used to fill up 2 kg capacity plastic tubs and subjected for optimization of parameters like moisture content, particle size, pH of material and temperature of vermicomposting using *Eudriluseugeniae* earth worm species. It was found that 25°C temperature, pH 8.0, 1-2mm particle size and 80% moisture content were optimum parameters of vermicomposting. It was further found that vermicompost obtained by above method was rich in percent carbon, Nitrogen, Phosphorus and Potassium content i.e. 28, 1.58, 0.33 and 0.28, respectively. The pot culture studies using five flowering plants (Gulab, Jaswand and Mogra varieties) of the test set (using prepared vermicompost as fertilizer) used in the studies showed good enhancement of growth in terms of height, flowering time as well as number of flowers produced as compared to control sets (without use of vermicompost as fertilizer). Thus, vermicomposting of temple waste is an excellent and ecofriendly method of temple waste management.

Extraction of Useful Products from Temple Flower Wastes: - (INDIA)

The flowers being offered to deities in temple all over India stands at a rough estimate of 1450 tons per day, these are termed as temple wastes once they are discarded with other floral components such as leaves, stems etc. When these flowers are dumped into water as solid waste they create water pollution and environmental pollution by harboring microbial growth which are unwanted. They at times are also responsible for clogged drains, blocked channels etc., which again creates municipal related problems. Based on survey the flowers coming out as temple wastes include: 1. Rose; 2. Jasmine; 3. Marigold; 4. Chrysanthemum;

5. Hyacinth; 6. Hibiscus and 7. Tuberose. These flower wastes can be utilized to get various products such as Dyes, Essential oils and Perfumes. Raw materials are collected at the source i.e. temples and segregated based on the types of flowers. The flowers are then subjected to drying both naturally and artificially based on the flower and method employed. For extraction of dyes, flowers are crushed and dissolved in a suitable solvent such as ethanol, methanol and hexane. Solvent to flower ratios are varied in order to determine best yield and solvent for use. For the extraction of essential oils, Soxhlet apparatus was the primary equipment used. Fresh flowers are chosen and mixed in a solvent. This mixture is heated and subjected to Soxhlet extraction so that the distillate obtained gives the final desired product. Analysis is carried out for the characterization of dyes and essential oils. Techniques such as GC- MS and Application onto the cloth have been found to give satisfactory results.

Temple Waste Management: -

Worship is an integral part of human life and floral offerings are an integral part of worship. Enormous quantities of flowers are used for worship in West Bengal every day, not to mention other decorative uses of flowers. Unfortunately, when the flowers dry or decay, disposal of these once-beautiful offerings become a sore issue. These are now considered waste material and thus, dumped in landfills etc.

The matter is now attracting the attention of the media as a recent newspaper report proves. However, these waste flowers have an enormous, and largely unexploited, potential of being turned into wealth using existing, simple and inexpensive technologies.

RESEARCHES DONE IN ABROAD:

Eco friendly Dyeing and Antibacterial Finishing of Soyabean Protein Fabric Using Waste Flowers from Temples: - Soyabean Protein Fibre (SPF) is considered to be important regenerated protein fibre for various applications in textiles because of its unique properties. However, the lack of antibacterial properties of such protein containing polymers is held as a severe limitation for its applications in hygienic textiles and the need to make it antibacterial is quite intense. A lot of marigold (which is antibacterial), used in Idol worship forms a temple waste and there is tremendous potential to use this waste as a good source of natural dye. In the current study, the tannin mordants were extracted from tamarind seed coats, amla (Indian gooseberry) and harda (Myrobalan fruits) and their application in natural dyeing using temple waste marigold as a dye was carried out. Marigold dyeing using most commonly found alum mordant was also carried out for comparison of the purpose. The dyed SPF fabrics were then evaluated for colour values, fastness properties, antibacterial activities as well as durability of the same. The results clearly indicated the advantages of using such mordants both in case of achieving antibacterial functionality as well as eco-friendliness.

The extraction process and antioxidant properties of patuletin dye from wasted temple French marigold flower: -The patuletin dye generally used in textile for colour to texture but it is not used as antioxidant agent in industries after that it thrown in river and causes the river pollution. So in this work we have use the wasted French marigold flower and minimize the river pollution. An interesting outcome of this work is that, the patuletin dye was show high antioxidant capacity than base and below the catechol. But due to easily available, low coast, no hazardous effect, easily degradable so the patuletin dye is more economically beneficial in antioxidant treatment.

COMPARISONS:

Both the researches show that there is a vast amount of flower waste been taking place in India as well as in abroad that is in USA so many projects have been undertaken to minimize the temple waste without harming and affecting the environment taking into considerations eco-friendly measures and also bringing up substitutes that is use of hand - made flowers that can be offered to deity.

RESEARCH METHOD FOR THE PRESENT STUDY

In the present study the current status of the floral wastes from temples in greater Mumbai are studied through case studies.

SAMPLING TECHNIQUE OF THE PRESENT STUDY:

In the present study the researcher has used the simple random sampling. The sampling process in the present study involves selection of Hindu temples randomly in greater Mumbai.

SAMPLE: SIZE AND NATURE

The sample size for the present study is twenty-five. Twenty-five temples were studied through case study method.

TOOLS USED IN THE PRESENT STUDY FOR DATA COLLECTION

For the present study researcher has prepared interview schedule for conducting case study of various Hindu temples.

PROCEDURE OF THE STUDY:

The Researcher has taken prior appointment from the higher authorities of the temples to be visited and thereafter visited the temples on the stipulated timing.

Area wise distribution of Temples under present case Study

Zone	Area
North Mumbai	<ol style="list-style-type: none"> 1. Shri Vasupujya Swami Jain Mandir, 2. BAPS Swaminarayan Temple, 3. Shri Dham Mandir, 4. Jalaram Temple, 5. Shri Hanuman Temple.
South Mumbai	<ol style="list-style-type: none"> 1. Ganesh Temple, 2. Shri Chandreshwar Temple, 3. Ambe Ma Temple.
Central Mumbai	<ol style="list-style-type: none"> 1. Kalika Mata Mandir, 2. Ganapati Temple, 3. Shri Mumba Devi Mandir. 4. Kali Mata Temple, Chembur
East Mumbai	<ol style="list-style-type: none"> 1. Sai Baba Temple, 2. Shri Lakshmi Narshimha Temple, 3. Jai Santoshi Mata Temple, 4. Ayyappa Temple, 5. Jalamukhi Temple
West Mumbai	<ol style="list-style-type: none"> 1. ESKON Temple, 2. Ram Mandir, 3. Kali Mata Temple, Santacruz
Navi Mumbai	<ol style="list-style-type: none"> 1. Gaon devi Temple, 2. Shri Guruvayur Temple, 3. Balaji Temple, 4. Jagannath Temple, 5. Kamakshi Amman Temple.

FINDINGS:

Temple waste normally contains floral offering, leaves& milk products i.e.; “Abhishek waste water”, & this solid waste management is one of the important issues in the world, because of shortage of dumping sites & strict environmental legislations.

There are many environmental issues in India. [Air pollution](#), [water pollution](#), garbage, and pollution of the natural environment are all challenges for India. Pollution remains a major challenge and opportunity for India. Environmental issues are one of the primary causes of disease, health issues and long-term livelihood impact for India.

Environmental degradation is a major threat confronting the world. The primary causes of environmental degradation in a country could be attributed to rapid growth of population, over utilization of environmental resources, establishment of different multinational companies and local industries which adversely affect the natural resources and environment. Air pollution, water pollution, deforestation, thinning of the ozone layer, global warming, sanitation and outbreaks of diseases are the problems that are endangering human lives. Besides these, the problem of waste disposal cannot be ruled out. Waste gets generated from almost each and every activity and eventually degrades the quality of human health and accelerates the deterioration of the environment in an alarming proportion. Wastes according to Tchobanoglous and Kreith are discarded tangible products of human activities that are regarded as unwanted and useless.

In fact, waste is a misplaced resource and it is not possible to destroy it. Actually, there is no waste in the natural world; every possible substance used and thrown away comes back as a new and different material. Material discarded after use may come to only two possible ends; either it is discharged into the environment or is reused, reclaimed or recycled. Flowers come as waste from hotels, marriage gardens, temples, *dargah* and various cultural and religious ceremonies. However, bulks of flowers are available from religious places (temples, *dargah* etc.) where they are used on daily basis thus making them a regular source of floral waste. Flowers are considered as holy entities and hence are offered by pilgrims to their gods and goddesses. Every day these flowers offered by the devotees in temples are left unused and therefore become waste. This flower waste gets accumulated at religious sites like Temples, Mosques and *Gurudwaras* due to a number of religious practices and is also generated in places like Residential areas, Community centres, etc. India is known for its festivities and has many occasions celebrated round the year when solid waste is generated like religious festivals and the cultural functions associated with them. This portion of community waste is generally neglected and requires due consideration. Because of our religious beliefs many of us avoid throwing flowers and other items which are used for prayers in the garbage and instead put them in the plastic bags and throw them directly in the water bodies, apart from this; it is also thrown near sacred trees with no suitable mode of disposal. For instance, Banaras, one of the holiest cities of the country, has no policy for the disposal of the tonnes of waste that comes from its many temples. Each day waste material weighing 3.5-4 tonnes is left behind in the city of temples. Such disposal of waste creates problems like eel and worm development, water pollution, foul odour, land pollution; moreover, it is not good aesthetically. Solid waste and littering can degrade the physical appearance of water bodies and cause deterioration of water quality.

ILL EFFECTS OF NIRMALYA ON SOCIETY

1. It has been observed that Floral waste from temples should no more reach the dumping ground as it can be converted to manure.
2. A few years back, devotees of the Elephant-headed God were clueless as to what has to be done with the floral waste (Nirmalya) left from rituals. The Nirmalya is generally thrown in the creek or other water bodies, which hampers the marine life.
3. This floral wastes can be collected by the NGO, which, during Ganesh Chaturthi had urged the citizens to give the Nirmalya (floral waste) and take back the fertilizer made out of floral waste.
4. The NGO recently distributed fertilizers made out of floral waste collected from the Ganapati mandals and other citizens. The NGO is now planning to carry forward this process throughout the year by not just restricting it to the Ganesh festival.
5. The initiatives to convert floral waste into manure, which can be used for various purposes, were successful after its launch during the Ganesh festival. During the Ganesh festival, the NGO collected Nirmalya from immersion sites to see to it that no flowers are thrown into water bodies.
6. During the day of immersion, a slogan for the citizens that read '**Give us Nirmalya and take back fertilizer can be uttered**'. Around 10 tons of floral waste at different locations, can be then segregated to gather non-biodegradable wastes.
7. Floral waste generation occurs largely during functions, worships, ceremonies, festivals, etc. This creates heaps of waste, which are carelessly thrown on roadsides. Degradation of floral waste is a very slow process as compared to kitchen waste degradation. Also it causes eel and worm development at the site. Therefore, there is a need of proper and eco-friendly process for floral waste degradation. Increasing population naturally increase the demand for agro products. Using fertilizers generally increases crop production. Use of chemical fertilizers causes its bio magnifications in the food chain. Constant use of chemical fertilizers decreases the soil fertility. They may also result hazards occasionally. Bio/Organic fertilizer is therefore on increasing demand.
8. Nirmalya in recent times is leading to environmental problems to a large extent and as also Hindu people are in great belief of offering flowers to the deity as people are religious and spiritual in nature so there comes a limit to some extent to make people understand regarding the effects of offering flowers or garlands to god or goddesses which in turn have a great impact on the environment as after once the flowers are

been offered they are dumped in the garbage or in water, increasing water pollution. It is difficult to change the mindset of the people and society

UTILIZATION OF FLOWER WASTE THROUGH EDUCATIONAL MEASURES

1. Flowers are rarely thought of as a waste that can pollute water bodies. But the problem of flower waste and the indiscriminate way it is disposed of in the water bodies is an area of concern. A start up in Mumbai aims to tackle flower waste by converting these into incense sticks and in the process it provides livelihood to nearly 50-60 women living in slums, where:

Trash meets to Treasure: Green Wave a Mumbai based NGO has tied up with many temples in Mumbai and Kanpur and has placed special dustbins so as that they can collect flowers from there. After every two days, women working with Green Wave go to each of the temples, collect the flower waste. Later, the flowers are segregated and set out to dry. Then the dried flowers are powdered and mixed with binding powder and saw dust and then rolled over with bamboo sticks to make the final product – incense sticks and are being sold on Green Wave website and at various temples in Mumbai and Kanpur. The slum women earn almost Rs. 150 to Rs. 200 by working for three to four hours.

2.VERMICOMPOSTING: Vermicomposting of temple waste (Nirmalya) can be obtained from Ganesh temple, they can be used effluent produced from biogas digester and mixed it with temple waste and cattle dung which was then allowed to decompose for a period of 30 days at 30°C. The prepared vermicomposting can also be used to for pot culture study as a fertilizer with five flowering plants. Good growth parameters can be obtained in terms of height, flowering time as well as number of flowering time and the number of flowers produced as compared to the control sets, which were not treated with vermicomposting. Hence, vermicomposting of flower waste is an excellent and ecofriendly method of flower waste management.

1. A microbial consortium for the effective degradation of flower waste can be generated from temples. Collected soil samples from the areas near and around the temples can be used and isolate bacterial cultures from them. Flower waste can be collected and dried and mixed with agar medium and streaking was performed with selected soil samples for isolation. It was observed that microbial consortium enhanced the digestion of the waste and the bio manure consortium was found to have good quality without posing any harm to the environment.
2. Collected flowers from temples can be converted into vermicomposting. The nutrient of the flowers also can be checked, status and microbiological enumeration of vermicomposting can be prepared. It is observed that growth rate of plants grown in vermicomposting was more as compared to the respective control.

3. Vermicomposting contains plant hormones like auxin and gibberellins and enzymes which believed to stimulate plant growth and discouraged plant pathogens. Thus, vermicomposting resulted into good plant yield.
4. Management of flower waste can be done by using vermicomposting technology which was then compared with kitchen waste and farm yard waste vermicomposting. The physicochemical analysis of the flower waste vermicomposting shows better result in comparison to both the other waste composts. Along with it, plant growth parameters were also studied for the above mentioned vermicomposting which revealed that temple waste vermicomposting should enhance the growth parameters of plants.
5. The amount of flowers that are dumped into the Ganges every single day, choking the river with pesticides and chemical fertilizers. They can be used in ecofriendly products.

According to many religious beliefs, flowers that are offered during prayers are sacrosanct and cannot be dumped into the garbage once they've wilted. This is one of the reasons why people prefer to discard them in rivers, lakes and other water bodies. But not many of us think about the fertilizers and pesticides that might have been used to grow these flowers, which then mix with the water and pollute it.

WOMEN FROM SELF HELP GROUP

1. Women can take the flower dough home and work for about four hours a day.
2. Most temples and mosques should have management committees that collect the flowers inside the shrines and put them in bins. From here they are sent to be thrown into the river. It could be collected directly from the places of worship by women.
3. The discarded packets of flowers also will grow into beautiful plants when they come into contact with soil.
4. For flower waste vermi-composting flower waste and cow dung were mixed in equal quantity (each 5 kg.). For vermicomposting, flower waste should due to low availability of low nutrients and be mixed with other organic wastes preferably cow dung. About 60 g of earthworms were introduced into partially digested material kept in a varied and moisture level was maintained at 60 per cent. After the 45th day, when the composting process was over the worms' weight increased by 85 per cent. The amount of finished vermicomposting obtained is 2.57 kg. Vermicomposting is one of the ecofriendly technologies for flower waste management., since it overcomes the problem of organic waste disposal and also alleviates the odour problem.

Vermicomposting cleans the environment and also provides remunerative organic manure. Hence awareness should be created among flower growers, sellers, consumers and waste handling persons to adopt vermicomposting in a large scale to have better income and clean environment.

This study will propose an alternative approach to waste management since the waste will neither be land filled nor burnt but would be used as a resource that will be recycled. It will throw light on reducing volume of temple waste which would eventually generate additional revenues for temples. Floral waste utilization would eventually be beneficial to the society as people would get to live in a cleaner and a healthier environment. The “green temple concept” can prove to be helpful in Government policy formulation for waste management and in promoting sustainable development approach towards temples.

CONCLUSION:

The following are some of the suggestions that are recommended to improve the environmental education in India.

Content of environmental education should be modified. At present, the content of the Indian environmental education is not much attractive and informative for the students and in various programmes of teacher education.

It should be enhanced in such a way that it expresses a clear association to the environment and the environmental concerns. The content must help highlight an incorporated thematic or an interdisciplinary approach in which the ideas are uttered through big ideas and unifying themes rather than the isolated segments.

The content should associate the learning with the actual world. Personally it has to be applicable to the learners and include issues that are significant to the society and also it should equip the learners with the adequate skills in order to continue learning all through the life.

Design of the course material:

The course material should be intended so that it is practical by nature, specific to the locale and endorses a holistic understanding of the particular area's environment. Also the material should establish an association among the day – to – day life and actions of the students and that of their environment.

Development of sustainability: The sustainability of the program depends on the recognition by the teachers and their capability to provide the course efficiently. The training of the teachers should be considered as a main concern within the proposal. Camps should be arranged in order to train the teachers and the students from time to time.

Also a manual should be offered to teachers in order to enable them to guide the students in their practical work and also the self - contained and self-explanatory workbooks should be provided. The above recommendations when followed will help in improving the environmental education in India.

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TEACHER EFFECTIVENESS OF THE TEACHERS OF SECONDARY SCHOOLS IN RELATION TO JOB SATISFACTION IN WEST BENGAL

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Abstract

Teacher is considered to be the backbone of the nation, a society builder who plays an important role for the development of the country. The progress of the nation depends upon the strengthening of education system. Teaching is a profession which lays the foundation for preparing the individuals for the all the other professions. The teacher is a person who transmits a body of knowledge and skill appropriate to the abilities and needs of the child. Prof. Humayun Kabir's observation that without a good teacher even the best system of education is bound to fail. Job-satisfaction is important in any profession, but it is specifically important in a creative profession like teaching. The teacher effectiveness is the main concern for successful teaching.

Key words : Aspiration, Teaching.

1. Introduction :

The concept of teaching itself is changing. Recently teaching is considered more than imparting knowledge and communicating information. It is considered as helping learners to learn by themselves, to acquire skills and develop attitudes and values in the changed social context. A teacher is not merely a communication of knowledge. He has to be a direction of learning, a transmitter of culture and values – the teacher is a person who teaches by behaving in the manner he would like his pupil to behave. Now-a-days education is a powerful instrument of social change the teacher in his turn has to be an agent of change, a social engineer and an architect of the future society. The role of a teacher in modern industrial society is entirely different from the traditional society. Teachers act as tied blazers in the life of learners. They develop cognitive affective and psychomotor areas of learners' personality. Quality education is critically associated with teacher's job satisfaction. Schools are the nurseries of the nation and teachers are the architects of the future.

Six key principles of effective teaching in education (secondary) :

- i) Interest and Explanation.
- ii) Concern and respect for students and students learning.

- iii) Appropriate assessment and feedback.
- iv) Clear goals and intellectual challenge.
- v) Independence, control and active engagement.
- vi) Learning from students.

Secondary education occupies the most important place in the work of educational system of a country. It may be regarded as the architectural framework of the country's education. The National Policy on Education NPI 1986 has very rightly stated that no person can rise above the level of its teachers.

Job satisfaction is of great significant for efficient and profitable functioning of any organization. Satisfied workers are the greatest asset of any organisation. Job-satisfaction is important in any profession, but it is specially important in a creative profession like teaching. Thus the teacher effectiveness is the main concerned, for successful teaching. Keeping this view this study was conducted on teaching effectiveness with reference to relation of job satisfaction.

2. Objectives of the Study :

The main objectives of the studies are as follows :

- i) To find out the teacher effectiveness (TE) of the secondary school teachers in West Bengal.
- ii) To find out the job satisfaction (JS) of the secondary school teachers.
- iii) To find out relationship between job satisfaction (JS) and Teacher effectiveness (TE).

3. Variables of the Study :

There are two types of variables are as follows :

- i) **Independent variables :** Job Satisfaction (JS).
- ii) **Dependent variables :** Teacher Effectiveness (TE) as a dependent variable was considered in the present study.

4. Delimitation of the Study :

Though the researcher had considered his population as secondary teachers under the West Bengal Board of Secondary Education (WBBSE) but delimited his population to the study of Assistant Teacher (AT) of the said board only. Researcher had delimited his study in the categories of trained and non-trained teacher. In the present study the researcher considered Random Sampling as sampling technique and selected only two districts like Nadia and South 24 Pgs. of West Bengal.

5. Terms Defined :

Teacher Effectiveness : Teacher Effectiveness judged by the output of teaching when the output is maximum then the teacher effectiveness is maximum on the other hand if output is minimum then TE goes down.

Job Satisfaction : Job Satisfaction (JS) is of great significance for efficient and profitable functioning of assets of any organisation. Job Satisfaction (JS) has many interrelated factors like working conditions, job security, group structure, compensation and supervision etc. It is also a function of an individual's level of aspiration.

6. Hypothesis :

- H₁ : There is a significant difference between the Teacher Effectiveness of the teachers having different levels of Job Satisfaction (JS).
- H₂ : There is a significant difference between Teacher Effectiveness (TE) of trained and non-trained teachers due to their having different levels of job satisfaction.
- H₃ : There is a significant relationship between Teacher Effectiveness (TE) and Job Satisfaction (JS) of the teachers of secondary schools.

7. Null Hypothesis :

- H₀₁ : There would be no significant difference between the Teacher Effectiveness of the teachers having different levels of Job Satisfaction (JS).
- H₀₂ : There would be no significant difference between Teacher Effectiveness (TE) of trained and non-trained teachers due to their having different levels of job satisfaction.
- H₀₃ : There would be no significant relationship between Teacher Effectiveness (TE) and Job Satisfaction (JS) of the teachers of secondary schools.

8. Methodology :

The present study is a descriptive one and survey method has been used by the investigator. All the teachers in secondary level in Bengali medium, secondary school situated in West Bengal constitute the population of the study.

The investigator has taken 220 (110 trained and 110 non trained) teachers from secondary schools as sample by using simple random sampling technique.

Tools used :

The investigator used the following tools for the collection of data.

- i) Teacher Effectiveness Scale (KTES) by Dr. (Mrs.) Umme Kulsum.
- ii) Job Satisfaction Scale (JSS) by Dr. Amar Singh and Dr. T. R. Sharma.

Statistical Techniques :

The following statistical techniques were used by the investigator for analysis and interpretation of data. Analysis of data pertaining to hypothesis – I (There is a significant difference between the Teacher Effectiveness of the teachers having different levels of Job Satisfaction).

Table–1 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness High Group and Job Satisfaction Average Group of Teachers

Category	N	Mean	SD	SE _D	t
TEH	41	269.37	6.21	6.25	30.98
JSA	157	75.69	6.29		

The value of 't' is significant at 0.05 level and the mean of TE group is higher than that of JSA group. As the obtained value exceeds the table value, there exists a significant difference in the TEH and JSA group of teachers.

Table–2 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness High Group and Job Satisfaction Low Group of Teachers

Category	N	Mean	SD	SE _D	t
TEH	41	269.37	6.21	6.37	144.31
JSL	35	59.83	6.57		

The value of 't' is significant at 0.05 level and the mean of TEH group is higher than that of JSL group. As the obtained value exceeds the table value, there exists a significant difference in the TEH and JSL group of teachers.

Table–3 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness Average Group and Job Satisfaction Low Group of Teachers

Category	N	Mean	SD	SE _D	t
TEA	137	234.90	18.6	2.70	64.84
JSL	35	59.83	6.57		

[Hence 't' value = 64.84 for df = 170]

The value of 't' is significant at 0.05 level and the mean of TEA group is higher than that of JSL group of teachers.

Analysis of data pertaining to hypothesis – II (There is a significant difference between Teacher Effectiveness of trained and non-trained teachers due to their having different levels of job satisfaction).

Table-4 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness High Group and Non-trained Job Satisfaction Average Group

Category	N	Mean	SD	SE _D	t
Tr. TEH	22	271.00	5.76	1.89	106.17
NT. JSA	75	70.41	4.09		

As the obtained value exceeds the table value, there exists a significant difference in trained teacher effectiveness high group and non-trained job satisfaction average group of teachers.

Table-5 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness Average Group and Job Satisfaction Low Group

Category	N	Mean	SD	SE _D	t
Tr. TEA	63	239.21	17.74	4.076	44.62
NT. JSL	19	57.92	4.36		

[Hence 't' value = 44.62 for df = 90]

As the obtained value exceeds the table value, there exists a significant difference in trained teacher effectiveness high group and non-trained job satisfaction average group of teachers.

Table-6 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness High Group and Non-trained Teacher Low Group

Category	N	Mean	SD	SE _D	t
Tr. TEH	22	271.00	5.76	1.76	121.46
NT. JSL	19	57.32	4.36		

[Hence 't' value = 121.46 for df = 39]

As the obtained value exceeds the table value, there exists a significant difference in the TTEH and NTJSL group teachers of secondary school.

Table-7 : Showing the Correlation of Total Teacher Effectiveness and Job Satisfaction

Relationship between Teacher Effectiveness	N	r	Sig.
Job Satisfaction (JS)	220	*0.593	00

*Correlation was significant at 0.01 level (two-tailed)

It was found that the relationship between teacher effectiveness and job satisfaction of teachers of secondary schools was significantly correlated.

Limitation of the Study :

He had to depend on the result obtained by application of some crude statistical measures on a small sample bearing on his survey work. So the investigator opined that there were many major and minor limitation and constraints which he had to work.

Conclusion :

This study was conducted on teacher effectiveness and job satisfaction of the teachers of secondary school in West Bengal. It was also conducted to find out the inter-relationship of the variables. Education is the most powerful instrument whose effective use requires the strength of will, dedicated work and sacrifice. Since this instrument is in the hands of teachers, they must possess above mentioned qualities for its effective use of education, develops desirable habits, skills and attitudes which make an individual a good citizen. Secondary education is one of the corner stones of development. One common research finding that JS was correlated with life satisfaction. Findings of the study indicate that a significant difference between teacher effectiveness and different levels of Job satisfaction. It was also found similar findings in the group of trained and non-trained teachers. At last he wants to say, teaching is an art and the quality of teaching depends on the love, dedication and devotion of the teacher towards the subject of the knowledge.

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RURAL INDIA AND GIRLS EDUCATION

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ABSTRACT:

‘The real India live in village’ this saying is as a true today as it was when the country got Independence 71 years back. More than half of the population of the country lives in villages, rural development is an eminent factor for the development of our economy. We all know a country can become developed, if its women become literate enough. Its like an effective machine to cure a patient completely and provide health back. Rural women Education is a big opportunity for India to be developed socially and economically. But it is very difficult to spread the light of education in rural India, because of so many problems. There is a difference between city and village student, not in terms of brain or development but their initial environment. Skills, learning ability, availability of infrastructure, and access to different facilities. In these paper we are going to explore the present condition of women of Indian society, and some important issues regarding them.

Key words: rural India, problem of girls education, girls education

INTRODUCTION:

‘Majority of India still live in villages and so the topic of rural education in India is very important. You can tell the condition of a nation by looking at the status of its woman’. Jawaharlal Nehru, leader of India’s Independence movement, and India’s first prime Minister. So from this statement we can understand how important woman education is. Woman and girl, in a developing world are often denied opportunities for education. Lack of education limits prospects, decreases family income, reduces health, puts woman and girl at risk of trafficking and exploitation, and limits the economic development of entire country. World education has a long history of successfully working with local partners to design, manage, and evaluate community-based initiatives to advance the conditions of girls and woman. World education programme help girl enroll and stay in school and help woman gain access to or create new educational, financial and social resources in their communities. By improving educational opportunities for girls and women, world education helps woman develop skills that allow them to make decisions and influence community change. In tern,

these programs has a positive impact on some of the most profound issues of our time: population growth, HIV, peace and security and to widening gap between the rich and poor.

OBJECTIVES OF THE STUDY:

- To find out the present status of rural Indian society.
- To find out the importance of girls child education.
- To find out the health condition of rural women in India.
- To find out the emerging problems faced by girl-child now a days.
- To provide recommendation for action to increase girls education in rural area.

PRESENT STATUS OF RURAL INDIAN SOCIETY:

India's government is well aware that poverty is a giant barrier to overcome if it is to fully develop the nation. A wide range of anti-poverty policies have been introduced since the 1950s, which nonetheless took effect after 20 years of implementation.

If the decline in poverty went from 60% to 35% between the 1970s and the early 1990s, globalization and liberalization policies have made this trend go backwards in the 90s.

A "corrupt" poverty line

The number of poor in India is measured by a poverty line that is probably one of the most disputed and incessantly attacked tool in the world of development economics. What's more, the World Bank's controversial poverty line has its origins in the Indian model! It is simply what some call a "starvation line", a line that accounts for the feeling of satiety: measured in calories.

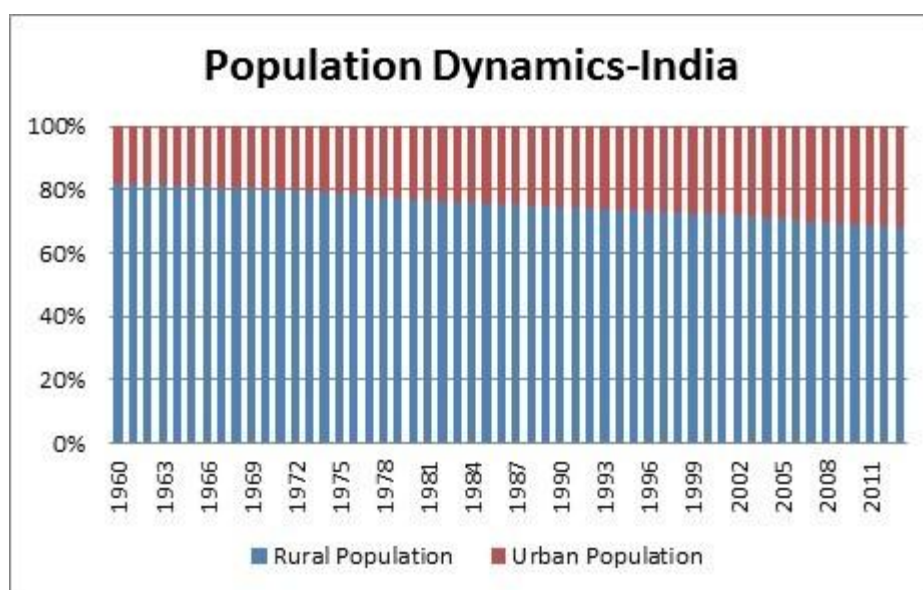
You may be eating bread all year (or all your life) and use up your body in a few years, you may be living in a flimsy house that flies away at the first storm, and you may not have access to clean water or education: all this doesn't matter, does it?

The statistics

- 50% of Indians don't have proper shelter;
- 70% don't have access to decent toilets (which inspires a multitude of bacteria to host their own disease party);
- 35% of households don't have a nearby water source;
- 85% of villages don't have a secondary school (how can this be the same government claiming 9% annual growth?);
- Over 40% of these same villages don't have proper roads connecting them.

“India lives in villages” were the golden words of Mahatma Gandhi many decades ago. Ironically after almost 50 years the data does not seem to disagree. Today a majority of the Indian population still live in the villages. Though there is substantial migration from rural to urban areas in India, still almost 68% of India continues to live in rural areas.

Table- 1: Shows the distribution of Rural and Urban Population in India



Source: Census ,2011

The socio-economic census data (2011) released very recently said that almost 73% of the households were in rural areas. On the contrary, India’s vision today is highly urban centric. Cities are tipped to be the catalysts of growth in the future. One fears the decay of villages and therefore there is a need to visit the existing ground realities. This piece looks at various indicators of socio-economic progress in India from the rural-urban perspective

Classification of Rural Society in India:

- This country as we have already seen is divided into two types of society’s rural as well as urban society. Rural Society presents a clear picture of what India is but it should be kept in mind that Rural Society and its traditions are not uniform throughout the country. Rural Society of this country differs from place to place, according to geographical conditions and traditions of the states. This fact has remained so throughout the history of this country. Even in puranas and holy books we find that the description of the villages has divergent feature.
- In different areas and provinces there are different types of villages and so Rural Society differs from place to place. In certain provinces there are villages where most of the people take to cattle breeding or poultry farming. On the other hand there are

certain states, where in villages people mostly take to agriculture with the growth of science and technology, the face of the Indian villages has also changed.

- Villages that are near to towns and cities and centers of learning and industry are different from the villages that are far away from the towns and centers of industry, learning etc, all these factors prove that there are different types of rural societies. Different sociologists and social thinkers have defined and classified the Rural Society into different classes. Given below are the classification of Rural Society as given by various sociologists and social thinkers. Indian village society or the Rural Society has been classified by various sociologists and social thinkers as given below:

Rural life and society in a typical Indian village is very simple. Rural areas are also referred to as 'villages'. The villagers have a common way of living, dressing, food habits, shelter and manners, etc. The people in the village have a lot of homogeneity and enjoy more or less the same social status. In the villages, due to homogeneity, an associative attitude of community development has developed although there is very little scope for occupational mobility because agriculture is still the main occupation of the people.

In the village the family still plays a predominant role. Its hold is very strong and it is required to perform many important functions. Educational and recreational associations do not divert a man from the family responsibility.

In a village each member tries to conform his behavior to established norms of conduct. He is able to understand the shortcomings and qualities of the members of his community.

In rural societies there are no turmoil's and as such there is not much of individuality. The speed of change is slow and there is usually not acute problem of social adaptability in day-to-day life.

In the rural society culture is deep-rooted. It is part and parcel of social life. The villagers love their culture and cultural heritage, therefore pure culture can be found in the villages alone.

IMPORTANCE OF GIRLS EDUCATION:

There are girl's instructions is essential for the country, the following are the importance is given below.

- **Development of country :** When girls educate, then our nation will develop. There will not cause any shortage of duties and responsibility among the girls. If girls trained, then they will be able to do everything for their country.

- **Shares burden and services:** Girls education is necessary for the develop country. There are some difficulties in India. Men cannot do this particularly, so women were sharing the burden from people. They can serve to the society as a Doctor, Administrative, and Lawyer. They can also work in the banks and institution and government offices and short the burden of men.
- **Plenty and Prosperity of the women:** Educated women always help to their husband from the load. They went with plenty and prosperity as per the situation. Nowadays, in the middle-class family have many burdens and the shortage of money, and they always have the ends need.

After the marriage of women, they help to their husband from the family problem and do the job for help. If women educated, then they can do all thing, even after the death of husband, they can easily earn money and not depends on other.

- **Aware of duties and responsibility:** Girls education is very necessary to make the happy family. If women educated, then they can help to the family to make it happy home places. If women will educated, then our home life would be brightening, and we will get the real wives and mother.

Women can bring up their children by their real education develop for the brightening future of a country. They are aware of their duties and responsibility to make the all possible in the country, and they have freedom to think about for themselves.

- **Rights of the empowerment:** Gils and women have the rights to take a good education for their better future. They have the rights for empowerment to make a decision of his life. They should have this quality for independent themselves. They need not depend on the other.

Girls have rights to everything, and they should grow the Women empowerment of the economically independent. It will better for the girls to stand with no other problems. There should be gender inequality in India.

- **Improve health and hygiene:** Education of the girls plays the vital role in the health and hygiene. It is necessary to improve to the health and hygiene among the girls and women because they perfectly care for the health. They are empowering to the active, healthy lifestyle through the health and hygiene.
- **Improves honor and dignity:** Girls education improves their honor and dignity for becoming their role models. They become the real inspiration of their dignity and honor. Most of the girls are look grown for the honorable.

Women's Health in India

Women constitute a significant part of the work force in India. The work participation rate continues to be substantially less for females than for males. Majority of the women workers are employed in the rural areas. Among rural women workers 87 per cent employed in agriculture are laborers and cultivators, about 80 per cent are employed in unorganized sectors like household industries, petty trades and services, building construction etc. A multiplicity of factors including biological, social, cultural, environmental and economic, influence women's health status, their need of health services and their ability to access appropriate services. In particular women's health needs stem from the fact that: Women are more socially disadvantaged than men in terms of poverty, education, and power. Socially disadvantaged people are more likely to become ill. Women are more likely to use health services because of their social role as caregivers of children, older people, or people with disabilities and the extra strain this places on their health. Women have particular sexual and reproductive health needs, for example, menses, pregnancy, childbirth, and menopause. Women are treated differently from men in society generally because of gender inequality resulting in, for example, violence against women and sexual assault. Women are also treated differently within the health system. Women have frequently been excluded from being health and medical research participants leading to major gaps in knowledge about women's health (Women Health NSW; 2007). Health is complex and dependent on a host of factors. The dynamic interplay of social and environmental factors has profound and multifaceted implications on health. Women's lived experiences as gendered beings result in multiple and, significantly, interrelated health needs. But gender identities are played out from various location positions like caste and class. The multiple burdens of 'production and reproduction' borne from a position of disadvantage has telling consequences on women's well-being. The present section on women's health in India systematizes existing evidence on the topic. The conditions of women's lives shape their health in more ways than one. Given this backdrop, the present study reviews the recent literatures in the health status of the rural women in the India.

EMERGING PROBLEMS FACED BY GIRL CHILD:

India's constitution guarantees free primary school education for both girls and boys up to age 14. This has been repeatedly reconfirmed, but primary education in India is not universal, and often times not seen as really necessary for girls. Their parents might consider it more important, that they learn domestic chores, as they will need to perform them for their future husbands and in-laws. Another disincentive for sending daughters to school is a concern for the protection of their virginity. When schools are located at a distance, when

teachers are male, and when girls are expected to study along with boys, parents are often unwilling to expose their daughters to the potential assault on their virginity, that would ultimately result in an insult to the girl's family's honor.

The Prohibition of Child Marriage Act 2006 bans marriage below age 18 for girls and age 21 for boys, but some 80 % of Indians live in villages where family, caste and community pressures are more effective than any legislature. According to UNICEF's "State of the World's Children 2009" report, 47% of India's women aged 20–24 were married before the legal age of 18, with 56% in rural areas. The report also showed that 40% of the world's child marriages occur in India.

There is no cultural or religious tradition behind one of the most ghastly incidents of female oppression, but the prevalence of the dowry tradition has supposedly lead to “Bride Burning” (or other form of murdering) of the newly-wed wife by the husband and his family, who would claim, that she died in a domestic accident, so that the widowed husband would be free to marry again and collect another dowry.

A widow might face trouble securing her property rights after her husbands death, nor be allowed to remarry, disregarding at what age she became a widow. As the described discrimination against widows is likely to occur in the same societal surroundings as the above mentioned child marriages, this might lead to child or teenage widows, who are bound to be isolated and ostracized for the rest of their lives.

Selective abortion and female infanticide: It is the act of aborting a fetus because it is female. Foetal sex determination and sex selective abortion by medical professionals has today grown into a Rs. 1,000 crore industry (US\$ 244 million). Social discrimination against women and a preference for sons have been promoted .According to the decennial Indian census, the sex ratio in the 0-6 age group in India went from 104.0 males per 100 females in 1981, to 105.8 in 1991, to 107.8 in 2001, to 109.4 in 2011. The ratio is significantly higher in certain states such as Punjab and Haryana (126.1 and 122.0, as of 2001).

Domestic violence: It is endemic and widespread. Around 70% of women in India are victims to domestic violence according to Renuka Chowdhury junior minister for women and child development. National Crime Records Bureau reveal that a crime against a women is committed every three minutes, a women is raped every 29 minutes, a dowry death occurs every 77 minutes and one case of cruelty committed by either the husband or relative of the victim.

Child Marriages: Many people marry their daughters off as children to escape dowry. In rural India, 70% girls are married before 18 and 56% of those married bear children before 19.

Inadequate Nutrition: One of most understated problems facing the Indian girl child is that of poor nutrition. Girls belonging to the lower middle class and poor families suffer the most. Because of limited incomes it is an unsaid rule that while the male siblings are provided with milk, fruit and eggs, Women expend a great deal of energy working inside and outside the house, whereas they often have insufficient food. It has also lead to many cases of **Death During Childbirth.**

Sexual harassment: Among the worst countries in crime, India has an abhorrent track record in all forms of sexual exploitation. In homes, on streets, in public transports, at offices, even on vacations. No place is safe. And the most terrible fall out of this is the lack of self worth and feeling of degradation following the emotional and physical trauma that constant harassment creates

Domestic violence and status in the family: Marital bliss, certainly not. A study conducted in 2004 across spectrum showed that 60-80% women face some sort of abuse or violence in marriage. Worse still, over half the women in India feel this to be perfectly normal. Physical abuse immediately relegates a wife to an inferior status where her main purpose is to serve than to be a partner.

Status of widows: The genesis of the problem lies in the culture of our country where a widow is considered worthless and inauspicious. While the practice is on the decline, women who have lost their husbands are still forced to don only white garments and shave their heads etc. They are treated poorly, hardly given proper food and sometimes altogether abandoned as one can witness in the streets of Vrindavan and Varanasi.

Equal pay for equal work: While there have been several court rulings guaranteeing the right of earning the same pay for the same amount of work, it remains a distant reality in practice. This is particularly true of the unorganized sector especially dealing with manual labour where the Minimum Wage Act norms are often violated. Besides these women get no maternity leave, or proper transportation facilities especially in the night shifts. Unequal pay for the same job happens to be one problem that men sometimes face as well.

Property rights: While the law of the land enshrines equal property distribution to the family of the deceased in the absence of a will irrespective of the sex, this is again normally just on paper. In practice most families leave daughters out of property rights and payment or dowry is symbolic of the girl's disinheritance vis-à-vis finance. Besides different religions have different takes on the matter

RECOMMENDATION FOR GIRLS CHILD:

In the first set of recommendations, the experts support and assist the Member States' stakeholders to work consistently and comprehensively for the mobilization of technical and financial support from relevant bodies to effectively implement the programmes and activities on the education of girls/women and other vulnerable groups.

It is recommended to establish a forum of partners involved in the education of girls and other vulnerable groups in the States to ensure a better coordinated response and resource mobilization while counterpart funding for programmes and projects initiated by partners should be provided.

On the states, a recommendation was made for them to set aside a special budget line for the girls and vulnerable children as the education of girls and other vulnerable groups in Member States transcends various sectors and ministries. Furthermore, the Banjul meeting recommended that national coordinators be appointed by the States, who should not only serve as focal points and members of the regional network but contribute to the coordination of initiatives in this sector.

In addition, the States were encouraged to ensure the implementation of policies and programmes for the introduction of national languages, folklore and cultural activities in the educational system in order to mitigate the impact of the transition from the home to the school and facilitate learning.

Girl-child education process should be properly funded to enable them have quality access to education. To do this, there should be effective coordination and control of all viable sources of funds to female education, as without such resources, it would be difficult for the education sector to carry out their social and academic responsibilities through schools.

The needs and socioeconomic concerns of the females should be critically assessed and vigorously pursued by the education sector and schools. This can be done through survey studies using questionnaire, interview, observation, and through the offices of the guidance and counseling facilitators to know their areas of need.

Females should be given automatic admission and employment on graduation from school as this exercise will motivate females to further their education believing that relevant qualifications in school.

Government should pass legislation compelling parents to send female students to schools because many parents question the intellectual capabilities of females. This can be achieved through sensitization programs to parents in order to eliminate the traditional belief

of parents that females are the backbone of the local economy to be retained at home. The sensitization will make them believe that educated females stir greatly the waters of the growth in the society.

The education sector should ensure that the management of the education in schools is effectively done. This can be attained by strictly observing the stipulations of the education law as well as the objectives. The management committee should be made up to responsible individuals who will see the educational responsibility of students especially females as the priority.

Dishonest leadership should be discouraged in schools. This should be done by putting in place adequate checks and balances in the performance of schools, and excesses be properly controlled. Schools and states who practice gender inequality in educational opportunities should be properly sanctioned and penalized according to the stipulations of the education law.

Adequate and regular training should be provided to educators especially in the area of good guidance so that all are aware of their obligations as molders and agents of change in the lives of the students entrusted in their care in order that proper implementation of ethics of education be delivered to the students especially to the females who are victims of dropout trend in schools.

Female students should enjoy free education at all levels. This exercise serves as great motivation that will give better opportunities for learning in our society as females are to be molded for embracing challenges and treating them intelligently for a better nation.

CONCLUSION:

On this paper we can understand how our rural society and child education is. Without improving the quality of our girl child education we cannot move forward. So there education must begin from our house from our family. Based on the research findings, it is concluded that our, society with an aging population, that will make larger demands upon the nation's resources, needs youthful population of females that value and pursue education to create conducive environment for good economic welfare, political and social stability that will pave way for growth and development.

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AN ANXIETY IN GEOMETRY AMONG THE STUDENTS OF CLASS VIII

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INTRODUCTION

The term anxiety comes from a Latin word “anxious”. Anxiety is an uncomfortable feeling of nervousness or worry about something that is happening or might happen in the future. It is a natural human reaction to stressful situations but becomes a condition when it frequently occurs without a trigger. Sometimes it is characterized by vague, unsettling feelings of nervousness and apprehension of the person having no idea why he or she is anxious about. It is a nervous disorder marked by excessive uneasiness and apprehension, typically with compulsive behaviour or panic attack. It is a general term for several disorders that cause fear, tension and worrying. These disorders affect how we feel and behave and can cause physical symptoms. Mild anxiety is vague and unsettling while severe anxiety can seriously affect day-to-day living. It is an adaptive way to cope with the various stressors and challenges in the world. It's short lived and doesn't have a dramatic effect on an individual's life. However, when anxious feelings, like worry and fear, begin to interfere with daily life on a regular basis, seem unreasonable and excessive, or have no apparent association with any external stimuli or stresses, it can become an anxiety disorder. Such symptoms have been found among the students of secondary schools.

ANXIETY IN TERMS IN BEHAVIOUR

The behavioural symptoms of anxiety refer to what people do (or don't do) when they are anxious. Behavioural responses reflect attempts to cope with the unpleasant aspects of anxiety.

Special behaviours related to anxiety are as follows:

- Escaping behaviours from anxiety producing situations or places.
- Use drugs or take excessive drinking to avoid anxiety situations.
- Like to stay separate at home is a special behaviour of anxiety.
- As a result of reduce self-confidence he/she use to go to toilet (unnecessary) more number of time than the normal situation or condition.

- Self-destructive behaviours noticed.
- Lack of patience observed.
- Wrong thinking in the mind on going.
- Fear occurred in the mind without any proper cause.
- Reduce self-respect and self-esteem.

The physical symptoms of anxiety are as follows:

- Sweating occurs on face and on the palms are notices
- Heartbeat increased
- Discomfort feeling
- Muscle crumps
- Feeling of restlessness occurred in the body
- Chest pain (left)
- Trembling of the legs are to be noticed
- Stomach problem
- Fatigueness occurs
- Face turned into pale
- Sleeping disturbance
- Vomiting tendency

ANXIETY IN GEOMETRY

The author of this paper has gone through the examination scripts of students in geometry. It has been observed that a large number of students are unable to achieve the full marks in geometry. The following Table shows the trend of achievements in geometry.

Table-1
Achievements of Students in Geometry
(A trend report on the results of class VIII)

Range of score out of 100	Marks in Geometry (%) range			
	80-100	60-80	45-60	Below 45
Percentage of students	10%	30%	40%	20%

Above table shows that nearly 60% students obtained below 45% marks in geometry which raises several questions.

1. What are the cause of poor performance of students in geometry?
2. Is there any psychological cause for poor achievements?
3. What are the causes of anxiety in geometry among the students?
4. What would be an effective strategy for minimising the anxiety among the students?

ANSWER

1. Various factors are responsible for the poor performance in geometry at the school level.

A group of mathematics teachers viewed that poor study habit and non- punctuality in doing geometry home work may be causes of anxiety in geometry. The different factors as proposed by a large number of teachers are as follows:

- Lack of practise in geometry.
 - Unnecessary fear in geometry.
 - Lack of interest in solving geometrical problems.
 - Poor concentration.
 - Lack of tenacity to solve geometrical problems.
 - Lack of self-belief in doing geometry.
 - Fear of solving extras, due to superficial previous knowledge in geometry.
 - Lack of attention in learning geometry particularly in mathematics class.
 - Poor thinking disrupts the ability to solve geometrical problems.
 - To solve geometrical problems cool and calm environment is required.
 - Most of the students follow only text book. But this is not sufficient to solve harder problems.
 - Teachers are also responsible for the poor performance of students in geometry. Some of the teachers do not use teaching aids properly to motivate students so that they can solve general to harder problem easily.
 - Lack of systematic knowledge of the teachers in geometry.
2. There are different psychological causes for poor achievement in geometry as opined by the teachers. The causes are as follows:
 - Lack of inspiration reduce achievement. Inspiration comes from the heart.
 - Lack of determination also reduces achievement.

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- Poor motivation reduces achievement in the respective field.
 - Poverty is a cause. A large number of talented students can't get proper education due to their poverty.
 - Lack of good teacher also the causes of poor achievement.
 - Lack of will power also responsible for poor achievement in every field of life.
 - Lack of self-belief is one of the main reason to obtain poor achievement.
 - Thinking capacity of students is reducing day by day due to high dependency in technology. That is another reason to obtain poor achievement.
3. There are various reason of anxiety in geometry among the students. These are
- Lack of practice in geometry.
 - They don't understand geometry correctly in the classes.
 - Lack of interest in solving harder geometrical problems.
 - Poor concentration in mathematical classes particularly in geometry classes.
 - Lack of tenacity to solve geometrical problems.
 - Lack of self-belief to solve geometry.
 - Fear to solve extras because of avoiding geometry in the previous classes and also superficial previous knowledge in the respective field.
 - Students are less sincere and lack of attention in learning geometry particularly in the mathematics class.
 - Lack of creativity reduces power to solve complex problem of geometry.
4. Probable measures for minimizing anxiety among the students.
- Students should be hard working.
 - Practicing geometry more to gain confidence.
 - To improve the concentration power.
 - To avoid approach which raises boring to solve same types of problem again and again.
 - Students should have more serious to solve harder problems.
 - Enhance reading and thinking power of their own.
 - Improve creativity to solve new types of problem.
 - To take measures for fear from their mind.

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- Consult more different types of geometry books and internet sources to improve knowledge in geometry.

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CONCEPT OF MOKSA IN INDIAN PHILOSOPHY

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Abstract

Almost all the Indian systems recognize Moksa is the highest good of life except the Carvaka philosophy. In the Vedas Moksa is a place of external pleasure and rejoice. Nyaya-Vaisesika described moksa, completely free from all the classes. According to Samkhya, Moksa is pure consciousness. Mimamsa philosophy explains that Moksa means disappeared of merits demerits from the soul. In Vedanta moksa means achieves the positive state of pure knowledge and eternal bless. Buddha philosophy described Moksa as Nirvana which literally means ‘cooling down ‘or blowing out.

Key words: soul, liberation, bondage, moksa, consciousness, pleasure, suffering, nirvana.

Introduction:

All the Indian Systems recognize that Moksa to be the highest good of life except the Carvaka System. Carvaka is the lone/materialistic in the Indian philosophical tradition. Moksa Sometimes has been named as Nirvana, Kaivatya Apavarga etc. Generally Moksa in a non moral value symbolizing a status free from all worldly limitations. Moksa is freedom from Subjection to time from birth and death and from all consequent suffering. Here shows some general points about the nature of Moksa to which all the Indian systems agree. A brief Survey of the Concept of Moksa with reference to the Indian Systems may pave the way for a fuller idea what is under stood to be the highest good of life in the Indian philosophy.

a) Concept of Moksa in The Vedas. The Upanisads and The Bhagavadgita.

Heaven, a place of eternal pleasure and rejoice, is the highest good of life, It is Called in the Vedas about Moksa, In the Upanisads that we first get an Idea about Moksa. Moksa is Understood as an Identity of Self with the Brahman, the ultimate reality, and sometimes as likeness of the self with god. Goudapada gives an account of Moksa which is more thoroughly explain about the universal nature of Brahman. Individual merges into the universal spirit. But Mandukya itself Say's at another place by liberations the Soul attains likeness with the devine. The Gita also Seems to emphasize equivalence with God as the nature of Moksa and not identity with God. The Gita describes Moksa variously at various places as emancipation, as eternal states, as the highest rest, as the entering into God, as contact with God, as rest is Brahman, as transformations into the Divine existence, as transmutations into Godhead and So on.

B) Moksa in Nyaya-Vaisesika System:-

The Nyaya-Vaisesika takes it as a purely negative state in which the soul becomes completely free from all Klesas (raga, dvesa and moha, from all the merits and demerits, from the continuous Cycle of birth and death, from all experience of pleasure and pain and from all consciousness too. According to Nyaya-Vaise sika System consciousness is not the inherent quality of soul. It is brought into it through its contact with the mind and the sense organs. And if this contain is absent in the state of Moksa, So the soul in this state has absolutely no experience, no consciousness. (In liberation no positive bliss is attained only there is a complete cessations If all sufferings). “Release in the absolute deliverance from pain” Says the Nyaya-Sutra (Tadatyanta Vimoksah apavargah) Hence, nothing positive is attained in the state of liberation. It is a state of pure negation of all sufferings.

C) Moksa in Sankhya philosophy:-

According to Sankhya System, Moksa is complete freedom from all Sufferings. There are three kinds of suffering (Trividha duhkma) and it is complete freedom from there three kinds of suffering that is called moksa Trividha duhkhatyanta –nivratinayanta-purusarthah.” Unlike the Nyaya-Vaisesika, however, the samkhya takes consciousness is the Very essence of soul and therefore by attaining Moksa the Soul attains it pure conscious nature. It thus regains its inherent nature which it had, in a way, lost due to its identifying itself with Prakriti as a result of ignorance, The moment the discriminative knowledge dawns upon the Soul, it regains its original nature of pure Consciousness, because pleasure and pain are the modes of Prakriti. Purusa on self in its pure nature is completely above these mundane modes.

D) Concept of Moksa in Mimamsa System:-

Conception of moksa in Mimamsa philosophy is a bit ambiguous and imprecise. It is completely difference from other views. The mimamsa like the Nyaya-Vaisesika professes a purely negative view of Moksa in which the soul after attaining liberation simply gets rid of its accumulated merit-demerit, pleasure- pain etc. Attainment of Moksa is not attaining any state of bliss, then it will be of the nature of heaven which is something eternal, and therefore if cannot be of the nature of pleasure on bliss.

Parthsarathi Mishra in his Sastradipika, explaining the point further, he says that with liberation the soul is restored to its primitive conditions. The freed soul abides in itself. Partha Sarathi Mishra points out that if is the natural State in which the soul’s own potency to cognises existence, Substanceness etc. Persist. Because mind is absent is the state of liberation, the feeling of pleasure is also absent. Kumarila believes to be Moksa to be a positive state of bliss. There seems to be discrepancy between Kumarila’s own works

slokavartika and Taretravartika on this point. Former seems to depict a negative view of Moksa, While latter a positive view.

Pravakara also follow the line of kumarila is his conception of Moksa. He takes Moksa as the final riddance from future berths brought in by the extinction of both dharma and a dharma. However Dr. Ganganath Jha makes a following remark regarding prahbakara's view on Moksa. "According to there views liberation Consist in the disappearance of all merits and Demerits accruing to the soul that it is born in the physical body. Consequently when all merits and demerits disappeared, there remains nothing that could lead the soul to be born gain in the body and the soul ceases to have connection with the body and hence also with the sense-organs etc. All its metapsychic troubles are ended and it is free, liberated." Pravakara has a merely negative Conception of Moksa.

E) Moksa in Vedanta philosophy:-

According to Ramanuja and Samkara Moksa is not only getting rid of the cycle of life and death and consequently of all sufferings, but also attainment of a positive state of bliss. Sankara and Ramanuja differ significantly between themselves regarding the nature of Moksa. This difference is mainly- due to their differences in View regarding the nature of soul if self in relation of Brahman, the ultimate reality. According to Samkara the soul in its true nature is identical with Brahman. While Ramanuja only a part on mode of Brahman. Both of them liberation means the realisation by the soul of its true nature According to Samkara, this realisation consist in soul's experience of its identity with Brahman, which Ramanuja hold it is the realization by the soul of its being a real mode of expression of Bhahman. According to Sankara the soul becomes Brahman in liberation, but according to Ramanuja it only becomes like Brahman. Both there thinkers, rather it also achieves the positive state of pure knowledge and eternal bliss.

F) Moksa in Buddhya philosophy :-

Buddhism is generally recognised as having a negative concept of Moksa, while Jainaism a fairly positive one. Buddhism tern liberation as Nirvana which literally means 'Cooling down' on blowing out. Nirvana is basically a negative concept. According to Buddhism it is the passions which are the roof Cause of bondage on suffering. So when the passions are blown out, liberation is attained. With the cooling down of passions, active cease bearing fruits and consequently the cycle of birth and death stops. This is the true mature of Nirvana. But according to some, Nirvana is not merely a negative state. This point out that when the five of passions cools down, it is quite natural that a state of perfect peace and equanimity will be achieved and this is a positive achievement. Some quite unambiguously

believe that Nirvana brings positive bliss. “Nirvanam Paramam Sukham” – Says the Dharmmapada. This State of happiness is unique.

G) Moksa in jaina System :-

The Jaina conception of Moksa is positive consequence. Jainism believes that the soul in its inherent nature possesses four infinities that's are infinite bliss, infinite power, infinite faith and infinite knowledge. It is only due to its association with the matter that the soul loses its inherent nature and falls in bondage. So naturally by attaining Moksa, the soul is not only free from the chain of birth and rebirth and from consequent suffering but it also attains its inherent nature consisting of the above four infinities.

Conclusion

All the systems agree at least in the fact that Moksa is Complete riddance from all sufferings from the cycle of birth and death and from all sorts of passions and desires. Every system admits in its own way that by attaining liberation, the soul attains its original inherent nature. Moksa is atma Svarupa Labha. Moksa as the highest ideal of life is a non moral or rather a supra-moral state about which no judgments of rightness or wrongness, goodness or badness is to be passed. Annihilation of physical body is not necessary for liberation. Buddhism, Nirvana is not the cessation of physical life it is the cessation of passions alone.

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KANYASHREE PRAKALPA: ELABORATION OF THE OBJECTIVES

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Abstract:

Since 2013, Kanyashree Prakalpa has been one of the most discoursing schemes of the Government of West Bengal. It was primarily introduced to incentivize the unmarried girl students of class VIII to XII of the age group of 13-18 years. But this scheme is not only an incentivizing scheme. This is more than that. Through incentivizing, the Government of West Bengal has tried to disincentivize some ill issues which work as opposition in the way of the empowerment of the girl students of this age group. This scheme has not only emphasized on the financial benefit and utilization of that benefit by the children, this scheme has broader objective to make the girl students realize their social power and social esteem. The present article, by elaborating the objectives of the scheme has tried to make it clear that on the one hand, and on the other, has tried to wipe out the controversy regarding the objectives of the scheme by people of different identity.

Key Words: Scheme, empowerment, incentivize, early marriage, dropout, etc.

Introduction:

The development and empowerment of women has been a pivotal issue since the middle of the last century. Different constitutional, political and social approaches have been taken on this issue by the central government (India) as well as by the state government (West Bengal) following the guidelines given by several international organizations who works for the development of the girls and women. It is true that some levels of development can be witnessed regarding the development and empowerment of girls and women, but a lot is still to be achieved to properly empowerment. One of the major problems of the women in India, especially the girls and women from the poor and low middle class society is that they are wedded even before they properly bloom physically and psychologically. They are wedded irrespective of the standard ages decided by the law of the nation. According to Prohibition of Child Marriage Act, 2006 (PCMA), 18 years is the minimum constitutional age of marriage for girls, and 21 for boys in India. But the actual scenario is not good enough that can assert that law is abide by the people very carefully at least in this aspect. Another important issue in relation to this is the rate of drop out in the schools of West Bengal. Though in 2013-14, it has been found that the rate of the drop out of girls is lower than that of

the boys in upper primary level, but when the consideration is about secondary or higher secondary level, it is found that the drop-out rate of the adolescent girls is higher than that of the adolescents boys. It is not that there was no initiative from the governments or other organizations to cope up with these vital issues which are powerful negative factors in the way of sustainable development of the state as well as of the society. But the Government of West Bengal led by honorable Chief Minister Smt. Mamata Banerjee wanted to take some more attractive and popular step to cope up with these. Thereby, the birth of Kanyashree Prakalpa, which is a conditional cash transfer scheme among the girls students of the state of the age group of 13-18 years who should be students of VIII-XII standard.

Significance of the Study:

Among the several schemes and policies taken by the Government of West Bengal, Kanyashree Prakalpa has been the most discoursing policy in the last few years. There are some controversial opinions about this scheme. Some people are also not agreed with the objectives of the scheme. So, the present article is the result of the realization of the necessity of an elaborated discussion of the scheme.

Origin of the Scheme:

Under the above stated circumstances, in early 2013, the Chief Secretary of the Government of West Bengal advised the Secretary, Department of Women Development of the need to address the issue of child marriage on an urgent basis. The secretary of DWD took ownership of the process and has gone through rigorous technical analysis of the problem and the probable steps that can be fruitful to eradicate or minimize the problem, proposed a conditional cash transfer (CCT) scheme. The scheme was presented to the Chief Minister who highly appreciated it and named Kanyashree Prakalpa, and herself being the guiding force of the scheme.

Objectives of the Scheme:

If one opens the objectives tab of the website of Kanyashree Prakalpa (www.wbkanyashree.gov.in), one may find out the objectives of the scheme clearly stated there. It is all about the 'improvement of the status and well being of girls' especially those are from disadvantaged socio-economic background. This conditional cash transfer scheme also points out four specific objectives. This article will try to explore and elaborate all these objectives in detail.

The first objective in the website states that the scheme looks at *“incentivizing them to continue in education for a longer period of time, and complete secondary or higher secondary education, or equivalent in technical or vocational streams, thereby giving them a better footing in both the economic and social spheres.”*

It has already been stated above that the rate of drop out students in West Bengal is really a matter of worry. If we look into the data given by several authentic organizations regarding the rate of drop out students, especially of the girl students below the age of 18 years, it will be more clarified. According to the DISE Flash Statistics 2013-14, whereas the dropout rate among adolescent boys (6.3%) at the upper primary level is more than that of the girls (4.2%), at the secondary and higher secondary levels more adolescent girls are found as drop out of school. at the secondary level this trend is reversed, with nearly of 15% of adolescent boys and 19.4 % of adolescent girls in West Bengal dropping out of school. So it is found from the data that the rate of drop out girl students suddenly increases when they reach their secondary or higher secondary level. The scheme targets this group of secondary and higher secondary girl students as well as the girl students of upper primary level by incentivizing them with some money (Rs. 500/- earlier and Rs. 750/- now) during their classes from VIII to Higher Secondary. As soon as they reach their 18 years, they are incentivized with Rs. 25,000/- if they still continue their study and are still unmarried. So it is found from the design of the scheme that the girls are incentivized under two most important conditions: Firstly, they need to continue their study, and secondly, they should remain unmarried till 18 years of age. If one continues her study at least till her 18 years of age to get the benefits of Kanyashree Prakalpa, in most of the cases they, either completes their higher secondary level of education, or equivalent education in technical or vocational streams. And once they complete their this level of education, the social status of them reaches a minimum height on the one hand, and on the other hand they develop the sense of their own betterment, which later may result or results in continuing their study further. One thing here should be noted that the Government of West Bengal has already initiated some other schemes where the girl students may again be incentivized in their higher education. So, it may be said that the scheme may be successful enough to reach the goal of welfare of the girls from disadvantaged group (whose family income should be lower than Rs. 120,000/- annually) by incentivizing them under some important conditions.

The second objectives in the website of the Kanyashree Prakalpa states that this scheme aims at ***“disincentivising marriage till at least the age of 18, the legal age of marriage, thereby reducing the risks of early pregnancies, associated risks of maternal and child mortality, and other debilitating health conditions, including those of malnutrition.”***

Early marriage is a very big problem in India as well as in West Bengal. It is stated earlier that several steps have been taken socially, politically and constitutionally to stop early marriage of children, especially of the girls. It is also mentioned earlier that as per Prohibition

of Child Marriage Act, 2006 (PCMA), the minimum age of marriage for girls is 18 years and the minimum age of marriage for boys is 21 years. But despite of the existence of this act, the picture of early marriage is not optimistic enough. DLHS-3 report of 2007-08 states that West Bengal ranked fifth in the country with the prevalence of child marriage with 54.7%. It is true that the rural areas are the most affective zones in this case, but the picture of the non-slum areas of Kolkata of girls is also threatening enough as the statistics reveals that more than 25% of girls of these areas are married before they reach their adulthood. DLHS-4 report of 2012-13 reveals that overall 32.1% of girls (36.3% in rural areas, and 21.3% in urban areas) are getting married below their 18 years of age. The report also identifies some Bankura, Murshidabad, Purba Midnapore, Bardhaman, Birbhum, Dakshin Dinajpur, Cooch Behar, Nadia and Purulia with highest rate of child marriage in the state. The Census 2011 reveals that the women married below the age of 18 is almost 40.24% of its 27.45 million ever-married women, as compared to the national average of 30.21%. According to Rapid Survey On Children (2013-2014) report, 44.47% of women aged 20-24 were married before the age of 18. And several other data also supports the fact that this early marriage of the girls somehow results in increase in the early pregnancies associated with the risk of maternal and child mortality. The ill nutrition of both the mother and the child as a product of early pregnancies is another important issue that works as the negative force for the development of the women in society. So, it is found that the rate of the early marriage of the girls in West Bengal should be prohibited not only by enacting a law but also by enhancing the social security scheme and by introducing some incentives.

Kanyashree Prakalpa incentivizes fully only those girl students who continue their study at least till 18 years without getting married. It means that if a girl wants to avail all the facilities, especially the highest facility i.e. Rs. 25,000/-, they must remain unmarried till their 18 years of age. The amount which is incentivized at the age of 18 years of the girls is attractive enough for the girls of the disadvantaged socio-economic group. And this attraction finally works as disincentivizing factor for early marriage.

The website of Kanyashree Prakalpa cites the third objective as ***“it was also decided that the Scheme should confer more than just monetary support; it should be a means of financial inclusion and a tool of empowerment for adolescent girls. The scheme's benefits are therefore paid directly to bank accounts in the girls' names, leaving the decision of utilization of the money in their hands.”***

It is a true fact that monetary support can be helpful for the development and empowerment of the girls as well as the women. But only monetary support cannot be the overall factor for empowerment and development of the girls and the women. The scheme

also aims at conferring more than just monetary support. The scheme should promote financial inclusion by using the design and policy of this scheme which emphasizes that separate accounts should be opened in the names of the girls. The opening of the bank account actually indicates that the girls are assigned the right to use the money in their own way. They can take decision how to use the money or when to withdraw the money. Other persons cannot have total control over the money or abuse the money for their own use. Only having money is not enough to be empowered, one should also have the power to utilize their money. Acquiring the ability of the utilization of the money can be more useful than only having money for the empowerment of the girls and the women. Kanyashree Prakalpa, in its third objective, puts emphasis on this factor of empowerment of the girl students of West Bengal.

The forth objective laid in the website states that Kanyashree Prakalpa should aim *“to reinforce the positive impact of increased education and delayed marriages, the scheme also works to enhance the social power and self-esteem of girls through a targeted behaviour change communication strategy. The communication strategy not only builds awareness of the scheme, but includes adolescent-friendly approaches like events, competitions and Kanyashree clubs, and the endorsement of strong women figures as role models to promote social and psychological empowerment.”*

Empowerment can achieve its completeness if it reaches to the level of acquiring self-esteem. Maslow's theory also emphasizes on the concept of self-esteem and self actualization of children. Kanyashree Prakalpa has also included this factor in its fourth objective. This scheme not only wants to develop the girl children financially by incentivizing some amount of money or giving them the power and right to utilize that money, but this scheme also aims at the social power and self esteem of the girl students by using targeted behavior change communication strategy. The scheme considers the adolescent-friendly activities and approaches by organizing several events, programmes, competitions, etc. the government also celebrates Kanyashree Day every year to build up the social power and self-esteem of the children. Actually this scheme aims at making the girl children capable of realizing that they are also human beings with total social respect.

Discussion:

Since the introduction of the beloved child of honorable Chief Minister of West Bengal in the name of Kanyashree, it is observed that it has already started putting marks in the society. Some studies have found that the dropout rate of the girl students is decreasing year after year, though there are some other socio-political and economic reasons behind this.

It has also been found in some studies that the marriage below the constitutionally scheduled age has also been dropping in ratio every year, though has not been completely wiped out. The children of the age group of 13-18 years have developed the sense of social security as observed by teachers and social scientists in their day to day life.

No doubt, this is not the only policy in West Bengal or the first scheme in West Bengal to cope up with the problem of dropout, early marriage or empowerment of the girl children. There had been some other initiatives too for the same issues by the government earlier. Some people are also opinion that the scheme is nothing but the continuation of the old scheme called Incentive Scheme for Girl Students of Classes IX to XII which was enacted in 2008. But this should be taken for granted that the initiative the government of West Bengal has taken using all its administrative power to make this scheme available to a larger number of girl students, is worthy to be mentioned. And it has also been recognized by several national and international organizations such as West Bengal Chief Minister's Award for Empowerment of Girls, 2014, Manthan Award for Digital Inclusion for Development (South Asia and Asia Pacific) 2014 under the category E-Women and Empowerment, National E-governance Award 2014 – 2015 awarded by the Department of Administrative Reforms and Public Grievances, Government of India, Skoch Award and Order of Merit 2015 for Smart Governance, CSI-Nihilent Award, 2014-15, and most importantly United Nations WSIS Prize 2016 Champion in e-Government Category (WSIS Action Line C7). This scheme has also been appreciated as good practice in The "Girls' Summit" organized by DFID and UNICEF (London, July 2014), Consultation on "Child Marriage and Teenage Pregnancies" organized Tata Institute of Social Sciences (Delhi, March 2015), Consultation on "Empowerment of Adolescent Girls" organized by the World Bank (Ranchi, May 2015), National Workshop on "Conditional Cash Transfers for Children: Experiences of States in India" organized by NITI Aayog, India (Delhi, December 2015), and Trafficking in Persons (TIP) Enclave organized by U. S. Consulate & Shakti Vahini (Siliguri, February 2016).

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AN EXPERIMENTAL STUDY ON CHUNKING STRATEGY TO TEACH ELECTRON CONFIGURATION

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Introduction :

There is no doubt that higher secondary education is the most important stage of the total education system. An educated nation carries consciousness that helps the country to develop properly. Therefore every country should take steps to make its people properly educated. Therefore education is an important criteria for preparing stable nation and higher secondary education is the final stage of it.

Electron configurations of elements and ions serve as key features to the understanding of chemical reactions. Many of the tasks that are presented to students in the area of chemical bonding rely upon the correct assignments of electron configurations to the atoms or ions in a compound.

Problems of higher secondary science students to determine electronic configuration

Determination of electron configurations for the elements and ions is a routine exercise that few introductory, general, or inorganic chemistry students escape. In our usual classroom instruction, it is experienced that the students can easily write the correct electron configurations of elements having lower atomic numbers, but they face greater difficulties in determining electron configurations of elements of higher atomic numbers especially for transition and rare earth elements.

To solve the problem

Chunk-based strategy and mnemonics have been developed to write ground state electron configurations of elements, which is a routine exercise for the higher secondary (pre-university) level general chemistry students. To assimilate a better understanding of the nature of chemical reactions, an adequate knowledge of the periodic table of elements is mandatory. Valence shell electrons of elements participate in redox chemical reactions. Chemistry students thus must be able to write electron configurations correctly. Here we have explored a chunking tool for determining the electron configurations of elements having atomic numbers up to 120.

Previous methods to determine electronic configuration and to remember the process

A number of methods have been previously developed for determining ground state electron configurations of neutral, isolated poly-electron systems. These methods are based upon the Aufbau principle associated with increasing order of energy of the sub levels to predict electron configurations. The most widely accepted strategies of determining electron configurations of elements are collated in Figure 2. The strategies are very similar and follow the mnemonic scheme as first proposed by Yi (Figure 2A) in which electrons are fed into the sublevel diagonally with increasing energy. Later, Carpenter devised a strategy (Figure 2B) where electrons are placed into the orbitals vertically and then horizontally with increasing energy. Hovland derived a scaffolding technique by using the chessboard as a frame of reference for writing electron configuration (Figure 2C) where electrons are occupied into the orbitals left to right in a checkerboard with increasing energy of sublevels. Later, Parson constructed a left-to-right sequence of reading atomic orbitals (Figure 2D) for determination of electron configurations. In his scheme, the n number of s orbitals has been arranged vertically in numerical sequence in a right-justified column, and in the next column immediate to the left are the $(n - 1)$ number of p orbitals again in numerical sequence and so on for $(n - 2)$ number of d and $(n - 3)$ number of f orbitals. Here, electrons are put into the atomic orbitals from left to right sequence with increased energy. Most chemistry textbooks now teach a method where students produce electron configurations of elements using the periodic table. The arrangement of the periodic table provides a method for remembering the order of orbital filling. Beginning at the top left and moving across successive rows, the order is $1s$, $2s$, $2p$, $3s$, $3p$, $4s$, $3d$, $4p$, and so on. Our proposed methodology is a further investigation in this line that will assist the students to write electron configurations of elements accurately and quickly.

Recently proposed chunk method to determine electronic configuration

Chunking, a memorizing tool is often used for taking individual units of information and grouping them into larger units. By grouping disparate individual elements into larger blocks, information becomes easier to retain, recall, and recognize. The chunking strategy minimizes cognitive overload and thereby increases the student's mental storage capacity. In terms of chunking, memory has been classified into two categories, namely short-term memory (STM or working memory) with limited capacity and long-term memory (LTM) with unlimited capacity. A schematic model of learning in terms of STM and LTM is shown in Figure 1. The STM acts as a temporary zone for activities such as reasoning, mental mathematics, and problem solving by processing the information from the LTM. In the LTM, the information is stored in connected pieces that can be retrieved by a single act of

recognition. These pieces are designated as chunks. A chunk can then be defined as “a collection of elements having strong associations with one another, but weak associations with elements within other chunks”. Chase and Simon and later Gobet, Retschitzki, and de Voogt showed that chunking could explain several phenomena linked to expertise in chess. Several successful computational models of learning and expertise have been developed using this idea such as EPAM (elementary perceiver and memorizer) and CHREST (chunk hierarchy and retrieval structures). Chunking has also been used with models of language acquisition and symbol sequences. Application of chunking strategy has been well documented in the literature of chemistry education covering areas such as chemistry problem solving, schemes, chemical equations, etc.

Objective of the study

We will teach students in two methods 1. Traditional method 2. Chunk- based method. But our aim is to observe which one a student can remember in better way between two methods.

Hypothesis

Provide the basis for reporting the conclusion of the study. The Hypothesis enables the investigator to select logically known facts to intelligent guesses about an unknown condition.

A Hypothesis determines the link between the problem and its proper solution. On the basis of review of related studies, the discussions held with express in the field and research's experiences the following hypothesis were framed.

- There is significant difference to remember (Rural Students) the determination of electronic configuration between traditional method and chunk based method
- There is significant difference to remember (Urban Students) the determination of electronic configuration between traditional method and chunk based method

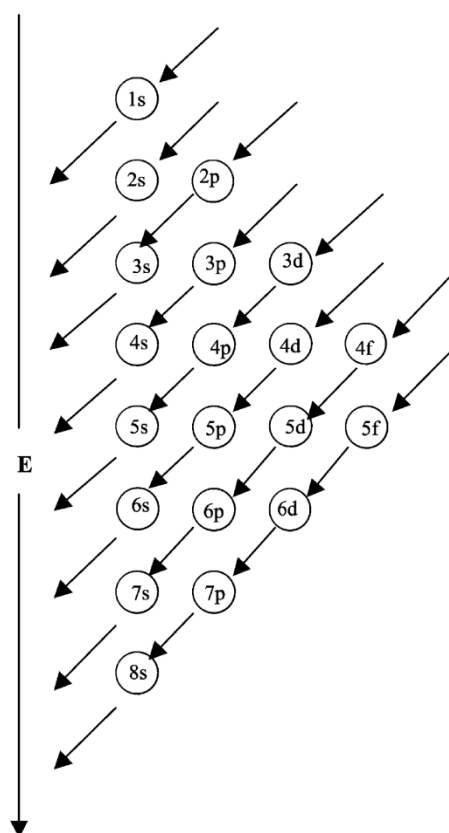
Statement of the problem

- The problem under study is –
- Students face greater difficulties in determining electron configurations of elements of higher atomic numbers especially for transition and rare earth element.

Area

Borsul High School in Purba Burdwan (Rural) District of West Bengal and Chandannagar Banga Vidyalaya (Urban)

No of sample – 84



Design of the study

In descriptive research a researcher may analyse the data he has collected and discover the difference variables are related. The relationship between the variables can be interpreted in several ways. The researcher interprets his findings in one way and faces difficulty in eliminating possible alternate explanations of his findings because of the lesser control over the factor studied.

Experimental method on the other hand provides for much control and therefore establishes a systematic and logical association between manipulated factors and observed effects.

The researcher defines a problem and proposes a tentative answer and hypothesis. He tests the hypothesis and accepts or rejects it in the light of the controlled variable relationship that he has observed.

Control group

Students were selected as control group. They were taught in traditional method. The method is as follows:

Experimental Group

Students were selected as experimental group. They were taught in new method – chunk based method. This method is as follows:

The Aufbau building principle may be written in the following way, as a chunk-based mnemonic:

school school public school public school dawn public school dawn public school follow dawn public school follow dawn public school (1)

Here, the phrase “school school” represents a chunk. Similarly, the phrase “public school public school” represents another chunk, and so on. The second chunk is framed by inserting the term “public” before each word “school”, and the third chunk is generated by inserting the term “dawn” before each phrase “public school”. In the same manner, the fourth chunk is made by placing the term “follow” before each term “dawn public school”. In each chunk, there is a repetition of same terminology. For example, in chunk one, “school” is used two times; in chunk two, “public school” is used two times; in chunk three, “dawn public school” is used two times; and, same as before, in chunk four, “follow dawn public school” is used two times.

Table 1. Shell Number and Assignment of Orbitals

Shell Number	Assignment of Orbitals			
1			1s	
2	2s		2p	
3	3s	3p		3d
4	4s	4p	4d	4f
5	5s	5p	5d	5f
6	6s	6p	6d	
7	7s		7p	
8			8s	

Step-1: Consider only the first letter of each word, and the above mnemonic phrase becomes a chunk of appropriate orbital letter as follows:

sspspsdpsdpsfdpsfdps (2)

Step-2: Assign the orbitals by inserting numerals in increasing order before each orbital letter. Note that there are eight s orbitals in eq. 2, and they are assigned unique s orbital numbers from 1–8 (Table 1). As a result, the first chunk becomes 1s 2s. Again, there are six p orbitals in the above equation, and each p orbital is assigned unique p orbital numbers from 2–7.

Hence, the second chunk becomes 2p 3s 3p 4s. In the same manner, the d orbital begins with 3, and the f orbital begins with 4. Therefore, we can easily say that the third chunk becomes 3d 4p 5s 4d 5p 6s, and the fourth chunk becomes 4f 5d 6p 7s 5f 6d 7p 8s. As a consequence, eq. 2 turns into

$$1s\ 2s\ \ 2p\ 3s\ 3p\ 4s\ \ 3d\ 4p\ 5s\ 4d\ 5p\ 6s\ \ 4f\ 5d\ 6p\ 7s\ 5f\ 6d\ 7p \quad (3)$$

This is actually Aufbau's building-up principle written on one line. The expression (eq. 3) is the most reliable master skeleton for electron configurations of all the elements present in the periodic table.

Step-3: Now electrons are fed in each orbital by following the +4 rule ($2, 2 + 4 (= 6), 2 + 4 + 4 (= 10), 2 + 4 + 4 + 4 (= 14)$) for s, p, d, and f orbitals, respectively.

This means that the s orbital is occupied by a maximum of two electrons, the p orbital is occupied by a maximum of six electrons ($2 + 4$), the d orbital houses a maximum of 10 electrons ($6 + 4$), and the f orbital's maximum occupancy is 14 ($10 + 4$) (Table 2).

Table 2. Maximum Number of Electrons That Orbitals Can Accommodate

Orbital	s	p	d	f
Max. no. of electrons	2	6	10	14

Step-4: Rearrangement of electron configurations for systematic and sequential presentation of outermost sub shells.

The use of our proposed chunking strategy for assigning electron configurations of elements may be understood clearly from the following examples.

Example 1: Electron configuration of ^{37}Rb (s-block element).

Step-1: Consider the chunking topology:

ss p s p s d p s d p s f d p s f d p s.

Step-2: Assign the orbital numbers as mentioned. This results the skeleton as

1s 2s 2p 3s 3p 4s 3d 4p 5s 4d 5p 6s 4f 5d 6p 7s 5f 6d 7p 8s.

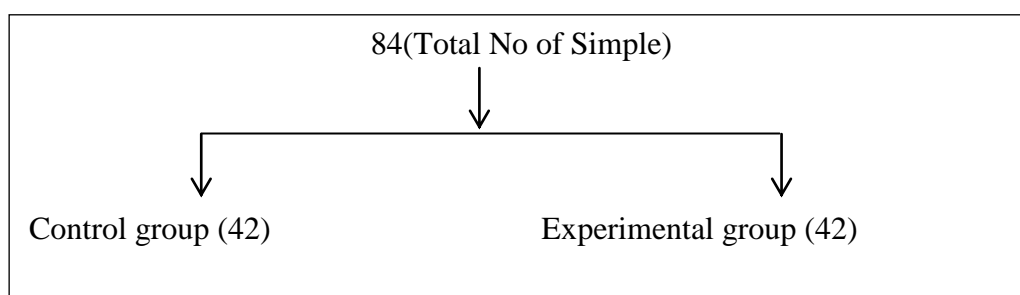
Step-3: Now electrons are fed in each orbital by following +4 rule, that is, the maximum occupancy for s, p, d, and f orbitals are 2, 6, 10, and 14 electrons, respectively. This results in the electronic configuration of ^{37}Rb as $1s^2 2s^2 2p^6 3s^2 3p^6 4s^2 3d^{10} 4p^6 5s^1$

Administration of questionnaire and collection of data

After instruction, learning outcomes have been quantified by applying an achievement test consisting of 10 problems on writing electron configurations of the elements. The students were allowed 40 min to answer the problems.

Presentation of data

It is often said that it is much easier to learn and remember than it is to think and investigate. The data is systematically classified and tabulated, scientifically analysed. The first system of presentation is the classification. The researcher in order to study the hypothesis frame for the present study, classified the total 84 sample into control group and experimental group.



Sample	Control Group			Sample	Experimental Group		
	Scores (X_1)	x_1	x_1^2		Scores (X_2)	x_2	x_2^2
1	7	1	1	1	9	1	1
2	5	-1	1	2	9	1	1
3	4	-2	4	3	7	-1	1
4	9	3	9	4	7	-1	1
5	5	-1	1	5	8	0	0
6	8	2	4	6	8	0	0
7	9	3	9	7	10	2	4
8	5	-1	1	8	5	-3	9
9	6	0	0	9	10	2	4
10	6	0	0	10	5	-3	9
11	4	-2	4	11	9	1	1

12	6	0	0	12	10	2	4								
13	6	0	0	13	9	1	1								
14	5	-1	1	14	5	-3	9								
15	4	-2	4	15	7	1	1								
16	9	3	9	16	10	2	4								
17	9	3	9	17	10	2	4								
18	7	1	1	18	9	1	1								
19	5	-1	1	19	7	-1	1								
20	6	0	0	20	7	-1	1								
21	5	-1	1	21	7	-1	1								
22	5	-1	1	22	6	-2	4								
23	4	-2	4	23	8	0	0								
24	5	-1	1	24	10	2	4								
$\sum X_1 = 144$ Mean (M_1) = 6.0				$\sum x_1 = 32$ $\sum x_1^2 = 66$				$\sum X_2 = 192$ Mean (M_2) = 8				$\sum x_2 = 34$ $\sum x_2^2 = 66$			

Chandannagar Banga Vidyalaya

$$S.D (\sigma_1) = \frac{\sum f(x_1^2)}{N} = \frac{66}{24} = 2.75; S.D (\sigma_2) = 2.75$$

$$t = \frac{M_1 - M_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}} = \frac{2}{\sqrt{0.315 + 0.315}} = \frac{2}{\sqrt{0.630}} = 2.52$$

From **t test** we get **t value**= 2.52 which is significant at 0.01 level.

BORSUL HIGH SCHOOL

Sample	Control Group			Sample	Experimental Group		
	Scores (X_1)	x_1	x_1^2		Scores (X_2)	x_2	x_2^2
1	8	1.5	2.25	1	7	-1	1
2	7	0.5	0.25	2	8	0	0
3	8	1.5	2.25	3	9	1	1
4	4	-2.5	6.25	4	10	2	4

5	7	0.5	0.25	5	6	-2	4								
6	8	1.5	2.25	6	7	-1	1								
7	5	-1.5	2.25	7	8	0	0								
8	5	-1.5	2.25	8	8	0	0								
9	6	-0.5	0.25	9	6	-2	4								
10	6	-0.5	0.25	10	6	-2	4								
11	5	-1.5	2.25	11	8	0	0								
12	8	1.5	2.25	12	9	1	1								
13	4	-2.5	6.25	13	8	0	0								
14	6	-0.5	0.25	14	6	-2	4								
15	7	0.5	0.25	15	9	1	1								
16	8	1.5	2.25	16	9	1	1								
17	8	1.5	2.25	17	10	2	4								
18	7	0.5	0.25	18	10	2	4								
$\sum X_1 = 117$ Mean (M_1) = 6.5				$\sum x_1 = 22$ $\sum x_1^2 = 34.5$				$\sum X_2 = 144$ Mean (M_2) = 8				$\sum x_2 = 20$ $\sum x_2^2 = 34$			

$$S.D (\sigma_1) = \frac{\sum f(x_1^2)}{N} = \frac{34.5}{18} = 1.91; S.D (\sigma_2) = \frac{\sum f(x_2^2)}{N} = \frac{34}{18} = 1.88$$

$$t = \frac{M_1 - M_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}} = \frac{1.5}{\sqrt{0.2026 + 0.1963}} = \frac{1.5}{0.63} = 2.38$$

From **t test** we get **t value**= 2.38 which is significant at 0.01 level.

Presentation, Analysis and Interpretation of Data

The response detained from 84 students of Borsul High School in Burdwan (Rural) and Chandannagar Banga Vidyalaya (Urban) of West Bengal were systematically tabulated and analysed properly.

There is significant difference to remember the determination of electronic configuration between traditional method and chunk – based method.

Analysis Hypothesis: There is significant difference to remember (Both Rural and Urban) the determination of electronic configuration between traditional method and chunk based method.

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A STUDY ON TEACHER EFFECTIVENESS OF THE TEACHERS OF SECONDARY SCHOOLS IN RELATION TO TEACHING COMPETENCY IN WEST BENGAL

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Abstract

Teacher is considered to be the backbone of the nation, a society builder who plays an important role for the development of the country. The progress of the nation depends upon the strengthening of education system. Teaching is a profession which lays the foundation for preparing the individuals for the all the other professions. The teacher is a person who transmits a body of knowledge and skill appropriate to the abilities and needs of the child. Prof. Humayun Kabir's observation that without a good teacher even the best system of education is bound to fail. Teaching Competency is understood as excellent capability – it includes knowledge, skill, attitudes and experience. The Teacher Effectiveness is the main concern for successful teaching.

Key words : Aspiration, Teaching, Competency.

1. Introduction:

The concept of teaching itself is changing. Recently teaching is considered more than imparting knowledge and communicating information. It is considered as helping learners to learn by themselves, to acquire skills and develop attitudes and values in the changed social context. A teacher is not merely a communication of knowledge. He has to be a direction of learning, a transmitter of culture and values – the teacher is a person who teaches by behaving in the manner he would like his pupil to behave. Now-a-days education is a powerful instrument of social change the teacher in his turn has to be an agent of change, a social engineer and an architect of the future society. The role of a teacher in modern industrial society is entirely different from the traditional society. Teachers act as tied blazers in the life of learners. They develop cognitive affective and psychomotor areas of learners' personality. Quality education is critically associated with teacher's Teaching Competency. Schools are the nurseries of the nation and teachers are the architects of the future.

Six key principles of effective teaching in education (secondary) :

- i) Interest and Explanation.
- ii) Concern and respect for students and students learning.

- iii) Appropriate assessment and feedback.
- iv) Clear goals and intellectual challenge.
- v) Independence, control and active engagement.
- vi) Learning from students.

Secondary education occupies the most important place in the work of educational system of a country. It may be regarded as the architectural framework of the country's education. The National Policy on Education NPI 1986 has very rightly stated that no person can rise above the level of its teachers.

Teaching Competency is of great significant for efficient and profitable functioning of any organization. Satisfied workers are the greatest asset of any organization. Teaching Competency is important in any profession, but it is specially important in a creative profession like teaching. Thus the Teacher Effectiveness is the main concerned, for successful teaching. Keeping this view this study was conducted on teaching effectiveness with reference to relation of Teaching Competency.

Teachers need a wide range of competencies in order to face the complex challenges of today's world. Teaching competency is an inherent element of an effective teacher.

2. Objectives of the Study :

The main objectives of the studies are as follows :

- i) To find out the Teacher Effectiveness (TE) of the secondary school teachers in West Bengal.
- ii) To find out the Teaching Competency (TC) of the secondary school teachers.
- iii) To find out relationship between Teaching Competency (TC) and Teacher Effectiveness (TE).

3. Variables of the Study :

There are two types of variables are as follows :

- i) **Independent variables :** Teaching Competency (TC).
- ii) **Dependent variables :** Teacher Effectiveness (TE) as a dependent variable was considered in the present study.

4. Delimitation of the Study :

Though the researcher had considered his population as secondary teachers under the West Bengal Board of Secondary Education (WBBSE) but delimited his population to the study of Assistant Teacher (AT) of the said board only. Researcher had delimited his study in

the categories of trained and non-trained teacher. In the present study the researcher considered Random Sampling as sampling technique and selected only two districts like Nadia and South 24 Pgs. of West Bengal.

5. Terms Defined :

Teacher Effectiveness : Teacher Effectiveness judged by the output of teaching when the output is maximum then the Teacher Effectiveness is maximum on the other hand if output is minimum then TE goes down.

Teaching Competency : Teaching Competency means to deliver the lesson skillfully, if a teacher is able to deliver his lesson effectively then he / she is considered competent teacher.

6. Hypothesis :

- H₁ : There is a significant difference between the Teacher Effectiveness (TE) of the teachers having different levels of Teaching Competency (TC).
- H₂ : There is a significant difference between Teacher Effectiveness (TE) of trained and non-trained teachers due to their having different levels of Teaching Competency (TC).
- H₃ : There is a significant relationship between Teacher Effectiveness (TE) and Teaching Competency (TC) of the teachers of secondary schools.

7. Null Hypothesis :

- H₀₁ : There would be no significant difference between the Teacher Effectiveness of the teachers having different levels of Teaching Competency (TC).
- H₀₂ : There would be no significant difference between Teacher Effectiveness (TE) of trained and non-trained teachers due to their having different levels of Teaching Competency (TC).
- H₀₃ : There would be no significant relationship between Teacher Effectiveness (TE) and Teaching Competency (TC) of the teachers of secondary schools.

8. Methodology :

The present study is a descriptive one and survey method has been used by the investigator. All the teachers in secondary level in Bengali medium, secondary school situated in West Bengal constitute the population of the study.

The investigator has taken 220 (110 trained and 110 non trained) teachers from secondary schools as sample by using simple random sampling technique.

Tools used :

The investigator used the following tools for the collection of data.

- i) Teacher Effectiveness Scale (KTES) by Dr. (Mrs.) Umme Kulsum.
- ii) General Teaching Competency Scale (GTCS) by Dr. B. K. Passi and Mrs. M. S. Lalitha.

Statistical Techniques :

The following statistical techniques were used by the investigator for analysis and interpretation of data. Analysis of data pertaining to hypothesis – I (There is a significant difference between the Teacher Effectiveness of the teachers having different levels of Teaching Competency).

Table–1 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness High Group and Teaching Competency Average Group of Teachers

Category	N	Mean	SD	SE _D	t
TEH	41	269.37	6.21	1.56	104.92
TCA	137	105.63	9.52		

The value of 't' is significant at 0.05 level and the mean of TE group is higher than that of TCA group. As the obtained value exceeds the table value, there exists a significant difference between the TEH and TCA group of teachers.

Table–2 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness Average Group and Teaching Competency Low Group of Teachers

Category	N	Mean	SD	SE _D	t
TEA	137	234.90	18.6	2.95	51.86
TCL	40	81.58	4.54		

The value of 't' is significant at 0.05 level and the mean of TEA group is higher than that of TCL group. As the obtained value exceeds the table value, there exists a significant difference between the TEA and TCL group of teachers.

Table–3 : Showing the Mean, SD and 't' between the Scores of Teacher Effectiveness High Group and Teaching Competency Low Group of Teachers

Category	N	Mean	SD	SE _D	t
TEH	41	269.37	6.21	1.204	155.94
TCL	40	81.58	4.54		

The value of 't' is significant at 0.05 level and the mean of TEH group is higher than that of TCL group of teachers.

Analysis of data pertaining to hypothesis – II (There is a significant difference between Teacher Effectiveness of trained and non-trained teachers due to their having different levels of Teaching Competency).

Table-4 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness High Group and Non-trained Teaching Competency Average Group

Category	N	Mean	SD	SE _D	t
Tr. TEH	22	271.09	5.76	1.789	95.025
NT. TCA	70	101.09	7.79		

As the obtained value exceeds the table value, there exists a significant difference between trained Teacher Effectiveness high group and non-trained Teaching Competency average group of teachers.

Table-5 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness Average Group and Non-trained Teaching Competency Low Group

Category	N	Mean	SD	SE _D	t
Tr. TEA	63	239.21	17.74	3.86	41.062
NT. TCL	21	80.71	373		

As the obtained value exceeds the table value, there exists a significant difference between trained Teacher Effectiveness average group and non-trained Teaching Competency low group of teachers.

Table-6 : Showing the Mean, SD and 't' between the Scores of Trained Teacher Effectiveness High Group and Non-trained Teacher Low Group

Category	N	Mean	SD	SE _D	t
Tr. TEH	22	271.09	5.76	1.47	129.51
NT. TCL	21	80.71	373		

As the obtained value exceeds the table value, there exists a significant difference between the trained Teacher Effectiveness high group and non-trained Teaching Competency low group teachers of secondary school.

Table-7 : Showing the Correlation of Total Teacher Effectiveness and Teaching Competency

Relationship between Teacher Effectiveness	N	r	Sig.
Teaching Competency (TC)	220	0.136	NS

[Correlation was not significant at 0.01 level (two-tailed)]

It was found that the relationship between Teacher Effectiveness and Teaching Competency of teachers of secondary schools was not significantly correlated.

Limitation of the Study:

The investigator had to depend on the result obtained by application of some crude statistical measures on a small sample bearing on his survey work. So the investigator opined that there were many major and minor limitations and constraints with which he had to work.

Conclusion:

This study was conducted on Teacher Effectiveness and Teaching Competency of the teachers of secondary school in West Bengal. It was also conducted to find out the inter-relationship of the variables. Education is the most powerful instrument whose effective use require the strength of will, dedicated work and sacrifice. Since this instrument is in the hands of teachers, they must process above mentioned qualities for its effective use of education, develops desirable habits, skills and attitudes which make an individual a good citizen. Secondary education is one of the corner stones of development. One common research finding that TC was correlated with life satisfaction. Findings of the study indicate that Teaching Competency of the teachers influenced positively but not significantly their Teacher Effectiveness. At last he wants to say, teaching is an art and the quality of teaching depends on the love, dedication and devotion of the teacher towards the subject of the knowledge.

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A PIONEER OF ENVIRONMENTAL MOVEMENTS IN INDIA: BISHNOI MOVEMENT

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Abstract

This paper highlights the initiatives of Bishnois community in protection of environment particularly in vegetation and wild life. It also focuses the principles of Bishnoism. The Bishnois are one of the first organized proponents of eco-conservation, wildlife protection, and green living. The Bishnois are considered as the first environmentalists of India. They are born nature lovers. They have, for centuries, married eco-conservation with their faith, making it one of the most ecologically relevant orders of today. This paper depicts the Bishnoi movement and concludes that the Bishnoism can be replicated in other parts of the country for conservation of vegetation and wild life.

Keywords: *Environmental Movement, Bishnoi Communities, Bishnoism, Conservation.*

Introduction

Generally, the environmental movement is a broad generic term which is used to describe and understand different types of local struggles and conflicts concerned with livelihood issues and ecological security within the larger context. Environmental movements often interact and are linked with other social movements with similar moral views, e.g., for peace, human rights etc. The environment movements favour the sustainable management of natural resources. The movements often stress the protection via changes in public policy. Many movements are centered on ecology, health and human rights. Environmental movements range from the highly organized ones to the radical informal activities. The spatial scope of various environmental movements ranges from being local to the almost global. An environment can be defined as a social or political movement for the conservation of environment or for the improvement of the state of the environment. The terms 'green movement' or 'conservation movement' used to denote the same.

Environmental movements in India

The Environmental movements of various countries of the world have emerged due to different reasons. The important reason for emergence of environmental movements in India

of different states is control over natural resources. Regarding to the environmental movements in the world there are two different pictures. The basic issue of the environmental movements in the northern region of the earth is quality of life where as the environment movements in the southern region of the earth arise due to some other reasons such as due to conflicts for controlling of natural resources and many more. The significant characteristic of environmental movements in India is that they have mainly involved the tribal women, the poor and disadvantaged masses especially those peoples live in forest regions who have been directly affected by or are victims of environmental degradation. There are some good examples of these kinds of movements like Bishnoi movement (1700's), Chipko movement (1973), Narmada Bachao Andholan (1985), Silent Valley movement (1978), Jungle Bachao Andholan (1982), Appiko movement (1983), Tehri Dam Conflict (1990's) etc.

Bishnoi Movement

It was started in 400 years ago by a Sage known as Sombaji. in Rajasthan, a large number of trees are still worshiped by devotees. People resisted the cutting of such tree & advocated movement against deforestation. This movement was the first of its kind to have developed the strategy of hugging or embracing the trees for their protection spontaneously.

Objectives of Movement

- To conserve bio-diversity of the area so as to ensure a health Eco –friendly social life for the community.
- To promoting personal hygiene and maintaining good basic health, healthy social behavior.
- To defend against the cutting of such trees and advocated movement against deforestation.
- To preserve bio-diversity and encourage good animal husbandry.

Origin of the Bishnois

The sect Bishnoism was founded by Guru Jambheshwar. He had laid down 29 principles to be followed by the sect. Bish means 20 and noi means 9. Thus, Bishnoi translates as Twenty-nine. Those who follow from their heart of 29 principles will be called 'BISHNOI'. The Bishnoi is a non-violent community of nature worshippers of in western India especially in Rajasthan.

Principles of Bishnoism

The Bishnoism was founded in year of 1485 by Guru Jambheshwar, who was born in 1451. He announced a set of 29 tenets, from which the name Bishnoi is derived (Bish means

twenty, Noi means nine). His spiritual name was Jambhaji. Of his 29 tenets, ten are directed towards personal hygiene and maintaining good basic health, nine for healthy social behaviour, four tenets to the worship of God, and six tenets have been prescribed to preserve bio-diversity and encourage good animal husbandry. Of the 6 tenets that focus on protecting nature, the two most profound ones are: Jeev Daya Palani – Be compassionate to all living beings. Runkh Lila Nahi Ghave – Do not cut green trees. The principles were not only tailored to conserve bio-diversity of the area but also ensured eco-friendly social life. For modern societies it is unbelievable to find that Bishnoi women feed milk to the babies of the black deer with their breast caring for them as their own children. It determined the adherence of Bishnois to such values that has helped them survive and ensure the survival of the fragile desert ecosystem.

Amrita Devi and Bishnoi Movement:

On a Tuesday (The 10th day of the month of Bhadrapad according to the Indian Lunar Calendar) in 1730 A.D., Amrita Devi, a Bishnoi woman was at her home with her three daughters (Asu, Ratni and Bhagu Bai) when she came to know that a number of people had descended on their otherwise sleepy village of Khejarli. The name Khejarli was derived from 'Khejri' (Prosopis cineraria), since these trees were found in abundance in the village. The people were a party of men sent by Maharaja Abhay Singh, the ruler of the kingdom of Jodhpur in the Marwar region, who wanted to fall green Khejri trees to burn lime for the construction of the Maharaja's new palace. Since there was a lot of greenery in the Bishnoi villages even in the middle of the Thar Desert, the king ordered his men to get the wood by cutting The Khejri trees. Amrita Devi decided to literally hug the trees, and encouraged others to do so too, proclaiming: "A chopped head is cheaper than a felled tree." Bishnois from Khejri and nearby villages came to the forest and embraced the trees one by one to protect them from being cut down. As each villager hugged a tree, refusing to let go, they were beheaded by the soldiers. This voluntary martyrdom continued until 363 Bishnoi villagers were killed in the name of the sacred Khejarli forest. From the various sources of research, it is revealed that people from 49 villages sacrificed their lives, 294 of them were men and 69 were women, 36 of them were married couples including one newly married one who was passing by Khejadali village when the massacre was taking place. This event is believed to have taken place on 9 September 1730.

Once word got back to the King about this activity he rushed to the village and apologized, ordering the soldiers to cease logging operations. Soon afterwards, the maharajah designated the Bishnoi state as a protected area, forbidding harm to trees and animals. This legislation still exists today in the region.

Recommendations & Suggestions

✓ **Introducing Bishonism in School Syllabus:**

It is suggested that Bishnois stories specially, Amrita Devi story, on protection of wild life and vegetation should be included in the school syllabus in all over the country, due to this; the school children will get awareness towards the protection of vegetation and wildlife.

✓ **Creating official Web-Page on Bishnois' Sect:**

There is a need to create web page in Internet so that many other parts of the country and the world can be known about the successful lessons of Bishnoism in protecting the wild life and vegetation in their villages. In addition, the message of non-violence, cleanliness, conservation of natural resources is to be disseminated so as to maintain ecological balance.

Conclusion

While media and research scholars have celebrated Indian women environmentalists and activists such as Medha Patkar, Arundhati Roy, Gaura Devi, and Vandana Shiva among others, the story of Indian ecofeminism, as of today, rarely mentions Amrita Devi. According to me she led a massive sacrifice for the protection of trees in the village of Khejadali, near Jodhpur. As many as 363 Bishnoi men and women, led by Amrita Devi, sacrificed their lives to protect the khejari trees from the soldiers of the king Abhay Singh of Jodhpur.

The question of such motivation, capable of even overcoming the instinct of self-preservation, can probably only be understood in the presence of an extremely stable moral foundation. This extraordinary steel base was poured many centuries ago by someone who himself had just survived a famine. Not many people know that the concept of tree huggers and tree-hugging, have roots in the Bishnoi history in year of 1730 A.D. The famous in the 20th Century 'Chipko Movement' was inspired by a true story of a brave lady called Amrita Devi Bishnoi who refused to let the king's men cut the trees. This sacrifice not only inspired the "Chipko Movement" by Sunder Lal Bahuguna but also the Government of India in the form of "Amrita Devi Bishnoi Smrithi Paryavaran Award" for contributing to environment conservation.

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RELATION BETWEEN STUDENTS' ATTITUDE TOWARDS LIBRARY AND THEIR ACADEMIC ACHIEVEMENT IN UNIVERSITY LEVEL

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Abstract:

Library is the storehouse of knowledge. It is said that the minds of all the great thinkers rest in the library. Every educational institution does have at least a library in it. And so far higher education institution is concerned, library is a must for the institution. Library serves a great role for higher studies and research. No doubt, with the progress of time as well as with the progress of science and technology, it has become easier to have access to knowledge with the help of internet. Libraries also has started using e-resources. But what is the status of the libraries in the changing scenario? It is the time for studying the attitude of the students towards higher education. Does the students' attitude towards library has any relationship with their academic success? The investigators felt the necessity to find out the answers of all these questions. And he conducted a quantitative study with 300 sample from University of Kalyani, West Bengal, India using a standardized library attitude scale to find out that there still exists significant correlation between their attitude towards library and their academic success.

Key Words: Knowledge, attitude, academic, success, significance, etc.

Introduction:

In The Librarian's Book of Lists, George Eberhart offers this definition: "A library is a collection of resources in a variety of formats that is (1) organized by information professionals or other experts who (2) provide convenient physical, digital, bibliographic, or intellectual access and (3) offer targeted services and programs (4) with the mission of educating, informing, or entertaining a variety of audiences (5) and the goal of stimulating individual learning and advancing society as a whole." Libraries are one of the most useful centres of knowledge in relation to academic activities. It has been witnessed throughout the ages that, whether it is in school level or college level, libraries continue to contribute the students with the vast source of knowledge not only in respect of the curriculum, but also a huge source of variety of resources. So far higher education like university education is

concerned, libraries are almost a must-thriving place for the students. And whenever the study is conducted in the socioeconomic condition like Indian students, it gets another height as all the students of university level cannot buy all the necessary books for their study. Even it is almost impossible to buy all the books for any students in the world, as knowledge is never limited.

Every higher education institution in India as well as in abroad does have at least a library in itself. Along with the main library, there may be subject-wise or department-wise library also. Students are allowed to have access to the library under certain rules and regulations. A library contains several sections of knowledge resources. Different students have different attitudes to different sections of the library and also to entire library. The success of the students also differs, it has been seen. The present study will investigate whether there exists any significant relationship between the students' attitude to library and their academic success in university level. The investigator considered the students of the University of Kalyani, West Bengal, India as the population of his study.

Review of Related Literature:

The investigator has gone through a huge number of literature about the role of library in academic success. Wilson. L. R. and Tauber M.F. (1945) stated that the University library functions as the conservator of knowledge and ideas, teaching, research, publication extension and services and interpretation. Wells (1995) found a positive correlation between undergraduate academic achievement and the use of a variety of library resources and services such as using the catalogue, obtaining assistance from library staff and using different library materials such as electronic resources, journal articles, books and reference works. Urena and Rubio (1995) expressed that the university library supports both teaching and research each of different requirements. Talking of students, Mann (1974) remarked that many students are idle and do not want to study if they can avoid it.

Significance of the Study:

From the beginning of formal education system libraries have been playing important roles for imparting knowledge among the learners. With the change of time and development of science and technology, the ways of accessing knowledge are also changing. 21st century has witnessed radical development in the internet-based knowledge system. Libraries also used e-resources of knowledge. But the open access to e-resources has also an ordinary and cost-friendly concept in 21st century. but what has happened to the age-old concept of library? Has it lost its significance among the students? The present study intended to investigate the relation of the attitude of the students towards libraries and their academic success.

Methodology of the Study:

This study is performed as a quantitative study. Descriptive research technique has been followed by following survey method for conducting the study.

Variables of the Study:

The two main variables of the study are:

- i. Attitude towards library of the university students &
- ii. Academic Success of the students.

The categorical variables used in the study are:

- i. Gender
- ii. Locality

Objectives of the study:

The following objectives were formed on the basis the literature and previous studies:

- i. To measure the attitude to library of the students of the University of Kalyani.
- ii. To collect Academic success of the students of the University of Kalyani.
- iii. To find out whether there is any significant relation between the attitude to library of the students of the University of Kalyani and their academic success.
- iv. To find out whether there is any significant relation between the attitude to library of the students of the University of Kalyani and their academic success in respect of gender.
- v. To find out whether there is any significant relation between the attitude to library of the students of the University of Kalyani and their academic success in respect of locality.

Hypotheses of the Study:

The following hypotheses were formed on the basis of the objectives of the study:

H_{0,1} : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success.

H_{0,2} : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success in respect of their gender.

H_{0,3} : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success in respect of their locality.

Sample of the Study:

The investigator took 300 samples from the four faculties of the University of Kalyani. The four faculties of the university are the Faculty of Arts and Commerce, the Faculty of Science, the Faculty of Education and the Faculty of Management Technology and Engineering. The researcher took 75 students of the 4th Semester of all the departments of the four faculties. Among those 300 students 150 students male and 150 are female on the one hand, and on the other 200 from Urban background and 100 from rural background. The distribution of samples is as follows:

Table 1: Sampling: Gender*Locality Cross-tabulation

Count				
		Locality		Total
		Urban	Rural	
Gender	Male	94	56	74
	Female	106	44	126
Total		200	100	300

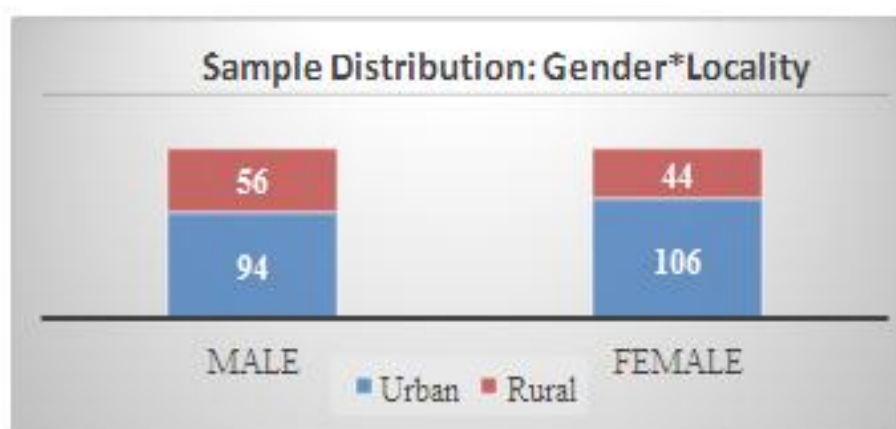


Figure 1: Sampling: Gender*Locality Cross-tabulation

Tools Used in the Study:

The investigators used a multidimensional Attitude towards library scale constructed and duly standardized by the investigators for the purpose of Ph.D. research to measure the attitude of the university students towards library. He also used a score sheet to collect the score of their third semester test. The attitude scale contains 50 items of 5 dimensions. There are 10 questions of each dimensions. The response of the students was taken with 5-point Likert type response method ranging from strongly agree to strongly disagree. The score ranges from 1 to 5 in case of negative items and from 5 to 1 in case of positive items.

Technique of Data Collection:

The investigators after selecting their samples, distributed the questionnaire and the score sheet to the 4th Semester students. They were asked to answer all the questions as fast as possible and with proper logical consideration. They were also requested to make response sincerely as it will be used for research purpose.

Analysis and Interpretation of Data:

For the analysis of the scored data the researcher used IBM SPSS Version 23 and MS Office Excel 2010 version. The data was analyzed in two ways:

- i. Descriptive statistics.
- ii. Inferential Statistics.

Descriptive Statistics:

In the descriptive statistics, the mean, median, standard deviation, skewness and kurtosis of the attitude towards library score and the achievement score are furnished.

Table 2: Descriptive Statistics of Attitude towards Library score and Academic Achievement of Total Sample (N = 300).

Descriptives				
	ACH		AL	
	Statistic	Std. Error	Statistic	Std. Error
Mean	69.7190	.34923	146.1367	1.29342
Median	69.7500		149.0000	
Variance	73.176		1003.768	
Std. Deviation	8.55427		31.68229	
Skewness	-.052	.100	-.244	.100
Kurtosis	-.008	.199	-.577	.199

It is found in the descriptive statistics that the mean of achievement score is 69.7190, median is 69.7500, SD is 8.55427, Skewness is -.052 and Kurtosis is -.008, whereas the mean of Attitude towards Library score is 146.1367, median is 149, SD is 31.68229, Skewness is -.244 and Kurtosis is -.577.

Hypothesis Testing:

H_{0.1} : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success.

Table 3: Correlation Statistics of Attitude towards Library score and Academic Achievement of Total Sample (N = 300).

Correlations			
		ACH	AL
ACH	Pearson Correlation	1	.453*
	Sig. (2-tailed)		.000
	N	300	300
AL	Pearson Correlation	.453*	1
	Sig. (2-tailed)	.000	
	N	300	300

*. Correlation is significant at the 0.001 level (2-tailed).

The correlation analysis for the first null hypotheses testing shows that there exists significant positive correlation ($r = .453$, $p < .001$) between the university students' attitude towards library and their academic success. It means that the one variable increases with the other variable. So, the first null hypothesis is rejected.

H_{0,2} : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success in respect of their gender.

Table 3: Gender-wise Correlation Statistics of Attitude towards Library score and Academic Achievement

Correlations				
GENDER			AL	ACH
MALE	AL	Pearson Correlation	1	.421*
		Sig. (2-tailed)		.000
		N	150	150
	ACH	Pearson Correlation	.421*	1
		Sig. (2-tailed)	.000	
		N	150	150
FEMALE	AL	Pearson Correlation	1	.566*
		Sig. (2-tailed)		.000
		N	150	150
	ACH	Pearson Correlation	.566*	1
		Sig. (2-tailed)	.000	
		N	150	150

*. Correlation is significant at the 0.001 level (2-tailed).

The correlation analysis for the second null hypotheses testing shows that there exists significant positive correlation ($r = .421$, $p < .001$) between the male students' attitude towards library and their academic success. It is also found that the correlation of the attitude towards library of the female students of the University of Kalyani is also significant with $r = .566$, $p < .001$. It means that the one variable increases with the other variable in case of both male and female students, though there is difference between the strength of correlation of these two group. So, here also, the second null hypothesis is rejected.

H₀3 : There is no significant relationship between the attitude towards library of the students of the University of Kalyani and their academic success in respect of their locality.

Table 3: Locality-wise Correlation Statistics of Attitude towards Library score and Academic Achievement

Correlations				
LOCALITY			ACH	AL
URBAN	ACH	Pearson Correlation	1	.293*
		Sig. (2-tailed)		.000
		N	200	200
	AL	Pearson Correlation	.293*	1
		Sig. (2-tailed)	.000	
		N	200	200
RURAL	ACH	Pearson Correlation	1	.617*
		Sig. (2-tailed)		.000
		N	100	100
	AL	Pearson Correlation	.617*	1
		Sig. (2-tailed)	.000	
		N	100	100

*, Correlation is significant at the 0.001 level (2-tailed).

The third null hypothesis deals with the relationship of attitude towards library of the students of the University of Kalyani and their academic success in respect of their locality. And so far locality is concerned, the investigators differentiates two localities—Urban and Local. It is found from the table that there exists significant positive correlation ($r = .293$, $p < .001$) between the attitude towards library of the students of the University of Kalyani and their academic success in respect of the students with urban background, and also significant positive correlation ($r = .617$, $p < .001$) in respect of students with rural background. So, the third null hypothesis is rejected also.

Discussion:

The study has dealt with the relation between students' attitude towards library and their academic success. The students of this study were selected from university classes. From the above analyses and hypotheses testing, it has been found that students' attitude towards library has significant positive correlation with their academic success. It is also found that the students of different strata also witness significant correlation between these two variables. It means that students' attitude towards library and their success increase with one another. It means that the important role of library for acquiring knowledge from the part of the students has not wiped out, moreover it is present very much with all significance in case of students from all strata.

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EFFECT OF GENETICALLY MODIFIED CROPS ON THE ENVIRONMENT

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Abstract

The potential of genetically modified plants to meet the requirements of growing population is being recognized at present. This is a consequence of concerns raised by the public and the critics about their applications and release into the environment. Genetically modified (GM) maize, rice, cotton, oilseeds, bentgrass and poplar trees are spreading uncontrollably in countries such as the US, Canada, middle America, India, Japan, China, Australia and Europe. In many cases the plants have escaped far beyond the fields into the environment and in some regions the transgenes have already moved into population of wild relatives. Apart from commercial cultivation and experimental field trials, there are cases showing that the uncontrolled dispersal of genetically engineered plants can be because of import of raw materials and transport of viable grains for food and feed production. GM technology, coupled with important developments in India, should be used to increase the production of main food staples, improve the efficiency of production, reduce the environmental impact of agriculture, and provide access to food for small-scale farmers.

Key Words: transgenic plants, resistance, biosafety, biodiversity, sustainable agriculture.

Introduction

Genetically engineered plants were grown on 170 million hectares globally in 2012. The plants were mostly rice, soybean, oilseed rape, maize (corn) and cotton. Nearly all of them had two technical traits: herbicide tolerance and/or production of insecticidal proteins. Most genetically modified plants are generated by the [biolistic method](#) (particle gun) or by [Agrobacterium tumefaciens](#) mediated transformation. Plant scientists, backed by results of modern comprehensive profiling of crop composition, point out that crops modified using GM techniques are less likely to have unintended changes than are conventionally bred crops. Apart from commercial cultivation and experimental field trials, losses from the import and transport of viable grains for food and feed production are a source of uncontrolled dispersal. The consequences cannot be reliably predicted and from the cases documented in the overview it is evident that no prediction can be made on how these plants will behave in the long-term or interact with biodiversity.

India is predominantly an agricultural economy, with the agricultural sector providing employment and subsistence to almost 70 per cent of the workforce. The agriculture sector has enhanced food grain production in the past six decades; from 50 million tons in the 1950s to 241 million tonnes in 2010-2011. Despite these achievements, the condition of the farming community is pitiable considering that 70 per cent of our farmers are small and marginal.

Historical Background

The first genetically modified plant was produced in 1982, using an antibiotic-resistant tobacco plant. The first field trials of genetically engineered plants occurred in France and the USA in 1986, when tobacco plants were engineered to be resistant to [herbicides](#). In 1987, [Plant Genetic Systems](#) ([Ghent, Belgium](#)), founded by [Marc Van Montagu](#) and [Jeff Schell](#), was the first company to develop genetically engineered ([tobacco](#)) plants with insect tolerance by expressing genes encoding for insecticidal proteins from [Bacillus thuringiensis](#) (Bt). The People's Republic of China was the first country to allow commercialized transgenic plants, introducing a virus-resistant tobacco in 1992, which was withdrawn from the market in China in 1997. The first genetically modified crop approved for sale in the U.S., in 1994, was the [FlavrSavr](#) tomato, which had a longer shelf life. In 1994, the European Union approved tobacco engineered to be resistant to the herbicide [bromoxynil](#), making it the first commercially genetically engineered crop marketed in Europe. As of mid-1996, a total of 35 approvals had been granted to commercially grow 8 transgenic crops and one flower crop of carnations, with 8 different traits in 6 countries plus the EU. In 2000, with the production of [golden rice](#), scientists genetically modified food to increase its nutrient value for the first time.

There is a strong opposition to the commercialization of GM crops in several countries in Europe and Asia. The stated reason for this opposition is lack of sufficient evidence for biosafety of these GM crops, which are still perceived to be unsafe, both for the environment and human health.

Research work on plant transformation in Indian laboratories started in the 1980s and transgenics of certain crop plants were produced in the 1990s. Various crops being targeted for genetic transformation include brinjal, cabbage, cauliflower, cotton, groundnut, chickpea, maize, mustard, okra, pigeonpea, potato, rice, sorghum, tomato, and wheat. The traits being targeted include insect resistance, virus resistance, fungal resistance, nutritional enhancement, delayed ripening and abiotic stress tolerance. Both public and private sectors are actively engaged in transgenic research.

Biosafety Issues

The question of biosafety of GM crops has been regularly discussed both at the national and international levels. The provisions for preventing contamination that USDA recommends, such as providing certain isolation distances from non-GMO crops, cannot ensure that contamination will not happen. There is no routine testing for possible contamination from genes from experimental field tests. And the tools, for example, DNA probes to run tests, are not generally available since they are maintained in secret as confidential business information by companies.

Negative Impacts of GM crops

There are following unintended impacts on environment, health, markets:

1. Environment: Unintended environmental impacts include harming non target and/or beneficial species in the case of crops with engineered insecticidal properties, as well as the development of new strains of resistant pests. Additionally there is concern that pollen from genetically engineered herbicide resistant crops could reach wild, weedy relatives of the crop and create so called super weeds. This is of particular concern in the U.S. with crops such as canola and squash.

2. Health: At present, there is no evidence to suggest that GM foods are unsafe. However, there are no absolute guarantees, either. Unintended health impacts from GMOs concern allergens, antibiotic resistance, decreased nutrients, and toxins.

- a. Allergens: Because protein sequences are changed with the addition of new genetic material, there is concern that the engineered or modified organism could produce known or unknown allergens. A recent National Research Council committee report on GMOs recommended the development of improved methods for identifying potential allergens, "specifically focusing on new tests relevant to the human immune system and on more reliable animal models."

- b. Antibiotic resistance: Plant genetic engineers have frequently attached genes they are trying to insert to antibiotic resistance genes. This allows them to readily select the plants that acquire the new genes by treating them with the antibiotic. Sometimes these genes remain in the transgenic crop that has lead critics to charge that the antibiotic resistance genes could spread to pathogens in the body and render antibiotics less effective. However, several panels of antibiotic resistance experts have concluded that the risk is miniscule.

- c. Decreased nutrients: Because the *DNA* of genetically engineered plants is altered, there is concern that some GMOs could have decreased levels of important nutrients, as DNA

is the code for the production of nutrients. However, it must be noted that nutritional differences also have been documented with traditionally bred crops.

d. Introduced toxins: Residual toxins resulting from introduced genes of the bacteria *Bacillus thuringiensis* in socalled Bt crops are unlikely to harm humans. This is because the toxin produced by the bacteria is highly specific to certain types of insects. Prior to its inclusion in GE/GM crops, Bt has been used as a biological insecticide, causing no adverse effects in humans consuming treated crops. See the World Health Organization's Bt monograph for additional details.

e. Naturally occurring toxins: There is concern that genetic engineering could inadvertently increase naturally occurring plant toxins. However, traditional plant breeding also can result in higher levels of plant toxins.

Table1. Some Important Transgenic Crop Plants Developed/Tested by Public Research Institutions in India

Crop	Trait	Institution
1. Brinjal Dharwad	Insect resistance	IVRI Varanasi, NRCPB, TNAU, UAS
2. Chickpea	Insect resistance	Assam Agricultural University Jorhat, BI, ICRISAT Hyderabad, NRCPB
3. Cotton	Insect resistance	Central Institute of Cotton Research, Nagpur, NBRI, UAS Dharwad
4. Groundnut	Disease resistance	ICRISAT, Hyderabad
5. Mustard	Male sterility	DUSC
6. Potato	Disease resistance	CPRI
7. Potato	Cold-sweetening	CPRI
8. Potato	Protein quality	NIPGR
9. Rice	Insect resistance	BI, CU, DRR, NRCPB
10. Rice	Pro Vitamin A	CU, DRR, IARI, TNAU
11. Rice	High iron	CU
12. Rice	Abiotic stress	BI, CU, ICGEB, MSSRF, DUSC
13. Rice	Fungal disease	CU, MKU, TNAU
14. Sorghum	Insect resistance	NRC for Sorghum, Hyderabad
15. Sugarcane	Insect resistance	Sugarcane Breeding Institute, Coimbatore
16. Tomato	Slow ripening	NIPGR, NRCPB
17. Tomato	Virus resistance	IARI
18. Tomato	Edible vaccine	DUSC

Source of Data : BI, Bose institute; CU, Calcutta University; CPRI, Central Potato Research Institute; DRR, Directorate of Rice Research; DUSC, Delhi University South Campus; IARI, Indian Agricultural Research Institute; ICGEB, International Centre for Genetic Engineering and Biotechnology; MSSRF, MS Swaminathan Research Foundation; NBRI, National Botanical Research Institute; NIPGR, National Institute of Plant Genome Research; NRCPB, NRC on Plant Biotechnology; TNAU, Tamil Nadu Agricultural University.

b. Cultivation of Cotton

In the sweltering cotton fields of northern and western India, a special cotton seed that is tolerant to herbicides is spreading fast, making a mockery of the country's ability to regulate the use of genetically modified (GM) technology. The seeds, according to reports from Gujarat, Punjab and Maharashtra, are those of biotech giant Monsanto which have been genetically engineered to withstand glyphosate, the active ingredient of its herbicide Roundup. India has yet to approve herbicide-tolerant seeds. This is a replay of how GM technology took root in the country 12 years ago.

In 2001, reports were rife of the widespread use of Bt cotton and the GM cotton seed, in Gujarat where thousands of farmers had started illegal cultivation before the regulators could approve its commercial use. Following a campaign by the industry and leading media organizations, Bt cotton was cleared without some essential safeguards. Regulators did little to check how Bt cotton was being grown, whether the mandatory refugia or buffer zones were being maintained to prevent the contamination of non-Bt fields that would also help to slow down the resistance to Bt. In 2013, herbicide-tolerant GM cotton known as Roundup Ready Flex (RRF) spreads illegally in at least three states. Roundup Ready Flex, first reported to be in use in Gujarat last season, has since spread to Punjab and Maharashtra although the regulator, the Genetic Engineering Appraisal Committee, has not cleared the technology. Farmers' organizations in Maharashtra, particularly those in Vidarbha, have become alarmed by the spread of the illegal Roundup Ready Flex. The region is notorious for the huge numbers of suicides by primarily cotton farmers in the past 15 years and farmers' lobbies have been blaming the use of GM technology or Bt cotton as it is known for the spate of suicides. Glyphosate kills only the weeds and leaves the crop, reducing labour for farmers. However, a significant concern with the heavy use of glyphosate is that it leads to the growth of superweeds that are resistant to glyphosate.

Table 2 Cultivation of Non-GM Plants in Vidarbha Region, Maharashtra

Programme	2012	2013	2014	2015
High Density Planting Systems (HDPS)	64 hectares	500 hectares	1000 hectares	5000 hectares
	40 villages	100 villages	200 villages	500 villages
	160 farmers	1250 farmers	2500 farmers	5000 farmers
Indigenous (Desi)	32 hectares	100 hectares	200 hectares	500 hectares
	16 villages	32 villages	64 villages	128 villages
	80 farmers	250 farmers	500 farmers	1250 farmers

Source of Data: Central Institute for Cotton Research, December, 2013.

In Vidarbha, 160 farmers decided to cultivate cotton through a productivity improvement programme that marks a clear shift from dependence on high-tech solutions. Leading the initiative is the Central Institute for Cotton Research (CICR), which has put together a package that provides farmers its best varieties of indigenous cotton (Garboreum and Gherbaceum species) and superior medium and long staple varieties along with an old but discarded technique of cultivation—high-density planting system (HDPS) in which cotton plants are packed tightly together at eight to 10 times the normal rate and planted in rows. HDPS, like the varieties, was used traditionally in Vidarbha until hybrids made their entry in the 1970s and gradually took over the market.

Initially, 40 villages in 8 of Vidarbha's 11 districts-Akola, Amaravati, Yavatmal, Washim, Chandrapur, Wardha, Buldhana and Nagpur-have been covered in the demonstration projects that are being taken up by Krishi Vigyan Kendras (KVKs) and the Maharashtra Agriculture Department. If successful, the project will be widened to parts of Madhya Pradesh, Andhra Pradesh and Odisha with industry linkages.

Brazil has the highest productivity among the top six cotton producers in the world with yields of 2,027 kg/hectare. India's yields are less than 500 kg/hectare. The average yield of Bt cotton in dry land areas of Maharashtra is only 125 kg and that's why farmers who opted for Bt cotton in four million hectares are likely to lose Rs 10,000 crore according to the initial estimate by the government. Brazil's vast cotton fields rely heavily on mechanization and are assured of high-quality seeds. Although these factors are missing in the Indian context, particularly superior varieties, Dangat is confident the Desi cotton initiative will succeed in Vidarbha. Brazil uses HDPS along with growth regulators. But it does not grow any hybrids but only straight varieties. Soil conditions in Brazil are almost similar to many cotton fields of Maharashtra. Brazil also has no irrigation for cotton which is a rain fed crop.

Recommendations

1. After taking into consideration all available evidences and opinions, the transgenic crops, along with traditional breeding, molecular breeding and other innovative alternatives, should be used for sustainable agriculture to meet the increasing food, feed and fibre demand of the growing population of India.
2. GM crops which are already in use and which are proposed to be introduced, should be continuously studied for environmental and health effects. Post-introduction monitoring is as important as studies prior to introduction.
3. While the role of the private sector in the development of GM crops is important, food security is too critical and strategic an area to be left wholly or predominantly in private

hands. The main responsibility for the development of transgenic technology in the country should rest with publicly funded institutions. This calls for massive government investment in the programme.

4. The available scientific evidence does not indicate any appreciable effect of GM crops on biodiversity. However, it is necessary to address the perceptions in relation to this issue. In any case, biodiversity is seriously threatened on account of other human activities. Therefore, the effort at collection, conservation and preservation in relation to biodiversity needs to be further strengthened.
5. An independent high-power expert committee, with a strong component of scientists, should be in place to oversee efforts involving transgenics in the country. This committee should be entrusted with the responsibility of strategic planning and establishing priorities in the area. A specific mechanism should be created for post-release monitoring, which should include provisions for providing effective technical advice to the farmers.
6. The issue of Bt brinjal deserves special attention in terms of its immediate relevance. It is appropriate now to release Bt brinjal for cultivation in specific farmers' fields in identified states. Appropriate distance isolation needs to be maintained, although no deleterious environmental effect is anticipated. Development of resistance to Bt is a real concern.
7. Immediate steps should be taken to restore confidence and allay fears that the moratorium would influence research on transgenics and their use on individual merit. Spreading public awareness on Bt brinjal, indeed transgenics in general, is important and mechanisms for doing so should be set up. Transparency should be maintained in methods of testing, different procedures, results and impact assessment.
8. The National Bureau of Plant Genetic Resources (NBPGR) already holds 4350 accessions of brinjal germplasm. In parallel to the limited release of Bt brinjal, NBPGR along with other concerned persons, should work towards ensuring that the collection is as exhaustive as possible. Particularly to address public concerns as well as to doubly ensure biosafety, a group of experts or/and institutions should be constituted for conducting post market surveillance study of short, medium or long term health hazards, if any, of Bt brinjal and other genetically modified food items. This group should regularly submit its follow up report to the Government/Regulatory Body.

Conclusion

India's highest scientific advisory panel - the Scientific Advisory Committee (SAC) to the prime minister is in support of genetically-modified crops. They opined that unlike in Europe, India would face growing pressure on food and this will require a judicious blend of

traditional breeding and new technologies, non-transgenic & transgenic. The SAC has called for restructuring the two existing regulatory bodies that approve field trials of GM crops and assess safety studies ahead of final approval for commercial cultivation. It has recommended that the Review Committee on Genetic Manipulation (RCGM) and the Genetic Engineering Appraisal Committee (GEAC) should exclusively assess the safety and efficacy of GM crops. The parliamentary Standing Committee on Agriculture (PSCA) undertook a study on all aspects related to the opposition and controversies surrounding GM crops and the differences of opinion among stakeholders with clear objectives of assessing the pros and cons of introducing GM crops. In India, the only commercialized GM crop is BT cotton. A senior member of the PSC has observed that to the rain fed cotton farmers of India, introduction of BT cotton offered no socio-economic benefits. On the contrary, it being a capital-intensive practice, the investment of farmers increased manifold, exposing them to greater risks due to massive indebtedness. It needs to be remembered that rain fed farmers constitute 85 per cent of all cotton growing farmers. Added to this, there is desperation among farmers as introduction of BT cotton has slowly led to the non availability of traditional varieties of cotton. The cultivation of GM crops also leads to monoculture and the committee has witnessed its clear disadvantages. The decade of experience has shown that BT cotton has benefited the seed industry hands down and not benefited the poorest of farmers. The committee's findings on the GEAC-led regulatory system for GM crops show that it has a pro-department of biotechnology (DBT) and pro-industry tilt. It has also come under the scanner due to its inefficiency at the time of BT Brinjal approval and for behaving like a promoter of GM crops rather than a regulatory body mandated to protect human health and environment from the risks of biotechnology.

Plant biologists feel we are losing time over the impasse over GM crops. It is clear that extreme stands would not be of any help, but we need to repository of authentic research on various agriculture crops in a systematic manner. The agricultural scientists should be involved in a larger domain of research in areas like drought resistance crops for poor soils and increasing the shelf life of fruits and vegetables. Genetic engineering research has also enormous scope. They should focus on biodiversity and come out with models on how to maintain a balance between natural varieties of crops and GM crops through regulation in the areas allotted for GM organisms so as to bring diversity in farming and reduce the risk of dependency on just one crop. India is a vast country with enormous diversity in soil conditions and rain pattern. Small farmers would certainly depend upon such guidance. The agriculture scientists need to play a proactive role in the ongoing debates and come out with their own alternate ideas.

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MADHESHI MOVEMENT AND UPENDRA YADAV

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Abstract :

This research paper was embarked upon with the mission of exploring the intricacies purrounding issues of 'Madhesi Movement and Upendra Yadav.' Nepal is divided into three areas topographically; Mountains-1, Hills-2 and Tarai-Madhes-3, The Terai region is 'Madhya Desh' between Nepal and India and hence at became 'Madhesh and its inhabitants Madhesi'. Madhesi people have not been yet integrated into the main stream at Nepal, though they are the 51% of the population of Nepal. Madheshi people are fighting for their Natural Rights and survival in Nepal; equal rights and opportunities in all aspects of social political and economic life. The formation at the MJF in 1997 by activist Upendra Yadav was milestone in this development. The main goal is to eliminate all forms at discrimination to streuggle for liberty requality, fraternity Secularism, social justice and fundamental human rights.

Key Words : Madheshi Movement, Madhesi Janadhikar Forun.

Major objective and scope of the study :

The present study look into the aims and objectives of the Madheshi movement. It focuses on the causes of the Madheshi movement and as a leader Upendra Yadav change this situation. The limitations and the failure of the Madheshi movement is another important area under the scope of the present study. Nepali claus in their own terms after undermines Madhesi aspiration as marginal voices. Upendra Yadav as a politicians and activists do not fully take cognizance at Madheshi movement. To look into the inter Madhesi, interparty and inter group conflicts within the Madhesi movement. In this research paper a serious attempt will be studies some hidden sources like some important magazines publishing from Nepal, histories of Madhesi by their own, retlections of aspirations of a neglected population and so on.

Introduction :

Nepal has three tropographic regions and that is the mountains, the hills and the Terai or Madhes. The Terai is often interchangeably called 'Madhes', but the terms differ in original usage. There are different narratives about the origin of the term 'Madhesh', but the

most accepted one is that, it stands for 'Madhyadesh' or middle country on a more literal sense. The marginal groups living in the area desire a separate identity within Nepal and this has led them to identify themselves as Madhesi.¹ Nepalese rulers and administrators have always focused on suppressing and exploiting indigenous Terai people. They always provoke other communities against the Terai people. They always humiliate indigenous Terai people by saying 'madhesi, dhoti, Indian, bhaiya and others. This has resulted in mental torture and psychological effect in Madhesi victims, but the victims from hills don't suffer this.'²

1. Anne Mary Gurung, 'The Madhesi Movement In Nepal : A study on Social, cultural and Political Aspects, 1990-2015, Sikkim : Sikkim University, Dissertation, Department of Political Science, 2017, P. 1-2.
2. J.K, Gait, 'History of Terai in Nepal', Madhesi Wordpress.com.

Political elites in the Terai recognized how ethnic divisions could be used to mobilize supporters and pressure Kathmandu, and began to build a Madhesi identity movement along similar lines.³ The formation at the MJF in 1997 by activist Upendra Yadav was a milestone in this development. The main goal is to eliminate all forms of discrimination to struggle for liberty, equality, fraternity, Secularism, social justice and fundamental human rights.

As a Politician Upendra Yadav :

Upendra Yadav born in 1960. He is a Nepalese politician and Chairman of Madhesi Jana Adhikar Forum in Nepal. He was involved in politics since his student days in Sunsari but showed instability and opportunistic traits.⁴ He actively participated in the students' movement in 1975 against autocratic Panchayati rule and Monarchism and for the establishment of democratic system. Actively participated in students' movement of 1979 and imprisoned for four months in Biratnagar Prison. Participated in Non-violence people's movement of 1989. Resigned from Nepal Communist Party in Nepal in 1997 and established Madhesi Janadhikar Forum, Nepal (Madhesi People's Right Forum) for establishing the Rights of Madhesi and deprived communities in Nepal. Conveyed the first National convention to Madhesi Janadhikar Forum, Nepal in 2003 in Biratnagar. Proclamation at first Madhesi Movement in 2006 after burning the interim constitution of Nepal in Kathmandu. 22 points agreement signed between Nepal Government and Madhesi Janadhikar Forum Nepal in 2006 and 8 points agreement between Samayukt Loktantrik Madhesi Morcha in 2007 Under his leadership.⁵

3. Ibid.
4. Nepali Times, 2007, 2FEB-8FEB
5. Madhesi People's Right Forum, Nepal

Some leaders of Madhesi movement were compelled to surrender to the government, some annexed themselves to the national parties and mostly were killed by the Government of Nepal. In Biratnagar some Madhesi leaders, professors, lawyers, writers, intellectuals, social workers, teachers, doctors media persons, social and political workers organized a massmeeting in 1998 AD (B.S. 2054) under the leadership of Upendra Yadav. After a long intensive discussions Madhesi political and economic problems were identified and it was decided to conduct different ways of struggle to bring awareness among the Madhesi people.

First National Convention of MJF :

The first national convention of MJF Nepal was held in B.S. 2060 in Biratnagar. At that time there was direct authoritarian rule of the Monarchy. Political parties including Madhesi Janadhikar Forum, were in the struggle for the establishment of the Federal Democratic Republic at Nepal. Madhesi Janadhikar Forum Nepal was also active in bringing Madhesi political forces together for a political alliance. Even then MJFN not being a big political force was engaged in assembling people who were dedicated Madhesi cause. After the united people revolution and historical Madhesi revolt, whole nation stood together and king was suspended.

Interim Constitution of 2063 :

The interim constitution of Nepal 2063 came into existence through restored parliament but proportional representation system, federalism and republican democracy was not mentioned. That provoked the whole Madhesi people that the interim constitution was against them. The next day interim constitution was burnt under the leadership of Upendra Yadav. The historical Madhesh movement started on Magh 2, 2063 B.S. which ended with an agreement on Bhadra 13, 2064 B.S. which accepted proportional representation in every state organs, recognize Madhesi culture, language to make autonomous state while restructuring the state, to eradicate all sorts of discrimination, to enact Muslim law, to recognize regional languages, to ward citizenship to all Madhesi.⁶

Different Activities :

Upendra Yadav was joined the Maoist and was its district leadership. His erstwhile Maoist colleagues recall that he used to say Madhesi should not sacrifice their lives for the 'people's war' but should sacrifice pahadi lives. The Maoist head quarters suspected that the information to the Indian police was provided by Yadav leading to the arrest of Matri Yadav and Suresh Ale Magar 2004. Yadav was also arrested but mysteriously freed. He didn't survive for long in the Maoist movement.

In December 2006, he attended a conference of Indian Hindu extremists in Gorakhpur during which he publicly spoke about turning Nepal back into a Hindu nation. But barely a month later, he is now leading a movement for a secular, federal republic. Along with Yadav, the Forum consists of discredited individuals like Sitananda Rai, Who was expelled from the UML, corrupt NC leader Jaya Prakash Gupta, royalist Ramchandra Rai, nominated member of the interim parliament Amaresh Kumar Singh and Manoj Singh, the son of pro-Indian leader Ramraja Prasad Singh.⁷

After days at curfew, ruthless killing of 20 people, baton charging and devastation of government offices, Prime Minister Koirala appealed to the Madhesi people to shun violence and assured them that the “constituent Assembly due to be held (at that time) in June 2007 would take care of the demands of the groups” (speech given by PM Koirala, January 31, 2007). But these assurances failed to quell the protest and he had to hurriedly make another public address (the second in a week) on February 8, 2007 in which a promise to increase electoral seats for the Terai in the constituent Assembly elections was made.

6. Madhesi people's Right Forum, Nepal

7. Nepali Times. 2007. 2FB-8Fb

Subsequently, Madhesi leaders called off transport and business strikes in the restive southern plains.⁸ On August 30, 2007 an agreement, signed by the Minister for peace and Reconstruction, Ram Chandra Poudel and MJF leader Upendra Yadav officially brought to an end the eight month long agitation in the Terai. But this was only the beginning.

Seeing the endemic rush to conclusions and decisions, premature and imprudent, Koirala soon realized that, “Had [we simply] amended the 1990 constitution at the country by scrapping powers and privileges of the king, we could have held the election a long time ago and would not have to face the political crisis like the current one. Former chief justice and chairman of the Drafting committee of the 1990 constitution, Biswonath Upadhyaya, likewise commented that everyone, including the prime minister, speaker and the members of parliaments, violated the interim constitution.

In fact, by early 2007, hardly a dozen outfits with astounding names had already emerged, championing the cause of the Terai people whom they said “had been victimized by decades of exploitation and mistreatment by the hill people.” As soon as Upendra Yadav calmed down, others took up arms “demanding autonomous federal regions and greater representation in parliament.”⁹

8. Gopal Sharma, “Protesters end strike as Nepal PM concedes Demands,” Reuters New Agency, August, 3, 2007.

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9. Nischal S Pandey, “*New Nepal : The Fault lines*”. SAGE Publication, New Delhi, 1st August, 2008
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The huge participation and intensity of the protests baffled everyone including the Madhesi leaders, in July 2007, the MPRF leader Upendra Yadav described the avalanche at protests in the Madhesh as a “Spontaneous outburst at deepseated Madhesi resentment against the discriminatory policies and practices at the state as well as against atrocities committed by the Maoists into was and vilages of the Tarai”.¹⁰

On February 23,150 activists of MNLF, the Maoist outfit were reported to have intervencd in a MPRF leader Upendra Yadav. The Maoist had alsotaken a large number of MPRF Supporters and their vehicles into custody. The intervention of the at fice at the hight commissioner at Human Rights (OHCHR) secured the release of MPRF supporters.¹¹ Another intervention in an MRPF mass meeting was reported on February 25 from Nepalganj. The MPRF leader Upendra Yadav called the Maoist intervention in the forum’s program the height at “terrarism and militant philosophy.” Mr. Yadav also aleged that the Maoists had tried to attack him personally in the Nepalganj incident. In July Mr. Yadav, mentioned that he could not operate freely owing to continuing Maoists threat to his life. The fact that Mr. Yadav is now the Foreign Minister in the Maoist led coalition is clear testimony to the power of shifting political alignment in Nepal.¹²

Madhesis became a major political factor in Nepal after the Madhesh movement in 2007 and constitutent Assembly election (CA) in 2008, and after the after CA joined the UCPN (Maoist) government led by its Party President Upendra Yadav. Upendra Yadav is the Deputy Prime minister and Foreign Minister in UCPN (Maoist) and united

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10. Mahendra Lawati, Anup Kumar Pahari, “The Maoist Insurgency in Nepal : Revolution in the Twenty first century, London New York Routledge contemporary South Asia Series, 2009, P. 164.
11. Kantipuronline, February 22.
12. Ibid, P. 164
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Marxist leninist (UML) coalition government. The same government had a proposal for the extension of the constituent Assembly term by one year. The government had planned to extend the CA term unilaterally, thus making a two third majority in parliament with CPN (UML) and MJF. The UCPN (Maoist) was unable to develop a consensus in the Nepali congress and between other smaller parties in the CA. In addition the plan of the coalition government was adversely affected when the MJF split again, this time forming the Madhesi Janadhikar Forum (Repulican) under Jaya Prakash Prasad Gupta’s leadership. Gupta accused

Upendra Yadav's lack of leadership, his support to the Maoist and to chaina as the reasons behind the break in the party. However in the proxy paper war, Yadav accused the Gupta faction at being financed by India to create division within the party. This view forwarded by Upendra Yadav was supplemented by reports and op-eds in news dailies, which were critical at India's desire to influence the extension of CA's term. The Madhesi alliance with the new MJF (Republican), MJF (Democratic) TMDP) and SP, along with most at the Madhesh based parties expect the Upendra Yadav faction led to the signing a 5 point agreement which proposed Prime Minister Khanal's resignation and the inclusion at Madhesis in the army as demands for the extension of the CA term.

The question of India playing a role in the splits within Madhesi parties remains mostly unanswered. It has been suggested that the Madhesh movement was a card played by India in order to downsize the Maoists. There is some truth to this suggestion as India has internal Maoist issues of its own, and the success at Maoist in Nepal could be seen as providing a moral boost to the internal security problems of India. It is not for the first time that a split within the Madheesi Janadhikar Forum has been attributed to India's role. Upendra Yadav accused Bijay Kumar Gachhadar who formed the Madhesi Janadhikar Forum loktantrik of receiving support from India. It must be noted that Yadav, who was believed to be in cohorts with India during the Madhesh movement, is now in the Maoist coalition.¹³

Constituent Assembly elections were scheduled for April 2008. None of the three major Madhesi parties Upendra Yadav's MJF, Sadbhavana led by Rajendra Mahato and Thakur's TMLP had the organizational strength to win polls. What they had was the feeling of anger against Kathmandu. The three parties gradually formed a common front, the united Democratic Madhesi Front, and launched an agitation in the Tarai. It was as a Madhesi leader put it, 'a movement for our survival'.¹⁴ Half a dozen people were killed in police firing. Highways were blocked and Kathmandu was crippled with no supplies coming in.

Armed groups were reported to have provided covert support to the agitation.¹⁵ The government Signed an eight point agreement, which promised an autonomous Madhes province, amended the electoral laws, and inclusion in state organs.¹⁶

The MJF chief and Foreign Minister, Upendra Yadav 18th December 2008 said that the slogan "One Madhesh, One Pradesh" remains the ideal of the Party. Earlier, Bijaya Gachhadar, a minister and senior MJF leader had claimed that "One Madhesh, one Pradesh" has now become merely a political slogan for the MJF.

13. Nihar Nayak, "The Madhesi Movement in Nepal. Implications for India." Volume : 35, issue. 4, 2011 July.

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14. ACHR interview, Madheshi leader, August 2009.
 15. For details, refer to Nepalnews. Com and ekahtipur.com, February 2008.
 16. Text of eight point agreement, [http ://Unmin.Org.np/ downloads/keydocs/2008-02-28-agreement SPA. GOVT.UDMF.ENG.PDF](http://Unmin.Org.np/downloads/keydocs/2008-02-28-agreement SPA. GOVT.UDMF.ENG.PDF).
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20th January, 2009 held the second general convention at the MJF concluded in Birgunj, the headquarters at Parsa District, re-electing Upendra Yadav as party chairman and appointing a 31 member central workin committee.¹⁷ January the newly elected president at the Madheshi Janadhikar forum, Upendra Yadav said the second general convention of the party held recently in Birgunj has adopted social democracy as the political ideology of party. 5th June in a press confarence the MJF chairman Upendra Yadav announced that the central committee meeting of the party held in the morning decided to expel parliamentary party leader Gachchhadar. Who was appointed as the Deputy Prime Minister on June 4, Sarad Singh Bhandari, party spokesperson Jitendra Dev, Rameshowr Raya and upendra Jha, among others. Yadav also announced the withdrawal at support to the CPN-UML led coalition Government and a one day general stricke in all Terai Districts on June 8. He blamed Prime Minister Madhar Kumar Nepal and Nepali Congress president Girija Prasad Koirala for plotting to divide the party.

3rd February, 2010 the MJF Chairman Upendra Yadav called the Madheshi people to revolt “since the other political parties were preparing to impose a presidential rule in the country instead of drafting a constitution” in Rajbiraj of Saptari District Yadav urged his party cadres to come out with batons to ‘sateguard’ the region. 4th April Upendra Yadav warned of overthrowing the incumbent CPN-UML led Government during the winter session of House. “If needed, the Governemnt will be toppled in order to find out solution to the national crisis and for the nation’s benefit”. He said, He also chareged that the allianc of three major political parties United CPN Maoist, NC and CPN-UML has held the country in captivity. 2nd August Upendra Yadav

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17. Madheshi Janadhikar Forum.
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remarked that the Madheshi fromt’s decision to stay neutral has nothing to do with political barganining. He accused the big three political parties of holding the nation hostage at indecision. The MJF chair made such remark a day after MJF-L said that it is high time to bargain with the parties over the demand at ‘One Madhesh, One Province. 8th October he said the Maoists insistence not to relinguish weapons remains the main hindrance for the successful conclusion at the peace process. Speaking at a press meet organised in Birgunj at Parsa District, he said the fact that the Maoists can’t and won’t give up their weapons is clear

from the idea and ideology the party follows and the on and off remarks made by its top leaders.

19th January 2011, the central chairman MJF, Upendra Yadav said that the UCPN-M advocating the rights of the proletariats was not willing to make constitution from the constituent Assembly. He said “As the Maoist wants to move ahead with people’s revolution it wants the constitution to suit it’s interest”. Once the new constitution is written, the Madheshi, indigenous and marginalized classes will be provided every right, he said, accusing the big three parties at eclipsing the peace process. 6th April he has asked all armed groups operating in Terai Districts to cease violence and come to dialogue with the Government and political parties. Talking to reporters, Yadav said detonating explosives in public places and buses cannot be called revolution and that such activities would never bring about any positive change in the society. 14th April Yadav has said that the term of the CA could be extended, but the parties must convince the people beforehand. Yadav said the CA’s dealing should not be extended without getting full support from the citizens, saying the ground behind it should be tacit and rational. He also urged all Madhesh based parties to come under a single platform to defend the rights of Madheshi people.¹⁸

18. Ibid.

Conclusion :

Upendra Yadav contesting from Sunsari 5 and Morang 5 in the CA Election 2013 representing Madhesi Jana Adhikar Forum, Nepal. He was associated with CPN-UML for some time but later came in touch with then CPN (Maoist). He formed Madheshi Janadhikar Forum as an NGO to work for the rights of Madheshi people and Madhes. After playing a crucial role in bringing the Madheshi issues to political forefront, Yadav later converted his NGO into a political party.

SMARTPHONE – HABIT OR ADDICTION OF THE STUDENTS? – A COMPARATIVE STUDY

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Technology becomes a part of the human life. Our personal life is highly dependent on the technology and it has significantly changed cultural norms of behaviour of individuals. One of the popular applications of the technology is the smartphone and it has affected the students' behaviour. Smartphone, the new obsession of the human beings have now become an integral part of the daily lives of most of the individuals of the world. It allow us to write message or text, check, and interact on social networking sites such as Facebook, Myspace, Twitter, Instagram etc., check their e-mails, play games online, and even watch TV. But at the same time this is extremely distracting for not only the individual (because they are obviously not paying attention), but can also become distracting for other individual around them.

Smartphone users could access information, communication, business and entertainment content almost everywhere whenever they want to. This could lead to addiction in the form of frequent checking or habitual checking. People are now less attentive to whom they are with in person and indulge themselves in their smartphones.

Review of related literature:

Chen, Y-N K & et al (2014) made a study entitled "A Comparative Study of the Relationship Between Mobile Phone Use and Social Capital Among College Students in Shanghai and Taipei". The results of frequency analysis show that the respondents used their mobile phones very frequently. The average number of calls made in a day was 4.15 (SD = 4.88) and the average number of calls received per day was 4.09 (SD = 4.74). The average number of messages sent per day was 7.06 (SD = 12.05) and the average of messages received per day was 7.73 (SD = 12.60).

Lee ,U. & et al. (2014) conducted a study entitled 'Hooked on Smartphones: An Exploratory Study on Smartphone Overuse among College Students'. They investigate smartphone usage for 95 college students using surveys, logged data, and interviews. They first divide the participants into risk and non-risk groups based on self-reported rating scale for smartphone overuse. Compared with the non-risk group, their results show that the risk group has longer usage time per day and different diurnal usage patterns. Also, the risk group users are more susceptible to push notifications, and tend to consume more online content.

Significant difference was found in the study of Darcin, A.E., & et al. (2015) between users who declare their mainly purpose to use a smartphone as access to social network sites and who declare it as access to internet or a phone call ($p < 0.001$). Addictive tendencies were negatively correlated with the age of owning the first mobile phone. Scores in total and all subscales of Brief Social Phobia Scale are positively correlated with SAS-SV scores in both sexes. Scores of UCLA Loneliness scale were also positively correlated with SAS-SV scores in female students.

Kushlev, K., & et al. (2016) found that smartphone interruptions can cause greater inattention and hyperactivity – symptoms of attention deficit hyperactivity disorder – even in people drawn from a nonclinical population.

The result of study of Alosaimi, F.D. & et al (2016) showed that out of 2367 study subjects, 27.2% stated that they spent more than 8 hours per day using their smartphones. Seventy-five percent used at least 4 applications per day, primarily for social networking and watching news. As a consequence of using the smartphones, at least 43% had decrease sleeping hours, and experienced a lack of energy the next day, 30% had a more unhealthy lifestyle (ate more fast food, gained weight, and exercised less), and 25% reported that their academic achievement been adversely affected.

Results of the study of Aljomaa, S. S., et al (2016) revealed that addiction percentage among participants was 48%. The order of smartphone addiction indices were as follows: overuse of smartphone, the technological dimension, the psychological-social dimension, preoccupation with smartphones, and the health dimension. Significant gender differences were found in the degree of addiction on the whole questionnaire and all of its dimensions with the exception of the technological dimension in favor of males. Significant differences by social status were found in favor of the unmarried. Bachelor degree students were found to have the highest degree of addiction. Significant differences by hours of daily use were also detected in favor of participants using the smartphone for more than 4 hours a day.

Boumosleh, J. & Jaalouk, D. (2018) found that 49% reported smartphone use for at least 5 hours during a weekday. Controlling for confounding effects in the model, the association between total SPAI score and GPA did not reach statistical significance, whereas alcohol drinking (OR= 2.10, $p=0.026$), age at first use of smartphone (OR=1.20, $p=0.042$), use of smartphone for study-related purposes (OR=0.31, $p=0.000$), class (OR=0.35 (senior vs. sophomore standing), $p=0.024$), and faculty (ORs of 0.38 and 0.35 (engineering and humanities, respectively, vs. business students)) were found to be independent predictors of reporting a GPA of < 3 .

Objective:

To investigate the addiction of smartphone among the students.

Methodology:

The survey method was used for the conduct of the present study.

Population of the Study

The population of the study is comprised of the male and female students studying at the higher secondary level and undergraduate level of two schools and two colleges of Kolkata districts in West Bengal.

Sample

In order to select the sample, the researcher has adopted simple random sampling technique. The present sample included 60 school and college going students from two schools and two colleges of Kolkata districts in West Bengal.

Tools

- i) A personal information schedule was developed by the researcher to seek information regarding the background of the students. These include demographic variables like name of the student (optional), age, gender, name of the school and college, stream, caste (optional), religion (optional).
- ii) Some questions of the questionnaire are adopted from the various questionnaires on addiction of smartphone from net and some question constructed by the researcher. There are 22 questions in the questionnaire.

Validity of the tools used

Content Validity was done by expert rating of items by 3 experts. Initially 27 items were taken. Those items which were rated as good and very good items were selected. For final selection of 22 items were taken. The interrater agreement model was used (Gregory, 2005) to see the reliability of the raters. The coefficient of content validity was 0.77.

Analysis

In order to interpret and analyse the data the researcher used percentage calculation as the main technique. Narrative description was also done. Analysis was done for the study in two parts. In the first section it was the demographic information like age, gender, stream etc. In the second portion it was different questions regarding smartphone addiction of the students.

Findings and Discussion:

Demographic information of the sample

Table 1: Age wise distribution of the sample

	Age groups		
	17-18	19-20	Total
No .of students	38	22	60
Percentage	63.33	36.67	100

Table 1 indicates that the age of the sample ranged between 17-20 years. Most of the respondents (63.33%) were between 17 to 18 years old and remaining 36.67% were 19 to 20 years old.

Table 2: Gender wise distribution of the sample

	Gender		
	Male	Female	Total
No .of students	30	30	60
Percentage	50	50	100

From the above table we see that 50% of the students are female and rest of them are male.

Table 3: Academic streams pursued by the different members of the sample

	Stream			
	Arts	Science	Commerce	Total
No .of students	32	08	20	60
Percentage	53.33	13.33	33.33	100

Table 3 shows that 53.33% of the sample were from Arts stream and only 13.33% were from Science. Rest of the sample were from Commerce.

Data Analysis

Nowadays technology is overtaking the lives of the individual. Smartphone is now just not an object, but for many a good companion. The study indicates that every student have their own smartphone. 46.67% of the students are using smartphone of Samsung. The smartphone of Lenovo, Motto, Redmi Note, Oppo, Micromax etc. are also popular among the students.

The popularity of the smartphone is increasing along with its functionality in all populations, including school and college students. In this study, 56.67% of the students (Female- 31.67%, Male- 25%) started using smartphone at higher secondary stage, where as 33.33% of the respondents (Female- 10%, Male- 23.33%) started using smartphone at secondary stage.

We are now living in the world of technology. Today children using electronic gadgets like smartphones at a younger age. Many parents do not teach their children how to use them properly. The study found that most of the students (Total- 75%, Female- 41.67%, Male- 33.33%)) started using smartphone at the age of 16 to 20 years. 23.33% of the respondents (Female- 8.33%, Male- 15%) started using smartphone at the age of 10 to 15 years.

Due to the excessive use of smartphone loss of the ability to be fully present in the life of an individual. More people reach for their smartphone first thing in the morning than their significant other. Majority of the students (Female- 40%, Male- 40%, Total - 80%) said that they check their smartphone within an hour of getting up.

When a person looks down at his/her phone's screen, he/she is missing the beautiful things of the environment or not looking at their friends or relatives. Actually he/she is not present. 60% (Female- 35%, Male- 25%) of the sample often absent-mindedly passes the time with their phone even when there are better things to do. But 40% (Female- 15%, Male- 25%) of the students are not doing this.

Most of the smartphone user lost track of time when they are using phone. The study indicates that 53.33% (Female- 36.67%, Male-16.67%) of the respondents (especially female) lost track of time when they are on their phone. But 46.67% (Female-13.33%, Male- 33.33%) of students are not doing this.

Different research studies highlights that communication mediated through smartphone screens makes us less empathetic. Texting is very convenient but at the same time we lose the tones and facial expressions which are the keypoint for our bonding and understanding others. 56.67% (Female- 31.67%, Male- 25%) of the sample said that they like to spend more time on phone than to talk to people face to face. But rest of the sample (Female- 18.33%, Male-25%, Total 43.33%) like to talk to real people face to face than spending time on phone.

Table 4: No of times checking smartphone by the students

	Below 10 times	10 – 20 times	21-30 times	31-40 times	41-50 times	More than that	Total
No of students	-	49	03	03	03	02	60
Percentage	-	81.67	05	05	05	3.33	100

Different research studies shows that most of the people check smartphone compulsively. And more they use it, the more often the urge to look at it. From the above

table we see that 81.67% of the students (Female- 41.67%, Male- 40%) check their phone 10 – 20 times within an hour. 5% of the students Female- 3.33%, Male- 1.67%) check their phone 41 – 50 times within an hour.

Table 5: Time spent for using smartphone by students per day

	Below 1 hour	1 hour - 5 hours	6 hours - 10 hours	11 hours - 15 hours	More than that	Total
No of students	03	34	18	04	01	60
Percentage	05	56.67	30	06.67	01.67	100

Smartphones facilitate shifts in teenager communication and information landscape. They are always travelling with net in their pocket. The above table indicates that 56.67% (Female- 31.67%, Male- 25%) of the students spend 1-5 hours per day on an average on using phone. 30% students Female- 15%, Male- 15%) daily spend 6-10 hours on using phone.

Most of the smartphone users have the symptoms of Phantom Pocket Vibration Syndrome. It means a person always feels that his/her phone vibrating even he/she does not get a text message. It was found from this study that 63.33% (Female-33.33%, Male- 30%) of the students experienced phantom vibrations when their phones weren't actually vibrating. The study also found that students who were dependent on text messages and always check social media updates were more anxious when their phones weren't really vibrating. Rest of the sample are not anxious about vibration of their phone.

Smartphone users of today can't think and live without it. Majority (Female-36.67%, Male-35%, Total-71.67%) of the respondents regularly sleep with their smartphone on next to their bed. Rest of the sample (Female-13.33%, Male-15%, Total-28.33%) are not doing this.

All of us know that screen time right before bed sleep. At the same time, using their smartphone late at night also makes the person feel depleted in the morning and also making the person less focused and engaged at work. Majority of the students (Female- 48.33%, Male-41.67%, Total-90%) are checking smartphones within an hour of going to sleep.

Smartphones overuse decreases our ability to think and work deeply. A total of 60% (Female-25%, Male-35%) of the sample do not use their phone when it interrupting other things. But rest of the students doing this and they said that excessive use of phones interrupting other important things of their life.

The one of the important negative aspects of smartphone overuse on teenager is attention deficits. 51.67% (Female-25%, Male-26.67%) of the students use their phones when

they are attending the lectures or doing other activities which require focused attention and they said that they are less attentive than their friends. But rest of the sample are not doing this.

Research shows that simply having a smartphone in our line of sight causes us to pay less attention to the people we are with and keep our conversations more superficial; when there is a good chance we will be interrupted and we don't see the point in trying to connect with someone on a deeper level. Most of the students (Total-78.33%, Female-38.33%, Male-40%) of this study using phones during social gatherings. They also said that they have no guilty feeling for this.

Most of the smartphone users have trouble putting the mobile devices away as stated by the research studies. They are afraid to be separated from their cell phones. They could not go a single day without their cell phones. 65% (Female-35%, Male-30%) students feel reluctant to be without their smartphone, even for a short time.

Today we are watching a new kind of phobia i.e. Nomophobia, the fear of being without cell. The symptoms of Nomophobia are anxiety or negative physical symptoms if you have lost or cannot use your cell phone, obsessively checking to make sure you have your phone with you, and constantly worrying about losing it somewhere. This study found that 68.33% (Female-31.67%, Male-36.67%) of the students are Nomophobic. They are constantly worrying about losing their phone and obsessively checking whether they have phone with them or not. In this study male students are more nomophobic than the female students.

Majority (Total-63.33%, Female-23.33%, Male-40%) of the students must have their phone with them when they leave the house. They also said that they feel ill-at-ease where they leave the phone at home especially male students.

Research shows that many adults used their phones continuously during the meals, and checked their devices at least once. But in this study a total of 63.33% (Female-31.67%, Male-31.67%) respondents said that smartphone is not a part of dining table when they eat meals.

Today smartphones changes our life. We are walking with the internet in our pockets. People today are bombarded with various notifications from social media, new apps, text messages, email etc. These notification always influences and distracts our minds. A total of 71.67% (Female-38.33%, Male-33.33%) of the sample especially female students feels an intense urge to check for text, tweets, emails, updates etc. when their phone buzzes.

Research shows that smartphones hook us. Sometimes the user of smartphone taps the screen, looking at their mails, blogs, twitter, etc. 61.67% (Female-36.67%, Male-25%) of the students agreed that they mindlessly check their phone many times a day when they know that there is likely nothing new or important to see. Female students of this study are more mindlessly checking their phones than the male students.

Negative aspects of the use of smartphone have emerged like disruption of social interactions, attention deficits, sleep deprivation etc. Some smartphone user wanted to be less connected to it. The study indicates that 55% (Female-38.33%, Male-16.67%) of the students especially female students wanted to be less connected to their phone and remaining portion of the sample don't want this.

Conclusion:

Smartphones have unique factors, like size, screen size, applications, ubiquity, and flexibility in both time and space. It easily fits in the pocket of a person, allows us to instantly communicate with virtually anyone on earth, take photos, and access humanity's collected knowledge. It is also the source of both entertainment and a nearly indispensable tool for business and communication in the modern world. But there are some negative aspects of overuse of smartphones on several areas of our life.

In this study, 56.67% (Female- 31.67%, Male- 25%) of the students started using smartphone at higher secondary stage. A total of 75% students (Female- 41.67%, Male- 33.33%) started using smartphone at the age of 16 to 20 years. Majority (80%) of the students said that they check their smartphone within an hour of getting up. Most of the students (Total- 81.67%, Male-40%, Female- 41.67%) check their phone 10 – 20 times within an hour. A total of 56.67% (Male-15%, Female- 31.67%) of the students spend 1-5 hours per day on an average on using phone. 78.33% (Female-38.33%, Male-40%) of the students of this study use phones during social gatherings. 63.33% (Female-33.33%, Male- 30%) of the sample experienced phantom vibrations when their phones weren't actually vibrating. A total of 90% students (Female- 48.33%, Male-41.67%) are checking smartphone within an hour of going to sleep. Most (65%) of the students (Female-35%, Male-30%) feel reluctant to be without their smartphone, even for a short time. 68.33% of the students (Female-31.67%, Male-36.67%) of this study are Nomophobic. Majority (71.67%) of the sample (Female-38.33%, Male-33.33%) feels an intense urge to check for text, tweets, emails, updates etc. when their phone buzzes. Majority (Total-63.33%, Female-23.33%, Male-40%) of the students must have their phone with them when they leave the house. 61.67% of the students (Female-36.67%, Male-25%) agreed that they mindlessly check their phone many times a

day when they know that there is likely nothing new or important to see. A total of 55% of the students (Female-38.33%, Male-16.67%) wanted to be less connected to their phone as they feel they are addicted.

The result of the study shows that some students specially the female students are addicted by the smartphone. They have also some of the disorder's symptoms like distraction, difficulty in focusing, restlessness, lack of concentration etc. Students can reduce the bad effects of the overusing smartphone by keeping their phone on silent mode and out of easy reach whenever possible.

Limitations:

1. The study was limited only two schools and two colleges of Kolkata.
2. The sample of the study was restricted to 60 students only.
3. Only content validity was determined.

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EXPLORING STUDENT INTRINSIC MOTIVATION: A FACTOR ANALYTIC STUDY

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Abstract:

The study intends to explain principal component factors of 'Intrinsic Motivation' assessed by administering the Intrinsic Motivation Inventory (IMI) to a purposive sample of 400 plus two students. After applying Principal Component Factors Analysis with Varimax Rotation, the investigators have identified eighteen (18) meaningful factors describing the multidimensional nature of the intrinsic motivation.

Introduction:

The paper purports to explore through a factor analytic study, the psychological constructors underpinning the concept of intrinsic motivation as conceptualized by Deci and Rayn (1985) and which has attracted several many others (McAuley et al., 1989; Goudas and Biddle, 1994; Fonseca and Brito, 2001) to understand if there be any unidimensional or multidimensional in the factors of intrinsic motivation. The present study has been delimited to the 'intrinsic motivation' as measured by the Intrinsic Motivation Inventory (IMI). On the outset, two relevant concepts upon which the study has been grounded are being explained to provide the necessary background information:

1. The concept of intrinsic motivation;
2. The construct of intrinsic motivation identified in the other studies;
1. Concept of intrinsic motivation:

Motivation as this concept has been used in several ways and by different theorists of psychology and education. In general, one may say that "motivation is a concept that explains why people behave as they do rather than how successful their behaviour will be" (Csizér and Dörnyei, 2005). According to Deci and Ryan (2000) "motivation concerns energy, direction, persistence and equifinality--all aspects of activation and intention". There are two main forms of motivation – intrinsic motivation and extrinsic motivation. Intrinsic motivation means "When the experience of doing something generates interest and enjoyment, and the reason for performing the activity lies within the activity itself, then the motivation is likely to be intrinsic" (Williams and Burden, 1997). Again intrinsic motivation (IM) is classified into three types (Vallerand et al., 1992). 1) IM-Knowledge, 2) IM-Accomplishment, and 3) IM-Stimulation.

- 1) IM-knowledge implies “engagement in an activity to experience pleasure and satisfaction from learning, exploring, and attempting to understand something new” (Vallerand and Ratelle, 2002).
- 2) IM-Accomplishment refers to “engagement in an activity for the satisfaction and pleasure experienced when attempting task mastery or in creating something new” (Vallerand and Ratelle, 2002). and
- 3) IM-Stimulation refers to “engagement in an activity for feelings of sensory pleasure, fun, excitement, and aesthetic enjoyment (Vallerand and Ratelle, 2002).

Intrinsic motivation is based on cognitive approach to motivation. So, the present researcher focuses on self-determination theory which is one of the most contemporary motivation theories in cognitive psychology and education.

Deci and Ryan’s Self-determination theory (SDT) states that “all individuals have natural, innate and constructive tendencies to develop an ever more elaborated and unified sense of self” (Deci and Ryan, 2002). According to SDT, human beings are constantly trying to satisfy three fundamental needs: 1) the need for competence, 2) the need for relatedness, and 3) the need for autonomy.

The umbrella of self-determination covers an organismic-dialectical meta-theory comprising four mini-theories (Deci and Ryan, 2006, 2002; Ryan and Deci, 2002) that all share the concept of basic psychological need fulfillment, universal in all human beings (Deci and Ryan, 2002). Each mini-theory explains the particular ideas of motivation with regard to self-determination; all four together emphasize the needs of autonomy, competence, and relatedness as well as contribute to the theory of Self-Determination as a whole. The first mini theory, Cognitive Evaluation Theory (CET) was presented by Deci and Ryan (1985), aimed of specifying factors that explained variability in intrinsic motivation and framed in terms of social and environmental factors. Deci and Ryan (1985) also introduced a second sub-theory within SDT, called organismic integration theory (OIT) which suggested that human beings had a natural tendency to integrate social values and demands with their sense of self. Causality Orientation Theory, the third sub-theory of SDT looked at the role of individual differences in motivational orientations (Deci and Ryan, 2002). The final mini-theory of Self-Determination Theory, Basic Needs Theory presented the concept of basic psychological needs (autonomy, competence and relatedness). In recent years, another area of interest for SDT researchers was relationship between vitality and self-regulation (Ryan and Deci, 2008). Deci and Ryan (2008) defined vitality as energy available to the self either directly or indirectly from basic psychological needs. This energy allowed individuals to act autonomously

2. Description of constructs of intrinsic motivation identified in other studies.

McAuley et al. (1989) conducted the first time of IMI scale structure in a competitive sport setting to find its psychometric properties and focused on four different dimensions: Enjoyment, Perceived Competence, Effort and Pressure. Internal consistency was adequate and the value of alpha co-efficient for specific dimensions was between .68 and .87 and for the overall scale it was .85. For testing and comparing several alternative models i.e. a four factor model (M4), a single factor model (M1) and a five factor hierarchical model (M5) with four first-order factors and a global second order factor, confirmatory factor analyses were used. The result indicated that the M5 has greater adequacy as it allows for a perspective beyond the first-order factors.

Goudas and Biddle (1994) conducted a study on McAuley et al. (1989) IMI version by using an exploratory principal components factor analysis with oblique rotation. The results revealed that similar four dimensions was found though the alpha of the subscale pressure/tension was low and considered unreliable and finally it was excluded from further analyses. The three dimensions were Enjoyment (alpha .82), Competence (alpha .83) and Effort (alpha .82). The alpha of the global IMI score was .88.

Fonseca and Brito (2001) also analyze the psychometric properties of the Portuguese version of IMI adaptation from McAuley et al. (1989). Confirmatory Factor Analysis (CFA) was used to examine the four factor and one factor model. Results showed the superiority of the four factor model to the one factor model and suggested that IMI can be used as a global measure for the evaluation of individual intrinsic motivation for sport and exercise activities,

Thus, there appears a conceptual shifts in the research of 'intrinsic motivation' as a variable and the results of the above studies show that the factors of 'intrinsic motivation' are not unitary, rather they hint upon a diversity which perhaps might be due the application of intrinsic motivation on various field or cultural variations from country to country.

Objective:

The sole objective is given below:

- 1) To explore the factors of intrinsic motivation.

Sample:

The study has involved eleventh grade students (N=400), taken from nine Bengali-medium secondary schools (seven co-education, one boys and one girls) approved by the West Bengal Council of Higher Secondary Education situated in different areas of the district of Purba Medinipur, West Bengal. The sample consisted of all the eleventh grade students of

three streams (arts, commerce, and science) of the selected schools. Selection of these nine schools is purposive. Therefore, the investigator has employed purposive sampling technique.

Tools:

A Bengali version (Adapted by Roy, 2008) of the original Intrinsic Motivation Inventory (IMI) (Deci and Ryan, 1985) has been used. This is a multidimensional flexible tool that determines subjects' level of intrinsic motivation with the help of interest/enjoyment, perceived competence, effort, value/ usefulness, felt pressure and tension, and perceived choice while performing a given activity, thus yielding six subscale scores. Recently, a seventh subscale has been added i.e. experiences of relatedness (Deci et al. 1994; and Ryan, 1982). The present Bengali adapted version of the IMI consisted of 52 items (3 point Likert-type), both positive and negative encompassing all the seven dimensions.

Psychometric studies concerning reliability of the Bengali Version of IMI was 0.87, 0.89, 0.84, 0.88, 0.86, 0.88, and 0.86 for interest/enjoyment, perceived competence, effort, pressure and tension, perceived choice, value/ usefulness, and relatedness respectively. Content validity of the Bengali version of IMI was ensured by the opinion of the judges while items were translated into Bengali and concurrent validity of the Bengali version of IMI was estimated by administering both the English as well as the Bengali version of IMI to a group of 50 plus two students on a single day. The obtained product moment coefficient of correlation was equal to 0.78 which ensured concurrent validity of the Bengali adapted version of IMI.

Treatment of Data:

Principal component factor analysis has been done to analyze the inter-correlation (52×52 correlation matrix, $N = 400$) among the items so as to reduce them to a smaller number of psychological dimensions which will account for the wide diversity of individual performance. The S. P. S. S. (version – 10.0.1) Computer Programme was used for extraction of Principal Components Factors. The investigator used varimax rotation with Kaiser Normalization. For interpretation of common factors of 'intrinsic motivation' loading greater than equal to 0.3000 and eigen value greater than equals to one (1) was considered.

Results and Discussion:

Extraction and Description of Principal Component Analysis:

Principal component factor analysis after varimax rotation yielded eighteen meaningful factors of intrinsic motivation and these identified factors accounted for 60% of the variance. The identified factors were being described below:

P. C. Factor-I:

With a variance of 3.91 % of test scores and eigen value of 2.033 this factor has got loadings on four Items of Intrinsic Motivation Inventory as shown in Table 1.

Table 1: Loading on P. C. Factor – I of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
41	I am confident that after completing the course I shall get a lift in career	.707
40	Studying the course will help me lot in future	.669
39	I believe studying the course has real value	.604
42	Studying the subject will give me valuable skills	.428

Scrutiny of the contents of Item Nos 41, 40, 39, and 42 have revealed that all of them express unambiguously the motive value/usefulness where pupils are confident that after completing the course they will get a lift in career as this course has real value also will give them valuable skill. Therefore, P. C. Factor – I is named as:

Value/Usefulness (V/U): Using in internalization studies, the idea being that pupil internalize and become self-regulating with respect to their studies that they experience as useful or valuable for themselves.

Value/Usefulness as a factor of intrinsic motivation has also been identified by Deci and Ryan (1985)

P. C. Factor-II:

With a variance of 3.83 % of test scores and eigen value of 1.990, P. C. Factor – II has got high loadings of Item Nos 22 and 19 and a small loading of Item No 21 as shown in Table 2.

Table 2: Loading on P. C. Factor – II of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
- 22	I am lazy at studying	.704
- 19	I usually do not try hard to get good grade	.653
21	I never forget to undergo regular study	.346

N.B. Negative sign (-) in the Items Sl. No. indicate the item is scored in the reverse direction

The high loadings of Item No.22 and 19 of P. C. Factor – II implies that pupils are lazy or they do not try hard to get good grade in their studying i.e. they do not give much

effort / importance in their studying. Item No.21 expresses that pupils study regularly which also implies pupils' effort / importance. Therefore, the P. C. Factor – II may be labeled as:

Effort / Importance (E/I): Relating to some work (motivational work).

Deci and Ryan (1985) did also report a factor of 'Effort / Importance' describing effort as a motivational question.

P. C. Factor-III:

With a variance of 3.768 % of test scores and eigen value of 1.959, this factor has got loadings of four items as shown in Table 3.

Table 3: Loading on P. C. Factor – III of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
- 51	School is too formal without human concern for human beings	.727
- 50	I feel goal of the class teaching is at distant from my goal of learning I feel alone in the classroom	.700
- 49	Studying the course is just wastage of resources-time, money	.521
- 43	and energy	.343

N.B. Negative sign (-) in the Items Sl. No. indicate the item is scored in the reverse direction

A scrutiny of the loadings show that this factor has very high loading on Item Nos. 51 and 50 which express that pupil does not satisfy from the school due to formal system of schooling and mismatch of teaching with goal of learning. Item No. 49 also expresses that pupil feel alone in the classroom this is perhaps not to friendship formation. Therefore, all the three items are related with the pupils' studies. So, the factor may be interpreted as relatedness. Item No. 43, though small loading, also supports the above three items, that's why pupils thought that studying the course is just wastage of resource-time, money and energy. This P. C. Factor – III is named as:

Relatedness (Rel.): Relating to study to do with interpersonal interaction, friendship formation.

This factor actually related with 'Relatedness' as labeled by Deci and Ryan (1985)

P. C. Factor-IV:

With a variance of 3.703 % and eigen value of 1.926 this P. C. Factor-IV has got high loadings of Item Nos. 37 and 38 and a low loading of Item No. 44 as shown in Table 4.

Table 4: Loading on P. C. Factor – IV of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
37	I think that I have some choice in joining the course and continuing it	.735
38	I joined the course, as I wanted it	.727
44	I hope I must learn useful skills to orient my life	.386

The high positive loading of Item Nos. 37 and 38 implies pupils' strong choice for joining the course and continue the course as they want to join the course. This is perhaps they thought that they must learn some useful skills to orient their life. Thus, the P. C. Factor – IV may be named as:

Perceived Choice in Course (PCC): Preferring the course due to learning some useful skills.

This factor reflects some aspects of 'Perceived Choice' as labeled by Deci and Ryan (1985)

P. C. Factor-V:

With a variance of 3.572 % of test scores and eigen value of 1.857 this factor has got substantial loadings of Item Nos. 18, 20, and 1, as shown in Table 5.

Table 5: Loading on P. C. Factor – V of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
18	I put a lot of effort into studying	.634
20	I put much emphasis on regular study	.604
1	I enjoy the course	.555

This factor has the highest loading of the Item Nos. 18 and 20 which definitely shows the pupils' effort in studying regularly. Thus the Item Nos. 18 and 20 may be interpreted as the motive of initiativeness. The other Item No. 1 also expresses that pupils enjoy the course. So, it may be concluded that they put a lot of effort in studying due to enjoyment the course. Thus, the P. C. Factor – V may be named as:

Initiativeness (Ini): Putting effort in regular study.

This factor has also some correspondence with 'effort' of Decy and Ryan (1985).

P. C. Factor-VI:

With a variance of 3.516 % of test scores and eigen value of 1.828, this factor has got loadings of four items as shown in Table 6.

Table 6: Loading on P. C. Factor – VI of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
17	I understand the course materials very well, compared to others I think I am pretty good at my subject	.711
11	Studying the course will help me academically proficient	.565
16	Textbooks hold my attention at all	.424
10		.380

The factor has the highest loading of Item No. 17 which expresses pupils' competence in terms of the course materials than their fellow. Secondly, Item Nos. 11 and 16 also express pupils' confidence at their subject and they become academically proficient. By considering these three situations it is apparent, this factor may be interpreted as 'Perceived Competence'. The remaining one Item No. 10 expresses that pupil's attention in textbooks, but this weight is not higher enough to consider. Therefore, this factor may be named as:

Perceived Competence (PC): Relating to understand the course material very well.

'Perceived Competence' has been conceptualized by Deci and Ryan (1985) in their theoretical framework.

P. C. Factor-VII:

With a variance of 3.417 % of test scores and eigen value of 1.777, P. C. Factor-VII has got two loadings for Item Nos. 14 and 15 as shown in Table 7.

Table 7: Loading on P. C. Factor – VII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
14	Knowledge that can I gather undergoing the course will give me to get a good college for undergraduate study	.725
15	The course work will find me independent in life	.504

Both the Item Nos. 14 and 15 express pupils' competence in future life so they try to gather the information as more as possible in running courses and hence the factor has been named as:

Perceived Competence in Future Career (PCFC): Seeking to gather more knowledge for future benefit.

This factor has some correspondence with 'Perceived Competence' of Deci and Ryan (1985).

P. C. Factor-VIII:

With a variance 3.319 % of test scores and eigen value of 1.726, this factor has got significant loading of two Items of the Intrinsic Motivation as shown in Table 8.

Table 8: Loading on P. C. Factor – VIII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
46	Knowledge derived from the course will empower us much	.789
45	The course will give me important information to learn and transfer them in new situation	.587

It is apparent that both the items have nearly high loading on the factor. Item No. 46 expresses pupil's empowerment of the knowledge derived from their course which actually may be interpreted as the value / usefulness of the course. Similarly, Item No. 45 expresses motive to transfer the information in new situation what they learn from the course which also implies value / usefulness of information. In view of the above discussion, this factor has been named as:

Value for Empowerment (VE): Seeking for empowerment of knowledge for using the information in new situation.

This factor has some correspondence with the original dimension 'Value' as conceptualized by Deci and Ryan (1985)

P. C. Factor-IX:

With a variance of 3.294 % and eigen value of 1.713 this P. C. Factor-IX has got high loadings of Item Nos. 4 and 25 as shown in Table 9.

Table 9: Loading on P. C. Factor – IX of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
4	Class lectures please me most	.734
25	I put every effort and concentration to follow class lectures fully	.650

In brief, the high positive loadings of Item Nos. 4 and 25 on the factor reveal that it reflects some extent of pupil's motive in pleasing class lecture which actually implies some value of class lecture. So they put their every effort and concentration to follow class lectures. Hence this factor may be labeled as:

Valuing Class Lecture (VCL): Seeking for pleasing class lecture.

Actually, this is a hybrid factor of 'Interest / Enjoyment' of Deci and Ryan (1985)

P. C. Factor-X:

With a variance of 3.252 % of test scores and eigen value of 1.691, this factor has got loadings of four items as shown in Table 10.

Table 10: Loading on P. C. Factor – X of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
26	Academic success is my mission of life	.661
- 32	I undergo studying as I have no other choice	.542
- 27	I never think, listening class lecture is important	.528
5	Attending school regularly gives me much enjoyment as I can learn more	-.332

N.B. Negative sign (-) in the Items Sl. No. indicate the item is scored in the reverse direction

The highest loading of Item No. 26 which generally shows pupils' desire to be succeed academically as a mission of life which implies a strive for academic success. This happens when the pupils have no other choice than academic advancement as mission of life (Item No. 32). Item No. 27 also expresses that pupils are more attentive to follow the class lecture, presumably, to fulfill the mission of life. All the three items may be interpreted as striving for academic success. Item No. 5 expresses a low negative loading of this factor. Therefore, by ignoring the negative loading of Item No. 5, this P. C. Factor – X may be named as:

Striving for Academic Success (SAS): Desiring to fulfill the mission of life.

P. C. Factor-XI:

With a variance of 3.229 % of test scores and eigen value of 1.679, P. C. Factor-XI has got high loadings of Item Nos. 48 and 47 as shown as Table 11.

Table 11: Loading on P. C. Factor – XI of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
48	I enjoy group activities in the classroom	.763
47	I feel very close to my teachers	.749

A close scrutiny of the above two loading on this P. C. Factor – XI shows that both of them have almost equal high loading on P. C. Factor – XI. The factor may be interpreted as pupils' desire to be included themselves in group activities by which they can enjoy

themselves. They also try to very close to their teacher for enjoyment. Therefore, this P. C. Factor – XI may be named as:

Enjoying Inclusiveness (EI): Desire to include both students and teacher.

Actually this factor is much correspondence with ‘Relatedness’ of Deci an Ryan (1985)

P. C. Factor-XII:

With a variance of 3.191 % and eigen value of 1.659 this factor has got loading from four items as shown in Table 12.

Table 12: Loading on P. C. Factor – XII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
28	I do not feel nervous while doing exam. preparation	.703
33	I do hard and I myself set my programme	.426
24	Good grade has a special meaning to me and I never think to get poor score in any subject at all	.386
12	I think I am pretty good in communication skills	.385

The highest loading of Item No. 28 on P. C. Factor – XII shows that pupils are confidence in their examination preparation as they set their programme by working hard (Item No. 33). Item No. 24 emphasizes to get a good grade. They can acquire it as they are good in communication skill which ultimately implies a confidence to get a good grade. Therefore, the above discussion on P. C. Factor – XII may be labeled as:

Perceived Confidence in Course Work (PCCW): Relating to exam. preparation communication skill and acquiring good grade.

P. C. Factor-XIII:

With a variance of 3.118 % of test scores and eigen value of 1.622 this factor has got substantial loadings of Item Nos. 9, 8, and 6, as shown in Table 13.

Table 13: Loading on P. C. Factor – XIII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
9	While I engage in studying I think about how much shall I enjoy from the course	.638
8	I think there is no other interesting place than my school	.588
6	Studying at library give me wonderful academic experience	.529

All the three Items Nos. 9, 8, and 6 are bearing nearly equal loading on P. C. Factor – XIII and also express pupils' desire to engage interestingly in studying at school hour by which they enjoy the course. Hence, the factor may be named as:

Interest and Enjoyment in School (IES): Seeking enjoyment in school by engaging in studying the course.

P. C. Factor-XIV:

With a variance of 3.098 % of test scores and eigen value of 1.611, P. C. Factor-XIV has got a high loading of Item No. 35 and a very small loading of Item No. 36, as shown in Table 14.

Table 14: Loading on P. C. Factor – XIV of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
- 35	I have no choice in learning, my teachers just control the matter	.805
36	I have much choice in organizing my learning the subject	.392

N.B. Negative sign (-) in the Item Sl. No. indicates the item is scored in the reverse direction

A scrutiny of the loading show that this factor has very high loading on Item No. 35 which expresses pupils desires to autonomy in their choice of learning. The small loading of Item No. 36 also expresses the choice of learning. Therefore, the P. C. Factor – XIV has been labeled as:

Autonomy in Learning (AL): Seeking autonomy in their choice of learning.

This factor has ample correspondence with 'perceived Choice' of Deci and Ryan (1985).

P. C. Factor-XV:

With a variance of 2.993 % of test scores and eigen value of 1.556, P. C. Factor-XV has got high loadings of Item Nos. 31 and 34 as shown as Table 15.

Table 15: Loading on P. C. Factor – XV of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
31	I feel I have choice in undergoing learning	.733
34	I enjoy my freedom in organizing my studying	.627

Both the Items have high nearly equal high loading on the P. C. Factor – XV. Item No. 31 expresses the choice of learning. Similarly, Item No. 34 also expresses the freedom of choice in learning. Hence, this factor has been named as:

Perceived Choice in Learning (PCL): Desire to have choice in learning

This factor has ample correspondence with ‘perceived Choice’ of Deci and Ryan (1985)

P. C. Factor-XVI:

With a variance of 2.971 % of test scores and eigen value of 1.545, P. C. Factor-XVI has got three loadings for Item Nos. 2, 3, and 52 as shown in Table 16.

Table 16: Loading on P. C. Factor – XVI of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
2	I enjoy studying the course	.743
3	I have interest in learning all papers that I have to study	.542
52	Teachers guide me intimately when I need	.377

The highest loading of Item No. 2 on P. C. Factor – XVI shows that pupils’ desires to enjoy in studying the course. Item No. 3 expresses that pupils are interested to study the all papers, presumably, because of pupils enjoy studying the course. Item No. 52 expresses when pupils need guide from teacher, the teacher help them immediately and intimately, perhaps, pupils enjoy the studying. Hence, this factor may be labeled as:

Enjoyment in Studying (ES): Seeking enjoyment in studying the course.

P. C. Factor-XVII:

With a variance of 2.766 % of test scores and eigen value of 1.438, P. C. Factor-XVII has got three loadings for Item Nos. 30, 29, and 23, as shown in Table 17.

Table 17: Loading on P. C. Factor – XVII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
- 30	I feel pressurized while completing daily assignment daily	.637
- 29	I feel tensed while doing best in studying	.492
23	I try my best to put my all energy to invest in studying	-.443

N.B. Negative sign (-) in the Items Sl. No. indicate the item is scored in the reverse direction

The highest loading of Item No. 30 generally shows pupils desire to complete daily assignment daily as because they feel pressurized. Item No. 29 also expresses that pupils feel

tensed while doing best in studying. Therefore, it may be concluded that both the items express pupils' pressure and tension while they are to complete their home work. Item No. 23 expresses a negative loading on this factor. Therefore, by ignoring the negative loading of Item No. 23, this P. C. Factor – XVII may be named as:

Pressure and Tension (PT): Feeling pressure and tension while doing home work.

This factor has ample correspondence with 'Pressure / Tension' of Deci and Ryan (1985)

P. C. Factor-XVIII:

With a variance of 2.606 % of test scores and eigen value of 1.355, P. C. Factor-XVIII has got two loadings for Item Nos. 7 and 13 as shown in Table 18.

Table 18: Loading on P. C. Factor – XVIII of Intrinsic Motivation

Test (Item Sl. No)	Description	Loading
7	I find joining the course is interesting	.709
13	Curriculum of my course will help me to be more competent in the subject	.439

The high loading of Item No. 7 on P. C. Factor – XVIII implies that pupils are interested in joining the course. Item No. 13 also expresses that pupils are more competent in the subject due to good and valuable curriculum. This is presumably, because of interest in course curriculum. Therefore, this factor may be named as:

Interest in Course – Curriculum (ICC): Preferring to join the course.

These factors have also been presented in Figure 1.

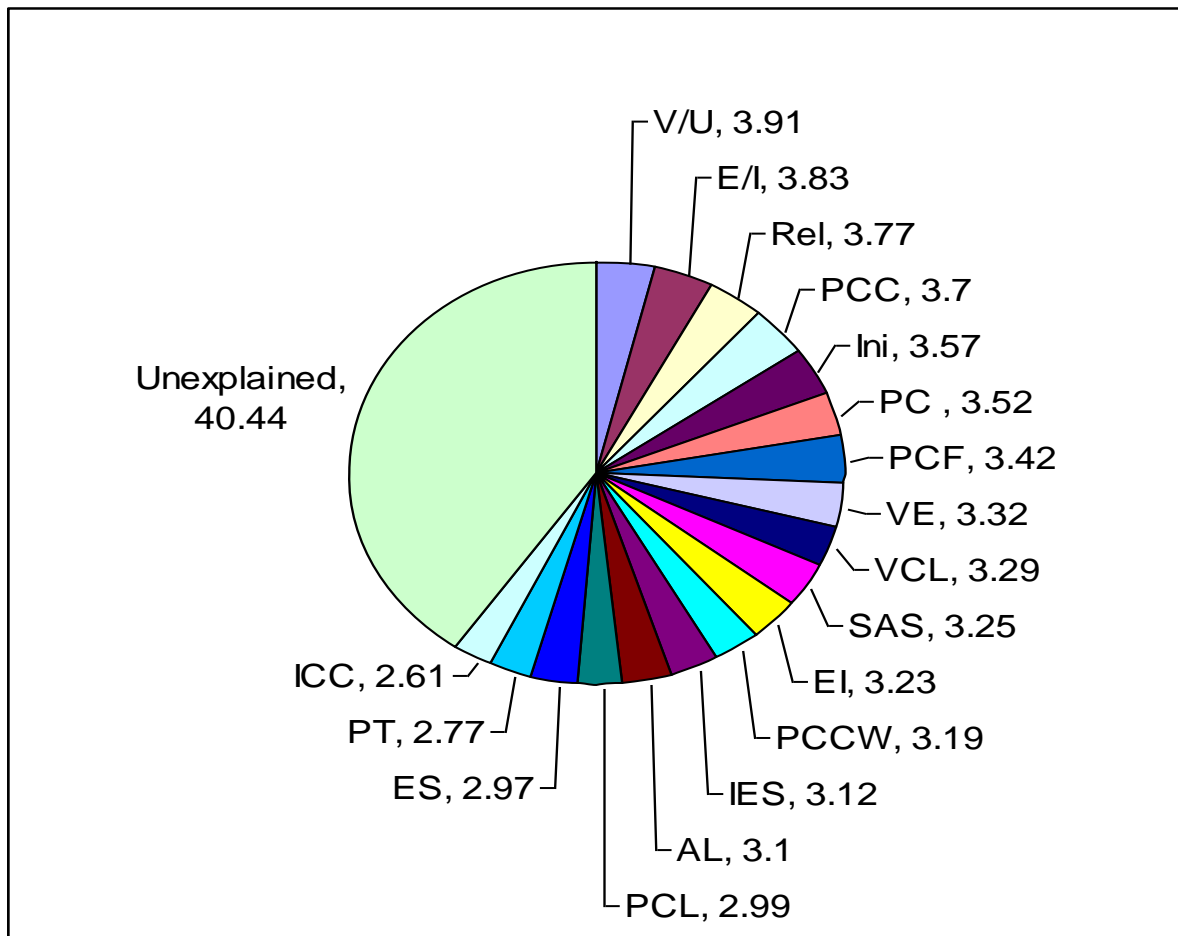


Figure 1: Figure showing contribution of intrinsic motivation factors to the total variance

Conclusion:

The present factor analytic study of intrinsic motivation originally conceptualized and researched upon by Deci and Ryan (1985) has showed that nearly 60% variance of this construct as assessed by the Intrinsic Motivation Inventory (IMI) could be explained by these 18 orthogonal principal component factors.

In order to understand the nature of identified factors of intrinsic motivation for the Indian plus two students, these factors were correlated with the original scale theoretically conceptualized by Deci and Ryan (1985). The results showed that the extraction of eighteen (18) P. C. Factors of Intrinsic Motivation in the present study have much correspondence with the studies made by the Deci-Ryan group in the USA though some cultural variations are traceable.

'Intrinsic Motivation' as a construct is a multidimensional concept which can be viewed in terms of the above orthogonal principal components factors.

The new tool (principal component factors of intrinsic motivation) of this study may be used in further study.

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EDUCATION AND SOCIO-ECONOMIC STATUS OF ST PEOPLE IN THE DISTRICT OF BANKURA, WEST BENGAL

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Abstract:

The study was conducted to estimate the progress of education and its impact on Socio-economic condition of the ST people of Bankura district in west Bengal. All the ST people of Bankura District were considered as the population for the study. The multistage sampling procedure was adopted to select the sample. House to house survey was conducted to determine the socio-economic status and Census reports were used to determine the literacy rate of ST people in the District. Results indicate that Socio-economic status has a positive impact on the Education of tribal people in the district of Bankura.

Key word: *Education, Socio-Economic status, progress and literacy.*

Introduction:

India has one of the largest Tribal inhabited countries in world. Tribal people are possessed special type of characteristics. Their physical structure and behaviour are different from other category of people and constitute 8.6 percent (Census 2011) of the country's total population. They have not been able to drive benefits from the group of historically disadvantaged people in India. Even after seven decades of planned development, there is a general feeling that the benefits of such programmes have not reached to the tribal group in traditional way.

We know that there is no specific definition of Scheduled Tribe in the Constitution. But the President of India is empowered to draw up list in consultation with the State Governments subject to revision by parliament. In 1950 the President of India first issued an order to specify the Scheduled Tribe people in different states of India. This order can be modified subsequently only through an act of Parliament.

The term 'Scheduled Tribes' first appeared in the Constitution of India under Article 366(25) and defined Scheduled tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 432 to be Scheduled Tribes for the purposes of this constitution."

After Seven decades of planned development, the Scheduled Tribe people are still under developed with a view to other community, The human development indices of the ST population are still at a much lower level as compared to the general population of the

country. All-round developmental efforts are also required in a more holistic manner if our tribal population has to compete in this era of liberalization and globalization.

Keeping this in view, a critical analysis of the various welfare and developmental programmes implemented to the grass root level, using the policy research as a tool for analyzing various social and economic issues affecting the education of the ST people, assumes importance.

At the same time, education is one of the most important element in the development of any community or social group, especially weaker section of the society like Scheduled Tribes. Education is not only an input for their economic development but also for promoting socio-cultural advancement, self-confidence to face new challenges. The Scheduled Tribes are basically having fallen victims due to the exploitation of the middlemen, merchants, money-lenders and others on account of their illiteracy and ignorance. So the educational development is assumed prime importance to save them from economic exploitation and enhance their socio-cultural activities and also to help in their all round development. As the educational advancement is considered as the best indicator of the development of any community, thus rate of the literacy would be the projected trend in this regard. This study intended to analyse the rate of literacy along with all related parameters.

Table 1

Literacy rate of ST people in National level:

	Census year					
	1961	1971	1981	1991	2001	2011
Total literacy	24%	29.4%	36.2%	52.2%	64.84%	74.04%
Literacy Rate of ST people	8.5%	11.3%	16.3%	29.6%	47.10%	58.95%

Source- Registrar General of India, Census 2011

Above table shows that the literacy of general people in National level was 24% in 1961 which has increased 74.04% during 2011. In case of ST population the literacy rate was increased by 50.45% during the period from 1961 to 2011. The ST people having as low as 8.5% literacy during 1961 which increased to 58.95% during the year 2011 leaving there by a gap of more than 40% illiterate ST people to be covered under literacy programmes.

Objectives:

The objectives of the present study are to examine various Central and Non-governmental sponsored programme for the welfare and development of the tribal population of the district of Bankura in West Bengal in respect of the Country. The study was conducted to find out the suitability of these schemes or programmes from the point of view of the development of the Tribal people. The study was also emphasized to find out the literacy and education of the Tribal people and its impact on their Socio-cultural development.

Demography of Bankura district: Bankura is a less developed tribal populated District in West Bengal. It is surrounded by Purba Bardhaman and Paschim Bardhaman district in the North, Purulia district in the West, Jhargram and Paschim Medinipur district in the South, and some part of Hooghly district in the east. Damodar River flows in the Northern part of Bankura district and separates it with the major part of Bardhaman district. It has total population of 3596674 as per the census 2011 report.

Methodology: The study was conducted to the review of the benefits accruing through different Governmental and Non-Governmental welfare programmes to the Tribal people and the impact of the programmes on the Education and Socio-economic development of the Scheduled Tribes in the selected areas. A Socio-Economic Status scale and a questionnaire along with face to face interaction was organised with the tribal people resident in the area of the district selected for study.

Table 2

Census report of 2001 & 2011 in District level

District level	Census year	Total population	Literacy rate	Male	Female
Total population	2001	3192695	63.44	76.76	49.43
	2011	3596674	70.26	80.05	60.05
ST Category	2001	330783	49.60	67.84	31.13
	2011	368690	52.17	60.97	39.03

Source- District census handbook, Bankura, Directorate of Census Operations, W.B.- 2011

The data of 2001 census reveal that the literacy rate of ST people in Bankura district is 49.60% as compared to 63.44% of the total population. The literacy rate of STs male is 67.84% where as 31.13% females are literate. Same as 2011 Census report reveals that the literacy rate of ST population in Bankura district is 52.17% as compared to 70.26% of the total population. The literacy rate of STs male is 60.97% where as 39.03% females are literate.

Figure 1

Graphical representation of Census report of 2001 & 2011 in District level



The figures clearly indicate the trend of educational progress that means the level of literacy rate of ST people is below the district average literacy rate of 70.26% in 2011 Census report. The census report provided a positive indication that growth in female literacy was substantially faster than male literacy rates in the 2001-2011 decadal period, means the gender gap appears to be narrowing.

Table 3

Showing District, State and National level literacy rates of ST people

District level %			State level %			National level %		
Total	Male	Female	Total	Male	Female	Total	Male	Female
52.17	60.97	39.03	57.9	68.2	47.7	58.96	68.53	49.35

Source-registrar general of India, census 2011

Above table indicates that the overall literacy rate of ST people in the district is below the literacy rate of both State and National levels including male & female.

This study has primarily focussed on the people of rural areas of Bankura district. It has been found that the total Scheduled tribes in Bankura District were 330783 in 2001 which increases to 37907 in 2011 registering an annual growth rate of 1.15 per cent. Again 35% of total ST population are dependent on agriculture and only 10 % tribals are engaged in service. More than 40% people are day labours dependent directly or indirectly on agriculture, while rest of the people are dependent on small business. As per 2011 census, cultivator and

agricultural labours constitute the main work force of the District. They are 21% and 44.2% of the total workers respectively.

Conclusion:

The study was mainly an intensive pilot project on the tribal people to estimate the interrelationship between education and their Socio-Economic conditions. To make the study more relevant a tribal populated district, Bankura was selected as the area of survey. Socio-Economic Status. Therefore it may be mentioned that the Socio-economic conditions and special needs, to be initiated not only for strengthening the ongoing programmes, but also taking additional steps to tackle persistent problems of low literacy, high dropout rates through easy access to residential schools and other facilities like hostels, scholarships, free books, uniforms, mid-day meals etc. Vocationalization of education at middle or high school levels and promotion of employment oriented courses may also be introduced, so that education acts as an active catalyst to improve the Socio-Economic Status and standard of living of tribal people.

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LOCAL HISTORY STUDIES IN SUNDARBAN ANCHALIK SANGRAHASHALA: OBSERVATION ON A SURVEY

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ABSTRACT:

The paper focuses on the local history collections and local history collection based services being offered by the Sundarban Anchalik Sangrahashala in South 24 Parganas, West Bengal. A total number of 50 users belonging to different educational standard were taken into account for the study through a questionnaire-based survey method. The collected data were classified, analysed and tabulated by using simple statistical method. The responses pertaining to the facilities and services have been elucidated from the Sundarban Anchalik Sangrahashala is also taken into account through semi-structured interview. The present study also highlights in brief the historical background as well as chief collections of the Sundarban Anchalik Sangrahashala.

Keywords: Local History, Local Studies Center, Local History Collection, Museum Movement, User Community

INTRODUCTION:

Local history is the study of the history of a relatively small geographic area; typically a specific settlement, parish or county. The primary purpose of the Local History collection is to collect, preserve and make accessible information relating to the history of a particular place or region. Thus the local history collection center, local studies center or local library is a logical place for residents to gather information about their community, its residents, and its history. It is intended that, as much as possible, the information in the collection be available to all interested patrons. The local history collection generally includes both original materials and reproductions in a variety of formats including books, pamphlets, newsletters, reports, letters, manuscripts, maps, photographs, postcards, negatives, sound recordings, videotapes, coins, artifacts, sculptures, etc. All materials are reference use only and access to

original materials in the local history collection house is through prior appointment only and with the express permission of the appointed staff.

The approaches on local history changed through time. The local history before, is limited only into three approaches. These include: 1. the attempt to discuss local history as a subject reflected on national events, resulting in a catalogue of local occurrence; 2. the study of particular records, such as churchwardens' accounts; and lastly 3. the determined and scientific collection of facts from many and varied sources which resulted in the best of the 18th and 19th century local histories (Hobbs, 1962, p.4).

Currently, people expand their interest to study further something that they can easily understand and relate with, leading the field of local history to a new approach of attempting to study the growth and development of the locality including its institutions and all its manifold aspects. This is done through field work, co-operative study, examination of original records, and rewriting of social and economic history. In this manner, the study of local sources adds to the knowledge of the mentioned subject (Hobbs, 1962). The expanded interest in local history is then transformed into a wider and deeper sense, introducing the birth of local studies. The term, local studies, “covers the local environment in all its physical aspects, including geology, paleontology, climatology and natural history, and in terms of all human activity within that environment, past, present and future” (Martin et al., 2002. p.1). Local studies do not only cover the local history and the past, but rather includes the present and future information about a locality.

Presently, centers, as described and as dedicated for the enrichment and study of one locality's history, culture and related studies, were established in different names as individually or as part of a mother institution in the South 24 Parganas district, West Bengal. Tracing the roots of the local studies centers in the South 24 Parganas district, there are more than twenty five private institutions that have rich collection of archival and various local history materials located at different parts of the district. Sundarban area of South 24 Parganas district has carried a glorious history from the ancient past. According to historical evidences there was a rich population in *Mauryan, Sunga, Kushan, Gupta, Pala, Sen* and even *Mughal* era. A large number of archaeological artifacts have been found during exploratory searching & digging at different places of South 24 Parganas under the supervision of Director of Archeology, West Bengal at different times. These artifacts were preserved in different government and private museums, local studies centers of South 24 Parganas. For the purpose of the present study, we have chosen only one institution I.e Sundarban Anchalik Sangrahashala for survey of archival collection and related studies

because this private local history studies center has played an important role in museum movement of South 24 Parganas.

SUNDARBAN ANCHALIK SANGRAHASHALA: A BRIEF HISTORICAL BACKGROUND

Mr. Hamen Majumdar, the founder of the Sundarban Anchalik Sangrahashala is an 86-years old pensioner. He is a former MLA of Baruipur Assembly Constituency. He was fond of museum and collection of artifacts since his childhood. He has played a great role in museum movement of South 24 Parganas under the inspiration of honorable Kalidas Dutta (the pioneer of the museum movement in South 24 Parganas) and Paresh Chandra Dasgupta, the Director of Archeology, West Bengal at that time. From his childhood, he has been interested in the history and archeology of Sundarban and used to collect archaeological objects from different places of North and South 24 Parganas. Under the inspiration of Paresh Chandra Dasgupta, the then Director of Archeology, West Bengal and some enthusiastic persons of Baruipur he had established a regional museum namely Sundarban Anchalik Sangrahashala on 27th November in 1979 in an abandoned part of Jadunath Nandi Hospital near Rabindra Bhavan, Baruipur, South 24 Parganas with two black stone *Vishnu* sculptures of the *Pala* period collected from Atghara village. Shri Hamen Majumdar is the secretary of this resource center. A committee comprising of members who love local history and allied subjects run this center. This local history study center is registered under the Society Act. Now the collections of this local history study center is transferred to the ground floor of Royal Apartment at Masterpara, Modarat, Baruipur in a 900 square feet hall because of completion of lease period of the old building. Till date the total number of varied collections in this center is more than fourteen hundred.

CHIEF COLLECTIONS OF SUNDARBAN ANCHALIK SANGRAHASHALA:

This local history collection house has a rich collection of manuscripts. The total number of bundles of manuscripts found in this local studies center is 26 that contain 190 manuscripts. Most of the manuscript collections of this center are written on hand made paper using black ink and others are written on palm leaf and machine made paper. Period of manuscript collections of this collection house ranges in between early 17th to 20th century AD. The language of the manuscript collections of this center is either Sanskrit or Bengali, but script of all the manuscript collections is Bengali. Subject matter of the most of the manuscript collections is philosophy. Besides, manuscripts on religious matter, Mythology, Folktale, Folklore are also found in the collections. Apart from manuscript collections, the center has a rich collection of rare-books (on local heritage, rituals, culture, tradition,

customs and religions), plenty of artifacts and sculptures, coins, historical and archaeological objects, dolls, etc. these invaluable resources mostly came about as gifts and donations from diverse private family and from people who have been involved with the establishment of this collection center.

OBJECTIVE OF THE STUDY:

The present study was conducted to find out the awareness, types and range of local history collection in the center, use patterns of those resources by different user community, and different local history collection based services provided by the Sundarban Anchalik Sangrahashala of South 24 Parganas district, West Bengal. Specific objectives are as follows:

1. To know the types and range of collection and of users in the center;
2. Responses of Sundarban Anchalik Sangrahashala on the demand placed by users for various local history information needs;
3. To know the awareness among the users about local history collection resources and services;
4. To know the reasons for observing local history materials by user;
5. To know the trend of users on types of materials they used.

RESEARCH METHODOLOGY:

The present study is mainly based on the primary data collected from the users of Sundarban Anchalik Sangrahashala of South 24 Parganas district. A total of 50 users took part in this study. A well structured questionnaire was designed and distributed to the selected 50 users and the response was 100%. These users are from different levels of education background. The collected data were classified, analysed and tabulated by using simple statistical methods and interpreted to arrive at the valid findings. Among the respondents from different educational standard category, 30(60%) users were male and the remaining 20(40%) users were female. A semi-structured interviews with the management of this local studies center, and ocular visits were also conducted for the purpose of the study.

ANALYSIS AND INTERPRETATION:

The study was conducted at Sundarban Anchalik Sangrahashala in South 24 Parganas district. A well structured questionnaire was designed and distributed to the selected users and collected data is tabulated, analysed and interpreted hereunder to arrive at the valid findings.

Table 1: Distribution of respondents by gender:

Gender	Number of Respondents	Percentage(%)
Male	30	60%
Female	20	40%
Total	50	100%

Table 1 depicts that a total of 50(100%) respondents who took part in this study. Among the respondents, 30 of them (60%) were male and the remaining 20 respondents (40%) were female.

Table 2: Respondents by Educational Standard:

Educational Standard	Number of Male Respondents	Number of Female Respondents	Total with %
School Standard	12	05	17(34%)
College Standard	09	10	19(38%)
University Standard	09	05	14(28%)
Total	30(60%)	20(40%)	50(100%)

Table 2 shows that the majority of the respondents 19(38%) were from college standard followed by 17(34%) from school standard and 14(28%) from university standard educational back ground.

Table 3: Frequency of visit in the center by respondents:

Frequency	Number of Male Respondents	Number of Female Respondents	Total with %
Almost daily	08	01	09(18%)
During weekend	15	12	27(54%)
During holidays	05	04	09(18%)
Rarely	02	03	05(10%)
Total	30(60%)	20(40%)	50(100%)

Table 3 furnishes frequency of visit in the center by the respondents for observing and/or using local history materials. Among the 50(100%) respondents, most of the respondents, 27(54%), visit in the center during weekend while 9(18%) respondents visit daily, 9(18%) respondents during holidays and only 5(10%) respondents visit in the center rarely for observing and/or using local history materials.

Table 4: Awareness about local history collection resources:

Awareness	Number of Male Respondents	Number of Female Respondents	Total with %
Yes	24	13	37(74%)
No	02	04	06(12%)
Little Knowledge	04	03	07(14%)
Total	30(60%)	20(40%)	50(100%)

Table 4 shows that the majority of the respondents, 37(74%), were aware about the local history materials and services available in the center, and only 6(12%) were not aware of it. It is a positive sign towards the use of local history materials in the Sundarban Anchalik Sangrahashala by the different user community. Moreover, 7(14%) respondents had little knowledge about local history materials and related services that were available in the center.

Table 5: Types of local history materials observe for their studies by the respondents:

Types of Resources	Number of Male Respondents	Number of Female Respondents	Total with %
Rare-books	06	04	10(20%)
Historical Objects	08	03	11(22%)
Artifacts, Sculptures, Coins, etc.	02	01	03(6%)
Manuscripts	12	09	21(42%)
Earthen Dolls, Pictures, Handy-craft items, etc.	02	03	05(10%)
Total	30(60%)	20(40%)	50(100%)

Table 5 furnishes the various types of local history materials used by the respondents in the center. Manuscripts of the center, 21(42%), were the most used resources by the respondents followed by historical objects 11(22%), rare-books 10(20%), earthen dolls, pictures, handy-craft items 05(10%) and only 3(6%) respondents were found having interest in artifacts, sculptures, coins, etc.

Table 6: Time spent for observing local history materials by the respondents in single visit:

Time Spent (Approx)	Number of Male Respondents	Number of Female Respondents	Total with %
30 min.	05	04	09(18%)
1 hour	09	06	15(30%)
2 hours	12	04	16(32%)
3 hours	02	04	06(12%)
More than 3 hours	02	02	04(8%)
Total	30(60%)	20(40%)	50(100%)

Table 6 depicts that most of the respondents, 16(32%), were spent 2hours for observing and using local history materials in the center, followed by 15(30%) respondents who spent 1 hour, 9(18%) respondents who spent 30 min., 6(12%) respondents who spent 3 hours and only 4 respondents spent more than 3 hours for observing and using local history materials and scored 8%.

Table 7: Reasons for observing local history materials by respondents:

Reason	Number of Male Respondents	Number of Female Respondents	Total with %
To gain knowledge about the locality	08	04	12(24%)
To prepare for project, examination, etc.	02	03	05(10%)
For learning new thing	03	08	11(22%)
For research purpose	01	0	01(2%)
To prepare study note	02	0	02(4%)
Curiosity and recreation, hobby, etc.	11	04	15(30%)
To update general knowledge	03	01	04(8%)
Total	30(60%)	20(40%)	50(100%)

Table 7 shows that among the 50(100%) participating respondents, 15(30%) were observed and used local history materials out of their curiosity and for recreation, hobby, etc, followed by 12(24%) respondents to gain knowledge about the locality, 11(22%) for learning new thing, 5(10%) to prepare for project, examinations, 4(8%) to update their general knowledge, 2(4%) to prepare study note and only 1(2%) respondent was used local history materials for his research purpose.

Table 8: Opinion about local history collections and services of the center by respondents:

Opinion	Number of Male Respondents	Number of Female Respondents	Total with %
Satisfied	22	16	38(76%)
Partially Satisfied	06	03	09(18%)
Not Satisfied	02	01	03(6%)
Total	30(60%)	20(40%)	50(100%)

Table 8 depicts that the majority, 38(76%), of the respondents were satisfied with the local history material collections and related services of the center while 09(18%) respondents were partially satisfied and only 3(6%) respondents were found not satisfied.

Findings and Conclusion:

Local studies collections and those engaged with the management and delivery of services associated with them, make a significant contribution to fostering and promoting community identity and cohesion, and improving the quality of people's lives, by preserving and providing equality of access to diverse local and national written and pictorial heritage. The present study has focused on relevant issues relating to the local history collections and services offered by the Sundarban Anchalik Sangrahashala to their user community so that the trend of local history study, information seeking behavior of user on local history materials, needs of improvement and promotion towards quality product & services will be realisable. The study was conducted in an attempt to enhance our understanding about local history collections and services offered by the collection houses like Sundarban Anchalik Sangrahashala among their different user. In this effort, 50 users from different educational standard were chosen randomly as the respondents. Greater parts of them were male and the remaining were female. For the most part, respondents were from college standard. Most of the respondents visit the center during weekend. Greater parts of respondents were aware about local history collections and local history collections-based services available from the Sundarban Anchalik Sangrahashala. The majority of the respondents spent 2 hours for observing different local history materials in their every visit. Manuscripts were the most used local history resource by the respondents. The majority of the respondents were used and observed local history materials out of curiosity and recreation, hobby, etc. Best part of the respondents were satisfied with the local history collections and related services offered by the Sundarban Anchalik Sangrahashala.

The study leads us to conclude that respondents of the Sundarban Anchalik Sangrahashala should initiate themselves to utilise the available resources more and more. This would gradually develop their skills in searching similar type of materials in other places. In the collection center, there should be sufficient reading area and related facilities to accelerate use of collected resources. Our ocular observation identified that the materials were in very poor condition and therefore needed primary conservation though most of the manuscripts were found digitised. It was also evident that the keepers of the museum had very limited resources at their disposal to keep the records. The present challenge before the Sundarban Anchalik Sangrahashala is to identify possibilities for funding to procure storage items such as cabinets, wooden box, cloth and non-hazardous chemicals to improve the shelf life of the original records.

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“A STUDY OF HEALTH EDUCATION LITERACY OF SECEONDARY SCHOOL STUDENTS OF MUMBAI” A SURVEY

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Introduction:

Health is the greatest gift, contentment the greatest wealth, faithfulness the best relationship.

Buddha

Good health and academic success go hand in hand. Healthy children make better students, and better students become healthy, successful adults who are productive members of their communities. Quality health education literacy programs help students to achieve their highest academic potential. Recognizing the significant impact of health on academic achievement, we must do everything possible to improve the quality of health education literacy in the schools. Health education literacy is a variety of learning experiences that enables students, as individuals and as members of society, to make informed decisions, modify behaviors, and change social conditions in ways that are health enhancing and increase health literacy.

The World Health Organization (WHO) defines health literacy as ‘the cognitive and social skills which determine the motivation and ability of individuals to gain access to understand and use information in ways which promote and maintain good health’. There is evidence that low health literacy may be associated with worse health outcomes, disadvantageous health behaviour, lower patient satisfaction and—in certain cases—with mortality. The construct's relevance is not solely based on relationships between medical important outcomes; in fact, many maintain that low health literacy essentially contributes to existing health disparities.

Health literacy is the ability to obtain, read, understand, and use healthcare information in order to make appropriate health decisions and follow instructions for treatment and health care. Health literacy involves both the context in which health literacy demands are made (e.g., health care, media, internet or fitness facility) and the skills that people bring to that situation.

Health education literacy as a separate form of literacy is becoming increasingly important for social, economic and health development. The positive effects of health education literacy are important for student's health. Also it is degree to which individuals

have the capacity to obtain, process, and understand basic health information and services needed to make appropriate health decisions.

Need of the study

Poor health among school children is resulted from the lack of awareness of the health. The importance of school health has been acknowledged across countries since the beginning of 20th century. School health education literacy has tended to focus not only nutritional support but how to take decisions related to health issues. These inputs are absolutely necessary, but so is the need to assess the state of health education literacy, which is directly or indirectly related to the above-mentioned factors, especially in a developing country like India. To prevent health issues awareness is must and its school responsibility to make aware each and every students. Health literacy is essential for successful access to care and use of services, self-care of chronic conditions, and maintenance of health and wellness.

Problems with health literacy affect all students's, but the elderly and chronically ill are most at-risk, and also have the greatest healthcare needs and expenses. Poor health literacy is "a stronger predictor of a person's health than age, income, employment status, education level, and race". People with low health literacy are overwhelmed by healthcare because their skills and abilities are challenged by the demands and complexity required.

Low health education literacy has a negative impact on a student's health status and use of the health care system. Students with low health literacy levels cannot make decisions regarding their health care or follow instructions on medications and health maintenance behaviors. It is school responsibility to ensure that students with low health literacy levels are identified and measures are taken to ensure those student's understand their options and instructions. To have health education literacy in school improve health of students and indirectly all round development of students. So it's a need of hour to have health education literacy in every school.

AIM OF THE STUDY

The following was the broad aim of the study:

1. To study the health education literacy of secondary school students.

Objectives of the Study

1. To study the health education literacy of secondary school students.
2. To compare the health education literacy among secondary school students on the basis of their gender.

Hypothesis (Null Hypothesis):

The following null hypotheses have been formulated for the study:

- There is no significant gender difference in the health education literacy among secondary school students.
- There is no significant difference in the health education literacy among secondary school students on the basis of the type of management of the school.

METHODOLOGY

In the present study, an attempt has been made to investigate the health education literacy of boys and girls of Secondary school students in Mumbai. In order to achieve the pre-determined objectives of the study, the researcher has planned the entire process of the work in terms of research design.

DESIGN OF THE STUDY

A survey type study will designed to find out significant differences among male and female students in secondary school, of Mumbai as related to their the health education literacy.

SAMPLE

For the purpose of the study, 340 secondary school students (Boys and Girls) studying in 5 schools were selected randomly from Mumbai. The sample of the study has been depicted as below: All secondary school children in grades V to VIII from the selected school, where the students come mainly from the middle class and slum locality.

TESTS USED AND THEIR DESCRIPTION

The researcher used questionnaire made by her.

PROCEDURE OF DATA COLLECTION

The researcher contacted the Secondary School students personally for the purpose of data collection. Most of them were contacted individually at their places of posting. The objectives and importance of the study were explained to the subjects to ensure their honest, correct and sincere responses.

STATISTICAL PROCEDURE

Mean score and standard deviation of Boys students (N=140), Girls students (N=200), and schools (N=05) and the sample (N=340) were calculated in one variable i.e. the health education literacy. One-way analysis of variance was applied to find out the significance of mean difference among unaided School (N=3), aided school (N=2), and school (N=05)

students of the variable. This was followed by Significance Difference Test (L.S.D.) to determine the significance of difference between ordered paired means at 0.05 & 0.01 levels.

INFERENCEAL ANALYSIS.

Testing Hypothesis 1

The null hypothesis states that there is no significant gender difference in the health education literacy among secondary school students:

The technique used to test this hypothesis is the 't' test, Variables: Health Education Literacy.

Groups	N	d-f	Mean	Standard Division	t-ratio	Table Value		Significance level
						0.05	0.01	
Boys	140	340	44.64	0.92	0.51	1.97	2.59	NS
Girls	200		44.38	0.49				

Interpretation

From the table it can be seen that the obtained t- ratio are less than the table value. Thus 't' is not significant. Hence the null hypothesis is accepted. It can be concluded that there is no significant difference in the health education literacy of secondary school students on the basis of gender. Thus from the findings it can be said that secondary school students from different gender i.e. girls and boys are not having much difference in the health education literacy.

Conclusion

There is no significant difference between girls and boys in the health education literacy

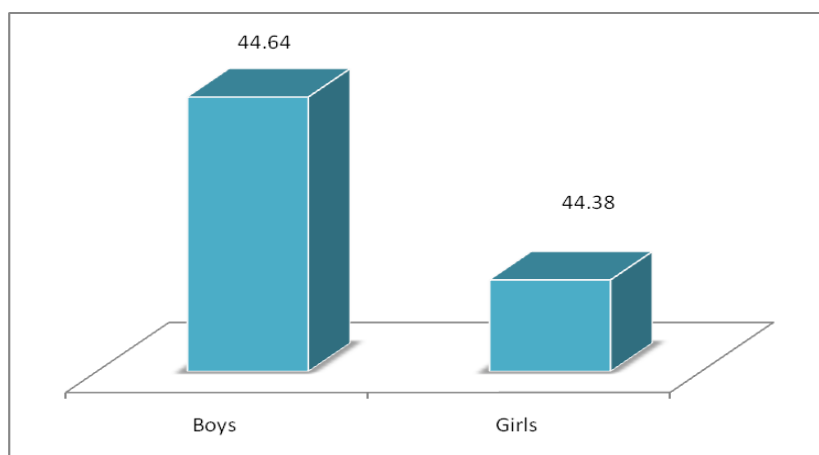


Table 1.

Testing Hypothesis 2

The null hypothesis states that there is no significant difference in the health education literacy among secondary school students on the basis of type of management.

The technique used to test this hypothesis is the 't' test,

Groups	N	d-f	Mean	Standard Division	t-ratio	Table Value		Significance level
						0.05	0.01	
Aided	100	341	45	0.75	0.53	1.91	2.59	NS
Unaided	240		43	0.73				

Interpretation

From the table it can be seen that the obtained t- ratio are less than the table value. Thus 't' is not significant. Hence the null hypothesis is accepted. It can be concluded that there is no significant difference in the health education literacy of secondary school students on the basis of type of management. Thus from the findings it can be said that secondary school students from different type of management i.e. aided secondary school students are not having much difference in the health education literacy.

Conclusion

There is significant difference between aided and unaided school students in the health education literacy.

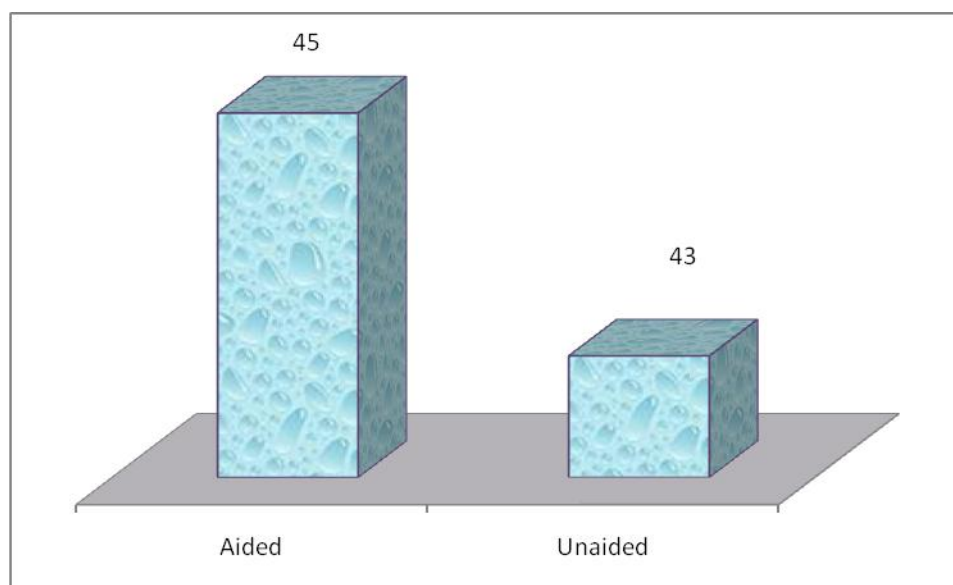


Table 2.

Finding & Conclusion:

- There is no significant gender difference between girls and boys school students in the health education literacy.
- There is no significant difference among secondary school students in the health education literacy on the basis of type of management.
- There is lack of health education literacy due to various reasons.

Suggestions:

- Improve student's understanding for health education literacy.
- Programmes for health education literacy should be arranged.
- Observation skill of students should be improved.
- Expert talks, health documentary should be arranged.
- Basic health information should be provided by the school.
- Decision skill should be improved.

Conclusion:

Improvements in health have been shown to both reduce poverty and contribute to long-term economic and educational growth and development. Through health education literacy students could be more aware about their health and able to take their own decision and will not try bad health practices.

“The degree to which individuals have the capacity to obtain, process, and understand basic health information and services needed to make appropriate health decisions.”

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CO-OPERATIVE LEARNING - A PATHWAY FOR ACADEMIC SUCCESS

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The society of man has survived because of the co-operativeness of its members. It was not the success of an individual but the group as a whole. In human societies the individuals who are most likely to survive are those who are best enabled to do so by their group. (Ashley Montagu, 1965).

Teaching practices that provide opportunities to students to learn together in small groups are known as co-operative learning. Co-operative learning is children learning together in groups, which are structured so that group members have to co-operate to succeed. Students work together to learn and are responsible for their team-mates' learning as well as their own. Today, many teachers are reconsidering traditional practices that emphasized competition over co-operation in the classroom. Teachers are rethinking whether it makes sense to encourage students to work by themselves, often hiding what they know from other students in order to prevent cheating. They are discovering that co-operative learning allows more students to be actively engaged in learning.

Classrooms are very social places but often when teachers think about learning the focus is on individual learning and the social aspects are often viewed as a distraction and/or a nuisance. If, however teachers are able to make positive use of this social aspect and the social arrangement of the classroom then more learning would take place. Co-operative learning improves students' communication skills and enhances their ability to be successful in the world of work and to live in the society.

Co-operative learning involves pupils working together in small groups to accomplish shared goals. It has strong links to the work of John Dewey (1859-1952), the psychologist, philosopher and educator, whose forward-thinking ideas had a profound influence on education.

Co-operative learning is a teaching method where students of mixed levels of ability are arranged into groups and rewarded according to the group's success, rather than the success of an individual member.

This indicates that co-operative learning is a broad concept with a range of methods; the key factor being that pupils are placed in small groups and help one another with academic tasks.

Students work in groups to complete tasks collectively towards achieving academic goals. Individual learning is competitive in nature while in co-operative learning students can make use of most of one another's resources and skills (asking one another for information, evaluating one another's ideas, monitoring one another's work, etc.). Teacher's role changes from imparting information to enabling students' learning. Everyone succeeds when the group succeeds. Ross and Smyth (1995) describe co-operative learning as an activity which involves intellectual tasks, creativity and open endedness. According to Johnson and Johnson's meta-analysis (1960), students in co-operative learning groups have achievements, reasoning and self-esteem in comparison to individualistic or competitive learning.

Theoretical underpinnings of co-operative learning

The use of co-operative learning groups in instruction is based on the principle of constructivism, with particular attention to the contribution that social interaction can make. In essence, constructivism rests on the idea that individuals learn through building their own knowledge, connecting new ideas and experiences to existing knowledge and experiences to form new or enhanced understanding (Bransford, 1999). The consideration of the role that groups can play in this process is based in social interdependence theory, which grew out of Kurt Koffka's and Kurt Lewin's identification of groups as dynamic entities that could exhibit varied interdependence among members, with group members motivated to achieve common goals. Morton Deutsch conceptualized varied types of interdependence, with positive correlation among group members' goal achievements promoting co-operation.

Lev Vygotsky extended this work by examining the relationship between cognitive processes and social activities, developing the socio-cultural theory of development. The socio-cultural theory of development suggests that learning takes place when students solve problems beyond their current developmental level with the support of their instructor or their peers. Thus both the idea of a zone of proximal development, supported by positive group interdependence, is the basis of cooperative learning (Davidson and Major, 2014; Johnson, et al., 2014).

Co-operative learning follows this idea as groups work together to learn or solve a problem, with each individual responsible for understanding all aspects. The small groups are essential to this process because students are able to both be heard and to hear their peers, while in a traditional classroom setting students may spend more time listening to what the instructor says.

Co-operative learning uses both goal interdependence and resource interdependence to ensure interaction and communication among group members. Changing the role of the instructor from lecturing to facilitating the groups helps foster this social environment for students to learn through interaction.

Types of Co-operative Learning

Formal Co-operative Learning

Formal co-operative learning consists of students working together, for one class period to several weeks, to achieve shared learning goals and complete jointly specific tasks and assignments (Johnson, Johnson, & Holubec, 2008). In formal co-operative learning groups the teachers' role includes:

1. Making pre-instructional decisions. Teachers (a) formulate both academic and social skills objectives, (b) decide on the size of groups, (c) choose a method for assigning students to groups, (d) decide which roles to assign group members, (e) arrange the room, and (f) arrange the materials students need to complete the assignment. In these pre-instructional decisions, the social skills objectives specify the interpersonal and small group skills students are to learn. By assigning students roles, role interdependence is established. The way in which materials are distributed can create resource interdependence. The arrangement of the room can create environmental interdependence and provide the teacher with easy access to observe each group, which increases individual accountability and provides data for group processing.

2. Explaining the instructional task and co-operative structure. Teachers (a) explain the academic assignment to students, (b) explain the criteria for success, (c) structure positive interdependence, (d) structure individual accountability, (e) explain the behaviors (i.e., social skills) students are expected to use, and (f) emphasize intergroup co-operation (this eliminates the possibility of competition among students and extends positive goal interdependence to the class as a whole). Teachers may also teach the concepts and strategies required to complete the assignment. By explaining the social skills emphasized in the lesson, teachers operationalize (a) the social skill objectives of the lesson and (b) the interaction patterns (such as oral rehearsal and jointly building conceptual frameworks) teachers wish to create.

3. Monitoring students' learning and intervening to provide assistance in (a) completing the task successfully or (b) using the targeted interpersonal and group skills effectively. While conducting the lesson, teachers monitor each learning group and intervene when needed to improve task work and teamwork. Monitoring the learning groups creates

individual accountability; whenever a teacher observes a group, members tend to feel accountable to be constructive members. In addition, teachers collect specific data on promotive interaction, the use of targeted social skills, and the engagement in the desired interaction patterns. This data is used to intervene in groups and to guide group processing.

4. Assessing students' learning and helping students process how well their groups functioned. Teachers (a) bring closure to the lesson, (b) assess and evaluate the quality and quantity of student achievement, (c) ensure students discussion and how effectively they worked together, (d) have students make a plan for improvement, and (e) have students celebrate the hard work of group members. The assessment of student achievement highlights individual and group accountability (i.e., how well each student performed) and indicates whether the group achieved its goals (i.e., focusing on positive goal interdependence). The group celebration is a form of reward interdependence. The feedback received during group processing is aimed at improving the use of social skills and is a form of individual accountability. Discussing the processes the group used to function, furthermore, emphasizes the continuous improvement of promotive interaction and the patterns of interaction need to maximize student learning and retention.

Informal Co-operative Learning

Informal co-operative learning consists of having students work together to achieve a joint learning goal in temporary, ad-hoc groups that last from a few minutes to one class period (Johnson, Johnson, & Holubec, 2008). During a lecture, demonstration, or film, informal co-operative learning can be used to focus student attention on the material to be learned, set a mood conducive to learning, help set expectations as to what will be covered in a class session, ensure that students cognitively process and rehearse the material being taught, summarize what was learned and precue the next session, and provide closure to an instructional session. The teacher's role for using informal co-operative learning to keep students more actively engaged intellectually entails having focused discussions before and after the lesson (i.e., bookends) and interspersing pair discussions throughout the lesson. Two important aspects of using informal cooperative learning groups are to (a) make the task and the instructions explicit and precise and (b) require the groups to produce a specific product (such as a written answer). The procedure is as follows.

1. Introductory Focused Discussion: Teachers assign students to pairs or triads and explain (a) the task of answering the questions in a four to five minute time period and (b) the positive goal interdependence of reaching consensus. The discussion task is aimed at promoting advance organizing of what the students know about the topic to be presented and establishing expectations about what the lecture will cover. Individual accountability is

ensured by the small size of the group. A basic interaction pattern of eliciting oral rehearsal, higher-level reasoning, and consensus building is required.

2. Intermittent Focused Discussions: Teachers divide the lecture into 10 to 15 minute segments. This is about the length of time a motivated adult can concentrate on information being presented. After each segment, students are asked to turn to the person next to them and work co-operatively in answering a question (specific enough so that students can answer it in about three minutes) that requires students to cognitively process the material just presented. The procedure is:

- a. Each student formulates his or her answer.
- b. Students share their answer with their partner.
- c. Students listen carefully to their partner's answer.
- d. The pairs create a new answer that is superior to each member's initial formulation by integrating the two answers, building on each other's thoughts, and synthesizing.

The question may require students to:

- a. Summarize the material just presented.
- b. Give a reaction to the theory, concepts, or information presented.
- c. Predict what is going to be presented next; hypothesize.
- d. Solve a problem.
- e. Relate material to past learning and integrate it into conceptual frameworks.
- f. Resolve conceptual conflict created by presentation.

Teachers should ensure that students are seeking to reach an agreement on the answers to the questions (i.e., ensure positive goal interdependence is established), not just share their ideas with each other. Such individual accountability ensures that the pairs take the tasks seriously and check each other to ensure that both are prepared to answer. Periodically, the teacher should structure a discussion of how effectively the pairs are working together (i.e., group processing).

3. Closure Focused Discussion: Teachers give students an ending discussion task lasting four to five minutes. The task requires students to summarize what they have learned from the lecture and integrate it into existing conceptual frameworks. The task may also point students toward what the homework will cover or what will be presented in the next class session. This provides closure to the lecture.

Informal co-operative learning ensures students are actively involved in understanding what is being presented. It also provides time for teachers to move around the class listening to what students are saying. Listening to student discussions can give

instructors direction and insight into how well students understand the concepts and material being as well as increase the individual accountability of participating in the discussions.

Co-operative Base Groups

Co-operative base groups are long-term, heterogeneous cooperative learning groups with stable membership (Johnson, Johnson, & Holubec, 2008). Members' primary responsibilities are to (a) ensure all members are making good academic progress (i.e., positive goal interdependence) (b) hold each other accountable for striving to learn (i.e., individual accountability), and (c) provide each other with support, encouragement, and assistance in completing assignments (i.e., promotive interaction). In order to ensure the base groups function effectively, periodically teachers should teach needed social skills and have the group's process how effectively they are functioning. Typically, cooperative base groups are heterogeneous in membership (especially in terms of achievement motivation and task orientation), meet regularly (for example, daily or biweekly), and last for the duration of the class (a semester or year) or preferably for several years. The agenda of the base group can include academic support tasks (such as ensuring all members have completed their homework and understand it or editing each other's essays), personal support tasks (such as getting to know each other and helping each other solve nonacademic problems), routine tasks (such as taking attendance), and assessment tasks (such as checking each other's understanding of the answers to test questions when the test is first taken individually and then retaken in the base group).

The teacher's role in using co-operative base groups is to (a) form heterogeneous groups of four (or three), (b) schedule a time when they will regularly meet (such as beginning and end of each class session or the beginning and end of each week), (c) create specific agendas with concrete tasks that provide a routine for base groups to follow when they meet, (d) ensure the five basic elements of effective co-operative groups are implemented, and (e) have students periodically process the effectiveness of their base groups.

The longer a co-operative group exists, the more caring their relationships will tend to be, the greater the social support they will provide for each other, the more committed they will be to each other's success, and the more influence members will have over each other. Permanent co-operative base groups provide the arena in which caring and committed relationships can be created that provide the social support needed to improve attendance, personalize the educational experience, increase achievement, and improve the quality of school life.

Co-operative learning (formal, informal, base groups) is characterized by given basic elements which are required in order to construct a lesson in co-operative learning model. (Johnson & Johnson, 1999; Johnson, Johnson & Holubec, 1991; Kagan, 1994)

1. Positive Interdependence: Each student in the same group has a unique contribution to make to the joint effort. Team members depend and rely on one another to achieve the goal. Each group member's effort is required and indispensable for group success. Group members have the perception that they need the help of one another to complete the group's task ("sink or swim together").

2. Individual Accountability: All students in the group are considered to contribute their share of the work and to master the entire content for the success of the group. The researcher assesses the quality and quantity of each member's contributions and gives the results to the group and the individual.

3. Promotive (Face-To-Face) Interaction: Group members promote each other's productivity by helping, sharing, and encouraging efforts to produce. Members explain, discuss, and teach what they know to teammates. Instructors structure the groups so that each student sit close to each other and talk through each aspect of the tasks they are working to complete.

4. Interpersonal and Small Group Skills: The functioning of the group is hampered in the absence of the social skills amongst the group's members. The researcher emphasizes these skills as purposefully and precisely as job-performance skills. Co-operative skills include leadership, decision-making, trust- building, communication, and conflict-management skills.

5. Group Processing: Team member set up the group goals. They also discuss on the actions and behavior of the team members which are helpful to the group.

Special Features of Co-operative Learning

The features listed out by Johnson and Johnson (1975) are as follows:

1. Co-operative goal structures are easier to set up, monitor and evaluate in terms of teaching time and effort, than individualistic or competitive goal structures. Co-operative goal structures promote helping and sharing among students.
2. Co-operation promotes the type of learning climate and the cognitive and affective outcomes that makes teaching more effective and more sound and students with poorer academic histories are benefited quickly.
3. Co-operative goal structures promote helping and sharing among students

Advantages of co-operative learning

- It has been shown to have a positive effect on student learning when compared to individual or competitive conditions.
- It has the potential to produce a level of engagement that other forms of learning cannot.
- Students may explain things better to another student than a teacher to a class. Students learn how to teach one another and explain material in their own words.
- Questions are more likely to be asked and answered in a group setting.
- Positive interdependency is achieved as individuals feel that they cannot succeed unless everyone in their group succeeds.
- Interpersonal and collaboration skills can be learned in a co-operative learning activity.
- Co-operative learning has the potential to meet more learning styles than the individualized direct instruction.
- Higher ability students are in a position to be experts, leaders, models and teachers; lower ability students get the benefits of having higher ability students in their group.

Many studies have been done to assess the effectiveness of co-operative learning Methodologies. Almost all of these studies have validated the belief that such methodologies are much more effective in bringing about higher achievement among students than are traditional competitive strategies. Perhaps even more importantly, these studies have found that co-operative learning strategies greatly enhance the motivation of low and middle achieving students. It is also commonly understood that co-operative learning strategies not only improve learning achievement but are also very effective in fostering social development and instilling values of co-operation and helping behavior. Thus, this methodology is not only a helpful tool for cognitive development but also for affective competencies as well. The competition between groups, which is stressed by co-operative learning, has motivational advantages for low and middle achieving students that individual competition does not. By grouping students of different abilities into one team as is recommended in co-operative learning, the joy of success can be more evenly distributed to a greater number of students in the classroom

An exploration of theoretical perspectives shows that all provide rational, reasonable and empirical support for the superiority of co-operative learning. Each of these perspectives contributes to an understanding of co-operative learning in terms of improving academic,

social and psychological aspects. These perspectives are considered the basic theoretical foundation for the application of co-operative learning in the classrooms because they complement one another to support the effectiveness of co-operative learning. As a result, all of these theoretical perspectives emphasize the important role of reciprocal interaction among participants in constructing knowledge. This corresponds to the nature of co-operative learning, in which students are required to interact together on learning tasks to obtain a shared goal. From such theoretical perspectives, students in the co-operative learning group learn more because they were active agents in constructing their own knowledge through interaction with their peers in groups and with their teacher.

In co-operative learning teachers have to be involved when they are needed. Their help must be relevant and encouraging. Studies have found that “The teacher's role in co-operative learning generally includes (a) specifying objectives, (b) grouping students, (c) explaining tasks, (d) monitoring group work, and (e) evaluating achievement and cooperation). Moreover, teachers must understand how a child learns effectively while keeping in mind the idea that children learn differently. To teach effectively, teachers should sacrifice quantity learning to that of quality learning. Instructors should not forget to have regular class meetings to identify the problems facing teachers and students alike. Students’ feedbacks are extremely crucial in a meaningful learning atmosphere. Timelines and expectations have to be re evaluated in order to achieve a hormonal learning environment (Sandie McGill Barnhouse, Sherylle Petty Smith 2006).

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OPINION OF TEACHER EDUCATORS ON THE CURRICULUM OF SECONDARY LEVEL TEACHER TRAINING COURSE

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Abstract:

In the wider sense curriculum is a body of overall experiences of the learner, the variety of activities inside the classroom, in the laboratory, on the play ground through the formal and informal association with the teachers. In view of constantly expanding sphere of knowledge both curriculum and the syllabus need to be constantly reviewed and reorganized. Experiments, demonstration as well as outdoor activities need to be included in the curriculum as well as the syllabus. On the basis of that NCTE has revised the B.Ed curriculum in 2014 as per present need. Here the investigator attempted to study about the views of different teacher educators about the existing curriculum and try to collect their suggestions for updating the syllabus for greater interest of the society.

Introduction:

The modern concept of curriculum aims to cater for all round development of the learner. The dictionary of education explains curriculum as a body of educative experiences under school supervision, designed to provide an individual with the best possible training and experiences to fit him for society of which he or she is a part or to fit him for a trade or profession. That is it includes the totality the experiences which the learner receives through various activities within and outside the wall of classroom as well as school. Therefore in the wider sense curriculum is a body of overall experiences of the learner, the variety of activities inside the classroom, in the laboratory, on the play ground through the formal and informal association with the teachers. Such experiences duly guided help in developing and enriching the personality of the learner.

The different education commission made valuable suggestions for the improvement of the curriculum of teacher training course. The importance of teacher training course for national development is well reflected in the national policy on education.

'Curriculum' indicates the broad frame work of learning experiences, whereas the detail of activity program for actual classroom implementation in terms of attainable units is called 'syllabus'. In view of constantly expanding sphere of knowledge both curriculum and

the syllabus need to be constantly reviewed and reorganized. Experiments, demonstration as well as outdoor activities need to be included in the curriculum as well as the syllabus. The NCTE prescribes two year B.Ed course offers a comprehensive coverage of themes and rigorous field engagement with the child, school and community. The programme is comprised of three broad inter-related curricular areas – (1) Perspectives in Education (2) Curriculum and Pedagogic studies and (3) Engagement with the field. All the courses include in-built field-based units of study and projects along with theoretical inputs from an interdisciplinary perspective. Engagement with the field is the curricular component i.e. meant to holistically link all the courses across the programme, while it also includes special courses for Enhancing Professional Capacities (EPC) of the student teachers.

Statement of the Problem:

The present investigator attempted to study about the opinion of different teacher educators of secondary level teacher training colleges towards the B.Ed curriculum implemented by NCTE and their view towards the difficulties faced in its implementation. It is very essential to know what our teacher educators think and also their valuable views towards the syllabus as well as the difficulties is faced by them in implementing the same.

Objectives of the study:

The objectives of the study were as follows:

To study the opinion of the existing teacher educators in different teacher training colleges towards the B.Ed. curriculum implemented by NCTE in 2014.

Method:

- (1) **Sample:** The present study was conducted on a sample of the govt. and private in-service teacher educators of B.Ed. teacher training college. A sample of **50** teacher educates was selected randomly from West & North district of Tripura.
- (2) **Tools:** A self constructed opinionative including the items was used for the study. The tools consisted of **20** items to capture the views.
- (3) **Scoring of data:** In the scale 1 mark was assigned to **Yes** and **0** mark was assigned to response **NO**. Scoring was accordingly done. After that percentage were computed.

Analysis and Interpretation:

Objectives: To study the opinion of the existing teacher educators in different teacher training colleges towards the B.Ed. curriculum implemented by NCTE in 2014.

The data related with the objectives was presented in Table 1 as follows:

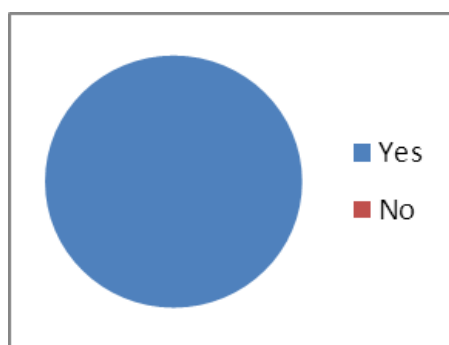
Table 1: Data related to the opinion

Item No.	YES (Percentage)	NO (Percentage)
1	100	0
2	69	31
3	86	14
4	89	11
5	74	26
6	83	17
7	57	43
8	86	14
9	83	17
10	60	40
11	71	29
12	71	29
13	77	23
14	94	6
15	63	37
16	94	6
17	91	9
18	66	34
19	31	69
20	40	60

In order to achieve the objectives the presentation and interpretation of data related in item 1 to 20 showed in the diagram given below:

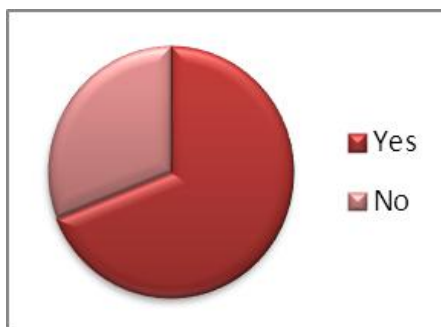
Item No. 1: Have you gone through the new B.Ed. curriculum prescribed by NCTE.

At first it is tried to know that whether all the teacher educators have observed the new B.Ed. curriculum prescribed by NCTE or not. It is found that all the educators know and have observed the prescribed syllabus. It is clear from the responses that educators were well conversant with the new curriculum.



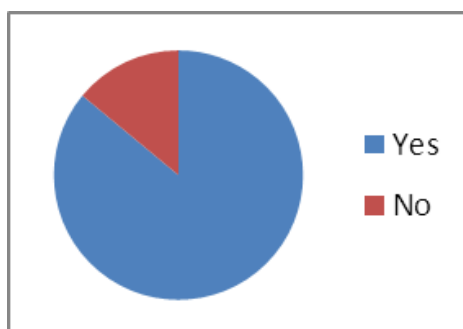
Item No. 2: New B.Ed. curriculum framed by NCTE is of high quality.

In this respect it is found that 69% teacher educator accepted that the new curriculum implemented was of high quality than the earlier one.



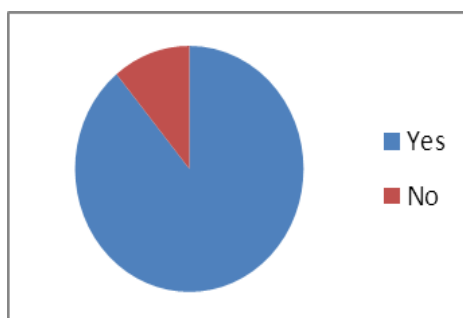
Item No. 3: The new B.Ed. curriculum should be implemented in all teacher training institutions in India and it should be common irrespective of region.

It is observed that 86% teacher educators accepted that the new B.Ed. curriculum should be implemented in all TTIs throughout the country.



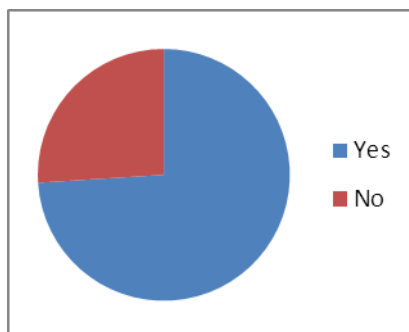
Item No. 4: Is it possible that existing B.Ed. curriculum can be made of high quality after modifying.

The diagram shows that 89% educators agree with the statement. They clearly stated that there is a need to modify the already prescribed curriculum. So it would be better if we modify the existing curriculum according to new demands.



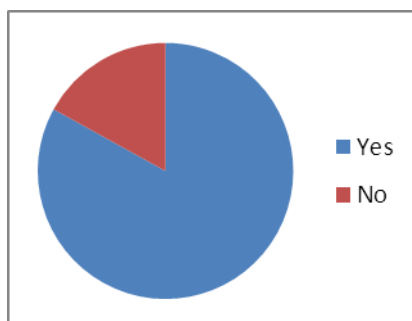
Item No. 5: It will be in the interest of teacher training to implement the new B.Ed. curriculum.

It is obvious from the diagram that 74% educators accepted that it is completely in the interest of trainees because it is framed according to the learning needs of the trainees.



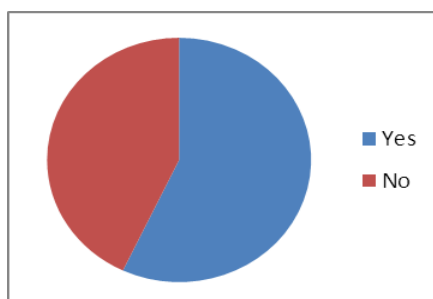
Item No. 6: The training level of teacher trainee will be higher if the new B.Ed. curriculum is implemented.

From the diagram it is clear that 83% educators accepted that through new curriculum the training level of teacher trainees will be higher as it has the capacity to develop professional capacity, ethical values, competency in teaching, broad conceptualization and generalization in trainees.



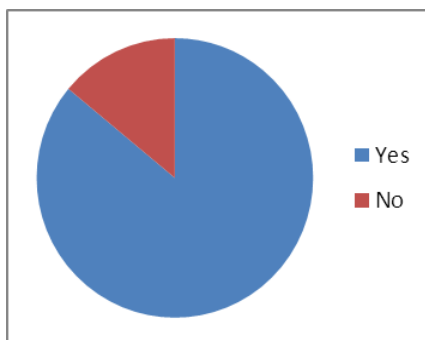
Item No. 7: The new B.Ed. curriculum is difficult than the previous one.

The diagram clearly stated that 57% educators accepted that the existing B.Ed. curriculum by NCTE is difficult where as 43% educators discarded and show their views that it is not difficult but demands more efforts from teacher educators.



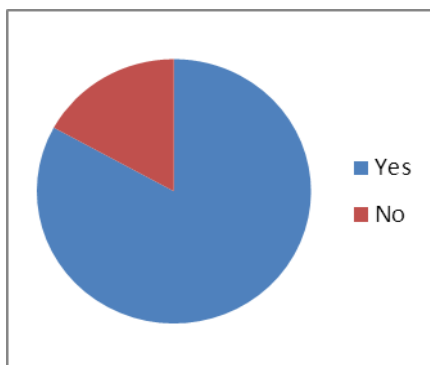
Item No. 8: The new B.Ed. curriculum will fulfill the need of teacher training.

Data shows 86% educators agreed with this fact that it fulfills the need of training before going to teaching profession as the content are being related with real life and it is more attractive and understandable.



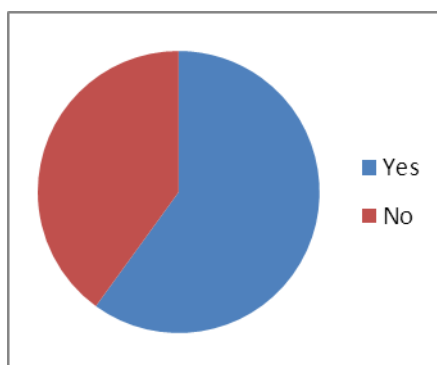
Item No. 9: New B.Ed. curriculum will develop the learning values.

The graphical presentation clearly stated that 83% educators accepted that through this curriculum learning values will develop among the trainees in terms of knowledge, concepts, manual skills, analytical abilities and broadening perspectives.



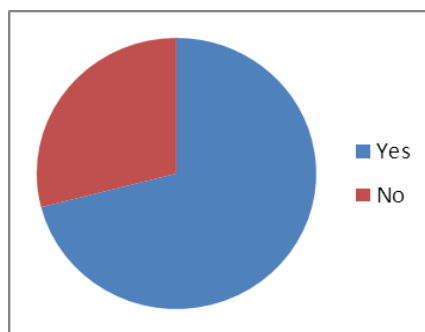
Item No. 10: New B.Ed. curriculum will develop the sincerity among the trainee.

A perusal of responses relating to item no 10 shows that 60% educators were in favour that the existing curriculum will develop the sincerity among the trainee in training.



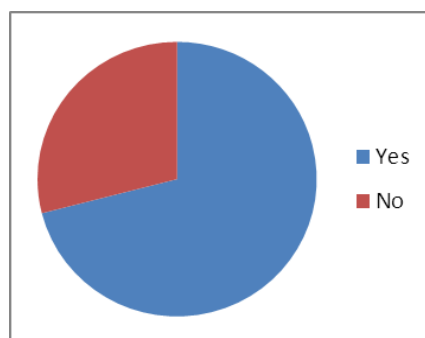
Item No. 11: New B.Ed. curriculum will develop the positive attitude of the trainee towards teaching profession.

A perusal of responses relating to item no 11 shows that 71% educators believe that new curriculum can develop a +ve attitude to learn teaching strategies because of its emphasis on teaching internship programme.



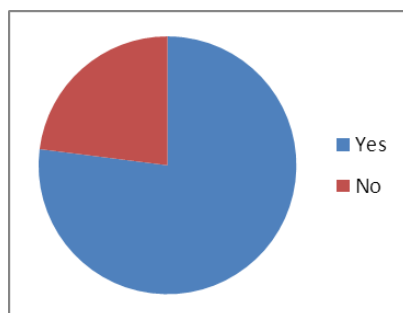
Item No. 12: New B.Ed. curriculum will help to exploit the inherent quality of the trainee.

Results relating to item no 12 shows that 71% of the educators agree that the new curriculum will help the trainee to exploit their inherent qualities because it provides ample opportunities in developing all round qualities of the trainee.



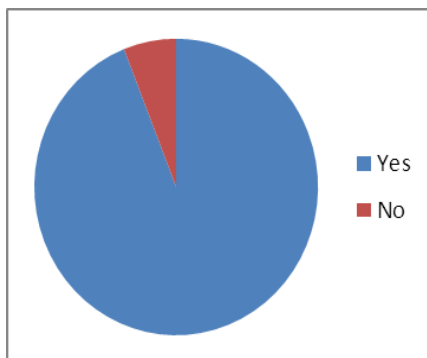
Item No. 13: New B.Ed. curriculum is useful for solving different problems in the field of teaching.

In the context of item no. 13, 77% educators accepted that the new curriculum is useful for solving different types of problems in the field of teaching as it is related with real life situation.



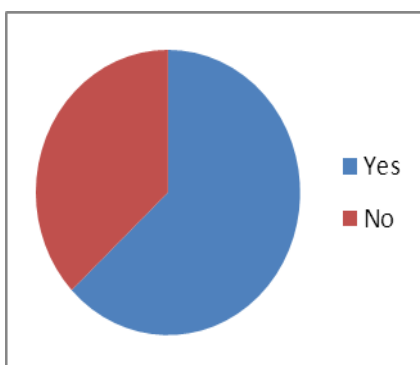
Item No. 14: Is training required for teaching profession before actual teaching in the classroom?

The graphical presentation clearly stated that 94% teachers are of the view that trainee need training before actually teaching in the classroom.



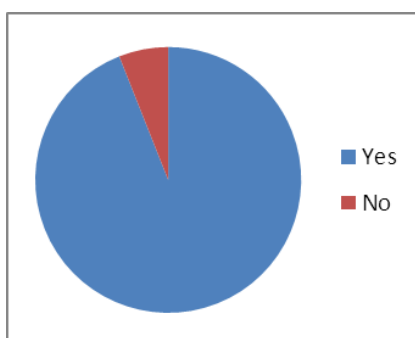
Item No. 15: As per new B.Ed. curriculum 20 weeks of teaching internship is justified.

The diagram stated that 63% teachers accepted that 20 weeks of internship is justified where as 37% teachers discarded this type of long duration internship programme.



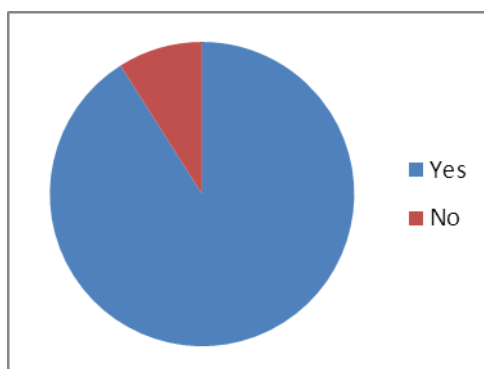
Item No. 16: Implementation of performing Arts, Health & Physical Education and Fine Arts in new B.Ed. Curriculum is justified.

It is observed that 94% teacher educators are in favour of implementing performing Arts, Health & Physical Education and Fine Arts in New B.Ed. curriculum.



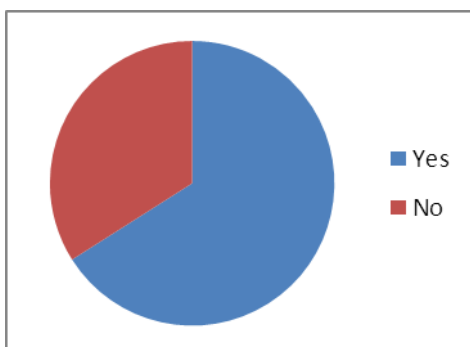
Item No. 17: Enhancing professional capacity (EPC) in new B.Ed. curriculum will provide a new direction in the field of teaching.

According to item 17, 94% teachers are of the view that inclusion of EPC in B.Ed. course will provide a new idea in the field of teaching and will inculcate a new knowledge among the trainee.



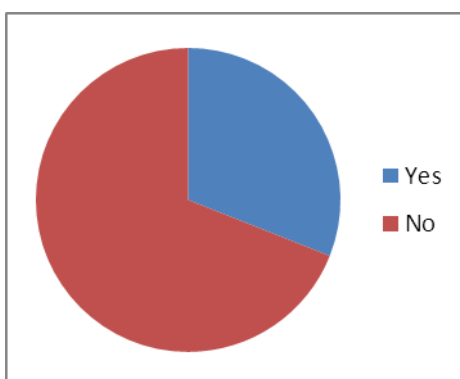
Item No. 18: Is new B.Ed. curriculum relevance to real life situations?

In the context of item no. 18, 66% teacher accepted that new B.Ed. curriculum is relevance to real life situation.



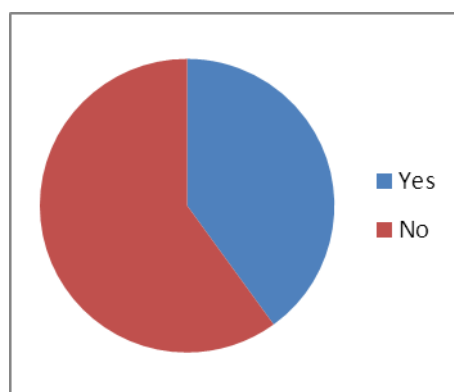
Item No. 19: Do you think that new B.Ed. curriculum is over loaded to the trainee?

A perusal of responses relating to item no. 19 shows that 69% teachers agree that B.Ed. curriculum is not over loaded to the trainee whereas 31% teachers discarded that curriculum is overloaded.



Item No. 20: Do you think that few areas related to teacher training courses are missing in the new B.Ed. curriculum?

40% teachers related to item no 20 agree that some areas like mental hygiene, role of Head Master, construction of Time table, micro teaching, psychological understanding of individual difference, teaching methodology including enhancement of teaching skills & competencies, current sociological perspective, capability of value, inculcation and its practice, Techniques of discipline and classroom management, attitude towards teaching, Laboratory work, psychological theories of learning, Library management, child psychology, school management in respect to the concerned state, philosophy of education, Educational Technology, mental health, leadership, Research methodology etc. are missing in the B.Ed. course.



Conclusion :

After the presentation and interpretation it may be concluded that the majority of teacher educators have positive opinion towards the B.Ed. curriculum given by NCTE in 2014 at secondary level. At the same time they also made some suggestions for inclusion of few educational areas in the curriculum which are also very much related to teacher training course. They also agreed that the problems with regard to implementation of new curriculum can be overcome with appropriate efforts made by the government.

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PARENTAL ENCOURAGEMENT AS A SOURCE OF ACADEMIC ACHIEVEMENT MOTIVATION AMONG STUDENTS

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Abstract: Education is called third eye which provides insight to the human mind. An educated human being removes illiteracy by playing their role as an agent of change in the society and also helps the individual to understand the importance of broad mindedness as compared to narrow mindedness which makes the life of the people meaningful and brings the positive changes. Parents are informally educating their children. Parental encouragement is key factor for academic achievement and the development of personality of their children. In this study the researcher has attempted to find out the academic achievement motivation and parental encouragement of secondary level students and their relationship between them. The sample for the present study comprised of 120 students from government and private secondary schools. Academic Achievement Motivation Test and Parental Encouragement Scale were used. The data was analysed by statistical method which include mean, standard deviation, correlation and t-test. The results revealed that there is no significance difference between Academic Achievement Motivation of Boys and Girls. It was also found that there is no significance between Mean Score of Parental encouragement of Boys and Girls.

Key Words: *Academic Achievement, Motivation and Parental Encouragement*

INTRODUCTION

Education is the key factor among other factors in human development which is like a process and activity. It helps the inborn helpless human being in the right direction. With the help of education one can control their surrounding environment and also can fulfill their needs. Education must be the part of human life as it improves consciousness and personality. Better and successful life is possible, if one can understand the true meaning of education and follow their characteristics. The first and foremost school of education and training is home where newborn child is getting training of day to day activities where development take place in the form of language development, social development, emotional development, motor development moral development etc. It is fact that at the stage of infancy and childhood the

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child is getting real love and affection. All the members of the family, neighbours, and relatives play the role of a teacher who mould the new born child in their own way to fit in the society. These teachers behaviour affect the child behaviour because the children imitate the behaviour of their elders. These are called relatively permanent change in behaviour which is learning and having the tendency of everlasting even when the children enter in the formal system of education i.e. school. It is the importance of informal education which cannot be ignored.

Parents are the part of informal education system who can educate their ward informally. Parents plays key role in the development of right attitude towards life and development of training towards life among children. Parents play the role of a teacher, a guide and a friend for the child and time to time fulfills the basic needs. Parents show the right path to lead their life in a right direction. As society is very complex and to survive in the society everyone needs training from trained people who are having vision about life, about society and about country's development. It is the parents who affect the personality of the child because infants are just like clay and it is dependent on the parents how and which direction the child is being moulded. The affects may be positive and negative both. Positive affects helps the children to live life according to the ideal and objectives of society and country. On the other hand negative affects make the children speed breaker of the society and country. So, it is the duty and function of the parents to understand their child and show their affection. It is the duty of the parents to instruct and tell their child that what is wrong and right. Awareness about rules and regulation of society and nation can be given by the parents of the child so that the child can play the role of civilized human being and ultimately development can be the outcome.

The future of the child depend on the parents wisdom which they performed during different stages of nurturing and then the child can become good human being, obedient, compliant, dutiful, submissive, respectful, well trained and good citizen. It is the task of the parents to teach their child about the changing world, physical, economical, psychological and social environment in which they are living for successful life. Parents are the cherisher and suitable trainer of their child which needs patience.

The secondary level student's (who are going through the stage of adolescence which is a very critical stage) self confidences and self development depends on parents as well as on their attitude to make the child suitable for society. At this stage their appetent, avidity and cognitive abilities are increasing very fast and are of different in nature. The creativity, emotion, intelligence are in peak. They think about their respectable place in class, family and society, even in peer group they want respect. They want to perform their role in the family

and society with liability. If the children are not getting affection, love, guidance and freedom at this stage, they become frustrated. Sometimes they become more active and sometimes they show their laziness. They are not in a position to understand their deeds as good and bad. On the other side small achievement may be big for them, even little failure suppress their wants and they think that they are failure. At this stage they need motivation from their parents to avoid depression. It is general observation that they become very annoyed with their results. They do not understand that failure is the key to success. Motivation plays key role to mould the personality of the child. It is the power of motivation to stimulate the children towards a desired work.

In Psychological field the term motivation is used as both process and product. As a process it creates the stimulation in child to respond towards work in an effective manner. According to Good “Motivation is the process of arousing, sustaining and regulating an activity”. Motivation is the key factor which plays important role to control and mould the behaviour of children. The importances of motivation in education are the following:

- Appetite for education
- Change in the behaviour
- Positive effect on the child
- Effective teaching
- Contribution in effective education

Achievement motivation is one of the type of motivation which helps in maintaining higher standard quality to achieve academic excellence and one can control their problems by solving them. It also stimulates human being for work. However individual differences are in every field and it is different in different human beings and group. There are various factors which affects academic achievements which are as follows:

- Parental Encouragement
- Intelligence
- Scholastic Performance
- Home Environment
- Socio-Economic Status
- Academic Learning Environment
- Teacher Influences

Parents plays pivotal role to speed up the academic performance and academic motivation of the child. They provide essential, basic, desirable facilities and conducive

educational environment for their better performance. Parents are those who encourage their child in their work for their achievement and good performance. They also solve problems of their child in the time of need. This type of activity is called parental encouragement. As a result of parental encouragement they become self confident and try to to achieve higher position in the school, society and nation. Encouragements are having the positive effect which creates interest in the child towards education. Self interest in the child is the medicine to remove the entire hurdle and speed breaker from the road of achieving success. According to Rossi “When father and mother approved and appreciate any activity related to education or revoke any hurdle fell by the student in the process or guide him the right and wrong, this entire spectrum activity comes within the preview of parental encouragement”.

Need of the Study

Secondary level students are in the stage of adolescence who are very emotional and immature. In this period they are very sensitive. Sometimes they are very encouraged and on the other side they are very discouraged. At this stage the attention of the parents are very essential to mould the children in the right direction. But reality is totally different. Most of the parents do not try to understand their ward interest, attitude, aptitude and intelligence level. Parents are not having time for their children. Generally parents believe that good dress, money for education, better school and colleges are their responsibility and forget about their emotions and feelings. If any child talk about their problem with their parents and parents do not take any action, even feels that they wants to avoid. In our society, generally people compare their children with others and give examples of children who are doing well in their school or class or achieved something in any test. As a result, children lose their hope and self confidence. They become discouraged. Parents thinks that only money is enough for education and forget about their involvement with their children in terms of attention and time. Parents forget about the importance of encouragement which has the power to remove the conflict within the children and satisfy the needs of children which ultimately improve the academic performance. The investigator feels that there is an urgent need of study on Academic Achievement Motivation with respect parental encouragement.

Present study states “Parental Encouragement as a Source of Academic Achievement Motivation among Students”.

Objectives of the Study

Following are the objectives of the study:

1. To study the academic achievement motivation of secondary level students.
2. To study the parental encouragement in secondary level students.

3. To find out the relationship between academic achievement and their parental encouragement of secondary level students.
4. To find out the difference between academic achievement of girls and boys of secondary level students.
5. To find out the difference between the parental encouragement of girls and boys of secondary level students.

Hypotheses of the Study

Following are the hypotheses of the study:

1. There is no significance difference between the academic achievement and parental encouragement of secondary level students.
2. There is no significance difference between the academic achievement of girls and boys of secondary level students.
3. There is no significance difference between the parental encouragement of girls and boys of secondary level students.

METHODOLOGY

Population and Sample

All the secondary schools of Darbhanga district comprised population for the present study and all the students of these schools. And then as per the need of the study two governments and two private secondary schools were selected on the basis of stratified random sampling. Fifteen boys and fifteen girls from each school were selected on the basis of stratified random sampling. Thus, sample for the present study comprised of 120 students from these school of Darbhanga district.

Tools of the Study

The tools used in the present investigation are listed below:

Academic Achievement Motivation Test constructed and standardized by Dr. T. R. Sharma was used for the study which was published by National Psychological Corporation, Agra. The test includes 38 items based on two alternative responses.

Parental Encouragement Scale constructed and standardized by Dr. R. R. Sharma was used for the study which was published by National Psychological Corporation, Agra. The scale includes 40 items which based on three alternative responses.

RESULT AND DISCUSSION

Academic Achievement Motivation of Boys Students: To study the academic achievement motivation of secondary level students, the test was administered to 60 boy's students. Table No. 1 shows three categories of academic motivation which is as under:

Table No.- 1 Academic Achievement Motivation of Boys Students

S.No.	Level	No. of Boys Students	% of Boys
1	High Academic Motivated	21	35
2	Average Academic Motivated	26	43.33
3	Low Academic Motivated	13	21.67
Total		60	100

Table No. 1 reveals that 35% of boy's students are in the first level which means high academic motivated, 43.33% of students are in the middle group while 21.67% are in the lower level which means low academic motivated.

Academic Achievement Motivation of Girls Students: To study the academic achievement motivation of secondary level students, the test was administered to 60 boy's students. Table No. 2 below shows three categories of academic motivation as under:

Table No. - 2 Academic Achievement Motivation of Girls Students

S.No.	Level	No. of Girls Students	% of Girls
1	High Academic Motivated	20	33.33
2	Average Academic Motivated	25	41.67
3	Low Academic Motivated	15	25
Total		60	100

Table No. 2 reveals that 33.33% of girl's students are in the first level which means high academic motivated, 41.67% of girls students are in the middle group while 25% are in the lower level which means low academic motivated.

Parental Encouragement of Boys & Students: To study the parental encouragement in secondary level students, the scale was administered to 60 boy's students and divided into five levels. Table No. 3 & 4 below shows Parental Encouragement of Boys Girl's Students as under:

Table No. 3 Parental Encouragement of Boys Students

S.No.	Level	No. of Boys Students	% of Boys
1	Very High Parental Encouragement	11	18.33
2	High Parental Encouragement	9	15
3	Average Parental Encouragement	25	41.67
4	Low Parental Encouragement	8	13.33
5	Very Low Parental Encouragement	7	11.67
Total		60	100

The above Table No. 3 reveals the fact that 18.33% of boys students are in the group of first level which means their parents encouraged them very highly. 15% of the boys students receive high parental encouragement. It is remarkable that 41.67% boys students are in the group of average parental encouragement while 13.33% and 11.67% boys are in the low parental encouragement level and very low parental encouragement level respectively.

Table No. 4 Parental Encouragement of Girls Students

S.No.	Level	No. of Girls Students	% of Girls
1	Very High Parental Encouragement	10	16.67
2	High Parental Encouragement	13	21.66
3	Average Parental Encouragement	20	33.33
4	Low Parental Encouragement	10	16.67
5	Very Low Parental Encouragement	7	11.67
Total		60	100

The above table no. 4 discloses the fact that 16.67% of girls students are in the group of first level which means they receive parental encouragement very highly. 21.66% of the girls students receive high parental encouragement. It is also observed that those 33.33% girls students are in the group of average parental encouragement while 16.67% and 11.67% girls are in the low parental encouragement level and very low parental encouragement level respectively.

Correlation between Academic Achievement Motivation (AAM) & Parental Encouragement (P.E) of Secondary level students: To find out the relationship between academic achievement and their parental encouragement of secondary Mean, Standard Deviation and Coefficient of Correlation has been calculated which is as under:

TableNo.5 Correlation between Academic Achievement Motivation (AAM) & Parental Encouragement (P.E) of Secondary level students

Gender	No. of Students	Mean of AAM	Mean of P.E.	SD of AAM	SD of P.E.	r	Result Sig
Boys	60	30	61.141	4.296	10.325	0.218	Sig
Girls	60						

Table No.5 shows that the mean of secondary school students is 30 and standard deviation is 4.296 on Academic Achievement Motivation (AAM) while the mean of secondary school students is 61.41 and standard deviation is 10.325 on Parental Encouragement (P.E). The table also reveals the fact that correlation value is 0.218 which is significant. It means that there is significant relationship between both the variables. Hence the Ho. 1 there is no significance difference between Academic Achievement Motivation (AAM) & Parental Encouragement (P.E) of Secondary level students is rejected.

Significance of difference between the Mean score of Academic Achievement Motivation of Boys and Girls: To find out the difference between academic achievement of girls and boys of secondary level students, the obtained value from the data is shown below:

Table No. 6 Significance of difference between the Mean score of Academic Achievement Motivation of Boys and Girls

Gender	No. of Students	Mean	SD	t	Result Sig
Boys	60	29.7	5.14	0.58	Not Significant
Girls	60	30.3	4.68		

It is evident from Table No.6 that the mean of boys is 29.7 and standard deviation is 5.14 while on the other hand mean of girls is 30.3 and standard deviation is 4.68. The t-value is 0.58 which is not significant at 0.05 level. Hence Ho. 2, there is no significance difference between Academic Achievement Motivation of Boys and Girls is accepted.

Significance of difference between the Mean Score of PE of Boys and Girls Students: To find out the difference between the parental encouragement of girls and boys of secondary level students, the obtained value from the data is shown as under:

TableNo.7 Significance of difference between the Mean Score of PE of Boys and Girls Students

Gender	No. of Students	Mean	SD	t	Result Sig
Boys	60	68.5	9.78	0.24	Not Significant
Girls	60	67.08	9.05		

TableNo.7 discloses that the mean of boys is 68.5 and standard deviation is 9.78 while on the other hand mean of girls is 67.08 and standard deviation is 9.05. The t-value is 0.24 which is not significant at 0.05 levels. Hence Ho. 3 there is no significance between Mean Score of PE of Boys and Girls Students is accepted.

CONCLUSIONS

The main duties and responsibilities of parents for their ward are to provide better education and true training for life. Both (boys and girls) can play a significant role for betterment of the society. But the researches reveal the fact that minds of the people are not properly used. People die without recognizing their ability and inherent qualities. In this category most of the populations are female. Parents do not encourage the female child for education. The study showed that boys are highly Academic Motivated as compared to girls. It was found that there is significance difference between Academic Achievement Motivation (AAM) & Parental Encouragement (P.E) of Secondary level students. On the other hand t-value 0.58 is not significant at 0.05 level. It means there is no significance between Academic Achievement Motivation of Boys and Girls. The other t-value 0.24 is not significant at 0.05 level. It means there is no significance difference between Mean Score of Parental encouragement of Boys and Girls.

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TEACHING OF ENGLISH, PROBLEMS IN CLASSROOM

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ABSTRACT

Teaching of English in India is challenging job for The English Teacher. The basic problem lies with the approach adopted by the teacher towards teaching and learning of English language. The success of English teaching depends on the abilities and resourcefulness of the teacher. A good English teacher should have sound knowledge of his subject. He must be well versed in methodology and Technology. According to Raiburn “A good teacher is anxious to increase his knowledge of a subject and of method of teaching. He is anxious to keep fresh and up-to-date. The English Teacher should have the knowledge of Child Psychology so that he can avail to know the physical and mental conditions of the children. He should have the ability to keep the class under control and disciplined. He must be an efficient manager of the whole teaching learning process. As a teacher he should make the student acquire the ability to read speak, understand and write the language correctly. The teacher must be creative and devise ways of encouraging students to actively participate in teaching learning process.

A good classroom situation provides sufficient ground for teaching a language, if the classroom is well equipped with furniture and other decorative materials including the blackboard, it certainly influences the students as well as the teacher to involve themselves in teaching learning process. If the classroom lacks these facilities it is difficult on the part of the teacher to attract the attention of the students. But he has the ability to create proper classroom situation and encourage the students towards the topic.

Keywords-Resourcefulness, Anxious, Syntactic, Humanistic, Astonishing, Pedagogical.

Introduction

English Language learners often face difficulties while learning it, especially if they are not exposed to this language for their everyday instruction. I had been observing students from the social science group who were learning English as one of their compulsory courses but their mode of learning for other courses is Bengali, which is their First language (L1). So they had been facing many problems while undertaking this course ACL-105. I tried to follow some instructions based on the idea of Humanistic approach and tried to implement few of the methods to solve the problems they encountered during learning.

In this paper I had focused on the problems they encountered first and then I had focused on the probable solutions to these problems. Finally I have shown how to meet the challenges of this kind of situation.

English occupies a prominent place in India. It is the language that continues to dominate the national scenario of India. It has also played a significant role in bringing together trade, administration and management, social culture and educational exchanges in the words of P.G French. By accidents of history rapid spread of industrial development society technology international trade and by something like an explosion in the speed and ease of travel and by all the factors which have broken down frontiers and forced Nations into closer interdependence. English has become a world language. It is the means of International communication there is no other.

Finding what types of problems ?

The challenges of the teacher while dealing with the social science students:

The problems of the learners that they encounter while learning I have found are;

1. Lack of Interest

The first problem that affects the learning environment is that in most of the cases they are not interested to learn or practice the target language that is English for those English courses. The chart shows that about 76% students are not interested about English learning, 14 % students are interested and remaining 10% did not make any comment.

2. Lack of Confidence

The next problem that I found with the learners of Social Science group is they are inhibited to using English language as their main language of learning. They believe that they are not confident enough to using this language as it is not their main mode of earning at the higher level of education. About 95 % learners think they will not be able to produce a successful sentence inside the classroom, about 5 % students believe that they will not be able to speak fluent in front of the class.

3. Lack of Knowledge of Using the Four Basic Skills

I found while teaching them that they are not aware of using the four basic skills of English language and their usage in different contexts. About 70 % students faced problems with speaking, 15% with listening, 10% with reading, and 5 % with writing.

4. Difficulties in Understanding the Syntactic Parts of English Language

The next important problem is difficulties to understand the accents, transcription, intonation and grammatical components used in the classroom for teaching the target

language. About 57% students are uncomfortable with grammatical parts, 27% with reading comprehension and 16 % due to poor basic.

As English is not the main mode of learning their other courses, they feel less interest to learn the grammatical parts of this language and as a result they fail to use it in the classroom contexts.

5. The Intention of Only Passing the Exam

As it is a sort of subsidiary course, the learners are only focused to get marks in the exam and thus they are found to have less interest to using English Language. They are only worried for attaining good marks in the exam and thus the learning process remains ignored. Findings:

- 87% of the total students are worried of the passing of the exam
- 3% were found to achieve high level of proficiency in the future life. So to them English is only a language for accomplishing a course and nothing else.

The Recommendations for Solving the Problem

I found some simple but effective ways to attract the learners of other groups to learn English as their target language and these activities will enhance their interest to accommodate with a new language that is a challenge for them too.

1. Giving Them Scope to Talk and Talk

Increasing the student talk is a very effective way to face the problems inside a social science classroom. Being a teacher I gave them ample scopes to share their views with their peers and then exchange their views. This has helped them to break their inhibition to use English as a second language inside the classroom. They enjoyed the presentation session and finally they could be able to monitor their own lacings and this has also helped them to disclose a wide range of errors that they had been making through years. As a CLT teacher I always appreciated them to talk and encouraged them to continue talking.

2. Adopting Humanistic Approach inside the Classroom

Being motivated by the idea of the Humanistic Approach (Carl Rodgers, 1952), I employed this approach to motivate my learners. It was wonderful to see that whenever I appreciated them they could get more interest in learning a new concept and they could feel that English is just a language that can never be more powerful than their inner potentialities. It was found that students who are more nervous needed a little bit concentration from the teacher's side and when they are assured with it, they could project much better. In comparison to the other cases, I got my learners more confident at the end of the course while using English language.

3. Building a Personal Relationship and Counselling the Learners

It was also important that I found when I took the course that the learners needed positive reinforcement to get out of the groove. So I divided them into groups to focus on their mistakes and was counselling for them and it was astonishing that the group that was under careful supervision did better than the group that was overlooked.

4. Keeping Records of Their Performance

This is very important to understand the overall situation and the expected needs of the learners. It will also help the teacher like us to prepare a need-based analysis to follow for the learners of other groups. From that analysis we would be able to take necessary steps for overcoming the problems encountered in a classroom.

Role of the teacher

A teacher plays a vital role to make the classroom teaching effective. He can create proper teaching learning environment in the class. The teaching of the teacher is intended to enable the students to understand and the same time that teacher understands the students. The teaching learning process will become successful when both the teacher and students will interact together. Teaching must facilitate the students to face the world with confidence. Success of the teacher lies in enabling the students to motivate and change the behaviour of the students. The teacher is a nucleus to solve all types of problems related to English teaching. He should act as a role model with the committed efforts and technological application of the teaching and the active participation of the student an effective teaching learning situation can be created in the class. There is no doubt about it.

Conclusion

To sum up, teaching of English to a social science classroom is very challenging one. The learners are not usually exposed to the Target Language and there are different levels of learners. The teachers should know the problems of the learners and try to take effective measures to overcome those. Then the pedagogical approaches will be also implemented according to the curriculum also.

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NABAKALEBARA OF DARU BRAMHA SRI JAGANNATH

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ABSTRACT

Nabakalebara is a festival observed in the Shree Jagannath Temple at Puri at a predefined time according to Hindu Calender. *Naba* means new and *Kalebara* is body. Lord Shree Jagannath adorns a new body during Nabakalebara. It is the re-embodiment of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sudarshan when they relinquish their old bodies and assume a new one. However, the *Brahmapadartha* (soul-substance) remains the same. The soul or the Brahma is transferred from the old idols to their new bodies in a highly technical and conspicuous manner, prescribed and inherited from generations by the Daitas and the Rakshaks. They are the up-keepers of the *Shreeangas* or the bodies of the trinity of the Grand Temple.

"The Nabakalebara niti is observed in a gap of 12 to 19 years. Most of the Nabakalebars are performed after a gap of almost 19 years as in 1912, 1931, 1950, 1969, 1977 and 1996. This year in 2015, we are witnessing yet another sacred occassion of the Nabakalebara Niti".

Keywords- *Brahmapadartha*, Jirna bera parityaga, Patali, Nava Youvana Darshana

Introduction:

Lord Jagannath, oldest deity in the world still continues to be worshipped in the holy abode of Puri while his contemporaries have either receded into the labyrinth of history or placed in the corridors of museums. The origin of antiquity of Lord Jagannath is shrouded in mystery and remains as a wonder in the hearts of every Jagannath devotees like Lord Jagannath. His festival ceremonies and day to day rituals and practices are also special and interesting which reflects the basic modalities of human life, the basic philosophy of human life that body is destructible and perishable but the soul (Atma) is imperishable and Indestructible Nabakalevara rituals of Lord Jagannath justifies this basic principle.

About Nabakalerbara

Nabakalebara is a festival observed in the Shree Jagannath Temple at Puri at a predefined time according to Hindu Calender. *Naba* means new and *Kalebara* is body. Lord

Shree Jagannath adorns a new body during Nabakalebara. It is the re-embodiment of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sudarshan when they relinquish their old bodies and assume a new one. However, the Brahma padartha (soul-substance) remains the same. The soul or the Brahma is transferred from the old idols to their new bodies in a highly technical and conspicuous manner, prescribed and inherited from generations by the Daitas and the Rakshaks.

Jirna bera parityaga

Jirna bera parityaga ([Odia](#): ଜୀର୍ଣ୍ଣବେର ପରିତ୍ୟାଗ) means "the leaving of the old [deity](#) and the consecration of the new". As a person puts on new garments and gives up the old, the soul accepts new material bodies and gives up old, useless ones. According to temple rituals, the deities are changed. Made from the neem tree, [musk](#), [sandalwood](#) and other combinations, they undergo a change before the adhika ashadha ends. [Agama shastras](#) followed in other parts of India for [Vishnu](#) worship, such as the [Vaikhanasas](#), also prescribe the change of wooden deities under a specific [astrological](#) combination. Deities made of stone or metal do not need to be changed (unless they are damaged), but wooden deities must be changed within a specific number of years and their power must be ritually transferred. Nabakalebar is about the transformation of the Puri temple and Odisha lords into a new body. The new wooden idols of Jagannath, Balabhadra, Subhadra and Sudarshan are welcomed to the temple in celebration. The old idols are ritually buried in Koili Baikuntha in accordance with century-old Odia scripture

Timing

The Nabakalebara niti is observed in a gap of 12 to 19 years. Most of the Nabakalebars are performed after a gap of almost 19 years as in 1912, 1931, 1950, 1969, 1977 and 1996. This year in 2015, we are witnessing yet another sacred occasion of the Nabakalebara Niti". **The exact year of origin of when the ritual Nabakalebara was started is not known.**

What is the need of Nabakalebara?

1. Historical Prospective : The researchers are of the opinion that the Shree Bigrhas (body parts) of the temple never had a peaceful time and many times they were saved from the external attacks by doing Patali (underground burial). These are the few reasons that necessitate the Nabakalebar of the Shree Bigrhas at a certain interval of time.
2. Hindu religion Prospective : It is a believe that death is the only true. "ମୃତ୍ୟୁ ହିଁ ସତ୍ୟ" . Even to prove this to creator of universe god himself face to death. " ଦେବତା ହୋଇଲେ ଭି ମରଇ".

Types of re-embodiment ceremonies

There are two types of re-embodiment ceremonies performed in the Shree Mandir. One is Sampurna Nabakalebara and another is Shree Angafita. During Sampurna or full Nabakalebara, the old idol is fully replaced by a new one and the Brahma is replaced in the new idol. However, in the Shree Angafita, the Brahma is not touched at all. The Saptavaran or the seven layers of clothes covering the idols are removed and some minor repair is done as per the necessity and again it is covered with Saptavaran and plastered with pastes of sandalwood, musk, and camphor etc. and painted like before, Shree Angafita is performed only during some special contingency.

Ritual Procedures

As a rule, Neem (Margossa) trees are used to carve out the images of Lord Jagannath. Now no ordinary Neem (Margosa) tree can be used for this purpose. The tree which will be used has to fulfill many conditions. Lord Jagannath is dark in color. So the neem tree from which his deities is to be carved out should be dark; whereas the trees which would be used for the deities of his brother and sister are lighter in color; as his siblings are fair! The Neem tree for Lord Jagannath must have four principal branches – symbolizing four arms of Narayana. There must be a water body near the tree – like a river or a large pond and a cremation ground nearby. An ant-hill should be close to the tree and at the roots of the tree there must be a snake-pit of a cobra. No bird must have made nests in the tree; and no branches would have broken or cut. The tree has to be located near a three-way or would be surrounded by three mountains. No creepers must have grown on the tree and there have to be Varuna, Sahada and Vilva trees (these three trees are not very common) close by. There have to be a hermitage and a temple of Lord Shiva in the vicinity. The most amazing requirement is, on the tree trunk there must be natural impressions of conch-shell and chakra (wheel)!





After the trees are located and selected, a small ritual, including homa (offering to fire) takes place and the tree is felled. Then it is cut to size and brought to the temple. In Koili Vaikuntha, the skilled carpenters called Visvakarma fashion the wooden images under the strict supervision and guidance of the Daitas. On those days an elaborate sacrifice invoking the god Nrsimha is performed. After the images are carved out, these are taken inside the temple and the Brahma (a mysterious object always placed inside the images - see chap.7) is transferred from the old images to the new images. Then the old images are buried in Koili Vaikuntha. The new images are painted and made ready for worship.

Places from which darus were obtained for Nabakalebara				
Year	Jagannath	Balabhadra	Subhadra	Sudarshan
16 July 1912	Prataprudrapur	Niali	Polar Mahal	Fetehgarha
17 July 1931	Gabapada	Satwikipur	Niali	Kakatpur
16 July 1950	Khadihara	Nuapatna	Durgeswar	Jalarpur
16 July 1969	Champajhar	Bhakar Street	Kanhupur	Balara
18 July 1977	Rayachakradharpur	Bhogeswar	Baraboi	Niali
17 July 1996	Dadhimachhagadia	Ramakrushnapur	Malada	Bisoidiha
18 July 2015	Kharipadia	Kanakpur	Adanga	Gadakuntania

Symbols for selection of the darus				
Deity	Bark colour	Branches	Sign	Nearby
Jagannath	Dark	4	Shankha an chakra	Cremation ground, anthill near the tree and snake hole at the roots of the tree, river/pond/three-way crossing/three mountains, no nests or perches, surrounded by other trees, Shiva temple, free of parasitic plants and creepers
Balabhadra	Light	7	Plow and pestle	Heritage site and graveyard

	brown/white			
Subhadra	Yellowish	5	Lotus flower	
Sudarshan	reddish	3	Chakra with small depression in centr	

There are different rules attached to this act that the Daitapatis must adhere to. These are:

- The three Dayitapatis must be blindfolded. They must bind a piece of Lord Jagannath's cloth around their hands before the transfer can begin.
- They should not have shaved since the first day of the search party procession. This is considered to be the disappearance ceremony of Jagannath also.
- Traditionally, after a member of the family passes away, the son does not shave for ten days, out of respect for the deceased. The house is also whitewashed after the death of any family member. And since Lord Jagannath is considered to be the Head of their respective households, they are required to have their houses whitewashed after this ceremony.
- The children and all Dayitapati family members wear new clothes on this day of the "transfer". This rite is considered to be the most auspicious ritual of all in Jagannath Temple.
- It is this ceremony itself that is the actual Naba Kalebar Yatra, or Transformation Ceremony of Lord Jagannath. The three Dayitapati members fast and meditate the whole day inside the temple. Only after midnight does the transfer of the "Life Force" occur, and that too in total silence.

What is brahma? - A mystery

There is one mysterious object which is called "Brahman". It is believed that the Brahman is a part of Lord Krishna's physical body. After the death of Lord Krishna, Arjun along with his other brothers cremated him in pyre. The whole body of Lord Krishna was turned into ashes, but the heart (pinda) of Krishna was still burning for years. Following a divine order, they threw the heart in the sea. It is said that this pinda or heart was seen floating as daru (log of a tree) in the sea. King Indradyumna, who was an ardent devotee of Lord Jagannath retrieved the log.

This log is now called as Brahman which is inside Lord Jagannath Statue. In every 12 years during the Naba Kalebara, The statue of Lord Jagannath is changed, However The Brahman is never changed. Its transferred to the new statue.

What's interesting here is that nobody till date has been able to experience what actually is this "Brahman". When asked of their experience at this time, the Dayitapatis say, "It is very difficult to express what Brahman is. It cannot be seen or touched. Our eyes are blindfolded and our hands are covered with cloth when we carry it. Yet a powerful feeling is very much present, like a rabbit jumping in our hands. This is our experience. Beyond this, exactly what this Brahman is that is so powerfully felt, nobody is able to say".

It is told that If anybody sees the Brahman, will die. The Government of Odisha therefore orders a full blackout of light on this one night in the whole town of Puri. Hence it is believed that Soul (Atma) never died it only transfer from one body to another.

The new youth audiences (Nava Youvana Darshana) and car festival

On the day Asadha Amabasya the new images complete in all respect give darshan to devotees and on the second day of Asadha Sukla the first car festival of new deities celebrated the new God after spending 9 days in Adapa Mandap return to the temple on the Neeladri Vijaya day (during Nabakalevara the daities stay one day more on the chariot at lions gate and that marks the end of Nabakalevara Yatra of lord Jagannatha.

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JAY JAGANNATH###

INCULCATION OF MORAL VALUES THROUGH GANDHIAN CONCEPT IN CLASS 9TH AND 10TH STANDARD CURRICULUM OF BENGALI LITERATURE OF TBSE: AN ANALYSIS:

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ABSTRACT

The basic definition of education is ‘Bunch of Values’. The Eastern and Western education philosophers play a vital role in defining the concept ‘Education’. Mahatma Gandhi defines Education as all round drawing out of the best in child and man, body, mind and spirit. Gandhi further says, “The end of all knowledge should be the building up of character.” Gandhiji’s aims of education are regulated and shaped by his concept of education and ideal of life. He has given two sets of aims-ultimate aim of education and the immediate aims. The immediate aims are the subordinate to the ultimate aim. The ultimate aim includes self realisation, oneness with God in society and knowledge of God. He said: “Life without religion is life without principle and a life without principle is like a ship without its rudder.” Mother tongue according to Gandhi is not only to become the medium of instruction but to occupy the first place in languages. All expression in natural way is possible through mother tongue.

Success of any education experiment depends to a great extent on teachers. Gandhiji was fully conscious of this fact. That is why he stressed, “We must procure the best teachers for our children, whatever it may cost.” Today’s education in a way leads us astray in the direction of materialism, which makes the division of people as high and low, where as the ancient Indian education established unity and concord of humanity. As a teacher the following grounds made me to think over the current educational system to find out the reason for lack of valuelessness in their life. The students pass through a definite formative stage when they are in their 9TH and 10TH standards. Therefore I wish to analyze the books they have studied in the 9TH and 10TH standards.

Tripura Board of Secondary Education (T.B.S.E) has pointed out certain essential values to be taught through poems, prose, lesson and studies. I wish to find out whether the Gandhian Values are disclosed in the text book.

Key words: Gandhiji’s aims of Education, The medium of instruction, Gandhian valuable thoughts, Today’s Education, Gandhian Values as present in the Bengali language text books of 9th and 10th standard prescribed by the T.B.S.E.

Introduction:

The basic definition of Education is “Bunch of Values”. The Eastern and Western education philosophers play a vital role in defining the concept Education. Mahatma Gandhi defines Education as all round drawing out of the best in child and man, body, mind and spirit. Gandhi further says, “The end of all knowledge should be the building up of character.” “True education”, Says Gandhi “Is that which draws out and stimulates the intellectual facilities of the children.”

To Sri Arobindo, acquisition of information is not education. It is one of the means of education. The principal aim of education is the building of the powers of the human mind and spirit. It is the evoking of knowledge, character and culture.

In the opinion of Rabindranath the aim of education is the total complete and fullest development of the educant. It is all round education of mind and body.

Swami Vivekananda says “We want that education by which character is formed of mind increased, the intellect is expanded and by one can stand on one’s feet.”

Plato the great Greek philosopher opines “The aim of education is to guide the innate power of an individual on the social way.” He further says that “Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life building, man-making, character making, and assimilation of ideas”.

From this definition one can understand that education is not only the acquisition of knowledge, but also includes proper utilization of knowledge for the development of the quality of human life.

But our present day education aims only at scoring high marks for the students to become either a Doctor, or a Lawyer, or an Engineer, or other professional. Mostly the aim is to earn maximum money possible. Education does not aim of imbibing human values.

According to Kothari Commission (1964-66) the objectives of education are the transformation was considered necessary for achieving four national objectives: increasing productivity, achieving national integration, accelerating the process of modernisation and cultivating social, moral and spiritual values. Kothari Commission points out in its reports, “Government should adopt measure to introduce education in moral, social and spirituals values, education in such values must be made an integral part school programs generally”. Similarly some other Education Commissions also stress on such kind of values. Values are not innate but are acquired through experience. The values are very powerful and determine one’s behaviour.

Methodology:

In this paper, the research was based on secondary data taken from different text Books, research reports, journals and research papers.

Objectives of the Study:

1. To identify the Gandhian Values and their meanings.
2. To find out the Gandhian Values are present in Bengali Language Text Books prescribed by the T.B.S.E.
3. To know the impact of Gandhian Values on the student of the Different Standard.

GHANDHIJIS AIMS OF EDUCATION:

Gandhiji's aims of education are regulated and shaped by his concept of education and ideal of life. He has given two sets of aims- the ultimate aim and the immediate aims.

Ultimate Aims:-

The immediate aims are subordinate to the ultimate aim. The ultimate aim includes self realisation, oneness with God in society and knowledge of god. Gandhiji laid great stress on religious education which teaches fundamental virtues of truth, love, justice, and non violence. He said: "Life without religion is life without principle and a life without principles is like a ship without its rudder".

The Immediate aims are: –

➤ The utilitarian aims are -

Gandhiji advocated the self-supporting aspect of education mainly on two grounds:-

It is an insurance against unemployment. It helps the child to get his basic needs of life such as food, shelter and cloths.

➤ The Cultural aim:-

According to Gandhiji the cultural aspects of education is more important than the literacy aspect. Culture refines personality. Mere acquisition of knowledge is not enough for a man. Education should lead the quality of mind which may be reflected in daily conduct.

Peach, behaviour and manner must be refined. Culture brings in alit and frankness. Education should not take in Indian children that there is a need of synthesizing cultures so one could inherit world cultures. The aim enables the students ate and appreciate other cultures.

➤ Harmonious Development of one's Personality:-

The complete or harmonious development of personality is another aim of education that Gandhiji advocates. The chief goal of Gandhian education was thus the harmonious

development of all the powers- innate and acquired. "True education", he said, "Most stimulate the spiritual, intellectual and physical faculties of the children".

➤ **Preparation for complete living:-**

According to Gandhiji Education must prepare the child to face the grim realities of life and enable him to adjust with his immediate environment for complete living.

➤ **Moral or character building aim:-**

Gandhiji attached highest priority to the character building of education. To him it is the chief aim of education. He made it the central purpose education, and all other purposes were subordinate to it .By character Gandhiji did not mean a collection of good habits and principals conduct. He regarded character as the "expression of the whole personality including its ethical and spiritual aspect". Man must be a man of word. He must be ready to do something for humanity at the first call to this conscience.

➤ **Sociological aim or Citizenship training aim:-**

For successful functioning of the democratic order, dutiful and responsible citizens are needed. "Educate your masters"- is the first slogan of democracy .Without education a citizen cannot properly discharge his duties and exercise his rights. With this end is view Gandhiji aimed at producing educate and useful citizens. This is the primary need of democratic India. His aim was to create a classless based upon truth, Non-violence, Love, Justice, Equality, Universal brotherhood, Co-operation and National solidarity.

THE MEDIUM OF INSTRUCTION:

Mother-tongue according to Gandhiji is not only to become the medium of instruction but to occupy the first place in languages. All express in natural way is possible through mother tongue. To force a foreign language means waste of energy, time and money. It is also un-psychological for those who are not of linguistic taste. Even graduates cannot express themselves fully in English. The result is that they can neither express themselves in English nor in their Mother tongue. If they express themselves in their mother tongue, they will use many English words but they won't be able to use complete sentences in English or Mother tongue. In basic system, national education is to be imported through the Mother tongue.

GANDHIAN VALUABLE THOUGHTS:

The success in attaining enlightenment or finding the Truth depends on how honest we are and whether we can liberate ourselves from the attachments that tie us down. Gandhi said being liberated politically or socially is not enough. He did not mean that we become careless or adopt a "don't care" attitude towards life and relationships. Freeing yourself of

attachments means one must be willing to stand up for truth and justice and not be afraid of the consequences like losing your possessions, your job or even your life. It is only when we reach that level of spiritual power that nonviolence will become relevant. Gandhiji's Some most valuable Thoughts are-

- Strength does not come from physical capacity. It comes from an indomitable will.
- Happiness is when what you think, what you say, and what you do are in harmony.
- I have so much to accomplish today that I must meditate for two hours instead of one.
- The future depends on what we do in the present.
- First they ignore you, then they ridicule you, then they fight you, and then you win.
- A 'no' uttered from the deepest conviction is better than a 'yes' merely uttered to please, or worse, to avoid trouble.
- You may never know what results come of your actions, but if you do nothing, there will be no results.
- Live as if you were to die tomorrow. Learn as if you were to live forever.
- An eye for an eye only ends up making the whole world blind.
- You should be the change that you want to see in the world.
- Earth provides enough to satisfy every man's needs, but not every man's greed.
- The best way to find yourself is to lose yourself in the service of others.
- I suppose leadership at one time meant muscles; but today it means getting along with people.
- Freedom is not worth having if it does not include the freedom to make mistakes.
- The greatness of a nation and its moral progress can be measured by the way in which its animals are treated.
- Nobody can hurt me without my permission.
- You can't shake hands with a clenched fist.
- The more efficient a force is the more silent and the more subtle it is.
- The greatness of humanity is not in being human, but in being humane.

- Sacrifice that causes pain is no sacrifice at all. True sacrifice is joy - giving and uplifting.
- You cannot believe in God until you believe in yourself.
- We must respect ourselves, respect others and respect our relationship to all of creation.
- Education for Self-help and self reliance, education for personality development.

TODAY'S EDUCATION:

Today's education in a way leads us astray in the direction of materialism, which makes the division of people as high and low, where as the ancient India education established unity and concord of humanity. In the present modern materialistic society, there is no proper place of values. Our modern political system is party and percentage of vote based not moral based. Our economic policy is production centred and profit based, not human centred. There is no relationship between our modern economics and ethics. Our social system is full of communal and ethnic conflicts. Now-a-days social injustice has become an accepting phenomenon. In our judicial system, "all are equal but some one more equal". Like other system our educational system is also deviated from ethics and values. Our goal of education is changed from character building to mark scoring. Depending upon the goal of education, our instructional adjectives, curriculum, teaching procedure, role of schools, role of a teacher, evaluation methods are also changed simultaneously. These changes do not give much important to discipline oriented and character building education. These changes make our education system score based or mark based.

The problem of student's unrest has become a universal phenomenon. Hardly a day passes without the students of one institution or other being out of classes. Clashes of students with public, police and authorities are things of frequent occurrence. Universal discontent is pervading in the society. Everywhere in the world, society is the first undergoing political cultural, social and economic changes. These changes affect the minds of the students. They find themselves quite incapable of adapting to the changing spirit of times.

The unrest could be set right in many ways by in calculating the values of education in a practical way through co-curricular activities like Scout, Red Cross, Children clubs, Students council and moral instruction.

The growing indiscipline among the students is ascribable to a number of causes the inordinate increase in the number of students in a classroom, lack of personal contact

between teacher and students, unnecessary, unwieldy, curriculum, defective mode of examination, lack of welfare facilities, mismanagement of hostels, enhancement of fees and other economic pressures, lack of cultural and co-curricular activities, purposelessness of education, indifference to duties on the part of teachers and the gradual deterioration of their interest in teaching etc.

An appraisal of the problem shows that there are many causes of student's unrest political, social, economic and educational. There was a time when youth accepted the parental, school or social order. Scepticism and Cynicism is a fashion with the youth. The home, the school and the society have not geared their attitude to the aspiration of the youth. Our national aspiration is ill defined. Unfortunately our society has no social philosophy. Our leaders have failed to create a social philosophy, which could galvanize classes and masses. There is a schism between our national philosophy and educational philosophy. This has an impact on the student community.

In spite of fast industrialization and increasing opportunities to employment, the economic distress is on the increase. Population is growing in geometrical progression and our resources are developing in arithmetic progression. Our education is non functional and uninspiring. In general our education is far from being a preposition for complete living. We have little scope for freedom and initiative. Education only aims at making the students enter a professional college. They are tutored their subjects and not real values.

GANDHIAN VALUES PRESENT IN 9TH AND 10TH STANDARD BENGALI LANGUAGE TEXT BOOKS PRESCRIBED BY T.B.S.C.

As a teacher the following grounds made me think over the current educational system to find out the reasons for the lack of valuelessness in their life. The student passes through a definite formative stage when they are in their 9th and 10th standards. Therefore the above period is a crucial period in the life of any students.

Tripura Board of Secondary Education (T.B.S.E) has pointed out certain essential values to be taught. These taught through Poems, Prose, Lessons and Social studies. I wish to find out whether Gandian values are disclosed in the text books of the Government of Tripura. There are innumerable Gandian values, we may find in his writings and speeches, which are very valuable for the students, society, and country and for the World. We may divide them in three categories, like personal values, social values and spiritual values.

DATA ANALYSIS:

In Tripura there are 4621 school run under The Department of School Education, Govt. of Tripura, among these 964 schools are of Secondary and Higher secondary Level .

As planned Gandhian values as present in 9th and 10th standard Bengali language text books are identified.

Table showing the Gandhian values as present in 9th and 10th standard Bengali language text books:

SL.NO GANDHIAN VALUES		PRESENT IN THE BENGALI LANGUAGE TEXT BOOKS	
	PERSONAL VALUES	9 th STANDARD	10 th STANDARD
1	Bread Labour	✓	✓
2	Discipline	✓	✓
3	Happiness	✓	
4	Love	✓	✓
5	Obedience		✓
6	Patience	✓	
7	Punctuality	✓	✓
8	Respect for elders	✓	✓
9	Simple life style		✓
10	Politeness		✓
11	Self Discipline		✓
12	Self Sacrifice		✓
13	Sympathy	✓	✓
14	Enthusiasm	✓	✓
15	Perseverance	✓	✓
16	Creativity	✓	✓
17	Leadership	✓	✓
18	Cleanliness	✓	✓
19	Wilfulness	✓	✓
20	Honour	✓	✓
21	Accountability	✓	✓
22	Constructive Action		✓
SOCIAL VALUES			
23	Non-Violence		✓
24	Brother hood		✓
25	Dharma	✓	
26	Equality	✓	✓

27	Friendship	✓	✓
28	Humanitarianism	✓	
29	Justice	✓	✓
30	Removal of Untouchability	✓	
31	Societal Peace	✓	
32	Unity		✓
33	Welfare for all		✓
34	Earn right Livelihood	✓	✓
35	Belongingness	✓	✓
36	Social Service	✓	✓
37	Hospitality		✓
38	Awareness	✓	✓
39	Teamwork	✓	✓
40	Right action		✓
SPIRITUAL VALUES			
41	Faith in God		✓
42	Mercy	✓	✓
43	Honesty	✓	✓
44	Trust	✓	✓
45	Kindness	✓	✓
46	Equality of all religions	✓	
47	Self-purification	✓	
48	Truth	✓	✓
49	Non-Stealing	✓	✓

Analyzing the tabulation it is revealed that out of the 49 Gandhian values mentioned, we find 36 of them in the 9th standard books and 41 of them in the 10th standard books. Twenty Eight (28) values: Bread Labour, Discipline, Love, Punctuality, Respect for elders, Sympathy, Enthusiasm, **Perseverance**, Creativity, Leadership, Cleanliness, Wilfulness, Honour, Accountability, Equality, Friendship, Justice, Earn right livelihood, Belongingness, Social Service , Awareness , Teamwork ,Mercy, Truth, Honesty , Trust , Kindness ,Non-Stealing are found common in all the text books.

GANDHIAN VALUES PRESENT IN 9th STANDARD BENGALI LANGUAGE TEXT BOOKS.

The following Gandhian values are present in the 9th standard Bengali language text books:

A.PERSONAL VALUES –

1. Bread Labour
2. Discipline
3. Happiness
4. Love
5. Patience
6. Punctuality
7. Respect for elders
8. Sympathy
9. Enthusiasm
10. **Perseverance**
11. Creativity
12. Leadership
13. Cleanliness
14. Wilfulness
15. Honour
16. Accountability

B. SOCIAL VALUES-

17. Dharma
18. Equality
19. Friendship
20. Humanitarianism
21. Removal of untouchability
22. Justice
23. Societal Peace
24. Earn right livelihood

- 25. Belongingness
- 26. Social Services
- 27. Awareness
- 28. Teamwork

C. SPIRITUAL VALUES

- 29. Mercy
- 30. Self Purification
- 31. Truth
- 32. Non-Stealing
- 33. Honesty
- 34. Trust
- 35. Kindness
- 36. Equality of all religions

GANDHIAN VALUES PRESENT IN 10th STANDARD BENGALI LANGUAGE TEXT BOOKS.

The following Gandhian values are present in the 10th standard Bengali language text books:

A.PERSONAL VALUES -

- 1. Bread Labour
- 2. Discipline
- 3. Love
- 4. Obedience
- 5. Punctuality
- 6. Respect for elders
- 7. Simple life style
- 8. Sympathy
- 9. Politeness
- 10. Self Discipline
- 11. Self Sacrifice
- 12. Enthusiasm

13. **Perseverance**

14. Creativity

15. Leadership

16. Cleanliness

17. Wilfulness

18. Honour

19. Constructive Action

20. Accountability

B. SOCIAL VALUES -

21. Non-Violence

22. Brother Hood

23. Equality

24. Friendship

25. Justice

26. Unity

27. Welfare for all

28. Earn right livelihood

29. Right action

30. Belongingness

31. Social Services

32. Hospitality

33. Awareness

34. Teamwork

C. SPIRITUAL VALUES -

35. Faith in God

36. Mercy

37. Truth

38. Non-Stealing

39. Honesty

40. Trust

41. Kindness

CONCLUSION AND FINDINGS:

Among so many Gandhian values, 49 values are present in the Bengali language text books of 9th and 10th standards. The 9th standard books reveals 36 values and the 10th standard books reveals 41 values. It is interesting to note that 28(Twenty Eight) values are present in both Bengali language text books of 9th and 10th standards.

In the present contest when the erosion of morality has engulfed the society to a great extent, the lesson of the Gandhian values are of great importance so far socio-mental development of a student in the secondary level is concerned, because this is the period when they catch an idea of the society and of the morality which they tender rest of their life.

Since family has been regarded as the best institution for children, Parents as the guardians have great role to play to build up a child's character. Children are always fond of following their parent's behaviour. So the entire environment and conversations should be presented as value based. Children love to read Comics and short stories. They should be inspired and let to read the stories on morality. Feature Films like 'GANDHI', 'GANDHI MY FATHER', 'LAGAN', 'RAMAYANA', 'MAHABHARATA', 'MUNNA BHAI M.B.B.S.', 'LAGE RAHO MUNNA BHAI', 'TARE JAMIN PAR', 'BORDER', 'THREE IDIOTS', 'PK' 'BAJARANGHI BHAJJAN' etc. do not only inspire them with patriotic views but also teach them some great moral and social lesson. Children should inspire to watch these kinds of movies. So Gandhian values should inspire the children with the virtues like co-operation, fellow feeling and team spirit instead of rivalry and competition with their classmates for good position in the class.

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HEALTH EDUCATION AND GEO-ENVIRONMENTAL ACTIVITIES OF THE PEOPLE OF LALMOHANPUR VILLAGE TO PROTECT THE POLLUTION OF BAKRESWAR THERMAL POWER PLANT BLOCK – SURI 1, BIRBHUM

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Abstract:

In social science Health Education means that the physical, biological environmental, psychological and medical science to promote health and controlled the unhygienic condition in an area., The Social science discuss about the relationship between man and environment and this partial research intends to find out primarily the above relationship. It is also helps to choose the proper way to solve the related problems. The village Lalmohanpur located at Sadaipur police station in Birbhum District of the state of West Bengal .This study area mainly concentrated on industrial impact upon environment .The area has suffering with several problems like education, health, unemployment, water scarcity ,industrial pollution etc. In this area a large proportion of people depend upon on agricultural practices but recently Govt. cannot supply water in canal due to thermal power project conservation .Otherwise in this area due to thermal power industry, more than five k.m. radius base area facing water, air, soil, sound pollution.

Key words: Health Education, Location, physical environment, impact of Thermal power plant on the Lalmohanpur village.

Statement of the Problem: Health Education and Geo-environmental activities of the people of Lalmohanpur village to protect the pollution of Bakreswar Thermal Power Plant.

Definition and importance of Study Area:

An ‘Area Study’ means to represent a systematic geographical study on a selected area, for this purpose an investigation should be required on the given area. This is done mainly through manual experience, with the help of primary and secondary data. The village people are the main source of gathering necessary information. With the help of this study a researcher may achieve a clear-cut practical knowledge about the area and through this study the physical and environmental conditions will come out. Lastly, the researcher can easily find out the real problems and will get prospects of the respective problems.

Rationale of the study:

The area which the researcher has been selected for research work is under sadaipur police station, Mohanpur mouza at Suri-1 Block. The areas Manikpur, Lalmohanpur, Tiledangal etc. villages belong to the left bank of Bakresware river and surroundings of Bakreshwar Thermal Power Project. The dwellers of the village deal very simple life and it is mostly depends on cultivation practices. Due to huge extent of Thermal Power Project excessive volume of fly ash should be extracted from the plant. The emission of fly ash and spread over the agricultural land and river, effect the soil productivity, carrying capacity of land and biodiversity of a river, The extra fly ash are put in the waste land or pond side that is destroy the ecology .Otherwise the huge amount of water for Power Plant that is taken from Tilpara Dam and that causes canal irrigation, should be stopped or agriculture will be hampered. In this situation as a student of Geography and being an inhabitant of this area, the researcher has to learn and know about the area very clearly. The researcher has the moral responsibility to inspire the people for substitute method of cultivation and environmental hazard.

Objectives of the study:

The main objectives of the study are as follows:

- ✓ To make an assessment of the physical landscape of the area.
- ✓ To highlight the man –nature relationship of the area.
- ✓ To highlight the recent problems of the area like lack of health, irrigation, transport facility, unemployment problems and so on.
- ✓ To highlight the good or bad effect of the Bakresware Thermal Power Project on the villagers.
- ✓ To highlight the interrelationship between the physical set up and social condition.

Data Base:

This study area is mainly based on two types of data sources, are as follows:

Primary data and Secondary data. The Data has been collected mainly through field survey and personal interview. Besides, data have also been collected from different government and non-government offices, like, B.D.O. of Suri-1, Bhurkuna Gram Panchayet Office, Administrative Building of Bakresware Thermal Power etc. While making field survey, door to door survey should be done and get real condition of the village in different angels like economic, social, environmental, cultural condition and so on.

Research Methodology:

The researcher for this study methodology should be identified through the following three steps-

Pre field study:

Location of the study area was identified on the topographical sheet No.73M/5 and mouza maps(JL NO 137) of the area collected. Otherwise Geology and Mineral Map, Google Earth Image, District Rainfall and Temperature map, soil map of Birbhum District, soil texture map of Birbhum District etc. were collected and analyzed. A schedule and questionnaire for use in opinion survey was also formed.

Field study:

The field work at Lalmohanpur village of Birbhum District was carried out during the second week of February, 2015. Field study should be done on following manner:-

- Using the mouza map of the area and toposheet a proper land use map was prepared.
- Using and questionnaire and schedule field data were collected environmental perception of the people.
- Snapshots of various physical and social features were also taken to supplement our views and idea.

Post field study:

- On returning from the field, the data and information were tabulated.
- The collected and gathered data or information were compiled and analyzed by using suitable statistical techniques.
- The software of Microsoft Office Excel was considered very useful method for data complication and processing.
- The compiled data were graphically presented using the same software and Microsoft office word.

Delimitation:

This study area is a small part of Bhurkuna Gram Panchayet, Suri 1 Block, Birbhum District. This study area can be considered as a micro level study. This researcher conducted a study upon Lalmohanpur village gathered data himself with the help of questionnaire survey. Lastly it is mentioned that, the main reason of limitation as-

I) Lack of financial support

II) Lack of current data

III) Lack of time

IV) Lack of infrastructure facilities

Impact of Bakreswar Thermal Power Plant on Lalmohanpur Village

Introduction:

The effect Thermal power plants have been found environmental degradation of the surrounding region very badly. The emission of large amount of Sox, Nox, SPM & RSPM which disperse over 25 kms radius and cause respiratory and segments to human beings and animal kingdoms. This pollution of Thermal power also affects the hygienic condition of animal and plant.

Background history of the power plant:

This plant was established in the year 1992 under the Government of West Bengal. But lack of advanced technology and capital was interrupted in spreading the plant construction .In this time the central Government give the responsible to the NTPC.The NTPC communicate with Japanese Government and solve the manufacturing problems by contractual basis.

Location of the power plant:

Bakreswar Thermal Power Plant is located at 12 km. south west of Suri, Birbhum district, West Bengal, India.The location coordinates are: latitude- 23°82.85 N, longitude87°45.13 E .

Source of pollution of this plant:

The source of pollution of Bakreswar Thermal power plant basically in two ways that produced in this plant from **Boiler and ash pond**.

Impacts on Human and Natural aspects:

The physical and social phenomena of the surrounding villages are affected by Bakreswar Thermal power plant. Immeasurable and over lasting impact on the environment and generate tremendous stress in the local ecosystem. Some important impacts on environment are discussed below.

I) Impact on water:

After combustion of the coal in the boiler the fly ash contain in the ash pond near Panuria. In ash pond contain harmful heavy metals like Boron, Arsenic, Hg which have gets polluted the ground water and that is unsuitable for domestic purpose .Otherwise the release of excessive ash water from ash pond affecting the water environment which has decant into

the local water bodies like river ,canal kandar ,pond etc. This is harmful to the fisheries and other aquatic biota in the water body.

II) Impact on land:

The land requirement per mega watt of installed capacity for thermal power is 0.1- 4.7 ha. In Bakreswar Thermal power 3.46 square km. land is occupied .The vast land of this area would be changed the soil properties and it becomes more alkaline due to the alkaline nature of fly ash .In this reason the fertility of land and carrying capacity of land was dismissed on surrounding villages like Chinpai,Kachujore, Beldanga etc.

III) Impact on Agriculture:

This plant was established in the year 1992. Before the generation of electricity, the village had considerable amount of net shown area on which diversifying cropping pattern with higher level of crop intensification due alluvial soil of river Bakreswar. In this reason the crop productivity per hectare is also very high .But after the installation of this plant there was a drastic adverse change in respect of land use, cropping pattern and crop production. As a result the amount of net shown area was reduced; fallow and waste land increased. Multiple crop land is converted into in adjoining the villages due to deposition of fly ash in agricultural land. In this reason some villages like Chinpai , Beldanga , Kachujore the crop intensification was destructed.

IV) Impact on Air:

In Bakreswar Thermal Power Plant for electricity production daily thousands of tons of coal were burn .As a result the smoke of coal heavily polluted the air of the surrounding region. Otherwise burning of coal also releases massive amount of toxic mercury and arsenic. The polluted air one hand destroys the vegetation cover and other hand increase the CO₂ and decreases the fresh air in this region.

V) Impact on Climate:

The main element on thermal power in Bakreswar is coal, which is considered as a heavily polluting fuel in terms of Black Carbon. The black carbon causes intense fog, haze and smog in the adjoining areas. In recent years increases in the concentration of black carbon changes the monsoonal (rainfall) pattern and abnormal heating of the atmosphere in surrounding villages.

VI) Impact of Flora & Fauna:

The effect of biological environment can be divided into two parts viz. the effect of flora & fauna. The effect flora is due to two main reason- land acquisition and flue gas

emission. Land acquisition leads to loss of habitat of many species. Earlier this area belongs to a huge dense forest which is covered by sal & segun trees. But installation of this plant this area deforested. Otherwise the toxic element of fly ash destructed the fauna life.

VII) Impact on pond and other water body ecosystem:

In Bakreswar Thermal Power Plant the excessive volume of fly ash cannot contain in ash pond than it is stagnant by tractor in no cost in the surrounding villages pond & wasteland. In this reason the pond ecosystem is totally hampered, due to toxic alkaline water. Apart from that the release of fly ash water in kandar, water is polluted and it is not useful for agricultural purpose.

VIII) Impact on socio-economic status:

The study of the effects of Bakreswar power plants on the socio-economic environment is based on Resettlement & Rehabilitation (R&R) problems, effect on local civic amenities & work related hazards to employees of the power plants. Otherwise the environmental pollution by the plant on local villages hamper the agriculture based economy and social bond due inequality of income from this plant.

Physical Environment of Lalmohanpur Village

Location of the village:

- **Absolute location:**

23° 48'40" N to 23° 49' 31" N and 87 °29'08" E to 87° 29'43"E.

- **Relative location:**

The Lalmohanpur village is surrounded by Mayurakshi Bakreswar Main Canal in the west, in the east Meherpur village, in the north Bhurkuna village, in the south Turukbarihat village.

Geology of the village:

The mineral content and bedrock stratum by clay content in Birbhum District revealed that intimate relationship of the kaolin –rich clay is exist. The southern part in block suri 1 and Dubrajpur belongs tertiary formation with clay and granitic rocks which is composed by lateritic plain area. So the village Lalmohanpur geologically structured by clay formation with granitic rocks.

Relief pattern of the village:

Physiographically the Lalmohanpur village and its surroundings is characterized by rolling to undulating plain with infilled gullies/ narrow valley field. Broadly the area is under the granitic plain (Chottonagpur granite gneiss) in the western side and Bakreshware river in the southern side. The average height of the village from mean sea level is near about 44

meters .The general slope of the village is towards the south where occupied by non tributaries channel, locally called 'Kandar'.

Soil composition of the village:

In Birbhum district most of the part is characterized by fine and loamy soil. In case of southern and south-western part of this district, the patch of fine loamy to coarse loamy soil is existing. The village Lalmohanpur is located in the southern part of the district, from pedogenic point of view the soil type of this village falls within the category of fine loamy soil.

Climate of the village:

The nearness of tropic of cancer the climate of the district as well as the Lalmohanpur village is dry hot tropical in nature. The summer season starts from later part of March to middle of June. Maximum daily mean temperature recorded as 39°C, sometimes it rises up to 42°C to 45°C and minimum temperature recorded as 26°C. The Rainy season starts from last week of June to first week of October. In this season 70%-80% rainfall out of total rainfall of the year occurs at this time. This village falls into the low rainfall zone where the average rainfall is 1100-1200mm. From the last week of November to February is the winter season. Winter of this study area is very cold and sometimes the temperature fall into 10°C to 12°C. In this time the wind blows from north east direction.

Remedial activities of Lalmohanpur village people:

In this time to reduce the above impact on physical and social environment by Bakreswar Thermal power some alternative suggestion can be implemented by the village peoples are-

I) Renovated the River Channel:

The renovation of river channel to enlarge discharge capacity by channel widening and deepening. In this respect National Green Tribunal (NGT) appeal to the W.B. Government and government should be ordered the district administrator for desilted the river Chandrabhaga. Otherwise by the Block or Panchayet body can engaged the village people to remove the silt of the river. The village literate person also takes role by the awareness campaign to minimize the pollution on a river.

II) Recycling of Fly Ash: By the recycling process the fly ash can be used as following-

- ✓ By adding chemical it is use as fly ash bricks.
- ✓ Fly ash in manufacture cement.
- ✓ Fly ash used as fertilizer in rabi crop.

- ✓ Fly ash based ceramics.
- ✓ Fly ash based polymer products.
- ✓ Construction of road and embankments on river or coastal area.

III) Construction of New ash pond:

In Bakreswar Thermal Power plant to produce electricity by water and coal in the boiler. From the boiler the fly ash can go to the ash pond in Panuria. But in the year 2009 unit 4 & unit 5 when constructed the excessive fly ash contain in this pond. As a result social movement is seen and in recent times WBPDCCL take decision about new ash pond near Kachujore to minimize the environmental problems.

IV) Aforestation programme:

The villagers to protect the pollution ample number of tree plantation on the periphery of the village. To decrease the soil erosion, air pollution as well as siltation on river bed by fly ash, emphasis must be given on the tree plantation on surrounding plant area and also bank side of the river with the help of *social forestry* programmed. For this programmed Block office can help the villagers to give the plant.

Major Findings of the Study:

On the basis of the previous discussion we can highlights some points regarding the village and surrounding areas. Such as below:

- I) In Geological perspective this village and surrounding area lies in between chottonagpur plateau and Rarh region of West Bengal.
- II) The relief pattern and soil composition of the village is healthy for agricultural practices.
- III) The transportation network is very much influence in nature due to NH-60, zila parishad metal road and North- Eastern Railway connection.
- IV) The effect of Bakreswar Thermal power plant on the village surrounding area is getting harmful condition day by day.
- V) The people's activities to protect the pollution of Bakreswar Thermal power plant.

Conclusion:

In National level planning village or mouza is the smallest unit for implementing the strategies. It works as a grass root of the planning system. The surrounding Thermal power plant is one type of micro level planning region. The health of the people is most important element in implementing those strategies. If proper scientific innovation and advanced technology can use for producing electricity and remedial measure should taken in degradable portion of the area, the villagers will getting prosperous in life. So health education is so needed to the development of the country.

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CHALLENGES OF SECONDARY TEACHER TRAINING IN INDIA

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ABSTRACT

If any nation or society wants to become a prosperous one it should have to be educated. So, in order to achieve proper education there must be well trained teachers. A properly educated means wise teachers can perform his job well but they will waste much time and energy in comparison with the trained teachers. Earlier it was known as 'Teacher Training' but now it became 'Teacher Education'. There is a difference between 'Teacher Training' and 'Teacher Education'. Kilpatrick says, "Training is given to animals and circus performers, while education is to human beings". Now 'Teacher Education' is most acceptable term than 'Teacher Training'. There are 3 phases in 'Teacher Education' these are- pre- service training, induction, and in-service training. Danish missionaries established formal training centre at Serampur. After independence for about one and a half decade people were confused how teacher will be trained. As a result 1963 NCERT came into existence. From its establishment it did enormous effort to give teacher education a proper shape. Now after the 1993 act of NCTE, NCTE took the responsibility to look after the teacher education programme all over the country.

KEYWORDS: Teacher Training, Teacher Education, Skill, Proficiency.

INTRODUCTION

In the early days education was teacher-centered means teacher handled the whole educational scenario. Teacher was the all in all in teaching process. It was believed that teacher is a bank of knowledge and he day by day filled the blank vessel of student's. Teacher then mainly taught in using lecture method. Teacher was active and learners were passive listener. But now the scenario has changed. Today's education system is mainly based on the principle that education should be learner-centred. There is a vast difference between the students. In order to fulfil the educational quench of each learner teachers have to qualify themselves accordingly, for that reason there is a tremendous need to educate the teachers. That's why teacher education came into being. There are three phases in teacher education programme, these are- pre-service, induction and in-service. Pre-service training is given to the freshers to acquaint them with the teaching-learning situation. In induction period training is given to the newly teachers who join the job recently, for the introduction of that new job. In in-service period training is given to the teachers for the orientation of newly project and to keep them up to date.

OBJECTIVES

Present study conducted to find out the challenges faced by the teacher education programme in 21st century.

METHODOLOGY

The researcher followed the historical methodology to conduct the work.

ANALYSIS

- Many time a trained teacher remain an untrained human being. As a result teachers only become a machine and could not able to mingle with their students coming to their age. So there prevails an autocratic as well as appalling environment.
- Most of the time training institution give 100% importance to the theoretical aspect and pen paper exams throughout the year. Students are cramming the abstract thoughts but the practicability of these thought do not match in the real life classroom situation.
- It is seen that most of the student teacher use LTM for the sake of showing toys to please their teachers
- Teaching aids must be made with low cost material but the student teacher buy the most valuable aid to compete with their peers
- In the present time the teacher education is solely for the need of teacher, or student teacher to fill their brain with meaningless gathering of knowledge and give exams and after that wait for a job.
- When we go to internship we always look at the finishing point of the 20 or required lesson plan to fulfil the training do not think about the student.
- Semester system put extra pressure on students' shoulder. They do not learn much because always they are busy in giving examination.
- There is unrest in student because of the 2 year B. Ed. They don't heartily accept the time expansion of this course.
- Mother language neglected in that very course. It marred the confidence of the students.
- Proper infrastructural facilities are not available to conduct the course appropriately.
- Demand of teacher educators and supply is not sufficient.
- Teacher educators and also student teachers lack occupational perception.
- Poor standards of resources are available in such institutions.

- Having knowledge of management, planning, administration there is haphazard and improper organization of teacher education.
- Most often secondary level teacher education is not concerned with higher education.
- Lack of remedial teaching is there in teacher education programme.
- Deficiency in facility for pupil teacher also.
- Going to different school for the internship also damage the relationship of the teacher and the student. Because students are always differentiate their teacher with the B.ED intern.
- There is no interaction or group learning in teacher education.
- Student teacher learns all the method and strategy of teaching but use only lecture method.
- Curriculum of teacher education programme in India has been criticized much.
- Present education system gives stress on the learner centred education. Where students can put their opinion freely and can learn any topic according to their individual differences but in teacher education centre which are known to the birth place of the teachers, very often student teachers are neglected and they most of the time become passive listener and all the time teachers teach them according to their own wish.
- There is lack of transparency in recruiting student teachers as well as teacher educators that's why most of the time eligible candidates are remain the outside of the wall of the teacher education institution. In this way teacher education is becoming a business.
- After reading the psychological bases of education, teachers teach in the classroom most un-psychological way. They forget the individual differences of the learners.
- Many times it is seen that the B. Ed teachers are unable to teach a small child of primary schools. They only pass the course in order to get the certificate of the course as the entry ticket of getting a job.
- Teacher educators are often confused what is pedagogy actually. So, they only apply the lecture method by giving dictation from a book or a paper which they copied from Wikipedia or internet.
- Community or social welfare is one of the aims of education but the teacher educators and also the student teachers always think of their own profit if it hampers the society they don't bother.

- After knowing about the environmental degradation or about sustainable development they waste most.
- Most of the time what the teacher educator lectures into the classroom and advices about do's and don'ts, out of the classroom they do the don'ts.
- There is yoga education in teacher education programme but there can hardly be any teacher or student do yoga. They only read the theoretical aspect of yoga. How does a man be able to swim by reading the process of swimming? This very aspect is also neglected here.
- There is correspondence teacher education course which often lack the quality and the regular course student teachers are envious about the correspondence student teachers. Moreover as the student teacher need not to go regularly. So, they do not take the course seriously.
- In the present technological age ICT is used in order to make the subject more effective. But in the teacher education, teacher educators are not enough efficient of conducting ICT in classroom situation. As a result student teachers also become ignorant of this very field.

CONCLUSION

So, there is lack of love for the subject, lack of teaching proficiency in teachers, lack of proper infrastructure, mother tongue is neglected, objective of the teacher education is not realized by the teachers. Besides this, there is lack of supervision, evaluation process is not good, excursion is over emphasised but teaching neglected, quality research work is not done, co-curricular activity does not followed, there is age old curriculum prevails, no uniform education policy is there, above all there is no value education, morality and ethics goes on the air. So, we have to aware to keep the quality of teacher-education.

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INSPIRING SENTENCES AND MOTIVATION FOR LIFELONG EDUCATION: THE CONTEXT OF KALAM'S BOOK

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Abstract

Every book depicts the thoughts and nature of its writer. APJ Abdul Kalam's 'Inspiring Thought' does the same. Here we can see the nature and thoughts of Kalam. He was a motivational leader as well as teacher. In this book he expressed his ideas and nature. Here in this book more than one hundred best inspirational quotations are added together to make this book. This book was first published in 1st January, 2007 by the 'Rajpal & Sons' publishers. There is 104 pages are there in this book with a hard cover and relevant water images are in the entire pages of the book. This book tells about the education, dream, creativity, teacher, child or student, citizens, creativity, action, learning, motivation, thinking, society, science, Spirituality, Music, Books, Etc.

Keywords : Inspiring, Motivation, Lifelong Education,

Introduction:

We don't know previously, which word would inspire whom and when because our mental constructs are different due the reason of family matter, social factor, universal nature and life style. Besides this, difference may create due to the physical health factor like- various functions of the different glands of our body make difference in our thoughts, body structure, structure of the brain cell and also our thinking pattern. Learning from same environment, same family, same society, same things children are differ due to this organic reason and excretion of hormonal glands and for this reason sometimes someone became anger, someone irritated, someone happy, someone silent, someone extrovert, someone introvert. But motivation is a thing which inspired anybody anytime. Sometime we spoke out hundred words but every word does not motivate everyone, we do not know which word will motivate which one, but we do it unconsciously. So, different sentences motivate different people in different way for different purposes. For this reason one sentence does not inspire everybody and in a same manner. Even when in military training motivational speech is given to raise inspiration in military men, then also few sentences motivate few people and rest of them only go for war because of pressure. Similarly in the classroom all pupils are not motivated by the same speech in a same way. Pupil motivates when some words struck their mental construct. We conclude any action as positive or negative viewing its outcome but the

motivation itself is not negative or positive because motivation is the power by which anybody inspired to do any particular action. APJ Abdul Kalam, former president of India, in his childhood inspired by various sentences while reading books or listening various speech, then he thought that that inspiring sentences may inspired his friends as well as those he loves. By those sentences Kalam inspired in his life he wrote down that in his diary. Kalam thought that those sentences will help people to lead peaceful life and can devote his mind, thought, life, youth for the welfare of the society as well as nation. Sometimes Kalam invented some new quotes by reading numerous books and also add those quotations by which he motivated in his life.

OBJECTIVES

To find out how inspiring sentences motivate Lifelong Learning.

Methodolgy

‘Inspiring Sentences And Motivation For Lifelong Education: The Context Of Kalam’s Book’ Explained By The Researcher Through Philosophical Methodology.

Analysis

Education and knowledge: APJ Abdul Kalam said, ‘Education is an endless journey’. Education system should be such which can help a student to smile. It should be child centred and teacher should always ready to serve them. The most important part of education is to make understand the child that they can do anything. Value oriented childhood education is more valuable than that of the university’s. Value generated education should be introduced. Copy from the tradition and doing nothing innovative is not the way to proceed further. Knowledge without action gains nothing. But action without knowledge can bring something, so knowledge should have some practicability.

Dream: dream with action can only bring success. Dream is the only things which we aspire for. Dream without life is useless. Every individual should have some dream to be fulfilled.

Creativity: He defines creativity very beautifully by his quote-‘creativity is setting the same thing as everybody else, but thinking of out- of-the-box solutions’, means he wanted to tell that creativity is the uniqueness of the individuals. Creativity helps to solve any problem differently. Creativity of human mind is ‘superior to any computer’. Creativity transforms knowledge into wealth. Creativity emerges from beautiful mind. In the value chain creativity possesses the highest position. For him every mind is creative.

Thinking: Foundation of thinking is creativity. Thinking is the indication of progress and action and non-thinking does just the opposite. The reason behind today’s glory of a nation is the creative thinking of its teachers.

Motivation: Inner motivation is needed to achieve success, for this student's should have to dream for themselves.

Consciousness: only consciousness can arouse the psychological heart.

Learning: learning helps to blossoms creativity, creativity to thinking, thinking to knowledge and knowledge helps to progress the nation. Learning always needs freedom of thoughts, expression and imagination.

Action: hard work and perseverance can only lead to one success. Righteous action and effort is the guiding light of prosperity. Hard work can protect the rights of all individuals.

Student: students are helpful for 'dream-thought and action' by reading his quote. He said how dream or ambition changes student's as well as man's life. He describes how dream works. Dreams changes into thought then thought to honest works and by doing the honest work, one can succeed in his or her life. Students have to be ready for taking risks. Students should do hard work with perseverance in order to solve problems. Ignited students can only change the nation towards perfection. Student should be studious in order to gain vast knowledge. Students should always be curious to know. Students with knowledge and hard work could elevate the nation.

Teacher: Teacher must encourage as well as motivate pupil to dream for their own. Leaders should be like the magnets, who can attracts the attention of others. This very notion is applicable to the teachers also because they are the true leaders of any nation so that they have to possess such magnets like character. In order to the modification of the role of the teacher, then teacher has to leave the traditional role of a 'commander', 'manager', 'director' and accept the role of a 'coach' and 'mentor'. Kalam talked about the necessity of creative leaders or teachers to transform India to be a successful one. He divided leadership into two heads, one is moral leadership and the other is entrepreneurial leadership. He said that good teachers had good hearts. Only enlightened teacher can enlighten the students, by this task teacher could not loss his flame, so the teacher should be a life- long learner. Kalam thought that teaching profession is the world's best profession. A single teacher has the power to enlighten many pupils. Teachers' main duty is to make leaner self sufficient. Teacher should give freedom learners freedom of thinking and expression, in order to learn them properly. Teacher should be like 'Ladder' who can elevate others.

Music: It helps in attaining global peace as it does not face communication barrier. It gives one 'breeze of happiness'.

Books: He defines the role of book in human life, it is like a key to the ocean of knowledge and said 'great books' are the precious thing for the future generations. He also said that

writing books can develop the information of 'human history'. Literature has the power to ignite mind.

Science: science, technology and spirituality should go along with for the betterment of the society. Science means that which rise questions and does hard work to seek the answer of the question. Area or scope of science should be broader less.

Society: Three members of the society- father, mother and teacher can change the society. Righteousness should be there in every society.

Citizens: Kalam helps to know the citizens how connection helps in possessing strength, wealth and progress. He said people have to make their destiny alone; none can develop the other, if he himself does not do anything for him, people should always remember it. He motivated citizen to dream because everybody should have some ambition in life whether he achieved it or not, without having any ambition in life is a crime to him. He motivated people to be active in order to get success in life. According to Kalam failure and 'disability' are lies in our mind. We have to be courageous to drop down the notion of failure. To be succeed in life efforts is necessary than beliefs. He said enlightened citizen possess value education, morality and economic prosperity. Skilled people are the wealth of nation. Every citizen should work for the common man. We should help others to win rather than ourselves. A strong people or a nation always respect the another strong nation, so we have to build our nation stronger.

Nation: Nation is always greater than one individual. Good nation is that which bring smiles to the face of its citizens. The nation is ideal when it gives dignity to its people. a nation is known by its citizens.

Conclusion

These hundreds of quotation of Kalam are very useful for everyone especially for students and teachers. Teacher can mould them to be an ideal teacher and could able to motivate the students by reading this book. Students can get their motivation of reading, learning as well as to be able to dream. Besides that this book is very essential for every citizen of the world to change the living, working, gives the sufficient knowledge of living perfect life. Who have experience failures in life, this book help them to revitalize their lives. If we read any story books their we get very few quote which is the actual view of the writers but this book provides over hundreds of quotation of Kalam, which help us to know about his view on teacher, students, education, etc. Teacher always has to motivate learner, keeping in view of this reason this very book is like a 'wealth' to them.

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AN INTEGRATED B.ED COURSE:A BURNING ISSUE

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ABSTRACT

Prior educational research gives a view on importance of B.ED course to make an efficient, skilled teacher. But integrated B.ED course is a programme which is in hand now, waiting to be implemented in coming academic year. We are concerned about its consequences. All teacher aspirants are under this trial. Its a very hard time to make a decision about its out comes. Public view is an evident of their concern about the course's positivity. opinions of other state holders where already this integrated B.ED course has been introduced are a matter of deliberate discussion.

Keywords: Integrated B.ED course, Burning Problem.

Introduction:

Bachelor in Education (B.ED) is a matter of utmost importance to all who want to be a teacher in future. As education is the backbone of a nation ,so it needs a lots of discussion in this regard. B.ED, a professional course, is a tool to enhance the ability of a teacher aspirant. The teacher education Policy in India has evolved over time and is based on recommendations contained in various reports of committees on education, the important ones being the Kothari Commission (1966), the Chattopadhyay Committee(1985), the National Policy on Education(1968/92), Acharya Ramamurthy Committee(1990),Yashpal committee(1993) and the National Curriculum Framework(2005).

Now a days this teacher education course has become a burning issue as the HRD union minister Prakash Javadekar has announced that Four year Integrated B.ED courses will be started from the next academic year. And this royal statement makes an uncomfortable situation to all teacher aspirants. Mr. Javadekar stressed the need to make institutions accountable and transparent and said that there will be stress on quality learning. Upto this is all right. The actual problem arises after this.

Before go through the matter we must review the integrated B.Ed programme. Integrated course will be of four years B.A and B.ED or B.SC. and B.ED. This will save a year of the students who will choose teaching as their profession. Moreover, once a student seeks admission in an institution for B.A or B.SC. now he/she can do B.ED from the same place. Sometimes we found that students find it difficult to get admitted to B.ED colleges

after completing their degree courses due to the insufficient number of seats in government and government aided B.ED colleges. Soma Bandopadhyay, Vice Chancellor of WBUTTEPA said,” We feel this course will surely give a new dimension to those who want to take up teaching as a career option”¹. This integrated B.ED course has been already started in Maharashtra and Andhra Pradesh. The West Bengal state government is going to introduce this course from next academic year. I am too concern with the outcomes which we will receive after introduction of this course.

Analyses:

No doubt we find an honest effort to establish a simplified relationship between B.ED and degree courses. A teacher aspirant will be able to take decision on his career after completion of higher secondary level examination. This integration will confer a high level status to B.ED course like MBA, MBBS, NIT etc. But the two states who already has introduced this course, has faced a lots of problems regarding it. The two main causes are- 1. poor infrastructure, 2. Insufficient expert teachers.

First question is where do we conduct this course? In COLLEGES OF Education or in general degree colleges? Students who will take admission in integrated course, will not be able to achieve subject knowledge properly due to the institution's poor infrastructure and insufficient experts present there. On the other hand a few students who will take admissions in only general degree courses only they will remain far from limelight due to lack of experts attention on them. So there will be a demotion, a sudden fall in the educational quality of degree colleges.

Secondly, we have to keep in mind about the privatization of education. Under the crises period which will create due to lack of poor infrastructure and insufficient experts the private agencies will come forward to establish their business. As a consequence higher education will remain merely a prey of money. It will be a matter of monetization and demoneytization. The socio economic balance will be at risk .people with insufficient income will live under threat in regard of their offspring's' higher education. Education will be covered with a business like attitude.

Summary:

Its time to recall the famous quote by Kothari Commission “The destiny of India is now being shaped in her class room”. Education is the backbone of a nation. So it will be a crime to compromise with the making process of this destiny. I think before the implementation of this integrated B.ED course our ministers and educationists should ponder over the whole matter once again as so many teacher aspirants and their family members will lie sleepless on bed at night after night due to a tiny wrong step.

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CONSTRUCTIVISM APPROACHES IN TEACHER EDUCATION PROGRAMME

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ABSTRACT

Constructivism is the learner centred approach. In this approach it is believed that student can learn by their own with the minimum help from adult. Earlier teaching learning process was totally based on lecture method and is teacher centred where students are passive listener. But now the total scenario has changed. Now students are no longer passive listener, they take active participation in teaching learning situation. We know from Edgar Dale's cone of experiences that as many senses are involved in teaching learning process the learned material become so concrete and student can understand better and retain that very topic for longer period of time. This very notion is now accepted in teacher education programme also. Now student teachers are participating in various teaching learning situation and acquire the content knowledge of their own by the help of the teacher. Teacher here take the part of mediator, facilitator and coordinator. Student teachers are acquired knowledge through different activities like- project work, field trip, discussion, debate, problem solving, peer tutoring, micro teaching, simulated teaching, etc. They also learn through various programmed instructions which help learner to learn the content according to their pace, interest and time. In this way student teachers learn through constructive way.

KEYWORDS: Constructivism, Approach, Teacher-Education.

INTRODUCTION

Depending on the intelligence and thinking pattern what a student learn about their surrounding, is called Constructivism in psychology. Educational psychology gives emphasis on the individual differences of the learners. Individual difference means the difference in attitude, attention, interest, motivation, etc among learners. In order to give effective teaching a teacher has to give importance in individual differences of the learners. In ancient education system teacher play active role. But now in modern age psychology based education system education is totally child-centric or student-centric. Constructive learning believed that student constructs their own schema through their own activity. They take minimum help from the teachers and by their activity they try to construct their new thought. Activity and active participation is the key concept for constructive learning. This constructive theory does not believe that learning can happen through passive listening.

Constructivism is a learning theory which has its origin in psychology. Mainly it is originated by Piaget, Vygotsky, Asubel, and Bruner. There are two different types of constructivism. One is cognitive constructive theory and another is social constructive theory. The main characteristics of constructivism are-

- Learner do not only retained the learned matter. They construct a mental picture of that subject and in this way they learn. That is why this is called constructivism.
- Students select the significant information and in view of the present need they relate the previous knowledge.
- In this constructive process students add more information which the teacher did not say in order to meaningful the subject matter.
- In this learning process students took the help of the teacher as well as various techniques in order to learn the subject content. In this way student are becoming more active.
- Presented material is learned by the different students in different way because of the individual difference.
- Mental set of each student is different from that of the other.
- Every student learns by their own way for this they took help of their previous learning.
- The most important characteristics of constructivism are-activity and meaning of the content.

Piaget is the proponent of cognitive constructive theory. When an individual learns anything by his own and by the help of his cognitive image then it is called cognitive constructivism.

Piaget's theory of constructivism put great emphasis on learning curriculum because teachers have to make a curriculum plan which enhances their students' logical and conceptual construct. Teacher must put emphasis on the important role of experiences-or connections with the adjoining atmosphere which help in student learning.

Piaget's theory of constructivism said that people constructs knowledge and form meaning based upon their experiences. Piaget's theory said about learning theories, teaching methods. According to Piaget, human got knowledge through the process of accommodation and assimilation. Assimilating causes addition of new experiences into the old experiences, it helps individual to develop new outlooks. Accommodation, on the other hand, is reconstructing the world of experiences into the mental capacity already present.

Apart from learning theories, Piaget's theory of constructivism tells how learning occurs. The role of teachers is very important in the construction of student's thought and learning. Instead of giving a lecture the teachers in this theory act as facilitators, communicators to aid the students when they seek help for constructing their knowledge.

Vygotsky is the proponent of social constructive theory. When an individual learns anything by their peers or taking the help of the adult then it is called social constructivism.

Lev S. Vygotsky believed that culture is the principal reason of cognitive progress. In Vygotsky's theory on constructivism, knowledge leads to further cognitive development and refreshment of the old thought.

OBJECTIVE

To find out the Constructivism Approach in Teacher Education Programme.

METHODOLOGY

The researcher followed the historical and philosophical methodology to conduct the study.

ANALYSIS

Constructive teaching learning process used in Teacher Education Programme in the following ways-

- When teacher gives some problems to the student-teachers, they took this problem as a challenge and try to find out the solution of the problem by their own and through this process they face many problems. Then they take the help from their teachers, by this they get first hand experiences. Those very experiences construct their learning. Thus in Teacher Education Programme student-teachers get the chance to learn through experience.
- Teachers sometimes give some topics to the student-teachers for group discussion in this method of teaching also student-teachers could learn in constructive way by exchanging their experiences through discussion and through self-activity.
- In micro-teaching session student-teacher have to play the role of a teacher in order to acquire the skills of learning. In that very session teacher helps the student-teacher to acquire the particular skills. The whole session student attempted repeatedly to gain mastery over the skills of teaching. Until they gain mastery the session continues. At first student-teacher gives demo class then the peer observers give their feedback then the student teacher has to give re-presentation of his current topic. In this way the process of micro-teaching running and in the whole session teacher plays the role of a

facilitator. By the trial and error method the student-teacher acquires experiences that help him to construct their knowledge. So we can see that in this way teacher-educator uses constructive learning theory in Teacher Education Programme.

- In Teacher Education Programme it is also seen that the teachers divide the student into some groups and give collaborative work. In this way they provoke the constructivism in teaching learning environment.
- Student-teacher sometimes learns the role play method as the method of teaching. In that very method all the student-teachers have to perform. Then they have to interact with each other. By this the student-teachers learn the collaborative learning. In this very method teacher apply constructive method of teaching.
- Now in Teacher Education Programme teacher-educators assess the student-teachers' achievement of that particular lesson they use CCE i.e Continuous Comprehensive Evaluation process. In this process Student-teachers' curricular activities and co-curricular activities are taken into account. In order to give the Student-teachers' individual differences. In this way constructive teaching learning process prevails in Teacher Education Programme.
- Student-teachers in Teacher Education programme learn any topic for the practice of real life situation, so, they learn each of everything by their active participation in 21st century but earlier it was not followed, teacher-educators mainly give their lectures by mere dictation but now in the age of technological development student teacher learn by their own by the use of technology.
- In teacher-education student-teacher, have to take part in seminar where they have to think and make a topic for the presentation. In this very session student-teacher learn according to their pace which is one of the main principal of constructive way of thinking and learning.
- We know Piaget says, about this accommodation and assimilation of the experience here in Teacher Education programme student-teacher acquire various schema by their own and according to the demand of the situation student-teacher assimilate and accommodate that very experience of schema and present or demonstrate their thought.
- Student-teacher learns many things by doing and participating in workshops in that very situation they learn the topic by the constructive way of learning.

- By the use of ICT student can learn anything by their pace and it also helps the learners to learn according to their developmental age. In this very session teachers are following the constructive way of learning.
- In using language laboratory, student has to take the help of their teacher according to their own problem and pace. In language laboratory the leader or teacher work as a co-ordinator or facilitation, here also followed the principles of constructive learning.
- We know from Vygotsky student learn by the interaction with his teacher or more knowledgeable others. Here also in Teacher Education programme student teacher learn their practicum or project work with the interaction and active participation of the teacher.
- Like Vygotsky's scaffolding method student-teacher step by step learn in programmed instruction.
- Giving any project work teacher-educator involve student-teachers in active participation. This is one of the main principles of constructive learning.
- Teacher-educators often poses problem to student-teacher in order to motivate them to enquire the reason of that very topic.
- In micro-teaching student-teacher take classes according to their own level of understanding. There is no hard and fast rule to memorize and vomiting the memorized lesson to their students. In this way student-teacher act according to their individual differences.
- In Teacher-Education programme student-teacher learn lesson planning. This very idea that one should prepare a lesson plan before taking a class accepts the principle of constructivism. Because in constructivism there is a saying that one should know the student's previous knowledge and go step by step according to the situation demand. This very principle is fulfilled in the Teacher Education programme by planning the lesson.
- In teacher-education student-teacher many time uses Learning Teaching Material in order to capture the attention of the student. It is also based on the principle of Constructivism.
- Student learns through interaction this very principle is followed in Teacher Education programme when student-teacher learns co-operation with their peers.

FINDINGS

Earlier traditional teacher-centred education dominates the whole teaching learning situation and students are bore by the autocratic teacher's lecture dominated teaching. But now in 21st century total scenario of the teaching learning has been changed. This is the age of explosion of technological discoveries as well as psychology. Teacher Education Institutes also keep pace with the changing situation and they now create the teaching learning environment more joyful and democratic. Now student-teacher learn by their own level of understanding and according to their pace of learning. They learn by their activity. In order to gain meaningful learning they can seek the help of the teacher without any fear. Here in 21st Teacher Education programme teacher's playing the role of a facilitator, co-ordinator and mediator and always ready to fulfil the quarries of the learner. In order to arouse motivation teacher-educators give student-teacher some thought provoking activity like- project work, discussion, debate, demonstrating, problem solving task, inquiry based work, etc. Above all, now in Teacher Education Institutions successfully utilize the Constructive theory of learning in order to make the teaching learning meaningful.

CONCLUSION

So, we see that earlier there is an appalling condition in Teacher Education Programme under the teacher-centric approach of education. But now in the blessing of psychology we discover child-centric or student-centric education that is constructivism which helps the student-teachers to learn by their own and learn according to their own pace. Student-teacher need not to listen the teacher carefully and bored by that very lecture method. Now there are numerous methods to learn actively. Here teacher plays the role of a mediator, facilitator, co-ordinator. Teacher-educators need not too busy in lecturing. So, constructive teaching learning process is a good approach to the 21st century's teaching learning situation.

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A STUDY ON DEVELOPMENT OF TEACHER EDUCATION IN INDIA

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ABSTRACT

Rabindranath Tagore rightly said, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.” The Education Commission (1964-66) professed, “The destiny of India is now being shaped in her classrooms”. The National Policy on Education 1986 emphasize: “The status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers”. According to an Indian prayer, “The teacher is Brahma, the Creator, He is God Vishnu, He is God Maheshwara. He is the entire universe, salutation to him”. The community establishes schools for preservation, progress and enrichment of its traditions and conventions. Teacher education programme is a must in order to have efficient and really capable teachers. Teacher education programme starts molding from the ancient education system and till the present system of education taking shape according to the global and local needs of the Indian society. The changing times as well as the requirements of the society have necessitated changes in the ways of teacher preparation. This paper elaborates the progress of teacher education in India from past to present.

Key Words: Teacher Education, Pre- Independence era, Post- Independence era, Periods.

Introduction: Good’s dictionary of Education defines Teacher Education as “All formal and informal activities and experiences that help to qualify to a person to assume the responsibility as a member of the educational profession or to discharge his responsibility most effectively”. The history of teacher education in India is as old as the history of Indian education itself. India has one of the largest systems of teacher education in the world. Education of teachers must have been born in India in 2500 B.C.

Ancient and Medieval Period (2500 B.C. to 500 B.C.): In the beginning of Hindu civilization teaching was concerned with teaching of „Vedas“. Out of four classes of Hindu society, Brahmins served as teachers of the community devoting themselves to the work of acquisition, conservation and promotion of knowledge and its transmission to posterity. In the Vedic India, the teacher enjoyed a special status and position. He was held in high esteem by the society and this was due not only to learning and scholarship, but also to qualities of head, heart and hand. The Guru or the teacher was an embodiment of good qualities, a fountain of knowledge and an abode of spirituality. The selection and preparation of a teacher

was done with much rigour. Manu remarked that the son of the teacher sometimes helped his father, by teaching in his father's place.

Buddhist Period (500 B.C. to 1200 A.D.): The formal system of teacher training emerged during his period. As the importance of teacher education was recognized it got an expansion. The monastic system which was an important feature of Buddhism required that every novice on his admission should place himself under the supervision and guidance of a preceptor (Upajjhaya). The teachers employed other methods besides oral recitation such as exposition, debate, discussion, question-answer, use of stories and parables.

Muslim Period (1200 A.D. to 1700 A.D.): During this period there was no formal system of teacher training. In the holy Koran, education is urged as a duty and in Muslim countries, education was held in high esteem. Education was public affair. The Mohammedan rulers in India founded schools (Maktabas), Colleges (Madrassahs) and libraries in their dominions. In the Maktab, often attached to a mosque, the students received instruction in the Koran which they had to recite, and reading, writing and simple arithmetic was also taught.

The method of teacher preparation was mostly initiation of what the old teachers practiced. Good and experienced teachers with a discerning eye identified able students and appointed them tutors to look after and teach the junior students in their absence. Thus the monitorial system was in vogue during the medieval times too and was the method of preparing the future teachers. The teachers were held in high esteem and were respected by the society and their students.

British Period (1700 A.D. to 1947 A.D.): The Britishers changed the above educational system according to their own system, their need and philosophy. Advanced system of education was incorporated. Before the arrival of the Britishers in India the European Missionaries first started schools and later initiated teacher training institutions. The Danish Missionaries established a normal school for the training of teachers at Serampur near Calcutta. He suggested an increase in their allowance and different types of syllabi for Hindu and Muslim teachers. In June 1826, the first normal school was started in Madras under the management and with the finances of the British government. Initially it prepared teachers for the district schools. Later, this normal school developed into the Presidency College.

Teacher Education in Pre Independent India:

Monitorial System (1880)–In India, the idea of formal teacher training originated out of an indigenous technique, called „Monitorial System“. It was based on the principle of mutual instruction. The whole class was splitted into a number of small groups and by placing each group under the charge of a brilliant pupil, called monitor.

Teacher's Training Schools–The first formal teacher's training School in India was set up at Serampur in Bengal in the name of "Normal School" by Carey, Marshman and Ward in 1793. In Bombay, the Native Education Society trained a number of teachers for the improvement of teaching in primary schools. In Bengal the Calcutta School Society did pioneering work for the training of teachers for indigenous schools. The Ladies Society of Calcutta started a training class for training women teachers in the Calcutta Central School for girls. A number of government training schools were also set up in the first half of the nineteenth century.

Wood's Despatch (1854) – The Wood's Despatch (popularly known as Magna Charta of English Education in India), an important educational document was released on 19 July, 1854. It was rightly been called the most important document on English education in India. It gave some very valuable suggestions for the improvement of the education of teachers.

The Despatch urged the establishment of training schools in India. The Despatch suggested the introduction of pupil teacher system (as prevailed in England) in India and an award/stipend to the pupil teachers and a small payment to the masters of the school to which they were attached. On successful completion of the training programme they were to be given certificates and employment. So the Despatch introduced sufficient incentive for the would-be teachers. Lord Dalhousie, Governor-General of India also suggested implementation of Wood's Despatch which brought into existence a number of normal schools.

Lord Stanley's Despatch (1859)–In 1859, Lord Stanley, Secretary of State for India, greatly emphasized on teacher training. The Despatch very emphatically stated that the administration should desist from procuring teachers from England and that teachers for vernacular schools should be made available locally. In 1859, the new grant-in-aid rules provided that salary grants to schools be given to those teachers who had obtained a certificate of teacher training. In 1882 there existed 106 Normal Schools, including 15 institutions meant exclusively for women. About the training of secondary teachers, training classes were added to the following schools:

- (i) Government Normal School, Madras (1856)
- (ii) Central Training School, Lahore (1877)

In 1886, the first training college to prepare secondary school teachers was set up at Saidapet in Madras followed by the opening of a Secondary Department in the Nagpur Training School in 1889. Towards the end of nineteenth century, there were only six training colleges in India.

Government of India Resolution on Education Policy (1904)–This is one of the most important educational documents which laid down the policies for the future educational system. Lord Curzon, the-then Viceroy of India felt the need of the training of teachers. It made some very vital suggestions for the improvement of the teacher-training Programme. These were:

(a) Training Colleges: The Resolution enunciated that if Secondary Education was to be improved then the teachers should be trained in the art of teaching. There were five teacher training colleges in all at places like Madras, Kurseong, Allahabad, Lahore and Jubbulpur. Intermediates or Graduates could seek admission to these Colleges. The general principles upon which the training institutions were to be developed, were:

- (i) To enlist more men of ability and experience in the work of higher training,
- (ii) To equip the training colleges well,
- (iii) To make the duration of the training programmes two years and for graduates, one year.

The course would comprise knowledge of the principles which underlie the art of teaching and some degree of technical skill in the practice of the art,

- (iv) The course would culminate in a university degree or diploma,
- (v) There should be a close link between theory and practice and practicing schools should be attached to each college. There should be a close link between the training colleges and the school, so that the students do not neglect the methods learnt in the college.

(b) Training Schools: The Resolution recommended opening of more training schools, particularly in Bengal. The normal schools were mostly boarding schools where students with vernacular education came for training and were given stipends. They received general education combined with the instruction in the methods of teaching and practice in teaching. It mentioned courses of training especially suited for teachers of rural schools.

Universities instituted B.T. degree for graduate teachers.

The Government of India Resolution on Education Policy (1913)–The second resolution on educational policy suggested many useful measures with regard to improvement of Primary education. The resolution suggested that teachers should be drawn from the class of the boys whom they will teach and they should have passed the middle vernacular examination and undergone a year's training. It suggested periodical repetition and improvement courses for teachers. The resolution emphasized that no teacher should be allowed to teach without a

certificate and that there should be a constant exchange of ideas amongst the training college staff members and that they should visit different colleges.

Calcutta University Commission (1917-19)–This Commission, known as the Sadler Commission suggested opening of post graduate department of education in Universities, each department with a Professor, a Reader and a number of assistants and institute a post-graduate degree in Education. It recommended the introduction of Education as an optional subject at the Graduation and P.G. level. The recommendations of the Sadler Commission had salutary effect on the teacher training Programme in India. Mysore University started a faculty of Education in 1925.

The Hartog Committee (1929) – The work initiated by the Sadler Commission was further carried on by the Hartog Committee. The Committee was primarily concerned with primary education but it made far-reaching recommendations for teacher training as well. It suggested that teachers for rural areas should be inducted from persons who were close to rural society. It also suggested that journals for teacher in the vernacular, refresher courses, conferences and meetings of teacher associations can do much to brighten the lives of the teachers and improve their work. For the secondary school teachers too, the committee had the same suggestions. Working on the recommendations of the Sadler Commission, 13 out of 18 universities set-up faculties of education. The Lady Irwin College was setup in New Delhi. Andhra University started a new degree the B.Ed. in 1932. Bombay launched a post-graduate degree the M.Ed. in 1936. Some other important changes in the field of education also took place in the thirties.

The Abbott - Wood Report (1937)–This report submitted in 1937 is again a landmark in the field of education. It primarily analyzed the position of vocational education but also made valuable suggestions about teacher education. According to the report the duration of training should be 3 years to enable the pupil to continue with general education along with professional training. It further suggested a refresher course for the teacher so that he could get a wider experience. Although there was improvement in the percentage of trained teachers from 56.8% in 1937 to 61.3% in 1942, yet there was much still to be done for achieving qualitative improvement.

The Sargent Report (1944) –The Central Advisory Board of Education (CABE) in 1944 presented a scheme of education "Post-war Educational Development in India", popularly known as the "Sergeant Plan" recommended that suitable boys and girls should be picked out into the teaching profession after high school; practical training should be provided, refresher courses be planned and research facilities be provided. It suggested a two year course for

preprimary and junior basic schools (after high school) and a three year course for the senior basic schools. The non-graduate teachers in high schools were to go for two year training and the graduates for one-year training. The first year of the two years training should be devoted to the study of the general and professional subjects. It should be supported by school visits, discussions and other experiences to kindle the trainee's interest in education. It proposed revised pay scales for all categories of teachers, to attract better teachers.

In 1947, the number of secondary teachers training colleges in the country had risen to 41.

Teacher Education in Independent India:

University Education Commission (1948-49)–The first commission in free India, University Education Commission, in 1948 critically scanned the existing courses in teacher training programme and suggested that the courses must be flexible and adaptable to local circumstances. In this context, the commission recommended that the courses should be remodeled, suitable schools to be used for practical training and more time to be given to school practice. In 1950, the First Conference of Training Colleges in India was held at Baroda to discuss programmes and functions of training colleges.

Secondary Education Commission (1952-53)–This commission suggested reforming of secondary education. It recommended that during one year of training graduate teacher should be trained in methods of teaching in at least two subjects. The practical training should not consist only of practice in teaching, observation, demonstration and criticism of lessons, but should include such subjects as construction and administration of scholastic tests, organization of supervised study and students' societies, conducting library periods and maintenance of cumulative records.

Ford Foundation Term (1954)–Government of India in collaboration with Ford Foundation appointed an International team of eight experts in 1954 that studied in greater detail the major recommendations of Secondary Education Commission and recommended that the training institutions should organize and conduct demonstration or laboratory schools where experiments are made in curriculum construction and progressive methods of teaching are used.

Pires Committee (1956)–This committee recommended that practical work should be given as much weightage as the theory portion. The examination papers should be reduced to four as stated below-

1. Principles of Education and School Organisation
2. Educational Psychology and Health Education
3. Methods of Teaching Two School Subjects

4. Current Problems in Indian Education.

Education Commission (1964-66)–The Education Commission (1964-66) also known as Kothari Commission showed keen interest in teacher education. It observed that a sound programme of professional education for teachers was essential for the qualitative improvement in education at all levels of teacher education to meet the requirements of the national system of education.

According to National Policy Statement on Education (1968), of all the factors which determine the quality of education and its contribution to national development, teacher is undoubtedly the most important. Teacher, must therefore, be accorded an honoured place in society.

First Asian Conference on Teacher Education–This conference, jointly sponsored by Association of Teacher Educators (IATE) and the International Council on Education for Teaching (ICET) was held from 14th to 19th June 1971 at Bangalore. The conference recommended that the programs of school education and teacher education in each country should be modified to meet the new challenges.

National Commission on Teachers–I (1983-85)–In National Commission on Teachers – I (for school teachers), a four year training course after senior secondary, or preferably a 5 year course leading to graduation and training is recommended. For elementary teachers it is desirable to have a two year training course after Class XII. The integrated four year curriculum for a degree in education should consist of general education and professional preparation. Training curriculum for elementary teachers should emphasize on mastering of language and communication skills. The teacher educators in colleges of education should be drawn from disciplines of various school subjects and educational disciplines like psychology, sociology, philosophy etc. The minimum qualification for a teacher educator should be post-graduate degree in the subject and a B.Ed., preferably a M.Ed. degree. The minimum qualification for a teacher educator for the elementary training institutes should be a post graduate degree with B.Ed. training. This commission also suggested that the practice teaching should be replaced by the word „Internship“.

The National Policy of Education (NPE) in 1986 recommended that teacher education is a continuous process and its pre-service and in-service components are inseparable. The National Policy of Education (NPE), in 1986 and its Programme of Action made a strong case for improving the quality of teacher education because it was the prerequisite to improve the quality of school education. Some training schools were upgraded to District Institutes of Education and Training (DIETS) and some training colleges were upgraded to Colleges of Teacher Education (CTEs) and Institutes of Advanced Studies in Education (IASSES).

The Acharya Ramamurti Committee (1990) in its review of the NPE 1986 observed that an internship model for teacher training should be adopted because "...the internship model is firmly based on the primary value of actual field experience in a realistic situation, on the development of teaching skills by practice over a period of time."

The National Curriculum Framework (NCF) 2005 for school education places different demands and expectations on the teacher, which need to be addressed by both initial and continuing teacher education. Teacher quality is a function of several factors: teacher's status, remuneration and conditions of work, teacher's academic and professional education.

National Knowledge Commission (2007) has made considerable progress in school education since independence with reference to overall literacy, infrastructure and universal access and enrolment in schools.

National Curriculum Framework for Teacher Education (NCFTE) 2010 highlighted that the education and training of a prospective teacher will be effective to the extent that it has been delivered by teacher educators who are competent and professionally equipped for the job. To improve the quality of teacher education program, the National Council for Teacher Education (NCTE) took up a number of initiatives during the last decade. It joined hands with the National Assessment and Accreditation Council (NAAC) to foster quality assurance and sustenance. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which became operational from 1st April, 2010, has important implications for teacher education in the country. To enhance quality of school education Teacher Eligibility Test (TET) for Teachers and Principal Eligibility Test (PET) are conducted at both level at state and at central level. For teacher education UGC conducts National Eligibility Test (NET) at national level and State Level Eligibility Test (SLET/SET) at state level.

Teacher Education in Five Year Plans–In five year plans teacher education got 10% share of the total education, resulting into an increased output in training schools and training colleges. Output of training schools doubled during 1951 to 1961. During 1969 to 1979 priority was given to expansion of elementary education with special emphasis on backward sections and girls. Correspondence and in-service programmes were emphasized. Fourth and Fifth plans provided correspondence courses to about 1, 40,000 elementary teachers, 17,600 secondary teachers. With the assistance of NCERT and UGC an organized correspondence and in-service programmes, B.Ed. course was started by Himachal University and later by Jaipur University and several universities in South India. There are training colleges which are exclusively run by Government.

The Eleventh plan is quality plan in respect of the education sector. The following specific programmes are proposed to be taken up in teacher education during the Eleventh Plan.

- Strengthening Teacher Education by
 - (i) Developing teacher education Information Base in Public Domain, (ii) creating additional support systems in the field, and (iii) strengthening academic capacity. Augmenting teacher education capacity in SC/ST and minority areas.
- Professional development of teacher through training programmes.
- Professional development of teacher educators through Refresher Courses and Fellowship programmes.
- Support to NGOs.
- Technology in teacher education.
- Integrating elementary teacher education with higher education.

In the Twelfth FYP, an important thrust area would be to introduce technology in teacher education in order to promote openness for adaptability to new technology for developing professionalism. The Teacher Education Scheme should be implemented in partnership with states.

Conclusion: Teaching is a highly professional activity which demands specialized knowledge, skill and behaviour. Teacher professionalism comprises competence, performance and behaviour which reflect on teacher's personality in school and society. Professional competence is fundamental in teaching profession which includes preparation of teacher for classroom processes, acquisition of knowledge of subject and facilitates personality development of children. Competencies of an effective teacher include interpersonal communication, pedagogical empowerment and organizational leadership. Professional competence results in performance of teacher in terms of overall development of children. The competent teacher is supposed to perform better in the interest of the children and society as well. It has been aptly remarked, "If you educate a boy, you educate one individual but if you educate a girl, you educate the whole family and if you educate a teacher, you educate the whole family and if you educate a teacher, you educate the whole community."

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SCIENTIFIC ATTITUDE OF SECONDARY SCHOOL STUDENTS: A STUDY

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Abstract:

The present study focused on the development of scientific attitude of secondary school students. Scientific attitude is not only science knowledge, scientific attitude is a open mindedness, curiosity, honesty, help others, belief cause and effect, proper solution the problem etc. this study conducted on IX grade students from jalapaiguri district , a questionnaire developed by D.N. Dani,(1) was used to be collect the data from 200 students as a sample. The statistical techniques used for the study – mean, SD, t-test, correlation etc. the result of the study shows that the urban students are more scientific attitude than the rural students, male students having more scientific attitude than the female students and science students having more scientific attitude than the arts students.

Keywords: Attitude, Scientific Attitude, Secondary School.

Introduction:

In this scientific age it is appropriate that scientific experience should be part of educational environment of all children from the time they start schooling. The early scientific experience fostered during the primary stage grows as the children explore a rich environment that provides ample stimulus to curiosity and the means to satisfy this curiosity is extended observation and experiment. Children are especially alert to any experience or finding that challenges their previous belief. Though their guided explorations but not interfered with, or forcibly directed, by the adult.

Children become increasingly aware of the workings and relationships of the animate and in animate world around them, and build up concept based circumstantial understanding. As they interpret their findings in the light of previous experiences, the development of concepts may proceed by stages of wrong assumptions and partial truths will be recognized and corrected by the children as further experience, discussion, argument and reading brings new evidence. Scientific knowledge, in those days, exerted little influence on the common man. But since the turn of this century, even the man in the street becomes aware of the impact of science on the society and new age of science (Pitafi, A.I and Farooq, M-2).

Scientific attitude is the combination of many qualities and virtues, which is reflected through the behavior and action of the person. These persons are open minded, experiment

oriented, systematic approach, and process scientific temper and the expectations that the solution of the problem will come through the use of verified knowledge.

Scientific attitude may also be defined as “open-mindedness, intellectual honesty, a belief in cause and effect, appreciate and understand nature, confidence in procedure for seeking and belief when better evidence is available.

Scientific attitude is the most important outcome of scientific teaching. Though some people view of scientific attitude as the byproduct of teaching science. Yet majorities of the people consider it as equally important as knowledge aspects. Scientific attitude is a very significant concern of the process of scientific education. In this connection, the rethinking science education mentioned the characteristics scientific attitude as open mindedness. A desire for accurate knowledge and the expectation that the solution of the problem will come through the use of verified knowledge. To develop scientific attitude the teacher should always remember that without the questioning mind and a spirit of equality. Students in science will only mean acceptance of dogma and will never lead to development of scientific attitude of the learners. The students should be made to practice and observe science so that they get the opportunity to feel and develop the components of scientific attitude in their minds.

Significance of the study:

The development of scientific attitude in students should be one of the goals of the school programs. The teacher bears the responsibility of developing scientific attitude among students. Without scientific attitude aims of science cannot be attained. Its development in students leads to a willingness to work together for the solution of the problem. Critical thinking in evaluating and applying such information is also closely allied to the scientific attitude.

Students experienced in the use of scientific attitude are willing to experiment, patient in checking the results of their experiment and questioning as they conduct their experiments. Individuals without a proper attitude towards the application of knowledge or the acquisition of new knowledge gain little value from their education. Those with the scientific attitude have a means of applying their knowledge and a thirst for new knowledge in a meaningful way.

Thus the present study was significant for the new educational scenario.

Statement of the problem:

Scientific Attitude of the Secondary School Students.

Objectives of the study:

1. To compare the scientific attitude of Urban and Rural students.
2. To compare the scientific attitude of Male and Female students.
3. To compare the scientific attitude of Arts and Science students.

Hypothesis of the study:

- 1.1. There is no significant different in scientific attitude of Urban and Rural students.
- 1.2. There is no significant different in scientific attitude of Male and female students.
- 1.3. There is no significant different in scientific attitude of Arts and Science students.

Methodology of the study:

Method: Methodologies is the vital aspect of any research work. In the present study was conducted of the measure the scientific attitude of secondary school students. The investigator has used “descriptive survey method” for the collection data of this study.

Nature of sample: It was impossible to conduct the with the study such a huge population, that's why a representative sample was taken out from the population, out of existing secondary school in Jalpaiguri District. There secondary school was choosing purposively for the study. The sample included 200 students of class IX from both male and female, urban and rural, arts and science.

Tools used: Translation version(Bengali) of scientific attitude scale developed by D.N. Dani was used for the study. Scientific Attitude Scale consists of 60 items in three parts. The first part of 20 items was the five points scale ranging from ‘Strongly Agree’ to ‘Strongly Disagree.’ The second and third parts of 20-20 items were three points scale ranging from ‘Yes’ to ‘No’ with both positive and negative items.

Used of Statistical technique :

In the present study, there have been one variable scientific attitude. In order to find out the significant different of scientific attitude, mean, SD and t – test was administered.

Data analysis and discussion:

In the present study all the obtained data were analyzed and interpreted with reference to their hypothesis.

Hypothesis-1. To compare the scientific attitude of Urban and Rural students.

Residential background of the students:

To find out the effect of residential background read by the students of the scientific attitude were classified into two groups, urban and rural. The result obtained are show in table—

Table – 1

Variable	Residential background	N	Mean	SD	t-value
Scientific attitude	Urban	100	148.10	11.676	2.685*
	Rural	100	144.03	9.669	

*significant at 0.01 level

By the observation of the above table- 1, it indicates that the obtained t-value is 2.685 which is greater than the required value of (2.58) at 0.01 level of significance. It means there exists significant difference between urban and rural students and due to which the formulated hypothesis “ there is no significant difference between urban and rural students” stands rejected.

Difference also can be seen in obtained the mean value of urban and rural students (urban-148.10 & rural 144.03) where the urban students excel their counterpart rural students in their scientific attitude score, which means that scientific attitude of urban students is higher than the rural students.

Hypothesis- 2. To compare the scientific attitude of Male and Female students.

Gender of students:

To find out the effect of gender read by the students of the scientific attitude were classified into two groups, urban and rural. The result obtained are show in table—

Table – 2

Variable	Gender	N	Mean	SD	t-value
Scientific attitude	Male	100	146.915	11.916	1.001
	Female	100	145.989	9.894	

By the observation of the above table- 2, it indicates that the obtained t-value is 1.001 which is lesser than the required value of (1.96) at 0.01 level is not significance. It means there exists significant difference between male and female students and due to which the formulated hypothesis “ there is no significant difference between male and female students” stands accepted.

Difference also can be seen in obtained the mean value of male and female students (male-146.916 & female 145.989) where the male students excel their counterpart female

students in their scientific attitude score, which means that scientific attitude of male students is higher than the female students.

Hypothesis-3. To compare the scientific attitude of Arts and Science students.

Subject stream of students:

To find out the effect of subject stream read b the students of the scientific attitude were classified into two groups, arts and science. The result obtained are show in table—

Table – 3

Variable	Subject stream	N	Mean	SD	t-value
Scientific attitude	Arts	100	144.97	10.37	1.20*
	Science	100	146.82	11.41	

By the observation of the above table- 3, it indicates that the obtained t-value is 1.20 which is greater than the required value of (1.96) at 0.05 level is not significance. It means there exists significant difference between arts and science students and due to which the formulated hypothesis “there is no significant difference between arts and science students” stands accepted.

Difference also can be seen in obtained the mean value of science and arts students (arts – 144.97 & science- 146.82) where the science students excel their counterpart arts students in their scientific attitude score, which means that scientific attitude of science students is higher than the arts students.

Findings of the study:

- With reference the Hypothesis-1, the urban students were possessing significantly high scientific attitude in comparison to the rural students.
- With reference to Hypothesis-2, male and female do not differ significantly in their scientific attitude score but in there obtained mean value of male students were having more scientific attitude than female students.
- With reference to Hypothesis-3, arts and science do not differ significantly in their scientific attitude score but in there obtained mean value of science students were having more scientific attitude than arts students.

Conclusion:

Attitude developed by young people during their study of science can be as important as the skills they acquire and the knowledge they obtain. Attitude regulate behavior, not only in the classroom but in all others area of human experience. Strongly positive attitudes

permits growth; negative attitude hinder growth; critical attitude aid in making wise decision; tolerant attitude help in adjusting to new situations.

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ENVIRONMENTAL AWARENESS AND ATTITUDE AMONG THE B.ED PROSPECTIVE TEACHERS

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ABSTRACT:

Environmental awareness is most important factor of our society. Environmental education is one of most suitable tools being promoted to prevent further degradation of environment. Positive environmental attitude is the important role in promoting its scope as well as raising the quality of the environment. Keeping this view in mind the present study was conducted to identify the level environmental awareness and attitude of 300 prospective teachers in relation to their background, subject stream and categories wise. Result related that prospective teachers had average environmental awareness and attitude level. Insignificant difference was observed in environmental attitude of male and female prospective teacher and environmental awareness and attitude of government and non government college prospective teachers. A moderate positive and significant correlation was found to exist between environmental awareness and environmental attitude of prospective teachers.

Keywords: Environmental awareness, environmental attitude, prospective teacher.

INTRODUCTION:

Now-a-day environment is a highly concerned area in terms of environmental pollution and sustainable development. In present day our environment mostly becoming pollution like soil pollutant, water pollutant, sound pollutant, air pollutant etc. Depend on that type pollutant we are facing varieties problems like global warming, acid rain, high temperature etc. In order to protect the environment, pupil has to aware about the environment and this is possible only through proper education.

Environmental problems are the most vital problems all mankind face today. The reasons of environmental problems are generally described as industrialization, over population, developments in science and technology, increasing needs and globalization while mankind is considered as the most effective factor in environmental problems in terms of their thinking and way of behavior. Therefore, environmental education is increasing in importance with regard to a sustainable livable environment. The aim of environmental education is to develop a world population with knowledge, skills and attitude as well as individual and social tasks and responsibilities to provide contribution to solutions of present environmental problems and to prevent possible future ones. (F. Sadik and S. Sadik-2014).

For the last several decades nature and environment have always been a source of human reflection and investigation as the environmental pollution has reached to such a critical stage that we find ourselves passing through an irreversible climate change and are not able to retrieve the previous climate back.

It can be said that environmental education is education through environment, about environment and for environment. It is both a style and subject- matter of education. In so far as the style is concerned, it means teaching for environment that include components and issues such as controlling the environment, establishing proper ecological equilibrium which entails proper use and conservation of resources and also involves control of environment is not only functionally useful but is also aesthetically enjoyable. The aspect would include horticultural planning, rural planning and urban planning.

Now the liability lies on the next generation and I am sure that environmental awareness among the senior secondary students will lead the next generation towards restraining the unstoppable environment changes.

KNOWLEDGE GAP:

By the observation of above researches in the review researcher found that there is a knowledge gap in the area of environmental awareness and attitude of prospective teachers. Because most of the studies were conducted on secondary and higher secondary school students. No more work the area of the environmental awareness and attitude among the prospective teacher. Therefore, I selected the area purpose of my study.

STATEMENT OF THE PROBLEM:

The problem has been studied as “Environmental awareness and attitude among the B.Ed prospective teachers: A Study”.

OBJECTIVES OF THE STUDY:

- 1) To study the difference of environmental awareness of male and female B.ed prospective teachers
- 2) To study the difference of environmental attitude of male and female B.Ed prospective teachers
- 3) To study the difference of environmental awareness of arts and science B.Ed prospective teachers.
- 4) To study the difference of environmental attitude of arts and science B.Ed prospective teacher.

- 5) To study the difference of environmental awareness of government and non government B.Ed colleges.
- 6) To study the difference of environmental attitude of government and non government B.Ed colleges.
- 7) To study the relationship of environmental awareness and attitude of B.Ed prospective teachers.

HYPOTHESIS OF THE STUDY:

- 1) There is no significant different in environment awareness of male and female B.Ed prospective teachers.
- 2) There is no significant different in environmental attitude of male and female B.Ed prospective teachers.
- 3) There is no significant different in environment awareness of arts and science B.Ed prospective teachers.
- 4) There is no significant different in environment attitude of arts and science B.Ed prospective teachers.
- 5) There is no significant different in environment awareness of government and non government colleges.
- 6) There is no significant different in environmental attitude of government and non government colleges.
- 7) There is no significance relationship between environmental awareness and attitude of B.Ed prospective teachers.

DELIMITATION OF THE STUDY:

- 1) Only B.Ed college students of Birbhum district were selected.
- 2) The study was conducted on 300 prospective teachers only.
- 3) Only four B.Ed collage of Birbhum District were selected.

METHODOLOGY OF THE STUDY:

Methodologies the vital aspect of any research work the investigator has used descriptive survey method for the collection of data.

SAMPLE:

A good sample is representative of the entire population as possible and ideally it must provide whole of the information about the population from which the sample has been drawn. In the present study, 300 prospective teacher of 3 B.Ed colleges of Birbhum district were selected as a sample from the population through the purposive sampling method. The

sample consisted of 150 male and 150 female prospective teacher of B.Ed college out of which 150 prospective teachers were from government and 150 from non government colleges.

TOOLS USED:

After determining the sample of the study, the next step is to select suitable tool for the collection of data. Success of research depends upon how objectively and adequately the required and relevant data are collected. The investigator prepares the questionnaire used for the present study.

ADMINISTRATION OF THE TOOL-

The investigators personally visited the colleges and met the Head master/Head mistress of the selected colleges. Questionnaire was distributed among the prospective teachers and the data was collected by the investigator for the study.

STATISTICS TO BE USED:

In the present study, there have been two independent variable (environment awareness and attitude). In order to find out the significant difference and relationship of the environmental awareness and attitude of B.Ed prospective teacher. Mean, standard deviation, t-test and collection used for the study.

FINDINGS OF THE STUDY:

- 1) There existed significant difference between environmental awareness of male and female prospective teachers. It indicated that the environmental awareness of male prospective teachers better than the female prospective teachers. Because the male prospective teacher had more curiosity, consciousness and easily doing everything.
- 2) There existed no significant different between environmental attitude of male and female prospective teachers. It stated that the all male and female prospective teachers had the same capacity of environmental attitude.
- 3) There existed significance difference between environmental awareness of arts and science prospective teachers. It indicated that the environmental awareness of science prospective teachers higher than the arts prospective teachers. Because the biology or science streams have higher environmental concerns or awareness. The science prospective teachers more knowledgeable, attach to environmental activity, believe scientific reason.
- 4) There existed significant difference between environmental attitude of arts prospective teachers and science prospective teachers. It showed that environmental

attitude of arts prospective teachers better than the science prospective teachers. Because arts prospective teachers know about our environmental condition is very poor and everywhere they are facing the problem of day to day life.

- 5) There existed no significant difference between environmental awareness of government and non government B.Ed college prospective teachers. It indicated that all government and non government B.Ed college prospective teacher had same capacity of environmental awareness.
- 6) There existed no significant difference between environmental attitude of government and non government B.Ed college prospective teachers. It indicated that all government and non government B.Ed college prospective teacher had same capacity of environmental attitude.
- 7) There existed significant relationship between environmental awareness and environmental attitude of B.Ed prospective teachers. It showed that the environmental awareness and environmental attitude had a moderate positive attitude. The significant positive correlation between environmental awareness and environmental attitude among prospective teachers highlights that both environmental awareness and environmental attitude are positively related with each other. The environmental education acts as an effective tool to aware every person about environment, its issues and solutions. When prospective teachers had environmental awareness, they show positive attitude towards their environment. Also, when teacher educators has positive attitude towards environment, they show readiness to acquire more knowledge about environment, its issues and their solutions. So, it is a two way process and both are related with each other.

EDUCATIONAL IMPLICATION:

The present study emphasis the need of developing of environmental awareness and environmental attitude among the prospective teacher of B.Ed college to solve the problem of environment. The teacher bear the responsibility to developing environmental awareness among his or her students. Prospective teachers are a future planners, educational administrators, and educators. To achieve a good quality of life on the earth for all living beings. If the teachers is aware only then she or he can make the students aware about the environmental issues, their effects situation and can imbibe in the environmental ethics. Special awareness programmers in the form of seminar, symposium, camp and community visits should be arranged among the environment teacher, students, parents and also masses.

CONCLUSION:

After going through the paper, we can conclude that the teacher plays an important role in the life of his students. He should be a role model for the students. The future of the nation i.e. the students should get maximum benefit from him. Environmental Awareness is a critical area which can be ignored or neglected only at our own peril. We are already witnessing the effects of global warming on the one side, depletion of natural forests and wild life on the other side. In addition, the high incidence of diseases like cancer that is playing havoc with human lives due to pollution and unregulated use of pesticides is the preventable tragedy of humanity. Water contamination is making it impossible to drink even well water, which itself has its table level reduced. The environment awareness of the teacher play vital role in framing the future of the students

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NALINI KANTA BHATTASALI : A PIONEERING SCHOLAR

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ABSTRACT:

Nalini Kanta Bhattasali (1888-1947) was one of the pioneers in the construction of regional identity for history of Eastern Bengal. He was a historian, archaeologist, numismatist, epigraphist and antiquarian, whose contributions have gone a long way in clarifying many obscurities in the history and culture of ancient and medieval Bengal. He was a founder of Dacca Museum subsequently known as Bangladesh National Museum.

Bengal or more correctly, East Bengal (*Vanga-Samata*) was Bhattasali's special field of study. By his valuable contributions, extensive explorations and intensive investigation in different neglected areas of this region, he successfully dispelled much of the obscurity and ignorance that had surrounded its early history and civilization.

Bhattasali was closely associated with the discovery of the hitherto unknown *Khadga*, *Chandra*, *Varman* and later *Deva* dynasties of Bengal on the basis of the copper-records. Bhattasali's expert knowledge of early Indian paleography and numismatics was of great help in deciphering and interpreting these records.

But he never limited his studies to the pre-Muslim period. He examined very carefully and diligently the Muslim coins in his Museum collection. In course of time he became a recognized expert and authority on Muslim numismatics. With this evidence supplied by these coins, he wrote the first time scientific account of the pre-Mughal Muslim rulers of Bengal, "*Coins and Chronology of the Early Independent Sultans of Bengal*", which till now remains a standard work on the subject.

Bhattasali's most outstanding contribution, however, was in the field of Hindu and Buddhist iconography. He was a pioneer in this field of study. His efforts in this field resulted in the publication of his monumental work "*Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*."

His interest also extended to old Bangla literature and he is regarded as an authority of Bangla paleography. He received a few prizes and awards for his works and for several years he taught Bangla literature, paleography and history in Dhaka University. He had to his credit to competent edition of the Ramayana (*Adikanda*) of *Krittivasa*.

Bhattachali was a stout controversialist and his powerful pen could occasionally be painfully incisive. Bhattachali never yielded from any conclusion he had arrived at, which he thought, was justified. An uncompromising individualism and spirit of independence was a marked trait of his character. He has written extensively both in English and Bengali on history, archaeology, epigraphy and art.

He has a great contribution in the field of archaeology, epigraphy, numismatic and art history of India. Like his elder contemporary A.K.Maitreya, Sarat Kr. Roy and Rama Prasad Chanda who made an attempt to explore the past of *Varendra* in relation to the border history of Bengal in India; N.K.Bhattachali turned his attention in eastern Bengal (*Vanga-samata*) and made a sustained attempt to give a proper shape to the history of this region.

Bhattachali's most outstanding contribution, however, was in the field of Hindu and Buddhist iconography which, till then was little known and much less studied. He was a pioneer in this field of study. Through his efforts to collect and interpret sculptures for the museum, he acquired an almost unsurpassable knowledge of the significance and identity of images, greatly reinforced by his in-depth and extensive studies of ancient texts of various religious sects, both Brahmanical and Buddhist ones.

But Bengal or more correctly east Bengal (*Vanga-Samata*) was Bhattachali's special field of study. Although Bhattachali's most outstanding contribution was in the field of Hindu and Buddhist iconography. But he never limited his studies to the pre-Muslim period. He wrote many articles on the medieval period of the Indian history. His interest also extended to old Bangla literature and he is regarded as an authority of Bangla paleography. So the study covers almost whole Bhattachali's lifetime activities and achievements.

KEYWORDS: B.S. = Bengali Sambad;

Dacca= Modern Dhaka, the Capital of Bangladesh;

N.K.Bhattachali= Nalinikanta Bhattachali;

Vanga= ancient eastern part of Bengal (Modern Bangladesh)

Samatata= ancient port city of eastern Bengal (Now in Bangladesh)

Krittivasa= Poet Krittivasa translator of the Bengali "Ramayana";

INTRODUCTION:

Nalini Kanta Bhattachali (1888-1947) was one of the pioneers in the construction of regional identity for history of Eastern Bengal. He was a historian, archaeologist, numismatist, epigraphist and antiquarian, whose contributions have gone a long way in clarifying many obscurities in the history and culture of ancient and medieval Bengal. He was

a founder of Dacca Museum subsequently known as Bangladesh National Museum. He has a great contribution in the field of archaeology, epigraphy, numismatic and art history of India. Like his elder contemporary A.K.Maitreya, Sarat Kr. Roy and Rama Prasad Chanda who made a concert attempt to explore the past of *Varendra* in relation to the border history of Bengal in India; N.K.Bhattachali turned his attention in eastern Bengal (*Vanga-samata*) and made a sustained attempt to give a proper shape to the history of this region.

AIMS AND OBJECTIVES OF THE STUDY:

The study aims to analyses the contributions and activities of N.K. Bhattachali, in clarifying many obscurities of the history and culture of ancient and medieval Bengal.

Secondly, aims of the study lies in the fact that how Bhattachali untiringly wandered through the country side, exploring, discovering, photographing and collecting objects and gathering information, and trying to create local interest and consciousness for the preservation of our cultural heritage. It must be stated clearly that till his time, Bengal (specially its eastern part) had received scant attention from historians and archaeologist who had an all-India reputation.

Thirdly, as an art historian his career, life and his works should be known to academic world by working on his works and activities.

Fourthly, Aims at understanding Bhattachali's contributions in looking into the past chronological history through the tools of archaeology, epigraphy and intensive exploration through the country side of Bengal specially *Vanga-Samata* region.

Bhattachali's identification of many unique images, which he proposed for the first time, had remained substantially unchallenged ever since. But, like every other pioneering enterprise, his study suffered from the lack of any sustainable method or system of classification.

DISCUSSION:

Bengali historiography passed on to a further stage of development during the last quarter of the nineteenth century. To the call of Bankim Chandra Chatterjee, a period of inquiry in Bengali historiography has been started. Contemporary historians like Akshoy Kr. Maitreya, Sarat kr. Roy, Rama Prasad Chanda, R.D.Banerji who made a sustained attempt to explore the past of *Varendra* in relation to the border history of Bengal; N.K.Bhattachali turned his attention in eastern Bengal (*Vanga-Samatata*) and tried to give a proper shape to the history of this region. He infused a new spirit and a new vigour into historical research and carried historiography a long step forward.

Bhattachali was born on 24th January, 1888 in a Brahmin family of Vikrampur in Munshiganj district (now in modern Bangladesh). He passed the Entrance Examination of the Calcutta University in 1905 with a scholarship. Passing B.A. Exam in 1909, he obtained his M.A Degree in History from the same University in 1912. After serving as the Headmaster in a high school for some time Bhattachali got an appointment as a lecturer in History at the Victoria College, Comilla (now in modern Bangladesh).

In 1914 he joined the newly established Dhaka Museum as its curator. He remained in its service till his death, dedicating his entire life to its development. During this period, for some time, he also worked as a lecturer in History in the Dacca University.

Bhattachali won Griffith prize of Calcutta University for his thesis on “The Coins and Chronology of the Early Independent Sultans of Bengal” which was published by the Cambridge University in 1922. In 1934, he received Ph.D Degree from the Dacca University. His efforts in collecting coins, inscription, sculptures of ancient Bengal for the Dacca Museum and his rich source material, till then unavailable.

Bhattachali besides publishing his studies in English used to contribute to various Bengali periodicals. He was also adept in writing dramas, poems and short stories.

Even as a student N.K.Bhattachali had made his mark as a historian and archaeologist by publishing articles on history and antiquities of ancient Bengal which drew the attention of many distinguished scholars including Sir Ashutosh Mukherjee, the then Vice-chancellor of Calcutta University. He untiringly wandered through the country side, exploring, discovering, photographing and collecting objects and gathering information, and trying to create local interest and consciousness for the preservation of our cultural heritage. It must be stated clearly that till his time, Bengal (specially its eastern part) had received scant attention from historians and archaeologist who had an all-India reputation. Bengal or more correctly, East Bengal (*Vanga-Samata*) was Bhattachali's special field of study. By his valuable contributions, extensive explorations and intensive investigation in different neglected areas of this region, he successfully dispelled much of the obscurity and ignorance that had surrounded its early history and civilization.

Bhattachali was an epigraphist and it is significant to reconstruct the past history of Bengal. Contemporary historian like Rama Prasad Chanda in ‘Gaudarajamala’, Akshoy Kr. Maitreya in ‘Gaudalekhamala’ throws light on the history of the Pala rulers of ancient Bengal on the basis of copper plate grants. But the other ruling dynasties who were ruling after the decline of the Gupta dynasty and during the Pala, Sena period in different parts of Bengal, were ignored by these historians. At this point, hitherto unknown Khadgo, Chandra, Varman

and later Deva dynasties of Bengal came into light through the efforts of N.K.Bhattachasali. His expert knowledge of early Indian paleography and epigraphy was of great help in deciphering and interpreting the copper plate records.

Bhattachasali's most outstanding contribution, however, was in the field of Hindu and Buddhist iconography which, till then was little known and much less studied. He was a pioneer in this field of study. Through his efforts to collect and interpret sculptures for the museum, he acquired an almost unsurpassable knowledge of the significance and identity of images, greatly reinforced by his in-depth and extensive studies of ancient texts of various religious sects, both Brahmanical and Buddhist ones. The Iconography of Buddhist and Brahmanical Sculptures in Bengal has been studied by a number of scholars in various context and varying degrees of details, from simple notices of the discovery of individual sculptures or studies of single cult to surveys covering a particular region or epoch or the whole of Bengal. The most important work devoted to the subject was by N.K.Bhattachasali, "Iconography of the Buddhist and Brahmanical Sculptures of the Dacca Museum" and his efforts resulted in the iconographic survey of the of the sculptures of East Bengal which became one of the principal north Indian sources on the subject of Iconography.

T.A.Gopinath Rao's "Elements of Hindu Iconography" (Vol. I & II) has so long been and still is the standard work on the subject. Some other works on it, such as H.Krishna Shastri's "South Indian Gods and Goddesses", B.C.Bhattacharya's "Indian Images" (part I), J.Dubreuil's "South Indian Iconography" have been published since then. But most of the works deal with the South Indian images only, while Bhattacharya's book treats of several North Indian Hindu images of the Gupta and Post-Gupta period. But N.K.Bhattachasali's "Iconography of the Buddhist and Brahmanical sculptures of the Dacca Museum", discuss the special features of the Buddhist and Brahmanical Sculptures found mostly in Eastern Bengal.

Bhattachasali's identifications of many unique images, which he proposed for the first time, have remained substantially unchallenged ever since. At almost the same time as Bhattachasali's study was published, attempts were made for the stylistic assessment of Bengal sculpture by Stella kramrisch and J.C. French, shortly followed by R.D.Banerji, S.K.Saraswati, J.N.Banerjea, later period, also focused on the stylistic as well as iconographic evolution. They were indebted to Bhattachasali for made their monumental works.

But he never limited his studies to the pre-Muslim period. He examined very carefully and diligently the Muslim coins in his Museum collection. In course of time he became a recognized expert and authority on Muslim numismatics. N.K.Bhattachasali's expert knowledge

on numismatic study clarify many obscure phases of the Indian history. He wrote the first scientific account of Bengal Sultan's, "The Coins and Chronology of the Early Independent Sultans of Bengal" on the basis of numismatic evidences, which till now remains a standard work on the subject. In them he had tried to appraise critically the views of previous scholars on the above problem. Through his efforts we came to know about the two Hindu kings of medieval Bengal, Danujmarddana deva and Mahendra deva, "who broke the domination of the Muhammadan line of kings for however short a period", would have otherwise remained unknown to us.

It is seen that his interest also extended to old Bangla literature and he is regarded as an authority of Bangla paleography. Bhattasali has written a few books on Bangla literature. His research articles were published in leading contemporary journals and periodicals, both at home and abroad. Published works on N.K. Bhattasali give information for the theoretical framework of the study. Saifuddin Chowdhury wrote on the subject a short biography "*Nalini Kanta Bhattasali: 1888-1947*" (in Bengali), 1989, published from *Bangla Academy*, Dhaka. N.K. Bhattasali commemoration volume edited by A.B.M. Habibullah, Dacca Museum, 1966, also throws light on Bhattasali's contribution to the history of Bengal. Though not much known for literary work, Bhattasali has written a few books on Bangla literature. A collection of his short stories, *Hasi o Ashru* (Lough and Tears) was published in 1915 and an edited version of Abdus Sukur Mohammad's *Gopi Chander Sannyas* was published in 1332 BS. His interest extended to old *Bangla* literature also and he is regarded as an authority on Bangla paleography. It was mainly through his efforts that the Dhaka University established a cell for collecting Bengali and Sanskrit manuscripts. Mallar Mitra's *Journal of Bengal Art* also gives us much information about N.K. Bhattasali's activities and research works on the art history of Bengal. Krittivasa's main the Ramayana in Bengali language also throws light on Bhattasali's edited work.

CONCLUSION:

In the conclusion it can be said that Bengali historiography at least in relation to works of N.K.Bhattasali on the province of Bengal, has reached the stage of maturity. So it can be said that N.K. Bhattasali made a valuable contribution in the field of Indian art, archaeology, epigraphy, numismatic and history. He made a sustained attempt to give a proper shape to the history of eastern Bengal (*Vanga-Samatata* region). On the medieval history of Bengal, he prepared for the first time, a dependable sequence of chronology of the Bengal sultans on basis of numismatic evidences. But Bhattasali's most outstanding contribution, however, was in the field of Hindu and Buddhist iconography. He was a pioneer

in this field of study. On the conclusion it can be said that N.K. Bhattasali was a multi-faced genius.

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STATUS OF IMPLEMENTATION OF INCLUSIVE EDUCATION IN SECONDARY SCHOOLS OF BIRBHUM DISTRICT IN WEST BENGAL

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ABSTRACT

The philosophy of inclusion is a paradigm shift and a move from segregation through mainstreaming and integration to inclusion. Thus the word 'inclusion' refers to a process rather than an event; the process reflecting occurrence of significant changes brought about by new ways of thinking, new ways of conducting the classroom teaching, and accommodating into the continuous flexible thinking attitude and social conditions. Integration was used to denote the physical placement of students with disabilities into mainstream educational setting, without changing the institution where the student is already admitted, 'Inclusion' on the other hand is a much broader concept.

Keywords: Inclusive Education, implementation, secondary school, Attitude, Inclusive thinking.

INTRODUCTION:

Inclusion as a social and educational philosophy believes that all people valuable members of mainstream society, whatever their differences and diversities may be in education. So, inclusion means that type of school setting where all children with their individual differences and their different socio-economic, religious, ethnic, language or cultural background go together to the same educational environment. It is the philosophy that aims to improve the quality of education for all children in a classroom. It reflects on human rights and social justice. It is a way to reach out all the children. It does not look at whether children able to follow the regular educational system nor not, only looks at the process how teacher could be able to educate them.

Children with SEN have appropriate models of behavior. They can observe and imitate socially acceptable behaviors of the students without special needs. (Brown et al., 1983, 1989a)

OBJECTIVE OF THE STUDY:

To find out the present Implementation of inclusive education in secondary schools in Birbhum district of West Bengal.

METHODOLOGY:

A Descriptive Survey Method has been selected keeping in view the nature & demand of the study.

DATA ANALYSIS, INTERPRETATION AND MAJOR FINDINGS:

Statement-1: In the Basis of the responses of secondary school's head masters on the statement of checklist "You like your schools" the researcher found that 100% of head masters like their school, and no one head master of secondary schools are respond as they do not like their school.

Statement -2:In the Basis of the responses of secondary schools' head masters on the statement of checklist "Special teacher present in this institution" the researcher found that 60% of schools have Special teacher facility, and 40% percentage of secondary schools not have special teacher facility as a part of inclusive education.

Statemen-3:In the Basis on the responses of head masters of secondary school on statement of checklist "Qualified teacher to teach disabled children" the researcher found that 60% of schools have facility of qualified teacher to teach disabled children and 40% percentage of secondary schools where not have facility of qualified teacher to teach disabled children as a part of inclusive education.

Statement 4: In the Basis of the responses of secondary school's head masters on the statement of checklist "Special teacher present in this institution." the researcher found that 60% of schools where have Special teacher facility, and 40% percentage of secondary schools where not have special teacher facility as a part of inclusive education.

Statement 5: : In the Basis of the response of secondary schools head masters on the statement of checklist "Contractual faculty present in this institution" the researcher found that 60% of schools where have contractual faculty, and 40% percentage of secondary schools where not have contractual faculty as a part of inclusive education

Statement-6: In the Basis of the response of secondary school's head masters on the statement of checklist "Teacher feel comfortable to teach the disabled children in your schools"the researcher found that 60% of schools where have teachers who feeling comfortable with disabled children, and 40% percentage of secondary schools teachers who have not feel comfortable with disabled children as a part of inclusive education.

Statement-7:In the Basis of the response of secondary school's head masters on the statement of checklist "Sufficient faculty is present in these schools"the researcher found that 40% of schools where have sufficient faculty, and 40% of secondary schools where not have sufficient faculty as a part of inclusive education.

Statement-8: In the Basis of the response of secondary school's head masters on the statement of checklist "There is good relationship between student and teacher and with their families and the schools"the researcher found that 100% of schools where have good relationship between student-teacher and families-schools. So it refers a good facility of inclusive education.

Statement-9:In the Basis of the response of secondary school's head masters on the statement of checklist "Number of classroom is sufficient according to needs of students"the researcher found that 80% of schools where have sufficient classroom, and only 20% of secondary schools where not have sufficient classroom according to needs of students as a part of inclusive education.

Statement no-10:In the Basis of the response of secondary schools' head masters on the statement of checklist "Staff room is sufficient as to the needs of the staff"the researcher found that 80% of schools where have sufficient staff room, and only 20% of secondary schools where not have sufficient staff roomas a part of inclusive education.

Statement no-11:In the Basis of the response of secondary school's head masters on the statement of checklist "sufficient teaching aids available for the student"the researcher found that 40% of schools where have sufficient teaching aids, and 60% of secondary schools where not have sufficient teaching aids as a part of inclusive education.

Statement no-12:In the Basis of the response of secondary school's head masters on the statement of checklist "Furniture in the class room and in the staff room is well in the condition"the researcher found that 20% of schools where have Furniture of class room, and 80% of secondary schools where not have Furniture class room as a part of inclusive education.

Statement no-13:In the Basis of the response of secondary school's head masters on the statement of checklist "Teaching aids sufficient according to the needs of the student"the researcher found that 80% of schools where have sufficient teaching aids and 20% of secondary schools where not have sufficient teaching aids as a part of inclusive education.

Statement-14:In the Basis of the response of secondary schools' head masters on the statement of checklist "Conference hall is available here"the researcher found that 40% of schools where have Conference hall, and 60% of secondary schools where not have Conference hall as a part of inclusive education.Here, maximum of secondary schools where implementation of inclusive education is not enough.

Statement-15: In the Basis of the response of secondary school's head masters on the statement of checklist "payer room is present"the researcher found that 40% of schools

where have payer room, and 60% of secondary schools where not have payer room as a part of inclusive education.

Statement no-16:In the Basis of the response of secondary school's head masters on the statement of checklist "library is available for the student" the researcher found that 80% of schools where have library and 20% of secondary schools where not have library as a part of inclusive education.

Statement-17:In the Basis of the response of secondary school's head masters on the statement of checklist "Sufficient number of books available in the library" the researcher found that 20% of schools where have Sufficient number of books in library and 80% of secondary schools where not have Sufficient number of books in library as a part of inclusive education.

Statement-19:In the Basis of the response of secondary school's head masters on the statement of checklist "Books in Braille and audio materials available in the library" the researcher found that 100% of schools where have Sufficient Braille books and audio materials in library and no one of secondary schools where not have Sufficient Braille books and audio materials in library as a part of inclusive education.

Statement no-20:In the Basis of the response of secondary school's head masters on the statement of checklist "Photo copy faculty is available here" the researcher found that 100% of schools where have Photo copy faculty and no one of secondary schools where not have Photo copy faculty as a part of inclusive education.

Statement-21:In the Basis of the response of secondary school's head masters on the statement of checklist "Wi-Fi faculty is available here" the researcher found that 0% of schools where have Wi-Fi facility and 100% of secondary schools where not have Wi-Fi facility as a part of inclusive education.

Statement-22:In the Basis of the response of secondary school's head masters on the statement of checklist "Well playground and sports faculty available here" the researcher found that 80% of schools where have facility of Well playground and sports faculty and no one of secondary schools where not have facility of Well playground and sports faculty as a part of inclusive education.

Table–A Levels of implementation of Inclusive Education in Secondary Schools

Sr. No.	Level of Implementation	Range of Row scores	N	% of N
1.	Extremely good implementation	86 and above	6	30%
2.	Good Implementation	70-85	9	45%
3.	Average implementation	51-69	4	20%
4.	Below average implementation	35-50	1	5%
5.	Extremely poor implementation	34 and below	0	0%

- The total set of data was analyzed in terms of the descriptive statistics of percentages, five groups of all the selected samples. The high percentage of scores for Average implement and 2nd extremely implementation 30% schools of inclusive education. And 20% Moderate implementation of the secondary schools of inclusive education, and 5% schools below implementation of the secondary schools of inclusive education. And 00% extremely below implementation of the secondary schools of inclusive education. After all implementation was positively good for inclusive education of the secondary schools. In Birbhum district Of West Bengal.
- From the interpretation of collecting data of the study, it can be said that maximum secondary schools implemented also very good of inclusive education setting. They strongly agree that inclusive implemented can also help in developing our society along with disabilities and non-disabilities children. These result consistent with reviews collected for this study; several studies noted that implementation positive towards inclusive education.

CONCLUSION:

Majority of the secondary schools where have various facilities for implementing inclusive education on the responses of check list by the head masters of the secondary schools. But something facilities are not available in all school such as- special teacher, Braille books, Photo copy faculty and Wi-Fi.

Near ½ of the secondary schools where inclusive education is good implemented and near 1/3 of the secondary school where inclusive education is extremely implemented and no one school where extremely poor implementation of inclusive education have

Inclusive education is the important need of contemporary Indian education system. Actually not only Indian education system but also it is important apple of the world education system. India has a great effort for creating education as inclusive setting. But

India doesn't able to make education as full inclusive (due to so many challenges/ constraints at many levels) in mind. So keeping these facts in mind researcher want fine out this important a by conducting a study to know the present status of Inclusive education in schools, how teachers & administrators implement this in their schools.

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PROFESSIONAL ATTITUDE OF PRIMARY SCHOOL TEACHERS: A STUDY

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ABSTRACT:

Teacher is a most important factor for our developmental country. Professional attitude means mental characteristics of a person for his carrier. The main aims of the study are Professional preparation and professional development of teachers is a continuous Process. It begins with the selection of an aspirant teacher and includes his initial preparation induction into the profession and his continuous development throughout his teaching carrier. The present study conducted to identify the professional attitude of primary school teachers in relation to their categories, subject stream and medium. Result related that primary teachers had positive attitude of his profession.

Key words: Profession, Attitude, Professional Attitude, Primary Teachers ect.

INTRODUCTION:

In present day well-established tradition of teaching and learning in India has retained its inherent strength even under adverse circumstances. The paradigm shift from the gurukula system of ancient times to the post independence period was characterized by major efforts being made to mould teacher education to meet the changing needs. The current system of teacher education is supported by a network of national state and district level resource institution like NCERT, NCTE, SCERT, DIET, IASE and others working together preparation programme for serving teachers throughout the country.

Teacher education system is related to teacher and students. Teacher is a most important part of teacher education or teaching profession who are encourage the students for be good man and teaching as a profession that is made a good teacher. Good teaching is a one of the best ways to create and develop critical thinking among citizens and works. Enthusiastic, intelligence, and well educated teachers inspire and prepare students for the technological world. It is mainly through their devotion that a great number of students develop enduring scientific interests and perseverance and learn to appropriate and understand the nature of science.

Our school education system has to three level- primary level, secondary level and higher secondary level. Primary level of education is most important among three level of education. Primary school is a first school of child there they have to learn first time. Primary

school students are too little they have not know any things, they are look like small plant there teacher is a most important part who carefully take care them. Regard in this view primary level teachers have to more quality, careful, truthful, honesty, hardworking, aptitude, empathy, rational thinking ect. Those students or children depend on the teachers how to learn how they carefully teach them. School is a miniature society and teachers have to responsibility of new generations made proper citizenship.

Professional preparation and professional development of teachers is a continuous Process. It begins with the selection of an aspirant teacher and includes his initial preparation induction into the profession and his continuous development throughout his teaching carrier. The formulation of policy and design of teacher preparation and continuing professional development should optimally take into account the whole spectrum of teacher learning.

Teachers are the persons who could develop and mould the learners as good citizens. They should develop a higher attitude towards the teaching profession, do extremely well in their academic performance and enhance lifelong skills to face in future. The term “Attitude” has been defined in a number of ways by the psychologists. Attitude is a mental characteristic. The simplest definition is that, it is a feeling for or against something. Allport (1935) defines it as a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to all objects and situations with which it is related.

RATIONALE OF THE STUDY:

Teachers who are generally unenthusiastic about the teaching profession reported in one study, that they were more distressed about their teaching situation than were teachers who were enthusiastic. Thus, for the professional growth of the teachers and improvements in education, the attitudes held by them are very important. How a teacher performs his/her duty as a teacher is dependent, to a great extent, on his/her attitudes, values and beliefs. A positive favorable attitude makes the work not only easier but also more satisfying and professionally rewarding. A negative and unfavorable attitude makes the teaching task harder, tedious and unpleasant. In addition, a teacher’s attitude also influences the behavior of her/his students. Thus effective and productive learning on the part of students can be achieved only by teachers with desirable attitudes. Thus, teacher’s attitude towards teaching profession forms the major variable for the present study on primary school teachers.

KNOWLEDGE GAP:

By the observation of above researches in the review researcher found that there is a knowledge gap in the area of attitude of teachers towards teaching profession. Because most

of the studies were conducted on secondary and higher secondary school teachers. Has not more work on attitude of teaching profession of primary teachers. School being a miniature society and the teachers there in being the framers of future society is responsible for developing scientific attitude among new generations.

STATEMENT OF THE PROBLEM:

Professional Attitude of Primary School Teacher: A Study

OBJECTIVES OF THE STUDY:

1. To find out the professional attitude of primary school teachers.

HYPOTHESIS OF THE STUDY:

1. There is no significant professional attitude of primary school teachers.

DELIMITATION OF THE STUDY:

1. Only Bengali medium primary school teachers of Malda District were selected.
2. Only arts group primary school teachers was selected.
3. Only male and female primary school teacher was equal countable.
4. The study was conducted on 30 primary school teacher of Malda District.
5. Only 10 primary schools of Malda District was selected.

METHODOLOGY OF THE STUDY:

1. **Method:** Methodology is the vital part of every research work. In the present study was formulated of the assess of attitude of primary school teachers towards teaching profession in Malda District. In this study researcher used descriptive survey method for the study.
2. **Collection of data:** In under to collect data investigator keeping in view objectives of the study prepare on questionnaire. The questionnaire was prepared to collect information from the primary school students in Malda District. After prepared a questionnaire investigator personally went to the school and meet with the head master of the school and others teachers of school. Finally investigator collected the or information from those schools with the help of the questionnaire.
3. **Nature of the sample:** A good sample represent is very difficult from the huge population. That's why research representative sample was taken from the population of primary school teacher in Malda District. The sample consisted of 30 primary school teachers (both male and female) in Malda District.

4. **Used tool:** After determining the sample of the study, the next steps is to select suitable tool for the collection data. Success of research depends upon how objectively and adequately the required and relevant data are collected. The investigator prepares the questionnaire used for the present study.
- **Administrative of the tool:** The investigators personally visited the colleges and met the Head master/Head mistress and others teachers of the selected schools. Questionnaire was distributed among the all teachers and the data was collected by the investigator for the study.
- **Statistical techniques used for the study:** In this study there have been one independent variable i.e. professional attitude. In order to find out the differences of professional attitude of primary teachers. Statistical techniques used for the study is mean, standard deviation, t-test etc.

FINDINGS OF THE STUDY:

1. With the reference of hypothesis-1, to assess had the positive professional attitude of primary school teacher. Because the primary school teachers are more interested to teach little children, easy to work, teachers are more careful, every work tries to complete smoothly.

EDUCATIONAL IMPLICATION:

1. The school teachers shows more professional attitude of his profession.
2. The high professional attitude of primary school teachers influences of the students.
3. Teacher given the proper training among his students.
4. The high professional attitude of students made good achievement of his students.

CONCLUSION:

After going the end of the study, we can conclude that the teacher had to important role in our society. He is role model of his students. Teachers had to responsibility to develop the nation because students are future generation in India or whole world. We don't know who be best person or man, who is best leader; maybe we get from our present students. Teaching is a best profession in our society (man making profession). The entire person respects this profession because this profession made golden society, developmental society and goodness society. First education start of child from his family but formal education start of a child from primary schools. Primary education is the most important of the child. View on these point primary school teachers had to more patience for properly taught of his

students. A teacher should be of a scientific temper, rationale in approach to problems, free of bias and superstitions, innovative, and inquisitive about the world round. A teacher should regularly evaluate her teaching, so that he can keep improving and besides identifying weak area.

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AN INSIGHT INTO VICTORIAN PRUDERY THROUGH *RUTH*

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Women should remain silent as society imposes an absolute command for women to remain silent at all times in all services. They are not allowed to speak but must be in submissions. This is what was preponderant in the Victorian era and so, the prudishness of the Victorian's cannot be overlooked.

The Victorians were very conservative regarding sexuality and several norms were prevalent for women to contain sexuality. Victorians valued virginity highly and if a woman had sex before marriage or after marriage with someone except her husband they could be branded as an outcast. On the basis of the patriarchal norms, women were categorized into two categories. Good women and bad women. The women who accepted the patriarchal norms and constructions of behaviors, morality, hospitality, marriage, motherhood, indiscreetly and unquestionably were considered to be good women. If any woman raised her voice against those patriarchal constructions and if she violated the so called law of Victorian society, she was regarded as bad woman or fallen woman. The norms established for the women were basically the patriarchal tropes, used for restricting the scope or freedom of actions and also to make the binary between man and woman prominent.

The women were not at all encouraged to obtain any education or pursue a professional career. Even after marriage women did not have the right to own their own property or to keep their own wages and also in addition, all women were denied the right to vote. They were supposed to live a highly restrictive life, centered around their children and husband for which every girl was groomed from their childhood days. The novel says a story of a society that has passed long years ago, but which still hovers on now-a-days and the entrenched ideas are so fixed or have existed for so long that they cannot be changed.

This paper intends to have an insight upon such a fallen woman Ruth, the protagonist of Elizabeth Gaskell's novel *Ruth*, published in 1853. Gaskell was always interested in the position of women in society and throughout her life she wrote challenging novels about the crucial stage a woman had to suffer in order to survive with heroic qualities. The condition and social status of women are always questionable and many researches have already been done on it. This paper will look forward to justify the title *Ruth* and see how she confronts the obstacles and reintegrate herself in the society and will discuss Gaskell's portrayal of the

character through sin and redemption. It seems *Ruth* as a perfect example to emphasize upon the priggishness of Victorian society and to analyze the concept of Fallen Woman.

The novel *Ruth* starts with depicting the picture of the protagonist in a different way. She is an orphan and works at a seamstress shop. As Ruth is an orphaned girl, no one is there to guide her about the right and wrong. She is just sixteen years old and unaware of the deceptive nature of human beings and the way society imposes do's and don'ts upon women. Ruth who is befriended with Mr. Bellingham is convinced that he is in love with her. After some love making they run away and Ruth becomes his mistress. The interesting part of the novel is found when Bellingham falls ill and his mother comes to take care of him. His mother rejects Ruth and asked Bellingham to stay away from her. At this point the concept of the fallen woman arises, because at this time Ruth is pregnant and both Bellingham and Ruth never married. This phase of life for Ruth becomes challenging and she is mentally degraded and in societies eyes she becomes a debased woman. In the Victorian era, on one hand a young girl was not expected to focus too obviously on finding a life partner, on the other hand women were assumed to desire marriage not because they were allowed to pursue sexual or emotional satisfaction but because it allowed them to become mothers. Young woman had no choice but to stay virgin until marriage. They were even not allowed to talk to any man unless there was a married woman present as a chaperone. So, what Ruth does is conspicuously bad and reprehensible in society's eyes. Regarding the pregnancy and the social consideration of women who got pregnant out of the wedlock, it seems that they were better dead in such a situation. At a moment Ruth thinks so herself, she attempts suicide but the situation changes when she has her baby boy and also it seems that it's pretty significant that she has a boy instead of a girl and Ruth considers him as her savior.

The term fallen can be represented in different ways. The term can be defined as socially unauthorized sexual activity, including extra-marital affairs, or a woman who had been seduced or raped, or a woman who had sex once or habitually outside the confines of marriage, or a prostitute. Fallen therefore, becomes an umbrella term that was applied to a variety of women in different settings.

Whenever the term fallen comes at forefront, it reminds us of Milton's famous poem *Paradise Lost*, that communicated the story of the fall with its further consequences most carefully. Eve, is regarded as a fallen woman for her undoing. Eve, as she violated the norms was totally deprived of God's grace. *Paradise Lost* was published in the year 1667 and *Ruth* was published in 1853. The difference between the iconic figure and the fallen woman presented in nineteenth century texts is that, the later is suppressed, disempowered, and silenced in their representation.

Also in Christina Rossetti's *Goblin Market* another definition of fallen woman is found. Lizzie and Laura are sisters and they have heard goblin vendors hawk their goods as they fetched water from a stream. When Laura decides to taste the fruit of goblin in exchange of her golden hair as payment, this exchange also resembles the loss of virginity. Basically Laura is ready to give up a part of her body. This scene of tasting a fruit closely resembles Eve's tasting of the apple. Also Rossetti's use the term forbidden fruit to describe the fruits of Goblin, emphasizes the link between Laura's fall and original sin.

In the novel *Ruth*, at the very beginning Ruth is dismissed from the shop by Mrs. Mason because she finds Ruth roaming with Mr. Bellingham. According to Mrs. Mason 'It would have been a better and more Christian thing, if she had kept up the character of her girls by tender vigilance and maternal care' (Gaskell 48). So she is fearful about her shop's reputation. When she has seen Ruth, she says 'Come here directly . . . dropping her voice to low, bitter tones of concentrated wrath, she said to the trembling, guilty Ruth: Don't attempt to show your face at my house again after this misconduct. I saw you, and your spark too.' (Gaskell 48). A woman's attitude towards another woman is astounding. Due to this incident, Bellingham gets the opportunity and ostensibly performs the role of a beloved savior. He says, 'My dearest Ruth! Are you ill? Speak, darling! My love, my love, do speak to me!' (Gaskell 48). A woman should always be protected and secured by a man, as patriarchy says. Helpless Ruth finds the tenderness in him 'What tender words after such harsh ones!' (Gaskell 48), and after such an incident she has got a hope of a new life with Bellingham and decides to stay with him. And then the disaster comes upon Ruth's life as Bellingham left her abandoned with an illegitimate child. Thanks to patriarchal surveillance and responsibilities upon women. In the first case, when Ruth was found spending time with Bellingham it may be to some extent considered as a lesser crime in comparison to become pregnant out of the wedlock.

Gaskell very carefully depicted all the characteristics of Victorian society and how some natural acts of women can be linked with sex and sexuality. For example, when Bellingham falls ill during his stay at Wales, Ruth describes how she made great efforts not to cry which she longed for. But when she gets a chance to let go her emotions she rushes to an unoccupied bedroom and : 'felt herself restraint suddenly give way and burst into the saddest, most utterly wretched weeping she had ever known. She was worn out with watching and exhausted by passionate crying' (Gaskell 69). Later during the first encounter of Ruth with Bellingham since abandonment of her, Gaskell says, 'she threw her body half out of the window into the cold night air' (Gaskell 225). This kind of sexual and physical description is rounded off by her bout of crying. 'Of a sudden she crept to a chair and there

knelt as in the very presence of God, hindering her face . . . but by and by moaning out amidst her sobs and tears (and now for the first time she wept)' (Gaskell 226). Here Ruth's sexual frustrations are channeled through crying, which is common practice of the Victorian women.

Ruth's tear has come easily out of weakness. Bellingham at first remained silent after announcing his imminent departure to London and then it is Ruth's tear that arises a question on the part of Bellingham, that whether his decision to take Ruth along with him comes from the sympathy for the girl or by a sudden lustful insight into the full extent of her vulnerability.

Ruth's victimization and passivity erodes any sexual feelings on her part. Ruth may be considered as a passive heroine. It seems *Ruth* is only a work on female passivity. But at one point it is found that how the reversal of power happens and how the silent girl Ruth gains compunction of others. In the scene, where Benson's servant Sally takes upon herself the job to crop Ruth's hair like a widow, the defenselessness of Ruth is found. Sally, the victimizer shows no pity towards Ruth. She speaks roughly and ordered Ruth to sit down and submit to torture, while expecting some opposition and protest. But Ruth sits still without opposing but surrendering to her. 'Sally produced the formidable pair of scissors that always hung at her side, and began to cut in a merciless manner. She expected some remonstrance or opposition, and had a torrent of words ready to flow forth at the least sign of rebellion; but Ruth was still and silent with meekly bowed head'. (Gaskell 121)

As the scene unfolds the oppression performs an unexpected reversal of power and Sally starts to regret her actions. 'She gazed into the countenance, expecting to read some anger there . . . but she only met the large, quiet eyes, that looked at her with sad gentleness . . . Ruth's soft, yet dignified submission, touched Sally with compunction, though she did not choose to show the change in her feelings' (Gaskell 121). In Ruth, there is a kind of wild wistful look in her eyes as if searching for the kindness she has never known. The affability of Ruth gains precedence over the indecorous activity of Sally. Later when it comes to discarding the locks of hair she has cut from Ruth, she cannot and 'she folded them up carefully in paper, and placed them in a safe corner of her drawer' (Gaskell 122). This keeping of Ruth's hair is not a trophy, but it proves that it is much easier to hate an abstract concept than a person, and the entire society were totally based on that abstract concept. And the behavior of Sally towards Ruth after her death is striking. She says,

I was not kind to you. I frabbed you, and plagued you from the first . . . I came and cut off your pretty locks in this very room – I did – and you said never an angry word to me .

. . nor many a time at after, when I was very sharp and cross to you . . . I never was kind to you, and I do not think the world was kind to you, my darling, - but you are gone where the angels are very tender to such as you – you are my poor wench! (Gaskell 369)

Despite her suicidal attempts Ruth however manage to reintegrate into mid nineteenth century British society through her respected role as governess, and later her heroic actions as a nurse. It seems Ruth's profession of nursing is very significant. Ruth when confesses to her son Leonard that he is an illegitimate child, Leonard feels ashamed of himself. But Ruth's job as nurse and the way everybody appreciated her nursing makes Leonard feel proud of her mother. Ruth's triumphant emerges her becoming into the public sphere from her status as abject fallen woman to savior of the community by her heroic action in the fever hospital.

Ruth manages to work her way back into society by engaging herself in nursing. She relishes the responsibility of motherhood and it is clear that she draws strength simply by looking at her child. 'If she grew tired, she went and looked at him and all her thoughts were holy prayers for him . . . these were her occasional relaxations, and after them she returned with strength to her work' (Gaskell 148). Over the course of the novel, Ruth learns how to master and keep down outward signs of emotions. She is tender hearted, she undergoes lots of torture but still she manages to keep herself calm and silent. The job of her governess and nurse is totally contradictory of what she has received from society. A society which branded her as an outcast, made her to take disguise in order to live and which has never given her the chance to forget her past, she eventually manages to overcome all tortures and involved in occupation of nursing in which Ruth finds 'a use for all her powers' (Gaskell 320). She becomes an active social agent through nursing as she goes every house of typhoid sufferers when an epidemic hits the village.

In this paper what have been said so far is all about how Gaskell challenges the female stereotypes of the day and how her heroines struggles with the preconceived powerless notions of womanhood. It has already been discussed earlier that how Ruth possess the power to love, to serve, to save. A message that Gaskell might have tried to convey through Ruth is those who seem to be without power – the women, the children and the disabled – who can have the logic and fortitude to confront the preconceived notions of the powerful. At the end of the novel, Mr. Bradshaw admits to Mr. Benson that he is also responsible for ostracisation of Ruth and also responsible for her death. When she was dead, many people who loved her gathers around her body, and among them Mr. Donnie (Mr. Bellingham in disguise) says to Mr. Benson 'Leonard is not unprovided for. Those that honored his mother will take care of him' (Gaskell 371). Death was a common destiny for

illegitimate children, as a literary convention and a social reality, but Ruth's son survives and thrives.

It seems that the only burden of any 'sin' falls solely on woman's shoulder and no single man is ever blamed, thanks to the gender hierarchy that existed in those times. Ruth is a perfect heroine except for her sin in mothering an illegitimate child. She is virtuous, gentle, calm, ever-patient, never-complaining, selfless girl. The ending of the novel is greatly disappointing as Ruth has to pay the debts of sin throughout her life.

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CHOICE BASED CREDIT CYSYSTEM (CBCS) IN HIGHER EDUCATION- A STUDY

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Abstract:

The institutions of higher education are in need of infusion of new model of education in order to keep the curriculum in pace with changing environment which include technology adoption, changing industry requirement, changing aspiration of students and changing expectations of society. It is expected that two models and two systems of higher education are going to get importance in this changing environment. The two models of higher education which are going to be relevant in future days are (1) Conventional classroom based education model and (2) Technology supported online ubiquitous education model. The two higher education systems which are expected to be attractive to the learners are Choice Based Credit system and Competency based Credit system. University Grants Commission has come up with the Choice Based Credit System (CBCS) programme in which the students have a choice to choose from the prescribed courses, which are referred as core, elective or minor or soft skill courses and they can learn at their own pace and the entire assessment is graded-based on a credit system. In this paper we have attempted to make a comparative analysis of "Choice Based Credit System" using SWOC analysis and ABCD analysis.

Key words: SWOC Analysis, ABCD Analysis, Choice Based Credit System & Higher Education Model

1. Introduction

India's higher education system is considered to be the most challenging in terms of access, equity and relevance, reorientation of programmes by laying emphasis on quality, values and ethics together with the assessment of institutions for their accreditation. In service sector it is the third largest in the world. The institutions of higher education are in need of infusion of new models in order to keep the curriculum in pace with changing environment which include technology adoption, changing industry requirement, changing aspiration of students and changing expectations of society. To improve the quality of education, its acceptability to youngsters, its ability to cultivate research and innovation, and keeping the pace of its contribution to the development of industry and the society, changes & innovations in higher education are essential. It is expected that two models and two systems of

higher education are going to get importance in this changing environment. Higher education innovations include academic freedom to develop new curricula, design relevant courses, frame new syllabi and introduce new evaluation methods and flexibility for the students to have a greater choice of courses appropriate to their interests, needs and long-term goals.

The two models of higher education which are going to be relevant in future days are (1) Conventional classroom based education model and (2) Technology supported online ubiquitous education model. The two higher education systems which are expected to be attractive to the learners are Choice Based Credit system and Competency based Credit system. Presently Indian higher education system follows credit system of assessment and evaluation. A credit system is a systematic way of describing an educational programme by attaching credits to its components. The credits in higher education systems may be based on different parameters, such as student workload, learning outcomes and contact hours. University Grants Commission has come up with the Choice Based Credit System (CBCS), a programme in which the students while choosing the prescribed course, which is the core, can opt for any elective or minor or soft skill courses and the entire assessment is graded, based on a credit system. The CBCS provides choice for students to select the elective components in any other institution as well.

Choice based credit system (CBCS), or a cafeteria like system is the solution for this type of transformation from the traditional teacher oriented education to a student- centred education. Taking responsibility for their own education in this way, students can benefit the most from all the available resources. In CBCS, a student can earn a few credits from one college and transfer the credits to some other college. A student who is working on a part-time basis can earn a few credits and stretch his studies to four or five years according to his convenience. There is no compulsion to complete a degree programme in three years. As per UGC, the choice based credit system not only offers opportunities and avenues to learn core subjects but also exploring additional avenues of learning beyond the core subjects for holistic development of an individual and facilitate to bench mark Indian courses with best international academic practices.

2. Objectives:

- i) To study the utility of CBCS system in Higher Education.
- ii) To study the various features of CBCS system
- iii) To carry out a critical analysis of CBCS system in India.

3. Choice Based Credit System in India:

University Grants Commission (UGC) has suggested the Choice Based Credit System (CBCS) to be adopted in Indian universities in which the students have a choice to choose from the prescribed courses, which are referred as core, elective or minor or soft skill courses and they can learn at their own pace and the entire assessment is graded based on a credit system. The basic idea is to look into the needs of the students so as to keep up-to-date with development of higher education in India and abroad. CBCS aims to redefine the curriculum keeping pace with the liberalisation and globalisation in education. CBCS allows students an easy mode of mobility to various educational institutions spread across the world along with the facility of transfer of credits earned by students. CBCS has following features:

- a. CBCS is uniformly implemented in all central, state, and other recognized universities in India.
- b. CBCS consists of three types of main courses categorised as Core courses, Elective courses and Foundation courses.
- c. CBCS also has non-credit courses to be chosen from a pool which will be assessed as 'Satisfactory' or 'unsatisfactory'. Non-credit courses are not included in the computation of SGPA/CGPA.
- d. All the three main courses will be evaluated and accessed for calculation of total credit and grade to provide for an effective and balanced result.
- e. Core course consists of compulsory subjects to be studied by a student to get the specified degree.
- f. Elective courses consist of a pool of subjects from which student has to choose a specified number of subjects for his/her studies to get degree. The elective courses may contain pool of subjects which may be very specific or specialized or advanced or supportive to the discipline/ subject of study or which provides an extended scope or which enables an exposure to some other discipline/subject/domain or nurtures the candidate's proficiency/skill.
- g. The elective courses are further subdivided into following three categories: (a) Discipline Specific Elective (DSE) Course: These are the elective courses may be offered by the main discipline/subject of study. The College may also offer discipline related Elective courses of interdisciplinary nature. (b) Dissertation/Project: It is an elective course designed to acquire special/advanced knowledge, such as supplement study/support study to a project work, and a candidate studies such a course on his own with an advisory support by a teacher/faculty. (c) Generic Elective (GE) Course: It is an elective course chosen generally from an unrelated discipline/subject, with an

intention to seek exposure.

4. CBCS Comprises Following Basic Features:

- a. **Semesters:** Each year is divided into two semesters and the assessment of students is done semester wise. A student progress is calculated on the basis of the courses taken rather than time taken to complete the course like three years for science, arts, commerce or four years for engineering etc. Each semester will have 15–18 weeks of academic training and assessment which is equal to 90 teaching days. There is flexibility in creating the curriculum and assigning credits based on the course content and hours of teaching.

Credit System: Each course is assigned a certain credit. When the student passes that course, he earns the credits which are based on that course. If a student passes a single course in a semester, he does not have to repeat that course later. The students can earn credits according to his pace by taking any amount of time.

- b. **Provision of Credit Transfer:** If for some reasons, a student cannot cope with the study load or if he falls sick, he has the freedom to study fewer courses and earn fewer credits and then he can compensate this in the next semester. A student can also take the remaining credits in another college.
- c. **Comprehensive Continuous Assessment:** There is a continuous evaluation of the student not only by the teachers but also by the student himself through assignments, open book exams along with semester end examinations.
- d. **Allotment of Grading:** UGC has introduced a 10-point grading system in CBCS to allot grading as shown in the following table 1.
- e. **Counting of Credits in Credit System:** One credit per semester is equal to one hour of teaching, which includes both lecture (L) or tutorial (T) or two hours of practical work/field work (P) per week. A study course can have only L component or only T or P component or combination of any two or all the three components. The total credits earned by a student for each semester is L+T+P.
- f. **In compliance with the Global Grading System:** All the major higher education institutions across the world are implementing this credit system. For instance, the European Credit Transfer System (ECTS) in Europe's universities, the 'National Qualifications Framework' in Australia, the Pan-Canadian Protocol on the Transferability of University Credits the UK Credit Accumulation and Transfer System (CATS) and even in the US system, Japan system, etc. are based on credit system.

Table 1: Allotment of Grading in CBCS as per UGC guidelines

S. No.	Letter Grade	Grade	Grade Point
1	O	Outstanding	10
2	A+	Excellent	9
3	A	Very Good	8
4	B+	Good	7
5	B	Above Average	6
6	C	Average	5
7	P	Pass	4
8	F	Fail	0
9	Ab	Absent	0

5. Analysis of CBCS: (1).SWOC Analysis:

Based on the above features, the Strength, Weakness, Opportunities and Challenges (SWOC) [2] of CBCS are identified and analysed as follows:

Strength of CBCS:

- a. Student centric
- b. Focus on continuous assessment
- c. More elective courses
- d. Opportunity to choose Dissertation/Project
- e. Opportunity to transfer credit between universities
- f. Loss of year/semester due to attendance shortage in any one subject is avoided. Student who fails to maintain required attendance in one subject has to reappear only for that subject in order to clear the entire course.

Weakness of CBCS:

- g. Less focus and credits for core area or main subjects
- h. Students are compelled to study languages in higher education level
- i. The option to take courses according to their ability and pace is limited. There is no freedom for the first year student to take an advanced course or a third year student to take an introductory course.
- j. Students are compelled to be inside the classroom for the entire five hour per day schedule leaving no scope for independent study.

Opportunities for CBCS:

- k. Students can choose papers outside of their core area so that they can be specialised in multi-discipline.

- l. Students have opportunity to take extra credits more than minimum requirement to complete the course which will give weightage to encashing further opportunities.
- m. Higher education gradings are acceptable internationally so that students can compete international opportunities.
- n. Credit-transfer opportunity and possibility of taking different courses in different colleges simultaneously to complete the total credit requirement within minimum period.

Challenges for CBCS:

- o. For any new system, usually there will be a strong resistance to change from every quarter of the academic world.
- p. Accepting grade points in subject instead of marks and letter grade instead of exact total marks is difficult due to the fact that allotment of individual ranking is not possible by merely referring grade points and letter grades.
- q. Opportunity to take credits outside the core subject area may dilute the depth in core area of studies.
- r. Students may face dilemma in choosing the subjects due to their inexperience in predicting future demand.

(2). ABCD Analysis:

ABCD analysis consists of identifying and reasoning Advantages, Benefits, Constraints, and Disadvantages of the system from the organizational. Operational and stakeholders point of view. Various advantages, benefits, constraints, and disadvantages of CBCS system are listed and reasoned below:

Advantages:

- ✓ The CBCS offers a 'cafeteria' approach in which the students can choose courses of their own choice from out of a given menu. This will help a student to study the subjects of his own interest.
- ✓ The credit system allows a student to study what he prefers based on his own interest. This feature allows a student to utilize his free time and manipulate financial situations.
- ✓ Students can learn without rigidity of following fixed set of subjects in each semester. This would help them to work outside during certain semesters.
- ✓ Students can opt for additional courses and can achieve more than the required

credits to show their efficiency and weightage in their specialization. Some students can also take up multi-specialization and earn more credits than required.

- ✓ Students can also opt for an interdisciplinary approach to learning.

Benefits:

- ✓ Shift in focus from the teacher-centric to student-centric education.
- ✓ Students may undertake as many credits as they can cope with (without repeating all courses in a given semester if they fail in one/more courses).
- ✓ CBCS allows students to choose inter-disciplinary, intra-disciplinary courses, skill oriented papers (even from other disciplines according to their learning needs, interests and aptitude) and offer more flexibility for students).
- ✓ CBCS makes education broad-based and at par with global standards. One can take credits by combining unique combinations. For example, Physics with Economics, Microbiology with Chemistry or Environment Science etc.
- ✓ CBCS offers flexibility for students to study at different times and at different institutions to complete one course (ease mobility of students). Credits earned at one institution can be transferred.
- ✓ Students get better exposure and networking through attending the course in many colleges.

Constraints:

- ✓ For the institutions, the number of students in a give class is not constant due to the fact that students can take any subject in any college for a given course.
- ✓ The workload of a faculty member may vary during different semesters of a year.
- ✓ The college is compelled to provide good infrastructure, best faculty, large number of elective at low fees to attract more students for a given course.
- ✓ It is time consuming and expensive if a student takes different subjects in different colleges during a same period of time.
- ✓ Students cannot stay in a hostel of a particular college due to their study in different colleges.
- ✓ Students have to pay college fee for different colleges for their subjects taken in such a way that the sum of the fees paid will be always higher than the fee paid to an individual college.

Disadvantages:

- ✓ Not very easy to pinpoint the achievers.
- ✓ Teachers' workload may fluctuate beyond prediction.
- ✓ Needs proper and good infrastructure for a universal spread of education.
- ✓ Difficult to estimate the exact marks due to the reason that the marks card contains letter grades and grade points than individual marks scored in a subject.
- ✓ Demand good infrastructure for dissemination of education

5. Conclusion:

The UGC has always initiated measures to bring efficiency and excellence in the Higher Education System of India. The basic motive is to expand academic quality in all aspects, right from the curriculum to the learning-teaching process to examination and evaluation systems. However, multiple methods are followed by different universities across the country in examination, evaluation and grading system. Considering this diversity, the implementation of the choice based credit system seems to be qualitatively superior although it is not to be considered as ultimate. The comparative analysis using SWOC and ABCD has put ABCD analysis on greater footing.

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EDUCATIONAL ENGAGEMENT WITH SOCIAL RESPONSIBILITY IN M.ED. CURRICULUM

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Abstract

It also means that student needs to develop the confidence, skills and knowledge to apply that understanding in practice. The role of student in seeking to make creative and critical connections – between personal experience and social structures; macro-level decisions and micro-level consequences;– should be a core feature of professional practice as well as of academic study. The following engagement have been designed to work as one-off, as a relatively coherent educational programme.

Keywords: Educational engagement, social Responsibility, Curriculum

Introduction

We have some social responsibility as a human being to our society, to our community. We consider that an engagement with significant theoretical frameworks, an awareness of important historical traditions and an empathetic identification with the social reality of marginalized groups are all necessary in order to practice critical community engagement. “Community engagement refers to the process by which community benefit organizations [emphasis added] and individuals build ongoing, permanent relationships for the purpose of applying a collective vision for the benefit of a community.”

Visva Bharati also engaged himself to the surrounding community for development. This suggests a need to think critically and carefully about what role community engagement fulfills in particular times and places.

We are the student of M.Ed. dept. of education Vinaya Bhavana, Santiniketan conduct such as Community Engagement as well as Social Responsibility in the village Jarkadanga, Baripukur, Sian, Birbhum dated 17/03/2018.



At the village Jarkadanga, Baripukur

Objective of the study

To find out how to Engage with Community and play Social Responsibility as a part of curriculum of M.Ed. in Vinaya Bhavana.



Picture of Jarkadanga, Baripukur

- **Historical background**

These three areas of Singbhum, Manbhum and Birbhum are Chotonagpur plateau woodland. This area was once full of hills and small hills. This is a big area of Santal Pargana. Many years ago, it was forest. The land was smuggled, gain means to grab. There is a diversity in these jungle people who lived in the jungle at a particular time. To achieve that land. During this particular season of the year, the duration of fruits and animals was seen in the weather. Because the jungle was filled with sal, seagun, kendu tree leaves. If fruits and animals are wild animals, the food of human beings which were not the symbol of this jungle. The lack of food was seen in this region.

This opportunity to cut the jungle in exchange for food with some outside people donations. Sell trees of both sides and occupy land ownership. In this way they became the owners of many lands, they were called Dipu. Dipu seemed to be able to make these Santals work with money or food, and cultivate it first in the field.

There was a great arrangement for cultivating that land. The dad could not be made to the Faculty. Santal, in this case, these people and moneylenders used to torture these people in various ways. After seeing these people, the people of this community did not get caught by the zamindars. They are hiding where Azam is in the jungle.

Ajay, Brahmini, Kopai, Mayurakshi were once abundant in the port river pond. Lau Sen of Deaul, Ichai Ghosh was ruled by the business of Dom community in this region. Jarkadanga, Baripukur are also Santal name. These lands are forests.

The rest of the ownership of the land acquired before the Santal rebellion. Other land was Forrest's land. They did not come to the locality in the forest, they are still in the forest. Do not know that the civilization of the civilization has not yet reached the food. Health is not conscious. They want to stay clean by drinking pond water after bathing. But the lack of awareness is the idea that the people of these three villages do not have the right to property. Do not give the kind of education that needs progress to live in life.

- **Methodology:**

Method: Case study, Survey and observation research method was used.

Population: the population of the study was the entire people of the village Jarkadanga, Baripukur, Sian, Birbhum, West Bengal, India.

Sample: Every member of a family.

Sample Technique: Purposive sampling was used.

Tools to be used: The tools were developed by the researcher and standardized by experts.



Analysis

According to Census 2011 information the location code or village code of Shian village is 317849. Shian village is located in Bolpur Sriniketan Tehsil of Birbhum district in West Bengal, India. It is situated 11.8km away from sub-district headquarter Sriniketan and 41.9km away from district headquarter Suri. As per 2009 stats, Sian Muluk is the gram panchayat of Jarkadanga village.

Name of the village	Jarkadanga			
Total house hold of the village				
Location	Gram Panchat: Sian-Muluk BLOCK: Bolpur Sriniketan Dist :Birbhum, Pincode : 731204 State: West Bengal Nearest Town : Bolpur (6 km)			
Population		Male:	Female:	
Literacy rate	15%			
Any other relevant information	There no school, primary health center in the village.			

Primary data was collected by the surveyor from an individual house:

Name of the house hold :	Sabitri Murmu,
Address:	Jarkadanga, Baripukur, Sian, Birbhum, W.B.
Community:	Santal
Religion:	Christian
Age:	58year
Gender:	Female
Numbers of family member:	4male+4female =8
Academic qualification:	Illeterate
Number of running student:	Two Girl and one Boy also go to Molla Bagan High School. One elder child can go to the school. And complete class eight.
Number of drop out	: three person
Causes of drop out:	Poverty and lac of awareness.
Food habit:	Rice with sabzi.
Occupation:	Daly labour . Work in field
Monthly income	1200 rs
Any type of addiction:	Haria (The desi win), Nicotin.
Drinking water system:	samersable water
Bathing & washing system:	Village pond
Toilet system	available
Number of toilet per family:	One
Using of shop for cleanness:	Yes
Electricity facility:	yes, it is not domestic
Health & hygiene system:	Sian hospital, angan wari kendra
Distance of hospital or any author treatment facility:	in about 4 km.
Distance of sishur siksha Kendra:	1 km.
Name & Distance of primary school:	such bajar primary school, 2 km
Name & Distance of high school	sian high School, 4 km
Name & Distance of college	Bolpur Collage, km.
Housing Condition	Mud wall and thatch.
Number of cultural programme in a year:	in the month of poush, in Makrampur, Badna Parab In Magh Month In the time of holi
Number of participant in cultural programme:	6 people from this family
Getting of the Government facilities: :	Indira abas yojana, toilet.
Any type of domestic animals husbandry	Cow, Goat , Hen etc.

Finding

The Village named Jarkadanga totally pollution free area surrounding with tree, fer away from Bolpur city. Basically the people's position of the region is completely separated from city life. Where there is a great lack of opportunities in life. The demand for drinking water in the region of the people is just one submersibles. They use pond water for bathing. There is no water drainage system.

There is one anganwadi center. Here, small children come in pre- primary education. Polio vaccine is available from here. For treatment, go to Sion Hospital. The school location is 3 km away from the village. Most people in the village are illiterate. Maximum children of the village are first learner, a few people has passed secondary examination.

The people of this region have initiated Christendom. But they have not any financial advantage. They are separated from the main stream of society. But there are many uses of modern smartphones.

The people of Jarkadanga were proselyte in christen. But there social condition was not chance. The people in the village not only poor but also belonging in BPL family. The elder member of the family was not educated. Now the small child of these family is first learner. By the way they are very much interested to learn and acquire knowledge.

There are safer distances from the urban civilization, in rocky island. There health and hygiene condition is not well, lack of awareness is the main cause.

They are need for education. Than education bring awareness. They find what was the real situation . The people of this region will have to develop by the people here. At the same time be aware. If they are aware then they will try to claim their own rights. With the help of education, that work is possible quickly.

Prof. Prohlad Roy is working as an educational supporter for the development of the people of this region through tribal welfare associations. Which will accelerate their progress in the future.

- **Recommendation:**

Need for food, need of air, need of light, need for life , for joyful and healthy life. To teach them, health check should be done to make health conscious. But the University does not stop here, it works well for the children to betterment next generation.



CONCLUSION:

In the era of globalization, the progress of civilization is very fast. Changing the way of village, city, town and also lifestyle is changing. There, this society is not staying like this isolated island of the people of this village. In the area of red soil where cultivation and subsequent land have to spend life with labor. Where there is a lot of needs but not supply. Under such circumstances, this initiative of Department of Education, Vinaya Bhavana has to be applauded, Engaging with the public is a part of the education that is involved in their development. Basically the people's position of the region is completely separated from city life. But there is a need to talk about it as well. It is better to have a normal day in a day, if it is better to stay connected with people in this region.



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STATUS OF MUSLIM COMMUNITY IN HIGHER EDUCATIONAL INSTITUTIONS IN INDIA- AN ANALYSIS

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Abstract:

A large number of Muslims in India are receiving education from English medium schools. Higher Education has reached to the mind of many Muslims. They felt that in the 21st Century modern education is of utmost importance and this can be achieved only by sending their children to Higher Educational Institutions. Nowadays marginalized Muslim communities are increasingly demanding more quality education from their Higher educational Institutions. But most of the Higher Education Institutions in India are privately owned and many educationist may not feel a need to fulfill the community desires. Although Muslim parents are attracted to the safe environment of these schools, they are aware that a purely religious education will not help their children to earn a decent living, because of outdated traditional methods and technique of teaching and learning, with a negative outlook towards modern subjects and also due to lack of innovations, experiments and researches. The main concern of this paper is to find out the contribution of Higher education in the empowerment of Muslims and point out the shortcomings of Higher education. This paper suggests some remedial measures also to improve the quality of Higher education for overall development of Muslim community.

Keywords: Higher education, Muslims, Empowerment, Marginalized.

1. Introduction

The development of any nation depends on its educational system and it is proved that education is the key to human progress and social change. Education is a powerful tool for empowerment of individual. It helps in developing confidence in individual and community about their own capacities, inherent strengths to shape their lives and thus enhance the inner strength. Education is the means by which societies have been known in history, to grow out of oppression to democratic participation and involvement.

Empowerment is seen as matter of providing at least to some extent means of subsistence as a right. However empowerment in general is understood as means to enable to control the personal, communal and societal environment to foster their own development. Thus empowerment is defined as a matter of access and participation always being a process of getting empowered rather than being concerned with a status of being empowered. For

empowering a community, it is required that access to quality education be ensured for the community. Nowadays marginalized Muslim communities are increasingly demanding more quality education from their Higher Education Institutions. But most of the Higher education institutions in India are privately owned, Higher education institutions leaders may not feel a need to respond to community desires.

Most of the Higher Education Institutions are in the process of introducing modern education. However, that some of the Institutions have introduced modern education complemented with religious education. In majority of these Institutions, the students have no access to modern secular education. If modern and scientific education is introduced in these institutions, it will certainly create conditions for promoting modern and secular outlook among students and empower them to participate as equal partners in an inclusive society. These Higher Educational Institutions should serve as a vehicle for articulating the Islamic cultural heritage and universal values that are deeply embedded in the tradition, consciousness and identity of the Muslim community.

2. Objectives of the Study

The main objectives of this study are:

- ☐ To analyze the role of Higher education Institutions in empowerment of Muslims in India.
- ☐ To find out the problems faced by the Indian Higher Education Institutions regarding empowering muslims.
- ☐ To suggest some remedial measures for improvement of Higher education.

3. Education In Islam

To seek knowledge is a sacred duty in Islam, The first word revealed of the Quran was "*Iqra*" which mean „Read“ and Seek knowledge! Educate yourselves! Be educated. There is a general stereotype that the principles of Islam are responsible for educational backwardness of the Muslims. But there is no empirical basis of such a stereotype. Actually Islam does not stand against the acquisition of knowledge and education among its believers. Islam has given proper emphasis on attainment of education and has provided many guidelines for it. Islam has broader meaning of education. According to Islamic prescriptions acquisition of knowledge is compulsory for all men and women. It states that “go in quest of knowledge to as distant as a place as China”.

Table: 1 Literacy Rate of Muslims (2001)

Rural			Urban		
All	Male	Female	All	Male	Female
53	62	43	70	76	63

Source: Sachar Committee Report

4. Educational Status of Indian Muslims

The national educational policy (1986) stressed the need of the liberalization of education to liberate marginalized sections of the society. The policy recommended for the use of distance education media in a massive way to reach those un-reached. The Sachar Committee (2006) report indicated about the educational status of Muslims. The findings showed that Muslims were the most educationally backward community in the country. Comprising nearly 13% of India's population, Muslim enrolment at the primary school level (Class1-5) was a meager 9.39% of total enrolment figures for 2006-07

Table-2

Percentage of Muslim Minority enrolment in India (2006-10)				
YEAR	2006-	2007-	2008-	2009-
Primary Level	9.39	10.49	11.03	13.04
Upper Level	7.52	8.54	9.13	11.47
Elementary Level	8.89	9.95	10.49	12.58

Source: District Education System for Education (DISE)

The preliminary analysis of provisional data suggests a significant improvement in participation of Muslim Minority children in elementary education programmes. Muslim children in Primary classes in 2009- 10 was 13.04 percent, while the percent share of Muslim enrolment during the previous year was 11.03 percent,10.49 percent in 2007-08 and in 2006-07, it was 9.39 percent. Like enrolment in Primary classes, percentage of Muslim enrolment in Upper Primary classes has also improved to 11.47 percent in 2009-10 from 9.13 percent in 2008-09, 8.54 percent in 2007-08 and 7.52 percent in 2006-07. The elementary level data also shows increasing trend of Muslim enrolment i.e. 8.89 percent in 2006-07, 9.95 in 2007-08, and 10.49 in 2008-09 and12.58 percent in 2009-10.

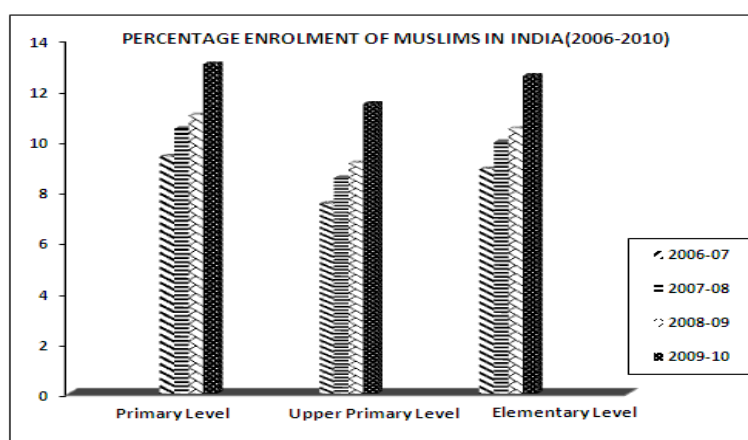


Fig.1 Enrollment of Muslims In India In Educational Institutions

Table-3 which is given below used the National Sample Survey Organization (NSSO) data, more specifically, 66th survey (2009-10). These are the largest sample surveys in India that provide information on the caste and religion of the respondents along with information on education and employment characteristics.

Table-3

Percentage Distribution of Persons by Education for each Socio-religious Category, (17-29 years) 2009-10.									
	Hindu UC	Hindu OBC	Hindu SC	Hindu ST	Muslim OBC	Muslim GEN	Muslim All	Other Minorities	All
Not Literate	5.7	16.2	24.7	30.1	26.1	18.8	22.3	8.8	17.1
Secondary & below	51.2	59.3	60.8	58.0	59.0	67.7	63.8	56.2	58.2
Higher Secondary	24.0	16.1	10.0	8.6	10.2	9.7	9.8	22.1	15.5
Graduate & above	19.2	8.5	4.5	3.0	4.8	3.8	4.1	13.0	9.2

Source: **National Sample Survey Organization (NSSO)**

The situation has become so depressing that if urgent remedial measures are not undertaken the things would slip out of hand. With limited access to good quality public schools, coupled with increasing identity pride and communal prejudices, poor Indian Muslims send their children either in Higher educational institutions or in the Urdu- medium schools that serve Muslim communities. This is especially true for parents of Muslim girls who believe that their daughters will be safe in an Urdu-medium school.

5. Role of Higher Education in Empowerment of Indian Muslims

We live in a competitive world today, where education in general and professional education in particular, is in great demand. The common people are aware of the advantages of modern education and even for an enlightened and inclusive democracy, it is necessary that all sections and classes of people are well educated and intellectually equipped to shoulder the responsibility for a free nation. Education occupies a unique role in the process of empowerment of minorities especially Muslims in the contemporary Indian context. As the Muslim community has lagged behind educationally over the decades, it is necessary to advance, foster and promotes the education of this community at a quicker pace and as a matter of priority. Next to Indonesia, India is home to the largest number of Muslims in any single country in the world.

6. Efforts for Modernizing Higher educational institutions

The number of Higher Educational Institutions in India is estimated to be 3500 to 4000. To make Higher education more acceptable, various efforts have been made by the

government to modernise the system. The High Power Panel on Minorities (1980) and the Group on Minorities Education (1990) set up by the Department of Education advocates relevant changes in the curriculum. The National Policy on Education (1986) and Programme of Action (1992) and the Prime Minister's 15 Point Programme for Welfare of Minorities suggested the modernisation of traditional Higher educations, and the „Scheme of Modernization of Higher education“ was launched as a centrally sponsored scheme in 1994 suggesting the introduction as an addition of English, Science, Mathematics and Hindi subjects on a voluntary basis. In 2004, the Standing Committee of “National Monitoring Committee for Minorities” was constituted.

The Higher Educational Institutions Modernisation Scheme of the government should be suitably revised, strengthened and provided with more funds so that it can provide finances and modern education up to Standard X within those Higher educational institutions themselves which are at present imparting only religious education or to enable the students of such Higher educational institutions to receive such education simultaneously in the general schools in their neighbourhood. The Madrasa Modernization Scheme may, for all these purposes, be operated through a central agency like the Central Wakf Council or the proposed Central Madrasa Education Board.

The National Policy on Education commits itself to provide all possible means for the uplift of the educationally backward minorities. The children of the educationally backward Muslim minorities attend Higher Educational Institutions with very little participation in the national mainstream education system. In order to provide them with access to education in modern subjects, the Central Government has been implementing the Area Intensive and Madarsa Modernization Scheme. These are the various schemes launched by the government for the empowerment of Muslims, but they were not successfully implemented.

7. Problems Faced by Indian Higher educational institutions

Higher educational institutions, through which the Community ensures that its future generations will not be able to acquire knowledge of Islam, have become a symbol of Muslim identity in India. Often they are looked upon with suspicion by the wider society, with the fact that the Higher Educational Institutions failed to provide religious education to the Muslim community.

Science and Mathematics teachers appointed under this scheme have not been paid their salaries regularly. Besides, the salaries fixed are too low. It is widely believed that the help given to Higher educational institutions is “on paper alone”. Giving computers to Higher educational institutions has not been perceived to be of great help to the Community.

However, Madarsa „modernisation“ does not mean only having science/mathematics teachers and installing computers. As mentioned earlier Higher educational institutions need to be affiliated by regular education boards.

Some major and important shortcomings of Higher education education system are stated as below:-

- ☐ Absence of definite aims and objectives.
- ☐ Lack of basic facilities like proper building, classroom and especially furniture, black board and other equipments in some of the Higher educational institutions.
- ☐ Outdated traditional methods and technique of teaching and learning.
- ☐ Isolation from modern developments in the area of natural sciences and social sciences and over emphasis on the traditional subjects, with a negative outlook towards modern subjects.
- ☐ Lack of coordination among various Higher educations Institutions.
- ☐ Defective system of examination & evaluation.
- ☐ Poor quality of planning and administration.
- ☐ Poor financial condition and management.

8. Suggestions

Few suggestions for the improvement of Higher education are given below:

First of all, the aims and objectives of Higher education education should be well defined

Enlarge the scope of Madrasas beyond religious education to school teaching subjects, like Science, Mathematics, English and Computer.

An arrangement whereby Muslim students may be able to access both religious and school education is required to ensure their completion of education till at least eighth standard.

Infrastructural development is very important for the Maktabas and Higher educational institutions, like classrooms, Furniture, blackboards etc

Quality education should be provided in Higher Educational Institutions with emphasis on Information and Communication Technology.

There should be a provision of teachers training programme for the teachers who wish to associate with Higher education education. They should be either accommodated in existing training institutes affiliated with the universities, or there should be a separate system of training for them.

9. Conclusion

This study highlights the present educational status of Indian Muslims, their enrolment in schools/ Higher educational institutions, Higher education and its contribution in empowerment of Muslims; important initiatives being taken by the Indian government, problems faced by these Higher educational institutions and some suggestions for improvement of educational status of Indian Higher educational institutions. The contribution of these Higher educational institutions has been so important that one cannot strategize the educational development of Muslim community by neglecting or overlooking their services to the community. These Higher educational institutions form a parallel education system which completely blocks the roads of economic growth and prosperity of the Muslims who resort to it and consequently Muslims are most backward religious community in India. So there is an urgent need to modernize or improve Higher education systems in India to educate the Muslims at that level which help them to compete to the children belong to modern education system. This will develop the confidence of Muslim children as well as helpful in the empowerment of whole Muslim community in India.

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AN EMPIRICAL STUDY ON TOURISTS INTEREST TOWARDS ARCHAEOLOGICAL HERITAGE SITES IN WEST BENGAL

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ABSTRACT

Tourism as a modern term is applicable to both international and domestic tourists. Tourism aims to recognize importance of it in generating local employment both directly in the tourism sector and in various support and resource management sectors. West Bengal has improved its share in international tourism receipts during the course of past decade i.e. from about 3.36% in 2005 to about 5.88% in 2016 of foreign tourists visiting India.

Archaeological heritage is a vital part of the tourism product and is one of the energetic factors that can develop the competitiveness of a tourism destination. Archaeological heritage tourism is one of the largest and fastest growing global tourism markets and it covers all aspects of travel that provide an opportunity for visitors to learn about other areas' history, culture and life style. The present investigated the relationship between tourists' satisfaction and the attributes of archaeological heritage destinations in West Bengal (WB). The area of the study at selected archaeological heritage destinations of West Bengal, which is located in eastern India and the data of this study have been collected from the on-site survey method at Victoria Memorial Hall, Belur Math, Chandannagar, Hazarduari, Shantiniketan, Bishnupur. These destinations are highly of the rich archaeological heritage of the State of West Bengal. The sample population for this study was composed of tourists who visited in these places in between December 2016 to January 2017. In this study we have 159 observations and are analyzed using the Statistical Package for Social Sciences (SPSS) version 16. On the factor score we run regression analysis and get the result R^2 value 1.000 and 0.999 which are approaching 1 and are reasonably well, it means the variables of factor 1 and factor 2 have great influence on the tourists' satisfaction at archaeological heritage destinations in WB.

Keywords: Tourism, Tourist satisfaction, Archaeological Heritage destinations, Market, Tourist Attraction, West Bengal.

INTRODUCTION

Cultural heritage tourism is an important form of tourism that specifically targets the art, architecture, history, monuments, museums, theatres, religious heritage, cultural festivals

or social interaction, food habits, and lifestyle of people in a certain geographical region. Culture heritage have also become major forces in economic and rural or urban revitalization. As cultural heritage tourism becomes an increasingly important factor for tourist destinations involved in developing their cultural capital in order to attract more international visitors, there is value in assessing how cultural heritage tourists can be better understood and serviced through marketing, planning and programming with local and regional communities. Cultural heritage tourism is an important aspect of India's tourism industry. India is a large and populous country with a great past and tradition. It can boast of some four thousand years of civilized life, and as such it must be ranked as one of the great civilization of the world. It is moreover, a living civilization whose traditions arise directly from its past. India has several main varieties of cultural heritage tourism destination in different areas of the country, like: a) Monumental heritage related with art and architecture b) the religious heritage c) the natural heritage d) traditional arts and crafts e) music and dance. In West Bengal (WB) has all the above mentioned varieties of cultural heritage tourism destinations and for that reason, domestic as well as foreign tourists (especially European) love to visit this beautiful state (Beautiful Bengal is the punch line of the state) to must have a profound cultural heritage impact in broadest sense, where all tourism destinations in WB involves at least an aspect of cultural contact and is therefore potentially cultural heritage tourism. Thus cultural heritage tourism in WB is a very vital component to play as a foreign exchange earner. In India tourism industry is the second largest foreign exchange earner. During 2011, the Foreign Tourist Arrival in India were 6.29 million, with a growth of 8.9% and Foreign Exchange Earning Rs. 77591 crore, with a growth of 19.6% as compared 2010. Domestic tourism also has grown phenomenally over this period. In West Bengal, also has increased to receive the domestic as well as foreign tourists in last few years. However, the concepts are clearly related since we might use customer reaction (satisfaction/dissatisfaction) as means of evaluating whether the right quality has been delivered.

OBJECTIVES OF THE STUDY

Cultural heritage tourism is a rapidly growing niche market. This market is inspired by an increasing number of both the domestic and international tourists, and by the increasing availability of global communication. Therefore, this study has two specific objectives in order to repetitive understand the cultural heritage tourism.

1. To evaluate the tourist satisfaction with the attributes of cultural heritage destinations in West Bengal
2. To recognize the potential of cultural heritage tourism destinations in West Bengal

LITERATURE REVIEW

A study of existing description of cultural heritage tourism shows that the terms „cultural heritage tourism“ have been used to describe not only the consumption of art, monuments, folklore, built heritage and cultural manifestations, but also to describe experiences pursued and motivations of travelers at destinations. The omnipresent nature of the cultural heritage tourism phenomenon makes it difficult to assess exhaustively. As a solution, the Cultural Tourism Research Project by the European Association for Tourism and Leisure Education has designed a dual definition of cultural tourism. The first, a conceptual definition, is the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs. This incorporates the attitudinal, experiential and interpretive dimensions of cultural tourism. The second, a technical definition, regards cultural tourism as all movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence (1996a, p. 24).

Long and Perdue (1990) opines, Tourist destinations are developing and promoting the cultural and heritage of the people as a means of attracting and enhancing visitor experience. This is also because cultural and heritage tourism is being used as a tool to boost local economy and has the potential to aid in the seasonal and geographical spread of tourism.

McKercher (2002b) suggests that a definition of cultural tourists can be developed by considering two issues: the main reasons for a trip and the level of experiences at the destinations. A number of both conceptual and empirical studies have attempted to implement this process and explore the typology of cultural tourists.

D. K. Shifflet and associates (1999) identified three types of heritage tourists: “core”, “moderate” and “low”, with each of the segments demonstrating different behavior and spending patterns. Aluza et al. (1998) viewed, the cultural heritage tourism market consists of five distinct segments with each having different trip characteristics, suggesting that not all cultural and heritage tourists are alike and should be targeted in different ways. McKercher (2002a) also suggests that cultural tourism can be segmented into five markets based on the depth at which the tourists engage in a culture or a cultural attraction, and how central the culture or attraction was to their choice of destination. To some segments, culture or the attraction played a major role in their decision while, for other segments, culture played either a minor role or no role in their decision-making (McKercher and Du Cros 2003).

WEST BENGAL: THE PREFERRED CULTURAL HERITAGE DESTINATION IN INDIA

In West Bengal, enormous cultural heritage destinations are available, few are very famous, like: Visva-Bharati (Santiniketan), Sunderbans, Darjeeling Himalayan Railway, Bishnupur, Murshidabad, Palassy, Nabadwip, Mayapur, Gaur, Pandua, Tarapith, Bandel, Srirampur, Tarakeswar, Kamarpukur, Burdwan, Chandannagar and also Kolkata which is the capital of West Bengal. Kolkata is truly a city of talent and passion, where people are lively and have an enthusiasm to live life to the fullest. If you want to get well versed with the Kolkata culture, the best way is to look out for a friend over there and join adda i.e. the local parlance where chat sessions are held. Discussions take place on a wide variety of subjects ranging from politics, sports, religions, news, books, arts, films, music, food etc. The discussions are healthy and never end with arguments or an ugly note. This study area is only cultural heritage destinations in West Bengal. Therefore, we have focused on only West Bengal's cultural heritage places and brief of the destinations given below:

MONUMENTAL HERITAGE AND ARCHITECTURE: Monuments of WB are renowned for their grandeur and excellence. The capital of WB, Kolkata founded by British and has a history of around 400 years. There are few famous old monuments in WB of pre-British origin. However, British constructed a handful of buildings for developmental purposes of the state. Some of the prominent monuments are Victoria Memorial Hall, Robindra Setu (Howrah Bridge), Raj Bhavan, Shahid Minar, BBD Bagh, Writers' Building etc. Few more monumental heritages in WB are Indian Museum, Gandhi ghat and museum at Barrackpur, Hooghly Imambarah, The Christ Church, Kutub Minar, Jalpaiguri Rajbati and Darjeeling Town Hall known as Capital Theater, House of Sarat Chandra Chattopadhyay and Terracotta Temple etc.

RELIGIOUS HERITAGE: The divine seems to come alive when visiting the magnificent temples of West Bengal. They have stood witness to intense history of religion of people in the state. Not only are these temples visited by pilgrims; tourists too come here to experience the beauty of their architectural splendor. West Bengal is probably the most important destination for all Lord Krishna devotees as this is the state where the world headquarters of ISCKON (International Society for Krishna Consciousness) is situated. It is in the famous town of Mayapur. West Bengal is truly a secular state and tolerates many religions. Few famous destinations are - Dakshineswar Temple, Belur Math, Kalighat, Chandannagar church, Kamarpukur, Bandel church, Tarapith, Tarakeswar, 108 Shiv Temple, Mayapur, Sarbamongala Mandir etc.

NATURAL HERITAGE: Part of the world's largest mangrove forest, the Sundarbans, is located in southern West Bengal. West Bengal has 3.26% of its geographical area under protected areas comprising with wildlife sanctuaries and national parks-Sundarbans National Park, Buxa Tiger Reserve, Gorumara National Park etc. Migratory birds come to the state during the winter. The Sundarbans are noted for a reserve project conserving the endangered Bengal tiger, although the forest hosts many other endangered species, such as the Gangetic dolphin, river terrapin and estuarine crocodile. Few more natural heritage places are Hooghly River and Ganga Heritage River cruise etc.

TRADITIONAL ARTS AND CRAFTS: Bengal had been the harbinger of modernism in fine arts. Abanindranath Tagore, called the father of Modern Indian Art had started the Bengal School of Art which was to create styles of art outside the European realist tradition which was taught in art colleges under the colonial administration of the British Government. The movement had many adherents like Gaganendranath Tagore, Ramkinkar Baij, Jamini Roy and Rabindranath Tagore. After Indian Independence, important groups like the Calcutta Group and the Society of Contemporary Artists were formed in Bengal which dominated the art scene in India. Few more famous art galleries like: Academy of Fine Arts, Birla Academy of art & culture, Center for International modern art, Asutosh Museums of modern art etc. Few famous handicrafts are available here, like - Painting, Embroidery, Inlaying, Engraving, Terracotta, Dhokra, Masks, Wood carvings, Cane & bamboo products etc.

MUSIC AND DANCE: Rabindra Sangeet, Nazrul geeti, Folk songs like: Baul, Kirtan, Bhatiali, Gajan etc. Rabindra nitta (dance with Rabindra sangeet) and Chau dance is famous in West Bengal. From the early 1990s, there has been an emergence of new genres of music, including the emergence of what has been called Bengali Jeebonmukhi Gaan (a modern genre based on realism) by artists like Anjan Dutta, Kabir Suman, Nachiketa and folk/alternative/rock bands like Chandrabindoo, Bhoomi, Cactus and Fossils etc.

FESTIVALS: West Bengal is a land of festivals. There is a popular saying in Bengali "Baro Mase Tero Parban" it means- thirteen (or many) festivals in twelve months. In West Bengal throughout the year many festivals are celebrated. Here is a list of the main festivals of West Bengal. Charak Fair, DurgaPuja, Kojagori Lakshmi Puja, Kali Puja, Nabanno, Nabobarsho(Bengali New year), Joydeb's Kenduli Mela, Rathayatra, Janmasthami, Saraswati Puja, Dolyatra, Shivaratri, Paush Parban etc.

METHODOLOGY OF THE STUDY

The study required to identify the relationships between the West Bengal (WB) cultural heritage destination attributes and tourists' satisfaction. The research area for the study at

cultural heritage places in WB, which is situated in eastern part of India and the data of this study are collected from the on-site survey method at Victoria Memorial Hall, Belur Math, Chandannagar, Hazarduari, Shantiniketan, Bishnupur. These destinations are highly of the rich cultural heritage of the State of West Bengal. The sample population for this study was composed of tourists who visited WB between December 2016 and January 2017. In this study we have 159 observations and are statistical analyzed such as factor analysis, correlation analysis, and multiple regression analysis according to the respective objectives of the study with using the Statistical Package for Social Sciences (SPSS) version 16. Hypotheses are utilized to fulfill the objectives of the study. These hypotheses are expressed as follows:

H1: There is relationship between the selected cultural heritage destination attributes and the tourists' satisfaction in WB during their tour.

H2: There is no relationship between the selected cultural heritage destination attributes and the tourists' satisfaction in WB during their tour. Factor analysis is variable redundancy technique and this analysis was conducted to create correlated variable composites from the original 22 attributes and to identify a smaller set of dimensions or factors. In this study, factors were retained only if they had values greater than or equal to 1.0 of Eigen value and a factor loading greater than 0.8. After the derived factor scores, we have applied in subsequent regression analysis where the dependent variable was regressed against each of the factor scores derived from the factor analysis and independent variables are the variables of each factors. The linear equation commonly used for a regression analysis is $Y = a + bx_1 + cx_2 + dx_3 + \dots$. Where, Y is the dependent variable and $x_1, x_2, x_3 \dots$ are the independent variables, and b, c, d are the coefficients of the respective independent variables. In this study, multiple regression analysis was used to examine tourists' levels of satisfaction with the cultural heritage destinations in WB.

FINDINGS OF THE STUDY

This chapter is divided into two major sections. The first section provides the demographic characteristics of the respondents. The second section presents results on the respondents' satisfaction with 22 attributes at the cultural heritage destinations in WB and also concentrates on the results of testing the proposed research hypotheses in terms of factor analysis, multiple regression analysis.

DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS (N=159)

The demographic characteristics of the respondents are shown in Table 1 (in appendix). The gender distribution of the respondents was not equal, with 40.89% female

respondents and 59.11% male respondents. The dominant age group of the respondents was below 20 years (7.55%), followed by 21 to 40 years (32.70%), 41 to 60 years (50.31%), and 61 years and older (9.44%), whereas below 20 years (7.55%) made up the smallest group, representing only 07.55% of the respondents. Most of the respondents (62.89%) reported that they live in within the state of West Bengal, and 27.67% of the respondents live in other states of India, whereas 9.44% of the respondents were international travelers. In terms of level of education, almost 32.08% of the respondents had a university education level (graduate); 27.67% of the respondents had a post graduate education, 3.14% of the respondents had a post graduation & above and 37.11% are belong other categories including various professional, vocational and technical education. The result shows the quite good educational attainment of the respondents. With regard to respondents' monthly family income, the largest group included those with a monthly family income of INR 21000 to 40000 (52.83%), followed by INR 41000 to INR 60,000 (20.13%), less than INR 20,000 (15.72%) and INR 61,000 & above (11.32%).

RESULT ON THE OBSERVATION AND THEIR SATISFACTION WITH 22 VARIABLES

Initially we had 22 variables and we have done multicollinearity test to examine the correlation with each and every variable and found correlation of the variables. Finally, we got six variables [Music & Dance, Organized trip, Festivals & events, Theater & drama, Monuments & historical building and Architecture in WB] which are depicted two factors. Then we run factor analysis and formal test like KMO and Bartlett's test of sampling adequacy also are used to ensure that there are some significant correlations among the variables in the input data. Here, KMO and Bartlett's test result is 0.694 and cumulative variance explained 84.938%. It ensures the significant correlations among the variables. The output of factor analysis is obtained through Principal Components Analysis and specifying a rotation.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.694
Bartlett's Test of Sphericity	Approx. Chi-Square	768.354
	df	15
	Sig.	.000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.164	52.741	52.741	3.164	52.741	52.741	3.159	52.645	52.645
2	1.932	32.197	84.938	1.932	32.197	84.938	1.938	32.293	84.938
3	.404	6.740	91.678						
4	.257	4.289	95.967						
5	.180	3.006	98.973						
6	.062	1.027	100.000						

Extraction Method: Principal Component Analysis.

FACTOR 1 CONSISTS WITH 4 IMPORTANT VARIABLES AND FACTOR 2 CONSISTS WITH OTHER 2 IMPORTANT VARIABLES. THE VARIABLES OF EACH FACTOR ARE GIVEN IN BELOW TABLE

Rotated Component Matrix^a

	Component	
	1	2
Organised trip	-.931	
Music & dance	.903	
Festivals & Events	.859	
Theaters & Drama	-.858	
Monuments & historical Building		.981
Architecture in WB		.981

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

All the variables are very important and may influence the tourist satisfaction of Cultural heritage destinations in WB. But applying statistical tool like factor analysis (Principal Component analysis) for reduces number of variables that may share the relevant information towards explaining the tourist satisfaction. Factor 1 is named as Civilization attraction and factor 2 is named as Inheritance attraction.

Factor 1

Organized trip
Music & Dance
Festivals & Events
Theaters & Drama

Named

Civilization attraction

Factor 2

Monuments & Historic Building
Architecture in WB

Named

Inheritance attraction

After factor analysis, we also observed the regression analysis on the factor score and found the R^2 value 1.000 and 0.999 which are statistically good. It is done to explain the variation in one variable (tourist satisfaction), based on variation in more other variables (independent variables). From the table 3 (annexure), the regression equation can be written as follows: Tourist satisfaction = $-4.93 + 0.575$ (Music & Dance) $- 0.478$ (Theater & Drama) $+ 0.281$ (Festival & events) $- 0.320$ (Organized trip)

The measure of strength of association in the regression analysis is given by the coefficient of determination denoted by R^2 . This coefficient varies between 0 and 1 and represent by proportion of total variation in the dependent variable that is accounted for by the variation in the factors. From the below table, the R^2 value is 1.000 which shows that 100% of the variation in tourist satisfaction can be explained by the factor 1 or four independent variables.

MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std Error of the Estimate
1	1.000 ²	1.000	1.000	0.01562083

- a. Predictors: (constant), organised trip, Theaters and drama, Festivals and events and music and drama

From the table 5 (annexure), the regression equation can be written as follows: Tourist satisfaction (Y) = - 4.533 + 0.599 (Monuments & Historical Building) + 0.592 (Architecture in WB). From the below table (model summary), The R² value is 0.999 which shows that 99% of the variation in tourist satisfaction can be explained by the factor 2 or two independent variables (architecture in WB and monuments & historical building).

MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std Error of the Estimate
1	0.999 ²	0.999	0.999	0.03263507

The result of the regression analysis (R² value 1.000 and 0.999) on the basis of factor score are reasonably good which are approaching 1 it means the variables of factor 1 and factor 2 have a great influence on the tourist satisfaction of cultural heritage destinations in West Bengal (WB).

CONCLUSION

From this study, it has been highlighted the identification of tourists' characteristics and an investigation of the relationship between the attributes and tourists' satisfaction. It is concurred that such research efforts would help tourism practitioners and planners to have a better understanding of cultural heritage tourism and to formulate improved strategy and planning about cultural heritage tourism destinations. From the result of the regression analysis on the basis of factor score, we got R² values which are statistically good and are approaching 1, it means the variables of factor 1 and factor 2 having great influence on the tourists' satisfaction of cultural heritage destinations in West Bengal.

Before multicollinearity test, we had 22 attributes and after doing this multicollinearity test, and KMO & Bartlett's test, we got only 6 variables. That means we found less correlation of the rest 16 variables. We have to take action on those variables then tourists will be happy on those attributes. Then overall tourists will be more satisfied at cultural heritage destinations in WB and then only, more number of tourists will visit these destinations in future. From the result of the study, WB tourism needs to improve in few areas like - First need to create more information outlets in various markets and also need to

improve the accessibility. Second, Ministry of Tourism, GOI and WBTDTC should work more closely with the cultural heritage areas to spread the awareness and remove hurdles. Finally, need to work towards getting tie-up with various travel agencies & tour operators to build up awareness of quality among domestic and international tourists. There is no doubt that WB has immense potential and tourists are satisfied at cultural heritage destination in WB. Hope, WB will receive more domestic and international tourists in future to be the leader in providing the flavor of cultural heritage tourism to the world.

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A CRITICAL STUDY ON CONCEPTS AND OVERVIEW OF FINANCIAL INCLUSION IN INDIAN CONTEXT

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Abstract:

Financial inclusion plays a major role in driving a way the poverty from the country. Financial inclusion is delivery of banking services at an affordable cost to the vast sections of disadvantaged and low income groups. The main focus of financial inclusion in India is to promote sustainable development and generating employment in rural areas for the rural population. Financial inclusion is a critical for achieving inclusive growth in the country. The objective of this study is to discussed about the conceptual aspects of financial inclusion, point out the reasons for financial exclusion, highlight the measures taken by Reserve Bank of India for promoting financial inclusion and the role of banks towards financial inclusion. The present study is based on secondary data collected from different publications, journals, and news paper and websites. Government of India and Reserve Bank of India has taken various initiatives like opening of no-frills accounts, relaxation on know-your-customer norms, engaging business correspondents for promoting financial inclusion.

Keywords: Financial Inclusion; Inclusive Growth; No Frill Accounts; Knows Your Customer Norms

INTRODUCTION

Financial inclusion is a buzzword now and has attracted the global attention in the recent past. In India, it is a new concept. More than 70% of our population lives in the rural areas. Financial inclusion is a necessity for a country where a large chunk of the world's poor resides. Access to finance by the poor and vulnerable groups is a prerequisite for poverty reduction, employment, economic growth and social cohesion. Further access to finance will empower the vulnerable groups by giving them an opportunity to have a bank account, to save and invest, to insure their homes or to partake of credit and there by facilitate them to break the chain of poverty. Financial inclusion refers to a process that ensures the ease of access, availability and usage of the formal financial system for all members of an economy. An inclusive financial system has several merits. It facilitates efficient allocation of productive resources and thus can potentially reduce the cost of capital. In addition, access to appropriate financial services can significantly improve the day-to-day management of finances.

The financial inclusion emphasizes on conversion of unbanked area into banked one. Having a bank account does not mean financial inclusion. Financial inclusion is the process of ensuring access to appropriate financial products and services needed by all section of society in general and vulnerable groups such as weaker sections and low income groups in particular, at an affordable cost and in a faire and transparent manner by regulated mainstream institutional players. Financial inclusion is a critical for achieving inclusive growth in the country. It can help in reducing the growth of informal sources of credit (such as money lenders), which are often found to be exploitative. Thus, an all-inclusive financial system enhances efficiency and welfare by providing avenues for secure and safe saving practices and by facilitating a whole range of efficient financial services.

An inclusive financial system facilitates efficient allocation of productive resources and thus can potentially reduce the cost of capital. This system enhances efficiency and welfare by providing avenues for secure and safe saving practices and by facilitating a whole range of efficient financial services like easy day to-day management of finances, safe money transfer etc. The govt. of India as well as the banking industry has recognized this imperative and has undergone fundamental changes over the last two decades. In fact, in order to address the issues of financial inclusion, the Government of India constituted a “Committee on Financial Inclusion” under the Chairmanship of Dr. C. Rangarajan. Not only in India, but financial inclusion has become an issue of worldwide concern, relevant equally in economies of the underdeveloped, developing and developed nations. Building an inclusive financial sector has gained growing global recognition bringing to the fore the need for development strategies that touch all lives instead of a select few.

LITERATURE REVIEW

Mandira Sarma, Jesim Pais ,Sept 2008”Financial inclusion and Development: Across country Analysis” they find out that level of human development and that of financial inclusion are strongly positively correlated, income as measured by per capita GDP is an important factor in explaining the level of financial inclusion in a country. they find that income inequality, adult literacy and urbanization are also important factors.

Prof. N.S Rao, Mrs. Harshita Bhatnagar,”Vol 5, issue3, Sept 2012, Financial Inclusion: Issues and Prospects” they found out that that financial inclusion shows positive and beneficial changes because of intensity change and technology changes.

Josiah Aduda and Elizabbath Kalunda Vol 2,no6,2012 ,“ Financial Inclusion and Financial Sector Stability With Reference To Kenya: A Review of Literature” This paper studied that enhanced measures of financial inclusion which include both access and usage

should be applied, since access and usage are not the same but supplementary. Informal financial services should also be included as they play a big role in developing countries.

OBJECTIVES OF THE STUDY

1. To discuss about the conceptual aspects of financial inclusion
2. To point out the reasons for financial exclusion.
3. To highlight the measures taken by RBI for promoting financial inclusion

METHODOLOGY OF THE STUDY

Secondary research was conducted to review the present status of financial inclusion in India. The data was collected through secondary sources i.e. published articles, journals, reports, books and websites.

Financial Inclusion - An Overview

Financial Inclusion is the process of ensuring access to appropriate financial products and services needed by all sections of the society in general, and vulnerable groups such as weaker sections and low income groups in particular, at an affordable cost and in a fair and transparent manner by regulated mainstream institutional players. Simply mean, Financial Inclusion is delivery of basic banking services at an affordable cost to the vast sections of disadvantaged and low income groups. It includes access to formal financial system such as financial institutions, markets and instruments, like savings, loans, remittances and insurance services, at affordable prices.

A committee on financial inclusion was formed under the chairmanship of C. Rangarajan and the committee defined as” The process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost”.

The United Nations defines the goals of financial inclusion are:

- 1) access at a reasonable cost for all households to a full range of financial services, including savings or deposit services, payment and transfer services, credit and insurance;
- 2) sound and safe institutions governed by clear regulation and industry performance standards;
- 3) financial and institutional sustainability, to ensure continuity and certainty of investment; and
- 4) Competition to ensure choice and affordability for clients.

Services Extended through ‘Financial Inclusion’

Financial products and services provided to the people through financial inclusion are:

- ☐ Service facility
- ☐ Overdraft facility
- ☐ Payment and remittance services
- ☐ Low cost financial services
- ☐ Cheque facility
- ☐ All kinds of commercial loan
- ☐ Electronic fund transfer
- ☐ Credit and Debit Cards access
- ☐ Access to financial markets
- ☐ Financial advice
- ☐ Insurance (Medical insurance)
- ☐ Micro credit during emergency
- ☐ Entrepreneurial credit



Figure 1. An overview of Financial Inclusion Services

Reasons for “Financial Exclusion”

Financial exclusion is a serious concern among the low-income households as well as small businesses, mainly located in semi-urban and rural areas. It is the unavailability of banking services to people living in poverty. According to K. C. Chakraborty “Financial

Exclusion” is the lack of access by certain consumers to appropriate, low cost, fair and safe financial products and services from mainstream providers”. There are 3 types of exclusions: (a) people who do not have any access to a regulated financial system; (b) people who have limited access to banks and other financial services; and (c) individuals who have inappropriate products.



Figure 2. An overview of financial exclusion

Financial exclusion can make poor people vulnerable to loan sharks. It breeds poverty and hinders overall development of a country. It not only widens the “Rich-Poor divide”, it also leads to “Social exclusion”. There are a variety of reasons for financial exclusion. The reasons are:

- ☐ Lack of banking facility in the locality (i.e. geographical exclusion including a rural-urban divide);
- ☐ Financial illiteracy;
- ☐ Nonchalant attitude of the staff;
- ☐ Cumbersome documentation and procedures;
- ☐ Unsuitable products;
- ☐ Language;
- ☐ Feeling uncomfortable by a section of population in visiting a bank branch;
- ☐ Lack of awareness and initial inhibitions in approaching a formal institution;

- ☐ Low incomes/assets;
- ☐ Distance from branch and branch timing;
- ☐ Fear of refusal.

Who are financially excluded?

The financially excluded sections generally are:

- i) Marginal farmers;
- ii) Landless labourers;
- iii) Oral lessees;
- iv) Urban slum dwellers;
- v) Migrants;
- vi) Self-employed and unorganized sector enterprises;
- vii) Ethnic minorities and socially excluded groups;
- viii) Senior citizens and women

Financial Inclusion In India

In India, the focus of the financial inclusion at present is confined to ensuring a bare minimum access to a savings bank account without frills, to all. Out of 19.9 crore households in India, only 6.82 crore households have access to banking services. As far as rural areas are concerned, out of 13.83 crore rural households in India, only 4.16 crore rural households have access to basic banking services. In respect of urban areas, only 49.52% of urban households have access to banking services. Over 41% of adult population in India does not have bank account.

The Reserve Bank of India (RBI) set up the Khan Commission in 2004 to look into financial inclusion and the recommendations of the commission were incorporated into the mid-term review of the policy (2005–06).

In India, financial inclusion first featured in 2005, when it was introduced by K.C. Chakraborty, the chairman of Indian Bank. Mangalam became the first village in India where all households were provided banking facilities.

In January 2006, the Reserve Bank permitted commercial banks to make use of the services of non-governmental organizations (NGOs/SHGs), micro-finance institutions, and other civil society organizations as intermediaries for providing financial and banking services. These intermediaries could be used as business facilitators or business correspondents by commercial banks.

The Reserve bank asked the commercial banks in different regions to start a 100% financial inclusion campaign on a pilot basis. As a result of the campaign, states or union territories like Puducherry, Himachal Pradesh and Kerala announced 100% financial inclusion in all their districts.

Reserve Bank of India has planned Aadhaar-linked bank accounts for all adults of India by January 2016 to meet its commitment on financial inclusion. It will greatly transform India by preventing the poor people falling into debt-traps of unlawful money-lenders, cashless transactions, elimination of poverty and corruption.

Reserve Bank of India's vision for 2020 is to open nearly 600 million new customers' accounts and service them through a variety of channels by leveraging on IT. However, illiteracy and the low income savings and lack of bank branches in rural areas continue to be a roadblock to financial inclusion in many states and there is inadequate legal and financial structure.

The RBI recently came up with a State-wise Index of Financial Inclusion. In an Index of Financial Inclusion, India has been ranked 50 out of 100 countries. At present, only 34% of the India's population has access to basic banking services.

The latest National Sample Survey Organization survey reports that there are over 80 million poor people living in the cities and towns of India and they lack access to the most basic banking services.

Major Milestones in Financial Inclusion in India

1969 Nationalization of Banks

1971 Establishment of Priority sector Lending Banks

1975 Establishment of Regional Rural Banks

1982 Establishment of NABARD

1992 Launching of the Self Help Group Bank Linkage Programme

1998 NABARD sets a goal for linkage one million SHG by 2008

2000 Establishment of SIDBI foundation for microcredit

2005 One million SHF linkage target achieved three years ahead of date 2006 committee on financial inclusion

2007 Proposed bill on Micro Finance Regulation introduced in Parliament

2008 Committee submitted its final report on Financial Inclusion to Union Finance Minister in January

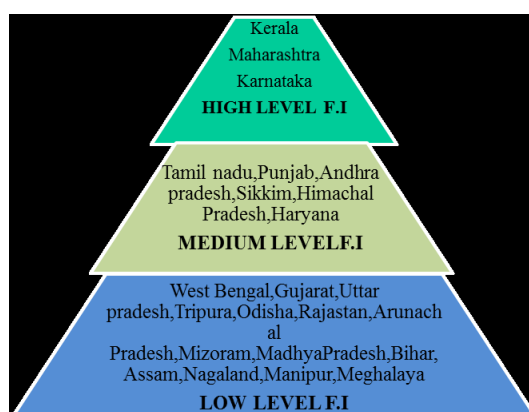
RBI Initiatives for Financial Inclusion

- **Opening of no-frills accounts:** Basic banking no-frills account is with nil or very low minimum balance as well as charges that make such accounts accessible to vast sections of the population.
- **Relaxation on know-your-customer (KYC) norms:** KYC requirements for opening bank accounts were relaxed for small accounts in August 2005, thereby simplifying procedures by stipulating that introduction by an account holder who has been subjected to the full KYC drill would suffice for opening such accounts. The banks were also permitted to take any evidence as to the identity and address of the customer to their satisfaction.
- **Engaging business correspondents (BCs) :** In January 2006, RBI permitted banks to engage business facilitators (BFs) and BCs as intermediaries for providing financial and banking services. The BC model allows banks to provide doorstep delivery of services, especially cash in-cash out transactions, thus addressing the last-mile problem.
- **Use of technology:** Banks have been advised to make effective use of information and communications technology (ICT), to provide doorstep banking services through the BC model where the accounts can be operated by even illiterate customers by using biometrics, thus ensuring the security of transactions and enhancing confidence in the banking system.
- **Adoption of EBT:** Banks have been advised to implement EBT by leveraging ICT-based banking through BCs to transfer social benefits electronically to the bank account of the beneficiary and deliver government benefits to the doorstep of the beneficiary, thus reducing dependence on cash and lowering transaction costs.
- **Simplified branch authorization:** To address the issue of uneven spread of bank branches, in December 2009, domestic scheduled commercial banks were permitted to freely open branches in tier III to tier VI centers with a population of less than 50,000 under general permission, subject to reporting. In the north-eastern states and Sikkim, domestic scheduled commercial banks can now open branches in rural, semi-urban and urban centers without the need to take permission from RBI in each case, subject to reporting.
- **Opening of branches in unbanked rural centers:** To further step up the opening of branches in rural areas so as to improve banking penetration and financial inclusion rapidly, the need for the opening of more bricks and mortar branches, besides the use of BCs, was felt. Accordingly, banks have been mandated in the April monetary policy statement to allocate at least 25% of the total number of branches to be opened during a year to unbanked rural centers.

Financial Inclusion Index

The index of financial inclusion is a measure of inclusiveness of the financial sector of a country. It is constructed as a multidimensional index that captures information on various aspects of financial inclusion such as banking penetration, availability of banking services and usage of the banking system. The IFI incorporates information on these dimensions in one single number lying between 0 and 1, where 0 denotes complete financial exclusion and 1 indicates complete financial inclusion in an economy.

State Wise Index of Financial Inclusion



Source: RBI working paper on Financial inclusion in India ;A case study of West Bengal(2010)

Financial inclusion index values was used this RBI working paper, based on that Indian states can be classified into three categories i.e. states having high, low, and medium extend of financial inclusion. According to empirical results, Kerala, Maharashtra and Karnataka having wider extend of financial inclusion as compared to other states of India. The extend of financial inclusion is found to be significantly low in North-Eastern and Eastern states i.e. Assam, Bihar, Gujarat, Manipur, Meghalaya etc.

On June 25, 2013, CRISIL, India's leading credit rating and research company launched an index to measure the status of financial inclusion in India. CRISIL Inclusix is India's most comprehensive financial inclusion index.. CRISIL Inclusix is a relative index on a scale of 0 to 100, and combines three critical parameters of basic banking services branch penetration, deposit penetration, and credit penetration into one metric. Some key points are:-

1. The **all-India CRISIL Inclusix score** of 40.1 is low, though there are clear signs of progress – this score has improved from 35.4 in 2009.
2. **Deposit penetration** is the key driver of financial inclusion – the number of savings accounts (624 million), is almost four times the number of loan accounts (160 million).

3. **618 out of 632 districts** reported an improvement in their scores during 2009-2011.
4. The **top three states** and Union Territories are Puducherry, Chandigarh, and Kerala; the top three districts are Pathanamthitta (Kerala), Karaikal (Puducherry), and Thiruvananthapuram (Kerala).

CONCLUSION

Financial inclusion is the road which India needs to travel towards becoming a global player. An people invest and save more and more will remove vicious circle of poverty and unemployment, it also act as a source of empowerment, better control of finance and allow people to participate more effectively in the economic and social process thereby increase per capita income. More financial access will attract more global market players to our country that will result in increasing employment and business opportunities. There are certain problems like lower financial literacy, lack of awareness, the cost of transaction and customer acquisition is high and it is not at all cost-effective. RBI has taken various initiatives to strengthened financial inclusion. Information and communication technology offers the opportunity for the banks to improve financial inclusion for the unbanked people.

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A NEW PERSPECTIVES AND APPROACHES TO DISCOURSE THE INDIAN ART: A HISTORIOGRAPHICAL STUDY

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Abstract

Almost all the Indian and the Western historians during pre-independent India emphasized political history in their writings. The Europeans were outsiders and they did not know much about Indian society and administration. For their own help to rule over Indian people they tried to know the past administration system of rulers in India. For this purpose, they had a basic need to emphasize on political and historical writings of India and tried to get information about how the Indian rulers ruled. But why the early Indian historians followed the same tradition of historical writings as the Europeans? If one analyses the causes of this question then he will find that the reason is easy availability of information of rulers and rulers' family and the then other socio economic information. The information about common man in ancient to beginning of modern period was also not easily available. Because of non-available of this kind of information and easy availability of ruler's accounts did engage the early Indian historians into the relatively easy account of political history writing. At the very beginning of Indian history writing more emphasis was given on architectural remains than the other sources. Even in the early phase of the establishment of ASI(1961) also emphasized on the documentation of monumental remains and this kind of monuments mainly used as the evidence of upper class Brahman or rulers. The ancient literatures which were written by the court poets or foreign, travelers also documented the accounts of kings or king's family. This tradition of Indian historical source continued till the beginning of modern period. Though some sources like Buddhist and Jain literature, some traditional text, some archaeological evidences might be used for a different kind of history writing but this evidence was not successfully interpreted till the late 19th century. So, it is clear that the nature of Indian historical source necessitates writing in the ground of political history of India which reflects of early in the writing of early Indian historians. After some decades, mainly from the beginning of 20th century great changes in the use of historical writings have been made. The scholarly interpretation of evidence for history writing was influenced by the enlightenment, romanticism, positivism, nationalism, Marxism, relativism and postmodern approach in Indian historiography also. Recently multi-dimensional use of historical evidence has enlarged the scope of various perspectives of history writings. Present paper is focusing

to mention and elaborate with examples about the recently developed trends in history writing mainly about art history.

KEYWORDS

Multi-dimensional, postmodern, recent trend, new perspectives, discourse, approach

Introduction

Indian art history started with a particular ideology but not political history, the factual documentation was its main focusing subject in the initial stage mainly in the writing of European travelers of eight century. They documented what they had seen. During 19th century changes came in the writing of art scholars but they misinterpreted the appeal of Indian art objects. Unlike the political history writings, Indian art historical writing also changed ideologically during the very late 19th century which was led by some Indian art historians. Indian art scholars were quite able to understand the traditional appeal of Indian art. But the development of writing on Indian art history was not stopped with this traditional ideology only. Large ideological and methodological changes took place during the post independent India. New trends have been emerged in Indian art historiography with the development of general historical writing simultaneously. Social, Philosophical, aesthetic, artistic, regional, sub-regional, gender, economical, dynastical, religious and evidential approaches have started with new interpretation of art objects for writing art history. These new approaches of arts history is the focusing subject of this present paper.

Very recently (1980s onwards) in Indian historiography some new trends have been started. Among them noteworthy works have done on Indian women which were not mooted much in the previous decades. Pioneer works have been done by Tanika Sarkar. Here valuable works on this field are '*Women And The Hindu Right*' (edited jointly with Urvashi Butalia), *Women And Right Wing Movement; Indian Experiences* (edited jointly with Urvashi Butalia ,1998), *Hindu Wife, Hindu Nation , Community, Religion, Cultural Nationalism*(2001), *Women And Social Reforming Modern India. A Reader* (two volumes, edited jointly with Sumit Sarkar, 2008) etc. Other important works on this field are Dagmar Engels's *Beyond Purdah? Women in Bengal 1890 to 1939*, (1996), Geraldine Forbes's *Women in Modern India*(2007) etc. Besides these N.Jaypalan has tried to analyze the position of Hindu women in ancient period in his valuable work entitled as *Indian Society and Social Instructions*(2001), Jyotsana Kamat has done valuable work on medieval women entitled *Status of Women in Medieval Karnataka* (2006) etc. History of science and medicine is also included into the new historical trends in India and remarkable works have been done by Poonam Bala and Seema Alavi. Environmental studies in history have been started during

recent historical research under the scholarship of Ramchandra Guha, David Gilmartin, Bandana Shiva and other. Among other important works in very recently develop trends in India are the pioneer work on the influential nature of postmodern relativism in Indian history by Shekhar Bandyopadhyay and the work on psychological history of Bengal people in 19th century by Tapan Raychaudhuriⁱ etc.

Objective

To find out the new perspectives and approaches in Indian art historical writing.

Methodology

This entire work have done on the basis of historical analytical method. All the data are basically secondary in nature.

Discussion

The Influence of postmodern approach in Indian history has been started from the 2nd half of the 20th century. In the late 20th century a middle trend between Nationalism and post modernism is adapted for the writing of Indian history. Interpretation of evidence and reanalysis of previous knowledge become more important for this new approach. Brian Day named this middle path of history writing as 'dialectical middle ground'.ⁱⁱ Here most of the historians acknowledge the multidimensional nature of Indian history. This group of historian says that history can be interpreted from various aspects of knowledge. According to them history never ends with an ultimate truth and it may have some other arguments also. For the Indian context Post Enlightenment knowledge is also added with the Rationality, Modernism and Post Modernism approaches. Recently Sumit Sarkar has not fully accepted the postmodern approach in Indian history and admonished about the rejection of Post Enlightenment elements in Indian new historical writings.ⁱⁱⁱ Old traditions or methodology of historical writing in recent time is also continued with new interpretation by S.N. Mukherjee.^{iv} But postmodern Skepticism compelled historians to raise questions on source materials in their research. Side by side historians tried to find alternative way to write history for more comparative study of Indian past. Recently most growing trend is to research on small region and sub region for understanding the cultural variation of greater India. For this approach historians use the local or regional archives, literary archives, family documents, local legends, local faith, proverbs, folk songs, pictures and art materials etc. as their source. So, new perspectives are revealed in postmodern approaches as family history, history of men-women relation, history of urbanization, history of crime, environment, biographical works of scholars, visual and fine art, local history etc. But it is also remembered that in Indian context the old tradition of history writing is also followed because every historian has

not fully accepted the technology based postmodern approach and they believe the 'old is best' concept, though they accepted the scientific interpretation in history. However, at present day 'history' is used in a wide sense and it has the power to interlink between past and present.

Unlike the other discipline of study in India, art historical study also has been changed with some methodical approaches. Though Indian art history started with the account of the foreign travelers but they were only mentioned the art remains of India and those were not treated as 'history' as there was no methodology or systematic approaches. Henry Cole's "*Catalogue of Objective of India art Exhibited in the South Kensington Museum*" published in 1874, gave the western world the very first history of Indian art.^v Though it was irrelevant by present scholarship but it reflects prevalent perception on Indian art. From Cole to Vincent Smith, the British attitude to Indian art reflected their western biasness. Vincent Smith's "*A History of Fine Arts in India and Ceylon* (1911)" draws upon the finding of Fergusson, Cunningham and Burgess. By 1927, however, the study of Indian art underwent a major change with the publication of "*History of Indian and Indonesian Art*" by A.K. Coomaraswamy. Along with E.B Havell, Ananda K. Coomaraswamy advocated for the appreciation of Indian art on its own terms. The essence of archaeological methods of detailed description measurement and classification in terms of western system were mostly re interpreted afterword P.K. Acharaya, A.K. Maitreya, O.C. Gangoly among others initiated a new phase of art historical studies of India

The approaches of previous phase were more developed by the publication of three valuable works of St. Kramisch's "*Hindu Temple* (1946)", F.D.K. Bosch's "*Golden Gem* (1948)" and H.Zimmer's "*the Art of Indian Asia* (1961)". In sharp contrast to the prevalent archaeological method, Kramrisc attempted to unravel the personality at Indian temple by turning towards textual sources with philosophical ideas. Indian art as a symbol, is disclosing something higher than what is merely perceived by sense.^{vi} Zimmer more than anyone else, remained true to Coomarsawamy's approach. His basic preoccupation was Indian methodology and its own transformation in Indian Art. Works have made a shift from Euro-centrism and adopt a language which is somewhat beyond the realm of art history. Alice Boner's "*Symbolic Aspect of form* (1946)" is also an important example of this genre of writing. This symbolic nature of Indian art has made an interest to work on motif and symbols of Indian art and it becomes a major concern during the 1st part of the 2nd half of 20th century. Some studies like P. Shah's writings on motifs and symbols associated with Jainism,^{vii} V.S Agarwala's detailed treatment of Vedic symbolism,^{viii} Sergiu-A-George and Amion Rosa's lengthy paper on Purnaghata^{ix} and A. Sen's book on Animal Motifs^x reflect in

various degrees upon the going interest in this area. The motifs have been meaningfully utilized for various purposes including dating Indian temples.

Between 1954 and 1957 a number of general accounts of Indian art also have been published which followed the earlier tradition of Burgess and Smith. Benjamin Rowland provides a very competent survey on Indian art in his *"Art and Architecture of India,"* (1963). Another scholar H.G Goetz adopted an essential Euro-centrist way of looking at Indian art. He believed each dynasty has its own art and he tried to synchronize regional and dynastic classification of Indian art. His works reflect the interrelationship of art and political development.^{xi} Some Indian scholars also followed this line writing a general account of Indian art but not by Euro-centrist ideologist. A significant development was also made with the publication of multi volume *"History and Cultural of Indian People"* edit by R.C. Majumder. In some early volumes like *"Age of Imperial unity(1951)"*, *"Classical Age (1954)"*, and *Struggle for The Empire (1957)* Nihar Ranjan Roy and Sarasi kumer Saraswati emphasized on regional variations of Indian art. The method adopted by them is basically empirical but Nihar Ranjan Roy is occasionally concerned with sociological question of Indian art. Another work entitled *Art of Ancient India* by Sasan.L. Huntington (1985) also is an empirical account of Indian art. This work combines sectarian classification of Rowland and dynastic/regional classification of Goetz.

The 2nd half of the 20th century mostly emphasized on region based researches of Indian art. Since 1930 with the publication *"Early Sculpture of Bengal" (1937)* by S.K Saraswati boldly started this trend. From 1930 – 1950 this trend raised very slowly with some works on Bengal by Kalyan Kumar Gangopadhyaya(1947), on Bihar by B.P. Sinha (1958), on Gujrat by M.R. Majumder. The work of this group continued to retain the basic methodological and terminological traditions laid down by the earlier art historian.^{xii} The frequent uses of terms like Gupta, post-Guptas, pre-Pala and Pala in their works show the inbuilt faith in dynastic approach also. The region in a wide sense (ethnically also draws our attention to the works of some scholars. G. Yazdani's volume on *Fine Arts in the History of Deccan* (vol.I, pt. VIII, 1952) C. Sivaramamurti's *"South Indian Broazes"* (1963), *"South Indian paintings"* (1965), *"Journal of Indian Society of Orient Arts Special Volume on Western Indian Arts"*(1965) Madanjeet Singh's *"Himalayan Arts"*(1968), S.K. Mitra(ed.) *"East Indian Bronzes"*(1981), Frederick Asher's *"Art of eastern India"* (1982) are some of the important studies in this group. The interest in the moments of particular site is also a growing trend which took place in to the Regional studies. Most of the writings, however adopt the standard archaeological methods of description of a measurement and iconographic identification. Some important examples of this kind of works are U.P. Shah's *"Akota*

Bronzes” (1959), and “*Sculptures of Samlaj and Roda*” (1960). Debala Mitra’s “*Bronzes from Bangladesh*”(1982) and “*Bronzes from Achutrajpur, Orissa*”(1978), Douglas Barrett’s “*Amaravati sculpture in the in the British Museum*” (1954), and Amita roy’s “*Aurangabad Sculptures*” (1960), Walter M. Spinks’s works on Bagh^{xiii} and Elephanta^{xiv} caveetc.

Dynastic classification of Indian art is also a growing trend as writing on Indian art history through the basic of dynastic classification is not very clear in the context of Indian art. Some important works are V.S Agarwala’s “*Gupta Arts*” (1957), S.R. Balasubramaniam’s “*Early Chola Arts*”(1966), Douglas Barrett’s “*Early Chola Architecture and Sculpture*” (1974), J.C. Harle’s *Gupta Sculpture*(1974), Susan Huntington’s *The Pala-Sena school of sculpture*(1984), etc. The careless use of this Dynasty terms, disfigured the style of a group art objects. So, this method is not a standard method and should be used carefully in recent writing.

Besides the works on text most developed is done in the field of recording and documenting the ancient monuments with their distinct portion by the help of terms and meanings in 1955 with the establishment of Architectural survey of Temples; a branch within the ASI. Krishna Deva was the first in charge of north India and K.R. Srinivasan was responsible for south India. The Temple survey project was initially focused on extensive field work and intensive examination of the data collected from every part of India. They also collected and recorded data about major and minor art forms. Mainly the work of this phase took notice of Indian art forms from all nooks and corners. They studied Indian art objects in detail with the help of Silpasastra and modern techniques. The study of iconography also includes an enlarged scope of this project, with Krishna Deva, K.R. Srinivasan, M.A. Dhaky, K.V. Sundararajan, S.R. Balasubramaniam, S.K. Saraswati, R.D. Banerji, Debala Mitra, Thomas Donladson, D.R. Das and some others, the study of the history as Indian temple architecture on a regional and chronological basis comes of its own. The works of this project include the study of new material, Formalistic and stylistic analysis, chronological reassessments.

Ritualistic studies, iconological considerations, issues of patronage and power, artists and artisans, a revaluation of temple aesthetics, and the shaping of regional and cultural identities, The formal logic of the temple, its origins, region and period, style, terminology, typology and classifications have been most comprehensively detailed in the monumental “*Encyclopedia of Indian Temple Architecture* “(1983) under the editorship of M.A. Dhaky and M.W. Meister. The efforts of M.A. Dhaky, Promod Chandra, M.W. Meister, K.V. Soundararajan, G. Mitchell and others regulated the publication of these large volumes which shed light on all possible aspects of the study of Indian temple architecture. They planned to

publish 2 volumes of work, one for South India and other for north India. Every volume contained 5 parts and each part is divided into 2 books- one for text and other for plates.

Besides this large institutional organized study, some other aspects have also been taken emphasis during this phase. Text based studies in Iconography and symbolism, initiated by T.A Gopinath Rao in his elements of Hindu iconography “(1914) and enlarged this study by A.k. Coomaraswamy, N.K. Bhattasali(1929) , and J.N. Banerjee (1941) is modernized and is given more emphasis in this phase by B.C. Bhattacharjee (1977) , Jyotindra Jain and Eberhard Fischer (1978) –*Studies in Jaina Iconography* . Later it becomes more collaborate by Umakant. P.shah, in his *Jain Rupamandana*, (1987). Most remarkable work in this group is done by Lokesh Chandra. His fifteen volume dictionary of Buddhist Iconography (1999-2005) has now become a fundamental source for scholars of Buddhist art. C. Sivaramamurti extended this study with textual references and epigraphic evidence. His published work is “Nataraja in art, thought and literature, “(1974). More recently, Gudrun Buhnemann published a detailed study on iconography named as “*The Iconography of Hindu Tantric Deities* (2000-2001).

Unlike other aspects, artist of Indian art also became an important subject for study during this phase of Indian art history. A very little attempt was taken earlier by A.K. Coomaraswamy and Stella Kramrisch. Coomaraswamy’s “The Indian craftsman” (1909) was based on living craft tradition as practiced in pre-colonial and pre-industrial India and Srilanka. Later Kramrisch discussed the ancient Indian artist in a brief paper entitled “*Artist, patron and public in India*”(1956). Based on art treating and couple of northern Indian inscriptions he commented upon the artist and patron in ancient and medieval Indian societies. Few years later, notable and path breaking works in this field are done by S, Settar for southern Indian and ancient Indian artists (1973, 1992 and 2003) R.N. Mishra (1975 and 2009) for ancient and medieval northern Indian artist and B.N. Goswamy (1968,1970, and 1992) for the miniature painters of medieval northern Indian hill states. Some other marks on this topic like ethnographic study of the Visvakarmis or the Pancalas (five groups of artisan craftsman) of south India by Jan Brouwer (1995), detailed studies on communities of artists of Nathdwara in Rajasthan by Lyons (2009) are also done well.

Social aspect of Indian art is a newly developed method which is introduced by Nihar Ranjan Roy in his “*Maurya and Sunga Art*” which is originally published in 1945. In 1975 a revised and enlarged edition was published as *Maurya and Post Maurya Art: A Study and formal contracts*”which examines prevalent social and ideological situation among the discussion of other things. His book *Idea and Image in Indian Art* (1973) also deals with the socio religious basic. From *Bangalir Itihasa* (Adi parva, 1949) to an approach to Indian art

Niharranjan Ray opened up newer and newer possibilities towards a proper appreciation of the social basis of Indian art.^{xv} Some few years' later social issues like Gender, eroticizing and sexuality get emphasis in the study of Indian art. Gender issue was first addressed by Vidya Dehejia in her edited work entitled *Representing the Body: Gender issues in Indian art* (1997). Devangana Desai also works on this topic. She works not only on the Gender but also on the social and religious aspects of Indian art^{xvi} (1978, 1985, 1990, and 1996). A recent work on this topic focused on the erotic figure of Harappan civilization is *representing the Indus body, Sex, gender, sexuality, and the anthromorphic Terracotta figure from Harappa*, (2003) by Share Clark.

Other works on space and time of Indian art are written by Kapila vatsyayan (1991 and 1996), different ideological approaches on Indian art by Adams Hardy, political influence of Indian art and its history by Tapati Guhathakurta(2007) . History of Indian art by Pramod Chandra (1975, 1988) and others also here kept their marks on the individual fields of works though the major work is done by the Temple survey project but some academic institution had also done good job in the recent years on the field of Indian art.

Studies in Indian painting and sculpture started later in late 19th century and at the very beginning of 20th century. In the field of Indian art history, this kind of studies was started by a Foucher (*l Art Creco- Bouddhique du Gandhara*, 1905, 1918, and 1923) study of Gandhara sculptures. Later on Ananda. K. Coomaraswamy continued this studies with more systematic way in his “The origin of the Buddha Image “(1979). Ludwig Bachhofer also did a good job in this field (early Indian sculpture, 1929). But it was during the last phase of 20th century when the studies of Indian sculpture and painting had got more emphasis by the studies of Lolita Nehru’s “origins of the Gandhara style: A study of contributory influences.” (1990). Studies on join sculpture by Klaus Bruhn (the Jina- images of Deogarh(1969), and Carmel Berkson (2000) have added newer dimensions to the study of ancient Indian sculpture .On the other hand The study of Indian painting was started by Sir George watt in 1904 of the paintings of Ajanta and after Coomaraswamy’s Rajput painting in 1916 and Kramnishes first attempt to sturdy mural paintings at Badami in the Deccan (*The Visnudharmottaram : A Treaties on Indian Painting*, 1924) , the study of Indian painting had become an interesting study for art historian. In this context most notable works are done by C. Sivarammurti (1968), Moti Chandra and Karl Khandalavala (1969) Pramod Chandra (1976), Ananda Krishna (1973), and B.N. Goswamy (1992). The most notable work on Ajanta painting is done by A. Ghosh (Ajanta murals), Schlingloff (*studies in Ajanta paintings: Identifications and interpretations* (1987) and recently by Monika Zin (2003).

Some historiography and Biographical works also have been done in this phase. The first historiography work was done by Pramod Chandra in his edited volumes entitled “The studies on Indian Temple architecture “1975 and some years later he published a book on Indian art history in 1983 (on the study of Indian art). More recently some works in this topic are done by Parul Pandey Dhar (*Indian art history: changing perspectives*, 2011) Tapati Guhathakurta (*Moments, Objects, Histories: Institutions of Art in Colonial and Post Colonial India*, 2004). Biographical works initiated by Fergusson in 1884 (*Archaeology in India with special reference to the works of Babu Rajendralala Mitra*) and after a long time, some Indian historians followed this trend in recent time, such important works are done by Upinder Singh (*archaeologist and architectural scholars in 19th century India*), Goutam Sengupta (*Rajendralala Mitra and the formative years of Indian Art history*) Rattan Parimoo (*stella kramrish's approach to Indian art history*) and others. All these historiography and Biographical approach are very recent works by art historians and some more advanced studies need to be done for better understanding of the perspectives of Indian art history.

Sectarian approach (classification of art by religion like Hindu art, Buddhist art, Jain art etc.) in recent works mostly is out of use because it cannot identify any region, any style of any period. But some respected scholars in recent time like A. Ghosh “*Jain Art and Architecture*” (1975), I.K Sharma (*Development of Early Saiva Art and Architecture with Special Reference to 1982*) have used this sectarian approach and have been highly opposed by the contemporary scholars.

Along with the individual works some Indian universities also have done good works on Indian art. Ancient and medieval art were mainly taught under the department of History, Archaeology and Ancient Indian Culture as well as Art History and Aesthetics. In recent times, miniature painting, tribal, folk, popular and modern art have found a place in the curriculum, while ancient art and architecture have lost their earlier importance. In this context art history and aesthetics department of the M S University of Baroda in Western India is doing a great job. The history of Indian art is taught here, along with western art history and applied arts of sculpture and painting. This department deals with the living traditions of arts and crafts, rural and tribal arts as their focusing subject. The Baroda art history department gives more importance on the growing interest in questions of caste, class, gender, sexuality and sociopolitical dynamics and is moving towards a New Art History. Some other universities in India teach the Indian art, including the Punjab University at Chandigarh, Chitrakala Parishad, Bangalore, Chamaraja University, Mysore the National Museum Institute, New Delhi, Calcutta University, Banaras Hindu University, Visva Bharati University, West Bengal and Jawaharlal Nehru University, New Delhi.

Banaras Hindu University taught art history under the department of Ancient Indian History, Culture and Archaeology. Historical background of ancient Indian architecture and sculpture, Town planning, stupa architecture, temple architecture and sculpture are taught here. Visva Bharati University has also the same curriculum under the department of Ancient Indian History, Culture and Archaeology. But this University has a separate Bhavana called Kala Bhavana, under which is taught mainly history of World Art, without specialization in Indian art. Jawaharlal Nehru University offers a wide range of topics both traditional and contemporary, which include popular art, mass-produced art, modern architecture, films and digital art. The Mumbai University does not have a separate department of art history but teaches Indian art under Ancient Indian History, Culture and Archaeology. Recently, from 1999, diploma course on art and aesthetics is started under the department of Philosophy. The Hindu, Buddhist, Jain, Islamic, Colonial and Modern arts are included in the curriculum of this university. So, generally speaking the Indian Universities are engaged into the study of two main approaches^{xvii} -

i) The stylistic analysis of art, dating of works, iconographic and narrative studies And ii) New art history with the economic, political and social implications of art that enable the re-situation of Art History among the Social Science.

Conclusion

In recent studies of Indian art history some technology like Satellite Photography of monuments is a helpful tool for study of architectural monuments. Digital photographs are also used to show details of facial features, ornaments, drapery of sculpture in some universities. Presentation of art models are also used by the students of Adam Hardy's class in Leicester, now in Cardiff. So, all the recent trends discussed above and the technology used by the universities push forward the study of Indian art into a New Art History mentioned by the 21st century's art scholars like Shivaji Panikkar, Parul Dave Mukherji, Deeptha Achar, Devangana Desai, Parul Pandya Dhar, Tapati Guha Thakurta, Goutam Sengupta and other. Besides this the Indian art history faced many historical gap and historical biasness. Moers and attitudes of historians of early period of studying Indian art was Feudalistic. Ram Raz first pointed out the difference between the description of traditional text of architecture and architectural components built by the silpis or sthapatis.^{xviii} Recent artists have very less knowledge of tradition, they have mainly bookish knowledge and that is why they fail to retain the tradition of making buildings. Fergusson made the Racial (Aryan- non Aryan) and religious (Buddhist-Hindu-Jain-Muhammadan) classification of art period and style. Now most of the scholars rejected the racial classification of Fergusson.

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