

*Journal of Educational Endeavours*

**Vol. 1 - No. 4 - January, 2008**

Published by

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(Autonomous), Sambasiva Pet, Guntur - 1. (A. P.)

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Printed at :

Prajavani Graphics, Guntur. ☎ 9848621063.

### **Editorial**

Twentieth century is marked for its speedy advancement of science and technology. Sir Winston Churchill said that the empires of the future will be the empires of the mind. Buddha said that the mind is the fore runner of all states, about two thousand five hundred years ago. Mind has enabled man to come up with revolutionary, scientific and medical discoveries at a breath taking velocity. The intellectual resources of the World's greatest libraries are at the tips of our fingers due to net working.

Thus the fruits of technocraft are highly effective communication and a variety of material produce for the physically comfortable living. Today we have 'information explosion' and 'technology explosion' on one side and the imbalance between the technosphere and biosphere; industrial wastes as pollutants and the degraded ecological status, and between what man says and does on the other side. The mind seems to be in crisis. Hence is the necessity to revisit the mind by reviewing the teachings of the great teachers and revamp education of the day accordingly. The global trends also have set a stage for it to develop the humanity in its neglected dimensions of living. Education thus may be for the optimum functioning of the human brain as well as for the awakening of intelligence and concern for fellow-beings, for the enhancement of creative potential for promotion of social efficiency in a civic and social sense and for the blossoming of the total personality of learners.

— Aruna Mohan

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**JOURNAL OF  
EDUCATIONAL ENDEAVOURS**



**St. Joseph's College of Education for Women,**  
Autonomous, B++  
**GUNTUR**

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## ENDANGERED AFFECTIVE DOMAIN-DETERIORATING CREATIVE SKILLS- AN INDIAN PERSPECTIVE

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### Abstract

Creativity in education is addressed as a way to help educators in their journey into the next century. It is important to promote a positive attitude towards creative education by giving the freedom of thought and expression. Creativity is one such subject, which demands an immediate attention for a developing country like ours. Neglecting the affective domain results in undesirable behavior patterns that negatively influence the quality of education a student receives and the degree to which he participates in crucial issues of his life. Benjamin Bloom's affective domain in teaching is as imperative as instruction in the cognitive and psychomotor domains. Attitude learning is the main objective of instruction which is imparted through affective domain. The rationale of teaching and learning in the affective domain is to assist students in internalizing desirable ethical and humanistic characteristics. Affective domain affects true diversity and creativity. It results in the lack of right thinking which supplements creativity. Teachers, therefore, need to be constantly aware of the existing system, its strengths and weaknesses to refurbish to the needs of the society. In the ancient Indian system of education there used to exist an emotional bonding between the teacher and the taught which is missing in the modern educational system. Its effects are the direct result of neglecting the crucial domain which seemed to be sidetracked in the Indian teacher education system. Here the paper discusses the contribution of affective domain to the education field, reasons for not being given much importance; certain suggestions for the teachers and teacher-educators in order to establish a resourceful climate where creativity can flourish. This paper highlights how this domain governs students' motivation to seek, readiness to learn, ability to accept new ideas, use new knowledge and ultimately to create.

### Introduction

The decline in the functional environment within the educational institutions is a serious national concern. One of the major reasons has been the deterioration in the relationship between the teacher and the taught. In the era of globalization, the bonds of affection and compassion between the teacher and the pupil either do not exist or have become just marginal. The system provides only for transfer of the information of the approved curricula which aims at the percentage of marks at the year-end examination. Institutional initiatives are indispensable to re-establish the close relationship between the teachers and the learners. This sound reciprocated affiliation would augment affective aspects of learner's personality development. In this context, one should have

a close look at the ancient system of Indian education where the perspective used to be as follows:

**AUM** saha navavatu, saha nau bhunaktu  
Saha veeryam karvaavahai  
Tejasvi naa vadhita mastu  
maa vid vishaa va hai  
**AUM** shaantih, shaantih, shaantih.

Let us together (-saha) be protected (-na vavatu) and let us together be nourished (-bhunaktu) by God's blessings. Let us together join our mental forces in strength (-veeryam) for the benefit of humanity (-karvaa vahai). Let our efforts at learning be luminous (-tejasvi) and filled with joy, and endowed with the force of purpose (-vadhita mastu). Let us never (-maa) be poisoned (-vishaa) with the seeds of hatred for anyone. Let there be peace and serenity (-shaantih) in all the three universes.

This mantra highlights the nature of the teacher-student relationship that produces ideal results for the student. The transference of mental, spiritual and intellectual energies from the teacher to the student can be achieved through a mutually nourishing relationship which is based on (mutual) respect, joy (of giving and receiving), and absence of malice or negative thoughts.

The relationship between student and the teacher was very intimate and one to one. It was always that way as the student would very sincerely ask question and the teacher only addresses to student in total oneness in communication. Though there were many students the relationship between student and the teacher was always one to one. This was indicated in Upanishad that it was like a medium where one end was the student and other end was the teacher. The flow between them was the knowledge and it used to flow from teacher to the student like a perpetual river. It was the gradient which used to facilitate the flow. Humble approach of the student could create such gradient. In the Indian philosophy there was no other relationship as intimate and as important as the relationship between the teacher and the student. The creativity which was the result of the bond could be seen in different subjects and their progress in that particular field.

#### **Aims and objectives of ancient teaching:**

Hundreds and thousands of students around the world used to enjoy the following benefits of consciousness-based education of India in the universities like Nalanda and Takhashila along with the knowledge of their chosen subjects.

- Enhanced creativity
- Development of personality
- Formation of character
- Harmonious teacher-student relations

- 
- Improved academic performance
  - Increased intelligence
  - Inculcation of civic and social sense
  - Infusion of spirit of piety and religiousness
  - Optimum brain functioning
  - Preservation and spread of national culture
  - Promotion of social efficiency

Wisdom was evident through the practice of moral values; heroism in the control of sensual pleasures; self-discipline was the chief concern. Guru was the ultimate mechanism for the realization of one's self. This is the ancient aphorism and India is the leader in the global scenario for the ordinary individual student to realize full potential of himself. The teacher and the taught were ideals of morality, for both practiced it all through their lives. Natural virtues of justice, freedom, temperance and fortitude were practised by both. The qualities of self-esteem, self-confidence, self-restraint, and self-respect were the personality traits that the teacher himself tried to inculcate in his pupils by being an example. The student goes back to the society to serve the rich and the poor, to relieve the diseased and distressed and was required to be hospitable to the guests and charitable to the needy. After a certain period of studies he was required to perpetuate his race and transmit his culture to his own off springs. The creative process is generally used by people who have been encouraged to apply their natural talent for imagination or by those who have had instruction and practice in forcing hidden capabilities into operation. If many more people could be induced to utilize their privilege of creating, confidence rather than unhappiness would result.

Teaching was not confined to imparting knowledge of subject matter to others. In the other words, influencing the cognitive domain was not the be all and end all of education. In the wider perspective teaching aims at all-round development of personality of child i.e., not only imparting knowledge but also skills and attitudes.

### **Existing scenario**

The human race has been confronting alarming threats from ever increasing violence and intolerance. This could be attributed to the depleting values among people in general and the field of education in particular. Obviously, the quality of education is a direct consequence of the quality of teachers. The teacher education programs have a key and proactive role to play in this context. In this highly developed e-world of multiple challenges and enticements, the teacher should set himself as the precedent. There are accepted values that should be followed by all the teachers. Hence, it is highly recommendable to reorient the teacher training programmes. The aim and objective of the education of the contemporary society is to make the individual self sufficient and self reliant. In this process, the system is promoting commercialization in education. Education system which is based on disparity and inequality tries to remove the social evils like casteism and

communalism from the minds of the students is a big qualm to any responsible citizen of the country. The other maladies of the system like violent students, untrained teachers, lack of infrastructure, immoral teaching practices, poor resources, corruption at all levels, teachers without creativity, without values and commitment, lack of schools, increasing dropouts at elementary and secondary stage, unequal distribution of money and resources, lack of creativity among the younger generation, using the energy for the wrong purposes, inculcation of religious fanaticism in the minds of the students are a few to mention. The present curriculum does not support the contents which focus on our valuable traditions and customs which encourage values and ethics. One more issue is overburdened teachers with works apart from academics. From the view point of the founders of the modern educational institutions especially high school educational institutions barring a few, starting an educational institution has become a business venture. From the initial stage, enrolment of students, recruitment of the staff, selection of various courses, the location of the institution, every aspect of educational activity is completely controlled by only one aspect i.e., profitability. The finer elements of emotional attachments of the students to develop inquisitiveness in them for scientific inquiry and creation of new ideas, developing a sterling character for moulding into future citizens are no where in the agenda of the curricula of the institutions.

A healthy mind in a healthy body is an age old adage which is totally forgotten in the curricula. The present day educational institutions are cramming centers where the emphasis is on cognitive domain. Development of physical health and emotional development of relegated to the background and the total time is dedicated to memorizing and reproducing the information in the examinations. Assimilation, analysis, discrimination, creation, innovation, representation are almost missing in the academic activity. This is the poor reflection and sad commentary on the priorities of our educational system. Now let us see the role of affective domain of blooms taxonomy in the teaching learning process and its role in the creativity of the child and the maladies of the existing system.

### **Blooms taxonomy-affective domain-educational implications**

The affective domain includes the manner in which we deal with things emotionally, such as feelings, values, appreciation, enthusiasms, motivations, and attitudes. The five major categories are listed from the simplest behavior to the most complex:

Category	Example and Key Words
<p><b>Receiving Phenomena:</b> Awareness, willingness to hear, selected attention.</p>	<p><b>Examples:</b> Listen to others with respect. Listen for and remember the name of newly introduced people.</p> <p><b>Key Words:</b> asks, chooses, describes, follows, gives, holds, identifies, locates, names, points to, selects, sits, erects, replies, uses.</p>
<p><b>Responding to Phenomena:</b> Active participation on the part of the learners. Attends and reacts to a particular phenomenon. Learning outcomes may emphasize compliance in responding, willingness to respond, or satisfaction in responding (motivation).</p>	<p><b>Examples:</b> Participates in class discussions. Gives a presentation. Questions new ideals, concepts, models, etc. in order to fully understand them. Know the safety rules and practices them.</p> <p><b>Key Words:</b> answers, assists, aids, complies, conforms, discusses, greets, helps, labels, performs, practices, presents, reads, recites, reports, selects, tells, writes.</p>
<p><b>Valuing:</b> The worth or value a person attaches to a particular object, phenomenon, or behavior. This ranges from simple acceptance to the more complex state of commitment. Valuing is based on the internalization of a set of specified values, while clues to these values are expressed in the learner is overt behavior and are often identifiable.</p>	<p><b>Examples:</b> Demonstrates belief in the democratic process. Is sensitive towards individual and cultural differences (value diversity). Shows the ability to solve problems. Proposes a plan to social improvement and follows through with commitment. Informs management on matters that one feels strongly about.</p> <p><b>Key Words:</b> completes, demonstrates, differentiates, explains, follows, <b>forms, initiates</b>, invites, joins, justifies, <b>proposes</b>, reads, reports, selects, shares, studies, works.</p>
<p><b>Organization:</b> Organizes values into priorities by contrasting different values, resolving conflicts between them, and creating a unique value system. The emphasis is on comparing, relating, and synthesizing values.</p>	<p><b>Examples:</b> Recognizes the need for balance between freedom and responsible behavior. Accepts responsibility for one's behavior. Explains the role of systematic planning in solving problems. Accepts professional ethical standards. <b>Creates a life plan in harmony with abilities, interests, and beliefs.</b> Prioritizes time effectively to meet the needs of the organization, family, and self.</p> <p><b>Key Words:</b> adheres, <b>alters, arranges, combines</b>, compares, completes, defends, explains, formulates, generalizes, identifies, <b>integrates, modifies</b>, orders, organizes, <b>prepares</b>, relates, <b>synthesizes</b>.</p>
<p><b>Internalizing values</b> (characterization): Has a value system that controls their behavior. The behavior is pervasive, consistent, predictable, and most importantly, characteristic of the learner. Instructional objectives are concerned with the student's general patterns of adjustment (personal, social, emotional).</p>	<p><b>Examples:</b> Shows self-reliance when working independently. Cooperates in group activities (displays teamwork). Uses an objective approach in problem solving. Displays a professional commitment to ethical practice on a daily basis. Revises judgments and changes behavior in light of new evidence. Values people for what they are, not how they look.</p> <p><b>Key Words:</b> acts, discriminates, displays, influences, listens, modifies, performs, practices, proposes, qualifies, questions, revises, serves, solves, verifies.</p>

The above learning outcomes and most of the key words are related to the creativity of the students. Students from a very young age can benefit from developing their creative abilities and this should be seen as a general function of education. Creativity can be developed in all areas of the school curriculum: including the sciences in addition to the arts.



**Role of creativity in education:**

In my view creativity can be taught, but more important; it must be recognized and encouraged in a positive school environment. An important role for schools should be to nurture creativity. In their early years, children are inquisitive, have great imagination, and fantasies which are an important part of their play. They explore, ask questions, are unafraid of being ridiculed, have fun and are often creative in the process. Unfortunately as they grow older, creativity is considered of little importance and, at times, discouraged.

- Margaret Scott, Head teacher, Blackhall Primary

The definition of Creativity in Education reflects emphasizing imagination, pursuing a purpose, being original and making judgments of value. Unfortunately, in our nation today, we have an education system that is so focused on the left side of the brain and neglected the right side which is the focal point for creativity. Children are naturally creative and education instead of advancing children's creativity has stifled it. In the past few decades, neuroscience research has greatly improved our understanding of how the human brain functions. In particular, we have begun to explore the basis of emotions, intelligence, and creativity. These brain functions also have been applied to various aspects of behavior, thought, and experience. We have also begun to develop an understanding of how the brain and mind work during aesthetic and religious experiences. Studies on these topics have included neuropsychological tests, physiological measures, and brain imaging. These different techniques have enabled us to open up a window into the brain. It is by understanding the functioning of the creative brain that we begin to understand the concept of the creative mind. It is through the use of emotions and other higher cognitive functions that the brain and mind can create ideas, music, literature, and eventually our entire repertoire of behaviors. Creativity has become a growing area of interest once more within education and wider society. Creativity is now named within the curriculum. There are numerous government and other initiatives to foster individual and collective creativity, some of this through partnership activity bringing together the arts, technology, science and the social sciences. The notion of creativity may be value and culture-specific and that this poses the so-called liberal educator with various dilemmas of principle and pedagogy, which are explored. According to these teachers, creativity includes hard work, humor, and imagination. It is inborn, they say, but it is possible to develop and support it. Some teachers have pursued creative class activities and goals for years. Those progressive teachers, with their interesting classes and projects, have been very popular among children and progressive parents.

**Suggestions to improve creativity:**

- Creativity needs to be built in as a key feature of all areas of the curriculum;
- Creativity should be fostered at an early stage;
- Current assessment procedures need to be more flexible if creativity is to be fostered. More opportunities are needed for peer and self-assessment.

- 
- There should be less emphasis on what is being taught and more on how.
  - There should be more definition of the meaning of creativity and examples of how to include it in all curricular areas;

### **Analysis**

#### **◆ Emphasis on cognitive domain**

Traditional teacher training institutions insist on lesson plans which have cognitive domain and its objectives like knowledge, understanding, application, skill. The learning outcomes like recall and recognition are emphasized. The affective domain and its objectives are not at all given importance. Present day education is normally perceived as an information transmission process with little or no focus on values and character development. Swami Vivekananda has very rightly described the condition as: “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, assimilation of ideas. If education were identical with information, the libraries would be the greatest sages of the world and encyclopedias the rishis”.

#### **◆ Defective system of evaluation**

One of the biggest problems people have with affective domain is that it is hard for them to have an evaluation process. Therefore, those objectives are out of the curriculum, and the colleges are violating the possibilities that the student might have. Tests should be for teacher’s information & not tied to the grade, or they will be biased.

#### **◆ Encouragement to individualism**

Modern education encourages the spirit of individualism and leads to the expression of such anti-social traits as indiscipline, obstinacy, irregularity, misuse of authority, sexual misbehavior. More materialistic tendencies make the people highly self centered. This attitude some times leads to the depletion of values.

### **Suggestions to emphasize affective domain**

- ◆ Let the community of teachers try to maintain the ideals of our ancient education in all our classes where we attend and later on while we give the practices to others.
- ◆ Acknowledge the need to instruct to the affective domain. The objectives related to affective domain should be emphasized in the school curriculum as well as in the teacher training programs.
- ◆ Responsibility and Ethics, Social Implications, Collaboration, Motivation and Confidence are the crucial points to be observed under this domain. They should be taught from the beginning.
- ◆ Support activities that teach and evaluate the affective domain.
- ◆ Use student’s own words to give a definition of the affective domain of learning

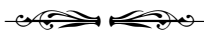
- ◆ Give instances of student behaviors that exemplify desired behaviors or changes in behavior in the affective domain.
- ◆ List classroom activities that sustain development of the student's affective Domain.

**Conclusion:**

The lofty ideals and goals of education are sidetracked with the deterioration of cognitive domain. The present educational system resulted in the depletion of vital attitudes and behavior of the students. Affective aspects should be the grave concern of all the educated intelligentsia around to think once in this direction and save the great aims and objectives of ancient Indian education. Schools and universities are becoming the industries which produce literates but not cultured people. It would ruin the entire system of family, education, marriage etc. It would result in the total chaotic world. Attitudinal components are present in many, if not most, instructional plans, whether or not they are stated clearly. Although much research is still needed, it is clear that there are effective instructional strategies to promote attitude formation and change. Effective attitude instruction presents an influential message containing new information which relates to something the learner already knows. It involves the learner emotionally. Though the present educational system has its own merits, values and affective aspects of the individuals are not given an impetus. Like minded people should take initiative in this aspect.

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## NEED OF YOGA IN TEACHER EDUCATION

*J. L. Sandhya Rani*

### **Introduction**

“Yoga is a light which, once lit, will never dim. The better your practice the brighter the Flame”

The yoga philosophy was founded by Patanjali. Sage Patanjali was a master of yoga and a fully evolved soul. But this great thinker had the ability to empathize with the joys and sorrows of ordinary people. The word “Yoga” is derived from the Sanskrit root Yuj which means to “to join” to yoke” the related meaning is “to focus attention on “ or “to use”. In philosophical terms, the union of the individual self, Jivatma, with the Universal self, Paramatma, is yoga. The union results in a pure and perfect state of consciousness in which the feelings of “I” simply does not exist. Prior to this union is the union of the body with the mind, and the mind with the self. Yoga is a dynamic, internal experience which integrates the body, the senses, the mind, and the intelligence with the self. Yoga makes the body strong and flexible. Yoga also brings emotional stability and clarity of mind. The teaching of yoga as a complete and systematic science is available in our holy land, India as a unique treasure inherited from the past.

We are potentially divine, but we are not making any effort to awaken that divinity. Our only medium is this inferior mind filled with desires, anger, ego, laziness, hatred, jealousy, selfishness and attachment. We are nothing but its slave. These clutches of the mind have made us forget our real nature. We spend our lives expressing those inferior qualities, impurities, short comings and weaknesses of the mind. This is our mistake but once we know the problem, we will know the solution also.

If we are established in yoga nothing can touch us. We will have supreme peace. We immediately reject, the association of whatever stands in the ways of our experiencing. We immediately reject the association of anything that comes between us and the supreme reality. This means that yoga provides peace. Even if sorrow comes, we can laugh, because we are established in that anandamaya, full of bliss. That supreme being is of the quintessence of pure bliss. Anandambrahma, its divyajnana, and yoga can only enable us to establish ourself in that supreme state.

### **AIM OF YOGA**

The primary aim of yoga is to restore the mind to simplicity and peace to free it from confusion and distress. This sense of calm comes from the practice of yoga. Unlike other forms of exercise, which strain muscles and bones, Yoga gently rejuvenates the body. By restoring the body, yoga frees the mind from the negative feelings caused by the fast pace of modern life. The practice of yoga fills up the reservoirs of hope and optimism with in us. It helps us to over come all obstacles on the path to perfect health and spiritual development.

## **PHILOSOPHY OF YOGA**

Yoga is a fine art and seeks to express the artist's abilities to the fullest possible extent. While the artist needs an instrument, such as paint brush or a violin, to express his art, the only instrument a yogi needs is his body and his mind. The ancient sages compared yoga to a tree that bears fruit. From a single seed grow the roots, trunk, branches and leaves. The leaves bring life-giving energy to the entire tree, which then blossoms into flowers and sweet, luscious fruit. Just as the fruit is the natural culmination of the tree, yoga, too, transforms darkness into light, ignorance into knowledge, knowledge into wisdom and wisdom into unalloyed peace and spiritual bliss.

### **Aims of Patanjali Yoga**

A few relevant to psychology are mentioned.

1. Yoga is the control of thought – waves in the mind. (sutra – 2)
2. Then man abides in his real nature. (S – 3)
3. At other times, when he is not in the state of yoga, man remains identified with the thought – waves in the mind. (S- 4)
4. ....five kinds of thought waves are : Right knowledge, Wrong knowledge, verbal delusion, sleep, and memory. (S- 6)
5. Verbal delusion arises when words do not correspond to reality. (S-9)
6. Sleep is a wave of thought about nothingness. (S-10)
7. Non-attachment is self-mastery; it is freedom from desire for what is seen and heard. (S – 15)
8. The other kind of concentration is that in which the consciousness contains no object – only sub-conscious impressions, which are like burnt seeds, (S-18)
9. It is when such concentration is not accompanied by non-attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature. (S- 19)

The ancient sages believed that if one puts one's whole heart into yoga practice, that one becomes a master of his circumstances and time. The benefits of yoga range from the physical level to the spiritual. That is why yoga is called 'Sarvaanga Sadhana', or holistic practice. Asanas are one of the major "tools" of yoga. Asana is positioning the body in various postures, with the total involvement of mind and self, in order to establish communication between our external and internal selves.

### **NEED OF YOGA**

Health is like the flowing water of a river always fresh and pure. Health is the perfect equilibrium of the body and mind, intellect, and soul. A healthy mind rests only in a healthy body. Man's happiness in life depends upon good health, vigour, and vitality, life without health is a misery.

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Through advances in Science and technology modern civilization has been able to conquer ignorance in many fields, but its pride in technological achievements is excessive and misplaced. It has triggered widespread feelings of competitiveness and envy, financial tension, emotional upheavals, environmental pollution and above all, a sense of being overtaken by the speed of events. All these factors are straining the body, causing nervous tension, and adversely affecting the mind with feelings of isolation and loneliness. To deal with this, people are turning to artificial solutions to cope up with the pressures of daily life. These seem to be bringing immediate effects to a certain extent only. Hence is the need for yoga, to be practical, to preserve and promote physical, mental, and spiritual health.

### **KNOWLEDGE OF YOGA IN TEACHER EDUCATION**

Teaching is a profession-indeed a noble one, conceptually and ideally. Teacher is the top most academic and professional person in the educational pyramid. The teacher is essentially a nation builder, on whom depends the future of the whole mankind. Enlightened, emancipated, and empowered teachers should lead the societies in their march towards better and higher quality of life.

Various commissions and committees from time to time have made a strong case for the orientation of teacher education programs towards the knowledge of yoga and have suggested curriculum for this. The yoga orientation in teacher education program is not a simple matter of just inclusion of an additional course but a concern for the practice of yoga for the total development. Teacher Education for primary, upper primary and secondary levels must have yoga as theory and practice in syllabus designing and text-book preparation.

### **CONCLUSION**

Teacher education has to take a turn and look forward to take up challenges of modern day society of varying nature. Teacher education needs to pay special attention to yoga. So that the children of 21<sup>st</sup> century would be benefited by the fruits of yoga and face the challenges with equipoise mind.

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**VIVEKANANDA'S EDUCATION AND ITS RELEVANCE IN THE MODERN  
INDIAN CONTEXT**

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**ABSTRACT**

India has been the cradle of civilization and the birthplace of education. Vivekananda's contribution to educational psychology in terms of religion, spiritual, man-making, Vedanta, values & education is invaluable. The essence of essential teachings of Vedanta, as stated by Swami Vivekananda is: "Each soul is potentially divine, the goal is to manifest this divinity within by controlling nature: external and internal. Do this either by work, or worship, or psychic control, or philosophy — by one, or more, or all these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details." In his own motherland Vivekananda is regarded as the patriot saint of modern India and an inspirer of her dormant national consciousness, he preached the ideal of a strength-giving and man-making religion. Service to man as the visible manifestation of the Godhead was the special form of worship he advocated for the Indians, devoted as they were to the rituals and myths of their ancient faith. Many political leaders of India have publicly acknowledged their indebtedness to Swami Vivekananda.

According to Vivekananda, education is the manifestation of the perfection which is already in a man. He felt that the essence of education is concentration of mind, not mere collection of facts. His call to the youth of the country was: "Awake, arise, and stop not till the goal is reached." Among the galaxy of philosophers the vision of Swami Vivekananda elucidates far and wide. He was not a social and political philosopher in the sense we regard Plato, Aristotle, Hegel, Marx or Gandhi. Yet the present society needs his philosophical and psychological ideals.

Vivekananda was a strong believer of the Law of karma where he feels that man normally performs his actions out of ignorance and man's karma determines his nature and karma does not contradict man's freedom. By his own good deeds man can win over his ignorance and suffering. He means freedom as a self-determination, which represents the essence of soul, and soul is not really in bondage, because due its simplicity the soul is immortal. According him the desire to win over death is also taken as a sign of our immortality and through yoga soul can realize immortality. Yoga, he means, is the path leading to realization of the union with God. Vivekananda was also a great humanist an advocate of the society. Shocked by the poverty, misery and suffering of the common people of the country he said "the only god in whom I believe, is the sum total of all souls and above all, my god is wicked, my god the afflicted and my god the poor of all races". And the way of knowing this god is through the intensity of feeling, only strong emotions have the capacity to awaken and activate the potential power of men. About liberty of thought, he said to the people

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that “liberty in thought and action is the only condition of life, growth and well being: where it does not exist, the man, the race and the nation must go down”.

To the literate Indians, Vivekananda said “ 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”. For the enhancement of the society in 1886 he founded the Ramakrishna Mission to carry on humanitarian relief and social work. The mission carried on social service through its various branches by opening school, hospitals and dispensaries, orphanages, library etc. He laid emphasis not on personal salvation but on social good or social service.

Emancipation of women and uplift of the masses formed two most important items in Swamiji’s programme of social regeneration of India. He traced the downfall of Indian society to the continued neglect of women and masses. The uplift of the women and awakening of the masses must come first and then only can real good come about for the country.

According to him ‘education is that by which character is formed, strength of mind is increased and intellect is expanded and by which one can stand on one’s feet’. Purity, thirst for knowledge, perseverance, faith, humility, submission and veneration are some of the conditions which he laid as necessary for the taught in education. That’s why he tries to give his educational psychology a humanistic garb and at the same time, recommends humanitarian work and service to the society. He laid the foundation of new India and his educational psychology sets new standards for the students, teachers, parents & the educational administrators in terms of spiritual, physical & mental development of each individual being in today’s changing society due to the western influence.

### **RELEVANCE OF THE EDUCATIONAL PSYCHOLOGY OF VIVEKANANDA**

The present-day youth of the country appears lost due to changes taking place all around on one hand and deterioration of standards, ethics and values in the society on the other. Vivekananda developed his idea of education after seeing for himself the condition of Indians. The educational institutions run by the Ramakrishna Mission have been trying to put into practice some of the educational ideas of Swamiji.

- 1. Relevance of the Meaning and Nature of Education:** In his perception, education is neither mere book learning nor acquisition of diverse knowledge, but a preparation for self-control and development of skills to re-train the ‘**current and expression of will**’. This cannot be taught by anybody else; it can only be experienced and internalized by the learner. Parents, teachers and others in the community can help in giving direction. Swami Vivekananda’s theory of education is based on the Vedanta Philosophy, which is the unique contribution of India to human civilization. It is especially suited to the spiritual psyche of Indians. It may be noted that it is not a revival of the ancient educational system, but its readjustment with the changed modern scenario.
- 2. Relevance of the Aims of Education :** The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion \_ is it worth the



name? Real education is that which enables one to stand on one's own legs.

Education, he said, must provide 'life-building, man-making, character-making assimilation of ideas.' The ideal of this type of education would be to produce an integrated person—one who has learned how to improve his intellect, purify his emotions, and stand firm on moral virtues and unselfishness. Vivekananda also observed that, if education is to serve the entire human being, in all his or her dimensions, the pursuit of knowledge will be a lifelong process. Education must embrace the whole society, with special attention to those who are most in need of it and who, for one reason or another, are unable to avail themselves of the existing facilities.

**3. Relevance of the Curriculum :** Swamiji's views on curriculum or subject-matter for school education have three unique features.

- i) In the first place, Vivekanand advocated incorporating science and technology in school curricula. In the course of a conversation, Vivekanand once said: 'What we need is to study independent of foreign control, different branches of knowledge that is our own, and with it, English language and western science. We need technical education and all else that will develop industries, so that men instead of seeking service may earn enough to provide for themselves and save against a rainy day.'
- ii) The second characteristic feature of Vivekanand's view on curricula is his concept of man-making education. Vivekanand advocated the concept of total development of man which includes the physical, mental and spiritual.
- iii) The third characteristic feature of Swamiji's view on curricula is his emphasis on certain values in education. On the concept of 'values', scholars differ widely.

It is now widely accepted by educators and educationists, Government and policy makers that the present system of education is devoid of value-orientation. The present system of education aims merely at acquiring information and technical skills. Referring to this Swami Vivekananda said, '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 assimilation of ideas. 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.'

**4. Relevance of the Methods of Teaching:** Swamiji thinks that the most important method of education is developing the power of concentration and detachment. The mind of an ordinary man only partially attends to the object it has to deal with. Through concentration, all the powers of the mind can be brought to bear upon one object. It has then tremendous power to which the secret of the object of study reveals itself. That is why Swamiji says: 'If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment; then with a perfect instrument, (i.e. mind) collect facts at will.'

**5. Relevance of the Ideas Regarding the Teacher :** Teachers are the torch-bearers of

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change, Swami Vivekananda gave the mantra “be and make” that is first we have to build our own character and then help others to build their character. The students may become great or demon like by the influence of teachers. It all depends upon how they get inspired. In case of the students what we tell them is not important but what we are is more important. Values are never taught, but they are caught. Now-a-days, the students are intelligent. If you tell them to speak only the truth and not practice it yourself, it will not have any effect. The only way we can change the nation is by the character building of the citizens and for this character building we require a strong foundation just as a strong foundation is required for a strong building. The foundation for character-building has to be laid at a young age. It is easier to build the character of a person when he/she is a student. Thus the most important agent for building the character of a person is the teacher.

The teachers and the designers of education systems must always keep in mind the Vedantic idea that whatsoever good or bad impressions a mind carries, a human being is essentially pure and divine, and a repository of immense possibilities.

6. **Relevance of the Ideas Regarding the Concept of a Taught:** Training the mind should be a student’s highest priority, and not simply the accumulation, the memorizing and the repeating of facts. In the long run, stuffing one’s mind with information, technical skills and useless trivia only creates more problems if one’s mind is not nourished and strengthened and made healthy. Yet training of the mind in all its aspects is conspicuously absent in today’s education. Next, the student must learn how to detach his mind from distractions that impose themselves in spite of himself. Then, simultaneously, he must direct the mind on to the desired subject and focus the full force of his mind on it. Similarly, Vivekanand also wanted students to cultivate will-power. According to him, will-power is developed when ‘the current and expression of will are brought under control and become fruitful.’ Will-power is necessary not only to conduct the learning process, but also to strengthen one’s character.
7. **Relevance of the Ideas Regarding the Teacher-Taught Relationship:** A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipulation. This kind of teaching requires moral conviction and the courage to continuously pursue one’s own course at all costs. The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And in addition to the content of the teaching, what the teacher gives or transfers, to be truly effective, must possess some other elements. For instance, the teacher should share with the students the conviction that they are both truly in one Spirit—at the same time cultivating in the student a feeling of dignity and self respect. In a favourable ambience such as this ‘the process of uncovering’ the veil of ignorance works smoothly. A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipula-

tion. This kind of teaching requires moral conviction and the courage to continuously pursue one's own course at all costs. The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And in addition to the content of the teaching, what the teacher gives or transfers, to be truly effective, must possess some other elements. For instance, the teacher should share with the students the conviction that they are both truly in one Spirit—at the same time cultivating in the student a feeling of dignity and self respect. As Vivekananda said:

The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else.

8. **Relevance of the Ideas Regarding the School:** Swamiji lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of gurukula (living with the preceptor) and similar systems for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow.
9. **Relevance of the Ideas Regarding Discipline:** Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' **Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.** He firmly believed in self-discipline.
10. **Relevance of the Women Education:** Education of Women. In this respect he and his ideas did a pioneering work. We can profusely quote Vivekanand on this one subject of great concern for all. Except some advanced countries, the world today seems to lag behind because of our neglect of women. The question was asked to Swamiji, 'Then have our women any problems at all, Swamiji?' To which his reply was:  
Of course, they have many and grave problems, but none that are not to be solved by that magic word 'education'. The true education, however, is not yet conceived of amongst us. With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence.

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**11. Relevance of Vocational Education :** Vivekananda, in his plan for the regeneration of India, repeatedly presses the need for the eradication of poverty, unemployment and ignorance. He says, We need technical education and all else which may develop industries, so that men, instead of seeking for service, may earn enough to provide for them-selves, and save something against a rainy day. He feels it necessary that India should take from the Western nations all that is good in their civilization. However, just like a person, every nation has its individuality, which should not be destroyed. The individuality of India lies in her spiritual culture. Hence in Vivekanand's view, for the development of a balanced nation, we have to combine the dynamism and scientific attitude of the West with the spirituality of our country. The entire educational program should be so planned that it equips the youth to contribute to the material progress of the country as well as to maintaining the supreme worth of India's spiritual heritage.

Vivekananda, in his scheme of education, meticulously includes all those studies, which are necessary for the all-around development of the body, mind and soul of the individual. These studies can be brought under the broad heads of physical culture, aesthetics, classics, language, religion, science and technology. According to Swamiji, the culture values of the country should form an integral part of the curriculum of education. The culture of India has its roots in her spiritual values. The time-tested values are to be imbibed in the thoughts and lives of the students through the study of the classics like Ramayana, Mahabharata, Gita, Vedas and Upanishads. This will keep the perennial flow of our spiritual values into the world culture.

Education, according to Vivekanand, remains incomplete without the teaching of aesthetics or fine arts. He cites Japan as an example of how the combination of art and utility can make a nation great. Another important aspect of Vivekanand's scheme of education is women's education. He realizes that if the women of our country get the right type of education, then they will be able to solve their own problems in their own way. The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their chastity and dignity. He observes that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family. Hence he recommends the introduction of subjects like sewing, nursing, domestic science, culinary art, etc which were not part of education at his time.

### **3. SUGGESTIONS FOR PARENTS:**

The parents brings the child in this world, their responsibilities are not only limited to their upbringing but to ensure their over-all personality development. The child inherits the genetic qualities from his parents but as he grows, the further development of knowledge and personality greatly depends on his domestic surrounding the responsibility of which lies with his parents. It is the parent's duty to ensure and control the activities of their child so that he becomes a good citizen, who proves an asset to the family and the nation.

#### **4. SUGGESTIONS FOR ADMINISTRATORS**

- i. The Educational administrators play a very important role because progress and economic development of a nation greatly depends on its educational system, which is controlled by the administrators at various levels.

#### **Conclusion**

Nearly half a century has passed since India attained independence. Education is now wholly in the hands of the Indian people. The time has come for us to evaluate what education has done for the people of this land and to understand our future options. Several education commissions and committees have submitted their reports. Three facts emerge from these reports: One, education is yet to reach the vast majority of the poor and the downtrodden. Two, the present system of education is not rooted in the indigenous culture of the land. Three, the existing system of education is not value oriented.

The ideas as envisaged and propounded by Swami Vivekananda provide clear answers to offset imbalances in our education system. Had Swamiji's ideas on education been put into practice, India's destiny would have been enviable. It is never too late to usher in reforms.

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## THE HOLISTIC EDUCATION IN PANCHATANTRA

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Holistic Human Development through Education by the sages in India with special reference to Great Guru Vishnu Sharma. He is considered a great Educationist, Scholar and Poet of the period A.D. 528-600. In Sanskrit he has written five books of instruction in Sanskrit. They are

1. Suhrullabhamu (the gains of friendship)
2. Suhrudbhedamu (the losses of friendship)
3. Kako Lukeeyam (the crows and owls)
4. Labdha Pranasamu (the loss of gains)
5. Asamprekshakritvamu (ill-considered action)

These five tantras, together are called “*Panchatantra*” in Sanskrit. The word “Tantra” means “The Science of Rectitude” “Rectitude” means the honest way of thinking and behaving. All these five tantras teach the way of “Dharma” or rectitude to the growing children. In course of time, this concept, assumed the name “Education for Holistic Human Development”.

### What is Holistic Education ?

“It is the art of cultivating the moral, emotional, physical, psychological and spiritual dimensions of the developing child”  
- Rudolf Steiner et. al.

Holistic Education aims at helping each child find identity, meaning, and purpose of life, through connections to the community, to the natural world and to acquire spiritual values.

In this paper an attempt is made to find out how far the above aims of holistic education have been visualized and imparted to the growing children by the great sage Vishnu Sharma in India 1400 years ago.

The sage Vishnu Sharma has taken up the responsibility of giving holistic education to the sons of King Sudarshana. The mention of the name of a King is only a citation. “Panchatantra” is his vision of imparting education to the children of the future generations. The following are his views on Education

### Importance of Education for Spiritual Progress

In the foreword he tells that “the person that gets more education becomes humble. The humbleness fits him in high position. The position gives him money. The money enables him to do charitable and merciful activities. There by he gets bliss not only in the present incarnation (avatar) but also in the re-incarnations. So it is wise to learn and earn until death to fulfil “Dharma”.

### Importance of Education for Moral Development

For a human being, morality is more essential, than any other thing. An immoral person’s birth and upbringing is cursed by all people. So every human being shall put all efforts to acquire

moral education. Any impression made on the pot, while it is wet and is in the process of making on the potter's wheel, stays for ever. Similarly moral education taught to children while they are growing, in the form of appealing stories, stay forever in their hearts. He advocates teaching of morals to the children in the guise of interesting stories.

### **Importance of Education for Physical Progress**

Education is like an additional eye, with which man can see and understand micro, macro and cosmic things that clears away many of his doubts. In this world life without education is equal to life without eyes.

The good child listens to parents, learns from teachers and leads a righteous life. Such a child brings name and fame to the clan. It is better to have one righteous child than to have hundred wicked children. One basket full of pebbles is not equal to a small precious stone. The very righteous parents only, will be blessed with noble children but not others.

### **Education Responsibility**

Educating the children is the responsibility of the parents. Negligence on child's education is a mistake of the parents. The child turns into a well mannered compassionate person by constant education by parents and teachers; as no child is born as a scholar or a well mannered person. Youth, wealth, power and ignorance each one causes rash behavior in children. Possessing more than one, results in indiscriminate rashness. Sustained effort and hard work are needed to make a well mannered compassionate person by parents and teachers.

### **Introduction to Stories**

In his stories Vishnu Sharma has expressed the thoughts, feelings and words of man through birds and animals. Man is an intelligent creature. The grown up man is capable of covering his feelings, emotions and evil designs with pleasant facial expressions. In man face is not the index of mind. The birds and beasts are denied of this ability. Vishnu Sharma represents the minds of his characters, by selecting an appropriate looking beast or bird. In these stories these creatures reveal their thoughts and feelings like men.

The first is "Mithralabhamu" "The Gains of Friendship". The sage Vishnu Sharma has written this as a continuous chain of stories within the main story. In the first part "Mithralabhamu" he tells how a dove (Chitragreeva) that flies in the air gains a lot by making friendship with an insignificant rat (Hiranyaka) that lives in the burrows on the land. The King's children are highly motivated and got curious to know the achievements of these creatures. He introduces the story with the comments of a crow (Laghupatanakamu).

### **Mithralabhamu (The Main Story)**

One early morning a crow (Laghupatanakamu) sights a bird hunter near its habitation. It senses danger and is getting ready to fly away. The hunter sprinkles some grain and spreads a net on it and hides himself in a bush. One flock of doves was flying over that area. The leader of the

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doves (Chitrageeva) said – All of you see the grains there in the deep forest. No crop of this grain is seen around. It is an uncommon sight. *Don't be tempted to get uncommon things.* Once a lonely way farer was tempted to get a golden wristlet offered by a tiger, was trapped and died. I'll tell you the story.

### **Tiger – Wristlet – Way Farer**

A tiger took a holy bath and sat on the bank of a pond with sacred grass in its hand. It saw a lonely way farer at some distance and said – “hay way farer, please come and take this gold wristlet.” The way farer was tempted and thought that the luck was favourable to him. He asked the tiger- “show me the wristlet.” The tiger said-“see, hear it is, pure gold.” Then he said – “you are a cruel animal. How can I believe you?” The tiger grew angry and said – “listen you way farer. In the past when I was young, I was very cruel. I became a great sinner by killing many cows and men. As a result I lost my wife and children and was cursed to live miserably. *A sinner will be cursed to live a miserable life.* In that condition a sage advised me not to kill cows and men. Do good deeds. From then on I didn't commit any sin. I live to do good things. I am very old. I lost my teeth and claws. I am too weak to move. Why don't you believe me? You are in poverty that is why I am gifting it to you. Don't doubt. Have a holy dip in the pond and take this Gold wristlet.” He obeyed its words and got into the pond to take a bath. There was soft clay (quick sand) under the water. His feet were locked up in the soft clay. The tiger said – “don't worry I'll come and pull you up.” So saying it reached him slowly and began to eat him. He realized his mistake and said – “*Don't believe the soft words of a cruel animal.* I did the wrong thing and landed in this fate. *There is no use of worrying over past decisions.* Now I take that God has ordained me to die like this. *No one can escape fate.*” So thinking he was eaten away by the old tiger. So, *think well before you take a decision. Well thought decisions result in no loss* – said Chitrageeva.

On listening to this, the oldest dove of the flock said – “Don't entertain useless doubts. *It is not wise to forgo benefits with unreasonable doubts.* How can you live without eating food by your silly doubts? The moralists say that the six types of persons namely *the envious, the timid, the pessimist, the impatient, the doubting and the freeloader, lead a miserable life.* On hearing this all the doves landed on the grains and were caught in the net.

Then the doves said – “We have been mistaken that being old you are wise and fit to be our head. We have landed in trouble by listening to your words. *The righteous and discerning shall be the head of a clan but not the aged.*” Then Chitrageeva said – “Don't blame him. It is not his mistake. We are in bad times. *The good turns into bad when we have bad times.* He has given his own advice. What has happened to your reason then? *The greed is the worst quality that blocks reasoning even in the learned, wise counselors and drives them into many problems. Better use intelligence to save from the troubles than to accuse others. Fools stay stunned at troubles but not wise.* So muster your courage. Think of a solution. I have an idea. Listen attentively. Let's all fly away with the net. Though we are tiny feeble creatures, we can



achieve this collectively. Don't doubt your ability. *Collective action achieves mighty things.* The delicate blades of grass twisted into a rope can hold the majestic elephant. You also think. If you could find a better solution, let us follow that." Then the doves said - "your suggestion is the best. There is no alternative to quick action." In the next moment the birds were in the air along with the net flying in a single direction. The bird hunter was amazed and soon realized that the birds were taking away his net. He followed them running on the ground, looking at them without a blink, with a hope to catch them when they land on the ground. The crow (Laghupathanakamu) followed the birds in the sky to see the wonder. The birds went far away and disappeared in the sky. The hunter lost his hope and returned. Then the doves asked - "What shall we do now?" Chitragreeva said - "*Parents and friends show sacrificial love but not others.* I have a friend Hiranyaka the king of the rats. He lives on the shore of the Gandaki in Vichitra forest. He can cut away the threads of the net with the strength of his teeth and free us. Let us go there." All the doves followed the directions, and landed just by the side of Hiranyaka's burrow. He was frightened and hid himself in the burrow at the sound of landing. Chitragreeva called him from the entrance of the burrow. Hiranyaka recognized the voice of his friend and came out.

Hiranyaka expressed his joy on meeting his long time friend. He looked at the trap, and was amazed for a moment, and then asked - "how did you get into this trap?" Chitragreeva said - "This is the result of sins we have committed. *No one can evade suffering for the sins one has committed.*"

Then Hiranyaka attempted to release the bonds of his friends. Chitragreeva said - "Dear friend this is not right. *A true leader shall strive to release the bonds of his followers first.*" Hiranyaka said - "My teeth are sensitive, can't cut all, I release you first and extend it to others as energy permits."

"You are right. *One shall not take up a task beyond one's capacity.* Release the bonds of my followers first as your strength permits. Then you can think of me" - said Chitragreeva. "*It is not proper to save others at the cost of one's own life. Survive first to go on to continue Dharma*" - said Hiranyaka. "The moralists say that *the wise, even at the cost of their lives shall redeem the honest people from troubles.* All these are serving me for a long time. I am indebted to them. I am prepared to sacrifice my life for them. *I better get immortal fame by the mortal body. Save their lives first*" - said Chitragreeva.

Then Hiranyaka appreciated the goodness of Chitragreeva. He cut and released all the birds from the net and thanked them, for having given him an opportunity to serve. He said to Chitragreeva - "*Every person has to pay for his sins by means of suffering.* You are well versed. I am not competent to tell you. Forget the pains of this trap. All of you are my friends have some food and take rest for some time." Then Chitragreeva and his followers had food, rested, exchanged farewell words and went on their way. Here ends the story.

Vishnusharma said to his students see the magnitude of the gain, the doves got with the friendship of a small rat. *Lots of gains are there in friendship.* It is wise to make many friends.

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## Commentary

There are about 87 stories in Panchatantra out of which two stories were taken for analysis. Vishnu Sharma in his book Panchatantra tells the honest ways of thinking and behaving in this world. His talking animals, in the course of conversation, as the story progresses, utter lots of maxims, precepts and proverbs; that give a lasting message to mould the character of the children of the future generations.

The Holistic Education aims at helping each child know the purpose of his life, the responsibility to the community in which he was born and is living. It teaches him the obligations to his natural world that sustains him. It creates awareness in the growing child 'what is right?' And 'what is wrong?' to a human. It cultivates the moral, emotional, social or community, physical, psychological and spiritual values like compassion, forgiveness, freedom, justice, love, loyalty, peace, respect, service, tolerance, honesty, humility, empathy, self control, self-esteem, perseverance, patience, sanctity, reasoning, knowledge / learning, truthfulness, absence of anger.

The precepts of Vishnu Sharma cover all the values envisaged in Holistic Education. They help them behave prudently and reasonably. They train them take judicious decisions in their later life. The maxims cover various psychological and philosophical aspects of life – how to take decisions, the type of tasks to be taken up, what type of doubts shall be entertained, whom to believe, whom not to believe, how much risk is to be taken, how to achieve mighty things, the advantages of friendship etc. The following are the maxims that are present in the selected stories.

### Maxims of Moral Values

1. Don't be tempted to get uncommon things.
2. The righteous and discerning shall be the head of a clan but not the aged.
3. The greed is the worst quality that blocks reasoning even in the learned wise counselors and drives them into many problems.
4. Think well before you take a decision.
5. Well thought decisions result in no loss
6. There is no use of worrying over past decisions.
7. It is not wise to forgo benefits with unreasonable doubts
8. Fools stay stunned at troubles but not wise.
9. One shall not take up a task beyond one's capacity
10. Don't believe the soft words of a cruel person
11. It is not proper to save others risking own life.
12. A true leader shall strive to release the bonds of his followers
13. Parents and friends show sacrificial love but not others.
14. Collective action achieves mighty things
15. Lots of gains are there in friendship
16. Don't be greedy. It suppresses reasoning.

17. The envious, the timid, the pessimist, the impatient, the doubting and the person who lives on others wealth, lead a miserable life.
18. Use intelligence to save yourself from the troubles rather than to accuse others.
19. The wise, even at the cost of their lives shall redeem the honest people from troubles.

Vishnu Sharma tells in the foreword itself that the ultimate aim of education is to make people humble. The precepts found in the story tell the need to follow Dharma throughout life and also to control oneself not to commit sins. The proverbs tell the purpose of human life, the desires of mortal, the immortal things and some psychological and philosophical aspects of life. Finally in times of irrevocable troubles, man seeks consolation in the concept of fate to get solace. The type of punishment a sinner gets is shown in his stories. The following are the precepts from the present stories that express the above ideas.

### **Maxims of Spiritual Values**

1. Survive first to go on continuing Dharma
2. Better get immortal fame by the mortal body
3. The good turns into bad when we have bad times
4. No one can escape fate.
5. No one can evade suffering for the sins one has committed.
6. Every person has to pay for his sins by means of suffering.
7. A sinner will be cursed to live a miserable life.

### **Conclusion**

In fact the precepts of Vishnu Sharma are condensed discourses given in minimum words. Essays can be written on each precept. The meaning and purpose of human life, the philosophical concepts, and the psychological aspects, the moral and spiritual issues taught by Vishnu Sharma to the developing children have survived the test of time. Panchatantra is adopted as a book of moral education around the world in various countries.

The ideas and devices of great guru Vishnu Sharma are aimed to condition the moral behavior of children, to make them ideal human beings. In the introduction we have seen his Philosophy and Psychology of teaching which is aimed to make the children learn honest ways of thinking and behaving. It is the crux of the concept of Holistic Education. In the above two stories we have seen the morals that come out from Vishnu Sharma's characters. From the above discourse it can be concluded that our Indian Sage Vishnu Sharma was an exponent of Holistic Education. We have to explore his works for our gain.

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## PRACTICE PRECEDES PRECEPT

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Modern man is living in a dynamic and fast changing world. He has to be educated to adjust himself to the tempo of the present day civilized life of the society. He should be enabled to know his rights and duties, capabilities and competencies, so that he can profit by the societal contribution on one hand and benefit the society by his own unique abilities of productivity and creativity. For accomplishing this, the impact of education on modern man is profound and great. There is no country in the world where the love of learning had so early an origin as that of India. The entire life of an Indian sprang from religion. Education was religion based, but aimed at character building, personality development and preservation of culture. Vedic age believed that education is the means to salvation showing the right way in the various aspects of man's life.

Ancient vedic education had self realisation as the main aim and it also aimed at higher knowledge, self learning and sthitha prajna which are important than teachers teachings. According to Upanishads, self realisation comes through austerity, proper knowledge and truth. Inside the body, the self is full of light and purity and it is perceived by those who exercise self control. In India knowledge was not gained only for the sake of knowledge, but it was a means of gaining 'salvation'. Dr. R. K. Mukerji said, "Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake and as a part of religion. It was sought as the means of salvation or self realization, as the means of highest end of life i.e. mukti or emancipation." The ultimate aim of human society at that age was the achievement of 'Absolute' (Brahma), which he himself is, and the entire visible world is pervaded with the 'Absolute'. A man should engage in 'Karmopasana' i.e. 'work of worship' and thus purify his inner senses and gain the 'Absolute'. The welfare of the soul is possible only when the oneness of soul and absolute is achieved. It is a bondage which can not be unfastened without self realisation and oneness with the Absolute. The Upanishads teach the way of 'salvation' and oneness with the Absolute by the destruction of ignorance and illiteracy.

It should also be remembered that the realisation of the Absolute is impossible through the outwardly knowledge of the material world. It is possible only with 'inner meditation and self-realization'. The process of this knowledge has been described as : "*knowledge should be heard from the Guru and then it should be meditated over, and thus through 'Nididhyasan' enlightenment of soul is the way of gaining real knowledge.*" Thus being set up in his form of self realization, a learner realises the Absolute and achieves mukthi or salvation. This was and is the ultimate aim of human life and it is the consequence of the real education.

According to 'Manusmriti' a person of good character with a mere smattering of the vedic knowledge is to be preferred to a scholar, who, though well versed in the vedas, is impure in his

life, thoughts and habits. Morality is the highest Dharma. How were these qualities of character inculcated in the student? Was it not the teachers who fulfilled their responsibility? According to J. Krishnamurti "insight into the working of the self is of greater importance than academic learning." It is only by an introspective example of a teacher that children can be helped to develop the culture of realising themselves. Such a teacher who would not deal with 'inert' ideas, would not be able to deal with things impractical. He would have to realize within himself the truth of every bit of knowledge by going through it himself. Only then he would be in a position to lead the learner to similar paths of realization.

### **The Guru**

The Guru is the soul who quickens the process of self-realisation in his shishya. The task of the guru was disciplining the mind of his shishyas. He was a man of self experience and self control, with developed heart filled with kindness for the people. Gurus were the men of highest calibre in society from the point of knowledge and spiritual progress. They always tried to develop the qualities of their ward so that he might become greater than himself. The students placed their doubts before the teacher and he tried to clarify them well. Self study and meditation were also encouraged, so that the students could realise the meaning and sense of the lesson completely. The principle of this relationship between teacher and the learner is that knowledge, especially subtle or advanced knowledge, is best conveyed through a strong human relationship based on ideals of the student's respect, commitment, devotion, obedience and on personal instruction by which the student eventually masters, the knowledge that the guru embodied.

The education in Upanishad period, though pervaded with self study, gave much importance to Guru. It has been said that, before self study, it is essential to hear from the teacher. Unless there is a well-versed guru, spiritual knowledge can not be achieved. Practically, the students were given verbal lessons and guidance by the Guru. Through experience they realised their birth and utility. Thus by self meditation, the disciple gained the knowledge. Besides this, there also prevailed the question - answer method in those days. The education was related to the practice of good behaviour and pondering over useful instructions. Instead of collective teaching, individual teaching prevailed. There were ample chances for the development of inner talents of the students. This education was not only theoretical but also gave the practical knowledge to face the struggles of life and become successful in one's future careers. Gurus were the persons who not only taught but also practised. The ancient gurus practised what they preached and lead an exemplary life. This is the reason why we see instances of tremendous influence of the guru on shishyas like, Ekalavya, Karna, Rama, to name a few. Can the same be said to day?

Swami Niranjanananda Saraswathi comments as : "our education is job oriented, not self oriented, so it cannot make us aware of our deeper qualities and teach us how to use them". Education is not merely an intellectual process for filling the head with facts and conditioning the personality to live up to the expectations of others. Education has to take place on all levels

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simultaneously - physical, vital, mental, psychic and spiritual. We should consider the individual as a whole. But what is the process we all go through? Our aim should not be only to help the learner to pass exams, get a job and collect as many material comforts as possible. Right from the beginning, the ultimate aim of life should be clear in the child's mind. Only then he will be able to have meaning for life, to flow from moment to moment with awareness. Each and every moment has a hidden wisdom to reveal and to learn from life, from experience and we must keep the mind and heart open and alert all the time. Children must be taught how to handle life's circumstances, how to adapt and adjust to the environment and interact with all types of personalities. We must ensure that individuals have self acceptance and understanding, strong character and a strong will and ability to understand the needs and minds of others.

In the days of rishis, the child was sent to the ashram of the Guru for mental and spiritual nurture. The Guru helped the child or shishya to walk to the ultimate goal. All the Gurus possessed humility, self control, self awareness, obedience, self sacrifice and these traits were imbibed by the students. Where do we find these things in our educational system today? How can we rectify the situation? Perhaps the answer is with the modern teachers.

The teacher should integrate the skills of teaching with his life style and help the students to develop not only intellectually but also emotionally. We generally see that 'the trained teacher is too often an untrained human being'. Today's teacher needs a philosophy primarily concerned with human beings to interact with each other. He should possess qualities such as spontaneity, acceptance, creativity and self - realization. This would give an opportunity to the teacher to relate theory to practice.

According to J. Krishnamurti, a teacher is a human being whose special profession is education, his life is not only in the classroom, but is involved with the outer world as well as inner struggles, ambitions and relationships. He questions, "Is the communication of knowledge the only function of the teacher : passing on information, ideas theories and so on? A teacher has far greater responsibility. He must be concerned with behaviour, with the complexity of human action with a way of life that is the flowering of goodness, with the future of the students and future of our consciousness." If a teacher is deeply concerned, he is bringing about the unconditioning of the human brain, not only his own but the students also. In relationship with the student he is helping both the student and himself. This relationship is dynamic, it was never static. It is never the same. So our schools and colleges need not become ashrams as they were in vedic age, but the relationship between the teacher and the student should have the element of companionship, of mutual unconditioning and humility, sensitivity and affection.

The vital factor which is non existent today is discipline. Ofcourse in both the teacher and the taught. Self control, self awareness, self understanding and self discipline are to be inculcated. The students should experience the teacher as a transmitter of knowledge and wisdom. For this experience there should be a bond of love, trust and respect between the two. Let the present

day teacher be a powerful link in forming the personality and destiny of the child, leading him in the way of dharma. Schools, and colleges should not be mere cramming institutions. They must be sanctuaries of light and wisdom. This was the case in the times of great enlightened sages like Kanva, Vasishtha, Viswamitra and so on. Same situation must come back and thus enabling our students to respect us and our institutions as centres of learning. So, as a teacher our attitude for learning, our self, the ideas we put in practice, the disciplined life we lead, the way we talk, walk etc. all have a bearing in moulding the personality of pupils. Our ability will be seen in our skill of teaching, the way we explain and expand, expose and expound, illustrate and interpret the themes and knowledge with the help of our own experiences. This realistic approach to teaching, which combines theoretical base and practical explanation is extremely worthwhile. The students flock around such an efficient preceptor. When the mind, heart and body are in complete harmony the flowering comes naturally, easily and in excellence. This is our job and our responsibility as educators. Our practice should precede precept. Such guru is a role model, in whose presence everything is caught and whatever is so caught, stays for ever and that is the real aim of education.

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## MULTIPLE INTELLIGENCE ABILITIES IN SECONDARY SCHOOL CHILDREN

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Education is a process of human enlightenment and empowerment for the achievement of a better and higher quality of life. A sound and effective system of education results in the blossoming of learners potentialities, enlargement of their competencies and transformation of their interests, attitudes and values. The children in our classroom are multifaceted and have many abilities. Teachers need to provide them with opportunities to enhance and use their abilities throughout their life.

Multiple intelligence is a natural inheritance and helps to structure learning. The schools allow millions of imaginative kids to go unrecognized and let their gifts remain untapped, simply because educators focus too much attention on numbers, words and concepts and not enough on images, pictures and metaphors. Many of these children may be ending up in learning disability lapses and many more wasting away in regular classrooms, at least in part because nobody has been able to figure out how to make use of their talents in a formal school setting (Armstrong, 1987).

In the year 1980 Harvard University psychologist, Howard Gardner, who had a pluralistic view of the mind and recognized the many discrete facts of cognition. Gardner denied intelligence as the ability to solve problems or to fashion products that are valued in one or more cultural settings, (Gardner) he acknowledged that people have different cognitive strengths as well as cognitive styles. Gardner based his view in a part, on the findings from sciences that were nonexistent in Binet's time. The first cognitive outcome of this came through Gardner's theory of multiple intelligence.

### **Dimensions of Multiple Intelligence**

Gardner identified eight intelligences. These areas in a culture are valued as having the ability to solve a problem or create a product in a particular way. The intelligences are like talents and gifts in that there are many combinations possible. Intelligence can also be strengthened and how readily the improvement occurs depends upon the biology of the person's brain and the teacher that the culture gave. Gardner's eight intelligence are:

- (a) Linguistic : - The ability to use language to describe events, to build trust and report, to develop logical arguments and use rhetoric, or to be expressive and metaphoric. Possible vocations that use linguistic intelligence include journalism, administration, contracts, sales, clergy, counselling, legal, teaching, dramatics, literacy, advertising, copy writing etc.
- (b) Logical-Mathematical Intelligence : - The ability to use numbers to compute and describe, to use mathematical concepts to make conjectures, to apply mathematics in personal daily life, to apply mathematics to data and construct arguments, to be sensitive to the patterns, symmetry,



logic and aesthetics of mathematics, and to solve problems in design and modeling. Possible vocations that use the logical mathematicians intelligence include accounting, book keeping, statistics, trade, homemaking, computer programming, scientist, composing, engineering, inventing or designing.

- (c) Musical : - The ability to understand and develop musical technique, to respond emotionally to music and to work together to use music, to meet the needs of others to interpret musical forms and ideas, and to create imaginative and expressive performances and compositions. Possible vocations that use the musical intelligence include technicians, music composing, instrument making, orchestral performing or conducting, music commenting, music collecting, individual or small group performing.
- (d) Visual-spatial : - The ability to perceive and represent the visual-spatial world accurately, to interpret and graphically represent visual or spatial ideas, to transform visual spatial ideas to imaginative and expressive creations. Possible vocations that use spatial intelligence include illustrating art, photography, interior decorating and designing, painting, weaving, building, architecturing etc.
- (e) Bodily-Kinesthetic : - The ability to use the body and tools to take effective action or to construct or repair , to build rapport to console and persuade, and to support others, to plan strategically or to criticise the actions of the body, to appreciate the aesthetics of the body and use those values to create new forms of expression. Mechanics, trainers, contractors, craft persons, tool and dye makers, coaches, counselors, salespersons, sports analyst, professional athletes, dance critics, sculptors, choreographers, actors, dancers or puppeteers etc. are some of the people who use bodily kinesthetic intelligence.
- (f) Interpersonal : - The ability to organize people and communicate clearly what needs to be done, to use empathy to help others and to solve problems, to discriminate and interpret different kinds of interpersonal clues, and to influence administrators, managers, politicians, social workers, doctors, nurses, therapists, teachers, sociologists, psychologists, consultants, charismatic leaders and evangelists.
- (g) Intrapersonal : - The ability to access one's own strength, weakness, talents and interests and use them to set goals, to understand oneself to be of service to others, to form and develop concepts and theories based on an examination of oneself, and to reflect on one's inner moods, intuitions, and temperament and to use them to create or express a personal view. People belonging various vocations that use the intrapersonal intelligence include planners, small business owners, psychologists, artists, religious leaders, writers etc.
- (h) Naturalistic Intelligence : - The ability to recognize and classify plants, minerals, and animals including rocks and grass and all variety of flora and fauna, and to recognize cultural artifacts like cars and sneakers. That use the naturalist intelligence include conservators, biologists, teachers, lobbyists, park service men etc. are some of the people who use naturallist intelligence.

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### **Fostering multiple intelligence abilities in children**

- Improves Academic Achievement.
- Creates positive attitudes towards all subjects.
- Develops analytic, creative and practical abilities.
- Helps children to identify their intellectual strengths and weakness.

### **Multiple Intelligence : Avenues to success**

There is a growing body of research and discussion, most notably in Gardner's (1983) work, that strongly suggests the need to revise our views about intelligence and our roles as educators. Gardner's ground breaking work has advanced our knowledge beyond simplistic and native definitions of intelligence. His theory of multiple intelligence offers a more holistic accounting of individual potential and talents.

The most important, however, is freedom to pursue the intelligence. Because schools are deficit driven, they generally devalue or ignore intelligence other than the Logical-Mathematical and Linguistic. This perspective is based on the seemingly fallacious that one's general success in all areas is somehow predicted on one's development in these areas (Gardner, 1983,1994).

The kinds of schools Gardner (1993) advocated exist only as pilot programs, such as "Project Spectrum": which is a preschool collaboration between Harvard and Tufts Universities: these programs allow students to demonstrate their particular strengths and interests through their play activities, number games, creative movement exercises, and storytelling activities.

As Gardner (1983,1993) submitted, a place where learners go to nurture their personal intelligence, a place rich with choice, opportunity, and an accessible and varied curriculum. Eisner (1983), too, lamented that "as long as schools operate on an essentially linguistic modality that gives place of privilege to a kind of literal, logical or mathematical form of intelligence, schools limit what youngsters can learn".

**Statement of the problem** : Multiple Intelligence Abilities in Secondary School Pupils.

### **Objectives**

The Present study was contemplated with the objectives stated below :

- To assess multiple intelligence abilities of secondary school pupils.
- To estimate intelligence in different areas viz., Linguistic, Logical Mathematics, Visual-Spatial, Bodily-Kinesthetic, Musical , Interpersonal, Intrapersonal and Naturalistic. Multiple intelligence abilities relating with a set of socio-demographic variables viz., Gender and locality.

### **Description of Measures used in the Study**

Multiple intelligence abilities in children generally refer to the positive ability to perform a function effectively on a given or specific task. Multiple intelligence abilities opinionnaire framed by different teacher educators was considered and standardized through a pilot study. The

opinionnaire consists of 30 items covering all the eight dimensions given by Gardner. Each item had two responses, namely True /False and 'true' carries a score of '1' mark and false carries a score of '0' mark.

### **Variables Studied**

Two variables namely Gender and locality were studied.

Sample : The sample of the present investigation was selected from different schools located in Kadapa district. Due consideration was given to make the sample representative with regard to gender and locality. The sample was distributed across the locality viz., 100 students in urban areas and 100 students in rural areas, across gender 100 boys and 100 girls.

**Collection of Data :** The data was collected from children studying in rural and urban areas. The opinionnaire was given and they were asked to represent their opinion, either 'true' or 'false' for the given items.

### **Multiple Intelligence Abilities of Secondary School Pupils**

<b>S.No.</b>	<b>Type of Intelligence</b>	<b>Mean Value</b>
01	Linguistic	2.86
02	Logical Mathematics	2.72
03	Visual-Spatial	2.01
04	Bodily-Kinesthetic	2.55
05	Musical	2.57
06	Interpersonal	1.85
07	Intrapersonal	2.66
08	Naturalist	2.63

### **Multiple Intelligence Ability : Variable-wise**

<b>Variable</b>	<b>Subgroups</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>t</b>
<b>Gender</b>	Boys	100	19.91	2.23	1.61@
	Girls	100	19.41	2.23	
<b>Locality</b>	Urban	100	18.62	1.13	9.45**
	Rural	100	20.7	2.02	

## Dimensions of Multiple Intelligence Abilities Gender wise analysis

S.No.	Areas	N	Gender	Mean	S.D.	t
01	Linguistic	100	Boys	2.74	0.96	2.3*
		100	Girls	2.97	0.35	
02	Logical Mathematics	100	Boys	2.84	0.95	2.8**
		100	Girls	2.60	0.73	
03	Visual-Spatial	100	Boys	1.94	0.88	1.62@
		100	Girls	2.08	0.21	
04	Bodily-Kinesthetic	100	Boys	2.54	0.75	0.215@
		100	Girls	2.56	0.61	
	Musical	100	Boys	2.58	0.71	0.2@
		100	Girls	2.56	0.72	
06	Interpersonal	100	Boys	1.78	0.74	1.55@
		100	Girls	1.92	0.56	
07	Intrapersonal	100	Boys	2.63	0.73	0.55@
		100	Girls	2.68	0.62	
08	Naturalist	100	Boys	2.70	0.84	1.27@
		100	Girls	2.56	0.72	

## Dimensions of Multiple Intelligence : Locality wise Analysis

S.No.	Areas	N	Locality	Mean	S.D.	t
01	Linguistic	100	Urban	3.15	0.21	5.9**
		100	Rural	2.56	0.27	
02	Logical Mathematics	100	Urban	2.59	0.32	7.5**
		100	Rural	2.95	0.37	
03	Visual-Spatial	100	Urban	2.14	0.27	2.6**
		100	Rural	1.88	0.21	
04	Bodily-Kinesthetic	100	Urban	2.61	0.75	0.2@
		100	Rural	2.59	0.71	
05	Musical	100	Urban	2.61	0.74	3.0**
		100	Rural	2.37	0.53	
06	Interpersonal	100	Urban	1.97	0.12	12**
		100	Rural	1.73	0.18	
07	Intrapersonal	100	Urban	2.83	0.96	1.36@
		100	Rural	2.68	0.63	
08	Naturalist	100	Urban	2.77	0.91	2.54*
		100	Rural	2.49	0.65	

## Findings of the Study

1. Secondary school pupils are found to have the highest linguistic and logico mathematical intelligences and the lowest inter-personal intelligence.
2. There is no significant difference between secondary school boys & girls in their multiple intelligence.

3. There are significant differences between urban & rural secondary school children in their multiple intelligence.
4. There are significant differences between boys & girls in the linguistic and logical mathematical dimensions of multiple intelligence
5. There are no significant differences between the boys and girls in the visual- spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal and naturalistic dimensions of multiple intelligence
6. There are significant differences between urban & rural pupils in the linguistic, logical mathematical, visual-spatial, musical, interpersonal and naturalistic dimensions of multiple intelligence.
7. There are no significant differences between urban & rural pupils in the bodily-kinesthetic & intrapersonal dimensions of multiple intelligence.

### **Limitations of the Study**

1. A study of this type with a small cross sectional sample does not provide information on intra-individual changes in profiles of childrens multiple intelligence, hence the observation cannot be generalized. A prospective study with large sample would throw more light to confirm the findings of the present study.
2. The present study on a small sample had certain disadvantages both with regard to some ground logistics and un foreseen problems in the field. Several initial traits in the field gave the much needed “feel” of the problem of the institutions, still, there were certain drawbacks.
3. The study was limited only to certain variables that are closely inter-related, moreover they were suited to the problems of the Indian conditions.

### **Conclusion**

However, this requires further research with some more relevant variables so that the problems may be thrashed out in different dimensions for national benefit and enlightenment of knowledge in the childrens abilities; capabilities; and potentialities.



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## **Awareness and Attitude of Parents, Teachers and Students Towards HIV and AIDS**

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### **Introduction**

In India HIV appeared much later than the other parts of the world. But this killer disease is spreading rapidly and has emerged as a social, economic, and public health problem in India. Due to fear and stigma associated with this disease there are reported cases of violence and ostracism against HIV / AIDS patients and even against those institutions that take care of them. India has had a sharp increase in the estimated number of HIV infections, from a few thousands in the early 1990s to around 5.2 million children and adults living with HIV / AIDS in 2005. With a population of over one billion, the HIV epidemics in India will have a impact on the overall spread of HIV in Asia and the Pacific and indeed worldwide.

In 19<sup>th</sup> and preceding centuries, infectious diseases were the major cause of death. But in 20<sup>th</sup> Century, with increased life expectancy, ill health or health. Many habits and lifestyle choices greatly to the overall health of an adult. Survey study by UNAIDS shows that 75% of global infection occurred due to sexual contact. This special disease spreads mainly due to carelessness, habit and character. Like other agents of disease HIV does not spread through air, water or any such medium; it is inactivated quickly outside the body. HIV is spread because of carelessness and keeping unhealthy habits and behaviour.

Awareness programme including health behaviour education is essential for the prevention of HIV in India. The awareness level of HIV/ AIDS remains low in our community. Many studies have shown this. In a survey conducted among college and school students by 'Health First' an NGO, revealed that level of education is not a criterion for awareness of HIV/ AIDS. Of the 1000 college students 53.9% believed that HIV spreads through air, through food 53.5% and by touch 49.3%. Ironically school students were well informed about HIV spread. In another significantly study involving 112 doctors and 108 nurses at AIMS (New Delhi) revealed that about three-fourths of them have a high degree of fear of acquiring AIDS from patients. In spite of the knowledge of the universal precaution only about half of them practiced it.

Ignorance about HIV / AIDS among the public has caused negative attitude towards this disease which helped its spread far and fast. Stigma around AIDS is comparatively high in our country. The HIV infected suffers discrimination and ostracization which affects the preventing of the spread of infection. It not only spoils the process of recovery in patients, but drives the patients away from the health care system and even provokes them to deliberately spread the disease further among the population. Cuba is a classical example where quarantine was practiced. It did not reduce the incidence, on the contrary the rates increased. Countries like Britain and Australia have reduced their

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cases by promoting a positive attitude towards the infected ones. Thus it is clear that acquiring knowledge about HIV and holding a healthy and positive attitude towards it is a vital factor in controlling the spread of the virus. The present study makes an assessment of the HIV / AIDS informed status of the three important sections of the society; parents, teachers and students. The study also aims to find the relationship between awareness about HIV and attitude towards HIV among these three groups.

Young people are the most vulnerable to HIV infection. Nearly 50% of the infection occurs in young people between 15 to 24 years of old. As AIDS is a sexually transmitted disease, it affects the young sexually active people most. Adolescence is the time when many children take on risk behaviour. Many habits and lifestyle choices that start during the critical early years contribute greatly to the overall health of an adult. So, preventive measure against risk behaviour should start at the time of their germination. As a child moves through the school age years and into adolescence, prevention of behaviours that can lead to health risks takes on a greater importance. Adolescence is the prime time for cultivating and developing health behaviour, proper intervention done at the nick of the time can only produce desired fruits. While children pursue various courses of study, the end fruit depends on life education given at proper time. Hence, the present survey study aims at assessing their awareness and attitude towards HIV and AIDS.

Working with and helping young people have been a priority across time and culture, because, young people hold the promise of future. The adolescents can be equipped with knowledge, values, and principles to stand in critical times of life. But the changing times have raised challenges to find ways to protect and empower the young people to live healthy and happy adults. Life in modern time offers varied choices and options; one's fate depends on the choices one makes. Healthy and fruitful life depends on the wise decision taken at any and every moment in life. Advanced technology and electronics have permeated all aspects of life. The growing children, the adolescents, being highly inquisitive but immature may misuse electronic media. Computer and mobile phones that have become play things to children, keep them out of parent's direct watch and control. The parents and teachers should be well equipped with knowledge, awareness and attitude, to guide and support the new generation. So the present survey assesses the attitude and awareness of the parents, teachers and students about HIV and AIDS.

### **Statement of the Study**

The topic for the present study is stated as the awareness and attitude of the parents, teachers and students towards HIV and AIDS.

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## **Objectives**

The objectives of the present study were

- To find out the level of awareness about HIV/ ADIS among the parents teachers and adolescent students.
- To find out the level of attitude of the parents, teachers and adolescent students towards HIV/AIDS and AIDS patients.
- To assess the difference among parents teachers and students in their awareness of HIV and AIDS.
- To assess the difference among parents, teachers and students in their Attitude towards HIV and AIDS and
- To find out the correlation between awareness and attitude towards HIV and AIDS among parents, teachers and students.

## **Hypothesis**

With the above objectives in view the following hypotheses were formulated for testing.

1. There is no significant difference between parents and teachers in their awareness about HIV and AIDS
2. There is no significant difference between parents and students awareness about HIV.
3. There is no significant difference between teachers and students in their awareness towards HIV.
4. There is no significant difference between parents and teachers in their attitude towards HIV.
5. There is no significant difference between parents and students in their attitude towards HIV.
6. There is no significant difference between students and teaches in their attitude towards HIV.
7. There is no significant relationship between towards HIV and awareness about HIV among parents.
8. There is no significant relationship between attitude towards HIV and awareness about HIV among teachers.
9. There is no significant relationship between towards HIV and awareness about HIV among students.

## **Limitations of the Study**

The present study was confined to

1. The survey among Parents, Teachers and students of Urban and Rural schools of Calicut District.
2. Only students of 10<sup>th</sup> standard were considered for study.
3. Equal gender, education and age representation was maintained only among the students but not among the samples of teachers and parents.



## **Method and Materials**

The methods materials and the procedure of the present study is furnished below.

### **Sample**

- The sample for the present study comprised of 50 parents, 50 teachers and 50 students from randomly selected High Schools in Calicut District.
- The students of 10<sup>th</sup> standard were selected; 25 from two urban schools – one private and one government; and the remaining 25 from two rural schools – one private and one government.
- Teachers of the high school standard who were willing to cooperate were selected for sample regardless of their age, educational and gender status.
- Data from parents were collected from those who were present in the school for the Parent – Teachers' meeting for the 10<sup>th</sup> standard.

### **Tools and Techniques**

The survey was conducted using the following tools and techniques for data gathering.

1. Questionnaire to assess knowledge level information of HIV / AIDS. This questionnaire consisted of 14 questions that assess the basic information about the nature, spread and prevention of HIV.
2. Questionnaire that assessed Subjects' attitude, beliefs and opinion about HIV/AIDS. This questionnaire consisted of 35 questions.
3. Interview ; The interview consisted of questions that could clarify and support the information gathered through the questionnaire.

### **The Procedure**

Questionnaire along with response sheets were distributed to students in the class rooms. The whole procedure introducing, establishing the rapport, explaining the purpose and procedure and collecting the responses took forty five minutes duration.

To the teachers, questionnaires and response sheets were distributed in the staff room and later collected from them individually.

Questionnaire and response sheets were distributed to all the parents who were present in the parents meeting, regardless of socio economic, age and gender status. Incomplete response sheets were discarded.

Interview was done informally while and after collecting response sheets.

### **Statistical Techniques Used**

Statistical techniques like t-test and correlation study and Chi-Square tests were used to test the formulated hypotheses.

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## Analysis and Interpretation of Data

### *a. Assessment of the levels of the Variables*

The data collected by all the questionnaires are quantified separately. The following tables illustrate the data gathered by the two questionnaires.

**Table - 1**  
**Awareness of HIV and AIDS**

Level	Range of the Scores	Students		Parents		Teachers	
		Number	Percentage	Number	Percentage	Number	Percentage
Very good	12-13	43	86	17	34	23	46
Good	9-11	07	14	25	50	21	42
Average	6-8	00	00	08	16	06	12
Poor	0-5	00	00	00	00	00	00
Total		50	100	50	100	50	100

The data from the questionnaire are calculated on four point levels, and the number as well as the percentage of persons falling to each level section is assessed from the table.

Students scored high in the questionnaire for awareness of HIV. All of them (100%) scores well and above (very good 86% % good 14%). Therefore it is assessed that students have high level of awareness of HIV.

Parents scored high in HIV Awareness questionnaire 84% (good – 50% & very good - 34%). The remaining 16% fell to average in their awareness of HIV.

The teachers also scored high in the awareness questionnaire. 88% (good-46% and very good 42%), and only 12% fell to average in their level of awareness.

Comparatively students scored higher in the knowledge of HIV. 86% (43 out of 50), scored very good. On the other hand 34% of the parents, (17 out of 50), only scored Very Good. Teachers also scored lower than students; 46% (23 out of 50), scored by good. However, more teachers scored Very Good than parents (23 against 17).

**Attitude towards HIV and AIDS**

**Table - 2**  
**Attitude towards HIV and AIDS**

Level	Range of the Scores	Students		Parents		Teachers	
		Number	Percentage	Number	Percentage	Number	Percentage
Very good	65-80	37	74	01	02	04	08
Good	49-64	13	26	20	40	24	48
Average	25-48	00	00	25	50	22	44
Poor	Below 25	00	00	04	08	00	00
Total		50	100	50	100	50	100

As per the second table all the students (100%) scored high in the level of attitude towards HIV; 74% scored Very Good and 26% scored Good. Among the parents 42% scored High (40% Good 2% Very Good), 50% scored Average and 8% scored Poor. On the whole, parents attitude to HIV is low. 56% Teachers scored high, with 8% Very Good and 48% Good score. The remaining 44% fell to average in their level of attitude to HIV.

**a. Testing of Hypothesis**

The analysis of data is done by testing the following hypotheses.

**Hypothesis 1**

The above hypothesis was tested by using t-test for independent means. The summary of the test result is shown in table 3

**Table 3**

**t-table for significant difference between Parents and Teachers in Awareness**

Group	Number	Mean	SD	t-value
Parents	50	10.52	1.9	1.4 <sup>Ns</sup>
Teachers	50	11.00	1.5	

*Ns = Not significant at 0.05 level*

From the table it is indicated that the calculated t value 1.4 is less than t table value 1.96 at 0.05 level for 98 degrees of freedom. It means that the formulated hypothesis is accepted. Hence there is no significant difference between parents and teachers in their awareness about HIV. The mean value of the teachers is not significantly different from the mean value of the parents. There fore, both of them have equal awareness about HIV.

### Hypothesis 2

There is no significant difference between parents and students in their awareness about HIV

The above hypothesis was tested by using t-test for independent means. The summary of the test result is shown in table 4.

**Table 4**  
**t - table for significant difference between Parents and Students in their Awareness about HIV**

<b>Group</b>	<b>Number</b>	<b>Mean</b>	<b>SD</b>	<b>t-value</b>
Parents	50	10.52	1.9	6.0*
Students	50	12.28	8	

*\* Significant at 0.05 Level*

The table reveals that the t calculated value 6 is greater than t table value 1.96 at 0.05 level of the significance for 98 degrees of freedom. It means that the formulated hypothesis is rejected. Hence there is significant difference between parents and students in their awareness of HIV. The mean value of the students is higher than the mean value of the parents. Therefore the students have better awareness towards HIV than the parents.

### Hypothesis 3

There is no significance difference between students and teachers in their awareness about HIV. To test the above hypothesis t test was used. The summary of the test result is shown in table 5.

**Table 5**

**t - table for significant difference between Teachers and Students in their Awareness about HIV**

<b>Group</b>	<b>Number</b>	<b>Mean</b>	<b>SD</b>	<b>t-value</b>
Teachers	50	11.00	1.5	5.24*
Students	50	12.28	80	

*\* Significant at 0.05 Level*

The table reveals that the t calculated value 5.24 is greater than t table value 1.96 at 0.05 level of significance for 98 degrees of freedom. It means that the formulated hypothesis is rejected. Hence there is significant difference between teachers and students in their awareness about HIV. The mean value of the students is higher than the mean value of the teachers. Therefore the students have better awareness about HIV than the teachers.

#### **Hypothesis 4**

There is no significant different between parents and teachers in their towards HIV.

The above hypothesis was tested by using t-test for independent means. The summary of the test result is shown in table 6.

**Table 6**

**t-table for significant difference between Parents and Teachers in Attitude towards HIV and AIDS**

<b>Group</b>	<b>Number</b>	<b>Mean</b>	<b>SD</b>	<b>t-value</b>
Parents	50	43.80	11.98	2.33*
Teachers	50	49.90	14.11	

The table reveals that the t calculated value 2.33 is greater than t table value 1.96 at 0.05 level of significance for 98 degrees of freedom. It means that the formulated hypothesis is rejected. Hence there is a significant difference between parents and teachers in their attitude towards HIV.

The mean value of the teachers is higher than the mean value of the parents. Therefore the teachers have better attitude towards HIV than the parents.

**Hypothesis 5**

There is no significant difference between parents and students in their attitude towards HIV. To test the above hypothesis t-test was used. The summary of the test result is shown in table 7.

**Table 7**  
**t-table for significant difference between Parents and Students in their Attitude towards HIV**

Group	Number	Mean	SD	t-value
Parents	50	43.8	11.98	13.53*
Students	50	67.98	4.0	

*\* Significant at 0.05 level*

The table reveals that the t calculated value 13.53 is greater than t table value 1.96 at 0.05 level of significance for 98 degrees of freedom. It means that the formulated hypothesis is rejected. Hence there is significant difference between parents and students in their towards HIV. The mean value of the students is higher than the mean value of the parents. Therefore the students have better attitude towards HIV than the parents.

**Hypothesis 6**

There is no significant difference between students and teachers in their attitude towards HIV.

To test the above hypothesis t – test was used. The summary of the test result is shown in table 8.

**Table 8**  
**t-table for significant difference between Teachers and Students in their Attitude towards HIV**

Group	Number	Mean	SD	t-value
Teachers	50	49.90	14.1	8.7*
Students	50	67.98	3.9	

*\* Significant at 0.05 level*

The table reveals that the calculated t value 8.7 is greater than the t table value 1.98 at 0.05 level of significance for 98 degrees of freedom. It means that the formulated hypothesis is rejected. Hence there is significant difference between teachers and students in their attitude towards HIV. The mean value of the students is higher than the mean value of the teachers. Therefore the students have better attitude towards HIV than the teachers.

**a. Relationship Among Variables**

**Hypothesis 7**

There is no significant relationship between attitude towards HIV and awareness about HIV among parents.

To test the above hypothesis Chi-square test is used the result is given in table 9.

**Table 9**

**Relationship between Awareness and Attitude Scores**

			Attitude Level			Total
			Low	Average	High	
Awareness Level	Low	Count Expected Count	4 .6	4 7.2	0 .2	8
	Average	Count Expected Count	0 2.0	25 22.5	0 .5	25
	High	Count Expected Count	0 1.4	16 15.3	1 .3	17
Total			4	45	1	50

The calculated Chi-square value is 24.67, significant at 0.05 level of significance for 4 degrees of freedom. The Correlation coefficient calculated between attitude and awareness scores is 0.98 is also significant. This means that the formulated hypothesis is rejected. Hence there is a significant positive relationship between attitude towards HIV and awareness about HIV among parents.

**Hypothesis 8**

There is no significant relationship between attitude towards HIV and awareness about HIV among teachers. To test the above hypothesis Chi-square test is used. The frequencies and expected frequencies are given in the table 10.

**Table 10**  
**Relationship between Awareness and Attitude Scores among Teachers**

			Attitude Level		Total
			Low	Average	
Awareness Level	Low	Count Expected Count	6 5.5	0 0.5	6
	Average	Count Expected Count	21 19.3	0 1.7	21
	High	Count Expected Count	19 21.2	4 1.8	23
Total			46	4	50

The calculated Chi-square value is 5.10, not significant at 0.05 level for 2 degrees of freedom. The Correlation coefficient calculated between attitude and awareness scores is 0.93 is significant. This means that the formulated hypothesis is accepted. Hence there is no significant relationship between attitude towards HIV and awareness about HIV among teachers even though the correlation between attitude and awareness is significantly and positively correlated. It means that attitude and awareness are independent of each other among the teachers.

**Hypothesis 9**

There is no significant relationship between attitude towards HIV and awareness about HIV among students. To test the above hypothesis Chi-square test is used. The frequencies and expected frequencies are given in the table 11.

**Table 11**  
**Relationship between Awareness and Attitude Scores among Students**

			Attitude Level		Total
Awareness Level	Average	Count Expected Count	7 1.8	0 5.2	7
	High	Count Expected Count	6 11.2	37 31.8	43
Total		Total Count	13	37	50

The calculated Chi-square value is 23.17, significant at 0.05 level of significance for 1 degrees of freedom. The Correlation coefficient calculated between attitude and awareness



scores is 0.76 is also significant. This means that the formulated hypothesis is rejected. Hence there is a significant positive relationship between attitude towards HIV and awareness about HIV among students.

### **Implications of the Study**

The parents, teachers and the students have high awareness about HIV. Of them the students scored highest, then the teachers scored the highest and then the parents. There is drastic difference between students' score and the score of parents and teachers. The students are reported to have undergone several HIV / AIDS and health guidance classes conducted in the schools, which the teachers and the parents did not avail of . This shows that the awareness programmes conducted by various agencies or volunteers in schools on health and HIV is effective and this can be continued with added vigor and gusto; and the parents and teachers too can be endowed with such awareness programmes. Hence education and awareness classes can be given for the general population also.

In the attitude scale also all the students scored high, on the other hand, good majority of the parents and teachers hold negative attitude towards the this killer disease. Attitude towards AIDS and HIV infected is a significant factor affecting the prevention programme. So parents and teachers need to have a positive approach towards it, because they are the most influential modal for the new generation. In parents and students attitude is corresponding to the awareness; higher the awareness better the attitude. However, among teachers, awareness and attitudes are two independent factors; they do not influence each other. If there are any other factors influencing the attitude of the teachers that needs further investigation ?

The result of this study discussed above implies that as part of the prevention strategy HIV awareness programme should not be restricted to schools alone but be extended to different sections among general population.

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## **A Study on Study Habits and Achievement in Physics**

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The main objectives of this study was to find out the differences between boys and girls in their study habit categories with relation to private and government colleges, whether there was any relationship between study habits and academic achievement. The sample consisted of 200 students of 12<sup>th</sup> standard of five different colleges. 't' test and correlation techniques were used to analyze the data.

### **Introduction**

Today we are living in world of science and technology with the explosion of knowledge during the last few decades. The age is fast approaching technocratic age. Hence individual need to mark time with the age. How to achieve this ? The answer lies in attaining academic excellence. It is very important in the young age, education is the chief means through which we can acquire, the academic excellence and also adjust himself to his environment.

Education is one of the important enterprises, which involves students at every stage and level. The students who are part and parcel of education do not know how to utilize their time properly. They may feel no sense of urgency to study when they are confronted with the questions what to study ? How to study ? Where to study ? When to study ? What is the purpose of the study ? etc. This is because of the lack of proper study habits among students. At this juncture, which enable the educators to develop the proper study habits of the students.

Poor habits of study are one of the important causes of education backwardness. The potential of any one for fully scholastic achievement is hardly ever realized due to many factors. Attempts are made to remove obstacles to higher education attainment by improving the quality of instruction, instructional material, educational environment, and so as are the part of the students also. Attempts are made to improve his motivation, interested and work habits so that he can make maximum of his potential.

### **Objectives of the Study**

1. To find out the difference between boys and girls in their study habits categories.
2. To find out the difference between Government and Private college students in their study habits categories.
3. To find out the difference between boys and girls in their achievement in Physics.
4. To find out the difference between Government and Private college students in their achievement in Physics .
5. To find out the relationship between study habits and achievement in Physics of XII standard students.

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### Hypotheses of the Study

1. There is no significant difference between boys and girls in their study habits.
2. There is no significant difference between boys and girls in their achievement in Physics.
3. There is no significant difference between boys and girls in their achievement in Physics.
4. There is no significant difference between Government and Private college students in their achievement in Physics.
5. There is no significant relationship between study habits and achievement in physics of XII standard students.

### Methodology

For the present study the researcher has adopted stratified random sampling method. Total 05 colleges have been selected from Shimoga District among them one is government and remaining four are private colleges. The following table reveals the same

Sl.No	Name of the College	Pvt/Govt	Boys	Girls	Total
1	Sarvodaya. P.U.College	Private	-	25	25
2	Kasturba. P.U. College	Private	-	25	25
3	National Independence. P.U. College	Private	25	-	25
4	DVS independent College	Private	25	-	25
5	Govt. P.U. College	Government	50	50	50
	<b>Total</b>		100	100	100

### Tool

A readymade standardized tool prepared by Palsane and Sadhana Sharma was used to find out the study habits of XII standard students. It had 0.88 reliability.

### Analysis

Statistical techniques used by the researcher to analyze and interpret the data are mean, standard deviation, and t-test. A co-relation technique was used to find out the relation between variables.

**Table 2**

**Test the significance difference of Boys and Girls in their Study Habits**

Sex	N	M	S.D	't'	Significant At 0.05 level
Boys	100	61.75	7.85	0.96	Not Significant
Girls	100	60.08	6.16		

The above table reveals that the t-value calculated for study habits is not significant at 0.05 level. Hence null hypotheses is accepted and it is concluded that sex has no impact upon the various categories of study habits.

**Table 3**

**Test the Significance difference of different Colleges Students' Study Habits**

Type	N	M	S.D	't'	Significant At 0.05 level
Govt	100	60.05	6.16	1.61	Not Significant
Private	100	59.90	7.70		

The above table shows that obtained t-value is lesser than theoretical t-value. Hence null hypothesis is accepted and it is concluded that type of college has no impact upon the various categories of study habits.

**Table 4**

**Test the Significance difference of Boys and Girls in their Achievement in Physics**

Sex	N	M	S.D	't'	Significant At 0.05 level
Boys	100	54.72	9.61	4.52	Not Significant
Girls	100	47.84	11.87		

The above table reveals that the t-value calculated for achievement which significant 0.05 level. The conclusion can be made that there is significance difference between the achievement of boys and girls in Physics.

**Table 5**

**Test the Significance difference between Government and Private College students in their Achievement in Physics**

Type	N	M	S.D	't'	Significant At 0.05 level
Govt	100	45.35	7.51	5.6	Significant
Private	100	57.25	8.40		

The above table shows that obtain t-value is significant at 0.05 level. Hence it is concluded that there is a significance difference between the government and private college students' achievement in Physics.

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**Table 6**

**To test Co-relation of Study Habits and achievement in Physics**

<b>Variables</b>	<b>N</b>	<b>R</b>	<b>Significant at 0.05 level</b>
Study habits	200	0.34	Significant
Achievement			

The above table shows that 'r' value is significant at 0.05 level And it can be considered that there is significant positive relationship between study habits and achievement in physics.

**Major Findings**

1. There is no significant difference between boys and girls in their study habits category.
2. There is no significant difference between Government and Private College students in their study habits category.
3. There is significant difference between boys and girls in their achievement in Physics.
4. There is significant difference between Government and Private College students in their achievement in Physics.
5. There is significant relationship between study habits and achievement in physics of XII standard students.

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## **TEACHING IS GIVING INFORMATION**

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### **Introduction**

“Communication is a process of interaction of ideas between the communicator and the receiver to arrive at a common understanding for mutual benefit”. - D. Berlo.

Communication means getting across ideas and information to another person. For communication to take place, it should originate from an individual and be transmitted to another who receives it and acknowledges it because sending the message alone does not complete the process of communication. The sender might use language signs, or actions to transmit a message. The receiver might receive it by listening, reacting or simply observing.

### **Classroom Communication**

Effective classroom communication is the most important one in the teaching-learning process. Effective teaching and communication are synonymous. Teaching is an important part of the process of education. It's special function is to impart knowledge, develop understanding and skill. Teaching-learning process is a means through which the teacher, the learner, the curriculum and the other variables are organized in a systematic manner to attain pre-determined goals and objectives. Interaction between the teacher and the learner is the core of the teaching learning process. This interaction through an effective communication, results in desired behavioral changes in the learners.

### **Principles of Communication**

#### **a. Intentionality**

Whatever is explained or communicated in the classroom should be concentric, otherwise the communication may diverge in different ways.

#### **b. Visual Cues**

The most striking characteristics of common is their reliance on visual common cues. Eg. Such as eye gaze, facial expression, hand gestures. Visual cues provide us with many different types of information ranging from the emotions to insides of thinking. Communication is greatly improvised communication becomes a with dry in the classroom.

#### **c. Communication is Innate**

A pervasive question across the wide field of psychology is whether we are born with our various human qualities and skills or whether we learn them from others. The study of communication development also considers this question.

#### **d. Communication is learned**

Children are born with a considerable genetic endowments that should unfold to produce

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a good communicator, what they experience during their childhood greatly influences the fulfillment of this. Children have a lot to learn about how best to use their non-verbal skills and how to read other pupils cues. Children use cues such as eye gaze and facial expressions before they fully understand speech. Communication is learning the meaning and the rules underlying them. Unfolding of the 'unspoken language' develops well in primary school and for some aspects of face processing right until adolescence Experience of good quality interactions allow children to practice and develop their communication skills.

**e. Responsiveness**

Communication itself is a two way process. So it should provide opportunity to the receiver to respond. So for effective communication responsiveness should be kept up.

**f. Scaffolding**

Good communication provides the essential bridge between the sender and the receiver. It is how information is transmitted from one to another, providing an essential source of learning. Scaffolding refers to the support given by the senders to the receivers in assisting their understanding.

**Effective Communication Skills**

An effective learner must be able to communicate his learning. Nightingale points out that when students communicate by writing which is one way of communication, the subject content may be correct but communication itself may be poor. This tends to be acceptable to teachers who judge content to be more important than clear expression but the opposite may be true of employers. Oral communication, the second way of communication, skills are also strongly affected by content knowledge and the context. The third way of communication ability is the visual.]

**Technology and Communication**

Since communication and dialogue are at the heart of teaching and learning, technologies that facilitate the process over a network, particularly for learners distant from each other and the teacher, are probably the most important. O'Malley has given an outline of computer supported collaborative learning (CSCL) technologies of which there are several types. The essential functions of CSCL for teaching and learning include one-to-one and one-to-many communication and the ability to work collaboratively in groups. Another facet of this mode of communication is that it may be synchronous or asynchronous. Teaching and learning over a network (on-line) has resulted in changes in the roles and behaviour of teacher and student. It seems that students may become more involved in the learning process and that the authority of the teacher can be lessened. Reasons given for this include greater freedom for the student to explore the hypertext links in web documents, thereby following their own learning pathways, and the possibility for individual teacher contact that may be missing from the conventional setting.



In studies of computer supported collaborative learning programmes, student gain worthwhile skills and quality learning. Important aspects of collaborative learning are the contributions of individuals to the group and the opportunities for dialogue between students and their teachers, and for discussion among peers. And advantage of asynchronous communication between peers is that students who are left out of synchronous or live discussion because they are busy developing mental arguments while the topic moves on have the opportunity to contribute by using the extra reflection time afforded by e-mail, etc and with asynchronous communication the argument is not lost and can be revisited whenever appropriate.

Perhaps the most useful function of the web from an educational view is that it can be used effectively as communication medium for student as collaboration, an information resource, a search tool and as a medium for publication. At present the web is mostly used for static presentations and the delivery of information.

### **Educational Technology**

Educational technology has been increasingly used in various areas at all levels and strategies of education institutional planning implementation and evaluation. It is used in formal as well as non-formal education. Educational technology has to be provided to all types of schools, rural, urban, tribal, non-tribal, primary, high or higher secondary schools. The resources available in these institutions vary in range, quantity and quality. Educational technology concerns the systematic use of modern methods of technologies in teaching and learning. It involves teachers in a variety of roles, some of which are traditional and some still emergent.

Educational Technology a system of 5M's. Educational technology is a system in education in which machines, materials, media, men and methods are interrelated and work together for the fulfillment of specific educational objectives. 'Technology Explosion' has yielded several new machines, materials and media which have great potential for use in the educational enterprise. A judicious use of these, together with new functions and roles of educational personnel, can result in more efficient and effective teaching-learning. An adequate knowledge of theory and practices of educational technology and its proper use would enable the teacher to understand and effectively discharge his new roles in the educational system in an age of 'information explosion', 'knowledge explosion', 'population explosion' and 'expectation explosion'.

### **Contribution of Educational Technology in Communication**

Educational Technology has great potential for improving the teaching learning process. Among the important advantages the following may be mentioned.

#### **1. Individual Instruction**

Educational technology is very helpful in individualizing instruction by enabling us to make use of self instructional programme.

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## **2. Improvement in the quality of Teaching**

Educational technology assists in the improvement of the teaching learning process by enabling us to use more varied, rich and motivational programmes through television and other media.

## **3. Meeting the problem of mass education**

Educational technology helps in using programmes developed by experts, for a large population of students, with the use of computers, television etc.,

## **4. Equalizing educational opportunity**

Educational technology assists us in making efforts for equalising educational opportunities, irrespective of economic, social and geographical status of the learners.

## **5. Providing continuing education**

Television lessons and self instructional programmed material sent to the learners or to inservice personnel and vocational workers help them to keep themselves abreast of the latest knowledge and information.

## **Blocks and Hurdles over Effective Communication**

If the purpose of the communication has been achieved it is effective. Barriers to communication arise not only from diversity of purpose, but also due to unclear and selection of a wrong medium. Communication may fail in certain instances as in the following.

1. Inaudibility of speech.
2. Abnormal speed of speech.
3. Unfamiliar pronunciation of the teacher.
4. Use of unfamiliar words and technical terms without explanation.
5. Lack of understanding of the basic knowledge of the students known as referent confusion.
6. Day dreams on the part of the students on account of their inattentiveness.
7. Unsystematic presentation of the subject matter.
8. Lack of scope for immediate feedback.
9. Lack of physical facilities in the classroom.
10. Socio economic and cultural differences among the students.

## **Role of senses in Communication**

Interest plays an important role in an communication, on the part of the communicator as well as receiver. Interest stimulates teaching as well as interest. The role of the senses in learning was already there in educational circles when instructional media began their ascendancy. It has long been recognised that the various senses condition the reception of messages in the communication act. Research done by Cobun (1968) indicated that.

1% of what is learned is from the sense of TASTE

1.5% of what is learned is from the sense of TOUCH

3.5% of what is learned is from the sense of SMELL

11% of what is learned is from the sense of HEARING

83% of what is learned is from the sense of SIGHT

Retention of what is learned is likewise related to sense experience. Observation and research by Coburn lined to show, holding them as nearly constant as possible, that people generally remember.

10% of what they READ

20% of what they HEAR

30% of what they SEE

50% of what they HEAR AND SEE

70% of what they SAY

90% of what they SAY as they do a thing

### **Conclusion**

There are many things that the students cannot find out for themselves. There are many things that they can never know unless they are told. There are many things the use of which they do not know. These things they have to be told. So one essential part of learning is communicating knowledge. Knowledge must be given in a systematised manner. Through effective communication, teaching should be made interesting. Our training institutions cannot produce effective teachers with the help of learning theories only it's time they started utilising technological methods and techniques to prepare teachers for the 21st century.

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