

Samwaad

Promoting Dialogue in Education

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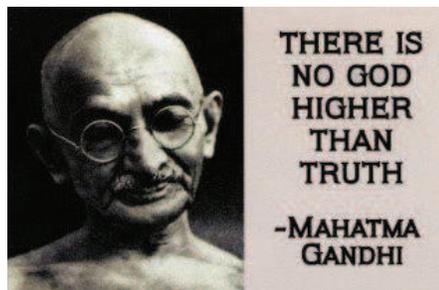
Samwaad: e - Journal

Samwaad Educational Society registered under MP society act, is happy to launch its Vol. 2 Issue 1 of its online e-Journal “**Samwaad: e-Journal**”. This journal is hosted on the “Samwaad” website www.samwaad.in

On this occasion, the entire team of Samwaad thanks all its board members, Site members, Technical team, Professors & Researchers for their valuable suggestions, input & guidance.

With all the very best wishes,

- Team “Samwaad”





From the Desk of Chief Editor

I am happy to present this next volume of Samwaad to facilitate learning and enhance the knowledge about recent researches in education. In the light of rapidly expanding technology of this age, Education must become significantly more effective to retain its status and should be a progression towards excellence and wisdom. Samwaad is prolonging encouragement of “digital dialogue” to set a Learning Community of educators as a tool for that. Our endeavor could be seen as wings for the progress of the educators and learning surroundings. Dialogue helps in shared learning for teacher’s to improve creation, acquisition, dissemination, and implementation of the knowledge.

I intend to have an open interaction of all esteem Educationists, Teachers, Researchers and Learners in an ongoing fashion and welcome all for collaborative, encouraging, open-minded & accessible learning.

I welcome ongoing dialogue with you and can be contacted at editor.samwaad@gmail.com

- Dr. Anshu Mathur

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A Study of AIDS Awareness among Adult's Slum from the Areas of Agra

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Abstract

The present study aims at the investigation of AIDS awareness among adult's slum from the areas of Agra. The sample considered 100 male and 100 female adults from various slum's of Agra. The adults were selected on the simple random sample method. Self constructed questionnaire were used for the investigation of AIDS awareness.

At all levels of Indian human culture, instruction in matter of sex and relation has been closely bound up with the social moves and the prevailing codes of ethics applied to sex conduct and in development of these codes, religion has been a dominant factor. Generally, youngsters use different strategies to satisfy their curiosities and queries about sex. Considering all these facts in the mind, the present study was carried out to know awareness among adults of slum areas in Agra regarding AIDS disease.

Introduction

The main causes of death among young adults in most European and African countries are AIDS, drug over dose, suicide and traffic accidents. All these causes are related with life styles and risk behaviors and therefore, avoidable. Acquire Immune-Deficiency Syndrome (AIDS) is an illness caused by virus which destroys the immunity system of the body. Blood works as a defence system to save from the unwanted invaders, which harms the normal function of the body.

AIDS is a silent killer. The main reason for AIDS (Acquired Immuno Deficiency Syndrome) is HIV (Human Immuno Deficiency virus). This virus when it enters our body, immediately turns into RNA, and then spreads quickly. After that it starts to destroy the white blood corpuscles. Because of this our resistance towards diseases gets decreased. At this stage, the human body cannot withstand even an ordinary cold. The Human Immuno-deficiency Virus (HIV) is transmitted through blood transfusion. AIDS can be called our modern pandemic affecting both industrialized and developing countries.

In India, the first case of HIV was diagnosed in 1985 by National Institute of Virology. Since then sero surveys all over the country, have shown sero positivity among the high risk groups i.e., commercial sex workers and professional blood donors. The north-eastern states have shown a very high increase of sero positivity due to increase in the injecting drug users. It is estimated that at least 80 percent of all new cases of HIV infection are acquired heterosexually. Changing sexual behaviour through health education would thus have a significant impact on the further spread of AIDS.

Amongst 1.25 billion residents of India, around 2.4 million are presently suffering from Human Immunodeficiency Virus (HIV). As per the Aids Report 2011 published by the United Nations, new HIV infectivity in India has declined at the rate of 50 % during the past 10 years. People suffering from HIV AIDS cases are mostly found in the southern and north-eastern part of India. In the present scenario Acquired Immune Deficiency syndrome (AIDS) has become one of the most serious mother epidemic which has spread to every continent and even to most remote areas of the earth. It is a ticking time bomb and none knows as to when it will throw as headlong into the abyss. The official estimate of HIV cases in India is 5.1 million, but the Executive Director of the Global Fund fears that this could be a gross under reporting.

Today's youth and adults are going to build tomorrow's future. They build the nation and they together build the world. Each one has his/her own responsibility in building a healthy world. Because of the scientific invention many diseases are eradicated many can be cured but still there are certain exceptions like HIV/AIDS virus which threatens the whole world. At first, youth and adults must realize the present problem created by HIV virus and their self control is going to be the main solution to the problem. HIV prevalence rate in our country vary from state to state.

Although, district Agra of Uttar Pradesh State is primarily an urban area, it has about 200 slums having a population of about 500,000. The reproductive health status of women living in these slums

is very poor. A coverage evaluation of maternal care, organized by UNICEF in 1998- 99 reported low achievement of various maternal care indicators. Coverage of Tetanus Toxoid Injection among antenatal mothers was reported to be 37.5%, consumption of Iron Folate tablets as 5.4%. About 58% of total deliveries are conducted at home out of which, 38% are conducted by untrained persons {Untrained traditional birth attendants (TBAs) and family members}, post natal care was also very poor. The average age at marriage of women were found to be as low as 16.8 years. In another study conducted jointly by WHO-NACO (National AIDS Control Organization, Government of India) and S.N. Medical College, Agra, a point prevalence of about 35.2% of RTIs (Reproductive Tract Infections) / STDs (Sexually Transmitted Disease) among women of reproductive age group was observed. This study on health seeking behavior of women with STDs revealed that out of those affected, 52% didn't seek any medical advice as they thought of it to be normal phenomena during reproductive age. Only 5% of the women accepted that the illness was sexually transmitted.

AIDS awareness and Sex-education would help male and female to develop positive attitude towards sex when their queries are satisfied honestly and scientifically. Young have so many myths about their organic development systems, body changes, hormonal effects on reproductive system, chronological maturity and its physiological impacts, when they become anxious, stressful and over-pressurized, nobody is their to help, guide and to explain different facts of male-female relationship to cope with her / his felt sexual urges. AIDS awareness focuses largely though not exclusively, on the individual, self awareness, personal relationship, human sexual development, reproduction & sexual behaviour. Human sexuality is the core of young education. It is a function of total personality, which includes the human reproductive system and processes, attitude towards being a male or a female.

AIDS Awareness

HIV and AIDS are very closely related. AIDS stands for Acquired Immune Deficiency Syndrome, a disease in which the body's immune system breaks down. AIDS is caused by a virus called the "human immunodeficiency virus," more commonly referred to as HIV. The HIV virus may live in the body for years before it is even noticed until symptoms begin appearing. It is important to note that although there are no visible symptoms, the virus can still be transmitted. Actually a person can go without having symptoms for up to 10-15 years. An HIV / AIDS awareness program will tell you

all about this dreaded pandemic. No other word engenders as much fear, revulsion, despair and utter helplessness as AIDS. Despite increased HIV / AIDS awareness, the terror persists. AIDS is, in fact, rewriting medical history as humankind's deadliest scourge.

Slum Area

Defining an area as a slum area is very complex task since there is no any authentic definition or documentation exists in the country for defining slum. A simple definition of a slum would be “a heavily populated urban area characterized by substandard housing and squalor”.

Objective of the Study

1. To study the AIDS awareness of Adult male of slum areas in Agra.
2. To study the AIDS awareness of Adult females of slum areas in Agra.
3. To compare the AIDS awareness of Adult male and females of slum areas in Agra.

Hypotheses of the Study

1. There exists, no significant difference between the AIDS awareness of Adult Male and Females of slum area in Agra.

Method of Study

Keeping the nature of the problem in the mind Descriptive Survey Method has been used for the collection of the data.

Selection of Sample

The simple random sampling method has been used by the researcher to collect the adult samples. It provides a more even spread of the units of the sample over the population. The researcher has selected 100 male and 100 female adults as shown in the following distribution:

Exhibiting total no. of Adults slum area wise

S. No.	Name of Slum area	Adults	
		Male	Female
1.	Nagla Boodhi	7	8
2.	Nagla Padi	8	7
3.	Jagdishpura	9	5
4.	Gyaspura	7	8
5.	Sevla	6	9
6.	Gopalpura	8	8
7.	Kalal Kheriya	5	6
8.	Kachpura	7	6
9.	Nagla Kazi Para	7	7
10.	Nagla Hevali	9	8
11.	Nare Mantola	6	7
12.	Nagla Chidda	8	6
13.	Gokulpura	6	8
14.	Teen Ka Nagla	7	7
TOTAL		100	100

Construction of AIDS Awareness Scale

The researcher has constructed a AIDS Awareness Scale for adults to measure AIDS awareness. This scale has only 8 items and item has been exposed to two alternatives Yes, No and opinion.

Reliability of Tool

The reliability of the AIDS Awareness Scales was computed by Test retest method. Reliability of the “AIDS Awareness Scale” is 0.86.

Validity of Tool

Validity of a test provides a direct indication of the degree to which a test scores actually measures what they intended to measure. To ensure the content validity, the researcher tried make test items, direction and scoring procedures on the basis of theory procedure.

Statistical Techniques

Descriptive Statistics - Mean, Median, Mode, Percentage

Graphical Representation of Data

Finding of the Study**Finding Related to Objective-1**

On the basis of analysis of study results it is finding that only less than 40% male adults of slum areas in Agra have AIDS awareness. A large proportion of male adult's populations are unaware with AIDS/HIV. Adults want AIDS awareness knowledge to protect him, his family, society and country by dreadfulness of the disease.

Finding Related to Objective-2

On the basis of analysis of study results it is finding that only less than 35% female adults of slum areas in Agra have AIDS awareness. A large proportion of female adult's populations also are unaware with AIDS/HIV. Female is the mother of society. AIDS awareness knowledge is very necessary young female. Female adults also want AIDS awareness knowledge to protect him, her family by the disease.

Finding Related to Objective-3

The information was collected with the help of predesigned and pretested questionnaire. It was observed that the respondents belonged to 18 to 35 years, considered AIDS as a dangerous disease, still majority of them (78.0 percent) were unknown to full form of HIV. So far as mode of transmission was considered, less than one fifth respondents reiterated its transmission by infected blood, infected syringe (16.5 percent) and unprotected sex (34.0percent), while 27.5 percent

respondents said that all these modes are responsible for its spread. Though majority of the respondents were aware with the dreadfulness of the disease, still 28.0 percent of them did not consider AIDS as an end stage of HIV. As such this study reveals that a lot of efforts need to be done toward developing awareness among adults in slum areas of Agra.

Conclusion of the Study

The results of study reveals that majority of the respondents (63.5 percent) had no knowledge full form of HIV, while 36.5 percent respondents were familiar with Human Immune-deficiency Virus as the abbreviation of HIV. Three fifth respondents (58.5 percent) considered AIDS as a dangerous disease, while 41.5 percent of the respondents considered it as an infectious or a common disease. Further 16 percent of the respondents had knowledge of complications caused by this disease as the combination of signs like weight loss, severe fever with sweats, severe pneumonia and red brown pink blotches under skin or in mouth, followed by only weight loss (14.5 percent) and only severe fever with sweats (16.0 percent). Various modes of transmission reiterated by the respondents were blood transfusion from HIV infected person (22.0 percent); infected syringe (16.5 percent) and unprotected sex (34.0 percent). In addition only respondents (27.5 percent) opined that AIDS is transmitted through various modes like blood transfusion from HIV injected patient, unprotected sex and HIV infected syringe. 43.5 percent respondents also admitted that this disease can also be transmitted to the child from the infected mother, while 56.5 percent respondents were not aware of this mode of transmission.

Many complications are caused due to AIDS. 14.5 percent respondents of the present study, replied that tuberculosis is caused due to AIDS, followed by cancer and tumor both (20.0/20.0 percent) In addition 45.5 percent respondents reiterated for the presence of signs of meningitis and herpes simplex. Further three fourth respondents (72.0 percent) mentioned AIDS as last stage. Similarly (34.5 percent) respondents replied that they were aware with the serious consequences of the disease. This study reveals that still a lot of efforts need to be done toward developing awareness among adult (mainly for females) of slum areas of Agra.

Limitations of the Study

The present study is not an exception and researcher felt the following limitation in present investigation.

- The study will be delimited to adults of slum areas in Agra.

- The study will be delimited to adults of 18 to 35 Year age group.

Implications of the Study

- Research is of no value until their findings are applied for anything which may have some practical importance. Certain implication can also be derived from the findings of present investigation. These are as under.
 1. The investigation will help to make the adults to realize as important part of the society, to enable them to adjust in the social environment and to appreciate the entire process of growing up.
 2. The investigation will help in the construction of the curriculum frame work for AIDS awareness and sex-education. The preferences in the frame work will be based on the adult preferences.
 3. The investigation will help to adopt a format for developing AIDS awareness and sex-education.
 4. The investigation will help to indentify the existing subjects at different college stages, which will lend themselves to effective integration of the elements of AIDS awareness.

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Role of teacher in peace education

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Since wars begin in the minds of men, it is in the minds of men [and women] that the defenses of peace must be constructed.

-- Preamble to the UNESCO Constitution

Abstract:

Now-a-days, we live in an age of unimagined levels of violence with uncountable reasons. People are forgetting human values. Hence peace and welfare aspects are facing new challenges at this juncture. It is believed that war and violence occur due to unresolved conflicts. Learning to live with and in peace is emerging as a premise of peace education. It is our endeavour to educate our children about peace from the very beginning so that when they grow up, they work towards peace and harmony in the world. Teachers are the pivot around which all education revolves. The role of teacher in this context is obvious.

The present paper wants to highlight the Concept of peace, Sources of Peace, Peace Education, Aims of Peace Education, and the role of a teacher in peace education.

Keywords: Education, War, Violence, Peace, Source, Peace Education.

Introduction:

Peace means being one with life itself having no fear or bitterness. It is more than merely sitting still or in silence. Peace therefore, is a state of mind. Tagore rightly said "Where the mind is without fear and the head is held high,..... into that kingdom of freedom my father let my country awake". Peace is simply having a feeling of security, calm and restfulness. We often tend to think of peace as being an international issue, far from our daily life, but we do not realize that global peace can only be achieved if each country is settled and at peace. The peace and happiness of each country can only be achieved if every citizen is at peace. This follows therefore that a country can be peaceful and progress if her people live tolerantly.

“Peace” is a word that is uttered almost as frequently as “truth,” “beauty,” and “love.” It may be just as elusive to define as these other virtues. Common synonyms for peace include “amity,” “friendship,” “harmony,” “concord,” “tranquility,” “repose,” “quiescence,” “truce,” “pacification,” and “neutrality.”

Peace has been defined in various ways. It has been defined as:

- Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another.
- A ratification or treaty of peace between two powers previously at war.
- Freedom from civil commotion and disorder; public order and security.
- Freedom from disturbance or perturbation.

Peace is a state of unwavering mind. It is a state of oneness, sameness, or non-duality with abiding happiness and joy (Saraf, 1998). Peace is one of five core universal values (truth, righteous conduct, love, and non-violence being the other four values) which represents one of the five domains of human personality i.e., emotional (intellectual, physical, psychological, and spiritual are the other four personality domains).

Peace as ‘absence of violence’ means absence of fistfights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate and incomplete definition. Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution:

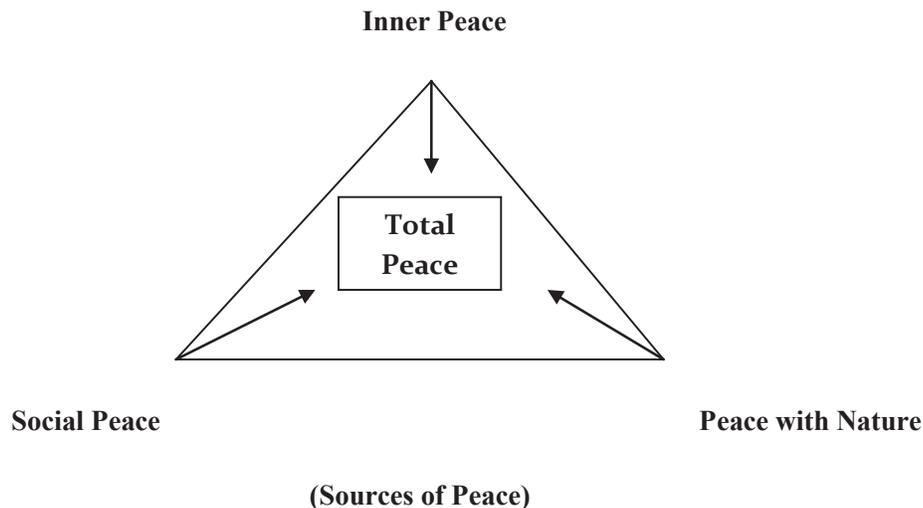
"Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed". All ranges of shades of meaning of peace come easily under three basic sources. These are inner peace, social peace and peace with nature. These can be analyzed further as under:

1. Inner Peace: Inner peace is peace with self – self-contentedness. One, ‘whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger’ is said to have achieved inner peace. For example, harmony and peace with oneself, good health and absence of inner conflicts, joy, sense of freedom, insight, spiritual peace, feelings of kindness, compassion, and content, appreciation of art.

2. Social Peace: Social peace is ‘learning to live together’; indeed one of the important four pillars of learning as enunciated in the UNESCO report, “Learning: The Treasure Within.” Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fast changing from living in homogeneous, cultural, linguistic and religious groups to cosmopolitan community that is multi-cultural, multi-lingual and multi-religious. For an enriched and meaningful life, it is necessary to learn to live together within diversity. Again, for social peace, tolerance for diversity is not enough; respect and love for diversity is the precondition. Social peace implies harmony in human relationships, conflict reconciliation and resolution, love, friendship, unity, mutual understanding, co-operation, brotherhood, tolerance of differences, democracy, community building, human rights, morality, etc.

3. Peace with Nature: Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth.

These sources of peace are important as they provide the necessary basis on which peace can be built. Total peace arises from working through all the sources:



Concept of peace education:

Peace education is not a modern invention or an innovation of the modern age of science and technology. As far back as about five thousand years ago, the Rig Veda has ushered in a new era of enlightenment and one-worldness. The Vedantic idea of “Brahman” speaking of “oneness of the mankind”. It signifies mutual co-existence and eternal peace. It dreams of “the father-hood of God” and “the Brotherhood of man” i.e., “Basudheib Kutumbakam”. Education which promotes international understanding, fellow-feeling and brotherhood is called peace education. Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Peace education could be defined in many ways. There is no universally accepted definition as such. Here are some good definitions from peace literature.

Global Campaign for Peace Education: Peace education teaching for and about Human Rights, Gender Equality, Disarmament, Social and Economic Justice, Non-violence, Sustainable Development, International Law and Traditional Peace Practices.

According to R.D. Laing (1978), “Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures”.

Fran Schmidt and Alice Friedman (1988) Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet. He also defined that Peace education is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world Peace building is the task of every human being and the challenge of the human family.

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment.

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

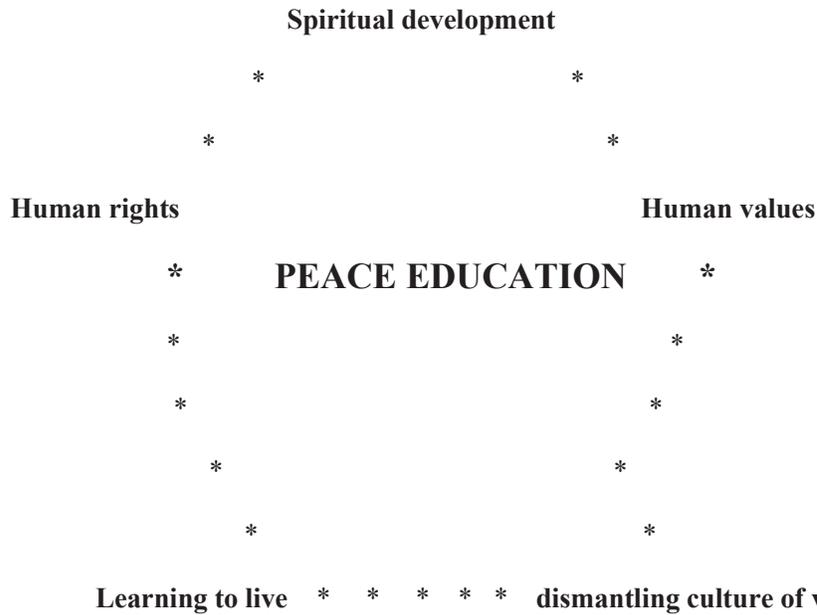
The International Commission on the Development of Education (1973) has rightly mentioned, “in educational activities, anything designed to help man live at peace with himself, anything which draws him out of unhappy isolation and loneliness also helps towards harmony among the peoples....”

Harris (2004) divides peace education into 5 categories: international education, development education, environmental education, human rights education, and conflict resolution education.

Ian Harris and John Synott has described peace education as a series of “teaching encounters” that draw from people:

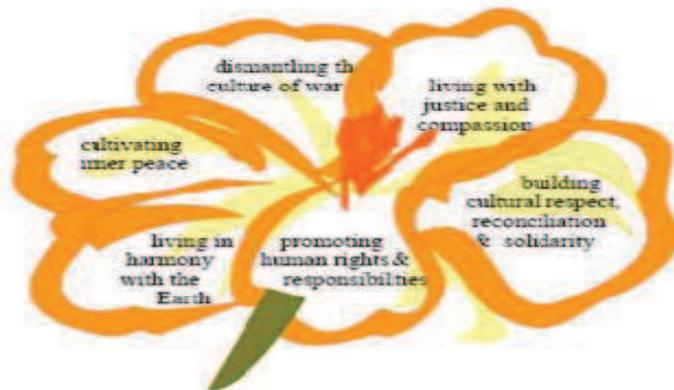
- their desire for peace,
- non-violent alternatives for managing conflict, and
- skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality.

In fact, two out of the four pillars of education suggested by the Delor’s report, namely learning to live together and learning to be, are related to peaceful living. The following diagram shows the five inter connected frame work of Peace education.



The *Flower-Petal* framework focuses on intercultural solidarity, disarmament education, and the relationship between diverse forms of life and ways of living that subvert ethno-centrism, de-humanization, and pseudo-speciation while fostering peace, global environmental stewardship and contemplative practices.

Figure-2. Flower-petal Model of Peace Education



Education for non-violence and peace includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize potential conflicts, and those needed to actively promote and establish a culture of peace and non-violence.

AIMS OF PEACE EDUCATION:

- To understand the nature and origins of violence and its effects on both victim and perpetrator.
- To create frameworks for achieving peaceful, creative societies.
- To sharpen awareness about the existence of un-peaceful relationships between people and within and between nations.
- To investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society.
- To encourage the search for alternative or possible nonviolent skills.
- To equip children and adults with personal conflict resolution skills.

ROLE OF TEACHER IN PEACE EDUCATION:

Dr. Kothari says “the destiny of a nation is shaped inside the four walls of the class room”. The teacher has the greatest responsibility of building a nation. In a multiethnic and multi-religious country like India the teacher’s task is very noble and ennobling. Teachers are mirror of upcoming generations in the form of students and an effective element of establishing peaceful atmosphere. A teacher’s prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefit but also for the betterment of the society as a whole. The teacher and school may devise other context-specific strategies to develop among students a sense of openness and comprehension about diverse cultures, histories, and fundamental shared values.

Teacher can play an important role in imparting the peace education as:--

- Value and model life-long learning.
- Know the curriculum and communicate expectations to students and parents.
- Are approachable and have a positive relationship with students, colleagues, parents and community members.
- Provide a safe, supportive and inclusive environment in their classroom and school.
- Design and implement effective and meaningful instructional and assessment strategies.
- Challenge students to reach their potential and foster independent learning.
- Are firm, fair and consistent with discipline.
- Assist their students in recognizing and understanding their role in a local and global community.
- The teacher must understand that multi-cultural, multi-ethnic, and multi-religious problems in society are not to be dealt with in isolation in bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program. For example, developing qualities such as compassion and service to others can help reduce racial, religious, or other prejudices, but students of all backgrounds must take part in the program.
- The teacher must be cognizant and wholly supportive of the basic nature and aims of peace education. According to Dale Hudson “...education that actualizes (people’s) potentialities in

helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and nature.” The principles upon which this statement rests include: 1. The cardinal prerequisite for world peace is the unity of humankind. 2. World order can be founded only on the consciousness of the oneness of humankind. It follows that, in this view, the teacher of peace education in an apparently diverse society must keep certain basic aims in mind: the achievement of a unified, peaceful society both globally and within the nation, where world citizenship is fostered and “unity in diversity” is recognized and practiced.

- The teacher should constantly keep in mind that the attainment of any aim is conditioned upon knowledge, volition, and action. Unless these three are forthcoming, nothing will be accomplished. The power needed to accomplish a peaceful world is the unification of humankind. To this end, the teacher must use his will-power. In the words of Sarvapalli Radhakrishnan, we should “... will peace with our whole body and soul, our feelings and instincts, our flesh and its affections.” Then we should act intelligently to reduce intercultural, interethnic, and inter-religious violence, bringing a greater degree of unity and harmony in society. To accomplish this, the teacher should develop qualities such as tolerance, respect of and appreciation of others, being fair and open-minded, and being able and willing to consider other points of view looking beyond his or her own self-interest. In other words, the teacher must be sincerely attempting to be free of prejudice.
- When a teacher becomes deeply and regularly involved in teaching peace education, it gives him an opportunity to take a long, deep look at his or her values and beliefs. In order to be a model for the students, the teacher has the opportunity of transformation and could modify his inner self. This modification would help the students to understand who is a peaceful person and a peacemaker. Thus, the teacher will have a powerful, positive influence on hundreds and thousands of children and youth.
- Teachers must cope with prejudices, conflicts, and violence in an increasingly diverse society by starting with themselves. Firstly, the teacher must develop his own emotional intelligence. People with high EQ know and manage their own emotional life well and understand and deal effectively with the feelings of others. They are skillful in relationships.

Thus, in order to establish peace teacher plays a vital role in our society. It is not only the individual responsibility of teacher's but also it is the responsibility of all of us. In this context, the government (Central and State), NGOs, Mass media and Social organizations should take some measures to safeguard, protect and promote the precious peace of our nation.

Conclusion:

Our Indian President Dr. APJ Abdul Kalam linked Nation's prosperity with peace. He referred the message received from a Buddhist Monk in a statement that, 'If you want peace, remove 'I' and 'Me'. When you remove I and Me, You remove Ego. When you remove Ego, you remove hatred. When you remove hatred you have Peace'. Dr. S. Radhakrishnan, the first president of independent India rightly

commented, “It is essential for us not to live apart but to live together, understanding one another, knowing one another’s fear and anxieties, aspirations and thoughts’. “Learning-The treasure within” highlights the four pillars of learning and the third pillar which is most important is-Learning to live together.

‘Let us work together

Think together

Achieve together

With no hatred to each other.’

This is most important to all particularly to the learners to learn to live together on this planet. In order to survive on this planet peacefully every one must learn to live in harmony and in a violence free environment. Differences in race, caste, colour, creed, language, customs, traditions and cultures exist and to learn to live amidst these differences should be a wonderful and unique experience for all. If you want to establish world peace, then first you have to establish peace in your country. If you want to peace in the country then establish peace in your state. If you want to peace in your state then establish peace in your district. If you want to peace at district level then establish peace in your village. If you want to peace in your village then establish peace in your family. If you want to peace in your family then establish peace in yourself. Thus world peace lies in individual himself. Let us:-

“Pray for peace, work for peace, live and let live in peace”

Om Sarve Bhavantu Sukhinah
 Sarve Santu Nir-Aamayaah |
 Sarve Bhadraanni Pashyantu
 Maa Kashcid-Duhkha-Bhaag-Bhavet |
 Om Shaantih Shaantih Shaantih ||

Meaning:

Om, May All become Happy,
 May All be Free from Illness.
 May All See what is Auspicious,
 May no one Suffer.
 Om Peace, Peace, Peace.

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How to Communicate Peace and Harmony in Schools

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Abstract

The Culture of Peace consists of values, attitudes and behaviors that reject violence. In a peaceful world, problems are generally solved through dialogue and negotiation. Communication finds centre place in peace. Peace would not exist, until and unless the people throughout the world give up their believe that world peace is attainable through a multifaceted effort but realize that starting with the education of children and youth. Although, inner peace is acquired and spread in adult stage but seed of this is sown in very childhood.

Teachers should present themselves as peace makers, i.e. the persons having inner peace, recognize their power and act as ambassadors of peace. In this paper, the author has discussed how to communicate for peace, highlighted the role of teachers and the practices which a school can adopt. The paper also deals with a survey conducted in Haryana on pupil teachers to study the knowledge of peace and role of teachers.

How to Communicate Peace and Harmony in Schools

Peace is a state of harmony characterized by the lack of violence and conflict. Peace of mind is generally associated with bliss and happiness. Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level. Building and maintaining peace requires active involvement.

How to communicate for peace?

Communication plays a vital role in maintaining peace and harmony. Healthy communication is a key element in keeping peace and harmony in one's life and in others too. Good communication eliminates being misunderstood and prevents stressful situations. Saying what one mean not only gives a sense of peace but also earn the respect from others when they know that he/she is true to words.

Disappointment of any kind directs to the state of mental restlessness, frustration, discomfort and eagerness which result into disturbance and ultimately to an unrest soul. For peaceful communication,

humour, tolerance, listening, clarity of message etc. are personal qualities on which the potency of peace depends.

Humor allows one to release tension and to show up the suppressive tendencies of extremist thinking. It is the technique through which even extensive disapproval squeezes out and makes the person feel lighter by helping him/her to forget the bad conditions. Humor makes the person stress free and the situation becomes tolerable.

Tolerance in all that one thinks and does will make a difference in his/her life and in the lives of others also. Tolerance for others is about appreciating diversity, the plurality of modern society, and being willing to live and let others live too. When we fail to tolerate others' beliefs, ways of being, views and opinions, the end result can be discrimination, domination, dehumanization, and ultimately violence. Practicing tolerance is at the heart of living peacefully. To tolerate is to accept others in their natural condition no matter how he/she is and to listen and understand his/her situation.

In true listening, one can reach behind the words and even see through them. Listening is a search to find the treasure of the true person as revealed verbally and non-verbally. The importance of reflective listening to living a peaceful life is that one should stop seeing people purely from his/her perspective and start trying hard to dig down into what another person is really saying and meaning. This can lead to effective give-and-take rather than reacting according to what one thinks, one hears by inferring and guessing. Listening is an act of attentive mind and kind heart before reaction. To feel the words during listening, transparency of matter is equally important. One can only understand if the message which is being conveyed is clear to him/her.

So, the clarity of the message is always vital to ensure peace. Further, much conflict arises out of misunderstandings. When communicating with others, seek to avoid ordering, moralizing, demanding, threatening or excessively needling them with questions aimed at eliciting too much information. Each of these forms of communication will create confusion and give rise to conflict with others who feel that other is trying to control them rather than speak with them as an equal. Even in our schools, this should be kept in mind to avoid conflict. In today's classroom, constructive approaches are being followed in which everyone, teacher and taught are given equal level and teacher should act like a guide and facilitator. They should communicate through supporting individualism of the students and maintaining diversities.

These are important, constructive communication skills that help the teachers to avoid or effectively move through conflict with others. Long-lasting peace may depend on educating future generations into the competencies, perspectives, attitudes, values and behavioral patterns that will enable them to build and maintain peace. Although, inner peace is acquired and spread in adult stage but seed of this should be sown in very childhood. It is very difficult to change the attitudes, values and behavioural patterns developed in childhood. Types of these attributes seen and acquired in early days of life always persist in brain though in unconscious mind. If the person wants to change these and tries to reflect only positive qualities, even then, at the stage of mental pressure or acute stress, the attitude and behavioural

patterns present in unconscious mind finds the way to squeeze out and overpowers the positive one which he/she has presents to others through control.

Realizing the power of child, Mahatma Gandhi once stated, "If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children." Peace would not exist unless people throughout the world believe that world peace is attainable through a multifaceted effort but starting with the education of children and youth.

"No one has yet realized the wealth of sympathy, the kindness and generosity hidden in the soul of a child."

Teachers as creative managers should cash this wealth of children for peace and harmony.

So, what the researcher think is if a person doesn't have any idea of violence since birth, he/she has not seen or felt any kind of insult, negativity, at the early days of life then the person will not behave violently at any time, even at the stage of acute stress or tension. Further, teachers are next to the family members who are close to child in early days. The most important role of teachers in the whole educational system is to interact closely and harmoniously with the children, parents and families.

For peaceful world, the first thing is to know what is to be given to the children, what is to be taught, the objective of the teaching i.e. what matter should be given to the children which will influence the thinking process and ultimately add to their personality for their future life. Teachers, especially of primary and secondary level should have the competencies to distinguish what is required to teach the children or as an adult what they would be going to tackle or face the problems of a global interdependent nature, be the problems of peace, security, quality of life, inflation or scarcity of natural resources. In keeping with the requirements of the times, consideration should be given to teaching the concept of world citizenship as part of the quality education of every child. Citizenship education can be defined as educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society. So that children can understand in very early stage of their life about their role and responsibility in the society especially for world peace.

Here is some outline that can be introduced for education for peace. Children from an early age can first begin learning and practicing human values in groups through cooperative learning and cooperative games, both of which improve social interactions. The children can be engaged in a variety of participatory and play activities to develop these values. They can sing peaceful songs, chant, listen to peaceful music, draw peace symbols, listen to stories about topics such as love, peace and kindness and so forth. They begin to learn the consequences of a person's actions upon another person, another aspect of the process of becoming a peaceful person and a peacemaker. In this connection, they begin to learn how to solve conflicts between people in order to make everyone happy and this is reinforced through the use of problem solving. Acceptance of the oneness of mankind is the first fundamental prerequisite for reorganization and administration of the world as one kingdom, as the home of humankind. Universal acceptance of this principle is essential to any successful attempt in the way of world peace.

Once recognized what to be given to the children, the next is to how to be given? i.e. the most important part of teaching.

How do teachers, schools, and school systems get started in educating for peace?

Education for peace will not be much effective through traditional teaching methods. Violence in the classroom in any form of punishment, insult, aggressive behaviour, negative comments etc should be stopped immediately. Teacher should realize that the children are not the medium to outlet their stress and frustrations. For peace loving children, they should be nurtured in a stress free atmosphere with full of love, sympathy, cooperation and appreciation. Appreciation has a great impact and plays a vital role for peaceful mind. The amount of appreciation invested at the stage of childhood will pay much more in adult. Although, the teacher should be conscious regarding the amount and cause of appreciation to be given because, if it is not given in the appropriate manner, it may result into the development of ego (I) among the students.

Further, the content, method and process of teaching should be improved in the light of achieving living with harmony and peace. In addition to this, first the teachers should be satisfied and peace loving persons. They should have inner peace and then only they will be able to spread, generate and develop peaceful souls leading to peace in World.

Communication for peace should also include the use of cooperative learning for all school subjects as well as the cooperative games so that peace education in one form or another can impact schools in all subjects each and every school day. *Cooperative learning* is the instructional use of small groups so that students work together to maximize their own and each other's learning. Any assignment in any curriculum for the students of any age can be done cooperatively. This approach that has been developed in India aims at producing peaceful, morally mature individuals who are active peacemakers and contribute to a more unified, peaceful, progressive nation and world. Since education for peace is value-centered, peace being a value itself, the primary means to achieve this aim is a growing understanding of what are termed universal human values and the various ways and means of practicing them according to the capacities and potentialities of the students.

In India, emphasis on value education has been given since long ago which is integrated with peace education. There is enough content in early education system related to values and peace. But the method of teaching needs to be moulded in the desired direction of fear free conducive environment which governs peace. The Government of India has taken steps to provide such type of environment and emphasized on constructive approach of learning in education. The teachers have to change their traditional and easy way of teaching to challenging, creative and cooperative style. Teacher's own personality should be like a cooperative person having inner peace, which can guide and facilitate tranquil learning. Create situations to learn the way of Peace and use cooperative learning. But even till date, teachers are not efficiently trained in cooperative learning. Even, they don't have inner peace and suffer with anxiety and frustration, further are loaded with stress, not free, not present as role model of

ideal and peace loving person. They have not been trained in such manner. At present, social complexity and living patterns including life style also add up in making the teachers more unpleasant. Some of them having desired personality are due to their '*Sanskaar*' only.

Gandhiji said that power based on love is a thousand times more effective and permanent than the power gained through threat of punishment. If you've learned to "control" other people through threatening behavior, demeanor or actions, those persons subjected to your power will be responding out of compulsion, not out of respect or care for you. This is not a peaceful way to live.

Therefore, teachers should learn the skills of negotiation, conflict resolution and assertive communication. These are important, constructive communication skills that help the teachers to avoid or effectively move through the conflicts with others. Not all conflict can be avoided, and not every conflict is bad provided one know how to manage it skillfully in time. Keeping peace is also associated with the managerial skill. If teachers feel that they don't have enough skills in these forms of communication, they should try to on the ways to improve further or training should be given.

Listening, peaceful talk, a kindly tongue, seeing good in others, associating with good people, avoiding conflicts, skillfully managing bad situations, discovering emotions, sharing feelings, understanding and respecting others' feelings, being kind, helpful and polite, the cooperation and encouragement, the justice and fairness, encouraging others to do good, appreciation, controlling the anger, etc adds for peace. Ways and means of developing these peaceful values or virtues or good qualities as a means of attaining inner peace and peace in society are of great importance.

Other excellent ways of developing peaceful values that can be practiced daily are prayer and meditation. Development of a peaceful, moral person of real benefit to society is an active peacemaker teacher. Teachers need to consciously base their actions as a peacemaker upon the application of universal or near-universal values such as justice and fairness, truthfulness, trustworthiness, honesty and equity. All such developments require collaboration and effort.

First, teachers should look at the interest as well as wealth of talent that they already possess, give it a common aim, set it in the right direction and train it, overcoming the obstacles. Creative teachers introduce peace education into their classes. Some introduce new ideas into existing subjects in the curriculum using the infusion approach. They should respect the diversity with in children and develop human values among them and use collaborative and constructive approach in teaching.

Teachers are key drivers for attainment of world peace. Realizing the significant role of teachers in making peaceful souls and bringing peace in world, a survey was conducted in Haryana on pupil teachers to study "the knowledge of peace and role of teachers". The data was collected with the help of a questionnaire having statements related to peace, its symbol, conflict, its causes and danger, situational conflict, conflict resolution, managerial skills, quick decision making and peaceful classroom practices. The data obtained is presented below (table -1)

Table-1: Attitude of pupil teachers towards peace and role of teachers

Variables	Peace Symbol	Concept of Peace	Concept of Conflict	Causes of Conflict	Danger of Conflict	Responsible For Conflict	Conflict Manager	Knowledge of Managerial skills	Decision making practices
%	43 %	88 %	78 %	61 %	57 %	38 %	47 %	20 %	41 %

From the result obtained, it was concluded that 88% of the teachers understand what is peace and 78 % what is conflict. It means the pupil teachers are conscious about the meaning of peace and conflict. 61% and 57% of them were aware about the causes of conflict and dangers of conflict respectively i.e. how conflicts can get worse and what can happen as the result of these actions. Only 38 % agreed being responsible for solving conflicts and how to avoid and resolve conflicts through cooperation, listening, talking, sharing, taking turns, helping, apologizing, appreciating and compromising. 47 % agreed that they behave as conflict managers and try to resolve or avoid conflicts. 20% of them were unaware about what to do if their peacemaking activities fail and if they quickly have to do something to avoid people getting hurt. 41 % of them practice quick decision making in a crisis. They practice having a peaceful classroom in which there are rules and come to understand that rules and laws can help bring peace. Whereas, 43 % of teachers studied, recognized some of the peace symbols which are found worldwide.

After this work, the pupil teachers were given peace lessons. After peace lessons, they reported that their own attitudes have changed and that they have learned a lot and will practice the same in their job world in future for peaceful world. Their training as peaceful, moral people who are peacemakers contributing to a more unified, more peaceful, through world peace activities. This includes peace and the practice of love, the further development of the concept that humankind is one family, inner peace within and outer peace throughout the whole world, developing inner peace by helping others and making peace in world, our greatest desire and the ultimate goal.

Teachers need to have access to existing resources provided by the institution. But above all, teachers need the understanding and long-term support of their school heads and fellow teachers. At present, a few teacher education programs are preparing teachers with the required skills and knowledge to teach peace education.

How teacher can communicate peace in a variety of ways

“Teaching our children to treat others as they wish to be treated is one of the most fundamental values we adults can pass on. We would have a different country and world if this lesson was learned and followed.”

Marian Wright Edelman

Peace is an active process, not a passive state because it directly influences the behaviour. School and Teacher can communicate peace through following activities

1. School should function as 'peace zones', where children are safe and free from any kind of conflict.
2. Develop a climate, within the school, that models peaceful and rights-respectful behaviour in the relationships between all members of the school community: teachers, administrators, other staff, parents, and children.
3. Celebration of International Peace Day on 15 September in which parents, families and the local communities can be invited.
4. Celebration of Special Peace at schools and inter-school peace programs in which public can be invited.
5. Organization of conflict prevention and resolution training program at the school.
6. Promoting activities for peace. Train teachers having clear concept of peace in total environment i.e. for all living and non-living things.
7. Publicity of peace activities in schools through media and face-to-face contacts between parents with teachers during which peace issues can be discussed and the development of the positive potentialities of the students should be explored.
8. The school should provide opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights.
9. Teachers should be as role models for inspiring harmony and peace, they should be happy persons having inner peace.
10. Teachers should be competent in life skills. They should act as conflict managers. Handle conflicts—whether between children or between children and adults in a non-violent manner that respects the rights and dignity of all.
11. Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible.
12. Provide a forum for the explicit discussion of values of peace and social justice in the classroom.
13. Action should be taken to keep away children from violence.
14. Women teachers should be motivated to have a special role in creating a culture of peace.
15. Training of democratic citizenship and motivating children for universal brotherhood. They should be helped to understand responsibility.
16. Teachers should actualize the importance of bio-diversity.
17. Use teaching and learning methods that promote participation, cooperation, problem-solving and respect for differences.
18. Promote and develop human values including, moral, spiritual, social and environmental.
19. Using cooperative and interactive methods that allow for active student participation and practice
20. Incorporating conflicts analysis and resolution patterns.
21. Providing young people with the opportunity to engage in constructive, peace-building activities in their school and community
22. Provide opportunities to children to practice peace-making, both in the educational setting and in the wider community

23. Train teachers, so that they can both internalize concepts and skills of peace education for themselves, and be adequately prepared to convey those concepts and skills to others.
24. Developing awareness for biosphere, teachers not only encourage children to plant a flowering seedling but also provide space for it and instruct them to take regular care. This will release the daily tensions pertaining to the studies and improve the behaviour.
25. The teacher can organize Peace Fair in which an assortment of student projects that demonstrate how we can create or reinstate peaceful communication with others can be displayed.

Additionally, experts can present their views to inspire and teach students how to incorporate the concept of peace into their everyday lives which will become a life style.

However, there is a clear need for more systematic research and evaluation of education for peace in order to provide more information on factors that contribute to effectiveness in the wide range of social and cultural contexts. Peace education is more effective when it is adapted according to the social and cultural context and the needs of a society. It is enriched by that society's cultural and spiritual values along with universal human values.

Technologies can't create peace. But they can certainly contribute to an environment where people can more easily communicate, understand the current situation, visualize the implications of their actions, understand each other's point of view, and form meaningful relationships with people who are geographically or culturally distant. All of these are important aids in the peace-building process, as we move, one step at a time, towards a world of lasting peace.

As the children grow older, they come to grips with the higher and lower values possessed within themselves and within others through overcoming violence with peace, overcoming hatred through love, overcoming indifference with compassion, overcoming falsehood with truth, overcoming unreliability with trustworthiness, overcoming injustice with justice and reaching the goals through developing virtues.

In short, all teachers will make a big difference within and outside your schools as true "ambassadors of peace." It has been said that one inspired, dedicated person can have the power of 10,000 but one inspired, dedicated teacher can have the power of 10,00,000. Now is the time to channel the power that is within teacher. The way of peace is overcome evil with good, falsehood with truth and hatred with love. And the practice of it should be initiated at the personal situation. If as a teacher, anyone wants to teach people, young or old, he/she must start where they are and at their level of understanding. Physical violence can end before we have learned the way of love, but psychological violence will continue until we do. Only outer peace can be had through law. The way to inner peace is through and via love. A handful of concerned people definitely breaks the ice and bring peace in society.

“Our children and grandchildren – and unborn generations to come – are depending on teachers...to make the wise decisions that will determine their future. The choice is in our teachers hands.

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“Om Shanti”

Alfred North Whitehead & Philosophy of Language

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Abstract

Whitehead's views on language are closely tied up with his views on perception. Unlike the modern philosophical analysts with their appeal to everyday experience, he believes that the world of perceived objects only gives us an abstract picture of the physical world. The subject-predicate form of expression, its linguistic counterpart, is considered by Whitehead to be a high abstraction coined to deal with such situations. Language, he points out, was designed to express such clear-cut concepts as "green leaf" and "round ball" (Process and Reality or PR, p.234). Nevertheless, as he readily admits, the abstract system of concepts embedded in ordinary language has proved itself to be of great pragmatic value in enabling us to come to grips with our common-sense world.

For Whitehead, then, as with Bergson, ordinary language merely gives us a useful abstract for the purpose of life, and cannot therefore by its very nature grasp the dynamic character of events. He traces the tendency to rely on ordinary language as a criterion for fact back to the Greeks; pointing out that excessive trust in common forms of language vitiated the philosophy and physics of the Greeks as well as that of the Middle Ages. Author discussed the language and philosophy and nature of philosophy. And also the three main stages (Romance-Precision-Generalization) Whitehead uses for education will be applied to his notion of language.

Introduction:

As language has such a marked interest for philosophers nowadays, it is worth noting the manner in which Whitehead's views on this topic diverge from the current approach with its emphasis on ordinary usage. Whitehead believes that in the sort of philosophy in which he is interested (which has for its task the bringing together of the world of psychological experience and physical nature into one system) the meaning of common words and phrases has to be stretched and given a wider generality.

Whitehead's views on language are closely tied up with his views on perception. Unlike the modern philosophical analysts with their appeal to everyday experience, he believes that the world of perceived objects only gives us an abstract picture of the physical world. The subject-predicate form of expression, its linguistic counterpart, is considered by Whitehead to be a high abstraction coined to deal with such situations. Language, he points out, was designed to express such clear-cut concepts as "green leaf" and "round ball" (Process and Reality or PR, p.234). Nevertheless, as he readily admits, the abstract system

of concepts embedded in ordinary language has proved itself to be of great pragmatic value in enabling us to come to grips with our common-sense world.

From his earliest writings onwards Whitehead crusaded against what he termed "the fallacy of simple location"- the conception of the world as made up of independent objects (or substances) characterized by qualities. He regards nature as a system of events rather than a mere collection of static objects, and as having the character of passage about it. Whitehead also contends that the structure of this system may be more accurately expressed by multi-termed relationships than by subject- predicate ones. Not only do we become aware that nature has this dynamic character through the information presented by physical science, but also, he would claim, by our awareness of the causal world around us via our perceptions in the mode of causal efficacy.

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Language and Philosophy:

Language plays a crucial role in mediating, interpreting, and constituting human experience. It is the tool of the philosopher, the medium that both crafts and conveys the philosophical world. Thus, we encounter some of the most striking parallels between Whitehead and Derrida as they examine its role and effect upon the work of the philosopher. This eventually leads them both to recognize that language itself carries limitations and interpretative presuppositions that influence philosophy (PR pp.11-13). Whitehead's writings demonstrate a strong concern with language both as the tool of philosophy and as the means for conveying human experience (PR, p.11). It is the latter that emerges as a central interest of Whitehead's empirical philosophy, leading him to explore the role of language in both the construction and expression of experience.

Whitehead notes that "an old established metaphysical system gains a false air of adequate precision from the fact that its words and phrases have passed into current literature" (PR, p.13), leading to a "false" presumption of descriptive precision that assumes the obvious simplicity of the philosophical statements offered.

Whitehead is reacting primarily to the popularity of logical positivism during the early part of the century, he also takes to task the presupposition that the method of philosophy should lead to "premises

which are severally clear, distinct, and certain; and to erect upon those premises a deductive system of thought" (PR, p.8).

Instead of a verifiable system of presuppositions that conforms to an external reality, Whitehead favors an ongoing, progressive, interpretive "scheme" that measures success by its pragmatic ability to interpret experience within a given context (PR, pp.8-9). Whitehead is indebted to Peirce and James for his conclusion. However, unlike Peirce who eventually came to believe that an absolute and final interpretation was attainable, Whitehead's interpretive system maintains an ultimate non-finality to it. Whitehead's interpretive system is dynamic in its rationalism and does not limit valid interpretation to philosophers and scientists. On the contrary, Whitehead acknowledges the role of poetic artistic insight and imagination in the advancement of productive thought. In addition, he sees it as necessary for transcending attempts to create a direct representation of what appears to be obvious (PR, p.9).

Whitehead explodes the boundaries of philosophy and denies it a privileged position over artistic and imaginative enterprises. According to him, the parameters imposed by philosophy's formal and structural presuppositions constrain attempts to "stray" beyond their established limits (*Adventures of Ideas* or AI, pp.228-229). These limits prevent innovations in philosophy and criticize new expressions as unnecessary neologisms. Naturally, these presuppositions do not prevent Whitehead from manipulating language to create new metaphors that could open new philosophical perspectives.

Whitehead notes how even simple subject-predicate propositional forms, such as "The whale is big," can "conceal complex, diverse meanings" (PR, p.13). The dependence of a statement's meaning upon its context prevents a singular monolithic expression of truth in Whitehead's philosophy. Truth is always and necessarily contextual. Even when Whitehead moves beyond language, he still locates meaning and "truth" within, the complex play of interrelatedness. Ultimately, the inter-connectedness of reality and form takes primacy over the Cartesian preference for substance and quality in Whitehead's philosophy (PR, p.xiii).

According to Whitehead, language cannot be "the essence of thought." If language were the basis for thought any attempt at translation would be impossible. Instead, Whitehead states that thought originates from the way a particular fragmentary sense experience impresses us in relation to other experiences. In the constitution of our bodies and the way they relate to the environment there are certain common elements with which we can identify. However, Whitehead also contends that the retention, recollection, communication, and integration of thought into higher complex ideas is impossible without language. Like Derrida's play of difference, Whitehead concludes that it is in the relating and contrasting of experiences that thought emerges. As a result, he recognizes that without language, thought would be impossible (*Modes of Thought* or MT, pp.32-36).

Whitehead maintains that language functions as a mediator of present experience to both the past and other experiences (MT, p.33). According to Whitehead, both language and thought emerge together, but logically thought must have primacy over language. The importance of language to Whitehead's

philosophy is most clear in the final sentence of lecture two, entitled "Expression": "The account of the sixth day should be written, He gave them speech, and they became souls" (MT, p.41). Nevertheless, Whitehead does not go as far as deconstruction in placing language at the forefront of all thought and experience.

On the other hand, as this citation reveals, Whitehead still maintains a connection between speech and presence and a representational understanding of language -- both concepts that Derrida repudiates. For Whitehead, writing is an artificial and modern development while speech is the embodiment of human nature (MT, p.37). Even further, Whitehead gives primacy to speech because of its representative character. He writes that in the breath of speech, there is the intimation of the core of organic existence, hence, life (MT, p.32). However, in fairness to Whitehead, he also makes a distinction between writing and speech, indicating that the former is a beneficial innovation that in discussions about language often gets intermingled with the latter. As a result of this recognition, Whitehead calls for a more precise distinction between writing and speaking, but not for a dichotomy that places one over the other. According to Whitehead, symbols predate the onset of writing and play a crucial role in the formation of linguistic practices (MT, p.37). Even if symbols do not precede speech, Whitehead's use of "symbols" in this manner indicates an awareness of a strong relationship between thought, writing, and speech that he felt other scholars had neglected.

Whitehead also makes a remark regarding linguistics that merits further attention. He notes in passing how the accessibility of writing and reading to the masses is a fairly recent innovation (MT, p.37). According to him, through countless eras, at least in Europe, writing had been primarily the domain of the aristocrat, the politician, and the academician. In this respect, we can add that writing can be both a source of power and a source of oppression. Scholars often ignore the socio-economic power of writing to disseminate, control, and shape ideas. The control of the written word by aristocrats, clergy; academics, and politicians skews our understanding of culture and history in the West -- a history portrayed by those in control of society. Our interpretive venture must continually recognize the inherently oppressive nature of written documents that were and often still are controlled by the educated and the powerful. Although Whitehead does not elaborate upon the theme, he opens the door to some of the socio-economic implications of writing which now play an important part in the hermeneutical concerns of deconstructionism and postmodernity.

Whitehead understands language as connecting different aspects of sense experience into a unity that reflects the connectedness of the world or a common activity. This suggests an external preferentiality to language. However, this suggestion should not be taken too strongly logo centrically. Language, according to Whitehead, still abstracts and reproduces elements of experience that can be "most easily reproduced" in human consciousness. Thus, the abstract quality of language in itself is already an interpretive enterprise. Humans continually use abstracted elements of experience, associate them with a contextual framework of meaning, and even suggest a particular world which they represent (MT, pp.33-34).

On the other hand, his assertion regarding the dynamic interconnected-ness of language as reflecting the interconnected activity of the world creates a new possibility for preserving a connection between language and the world without falling into logo centrism. In an article in the *American Journal of Theology and Philosophy*, Marjorie Hewitt Suchocki explores this connection and posits a viable thesis that connects language and reality as a response to American deconstructionists such as Carl Raschke and Charles Winquist.

Language can never capture the fullness of reality, nor can any linguistic function ever predict the total possibility of its meaning. On the contrary, language presents a distorted picture of reality in which single words, "bounded by full stops, suggest the possibility of complete abstraction from any environment". This tendency gives the false appearance that philosophy can conceive of the interconnection of things, discretely understandable, without making reference to other things (MT, p.66). Whitehead's rejection of this presupposition denies the philosopher the possibility of absolute unbiased descriptions of reality devoid of any interpretive system. In recognizing the limitations created by our finite perspectives, he acknowledges the need to move beyond a "narrow" epistemology based merely upon sense-data and introspection, and appeals to literature, ordinary language and practice as other sources (AI, p.228).

Whitehead understands language as originating from the characteristic functions of "emotional expression, signaling, and the interfusion of the two. In both instances, these characteristics are reactions to particular situations within a particular environmental context. The origins of language are predominantly functional rather than representational. In addition, Whitehead notes that the characteristic functions of language fade into the background as language advances, leaving a suggestion (trace?) of something which has lost its dominating position (MT, pp.37-38). . Since the specific context in which language originates is no longer present, language can never be identically reproduced in its original function. Only certain elements, abstracted from their original context by the linguistic function, can be repeated, thus leaving the appearance that something has disappeared from the language. Eventually linguistic functions move toward higher levels of abstraction that both facilitate civilization and obscure the abstract, and hence, the interpretive nature of language. Thus, Whitehead recognizes the dilemma of philosophers who must use language to express their philosophies, but cannot escape the biases and interests inherent in their language.

Like Derrida, Whitehead rejects the possibility that language might express "propositional truths" outside of its linguistic context. Thus, Whitehead writes in *Process and Reality*:

. . . every proposition refers to a universe exhibiting some general systematic metaphysical character. Apart from this background, the separate entities which go to form the proposition, and the proposition as a whole, are without determinate character. Nothing has been defined, because every definite entity requires a systematic universe to supply its requisite status. Thus every proposition proposing a fact

must, in its complete analysis, propose the general character of the universe required for that fact. There are no self-sustained facts, floating in nonentity (PR, p.11).

Although the last sentence points toward Whitehead's "ontological principle" that grounds every aspect of reality on actual entities, it also provides insights into the problem of interpreting human experience. There is no detached, discrete "fact" in itself. It is always part of the interrelated complex of entities. In the above statement, Whitehead does not simply mean that propositions require metaphysics. He means that all propositions already *imply* metaphysics. Therefore, philosophical assertions are not simple, objective, detached descriptions of objects or of the external world. They are already enmeshed in a presupposed context that defines them and their usage. Since all propositions presuppose a system and context, it is impossible to reduce linguistic assertions to a simple definite signification of reality. Thus, Whitehead writes that "language is thoroughly indeterminate by reason of the fact that every occurrence presupposes some systematic type of environment" (PR, p.12).

Whitehead and Derrida present us with similar concerns about language and its relationship to philosophy. These concerns force philosophers to explore both the manner in which philosophy uses language and the impossibility of escaping the abstractive, interested, and contextual nature of language and its interpretive play. While Derrida concerns himself primarily with writing and its liberation from logo centrism and onto-theological claims, Whitehead concerns himself with language and its role in the interpretation of experience. Nevertheless, they both reject the representational role of language, as simply conforming to some external reality; and they both reject static and self-evident notions of language. Any utterance or symbol is already an interpretive activity.

Nature of Language:

The contextual and interrelated nature of language leads Derrida and Whitehead to recognize both the interrelated nature of the signifier to its context and the dependence of meaning upon their interplay. According to Whitehead, the interrelated nature of meaning allows for the differences in meaning that can occur between the speaker and the hearer, and more importantly, between the writer and the reader. Our language, both spoken and written, allows us to abstract particularities from their immediate context. As a result, we are able to place them in different contexts that give those particulars new meanings. Due to a different context, both in speech and in writing we are able to arrive at different conclusions even though we share a certain identity of meaning for a given word. For instance, Whitehead notes wisely that the expression "a warm day" is "very different for speakers in Texas, or on the coast of England bordering the North Sea" (MT, p.39). The words "a warm day" might share certain common meaning, but convey a different feeling for speakers in these different climates. In the case of a book, this goes even further since the book can be far removed from the context in which it is written, conveying different feelings and moods to different readers. As a result, language bears an elliptical character in which there is a hermeneutical play between the interpreter and the originator of a proposition (*Concept of Nature* or CN, pp.1-25).

The contextual nature of language leads Whitehead to conclude that there are "no brute, self-contained matters of fact, capable of being understood apart from interpretation as an element of a system" (PR. p.14). Like Derrida, Whitehead recognizes that meaning results from a complex interplay of differences and contrasts that distinguish one thing from another, even if that play is not limited to language.

Stages and Language:

In order to understand Whitehead's novel phraseology, one must understand his views of ordinary language, his desire for more precision in philosophical dialectic, and his belief in the need for a revised and enhanced philosophic vocabulary. In this essay, the approach that I will suggest to comprehend and appreciate Whitehead's writings will be the method Whitehead delineated in his book *The Aims of Education*. The function of Whitehead's formula in AE is to offer an outline of the progressive developmental levels in a child's education in accordance with the attendant unfolding psychological maturity. The three major stages Whitehead uses for education will be applied to his notions of language. The terms Whitehead uses for the stages in education are romance, precision, and generalization. This essay will attempt to demonstrate that the characteristics in those learning phases correlate to the varied and unique modes of expression in much of Whitehead's philosophical corpus. For coherence and better apprehension of the undertaking of this essay, the categories of romance, precision, and generalization will also be utilized in the explication Whitehead's ideas concerning language.

The three major stages Whitehead uses for education will be applied to his notions of language. The terms Whitehead uses for the stages in education are romance, precision and generalization. These stages will be utilized in Whitehead's ideas concerning language.

The Romance of Language:

In his first reference to language in RM, Whitehead claims that society and language "grew together" (Ibid. p.34). It has only been recently, about four thousand years or so, that language had evolved enough to contain an adequate amount of general terms-the type of terms required for higher, or speculative, thought. The medium for preserving and advancing general terms is, according to Whitehead, permanent literature. This literature was able to facilitate the definitions of those general notions; thereby providing "habits" that made generality of thought a viable possibility (Ibid. p.35). The next observation Whitehead mentions regarding language is radically different from anything else he writes on this topic. It is included in this essay to demonstrate Whitehead's thoroughness of thought on any given topic. In a brief passage, Whitehead examines the ideas of Christ and how they are expressed in his words. Whitehead notes that Christ's sayings are the "lowest abstractions that language is capable of" without them being just the "... fact itself" (Ibid. p.57). Christ's words appear more as actions than conceptual assertions, and a "rationalism derived from direct intuition and divorced from dialectic" (Ibid. p.57). And, therein lays the power of Christ's words, for according to Whitehead, in their "absence of force" they are imbued with a "decisiveness of a supreme ideal" (*Religion in the Making*, p.57). And

thus, the chronological dividing line in Western history, Jesus of Nazareth and his ideas and words, are given, by Whitehead, a cursory yet unique interpretation.

Here the importance of literature, in the history of the evolutionary rise of human thought, evolves from expression. Expression is a "fundamental sacrament" or the "outward visible sign of inward grace." That 'grace,' for Whitehead, is the intuitive response between the speaker and the listener, wherein the listener "extends his apprehension of the universe by penetrating into the inner nature of the originator of the expression." Yet, expression is more than an intuitive interpretive response, it is creative. Expression is creative in that it is evocative; it evokes an intuition, which would not otherwise emerge in either the giver or the receiver. Whitehead is careful to note that this creative interpretation is an element already within the recipient of the proffered expression; it can't evoke what is not already there. The example Whitehead offers is a tuning fork and a piano, where the tuning fork elicits a response from the piano, but the piano already has in it the string that responds to that note (Ibid. pp.131-133). The originality of expression is then this literary genius. Very few people over the course of human history have demonstrated this particular 'grace.' The expression these people give to the world is something new "once and for all."

In AE, Whitehead outlines the progressive stages in a child's acquisition and mastery of spoken and written language, and the importance of a comprehensive literary curriculum for a "complete" education. This essay will focus on Whitehead's comments on literature as a factor in a well-rounded education and its implication in other areas of knowledge.

Great art and literature, in Whitehead's opinion, "gives vision to our lives," and also has the importance of being the repository of the wisdom of the world. It is in the subtle relation between language and feeling, and the ongoing development of the senses that imbues a person with aesthetic appreciation. But that is not the only function of the classics; they are also seen by Whitehead as a preparatory device for the mind for the advanced study in logic, history, and philosophy (*Aims of Education*, pp.58, 63).

Whitehead considers every language as an "incarnation of the mentality of the race which fashioned it." As a result of the particular genesis of each language, there can be no true synonyms between the differing languages, thus rendering all translation as approximation (Ibid. p.66). Every word and phrase embodies the soil, the air, the ideas, and the villages of the people that developed their language. Not only is mentality and language inextricably intertwined, they also appear to be, according to Whitehead's claims of linguistic evolution and development, self-identical. Whitehead would probably argue against so strong a claim, but his statements regarding the lack of true synonyms between languages and verbal expression as a manifestation of a race's mentality argues in favor of such a claim. If that is indeed the case, then Whitehead's use of language and his revision and development of vocabulary in his metaphysics should prove to be a rare opportunity to "see" into the mind of a great philosopher.

The Precision of Language:

In the very beginning of Symbolism, Whitehead states that...

There are deeper types of symbolism, in a sense artificial, and yet such that we could not get on without them. Language ... is such a symbolism" (*Symbolism, Its Meaning and Effect*, p.2).

Whitehead goes on to note, however, that symbolism is very fallible, and yet is the primary factors in the way us, as human beings, function. Because of its integral role in human affairs, it is essential to examine and expunge, when necessary, symbols that are found to be ineffective or detrimental (Ibid. p.88)

The fundamental symbol in language is the word, either written or spoken. In both forms, a word is a sort of two-way referent. Whitehead uses the example of the word "tree." The word 'tree' can symbolize the external objects we recognize as trees as the meaning of the word "tree," and the external objects, trees, can become the symbol, and the word "tree," the meaning. For most humans the word "tree" is the symbol and the object, tree, the meaning. Whitehead notes, however, that for the poet and other literary artists, the tree becomes a symbol for the word "tree." They are people for whom words refer "symbolically to the visual sights and sounds and emotions" the writer wants to elicit in his or her readers. This leads to what Whitehead refers to as the double symbolic reference of language, where language goes from objects to words on the part of the speaker or writer, and from words back to the objects for the listener or reader.

The relationship of words to things is for Whitehead a subset of a more general fact: our perception of the world. This begins language's tie to Whitehead's fundamental metaphysical concepts Presentational Immediacy and Causal Efficacy. And since language is so intimately linked to perception, according to Whitehead, perception must be analyzed in order to apprehend the function of language more clearly (Ibid. pp.10, 11, 57).

Presentational immediacy and causal efficacy are the two modes of perception Whitehead ascribes to our experiences; they objectify the actual things of our environment. Of the two modes of perception, causal efficacy is the mode present in all entities, including inanimate objects. As a "pure" mode of perception, it does not involve consciousness or life, and it transmits feelings that are vague, inarticulate, and massive. The feelings of this mode pervade the entire physical world, and is experienced in humans viscerally—a headache, or the "brute givenness of memory" (*A Key to Whitehead's Process and Reality*, p.236). Presentational immediacy is a mode of perception that is only experienced by "high grade organisms," like humans, for instance. It is the mode that is usually referred to as sense perception due to the fact that its appearance is affected by qualities such as colors, sounds, smells, tastes, etc. (This is the mode that Whitehead claims most philosophers pay attention to, while they completely ignore the mode of causal efficacy [this notation is not found in Symbolism but in *Process and Reality*, 185].)

Humans experience the mode of presentational immediacy by feelings that are vivid, precise, and barren. It is the mode that is an "elaboration upon certain aspects of what is present already in causal efficacy." The mode of presentational immediacy seizes upon the vague emotional feelings in the causal efficacy mode and transforms them into intense qualities that are then "projected into the contemporary

region of that percipient occasion." We not only feel our pain, but we can also locate it, grade it, and precisely describe it. In the mode of presentational immediacy, we begin to objectify things in our experience ((*Symbolism, Its Meaning and Effect*, p.21).

Whitehead claims that causal efficacy arises from without, the vague feelings of this mode of perception disclose the character of the world from which we emerge and around which we form ourselves. Since causal efficacy arises from the past, it is from the experiences in this mode of perception that "enriches with emotion and purpose its presentation of the contemporary world: and it bequeaths its character to the future." Presentational immediacy, by contrast, arises from within us and arouses "intensifications and inhibitions and diversions" which humans accept or reject. It is only when both modes are present there is, what is commonly called, ordinary awareness. It is in this "mixed" mode that symbols become apparent to the percipient. Symbols not only become apparent, but we also understand their meanings. Whitehead believes that a symbol does not create its meaning; it "already exists for us in its own right." The two modes of perception, the foundation for our recognition of symbols and their meanings, reconnect with language by way of the impact that the "enveloping suggestiveness and emotional efficacy" of words and phrases have on us. Whitehead also suggests that in language there is a particular vagueness of symbolism. A word carries historical content: its various meanings throughout the course of its existence (the OED always serial dates meanings of words), and its usage and status in literature over the course of its existence. In this manner, words also gather emotional content; its past history is carried over symbolically for its current use. Examples of the rehabilitation words are numerous. It is often a marginalized group in a society that re-appropriates a word that the dominant group has used against them. For example homosexual males now use the word "queer" to describe themselves in slogans to promote their rights. The intent of such a process is to neutralize the negative emotional content of that word. Whitehead ends his treatise on symbolism by stating that no highly evolved and complex society of "high grade organisms" could exist if their systems of symbols were not effective; symbolic systems that range from works of art to codified law. He also exhorts that community to not just carefully preserve their symbolic systems, but to constantly revise and re-examine their code (Ibid. p.57-58, 87, 10).

Process and Reality, published in 1929, is Whitehead's primary metaphysical work. It is considered by Whitehead scholars to be the cornerstone of his entire corpus. It is also the primary target of the criticism leveled at Whitehead, specifically the style of his prose. For those reasons, it will be used as a source for a deeper understanding of Whitehead's approach to language. In the preface of PR, Whitehead lists nine "myths and fallacious procedures" that he believes most characterize nineteenth century philosophy. His intention is to "repudiate" these habits. The second "myth" Whitehead cites is the "...trust in language as an adequate expression of propositions." This statement not only points out the problem of language as a medium for doing philosophy, but also sets the foundation for Whitehead's approach towards language.

Whitehead acknowledges that language is the necessary tool for philosophy. Although this tool works admirably in literature, it "breaks down" exactly at the point where metaphysics begins. Language, as

tool, is almost incapable of expressing the required generalities of terms that metaphysics demands, and therefore, Whitehead believes, philosophers cannot and will never be able to formulate complete metaphysical principles. Scattered throughout PR Whitehead highlights and illustrates language's role as a hindrance in the philosophic process, specifically the metaphysics. He also delineates how most metaphysicians fall into language's traps. In Part Two, chapter seven of PR, Whitehead states that the Greek philosophers only used common language in its generalizations and became victims of some of language's many errors. An example Whitehead uses to illustrate the flaws inherent in language is the statement, "the stone is grey." From this simple proposition, the Greeks evolved a generalization that the actual world is a collection of primary substances that contains universal qualities such as, greyness, largeness, etc. Whitehead claims that this notion of substantiality and its participation in universal qualities has always influenced speculative thought and unfortunately continues to. There are two misconceptions inherent in the proposition "the stone is grey": first, there is the "concept of vacuous actuality without subjective experience," and second, the concept of a universal quality inherent within a substance. Whitehead agrees that both misconceptions have "pragmatic" use and that this is what language was primarily formed to do-give expression to such concepts. It is for this reason that Whitehead states that, "language ... penetrates but a short distance into the principles of metaphysics." The chief reason for language's inability to pierce the depths of metaphysical thought adequately is its almost exclusive reference to the perceptual mode of presentational immediacy in its attempt to interpret symbolic reference. Whitehead uses the proposition "We see the stone" as an example of language's difficulty. "Stone" is really an interpretation of stone-image. If we say "We see the stone-image with our eyes," it is then an interpretation that integrates the causal efficacy of the "antecedent eye in the vision," the presentational immediacy of the stone-image itself, and the presentational immediacy of "the eye-strain." Here, Whitehead, in an effort to clarify ordinary language, is using "words and phrases ... foreign to their ordinary usage."

His primary purpose is to lessen the inherent ambiguities of language. Whitehead believes that propositional ambiguities are so deep-rooted in language; it is completely futile to make a claim for a single meaning of any verbal statement. "Caesar crossed the Rubicon" is used by Whitehead to illustrate this point. The words "Caesar" and "Rubicon" are actual entities in the actual world, and the word "has" can be viewed from numerous perspectives of the judging subject, such as, a retired soldier who fought with Caesar and is now reflecting on a past event, or a modern traveler reflecting on that past event while standing near the Rubicon, a small stream in Italy. (The phrase "cross the Rubicon" has its own independent meaning in modern usage-to take the "final step," a limit, or a boundary line.) Whitehead further states that a proposition has no "particularity of feeling." Instead, a proposition is a "datum for feeling, awaiting a subject feeling it." In other words, the proposition "Caesar crossed the Rubicon" could never have been "felt" by Hannibal, or anyone else who died before Caesar crossed that stream. To end this segment of Whitehead's considerations on language in metaphysics, it seems appropriate to quote a passage from Section One, Chapter One of PR" But no language can be anything but elliptical, requiring a leap of the imagination to understand its meaning in its relevance to immediate experience ...

no verbal statement is the adequate expression of a proposition... deficiencies of language stand in the way inexorably (*Process and Reality* or PR, pp.xiii, 4, 11, 13, 158, 167, 173, 195, 259) .

The Generalization of Language:

To elucidate Whitehead's generalized views of language that integrate his metaphysical notions of language in PR and S we now turn to *Adventures of Ideas* (AI) and *Modes of Thought* (MT). These two texts are also collections of lectures that follow, in chronological order, Whitehead's previously cited works. In AI, Whitehead expounds upon his philosophy of language in a more generalized way than in PR. In MT, he brings to a close his dialogue on language's impact not only on philosophy, but its role in the rise of human development and evolution. In the section entitled "Philosophic Method" of AI, Whitehead writes that he has reached the "heart of the topic," and the topic is the "...methods that can be usefully employed in the pursuit of speculative philosophy." Before he begins this discussion, he poses a question: What is the store-house of that crude evidence on which philosophy should base its discussion, and in what terms should discussion be expressed?

This "crude" evidence is found in three main sources: language is the first source, the second is social institutions, and the third source of evidence is found in action. According to Whitehead, language delivers the evidence for philosophic discussion in three major ways; first, there is the meaning of words, second, there is the meaning of words in grammatical forms, and finally, meanings that go beyond individual words and grammatical forms-the "meanings miraculously revealed in great literature."

After considering language's integral role in the philosophic endeavor, Whitehead in the next sentence restates the usual warning about language's inadequacy due to its incomplete and fragmentary nature, and he then goes on to write that language "merely registers a stage ... beyond ape-mentality." This comment, taken superficially, appears extremely harsh, but viewed in the context that language's strength, which resides in the mode of presentational immediacy-a mode of perception that can only relay information that is precise, vivid, and barren- Whitehead's description of language is in keeping with his metaphysics.

Whitehead notes that Plato too acknowledged the limitations of language in his dialogue *The Sophist* . The mark of the sophist for Plato is "mere dialectic"; linguistic discussion should only be a tool in any philosophic enterprise, never a master. Whitehead then reiterates his claim that one of the errors of the philosophic method is that an "uncritical trust" is the adequacy of language. Whitehead also states that to hold the belief that there is a stable and set philosophic vocabulary is absurd. He continues by noting that other sciences constantly revise and append their various vocabularies. Philosophy should be no exception if it is to thrive or be relevant within the operations of civilization.

To illustrate the point that philosophy has no closed set of technical terms, Whitehead explains the reasoning and etymology behind a new philosophic word he originated, "conrescence." It is a word derived from a Latin verb that means "growing together." Conrescence also suggests the participle "concrete," which ordinarily connotes a complete physical reality. Therefore, conrescence is able to

convey to the recipient a notion of "many things acquiring complete complex unity." What that word does not convey is the creative novelty involved in Whitehead's new use of the word. It omits the notion of the discrete character emerging in the "concrecence" of the original data.

To illustrate the problem of how ordinary words fail in the task of advancing philosophic discussion, Whitehead takes a close look at the word "together." Whitehead charges that "together" is a generic term used to denote an "endless variety of species," and as such is one of the most misused words in philosophy. To claim that there is only one true definition of this word, regardless of the diverse contexts in which it is employed, is "sophistical." To lessen the ambiguities of the terms for a philosophic generalization, (a final actuality in the "guise of a generalization of an act of experience"), Whitehead offers a solution, which superficially appears as an overabundance and confusing set of terms-together, creativity, concrecence, prehension, feeling, subjective form, data, actuality, becoming, and process. Whitehead states that whatever ambiguities are inherent in each one of these terms, when used together the terms will correct "each other" (AI, pp.226, 228, 229, 236).

In MT, Whitehead continues his criticism of language's general terms as used in philosophic discussion. The word "and," and any other word used as a conjunction, is a "nest of ambiguity" and a "death-trap" for reasoning. Any sentence containing a conjunctive word must be very closely read, and re-read. Whitehead notes that there are also certain words not formally considered conjunctions, but convey conjunctive meanings, such as the word "class." (MT, p.53) These words also warrant close attention.

The greater portion of MT, however, reviews language in a broader and more generous light. In it Whitehead states that language is the most efficacious way to express thought, and without its aid, retention, and recall (memory), the entwining of thought into intricate complexity would be severely limited. Language also empowers freedom of thought which "releases" the human being "from the bondage of the immediacies of mood and circumstance." Whitehead also states that a philosophic outlook is the very foundation of thought and life itself-"as we think, we live." Whitehead goes on to state that the development of this philosophic thought is an appeal to human experience. It is human experience found in law, moral and sociological habits, literature, the arts, and the sciences.

To conclude Whitehead's generalization phase of language, its importance and interconnectedness with human mentality, the opening quote of this essay from MT best captures Whitehead's view. He states that mentality and language of "mankind" created each other, "... the souls of men are the gift from language to mankind ... He [God] gave them speech, and they became souls" (MT, pp.35, 40, 63, 70). Despite the many severe limitations of language that Whitehead exposed within philosophy, he concedes that language is the condition, or gift, that makes us human.

Conclusion:

With Whitehead's distrust of ordinary language as a guide to the true nature of "reality" there goes a belief in the value of poetic language. He thinks that poetic language, by its stress on the aesthetic and dynamic side of our experience, will give us some measure of insight into the real efficacious world of events. But this, as he is acutely aware, is not confined to poetry. Certain symbolic devices such as the

burning of incense and religious ceremonials have often a greater efficacy in eliciting aesthetic experiences than have written or spoken words.

There may appear to be some inconsistency between Whitehead's emphasis on the efficacy of poetic and literary language in giving us an insight into the dynamic and aesthetic aspects of nature and his stress on the adequacy of mathematical formulae for describing the physical world (As he puts it, algebra, unlike ordinary language, endeavours to exemplify in its written structures the pattern which it is its purpose to convey {Mays, p.51}). However, the conflict is only apparent. He would argue that whereas mathematical description largely concentrates on the structure of events, poetic language emphasizes the dynamic aspects of our experience (Ibid. pp.51-53). Whitehead believes that sentences are ambiguous as to the exact propositions (meanings) they indicate. The reason for this is not far to seek. He considers a proposition to have a specific reference to psychological elements- to thoughts and images- as well as to the context of utterance. The meaning of a sentence will thus vary in accordance with its psychological and environmental contexts.

Whitehead thus differs from those moderns who tend to identify the sentence with the proposition, and who also believe that one can study language as a pure science apart from any direct reference to thought and things. For example, the modern semanticist seems to assume that, by the device of quotation marks, language can be studied as if it were another type of object. As a result of his emphasis on context, Whitehead regards language as being highly elliptical. He illustrates this by pointing out that, according to the context of utterance, the word "Caesar" may mean a puppy dog, a Negro slave or the first Roman Emperor. Whitehead, however, though he stresses context, would not, like some philosophical analysts, take it as a complete substitute for any psychological reference. In his approach to language; then, Whitehead emphasizes the need for interpreting language in its psychological as well as environmental setting. Most modern work on communication, for example, is not interested in the psychological processes underlying the communicated symbols. If the linguistic symbols are the same, the two processes are usually regarded as similar. However, we cannot always deduce from a simple examination of the linguistic elements involved the precise meaning which the speaker or writer intends to convey.

Whitehead's views on language diverge from the current approach with its emphasis on ordinary usage. His position is closely linked with his theory of perception. The philosophical account of perception in terms of substances qualified by predicates only gives us, he argues, an abstract picture of the real world. Whitehead distrusts ordinary language as a guide to the true nature of experience, as it fails to grasp the dynamic character of events. He argues that poetic language, with its stress on the aesthetic and dynamic side of our experience, gives us a deeper insight into reality. But such an account, he would go on, needs to be supplemented by logico-mathematical description, which makes clear to us the structure of things.

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An analysis of Environmental Awareness among boys and girls of the Eleventh Grade C.B.S.E. Students of Bhopal

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Prologue

In India, the environmental action formally started with the participation of Mrs. Indira Gandhi in the United Nations Conference on human environment in Stockholm in 1972. A national committee on environmental planning and co-ordination was established to be the apex body in the department of science and technology. The term environment was figured for the first time in the fourth five year plan (1969 – 74) which recorded that *“harmonious development is possible only on the basis of a comprehensive appraisal of environmental issues.*

The school education can significantly promote environmental awareness. Environmental education became an integral component of the National Policy on Education in 1986. It was declared that there is a need to create consciousness of the environment which must permeate all ages and all sections of the society beginning with the child environmental consciousness should inform teaching in schools and colleges and should be integrated in the entire education process. As a result of directions issued by the Supreme Court, environmental Science was made mandatory for undergraduates and environmental Studies was introduced as a subject for students of Class I to V. A child right from the beginning has to be taught how to act in a more environmental friendly manner for which besides schools, the village elders and government officials can also play a pivotal role.

The curriculum on environmental education was prepared by N.C.E.R.T. in accordance with the guidelines laid down by the N.C.F.(National Curriculum Framework),2005 and as per the directives of the Honorable Supreme Court of India, and adopted by the C.B.S.E. (Central Board Of Secondary Education),C.I.C.S.E. and various state boards .

The fast deteriorating conditions of our environment has made it necessary for all of us to be aware of the delicate balance that exists between the different parts of nature for its normal functioning.

The curriculum so planned aims at creating awareness in the minds of young learners about their environment and also encourages their commitments to protect the environment. The syllabus encourages the learners to observe there surroundings critically and understand the importance of a healthy environment and their role in protecting it. The curriculum not only stresses on knowledge of the theoretical concepts but also develops the power of independent functioning by giving practical experience.

Various studies in relation to environmental awareness has been carried out by various researches like Abdul Wahab Sabah researched into a Preliminary Investigation into the Environmental Awareness of the Omani Public and Their Willingness to Protect the Environment. Usha `Dalaal studied, 'Environmental Awareness Among Senior Secondary Level Students. Gupta ,Grewal And Rajput, Investigated, 'The Environmental Awareness Among Children Of Rural And Urban Schools And Non-Formal Education Centres'. Rajput ,Gupta And Grewal (1981) conducted a study on, Environmental Awareness Among Children Of Non Formal Education Centers Of Madhya Pradesh And Maharashtra. (Regional College Of Education, Bhopal). Sandhu Vipinder And Dhillon Jasvinder Singh, attempted to find 'Environmental Education Awareness Among Elementary School Teachers'

This study is an attempt to compare environmental awareness among the boys and girls of the eleventh grade C.B.S.E. Students of Bhopal

Variables in the Study

Dependent Variables

In the present study the dependent variable is Environmental awareness.

Independent Variables

The independent variables for the present study are:-

- A. Gender (boys and girls)
- B. Grade (eleventh)

Operational Definition

Environmental Awareness

“Environmental awareness is the mirror image of all the knowledge one has after going through rigorous curriculum in the school which provided detailed knowledge about each and every aspect of environment.”

Objectives of the Study

1. To find the extent of relationship of environmental awareness among boys and Girls of grade XI.
2. To study the significant difference of environmental awareness among boys and girls of grade XI.

Hypotheses

1. There is no significant **difference** between girls and boys of eleventh grade towards environmental awareness.
2. There is no significant **relationship** between girls and boys towards environmental awareness of eleventh grade.

Design of the Study

Descriptive survey method of research was employed for the present study. This method is concerned with surveying, describing and investigating the existing phenomenon or issues, conditions and relationship that exist.

The study began with analysis of the problem and a detailed literature review, which then helped in preparing a self-developed questionnaire which consisted of 40 questions. Pilot testing was successfully conducted after preparation of questionnaire. Then a representative sample of 150 students (75 girls and 75 boys) of class eleventh from two C.B.S.E. Schools of Bhopal city were chosen for the conduction of test. Then the data were analyzed with the help of suitable statistical technique.

Sampling Detail

S.No.	Name Of The School	Class	Number Of Boys	Number Of Girls	Total
1.	Vikram Hr.Sec.School	11 TH	62	22	84
2.	Dr.Radhakrishnan Hr.Sec. School.	11 TH	13	53	66
	Total	11 TH	75	75	150

Scoring Procedures

The questionnaire consists of multiple – type questions each with one correct response. One mark is allotted to correct response hence the entire questionnaire carries a maximum score of 40 marks.

Statistical Treatment

As the study was based on the analysis of Environmental Awareness among the boys and girls of class eleventh hence following statistics have been applied:-

1. Karl Pearson's Coefficient Of Correlation ('r').
2. Student's 't' Test

Analysis and Interpretation

Hypothesis

There is no significant difference between girls and boys towards environmental awareness of eleventh grade.

Table - Table shows difference between girls and boys towards environmental awareness

GENDER	N	SD	SE _d	d.f.	t-value
BOYS	150	14.43	0.79	149	0.012
GIRLS		14.51			

Critical ratio at the d f level $149 / t_{0.05} = 1.98$, $149 / t_{0.01} = 2.61$

Not significant at $t_{0.05}$ and $t_{0.01}$ levels.

Analysis

Table shows the t-value as 0.012 which is much less than the table value which is 1.98 at 0.05 level and 2.61 at 0.01 levels. This indicates that both boys and girls are equally aware about the environment. Hence the null hypothesis is accepted.

Interpretation

The result shows that boys and girls are equally interested in knowing about environment, the reasons behind its deterioration, the ways and measures to prevent environment, harmful effects of pollution and other environmental issues.

Hypothesis

There is no significant relationship between girls and boys towards environmental awareness of eleventh grade.

Table -: Shows the correlation between girls and boys towards Environmental Awareness of eleventh grade.

GENDER	N	Score	Percentage	'r'	SEr	Nature of 'r'	Degree of 'r'
BOYS	150	2055	68.5	0.89	0.02	Positive	High
GIRLS		2074	69.13				

Value of 'r' at df level 148/ $r_{0.05} = .159$ and 148/ $r_{0.01} = .208$

Significant at both 148/ $r_{0.05} = .159$ and 148/ $r_{0.01} = .208$

Analysis

Further the table shows the correlation between girls and boys towards environmental awareness. As here the 'r' value is 0.89 which again is positive and is showing a higher degree of correlation.

In evaluating the standard error of 'r' the value of 'r' has come out to be 0.02. To test the dependability of 'r' in terms of S.E. There are 95 chances 100 as the value obtained of 'r' does not miss the true value by more than 0.93. further the 0.99 confidence interval for the population 'r' can be taken as large as 0.84 and is no longer than 0.94.

Interpretation

As far as environmental awareness is concerned the scoring shows high degree of relationship among boys and girls. This relationship is also positive that is high level of awareness among boys is accompanied by higher level of awareness among girls. As can be seen from the table that the girls have scored more than the boys hence it can also be concluded that the girls have more environment awareness than the boys.

Educational Implications of the Study

The findings of the study have been discussed earlier. However some of its practical implications that emerge out of the earlier findings have been discussed below:-

1. Environment as a subject should be dealt with complete practical approach.
2. Special measure should be taken to enhance the environmental awareness of the students.
3. The subject of environmental education should be evaluated on the basis of its practical application by the students, exclusively.
4. Special trainings should be given to in-service and pre-service teachers and parents to inculcate sensitivity towards environment
5. Special emphasis should be given to the students at primary level as this will go a long way in educating a generation.
6. Mass media should be used for spreading awareness and enhancing the eco-friendly behavior.
7. Though environment as a subject is included separately in the curriculum but even then serious attention is not being given by the teachers and student. They read it to clear the exam and not to learn and implement their knowledge. This should be checked.

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Conceptualizing up-to-the-minute evaluation Formative 'v' Summative Assessments in the Classroom

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Abstract:

Assessment is simply the process of collecting information about student learning and performance to improve education.

It is an essential believe that for assessment to be meaningful it must be done thoughtfully and systematically. It should be driven diligently by faculty so that the information gathered:

- *Reflects the goals and values of particular disciplines*
- *Helps instructors refine their teaching practices and grow as educators*
- *Helps departments & programs refine their curriculum to prepare students for an evolving workplace*

Assessment is an expansive and fast growing field, with a strong academic and pragmatic base. However, in the present scenario dramatic changes can be seen in the methodologies implied in carrying out assessments. Modern techniques in evaluating students are employed which is shaping as sound practices to guide teaching. The present paper focus upon the basic concepts you need to know to become more systematic in your assessment planning and implementation.

Keywords: *curriculum designing, evaluation, assessment, traditional, modern approach*

'Evaluation is the systematic assessment of the worth or merit of students'

There are many types of evaluations that assist a teacher in the assessment of worth or merit -- of their learners in the process of learning and teaching. to be more precise,

'Evaluation is the systematic acquisition and assessment of information to provide useful feedback about students'

Both definitions agree that evaluation is a systematic endeavor and both use the deliberately ambiguous term 'object' which could refer to a program, policy, technology, person, need, activity, and

so on. The latter definition emphasizes acquiring and assessing information rather than assessing worth or merit because all evaluation work involves collecting and sifting through data, making judgments about the validity of the information and of inferences we derive from it, whether or not an assessment of worth or merit results.

The Need to Evaluate

A test or examination is an assessment intended to measure takers knowledge, skill, aptitude, physical fitness, or classification in many other topics (e.g., beliefs). A test may be administered orally, on paper, on a computer, or in a confined area that requires a test taker to physically perform a set of skills. Tests vary in style, rigor and requirements. For example, in a closed book test, a test taker is often required to rely upon memory to respond to specific items whereas in an open book test, a test taker may use one or more supplementary tools such as a reference book or calculator when responding to an item. A test may be administered formally or informally. An example of an informal test would be a reading test administered by a parent to a child. An example of a formal test would be a final examination administered by a teacher in a classroom or an I.Q. test administered by a psychologist in a clinic. Formal testing often results in a grade or a test score. A test score may be interpreted with regards to a norm or criterion, or occasionally both. The norm may be established independently, or by statistical analysis of a large number of participants.

Assessments are used as tools to reveal how well students have learned what we want them to learn while instruction ensures that they learn it. For this to occur, assessments, learning objectives, and instructional strategies need to be closely aligned so that they reinforce one another.

Teacher's role in evaluation

Experienced case instructors evaluate class participation based on a student's contribution to the collective learning during class discussions. Establishing objective assessments of these contributions can be challenging. The quality of individual contributions relates not only to the content, but also the delivery and timing of comments within the flow of the class discussion. More frequent participation is often a positive factor, although excessive attempts to comment may lead to lower quality contributions and may reflect a bias toward speaking over listening. In assessing participation, instructors should be aware of the critical role they play in shaping student performance through calling patterns and the types of questions and follow-ups they use with individual students. Also, the quality of the instructor's participation tracking system may significantly affect the reliability of the overall performance evaluation.

From a student perspective, the participant-centered nature of the case method generates greater expectations and opportunities for feedback as compared to lecture-based pedagogies. As students participate in class discussions, they receive immediate feedback in the form of instructor and student responses to their contributions. This type of feedback, however, may be ambiguous and indirect, leaving students uncertain as to the impact of their participation and how they might enhance their effectiveness. To some extent, this is not a bad thing, since it encourages students to develop their own

capabilities for reflection and self-assessment. Students may actively seek additional feedback from peers and the instructor outside of class. Ideally, instructors will be able to provide both evaluative and developmental feedback in a manner that helps students discover further insights regarding their strengths and opportunities for improvement.

To ensure that these three components of your course are aligned, ask yourself the following questions:

- **Learning objectives:** What do I want students to know how to do when they leave this course?
- **Assessments:** What kinds of tasks will reveal whether students have achieved the learning objectives I have identified?
- **Instructional strategies:** What kinds of activities in and out of class will reinforce my learning objectives and prepare students for assessments?
- Defining Formative and Summative Assessments

The terms "formative" and "summative" do not have to be difficult, yet the definitions have become confusing in the past few years. This is especially true for formative assessment. In a balanced assessment system, both summative and formative assessments are an integral part of information gathering. Depend too much on one or the other and the reality of student achievement in your classroom becomes unclear.

Summative Assessments are given periodically to determine at a particular point in time what students know and do not know. Many associate summative assessments only with standardized tests such as state assessments, but they are also used at and are an important part of district and classroom programs. Summative assessment at the district/classroom level is an accountability measure that is generally used as part of the grading process. The list is long, but here are some examples of summative assessments:

- State assessments
- District benchmark or interim assessments
- End-of-unit or chapter tests
- End-of-term or semester exams

Scores that are used for accountability for

The key is to think of summative assessment as a means to gauge, at a particular point in time, student learning relative to content standards. Although the information that is gleaned from this type of assessment is important, it can only help in evaluating certain aspects of the learning process. Because they are spread out and occur after instruction every few weeks, months, or once a year, summative assessments are tools to help evaluate the effectiveness of programs, school improvement goals,

alignment of curriculum, or student placement in specific programs. Summative assessments happen too far down the learning path to provide information at the classroom level and to make instructional adjustments and interventions during the learning process. It takes formative assessment to accomplish this.

Formative Assessment is part of the instructional process. When incorporated into classroom practice, it provides the information needed to adjust teaching and learning while they are happening. In this sense, formative assessment informs both teachers and students about student understanding at a point when timely adjustments can be made. These adjustments help to ensure students achieve targeted standards-based learning goals within a set time frame. Although formative assessment strategies appear in a variety of formats, there are some distinct ways to distinguish them from summative assessments.

One distinction is to think of formative assessment as "practice." We do not hold students accountable in "grade book fashion" for skills and concepts they have just been introduced to or are learning. We must allow for practice. Formative assessment helps teachers determine next steps during the learning process as the instruction approaches the summative assessment of student learning. A good analogy for this is the road test that is required to receive a driver's license. What if, before getting your driver's license, you received a grade every time you sat behind the wheel to practice driving? What if your final grade for the driving test was the average of all of the grades you received while practicing? Because of the initial low grades you received during the process of learning to drive, your final grade would not accurately reflect your ability to drive a car. In the beginning of learning to drive, how confident or motivated to learn would you feel? Would any of the grades you received provide you with guidance on what you needed to do next to improve your driving skills? Your final driving test, or summative assessment, would be the accountability measure that establishes whether or not you have the driving skills necessary for a driver's license—not a reflection of all the driving practice that leads to it. The same holds true for classroom instruction, learning, and assessment.

Another distinction that underpins formative assessment is student involvement. If students are not involved in the assessment process, formative assessment is not practiced or implemented to its full effectiveness. Students need to be involved both as assessors of their own learning and as resources to other students. There are numerous strategies teachers can implement to engage students. In fact, research shows that the involvement in and ownership of their work increases students' motivation to learn. This does not mean the absence of teacher involvement. To the contrary, teachers are critical in identifying learning goals, setting clear criteria for success, and designing assessment tasks that provide evidence of student learning.

One of the key components of engaging students in the assessment of their own learning is providing them with descriptive feedback as they learn. In fact, research shows descriptive feedback to be the most significant instructional strategy to move students forward in their learning. Descriptive feedback provides students with an understanding of what they are doing well, links to classroom learning, and gives specific input on how to reach the next step in the learning progression. In other words, descriptive

feedback is not a grade, a sticker, or "good job!" A significant body of research indicates that such limited feedback does not lead to improved student learning.

There are many classroom instructional strategies that are part of the repertoire of good teaching. When teachers use sound instructional practice for the purpose of gathering information on student learning, they are applying this information in a formative way. In this sense, formative assessment is pedagogy and clearly cannot be separated from instruction. It is what good teachers do. The distinction lies in what teachers actually do with the information they gather. How is it being used to inform instruction? How is it being shared with and engaging students? It's not teachers just collecting information/data on student learning; it's what they do with the information they collect.

Some of the instructional strategies that can be used formatively include the following:

Criteria and goal setting with students engages them in instruction and the learning process by creating clear expectations. In order to be successful, students need to understand and know the learning target/goal and the criteria for reaching it. Establishing and defining quality work together, asking students to participate in establishing norm behaviors for classroom culture, and determining what should be included in criteria for success are all examples of this strategy. Using student work, classroom tests, or exemplars of what is expected helps students understand where they are, where they need to be, and an effective process for getting there.

Observations go beyond walking around the room to see if students are on task or need clarification. Observations assist teachers in gathering evidence of student learning to inform instructional planning. This evidence can be recorded and used as feedback for students about their learning or as anecdotal data shared with them during conferences.

Questioning strategies should be embedded in lesson/unit planning. Asking better questions allows an opportunity for deeper thinking and provides teachers with significant insight into the degree and depth of understanding. Questions of this nature engage students in classroom dialogue that both uncovers and expands learning. An "exit slip" at the end of a class period to determine students' understanding of the day's lesson or quick checks during instruction such as "thumbs up/down" or "red/green" (stop/go) cards are also examples of questioning strategies that elicit immediate information about student learning. Helping students ask better questions is another aspect of this formative assessment strategy.

Self and peer assessment helps to create a learning community within a classroom. Students who can reflect while engaged in meta-cognitive thinking are involved in their learning. When students have been involved in criteria and goal setting, self-evaluation is a logical step in the learning process. With peer evaluation, students see each other as resources for understanding and checking for quality work against previously established criteria.

Student record keeping helps students better understand their own learning as evidenced by their classroom work. This process of students keeping ongoing records of their work not only engages

students, it also helps them, beyond a "grade," to see where they started and the progress they are making toward the learning goal.

All of these strategies are integral to the formative assessment process, and they have been suggested by models of effective middle school instruction.

Balancing Assessment

As teachers gather information/data about student learning, several categories may be included. In order to better understand student learning, teachers need to consider information about the products (paper or otherwise) students create and tests they take, observational notes, and reflections on the communication that occurs between teacher and student or among students. When a comprehensive assessment program at the classroom level balances formative and summative student learning/achievement information, a clear picture emerges of where a student is relative to learning targets and standards. Students should be able to articulate this shared information about their own learning. When this happens, student-led conferences, a formative assessment strategy, are valid. The more we know about individual students as they engage in the learning process, the better we can adjust instruction to ensure that all students continue to achieve by moving forward in their learning.

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Role of supervision in quality improvement

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Abstract

The process of Education runs continuously from cradle to grave. It clears that “Education is process of life, for life and through the life”, therefore, it should run in a lively way. The quality of education solely depends on teachers, pattern of classroom interaction school supervision. School supervision is a process to ensure better interaction, quality inputs and teacher’s improvement. Supervision is mainly concerned with instruction in academic subjects, with the growing complexity of life. The purpose of supervision is to check the co-curricular activities, educational environment, the school infrastructure and proper improvement of teacher’s in sense of newly developed trends in education process.

The present study investigates the attitude of teachers towards the school supervision in primary level and also to study the effectiveness of supervision practices among them.

The process of Education runs continuously from cradle to grave. It clears that “Education is process of life, for life and through the life”, therefore, it should run in a lively way. Education is a dynamic process. Philosophic thought and scientific experimentation throw open new doors to methods and techniques in field of educational aims, procedures, curriculum and services etc. Progressive education demands trail of new idea and technology and adoption of practices found useful in the local situation. The quality of education solely depends on teachers, pattern of classroom interaction and school supervision. Supervision is one of the functions of the organization. According to opinion of **K. V. Feyereisen**, “The function of administration which has to do with maintaining and improving the educational programme is known as supervision.” Educational supervision has come to stay as an important function of educational administration. In which school supervision is must for improving the quality of education. School supervision is a process to ensure better interaction, quality inputs and teacher’s improvement. Supervision is mainly concerned with instruction in academic subjects, with the growing complexity of life. The purpose of supervision is to check the co-curricular activities, educational environment, the school infrastructure and also proper improvement of teacher’s in sense of newly developed trends in education process.

The features of the modern’s concept of educational supervision are as follows –

- Supervision as a Service Activity
- Supervision as Processes
- Supervision as Functions
- Supervision as Educational Leadership

We can say that “Supervision is a creative and dynamic process giving friendly guidance and direction to teachers and pupils for improving themselves and teaching – learning situation for the accomplishment of desired goals of education.”

In the sense of improving the quality of education, Supervision is necessary for providing experts, teaching assistance, growth of the teachers, to help teachers prepare for teaching, to keep teachers up to date and provide democratic professional leadership. The purpose of supervision is the improvement of the learning programme. Instead of paying attend to the teachers it concerns itself to the whole of teaching learning situation and try to improve it.

The present study investigates the attitude of teachers towards the school supervision in primary level and also to study the effectiveness of supervision practices among them.

Objectives:-

- To study the attitude of teachers towards school supervision in respect of their professional background & gender.

Hypotheses:-

- The attitude of teachers towards school supervision is not independent of their professional background.
- The attitude of teachers towards school supervision is not independent of their gender.

Delimitation:-

- Present study is based among the teachers of rural area of Allahabad District.
- Present study is based upon the only Government primary school.

Methodology:-

The research methods employed in this study was survey and casual comparative. The sample for the study consisted of 50 primary school teachers of rural area of Allahabad District. Random method of sampling was employed.(In which 25 Teachers are taken from Special BTC and 25 BTC. 15 Teachers are male and 10 teacher female from each.) Supervision Effectiveness Questionnaire developed by the investigator was used as a tool for data collection. Chi-Square was calculated for the analysis of the data.

Result and Discussions: -**Table – I**

Group	ALWAYS	SOME TIMES	NEVER	Chi-Square Value
BTC TEACHERS	301 48.16%	206 32.16%	118 18.88%	1.92
SP.BTC TEACHERS	325 52.0%	187 29.92%	113 18.08%	

According to the Table – I, It show that the value of Chi – Square 1.92 is not significant at .05 level. Thus the null hypotheses stands accepted. It means that attitude of teacher towards school supervision not depends upon their Professional background. Also, it clears that percentage analysis BTC and Special BTC teachers both have same attitude towards School Supervision.

Table – II

Group	ALWAYS	SOME TIMES	NEVER	Chi-Square Value
MALE TEACHERS	396 52.80%	230 30.67%	124 16.53%	8.60
FEMALE TEACHERS	224 44.80%	169 33.80%	107 21.40%	

According to the Table – II, It show that the value of Chi – Square 8.60 is significant at .05 levels. Thus the null hypotheses stands rejected. It mean that attitude of teachers towards school supervision depends upon their gender. Also, it clear on the basis of percentage analysis of male and female teachers, male teachers have more favorable attitude than female towards School Supervision.

Conclusion:-

On the basis of data analysis it clears that the professional background can not affect the teachers' attitude towards the school supervision. While the criteria and qualification for the BTC & Special BTC

are differs, and other hand the male teachers have favorable attitude than female teachers towards the school supervision. During the data analysis on the basis of discussion with teachers, we can say that, female teachers have positive attitude towards students but have neutral attitude towards the administration and the administration is must School Supervision. So according to percentage analysis the female teachers have lesser favorable attitude.

Suggestion: -

- Supervision should be more and more co-operative and also more participatory.
- Supervision should be properly planned and implication also should be according to be methodology.
- Instead of individuals, more attention should be paid to the teaching learning situation.
- Supervision should be dynamic and flexible and also should continually reconstruct, policies, proposes, planned and processor.
- To see the supervision practices the study should in large scale.

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Critical thinking in classroom

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Abstract:

Developing Critical thinking skill among the students is an important activity of the teachers. Simply accepting the bookish facts is not enough but it is very essential that students should begin to think critically and take the responsibility of their own learning. This paper focuses on what the critical thinking is and how to improve that skill in the classroom situation for the development of quality learning.

Introduction to critical thinking:

Education is living and entire living is education. Children learn in many ways through asking, discussion, imitation, observation, thinking etc. It is a natural process of learning that occurs in children. But our school in general and classroom in particular do not provide such many-fold opportunities. Simply, classrooms urge the students to memorize, not to understand the fundamental concepts as well as complex concepts. Schools promote rote learning and discourage critical thinking. In this age of knowledge explosion, our schools are, to some extent outdated, not progressive to improve thinking skills of students who are the future of the country. Knowing knowledge is important but creating new knowledge is much more important. Hence, creative power, critical thinking ability and abstract thinking capacity of the students need to be nurtured, polished and encouraged. National Curriculum Framework (NCF) -2005 stressed on construction of knowledge, fostering creativity and improving thinking abilities of students. Learning should be with joy, not with stress. Developing thinking skills is very important in this age when new ideas, innovations are very common phenomenon. By learning the thinking skills, our students will be knowledge creators, inventors and creative powers whose will more benefit our society.

Critical thinking: concept

The word 'Critical' is derived from two Greek words- 'Kriticos' and 'Kriterion' meaning 'discerning judgment' and 'standard' respectively. Hence, etymologically, critical means development of discerning judgment based on standards.

Siegel defines critical thinking as being appropriately moved by reasons.

Chance characterizes that critical thinking is the ability to analyse facts, generate and organize ideas, defend opinions, make comparisons, draw inferences, evaluate arguments and solve problems.

Mertes defines critical thinking as the conscious and deliberate process, which is used to interpret or evaluate information and experiences with a set of reflective attitudes and abilities that guide thoughtful beliefs and actions.

Scriven and *Paul* define critical thinking as the intellectually disciplined process of activity and skillfully conceptualizing, applying, analysing, synthesizing and evaluating information gathered from different sources or generated by observation, experience, reflection, reasoning or communication, as guide to belief and action.

All the above definitions highlight that it is an idea generating, deliberate, reflective thinking ability based on reason.

How important critical thinking is?

Students must have skills like questioning, comparing, constructing, analyzing and evaluating. Most of the scholars realize that for the development of critical thinking, meta-cognitive competencies need to be strengthened rather than cognitive one. Again, meta-cognition is developed when pupils are helped to be strategic in organizing their activities and are encouraged to reflect before, during and after problem solving process.

Critical thinking is one of the higher order thinking skills which should be acquired along with basic skills. The National Curriculum Framework [NCF] -2005 has strongly advocated the development of life skills such as critical thinking skills, interpersonal communication skills, negotiation or refusal skills, decision making or problem-solving skills and coping –cum-self-engagement skills are very critical to deal with demands and challenges of everyday life. So classroom instruction should be arranged in such a manner that these life skills must be developed.

Fostering critical thinking skills in the classroom:

Before discussing the ways to foster critical thinking skills, following personal qualities of the teacher must be focused to be improved among teachers, otherwise, it is not possible to foster these skills among students –

- 1) Teacher should be flexible, and feel ease enough to admit a mistake.
- 2) He/ She should be open-minded and encourage students to think independently and originally.
- 3) He/ She should provide choice/opportunities to students to think and work in their own area of interest and ability.
- 4) He/ She should be sensitive to other's feeling, level of knowledge and understanding.

5) He/ She should analyse student's own thinking processes etc.

A Teacher must follow some strategies like – motivating students to ask questions, encourage them to answer in their own words and form their own experiences, using real problems and issues, provide opportunities to observe and reflect, use small group discussions, showing support for student's efforts, helping students to create network, using classroom assessment techniques, which require higher order thinking etc. Teacher's approach must be child –centered in which students can be involved in collecting and analyzing information , problem solving situation , co-operative learning setting, debate etc. some of the teaching techniques and ways are given below in improvement of critical thinking skills: -

[a] Starting the class with a problem or controversy

[b] Asking open –ended questions.

[c] Increase student's will or motivation to behave reflectively.

[d] Emphasizing inductive method more than deductive method.

[e] Providing opportunities to see how newly acquired skills can apply to other situation and to students own experience.

[f] Collaborative discussion approach in teaching.

[g] Debate on higher order questions.

Research evidence shows that think-pair-share technique is very useful where students first listen to a question, then think individually for few minutes. They may list the ideas. Then, they discuss the topic with each other in pairs and finally these pairs share their thoughts with the entire class. Again thinktrix is another technique in which teacher asks insightful and penetrating questions and finally new ideas are constructed. Concept mapping is another technique to gain insight of concepts by which teacher can develop critical thinking. Analyzing, synthesizing and evaluating the ideas and information foster the skills. Besides it, Science laboratory exercises, home assignment, preparing term papers etc. are the ways to foster critical thinking skills.

Conclusion:

No doubt, Critical thinking is an important aspect of quality learning. For fostering critical thinking skills, teacher must be dynamic, active and progressive through which we can say that critical thinking should be included in the focus of schooling. As man is a rare animal of thinking capacity, very superior to other animals, let us hope to create school children as thinking children who are the member of learning society fast changing and rapidly advancing one.

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Job satisfaction fosters teaching competency:

A study of govt. Sec. School teachers of district Bhopal and Raisen (MP)

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Abstract

This paper has been an endeavour and attempt to know the extent of existing relationship between job satisfaction and teaching competency of sec. school teachers. Simultaneously, the present research has been carried out to find out the reasons for difference in job satisfaction and teaching competency among sec. school teachers hailing from rural and urban areas of Bhopal region. The study presents some valuable insights that might help educational leadership and governing bodies of both public and private institutions to develop effective and efficient strategies for inculcating commitment, job satisfaction and teaching-competency among teachers of our institutions. This study was carried out on 200 sec. school teachers of districts Bhopal and Raisen respectively. Random sampling technique was utilized in both the districts. Out of 200 sec. school teachers (100 from each district) 100 were rural (50 male and 50 female) and 100 were urban (50 male and 50 female).

Well defined research tools have been employed. General Teaching Competency Scale and Job Satisfaction Questionnaire has been employed. Every effort has been made to collect accurate information. After collecting the adequate data, it has been put to statistical treatment for the comprehensive interpretation of the results.

Key words: Job Satisfaction, Teaching Competency.

Introduction

It has been an established fact and now a widely accepted reality that education is the most powerful tool and dynamic instrument for upliftment of the society. Its effective and efficient utilization deserves the strength of will, want and dedication. This instrument shines in the hands of a 'teacher'. To manifest and execute the potentialities of a child, the teacher needs to have will, want and dedication very substantially. Teaching-learning is a positively directed action, for which teachers must be highly satisfied. That is to say, having job satisfaction are essential for a teacher to be technically effective, innovative and competent.

In the contemporary world particularly in the countries like India, teacher job satisfaction is a grave concern in the education sector. That is why, in spite of huge investment in the education sector, the ultimate objectives are not realized. The call of the hour is to frame out the ways and strategies for finding out the reasons and surmounting the barriers that check the elevation of teacher's job satisfaction and commitment very really.

This Paper Throws light on how different dimensions of job- Satisfaction guides and motivates a teacher to the arena of competition. How teachers satisfied with their job are always willing and able to break from the routine when the situation calls for a change? Highly satisfied teachers become " situational psychologists" i.e., They accept to listen the call of the need of undertaking the students in general – patterns common to particular ages, Culture, social-class, geography and gender.

Key terms = Job Satisfaction, Teaching- Competency

1) Job Satisfaction: - According to Strauss, 1974,

"Job- satisfaction when applied to work context of teaching seems to refer to the extent to which a teacher can meet individual, domestic and professional needs as an Employee".

How ever job satisfaction brings to the focus the degree of agreement between an employ's expectation of the job and the rewards the job provides.

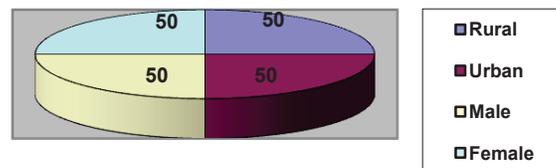
1) Teaching Competency: - A good looking and a comprehensive definition of teaching competency has been given by Donald M. Medley 1982. According to him teacher competency may be defined as those of knowledge's, Abilities and a belief a teacher possess and brings to the teaching learning situation. This means teaching competency is a range of Strategies and techniques that get executed by the teacher while teaching learning process is in progress . Teaching competency means the ability and creativity by virtue of which the teacher is able to establish a dialogue , rapport , and interaction supported by deeds with the students .

Purpose and Importance

The present study is designed to mainly explore the influence of sex and demography on different aspects of job satisfaction and teaching competency and to find out the relationship between the Duos. This paper will Provide an outlook how teacher job satisfaction has been a matter of grave concern for our country wherein much awaited results of different educational schemes are not upto the satisfactory level .

Selection of the Sample

The present study was explored and conducted on 200 secondary school Teachers of District Bhopal and Raisen . Random Sampling technique was executed and out of 200 secondary school teacher 100 where Rural (50 male & 50 Female) and 100 Urban (50 Male & 5 Female) . The following gives a brief outlook of the Sample configuration.



The study was completed in 8 Months and has been Carriedout in two phases. In Phase -1 The sample of the study was 200 secondary school Teachers and in Phase II The sample for study was (N=64) Distributed over 2 Groups (32) each .

Tools used

Following research tools have been used to carry out the study successfully”

- 1) General Teaching competency scale (GTCS) by B.K.Passi and M.S Lalitha.
This is an observation tool and the more appropriate type of reliability is the inter-observer reliability .
- 2) Teacher job satisfaction questionnaire was devised and framed out strictly keeping in view various dimensions of job satisfaction like domestic , individual, Emotional, Interpersonal and professional(occupation) it has more than 100 items related to the above mentioned areas of job satisfaction .

Administration of the research tools

- 1) General Teaching Competency Scale: - Before administering the GTC scale the nature and purpose of scale was frankly and clearly explained to testees. Ever effort has been made to

secure complete cooperation from the respondents. As the teacher was teaching, the Supervisor sat at the back of the classroom and gave rating of different skills on GTC Scale. It is evident to mention here that GTC Scale has 21 items to be rated on Seven point Scale. The Maximum Score Possible is 147 and the Minimum 21.

- 2) Job Satisfaction questionnaire: - It was administered and the instructions were given individually. There is no time limit in general sense not more than thirty minutes are required for an individual to complete the questionnaire. The scoring was done by a key. Each scoring key or Stencil was placed on the pages of the questionnaire one by one and thus scores for each five areas of job Satisfaction were obtained.

Statistical Treatment

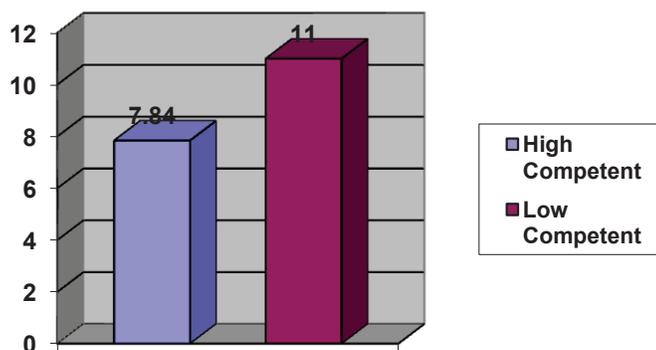
After scoring of the GTC Scale and Job Satisfaction Questionnaire was over, the data has been subjected to statistical treatment by applying Mean, S.D and "t- test" in order to get an understanding of teaching competency and job satisfaction of Rural and Urban secondary School Teachers.

Delimitation

The study is delimited to the teachers working in secondary schools of District Bhopal and Raisen of Bhopal Division M.P. Out of Many teaching Competency skills only planning, presentation, closing, evaluation and managerial were taken into account. Similarly domestic, individual, interpersonal, emotional and Professional were scrutinised out of various dimensions of Job Satisfaction.

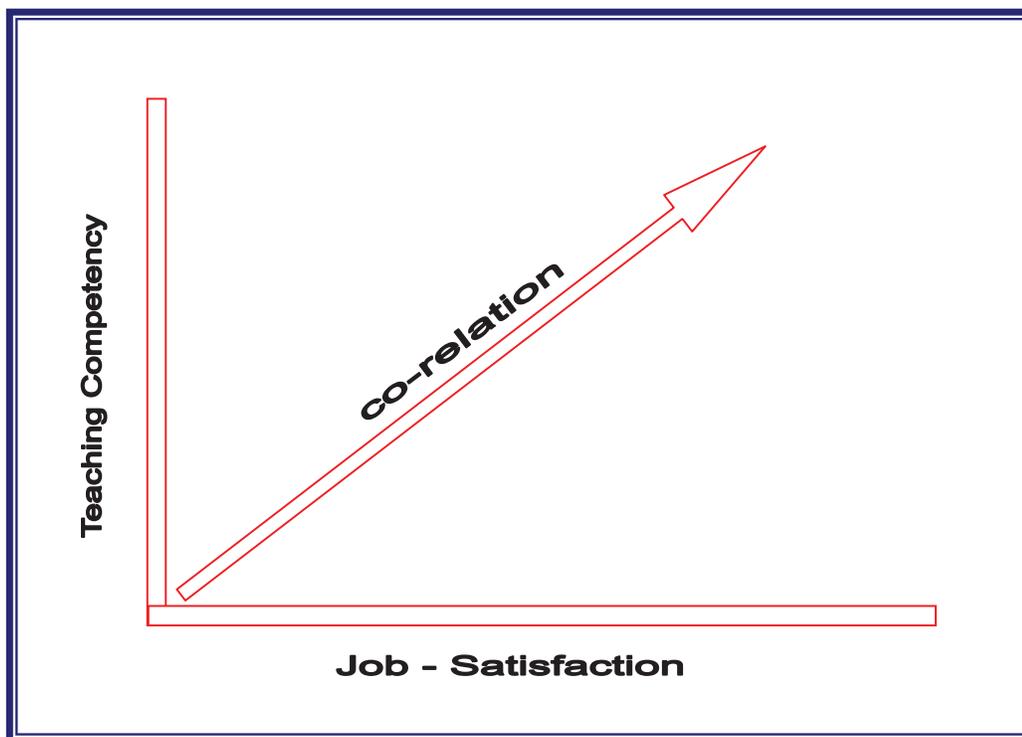
Results and Conclusions

This study has given very interesting results. It has revealed that there is a clear cut distinction between male and female secondary school teachers as far as Job Satisfaction and teaching competency are concerned when their demography is taken into Cognizance. The mean score Reveals that Urban Secondary School Teachers Showed Better Job Satisfaction and in turn high teaching Competency. The following Figure Clearly Reveals the Fact



Mean Comparison of high and low competent Secondary School Teacher on their domestic (home) satisfaction.

One more striking feature that has been found out is that Urban female Secondary School teachers are more competent and highly satisfied as compared to Rural Female Secondary School Teachers. The over all Results clearly revealed and guided us to establish a fact that there is a positive correlation between job satisfaction and teaching competency. The following Figure simply shows the Relation Between the two



Conclusions

On the basis of the study following meaningful conclusions have been drawn in respect of secondary school teachers at Bhopal and can be applied to any other cities of MP .

1. Male sec. school teachers in comparison to female sec. School teachers are more competent on teaching competency.
2. Rural sec. School teachers in comparison of urban sec. School teachers are low competent on teaching competency.
3. Male sec. School teachers in comparison of female sec. school teachers are well satisfied on individual, inter-personal and emotional dimensions of satisfactions, whereas male and female sec. school teachers show same satisfaction on domestic and professional dimensions of job satisfactions.
4. Rural sec. School teachers in comparison of urban sec. school teachers show or display more satisfaction problems on domestic, individual and emotional dimensions of satisfaction, whereas rural sec. school teachers show same satisfaction on inter-personal and professional dimensions for satisfactions.
5. High competent sec. School teachers in comparison of low competent sec. school teachers show better or high overall satisfaction than low competent sec. School teachers.

प्राथमिक स्तर के हिन्दी भाषा पाठ्यक्रम में निहित मानवीय मूल्यों का अध्ययन

राजश्री,

वरिष्ठ शोधार्थी, शिक्षा संकाय, डी0ई0आई0, दयालबाग, आगरा।

प्रस्तुत अध्ययन में प्राथमिक स्तर, कक्षा पाँच की हिन्दी भाषा की पाठ्य पुस्तक भाषा किरण (भाग-5) में विद्यार्थियों हेतु समाहित मानवीय मूल्यों का ज्ञात करने का प्रयास किया गया। हमारी भारतीय संस्कृति में मूल्यों का स्थान सर्वोपरि है। भारतीय संस्कृति में सत्यम, शिवम एवं सुन्दरम को शाश्वत मूल्यों की संज्ञा दी गई है। मूल्य ही हमें समाज में रहने योग्य बनाते हैं। इनके अनुसार ही हमें ज्ञात होता है कि मानव के लिये क्या करने योग्य है और क्या नहीं? प्राथमिक स्तर के बालकों में मानवीय मूल्यों का संचयन उच्च स्तर के छात्रों में संचयन की अपेक्षा अधिक सरल होता है।

प्रस्तावना—

संस्कृति मूलतः मूल्याश्रित धारणा है, जो अनिवार्य रूप से मानव जीवन के किसी मूल्य निकाय की ओर निर्देशित करती है। मूल्य समूह उन आदर्शों का रूप ले लेते हैं, जो वास्तविक जीवन के लिये प्रेरणा-स्रोत बनते हैं तथा जीवन को उत्कृष्ट उपलब्धियों के लिये तैयार करते हैं। प्रत्येक सांस्कृतिक समाज स्वयंमेव सामाजिक, आर्थिक एवं आर्थिक प्रणालियों को सुचारु रूप से संचालित करने के लिये आदर्श शिक्षा तंत्र विकसित करता है। बालक के आचरण एवं व्यवहार में परिवर्तन और परिमार्जन का श्रेष्ठ साधन शिक्षा है। प्राथमिक स्तर, विद्यार्थी के जीवन का अत्यंत महत्वपूर्ण काल होता है। इस काल में बालक बाह्य सामाजिक परिवेश के सम्पर्क में आते हैं तथा उनकी समाजीकरण की प्रक्रिया प्रारम्भ होती है। इस काल में शिक्षक के द्वारा किया गया शिक्षण उसके मस्तिष्क रूपी श्वेत पट्टिका पर सदा के लिये अंकित हो जाता है। इस आयु में उन्हें किसी भी दिशा में मोड़ा जा सकता है। इस दृष्टि से मानवीय मूल्यों का आरोपण प्राथमिक स्तर कराया जाना अति महत्वपूर्ण हो जाता है।

प्राथमिक स्तर पर पाठ्यक्रम में शिक्षा के उद्देश्यों में कौशल, अभिरुचि, मूल्य और आदतें जो सम्पूर्ण व्यक्तित्व के विकास के लिये आवश्यक हैं, शामिल हैं। विद्यालय पाठ्यक्रम के पूर्ण होने पर छात्रों के व्यवहार में शैक्षिक एवं सांस्कृतिक मूल्य जैसे – ईमानदारी, नम्रता और देशभक्ति के रूप में परिलक्षित होने चाहिये। प्राथमिक स्तर (कक्षा 5) के हिन्दी भाषा पाठ्यक्रम का अध्ययन करने पर ज्ञात हुआ कि पाठ्यपुस्तक की रचनाये मूल्य परक हैं, अतः उनमें समाहित मानवीय मूल्यों पर शोधकार्य किया गया।

राष्ट्रीय स्तर पर पुस्तको, चित्रों, भारतीय लोक कथाओं आदि में समाहित मानवीय मूल्यों के संदर्भ में शीला त्रिपाठी (1969), निशा चतुर्वेदी (1971), वर्मा (1972), डी०के० राय (1980), सियाराम मिश्र (1983), हेमलता (1987), मीना कुमारी (1989), सुनीता सिंघल (1991), मंजू श्रीवास्तव (1992), भारतीय अत्रेय (1994), ज्योतिप्रभा श्रीवास्तव (2005) एवं आर०पी० गुप्त (2007) आदि अनेक शोध अध्ययन किये गये, जिनमें अलग-अलग प्रकार से मानवीय मूल्यों की जीवन में आवश्यकता तथा उन्हें शिक्षा पाठ्यक्रम में समाहित कर बालकों तथा युवाओं में संचरित करने पर बल दिया गया।

शोध के उद्देश्य—

1. प्राथमिक स्तर के हिन्दी भाषा पाठ्यक्रम में निहित मानवीय मूल्यों का विश्लेषणात्मक अध्ययन करना।
2. बालकों में हिन्दी भाषा पाठ्यक्रम में निहित मानवीय मूल्यों को विकसित करने हेतु शैक्षिक और व्यवहारिक सुझाव प्रस्तुत करना।

शोध विधि—

शोध अध्ययन हेतु वर्णनात्मक सर्वेक्षण विधि के अन्तर्गत विषयवस्तु विश्लेषण का प्रयोग किया गया।

अध्ययन स्रोत—

पुस्तक का नाम : भाषा किरण (भाग-5), उत्तर प्रदेश, बेसिक शिक्षा परिषद।

अध्ययन प्रक्रिया—

प्राथमिक स्तर पर पाँचवी कक्षा हेतु प्रस्तावित हिन्दी भाषा पाठ्य पुस्तक की समस्त रचनाओं का गहन अध्ययन कर उनमें निहित मानवीय मूल्यों को प्रसंग सहित चयनित किया गया। पुस्तक के अध्यायों में निहित मानवीय मूल्यों को राज्य शैक्षिक अनुसंधान एवं प्रशिक्षण परिषद द्वारा दिये गये प्रमुख सात मूल्यों धार्मिक, नैतिक, साँस्कृतिक, राष्ट्रीय, पर्यावरणीय, सामाजिक एवं सौन्दर्यात्मक मूल्य में विभाजित कर मूल्यों का विश्लेषण एवं व्याख्या की गई।

प्रमुख उपलब्धियाँ—

पाठ्य पुस्तक के विभिन्न अध्यायों के विश्लेषणात्मक अध्ययन द्वारा साँस्कृतिक मूल्य व सामाजिक मूल्य 24-24, नैतिक मूल्य 20, पर्यावरणीय मूल्य 13, राष्ट्रीय 10, धार्मिक मूल्य 6 तथा 5 सौन्दर्यात्मक मूल्य प्राप्त हुए। प्राप्त मानवीय मूल्यों का विवेचन से ज्ञात होता है कि पाठ्य पुस्तक के विभिन्न अध्यायों में सर्वोच्च स्थान साँस्कृतिक एवं सामाजिक मूल्यों को दिया गया है। नैतिक मूल्यों को द्वितीय, पर्यावरणीय मूल्यों को तृतीय, राष्ट्रीय मूल्यों को चतुर्थ, धार्मिक मूल्यों का पंचम एवं

सौन्दर्यात्मक मूल्यों को षष्ठम स्थान दिया गया है। व्यक्ति के जीवन में विकास की कुछ क्रमिक अवस्थाएँ पायी जाती हैं। बाल्यावस्था में बालक में प्रत्यक्ष ज्ञान ग्रहण करने की क्षमता विकसित नहीं हो पाती है, जिससे बालक सामाजिक एवं साँस्कृतिक वातावरण में सरलता से सम्बन्ध स्थापित करता है। प्राथमिक स्तर की हिन्दी भाषा पाठ्य पुस्तक भाषा किरण (भाग-5) के द्वारा बालकों में उच्चतम मानवीय मूल्य विकसित किये जाने का सशक्त प्रयास किया गया है। यह पुस्तक बालकों में उच्चतम मानवीय दृष्टिकोण विकसित करने में सहायक है। साथ ही बालकों को सामाजिक मानव बनाने के गुण विकसित करने व उनके सर्वांगीण विकास का मार्ग प्रशस्त करने हेतु आधारभूत संरचना प्रदान करती है।

धार्मिक मूल्य मानव मन को स्थिर करने, कर्तव्य पालन व आध्यात्मिक विकास में सहायक होते हैं, साथ ही शांति स्थापना में सहायता प्रदान करते हैं। पाठ्य पुस्तक में ईश्वरकृपा, ईश भक्ति, ईश दया, सर्वस्व समर्पण, ईशवंदना, तथा धैर्य आदि धार्मिक मूल्य पाये गये।

व्यक्ति जब धर्म की बात करता है तो उसे व्यवहार में लाने का प्रयास अवश्य करता है, धार्मिक मूल्यों का व्यवहारिक रूप ही नैतिक मूल्य है। पाठ्य पुस्तक में विशालता, निष्पक्षता, विश्वास, सहानुभूति, कर्तव्यपरायणता, निस्वार्थता, सेवाभाव, मानवीय दृष्टिकोण, कठिन परिश्रम, दूसरों के प्रति सम्मान, अनुशासन, स्थिरचित्तता, दूरदर्शिता, सर्वोत्तम स्वास्थ्य, श्रमनिष्ठा, दृढ़निश्चय, आज्ञापालन, परहित, शांति आदि नैतिक मूल्य समाहित पाये गये। नैतिकता ही मनुष्य को मानव की श्रेणी में रखती है, नैतिकता के अभाव में मनुष्य पशु तुल्य होता है।

साँस्कृतिक मूल्य हमारी संस्कृति की रक्षा एवं संरक्षण का कार्य करते हैं। संस्कृति को महत्व देते हुए कर्मशीलता, सादगी, मृदुता, संयमता, रूढिवादिता का विरोध, समानता, स्वतंत्रता, समय का दुरुपयोग, आत्मविश्वास, मित्रता, संस्कृति का निर्वहन, पश्चाताप, आभार, साहस, अन्याय के प्रति संघर्ष, संतोष, समूहवृत्ति, संस्कृति की गरिमा का आदर, अतिथि सत्कार आदि साँस्कृतिक मूल्यों को सम्मिलित किया गया है।

आम जन से मिलकर समाज, समाज से नगर, नगरों से राज्य तथा राज्यों से राष्ट्र की रचना होती है। प्रत्येक के लिये राष्ट्रीय मूल्य का मान उतना ही आवश्यक है, जितना मनुष्य के लिये मानवता। राष्ट्रीय मूल्यों में राष्ट्रध्वज, राष्ट्र के प्रति आदर, उत्तरदायित्व के प्रति जागरूकता, देश की प्रभुता, एकता तथा अखण्डता की रक्षा, समानता का भाव, राष्ट्रप्रेम, देश का गौरव, राष्ट्रीय एकता आदि की प्रमुखता है।

हम जिस वातावरण में निवास करते हैं, वहाँ की हवा, पानी, धरा, पेड़-पौधे, पशु-पक्षी, मानव सभी एक तंत्र बनाते हैं। जो पर्यावरण कहलाता है। पर्यावरण हमारे जीवन का प्रत्यक्ष एवं अप्रत्यक्ष रूप से प्रभावित करता है। अतः बालकों के लिये यह आवश्यक है कि वह पर्यावरण के बारे में ज्ञान प्राप्त करें तथा उसे संरक्षण प्रदान करें। पाठ्य पुस्तक में स्वच्छ वातावरण, प्रकृति वर्णन, प्राकृतिक

सम्पदा के प्रति प्रेम, पशुओं के प्रति दया, पर्यावरण प्रेम, प्राकृतिक सुरम्यता, प्रकृति के प्रति सरोकार, वन संवर्धन आदि पर्यावरणीय मूल्यों को रेखांकित किया गया है।

यह सत्य है कि समाज के बिना व्यक्ति को कोई अस्तित्व नहीं है और व्यक्ति के बिना समाज का, परन्तु फिर भी आज सामाजिक मूल्यों का ह्रास होता जा रहा है। अतः आज सामाजिक मूल्यों को विकसित करने की महती आवश्यकता है। सामाजिक मूल्यों में मित्रता, विश्वास, व्यक्ति की गरिमा का आदर, पारिवारिक दायित्व, समाजवाद, मानव एकता की भावना, सर्वहितकारी कार्य, समानता, तत्परता, सहयोग, विश्वबन्धुत्व, प्रजातान्त्रिक दृष्टिकोण आदि को प्रमुखता प्रदान की गई है।

ईश्वर द्वारा प्रकृति (नदी, पहाड़, झरना, वन आदि) का निर्माण इस संसार की सबसे अनूठा कृतित्व है। सौन्दर्यात्मक मूल्यों में बाल सौन्दर्य, प्राकृतिक सौन्दर्य, रूप सौन्दर्य, प्रकृति प्रशंसा तथा चारित्रिक सौन्दर्य आदि पाठ्य पुस्तक में पाये गये।

शैक्षिक उपादेयता—

आज की परिस्थितियों से यह ज्ञात होता है कि मानव में अर्तनिहित मानवीय मूल्यों का बड़ी द्रुत गति से ह्रास हो रहा है, जिससे संस्कृति अपघटित हो रही है। यदि इन परिस्थितियों के विषय में गंभीरता से विचार नहीं किया गया तो एक समय वह होगा जब हमारी संतति, अपनी विरासत व संस्कृति का अभाव महसूस करेगी। हम शिक्षा के माध्यम से ही संस्कृति तथा मूल्यों को संरक्षित कर सकते हैं। शिक्षा एक सृजनात्मक क्रिया है। मूल्यों के बारे में बालकों का ज्ञान समय आने पर उन्हें आत्म निर्णय में सहायता कर सकता है।

व्यवहारिक सुझाव—

मानवीय मूल्यों के संदर्भ में बालभारती, बालसौरभ आदि पाठ्य पुस्तकों, अग्रेजी माध्यम तथा हिन्दी माध्यमों की विभिन्न पाठ्य पुस्तकों के मध्य तुलनात्मक अध्ययन कर पुस्तकों में मानवीय मूल्यों का आवश्यकता अनुसार संशोधन किया जाना चाहिये। साथ ही पुस्तकों की रचनाओं में बालकों की रुचि के अनुसार समय-समय पर बदलाव हेतु विचार विमर्श उपरांत उचित निर्णय लेना चाहिये।

निष्कर्ष—

पाठ्यपुस्तक के अध्यायों में धार्मिक, नैतिक, सामाजिक, सौन्दर्यात्मक, साँस्कृतिक, पर्यावरणीय तथा राष्ट्रीय मूल्यों का पर्याप्त समावेश है, जिसमें सामाजिक मूल्यों एवं साँस्कृतिक मूल्यों का समान रूप से प्रथम स्थान प्रदान किया गया है। जो बालकों को युवावस्था में सामाजिक व्यक्ति बनने में सहायता प्रदान करने में सहायक भूमिका निभाते हैं।

नैतिक मूल्यों को द्वितीय, पर्यावरणीय मूल्यों को तृतीय, राष्ट्रीय मूल्यों को चतुर्थ, धार्मिक मूल्यों को पंचम तथा सौन्दर्यात्मक मूल्यों को अंतिम स्थान प्रदान किया गया है।

नैतिकता तथा पर्यावरण की देखभाल की भावना राष्ट्र की प्रगति के लिये आधुनिक परिप्रेक्ष्य में आवश्यक है। राष्ट्रीय मूल्यों का आदर देश की एकजुटता को समृद्धता प्रदान करता है। धार्मिक तथा सौन्दर्यात्मक मूल्यों बालकों अन्य मूल्यों के साथ बालक के नैतिक, सामाजिक तथा संवेगात्मक विकास में अहम भूमिका निभाते हैं।

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बंगाल के पाल राजाओं का कला के क्षेत्र में योगदान

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लगभग 8वीं शती. ई. के मध्य में बंगाल में अस्थिरता को समाप्त कर सुशासन स्थापित करने वाले पाल राजाओं का शासन काल न केवल राजनैतिक दृष्टि से बल्कि धर्म और कला की दृष्टि से भी महत्वपूर्ण था। राजनीतिक अस्थिरता के होते हुए भी उनके द्वारा निर्मित करवाये गये मंदिर, भवन एवं अन्य स्मारक इस बात के साक्षी हैं कि उनके समय में बिहार एवं बंगाल में स्थापत्य कला को नव-जीवन प्राप्त हुआ। पाल शासकों के समय में उस बौद्ध धर्म को प्रश्रय मिला, जो प्रायः भारत से सिमटता हुआ देश के केवल पूर्वी अंचल में नव-जीवन प्राप्त कर रहा था। पाल राजा बौद्ध धर्म के प्रबल समर्थक थे, किन्तु उन्हाने ब्राह्मण धर्म का विरोध नहीं किया। ब्राह्मण धर्म से संबंधित देवी-देवताओं की मूर्तियों एवं मंदिरों का निर्माण भी इनके काल में होता रहा। साहित्यिक एवं पुरातात्विक दोनों ही स्रोत इन शासकों के काल की स्थापत्य संबंधी गतिविधियों की चर्चा करते हैं। पाल राजाओं ने न केवल प्रतिमाओं की स्थापना, बिहार एवं स्तूपों का निर्माण वज्रासनों की स्थापना इत्यादि में अपना योगदान दिया बल्कि ये बौद्ध – स्मारकों के नवीनीकरण के प्रति भी प्रयत्नशील थे।

पाल वंश का संस्थापक गोपाल (750–770 ई.) धार्मिक एवं कला अभिरुचि संपन्न शासक था। आर्यमंजूश्रीमूलकल्प में उसे बिहारों, चैत्यों, उद्यानों एवं जलाशयों को (ओदंतपुरी) के निकट नलेन्द्र बिहार का निर्माण करवाया। ओदंतपुरी नगर का निर्माण बनवाने का श्रेय दिया गया है।¹ तारानाथ हमें यह बताता है कि उसने ओदंतपुर तर्का भी स्वयं गापाल था और उसने यहाँ एक बिहार की स्थापना की। तिब्बती परंपराओं के अनुसार यह बिहार चमत्कारिक ढंग से सुखायी गयी झील के ऊपर निर्मित था।² इसका निर्माण आठवीं शती. ई. के मध्य भाग के आस-पास हुआ होगा क्योंकि इसी की अनुकृति पर तिब्बत में 'सम-ये' बिहार का निर्माण 749 ई. में हुआ था।³ इस बिहार को मुसलमानों ने पूर्णतः नष्ट कर दिया, अतः इसकी स्थापत्य योजना के विषय में कोई जानकारी नहीं मिलती है। सम-ये बिहार के अवशेषों के आधार पर यह कहा जा सकता है कि इस बिहार में एक विशाल मंदिर, चार विशाल महाविद्यालय, एवं अनेक भवन थे।⁴ इन भवनों को एक बृहत वृत्ताकार दीवार द्वारा घेरा गया था, जिसकी परिधि लगभग ढाई किलो मीटर थी। चार मुख्य दिशाओं में एक-एक प्रवेश द्वारा भी था। चाहरदीवारी के ऊपर ईंटों से निर्मित संकल्पित चैत्य प्रतिष्ठित थे।

पाल स्थापत्यकलाका चरमोत्कर्ष धर्मपाल (770–810 ई.) और इसके उत्तराधिकारी देवपाल (810–850 ई.) के काल में देखा जा सकता है। ये शासक कला के महान संरक्षक थे और उन्होंने

कला के अनेक आदर्श स्थापित किए। धर्मपाल के शासन काल के 26 वें वर्ष का एक प्रस्तर लेख बिहार में बोध गया से मिला है।⁵ इस लेख से यह प्रमाणित होता है कि पुण्यार्जन के लिए साधारण व्यक्ति भी धर्म संबंधी कार्यों में रुचि रखते थे इसी ने विक्रमशिला महाविहार की भी स्थापनाकी थी। जो कि कालांतर में आगे चलकर विक्रमशिला विश्वविद्यालय के रूप में प्रसिद्ध हुआ। तिब्बती इतिहासकार तारानाथ के अनुसार – यह बिहार मगध के उत्तर में गंगा के तट पर एक छोटी पहाड़ी पर बना था। इसे आधुनिक पाथरघाटा से समीकृत किया गया है। यहाँ से दूर-दूर तक काफी क्षेत्र में गंगा नदी में से बौद्ध मूर्तियाँ एवं अन्य अवशेष मिले हैं। नालंदा को जो प्रसिद्धि एवं सम्मान गुप्त एवं गुप्तोत्तर काल में मिला, कदाचित् वैसा ही सम्मान पाल काल में विक्रमशिला को प्राप्त हुआ। संपूर्ण महाविहार में 107 मंदिर तथा 6 विद्यालय थे। मुख्य मंदिर के चारो ओर 53 कक्ष थे, जो तांत्रिक गुह्य कृत्यों के लिए थे, तथा भिक्षुओं के सामान्य प्रयोग हेतु 54 आवास-कक्ष भी थे। ये सभी एक प्रकार से घिरे हुए थे।

आधुनिक बंगलादेश में राजशाही जिले के अंतर्गत पहाड़पुर नामक स्थान पर उत्खनन से प्राप्त सोमपुर महाविहार से एक मृण्मय फलक मिला है⁷, जिस पर धर्मपाल देव नाम अंकित है। इससे ऐसा प्रतीत होता है कि इस बिहार की नींव धर्मपाल के समय में पड़ी जो उसके उत्तराधिकारियों के समय में विकसित हुआ। ईंटों से निर्मित इस बिहार में भिक्षुओं के रहने के लिए 177 कक्ष बने हैं बिहार का प्रवेश द्वार उत्तर की ओर है तथा शेष तीन ओर आवास कक्षों की पंक्तियों के मध्य में केंद्रीय कक्ष बनाये गये हैं। उत्खनन से यह भी ज्ञात हुआ है कि समय पर यहाँ पुनरुद्धार कार्य करवाया गया। इस कार्य में विपुल श्रीमित्र (बौद्ध भिक्षु) का विशेष सहयोग मिला। उसका एक अभिलेख मिला है⁸ – जिससे यह ज्ञात होता है कि इस बिहार को अग्निकांड से पर्याप्त क्षति पहुँची। पुनरुद्धार कार्य के अतिरिक्त उसने विश्व के भय के नाश के लिए तारादेवी का एक मंदिर भी बनवाया।

सोमपुर महाविहार के आंगन के मध्य में एक विशाल बौद्ध मंदिर के अवशेष मिले हैं। यद्यपि यह निश्चित रूप से कहना कठिन है कि इस मंदिर का निर्माण किस पाल राजा के काल में हुआ। यद्यपि ऐसा प्रतीत होता है कि इसका निर्माण विहार के निर्माण के साथ-साथ ही संभवतः हुआ। के.एन. दीक्षित के अनुसार इस मंदिर का निर्माण धर्मपाल के समय में हुआ।⁹ विहार के गया जिले में विहार शरीफ कस्बे के समीप ही घोसरवाँ नामक स्थान से देवपाल के शासन काल का एक अभिलेख प्राप्त हुआ है।¹⁰ इस अभिलेख के अनुसार नगरहार (आधुनिक जलालाबाद) निवासी वीरदेव वज्रासन (बुद्ध) की पूजा हेतु महाबोधि आया। यहाँ पाल राजा देवपाल ने उसका बहुत सम्मान किया। वीरदेव ने यहाँ वज्रासन के निमित्त कैलाश के समान ऊँचा भवन (विहार या मंदिर) निर्मित करवाया। देवपाल के शासनकाल का एक अभिलेख नालंदा से भी मिला है। इस अभिलेख में नालंदा में एक विहार निर्मित करवाएं जाने का उल्लेख हुआ है। यह विहार दक्षिण-पूर्वी एशिया के श्री विजय राज्य के शासक श्रीबालपुत्रदेव ने निर्मित करवाया था।

महिपाल प्रथम (988–1038 ई.) के शासन काल में बौद्ध स्मारकों के निर्माण एवं पुनरुद्धार से संबंधित अनेक कार्य हुए इस शासक के साम्राज्य में सारनाथ (वाराणसी) पाल राज्य का अंग था। महमूद गजनवी के आक्रमण के समय सारनाथ के स्मारकों को बहुत क्षति पहुँची थी। इन स्मारकों के पुनरुद्धार के लिए महिपाल ने स्थिरपाल एवं वसंतपाल नामक दो भाईयों को नियुक्त किया। इसका प्रमाण 1026 ई. के सारनाथ अभिलेख में मिलता है।¹² इन दोनों भाईयों ने अशोक स्तंभ में स्थापित 'धर्मचक्र' एवं 'धर्मराजिका स्तूप' का पुनरुद्धार किया। धर्मचक्र बौद्धों का प्रतीक चिन्ह है। पाल राजाओं के अभिलेखों में प्रायः धर्मचक्र मुद्रा के अंकन का प्रमाण मिलता है। जैसा कि हमें अभिलेखों एवं अन्य साहित्यिक स्रोतों से यह पता चलता है कि धर्मपाल तथा देवपाल के पश्चात् पालवंश की राजनीतिक परिस्थिति का पतन हुआ तथा साथ ही साथ इन राजाओं द्वारा बनवाये गये बौद्ध विहारों तथा स्मारकों का भी पतन हुआ। किन्तु आगे चलकर महिपाल प्रथम ने पतन होते हुए अपने राजवंश की बागडोर संभाली और इस राजवंश को पुनः नजीवति किया। इसने बौद्ध धर्म को भी नया जीवन प्रदान किया और बहुत से बौद्ध स्मारकों का जीर्णोद्धार किया।

रामपाल (1075–1120 ई.) ने भी अपने वंश की परंपराओं को यथावत बनाए रखा। स्थापत्य कार्यों में रुचि रखते हुए इसने जगद्दल महाविहार स्थापित किया। इसका उल्लेख संध्याकर नदी (रामचरित) ने किया है।¹³ इस महाविहार के स्थापत्य के विषय में हमें विस्तृत जानकारी नहीं मिलती।

इस प्रकार स्पष्ट है कि पला काल में स्थापत्य कला का पर्याप्त विकास हुआ। पाल राजाओं के अतिरिक्त सामान्य एवं विशिष्ट व्यक्तियों का भी इसमें सहयोग मिला। पला शासक न केवल कुशल निर्माता थे, वरन् स्मारकों के संरक्षण में भी पर्याप्त रुचि रखते थे। वे मुख्य रूप से बौद्ध धर्मानुयायी थे किन्तु धार्मिक सहिष्णुता का श्रेष्ठ भाव उनके शासनकाल की विभिन्न गतिविधियों में दिखलायी पड़ता है। बंगाल एवं विहार में निर्मित विहार तत्कालीन पाल राजाओं द्वारा समय-समय पर संरक्षित होते रहे। पाल राजाओं का इन्हे पूरा संरक्षण प्राप्त था। ये विहार बुद्धिजीवियों के क्रिया कलाप के मुख्य केंद्र भी रहे।

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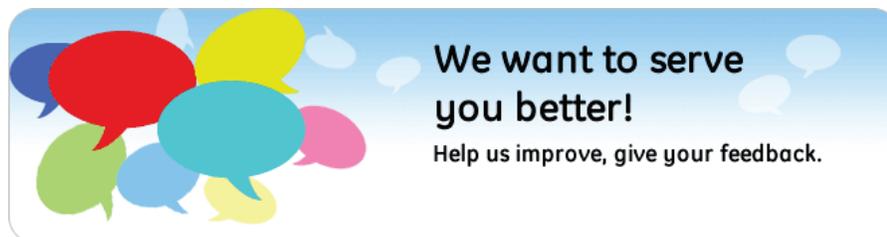


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