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# **DIMENSIONS OF EDUCATION**

An International Journal of Education and Research -English Quarterly

## **The Picture Of Hindu Way Of Life In Coromandel Fishers Of**



**Sarojini Naidu**



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# Dimensions of Education

## INSIDE

### Articles

- 05** The picture of Hindu way of life in Coromandel Fishers of Sarojini Naidu - Dr. Jyothi K.B.
- 06** Significance of Empowering Teachers for the Corporate World - Dr. Manju N.D.
- 10** A Study about emotional vulnerability Elements to understand vulneravility - Dr. Raghavendra Bommannavar
- 14** Role of Traditional and Complementary Medicine in India - Lingaraj Niduvani, Dr. Tarihalli Hanumantappa
- 18** Constitutional provisions for Environment Conservation and Protection - Dr. Manjaiah
- 22** Effective methods of teaching Grammar in English Language - Sangamesh Muttagi
- 24** Role and importance of Grammar in Teaching Learning a Second Language - Dr. R. Rudraradhya, Prof. S.S. Aradhya
- 26** Contribution of Pandit V.N. Bhatkhande - Shrigouri Swami, Dr. Shantaram Hegde

### Research

- 32** Social Work Prescriptions to the Challenges of Microfinance Institutions in India - Dr. Gayathri
- 38** A Study on affective skills of Teachers and academic achivement of students of standerd Nine of Dakshina Kannada District - Dr. Chidananda A.L.

### Thinkers on Education

- 45** Jagatguru Shankar Acarya - J. M. Menasagi



## COMPETENCY BASED EDUCATION

Education gives everyone a chance to acquire new knowledge and learn soft skills that will help them improve their life. It also helps us to face the challenges in life.

The Education system in India has seen rapid changes in the past decade, India has made great strides in improving access to quality education.

One of them is, competency based education (CBE) has been adopted instead of traditional education.

### Competency based education (CBE)

It is a framework for teaching and assessment of learning. CBE approach allows students to advance based on their ability to master a skill or competency at their own pace regardless of environment.

### Structure

CBE is flexible to the students and where they are in the learning process that means students are given the support they need individually to move forward and master the subject and inherent skills instead of moving forward based on age. Students move forward based on where they are and what they are capable of.

In CBE, instead of focusing on grades and yearly curriculum schedules, the main focus is placed on how competent each student is in the subject. This means that students can only move forward when they can demonstrate mastery.

### Learning Outcome

In CBE, learning focus is placed on deep understanding that is demonstrated through application. This means that learning outcomes are proven by action and focus on building the skills students need to become better learners to adulthood.

### Grading

CBE scores are based on the performance levels of each student without bias.

### Teaching Methods

In CBE students learn through human environment interactions.

From all these perspectives CBE helps students develop and demonstrate mastery over a topic, builds a culture of equity and inclusivity and prepares students for life beyond the walls of their school.

- **Dr. S.B. Yadawad**  
Editor

# THE PICTURE OF HINDU WAY OF LIFE IN COROMANDEL FISHERS OF SAROJINI NAIDU

✍ **Dr. Jyothi K. B., Associate Professor, G F G C, Gubbi**

Sarojini Naidu's poem is essentially a Hindu poem. One can experience the basic tenets of Hinduism in the poem.

The poem gives the picture of fisher men in the Coromandel coast of India which extends from Cape Comorin to Nellore. The first stanza gives the picture of a fisherman who is awakening his fellow fishermen to go to the seas to work. He tells them that the weather is convenient for catching fish. The sun is rising and the winds are quiet. If they make haste by gathering the net and setting their rafts free, they can definitely make a good catch.

**Rise, brothers, rise; the wakening skies pray to  
the morning light,  
The wind lies asleep in the arms of the dawn like a  
child that has cried all night.  
Come, let us gather our nets from the shore and  
set our catamarans free,  
To capture the leaping wealth of the tide, for we  
are the kings of the sea!**

The life of the fisher men is of full of challenges. They have to struggle to catch the fish in the midst of violent sea waves and storms. The swelling waves cover them and make them unstable. Unlike the Lotus eaters of Lord Tennyson who encounter these challenges by gathering determination, courage and conviction, the fishermen move ahead not out of preparedness but by single trust, faith and devotion towards the nature around them. In contrast to the western adventurers who muster courage, resources for a difficult adventure, the fishermen of Coromandel move easily and quietly. They do not prepare themselves with bag and baggage. They absorb and utilize the resources which are available in the surroundings. They take up an unplanned adventure of reaching the end of the verge where sky meets the earth. The fishermen live a life of a Hindu. Hinduism believes that human being should not identify himself with his mind and body but identify himself as a spark of the god's spirit within the soul. One should understand that this spirit of god is seen in all the things around us. This common element in the whole nature should unite him to all the nature around him. The fishermen of Sarojini Naidu calls the sea as their mother, the clouds as their brother and waves as their companions.

**The sea is our mother, the cloud is our brother,  
the waves are our comrades all.  
What though we toss at the fall of the sun where  
the hand of the sea-god drives?  
He who holds the storm by the hair, will hide in  
his breast our lives.**

In contrast with the nature of the commercial fishermen of our times who strive to gather more fishing resources through deep sea fishing, use of cranes, big rafts, floating barrels, fish aggravating devices, dragging net through the water behind the boat, bottom trawls, gillnets, dredging, traps and pots, the fishermen in the Coromandel fishers struggle for sustainability and not for profit. After work they take enough time for rest under the coconut glade. They enjoy the scent of the mango grove. They make camp fire in the small island on the full-moon day and sing songs. They enjoy the beauty in the kiss of the spray and dance of the wild foam's glee. In contrast to the serene naturalism of yester years, the increasing demand of the fishing resources necessitates use of faster more efficient means of procuring fishing resources. This has encouraged large scale commercial fishing and industrial fishing which has led to overfishing, trawl fishing, bycatching, unintended catches of turtles, juvenile fish, shark, crabs or star fish. Ecosystem damage is one of the challenges of present times.

**Sweet is the shade of the cocoanut glade, and the  
scent of the mango grove,  
And sweet are the sands at the full o' the moon  
with the sound of the voices we love;  
But sweeter, O brothers, the kiss of the spray and  
the dance of the wild foam's glee;  
Row, brothers, row to the edge of the verge, where  
the low sky mates with the sea.**

Ambition is not a value cherished in a Hindu society. Hindus believe that one should achieve the 4 purusharthas of life (Dharma Artha, Kama Moksha) only by beginning with Dharma. Dharma is the rules or codes of behavior. This is determined by the place in society and the duties associated with it. Hindus believe that all human beings are the essence of the divine essence within themselves.

- Continued on Page No. 13

# SIGNIFICANCE OF EMPOWERING TEACHERS FOR THE CORPORATE WORLD

✉ Dr. Manju N. D., Assistant Professor, National College of Education. NES Campus, Balaraj Urs Road, Shimoga.

## ABSTRACT

*Society continually looks to the education system for guidance, answers and solutions to problems that affect the nation. As a result, through the last quarter of the 21st century school systems have increased in complexity. In response to the increased expectations placed on schools, there are two policy stances that have been developed those that support standardization, accountability, and assessment and policies that support building capacity in teachers and enabling good practice. Today there are new expectations for education where the focus is on having teachers be futurist leaders to ensure sustainable education in the corporate world. The paradigm shift is from teacher dominated classroom practices to partnership between the teacher and the learners and their peers. The key role of educational institutions is reflected in a variety of initiatives taken to transform the nature and function of education both formal as well as non-formal. Universal accessibility to quality education is considered essential for development. This has necessitated improvement in the system of teacher education so as to prepare empowered teachers.*

*Empowerment should create conditions in schools that facilitate improvement, innovation, and continuous growth for every teacher in the school. Empowerment necessitates administrators and teachers attempting together to share responsibility and power in the governance of school. Empowerment can help to teachers and principals to respond less randomly, but more cooperatively, to the thousands of decisions made every day in schools. Therefore, empowerment offers greater flexibility, increased participation in decision making, and the ability to meet the specific needs of students and teachers in the corporate world. Teachers have to feel empowered to be able to challenge the enculturation process so common in schools. They must feel empowered to critically examine all decisions to weigh their worth against a need to socially reproduce the status quo. But to feel empowered, teachers must understand how the system works and how to develop a coalition of advocates for transformation and democracy. Developing a learning community of peers dedicated to actively advocating for self and others, teachers can empower one another to maintain a positive attitude in the face of stress and discouragement. Having a group of teachers who demonstrate competence and knowledge to acquire epistemological power means that each is in control of his or her own learning and articulation of that learning with the outcome being high expectations for self and others.*

*Need for corporate governance arises due to separation of management from the ownership. For a firm success, it needs to concentrate on both economical and social aspect. It needs to be fair with teacher educators, teachers and students. It has various responsibilities towards students, teachers, communities and at last towards governance and it needs to serve its responsibilities at the best at all aspects. Corporate governance from the futuristic point of view has great role to play. The corporate bodies in their corporate have much futuristic approach. They have vision for their corporation, on which they work for the future success. They take risk and adopt innovative ideas, have futuristic goals, motto, and future objectives to achieve. In the age of globalization, global competition, good corporate governance helps as a great tool for corporate bodies. It existed from Vedic times as the Highest standards in Artha Shastra to today's set of ethics, principles, rules, regulations, values, morals, thinking, laws etc as good corporate governance.*

## INTRODUCTION

The future being inherently uncertain, views rise to both hopes and fears, we are living in the era in which human knowledge particularly scientific and technological knowledge is increasing at an exceptionally rapid. This in turn is having propounded impact on the social, economic and political evaluation including international relations. The rapidity of these changes is an added source of uncertainty. As a result of rapid growth in science and technology the world is shrinking to a global village with blurred, political and geographical, boundaries in this existing circumstances no individual or nation can remain unaffected by the happening in any other part of the world. Therefore the future generations has to acquire new skills to cope with the demands of the complex society of the future.

Society continually looks to the education system for guidance, answers and solutions to problems that affect the nation. As a result, through the last quarter of the 20th century school systems have increased in complexity. In response to the increased expectations placed on schools, there are two policy stances that have been developed those that support standardization, accountability, and assessment and policies that support building capacity in teachers and enabling good practice. Since the teacher is the pivot of the entire educational system and is the main catalytic agent for introducing desirable changes in the teaching learning process, all attempts need be made for motivating teachers to become innovative and creative. It goes without saying that a self motivated and really empowered teacher can utilize his own resources to keep himself abreast of new knowledge and skills.

Today there are new expectations for education where the focus is on having teachers be futurist leaders to ensure sustainable education in the corporate world. The paradigm shift is from teacher dominated classroom practices to partnership between the teacher and the learners and their peers. The key role of educational institutions is reflected in a variety of initiatives taken to transform the nature and function of education both formal as well as non-formal. Universal accessibility to quality education is considered essential for development. This has necessitated improvement in the system of teacher education so as to prepare empowered teachers.

Empowerment in education has drawn considerable attention over the past decade (Richardson, Lane & Flanigan, 1995). Empowerment means bringing the responsibility for decision making to the lowest possible level, which specifies that the administrator does not make all the decisions. Leadership, where teacher empowerment exists, looks quite different from traditional bureaucratic, hierarchical conceptions that slot individuals into different, limited functions and that place them in subordinate relationships to one another. Empowerment creates ownership for those responsible for carrying out decisions by involving them directly in the decision making process. Therefore empowerment is defined as a form of decentralization that places decision making and accountability at the lowest level; thus, teachers are involved in decisions about instruction, curriculum because they are the ones in the classroom, closest to the students. According to Liebermann and Miller (1990), there are five key aspects involved in empowerment. They are as follows:

- Empowerment implies a reevaluation of curricular and instructional efforts for students.
- It advocating participatory decision making and more leadership from teachers, students, and the community.
- Specifies an appropriate and supportive environment for students and adults.
- It involves new partnerships and networks.
- It articulates the increased participation of parents and community members.

Empowerment is a process to improve education by increasing the autonomy of teachers, principals, and staff to make school based decisions. Empowerment emphasizes increased authority of teachers to make decisions outside of the confines of traditional structures

of authority. The backbone of empowerment is autonomy. Typically school autonomy involves decision making authority in three areas: budget, staffing, and curriculum (David, 1989).

Empowerment should create conditions in schools that facilitate improvement, innovation, and continuous growth for every teacher in the school. Empowerment necessitates administrators and teachers attempting together to share responsibility and power in the governance of school. Empowerment can help to teachers and principals to respond less randomly, but more cooperatively, to the thousands of decisions made every day in schools. Therefore, empowerment offers greater flexibility, increased participation in decision making, and the ability to meet the specific needs of students and teachers in the corporate world.

### **NEED FOR EMPOWERING THE TEACHERS TO THE CORPORATE WORLD**

Corporate power is a key element in enhancing investor confidence, promoting competitiveness and ultimately improving economic growth. Corporate governance is the set of processes, customs, policies, laws, and institutions affecting the way a corporation is directed, administered or controlled. Corporate world also includes the relationships among the many stakeholders involved and the goals for which the corporation is governed. It is a system of structuring, operating and controlling a company with a view to achieve long term strategic goals to satisfy shareholders, creditors, employees, customers and suppliers, and complying with the legal and regulatory requirements, apart from meeting environmental and local community needs. In other words it is ranging from managing and maintaining operational transparency to something as simple as following legal mandatory disclosure norms. A good corporate governance mechanism improves the wellbeing of the corporate sector, thus enhancing national competitiveness and empowerment.

Whitaker and Moses (1990) proposed five reasons why teachers should be empowered.

- Empowerment creates a sense of ownership in teachers' work environments and provides teachers with the opportunities to perform to their fullest capabilities. Empowerment builds greater ownership, and greater ownership results in more ingenuity and productivity.

- Empowering teachers is that empowerment enfranchises teachers. Although teachers are often asked their opinions, it seldom makes a difference in the decisions that are made. When teachers feel they are left out of the decision making process, they are likely to develop a sense of powerlessness, which often leads to them leaving the teaching profession.
- Teacher empowerment prevents mindless bureaucracy. Many schools still remain modeled after the industrial-age school where orders are given from the principal and conformity is expected. Empowered teachers want to create action that will benefit students and successful school restructuring depends on bringing out the full potential of teachers to make decisions that affect students.
- A teacher to be empowered is the inspiration to grow as professionals. Growth and creativity are most likely to occur when teachers have autonomy to think, interact, and innovate. Teacher empowerment is the foundation for growth, conscious decision making and reflection. The development of a conscious educational belief system is the cornerstone of professionalism which requires teachers to be empowered. Top-down school reform is reactive, whereas internally motivated change stemming from teacher empowerment is creative and reflective which generates higher levels of professional growth, commitment, and performance.

Empowerment inspires collaboration among teachers. Collaboration is based on empowerment. Teachers working in a collaborative environment seek each other out for assistance and take responsibility for helping colleagues as well as students.

### STRATEGIES TO EMPOWER THE TEACHERS FOR THE CORPORATE WORLD

The forces of globalization and technology are continuously reshaping the world. According to a recent United Nations Development Report (UNDP), technology is creating the potential to realize in a decade progress that required generations in the past. Corporations across the world are now creating new standards of speed, efficiency and output across all sectors.

The current understanding of corporate world also attempts to deploy institutions core competencies to help address the society's problems. Schools have corporate teams that devise specific policies, strategies and goals for

their programs and set aside budgets to support them. Teachers become the backbone of these initiatives and volunteer their time and contribute their skills, to implement them.

The following are the strategies to empowering the teachers to the corporate world :

- **E-knowledge management** : New technology environments particularly the internet, intranet and wireless media are transforming the very way knowledge. Knowledge is experienced and transformed, triggering off a cascading cycle of reinvention of education and organizational collaboration. As content and process becomes unbundled and new audiences of consumers, co-creators and valuers emerge, new business models and opportunities open up for content aggregator, professional associations, educational institutes, and knowledge professionals. Within enterprises, the original concept of knowledge management has evolved to broader notions of knowledge ecology, knowledge experiences, knowledge habitats and knowledge marketplaces. Over time, the strategic importance of fusing e- learning and knowledge management will become clear to policy makers and practitioners alike.
- **E-learning** : Teachers should be empowered to design their packages of e- learning. They should be empowered for content management, choose alternative modes and styles of teaching and e- testing, counseling e-assessment.
- **E-governance** : Teachers should be made aware of e-governance and e-administration. They should be empowered to enable services in e- educational decision making as well as operate as a pressure group in policy making.
- Promote teambuilding and collaborative projects through peer mentoring, resource exchange and collaborative problem solving.
- Minimizing the mismatch between what teachers says they need in professional development and what they are actually getting.
- Increased opportunities for participation in seminars and conferences along with freedom of choice to do so according to one's interest and providing them financial assistance.

- Specification of those domains for teacher participation in decision making taking into consideration of time constraints.
- Encourage risk taking and challenges and fair recognition of capabilities.
- Minimize unimportant tasks and meets to facilitate extensive reading, book reviews, research etc.,
- Equip them with strategies that help them tailor the already known subject -area content knowledge to meet the needs of differentiated instruction.

The main strategy is to replace authority based management with participative management. Contemporary educational trends have incorporated empowerment strategies as a means to improve school effectiveness. Empowerment is a way to lift the burden from individuals and provide the criteria for distributing the professional work of leadership throughout the teaching force. Empowerment brings about constructive school change. The empowerment of teachers is necessary for schools to reach their full potential. Teacher empowerment gives decision making power to those closest to the students as well as teachers. Teachers' sense of empowerment grows as they have opportunities to grow and develop professionally, become life-long learners, believe they have an impact on student learning, have decision-making opportunities, trust they will be taken seriously, and have a sense of status.

### RECOMMENDATIONS FOR EMPOWERING THE TEACHER IN THE CORPORATE WORLD

Teacher Empowerment Research supports the assumption that teacher empowerment relates to greater organizational effectiveness (Barth, 1990; Blasé & Blasé, 2001). Empowerment as a process whereby school participants develop the competence to take charge of their own growth, resolve their own problems, and fulfill their needs to effectively participate in the workplace (Kreisberg, 1992; Short, 1994). It also exercises of power in the pursuit of occupational improvement, professional autonomy, and the overall improvement of the educational process.

The following are the recommendations for empowering teachers to the corporate world.

- Specially organized in-service programmes at the vocation may be very useful in this process.
- Visiting the other institutions must be encouraged with some materialist incentives.

- Innovative teacher educators may be given privileges.
- Providing the information technology facilities and media may also help them to empower in this process.
- Mentors may be appointed and focus towards the internship must be shaped carefully.
- Relevant rules of facilitate the internship in schools must be given consideration.
- Self-evaluation modules be prepared and make them to realize their importance in the process.
- Documentation of innovative practices may be providing to all the teacher education institutions.

Corporations need to the future the potential needs. Educational Institutions need to offer more custom learning options that are progressive and can be augmented to adapt to each style and level of learning with interactive and progressive testing as a way to solidify their capabilities. Cultural changes from the educational institutions and corporations to be more realistic and also interactive in partnering for the future. Flexibility of the interaction between distance and traditional mode of learning environment and the ability for some advanced learning attributes to be interfaced with corporate operations as part of an annual performance and learning improvement process based around teachers' succession planning.

### CONCLUSION

Teachers have to feel empowered to be able to challenge the enculturation process is common in schools. They must feel empowered to critically examine all decisions to weigh their worth against a need to socially reproduce the status quo. But to feel empowered, teachers must understand how the system works and how to develop a coalition of advocates for transformation and democracy. Developing a learning community of peers dedicated to actively advocating for self and others, teachers can empower one another to maintain a positive attitude in the face of stress and discouragement. Having a group of teachers who demonstrate competence and knowledge to acquire epistemological power means that each is in control of his or her own learning and articulation of that learning with the outcome being high expectations for self and others.

- Continued on Page No. 17

# A STUDY ABOUT EMOTIONAL VULNERABILITY ELEMENTS TO UNDERSTAND VULNERABILITY

✉ Dr. Raghavendra Bommanavar, Asst.Professor, R. V. Teachers College (IASE), Jayanagara II Block, Bengaluru-560011

## ABSTRACT

*The suggested study's goals were to investigate the variables that affect emotional vulnerability and make an effort to understand vulnerability through emotional vulnerability. The degree to which a person exposes themselves to the emotional agony of rejection is known as emotional vulnerability. Self-esteem is negatively impacted by social rejection, yet a high level of self-worth may act as a pain-relief mechanism. Numerous studies indicate that being vulnerable is a crucial quality for satiating people's need to establish and maintain close connections. The current research evaluated if any psychological characteristics are linked to emotional sensitivity when taken as a whole. Additionally, the researcher looked for potential sources of emotional sensitivity. The study also attempted to provide a succinct explanation of the advantages of emotional vulnerability and concrete examples of how to practise emotional vulnerability.*

## THE MEANING OF VULNERABILITY

Vulnerable is defined as "capable of being emotionally or physically hurt" and "open to damage or attack" by Merriam-Webster. Understandably, many professors worry that showing weakness may damage their credibility and expose them to student attacks (Huddy, 2015). Ironically, when we try to "defend" ourselves by covering up our weaknesses, we end up creating the same thing we dread. Additionally, we fall short of accomplishing our main objective-effective student instruction. Vaughn and Baker (2004) point to a wide range of research suggesting that engaging pupils interpersonally boosts student learning and enhances the impact of the teaching, despite the fact that faculty may believe the most essential factor in the classroom is the material. Personal relationship and level of trust with teachers are important components of transformational learning moments, according to Yair (2008).

In order to be vulnerable with students, we must lower our guard and reveal our flaws and challenges, which force us to keep improving and learning. If we don't, we'll project an ideal image onto them that suggests they must be flawless in order to succeed (Huddy, 2015). According to Carol Dweck's (2016) research on growth mind-set, people including students who are willing to embrace mistakes and failures as a necessary component of learning achieve considerably greater success. Teaching failures as a barrier to achievement is a crucial component of effective education. By being open to being vulnerable and flawed, we give our students the confidence to be flawed as well and take the chances necessary to develop in our classrooms.

Believe it or not, a corporation needs emotional openness since it fosters success at work. Instead of forcing oneself to be emotionless or robotic, everyone in the firm should be able to express their sentiments.

## WHY IS EMOTIONAL VULNERABILITY SIGNIFICANT?

Inevitably, complicated emotions and shifting emotional states are experienced by humans. Despite the fact that it is in our nature to feel uncomfortable emotions, many people learn socially or develop a predisposition to repress and hide these feelings. Mental health may suffer if unpleasant feelings like embarrassment, frustration, worry, hurt, or loss are avoided or denied.

Your emotional and mental health can be greatly impacted by your capacity to recognise and, if appropriate, discuss the emotions you experience. This behaviour frequently starts with you and then spreads to your family, friends, romantic partners, co-workers, and other people in your trusted circle. Building and maintaining good relationships will be made easier for you if you practise emotional openness with yourself.

## CONNECTION ESTABLISHMENT

What does student vulnerability look like? Humour, enthusiasm, and love for the subject are categorised by Huddy (2015) as components of vulnerability. This category includes telling personal tales that clarify a concept and help students feel connected to the instructor. Saying "I don't understand the answer to this question, but permit me to see if I can find out" is another example. Students once noted in their course assessments that I was willing to own my ignorance while still attempting to find the answers to their queries. Statements like, "My endeavours

to convey you this didn't go as smoothly as I wanted," are problematic from a development mind-set standpoint. Show your kids your commitment to improve as a teacher by saying, "Let's try this another way." Sharing a personal experience of trying something and failing, being terrified, or even feeling pain can be a form of vulnerability.

In-person interactions outside of the classroom, like having a casual meal together, can be a means through which teachers foster these bonds. I work at a small institution where it is customary for professors to have gatherings in their homes. Even if we are unable to host such gatherings, taking the time to talk to students after or before class gives us a chance to build relationships.

Sometimes acknowledging unpleasant emotions is preferable to avoiding or squelching them right away.

### THE BENEFITS OF EMOTIONAL VULNERABILITY

- Freedom
- It will make your relationships stronger.
- It will raise your level of self-awareness.
- It will build empathy
- It will improve self-awareness
- It will help in building relationships
- It will help in lowering anxiety
- It will expand your gratitude

### HOW TO BE MORE PRONE TO EMOTION

What does being more emotionally vulnerable actually look like? That sounds fantastic. How do I go about doing it? This is also a wonderful question, too. Fortunately, the solution is much simpler (but perhaps not necessarily simpler) than you may anticipate.

It only takes a moment to notice painful emotions before acting on them to be emotionally sensitive. We see monitoring and validating our feelings as the two fundamental components of acknowledging them.

Observing your emotions is what remains after acting and contemplating :

- When you observe your anger, you don't analyse its meaning or what you should do about it.
- Simply seeing your anxiety entails not dwelling on it with anxieties or berating yourself for feeling it.
- Instead than criticising or interpreting your melancholy, observe it by describing how it feels.

Simply telling oneself that it's acceptable to feel whichever you feel serves as validating your emotion :

- It's acceptable that you're frustrated, even though you might not love feeling that way.
- Even though you might want to be joyful rather than sad, it's common to experience sadness after losing something.
- Even though you may detest feeling apprehensive, it is normal that you do given the circumstances of your life.

To put it another way, validating your feelings is reminding oneself simply because something makes you feel awful, it doesn't necessarily indicate that it is bad. The simplest way to exercise emotional vulnerability is to acknowledge your uncomfortable emotions for a small period of time, observe them without reacting or obsessing over them, and validate them by telling yourself that it's alright to feel whatever you're feeling.

If you develop the practise of exposing yourself to emotional risk in minor ways throughout the day, you'll find it much simpler to do in significant ways when you most need it.

### CAUSES FOR SELF FAILURE TO MAKE OURSELVES VULNERABLE

You'll find yourself avoiding vulnerability when

#### 1. YOU ASPIRE TO PERFECTION

Your toughest opponent may be your own perfectionism. You choose to be silent because you don't want to say or do anything that could be misinterpreted. You'll sit this one out if you don't have everything figured out.

#### 2. YOU DON'T REQUEST WHAT YOU DESIRE

There are numerous instances that come to your mind, whether they originate from your workplace or personal experience. You're aware that you merit the promotion. You want your relationship to be more intimate. What happens, though, if you don't receive what you want? You keep quiet.

#### 3. PEOPLE ARE KEPT AT A DISTANCE BY YOU

You won't dive in and to get injured again because you've already been harmed. Whatever it takes to keep you secure, you keep busy at work, at home, or at school.

#### 4. YOU DON'T SHARE ACHIEVEMENTS OR FRUSTRATIONS

You think that if you show frustration, others will think you're petty. Sharing success shows your arrogance. Therefore, whatever occurs, you keep it to yourself.

#### SPECIFIC WAYS TO PRACTICE BEING EMOTIONALLY VULNERABLE

**1. Label your emotions in simpler terms :** The majority of us have a habit of intellectualising our emotions, which is when we express how we feel using flowery, too intellectual words in order to escape the raw emotion that results from expressing how you feel simply. It's easier to say "I'm only a little stressed" than "I'm really unhappy and irritated right now." Anytime you experience emotional discomfort, consider how small children of age seven or eight years may express it. Most likely, they would say "I'm sad" rather than "I'm anxious," "I'm terrified" rather than "I'm overwhelmed," and "I'm upset at you" rather than "I'm a little bothered."

**2. Journal about your emotions :** We have all these thoughts and emotions in our heads, but we hardly ever express and verbalise them, which contributes to part of what causes being emotionally vulnerable difficult. This indicates that we lack a lot of confidence in our capacity to coherently discuss our sentiments. By making yourself write down your feelings, you can get practise communicating your feelings clearly. Consider journaling for 5 to 10 minutes each day about your feelings.

**3. Develop your assertiveness :** Being assertive entails being open and courteous while expressing your needs and wants. When you do this frequently-when you are straightforward when requesting what you want and refusing what you don't-you develop confidence in your capacity to convey challenging things, such as painful feelings. For instance, work on saying what you want to watch on television rather than merely accepting what your companion suggests. When dining out, practice asking for a finer table rather than accepting the one the hostess offers you.

**4. Try counselling or psychotherapy :** Treating therapy or counselling like a gym to strengthen your emotional vulnerability muscle is one of its most beneficial uses. I promise you'll get stronger with being emotionally fragile with yourself and the people who matter in your life if you spend an hour each week talking out loud and with someone else about emotionally challenging topics.

#### CONCLUSION

In the end, companies, organisations that are trying to make their environments more employee-friendly may find that emotional openness is a blessing. Employees perform their duties with minimal to no difficulty when they feel free to express their emotions and request assistance. Additionally, emotional openness enables managers to comprehend their staff members better. Employees will feel more at ease voicing their concerns whenever issues like fatigue or dissatisfaction arise when they can confide in their bosses about how they are feeling. In conclusion, being vulnerable is important for professional work etiquette as well as personal connections and personal growth. Therefore, you open the door to invention, creativity, and productivity when you bring emotional vulnerability at your workplace.

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All living creatures are the manifestation of this supreme atman which they call as the Brahman. Therefore, all beings and things are full of peace, full of joy and wisdom, ever united with god. Hindus does not foresee fear and anxiety of death and pain. If they forget their identity with the supreme Brahman, they have to struggle in the samsara of the continuous cycle of life, death and reincarnation. In this context the fisher men in Coromandel Fishers display pure spirit full of joy and wisdom.

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# ROLE OF TRADITIONAL AND COMPLEMENTARY MEDICINE IN INDIA

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## ABSTRACT

*Traditional medicine and complementary/alternative medicine are still considered important health-care options in resource-constrained communities, despite recent scientific developments and globalization. Through empirical observation and trial and error testing, herbal medicine systems have been developed and constructed to preserve good health and treat illnesses and ailments since time immemorial.*

*Traditional medicinal herbs and phototherapy have often been overlooked and devalued in the past. The public and scientific communities are currently experiencing a rejuvenation and increased interest in traditional medicinal plants. However, in order to promote traditional medicinal herbs, a number of challenging difficulties must be efficiently and quickly identified. Ethnobotanists, anthropologists, pharmacists, and physicians working together could be a viable strategy for evaluating and validating traditional medicinal plant use using current scientific methods and creative tools. Furthermore, clinical investigations to determine their efficacy and human safety are required and unavoidable.*

**Key Words :** Medicinal, Plant, Traditional, Conservation

## INTRODUCTION

Indigenous remedies and ethno pharmacological uses, which have become acknowledged tools in the hunt for new pharmaceutical sources, have traditionally been the foundation of modern therapeutic medicine. Many of Nepal's medicinal plants are on the risk of extinction due to globalization of herbal medicine, unregulated exploitative practices, and a lack of systematic conservation measures. It is consequently vital to use and manage medicinal plants in a sustainable manner, based on traditional knowledge.

Traditional medicine and complementary/alternative medicine are still considered important health-care options in resource-constrained communities, despite recent scientific developments and globalization. Through empirical observation and trial and error testing, herbal medicine systems have been developed and constructed to preserve good health and treat illnesses and ailments since time immemorial.

## SCOPE

Traditional medicinal herbs and phytotherapy have often been overlooked and devalued in the past. The public and scientific communities are currently experiencing a rejuvenation and increased interest in traditional medicinal plants. However, in order to promote traditional medicinal herbs, a number of challenging difficulties must be efficiently and quickly identified. Ethno botanists,

anthropologists, pharmacists, and physicians working together could be a viable strategy for evaluating and validating traditional medicinal plant use using current scientific methods and creative tools. Furthermore, clinical investigations to determine their efficacy and human safety are required and unavoidable.

Since the dawn of time, mankind have relied on nature to meet their fundamental requirements for food, shelter, clothes, transportation, fertilizers, tastes, and scents, and, of course, medicines. Plants have long served as the foundation of sophisticated traditional medical systems that have existed for thousands of years and continue to supply humanity with innovative treatments. Plant use for medicinal purposes was learned over many years of careful observation, experience, and trial and error experimentation by early humans.

Traditional medicinal plants are an essential part of the world's indigenous medical systems. Traditional medicine refers to any ancient and culturally based health care technique that differs from scientific medicine and is mostly passed down orally by diverse civilizations.

Traditional medicine is a centuries-old discipline that has been a long-serving companion to humanity in the fight against disease and living a healthy life. For ages, indigenous peoples have used the distinctive approach of their traditional system of medicine, with the Chinese, Indian, and African systems of medicine being among the most well-known.

Man learnt to distinguish edible plants from harmful ones by watching animals, according to the Rigveda. In many societies, traditional medicinal plants are abundantly available and widely accepted. They provide indigenous rural populations with health care that is both accessible and affordable, as well as a crucial source of revenue. Plant study, as well as the application of traditional medicinal knowledge, has reignited interest.

Herbal medicine is an important aspect of any traditional medical system, and this perspective makes the current review even more important. The primary goal of this research is to investigate the importance of traditional medicine, specifically traditional medicinal plants, as a fundamental health-care modality in developing and resource-poor nations. It is also an effort to identify the major obstacles that now exist, as well as the chances for preserving this age-old and priceless gift of nature to humanity.

### TRADITIONAL AND FOLK HERBAL MEDICINE'S HISTORY

Plants have been used as medicine since the dawn of humanity. Humans have been using plants as medicines since the Middle Paleolithic period, according to fossil evidence. Evidence of this early connection has been discovered in the burial of a 60 000-year-old Neanderthal male. A 4000-year-old Sumerian clay tablet that listed plant treatments for various diseases is the earliest known medical document. A vast amount of information on medicinal plants existed at the time of the ancient Egyptian civilization. For nearly 3500 years, this information, along with hundreds of other cures, has been preserved in the Ebers papyrus.

Plants have been employed in structured traditional medical systems for thousands of years, including Ayurveda, Unani, Kampo, and traditional Chinese medicine. Because of their organizational strength and primary focus on multi component mixes, these systems are still in use today. Medicinal plants are also key components of indigenous medical systems in other parts of the world.

Herbs are making a comeback, and a herbal "renaissance" is taking place around the world. Herbal products are now associated with safety, as opposed to synthetics, which are thought to be harmful to both people and the environment. Herbs have long been valued for their medicinal, flavorful, and aromatic properties, but

synthetic compounds have surpassed their utility in the modern era. The goal is now to replace chemical compounds with those produced by plants.

Traditional medicine is used by patients for a variety of reasons. They could be from a remote area where modern medicine is not readily available when they require it. They may be members of communities whose habits and treatment-seeking behavior priorities traditional medicine. They may prefer traditional medicine because they believe it has fewer side effects or cures them more effectively. They may have had a negative experience with a modern treatment and want to try traditional methods. They may wish to avoid modern health care facilities because they believe they are too expensive, unfriendly, dangerous, or rife with corruption. Patients may also avoid purchasing modern drugs because they are aware that many of them are counterfeit or "fake."

### ROLE OF COMPLEMENTARY AND TRADITIONAL MEDICINE

- 1. Traditional Medicine and Complementary/ Alternative Medicine's Importance :** Despite globalization and modernization, traditional medicines remain the major source of health care for a significant portion of the rural poor. Traditional medicinal plants' reliance and function in the health-care system will only grow in the future because they are culturally viable and predicted to remain economical, and because modern health-care services are restricted and expensive when compared to traditional medicine. Prior to the introduction of modern medicine, traditional medicine was the sole choice for health care prevention, diagnosis, and treatment of social, mental, and physical sickness.
- 2. Traditional Medicine and Complementary/ Alternative Medicine in Renaissance :** Because of its potential and quick therapeutic effect, the introduction of modern health care services has posed a significant challenge to indigenous health traditions. Traditional medical systems have vanished and been replaced as a result of this. Traditional systems are also undervalued by the general public. However, increased emphasis on the use of plant materials as a source of medicine for a wide variety of human ailments has resulted from population growth, insufficient drug supply, prohibitive treatment costs, side effects of several

allopathic drugs, and the development of resistance to currently used drugs for infectious diseases. Because of its user-friendly nature and the inherent side effects of contemporary drugs, traditional medicine is experiencing a rebirth around the world. Over the last three decades, the scientific community has been increasingly drawn to long-standing traditional medical systems in order to investigate the potential for developing innovative phytotherapeutic compounds.

**3. Intimate Companions :** Traditional Medicine and Complementary/Alternative Medicine in Resource-Scarce Settings: Traditional medicine is practiced in every country and is rapidly increasing in economic importance, owing to the fact that the use of medicinal plants has gained respectability in recent years, particularly in developing countries where modern health services are scarce and traditional medicine is the only treatment option. Traditional healers make up about one-fifth of the population in Sub-Saharan Africa, while medical doctors make up about one-fifth of the population. Traditional healing techniques and herbals are used by more than 80% of the world's population for primary health care and wellness, according to the WHO. Traditional health practices, particularly medicinal herbs, are used by a large proportion of the population in several developed countries, and efforts have been made to preserve their popularity for historical and cultural reasons. Furthermore, it is estimated that more than 70% of the poor world's population still relies on complementary/alternative medicine, also known as traditional medicine, including up to 80% of the population in Africa, 71% in Chile, and 40% in Colombia, among others. With oral and written pharmacopoeias, traditional health care is deeply anchored in culture. Traditional medicine is relied on by 70% of Ethiopians and 90% of livestock. Over 80% of South Asia's 1.4 billion inhabitants lack access to modern health care, relying instead on traditional treatment based on indigenous species. The bulk of the world's population relies on traditional medical cures due to modern drugs' limited availability and affordability.

### **TRADITIONAL MEDICINE AND COMPLEMENTARY/ALTERNATIVE MEDICINE CARE: MAJOR CHALLENGES AND OPPORTUNITIES**

Traditional and complementary/alternative medicine's

safety, efficacy, policy, access, rational usage, and quality control have become major concerns for both health authorities and the general population. A number of concerns must first be addressed in order to realize the potential of traditional medicine and complementary/alternative medicine as sources of prospective health care. Only 25 of the 191 nations that make up the WHO have adopted a policy on traditional medicine and/or complementary and alternative medicine.

Traditional wisdom was incorporated into social, economic, environmental, spiritual, and political practices, based on people's lengthy experiences. Because conventional knowledge is based on a protracted process of trial and error, it could aid in the discovery of novel treatments. Along with the awareness of the value of traditional knowledge, there has been a lot of concern about knowledge loss in the last few years all over the world.

In Traditional Medicine and Complementary/Alternative Medicine Care, there is a lack of standardization on safety, efficacy, and quality. Herbal medicine is now a multibillion-dollar industry in developed countries, while up to 80% of people in developing countries rely on plant-based medications. The identity, validity, and quality of crude plants might be difficult to determine. The quality of manufactured goods varies greatly around the world, and laws can be complicated or ineffective. For the few herbs for which all active components are known (panel), standardization is possible, but it is technically complex and would make medications pricey in developing countries.

### **CONCLUSION**

Traditional medicine is an age-old technique that humans have postulated and ultimately established by empirical observation and trial and error experimentation, particularly the use of traditional medicinal plants. Traditional medicinal plants continue to be a significant source and tool for treating numerous ailments in impoverished nations, even in the age of contemporary computational pharmacology. Currently, the world's most effective antimalarials, such as chloroquine and artemisinin, are gifts of our valuable traditional medicinal plant knowledge and custom.

Many researchers are inspired and encouraged by the recent success of medication discovery from medicinal plants to examine and validate the usage of traditional medicinal plants. However, there are numerous thorny

concerns and enormous challenges that must be efficiently and quickly solved in order to promote traditional medicinal herbs. Ethno botanists, anthropologists, pharmacists, and physicians working together could be a viable strategy for evaluating and validating traditional medicinal plant usage customs using existing modern scientific tools and creative techniques.

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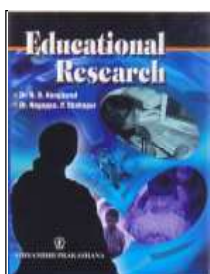
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Need for corporate governance arises due to separation of management from the ownership. For a firm success, it needs to concentrate on both economical and social aspect. It needs to be fair with teacher educators, teachers and students. It has various responsibilities towards students, teachers, communities and at last towards governance and it needs to serve its responsibilities at the best at all aspects. Corporate governance from the futuristic point of view has great role to play. The corporate bodies in their corporate have much futuristic approach. They have vision for their corporation, on which they work for the future success. They take risk and adopt innovative ideas, have futuristic goals, motto, and future objectives to achieve. In the age of globalization, global competition, good corporate governance helps as a great tool for corporate bodies. It existed from Vedic times as the Highest standards in Artha Shastra to today's set of ethics, principles, rules, regulations, values, morals, thinking, laws etc as good corporate governance.

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# CONSTITUTIONAL PROVISIONS FOR ENVIRONMENT CONSERVATION AND PROTECTION

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## INTRODUCTION

There is increased human activities due to explosion of human population. These activities have led to degradation of environment resulting in extinction of several species. Hence, there is a need to preserve populations of rare or threatened species. Since last few decades there is a debate among the environmentalists for nature conservation involving the issue of biological diversity and ways to preserve it. Conservation of environment indicates the sustainable use as well as management of natural resources which include wildlife, water, air and soil.

## MEANING OF ENVIRONMENTAL CONSERVATION

Environmental conservation is an umbrella term that includes everything we do to protect our planet and conserve its natural resources so that every living thing can have a improved quality of life. Conservation works in two ways. It is meant to protect nature by protecting vital resources and it is also a way of living that works against the irresponsible practices of industries and large corporations.

## MEASURES FOR ENVIRONMENTAL CONSERVATION

Many people think that only governments should do something to conserve the environment. This is not correct. Every single individual is able to participate in protecting this planet from pollution and also conserve the environment. Taking care of the environment should be everyone's responsibility and privilege. At the same time we need to conserve the environment for the generations to come. There are numerous ways in which environmental conservation can be achieved. Some of these ways are explained below.

**1. Recycling :** We must buy reusable and biodegradable products as much as possible. Glass, paper, plastic, metal are the materials that can be re-used. Empty jars, broken glasses and any other item made of glass which is no longer useful should be recycled. Similarly old newspapers can be recycled.

**2. Reducing water consumption :** We cannot imagine our life without water. Water is life. Fresh water is becoming more and more precious. If we do not save it, in the future water will be more precious than gold. Therefore it becomes crucial for us to save water in all possible ways and to prevent water pollution. Water is wasted more frequently

**3. Reducing use of electricity :** Once you have used an electric appliance, turn it off. You will save not only energy but also money from your electricity bill. Replace regular bulbs with energy saving bulbs. While leaving the office turn off the lights, fans and computer. This will prolong their life and reduce electricity consumption.

**4. Planting trees :** Trees are our source of oxygen. Instead of planting trees we cut them indiscriminately. If every person plants a tree, life would improve significantly. The air would be cleaner the number of trees would get back to normal, there will be more shade for the hot summer days and pollution would be reduced.

**5. Growing organic vegetables :** The vegetables we eat today are grown with chemicals and pesticides. If we plant our own vegetables without using chemicals and pesticides we will get organic vegetables of excellent quality which is beneficial for our health. Also the soil will be less intoxicated with chemicals. Another benefit of organic vegetables is that they are more tasty.

**6. Using rechargeable batteries :** Batteries are extremely dangerous for the environment. Unfortunately only a fraction of these batteries gets recycled. The rest is thrown away becoming an environmental hazard. This can be avoided by using two or three sets of rechargeable batteries along with a charger.

**7. Forest conservation :** Forest plays an important role for the conservation of environment. Community Forest Programme is one of the examples of conservation programmes that help to protect the

land, water and other components of the environment. Afforestation is essential for the conservation of forest.

- 8. Soil conservation :** Soil conservation is an important part of environmental conservation. Control of landslides, floods and soil erosion helps to protect the land. Afforestation, tree plantation, protection of pasture land help to conserve the soil. Terrace farming, use of compost fertilizers and minimizing the use of chemicals also help to protect the soil.
- 9. Waste management :** Houses, market area, industrial area are some of the sources of solid wastes. Proper management of solid wastes helps to keep the surrounding healthy. Construction of toilets in every house and management of enough public toilets will also help to keep the environment healthy.
- 10. Pollution control :** Industries and vehicles emit smoke, dust and harmful gases that pollute the environment. Chemical fertilizers, pesticides and insecticides etc. also pollute the environment. Pollution needs to be controlled to keep the environment healthy.
- 11. Public awareness :** People should be made aware of the consequences of their activities that usually end up with pollution of the environment. There are various ways of making people aware of environmental pollution like rallies and dramas. Media should also play an active role in educating the common man about the consequences of pollution on human health and survival.
- 12. Food conservation :** Food is one of the basic needs of human beings and other animals. Human beings, cannot survive without food. There is a growing shortage of food all over the world. Hence there is a need to conserve food as a measure of conserving the environment. Do not waste the food, instead give it to someone before it gets spoiled. Cook only required amount of food. Store the food resources appropriately for future use.

## MEANING AND NEED FOR ENVIRONMENTAL PROTECTION

Environmental protection can be defined as the prevention of unwanted changes to ecosystems and their constituent parts. This includes (a) the protection of ecosystems and their constituent parts from changes associated with human activities and (b) the prevention of unwanted natural changes to ecosystems and their

constituent parts. Environmental protection is concerned with the relationship between people and the natural environment rather than the relationship between people and communities.

There are simple measures which we can take to reduce consumption of resources to avoid depletion. The following measures can be adopted to protect the environment.

- 1. Conserve water :** Water conservation is vital since we cannot survive without water. Avoid using shower for bath. Turn off the tap while brushing teeth. Leakage of water is to be avoided.
- 2. Plant trees :** Trees may take long time to grow. But they serve the future generations. Plants not only provide shade but also absorb carbon dioxide reducing pollution.
- 3. Minimize food wastage :** Wasting food results in wastage of energy and water used to produce the food. Research shows that annually food that gets lost globally is sufficient to feed almost a billion hungry people across the world.
- 4. Limit car use :** Use of cars is to be limited because they emit lot of carbon-dioxide. Alternate way is using public transport. Carpooling is also useful to reduce gas emissions.
- 5. Use second-hand products :** New products need resources for their manufacturing and production. Most of these productions use natural resources. Thus you can protect the environment by choosing second hand products.
- 6. Buy local products :** If possible buy local products. This saves all the pollution incurred by transporting goods long distance.
- 7. Reuse and recycle :** Use an eco-friendly water bottle instead of bottled water or take your own reusable bag to the grocery store. Reusing and recycling can reduce pollution.
- 8. Switch off :** Turn off lights, computer, television etc. when they are not in use. This helps in saving lot of electrical energy. Also consider using LED bulbs to save electricity.
- 9. Work from home :** If your employer permits you to work from home, it helps in the reduction of pollution and also saves money.
- 10. Go paperless :** Select paperless as the mode of communication. This is to be implemented in all government offices.

## PROJECTS FOR ENVIRONMENTAL PROTECTION

The following are the important wildlife protection projects by Indian Government.

1. **Project Tiger** : This is one of the most successful wildlife conservation initiatives in India. It was initiated in 1972. This project has not only contributed to the conservation of tigers but also of the entire ecosystem. The project is sponsored by Ministry of Environment, Forest and Climate Change. There are about 47 tiger reserves situated in more than 17 regions. The project conducts assessments of number of tigers, their habitat and hunting habits. Project tiger has seen significant success in increasing the population of tigers in the reserve areas.
2. **Project Elephant** : This project was initiated in 1992 by the Government of India. It aims at conserving elephants and their habitat. Under this project welfare of the domestic elephants is also considered. Issues like mitigation of human-elephant conflict are also taken care of. The projects aim is to strengthen the measures for protection of elephants against poachers and unnatural death.
3. **Crocodile Conservation Project** : This project was initiated by Government of India in 1975 to conserve Indian Crocodiles whose species were on the verge of extinction. The main objective of the crocodile project is to protect the remaining population of crocodiles and their natural habitat by establishing sanctuaries. It is worth noticing that with the initiation of Crocodile Conservation Project, 4,000 alligators, 1,800 crocodiles and 1,500 salt water crocodiles could be restocked.
4. **Indian Rhino Vision 2020** : Phase 1 of Indian Rhino Vision 2020 was conducted from 2005 to 2008. Its goal is to have a wild population of at least 3,000 greater one horned rhinos in the Indian State of Assam spread over seven protected areas by the year 2020. The initiative includes improving protection and security of rhinos in Assam, expanding the distribution of rhinos over seven protected areas and integrating the local communities into the conservation effort.
5. **Project Snow Leopard** : This project was initiated in 2009. Its objective is to safeguard and conserve India's unique natural heritage of high altitude wildlife populations and their habitats by promoting conservation through participatory actions. This is

an initiative for strengthening wildlife conservation in the Himalayan high altitudes covering Jammu and Kashmir, Himachal Pradesh, Uttarakand, Arunachal Pradesh and Sikkim.

6. **Sea Turtle Project** : This project was initiated in 1999 in collaboration of United Nations Development Programme (UNDP) with Wildlife Institute of India, Dehradun as the implementing Agency. Its objective is to conserve marine turtles. The project is implemented in 10 coastal states of the country with special emphasis on Orissa. The project has helped in preparation of inventory of nesting and breeding habitats along the shoreline and migratory routes taken by sea turtles.

## STEPS TO PROTECT BIODIVERSITY

Government of India has also initiated few schemes to protect the biodiversity and minimize the mortality of critically endangered, endangered and threatened animals. The following are few important steps that government of india has taken for the wildlife protection.

In the Wildlife Protection Act of 1972 Government of India created protected areas like National Park, Sanctuaries and Reserves for the wildlife and imposed punishment on those indulged in illegal act of hunting.

Wetland (conservation and management) Rules 2010 have been drafted to protect the wetlands in India. The Central Government has also initiated the scheme, National Plan for Conservation of Aquatic Eco-System that lends assistance to the states for the sound management of all wet lands.

Special organizations like wildlife Institute of India, Bombay National History Society and Salim Ali Centre for Ornithology and Natural History are formed to conduct research on conservation of wildlife.

In order to curb the illegal trade of wildlife and that of endangered species, wildlife Crime Control Bureau has been established.

The State Governments have been asked to strengthen the field formations and increase patrolling in and around the Protected Areas.

In order to strengthen tiger conservation, National Tiger Conservation Authority is constituted by Government of India.

A Special Tiger Protection Force (STPF) has been constituted and is deployed in Karnataka, Maharashtra and Odissa.

E-Surveillance has been started in Kaziranga National Park in Assam and borders of Ratapani Wildlife Sanctuary in Madhya Pradesh.

For restocking of the endangered species, the Government of India first initiated Integrated Development of Wildlife Habitat Scheme and later modified it by including a new component, Recovery of Endangered Species which included animals like stag deer in Jammu and Kashmir, vultures in Punjab, Haryana and Gujarat, snow leopard in Jammu and Kashmir, Himachal Pradesh, Uttarakand and Arunachal Pradesh, Nilgiri Tahr in Tamilnadu, Sangai Deer in Manipur. Financial and technical assistance is also given to the state governments to provide better means of protection and conservation of the specified species.

### CONSTITUTIONAL PROVISIONS FOR PROTECTION OF ENVIRONMENT

The constitution of India is a living document which evolves and grows with time

The Environment (Protection) Act, 1986 defines environment as "environment includes water, air and land and the interrelationship which exists among and between air, water and land and human beings, other living creatures, plants, micro-organisms and property".

The chapter on fundamental duties of the Indian constitution clearly imposes duty on every citizen to protect environment. Article 51-A(g) says that "it shall be duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife and to have compassion for living creatures".

Article 47 provides that the State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties. The improvement of public health also includes the protection and improvement of environment without which health cannot be assured.

Article 48 deals with organization of agriculture and animal husbandry on modern and scientific lines. In particular, it should take steps for preserving and improving the breeds and prohibiting the slaughter of cows and calves and other milch and draught cattle. Article 48 A of the Constitution says that "the state shall endeavor to protect and improve the environment and to safeguard the forests and wildlife of the country".

The Constitution of India under part III guarantees fundamental rights which are essential for the development of every individual and to which a person is inherently

entitled by virtue of being human alone. Right to environment is also a right without which development of individual and realization of his or her full potential shall not be possible. Article 21, 14 and 19 of this part have been used for environmental protection.

According to Article 21 of the Constitution, "no person shall be deprived of his life or personal liberty except according to procedure established by law

Article 21 guarantees fundamental right to life. Right to environment, free of danger of disease and infection is inherent in it. Right to healthy environment is important attribute of right to live with human dignity. Public Interest Litigation under Article 32 and 226 of the Constitution of India resulted

in a wave of environmental litigation. The leading environmental cases decided by the Supreme Court includes case of closure of limestone quarries in the Dehradun region (Dehradun Quarrying Case AIR 1985 SC 652), the installation of safeguard at a chlorine plant in Delhi (M.C Mehta vs Union of India, AIR 1988 SC 1037).

At local and village level also, panchayats have been empowered under the Constitution to take measures such as soil conservation, water management, forestry and protection of the environment and promotion of ecological aspects.

Environmental protection is part of our cultural values and traditions. Earth is our paradise and it is our duty to protect our paradise. The Constitution of India embodies the framework of protection and preservation of nature without which life cannot be enjoyed.

The knowledge of constitutional provisions regarding environment protection is need of the day to bring greater public participation, environmental awareness, environmental education and sensitize the people to preserve ecology and environment.

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# EFFECTIVE METHODS OF TEACHING GRAMMAR IN ENGLISH LANGUAGE

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## INTRODUCTION

In the teaching-learning of a language, grammar occupies an important place. It helps the teachers to teach language well. It is also of great help to the learners. At the initial stages of learning the language, it is not of great help. Its utility is seen in the case of seniors. Here it is very important to know what grammar is. Grammar means, grammar is the science of language. It is the sum rules and regulations of language and grammar is a set of arranged in certain order so as to facilitate study. The words are arranged according to the rule. Grammar follows the rules and principles established over a period of time.

## DEFINITIONS

According to the Oxford Advanced Learner's Dictionary defines grammar as, "The rule in a language for changing the form of words and joining them into sentence".

Dr. Sweet defines "Grammar is the practical analysis of a language it's anatomy" Grammar is a science which begins and ends with the observation and classifications of a linguistic phenomena.

Gorden says, defined grammar as "A body of a empirical rules which explain and regulate the structure of sentence".

According to Chomsky defines grammar as. "It is simply a system of rules that in some explicit and well defined way assign structural descriptions to sentence".

The different definitions of grammar show that grammar is nothing but a sun total of rules and regulations of the language.

## OBJECTIVES TEACHING OF GRAMMAR

1. To develop students insight into the structures of English language.
2. To develop a scientific attitude about the language.
3. To enable the pupils to express their ideas logically and correctly in speech and writing.
4. To teach grammar as a rule governed behavior and not as mere rote learning.

5. To enable the pupils to develop their understanding about the rules of English grammar through use and practice of its structures.
6. To develop the students mental abilities of reasoning and correct observation.
7. To enable the students to assimilate the correct patterns of the language without rote memorization.

## METHODS OF TEACHING GRAMMAR

### DEDUCTIVE METHOD

This method is also called the traditional method. In this method, grammar is taken as an independent subject and taught with the help of a grammar book. The teacher uses a grammar text book. He first tells his students rules or definitions and then explains those with the help of examples then he gives exercise and ask his pupils to apply the rules. The learners are supposed to memories the definition of noun. This method is not very effective as it is against the principles of teaching and students find it boring and dull.

### ADVANTAGES OF DEDUCTIVE METHOD

1. Average teacher can use this method in country like India.
2. It is based on the theory "From generalization to example".
3. This method helps students to compare the ideas in grammar of mother tongue and second or first language.
4. The learner can try the grammatical questions very easily.
5. Learner can respond effectively and can explain rules, structures, etc.

### DISADVANTAGE OF DEDUCTIVE METHOD

1. This method makes learner learning about language.
2. This method cannot develop communicative ability among learners
3. The learners become inactive during classroom teaching

4. This method is not child centered but teacher centered.
5. In the classroom teaching there is hardly use of audio visual aids.

### INDUCTIVE METHOD

Inductive method is also known as informal method. In Inductive method the teacher first presents or takes the example from the students then comes on theory of concept. This method implies teaching of grammar not by rules but by usage. Through continuous practice of using words while speaking, reading and writing, grammar can be taught and therefore learnt by students. This is done while teaching of text book or detailed translation of the text book is carried on Grammatical implications are taught simultaneously. Through this method, practical uses of grammatical rules are elicited. But sometimes this method becomes time consuming and may divert the attention of the students.

### ADVANTAGE OF INDUCTIVE METHOD

1. Inductive method is based on the theory "From example to generalization". So it is very useful in classroom teaching.
2. This method helps students to understand the difference between particular notion in grammar of L1 and L2 / FL.
3. This method is child centered.
4. The learners learn the particular grammar point through use. First they have to deduce the meaning and later they generalize the form or structure.

### DISADVANTAGE OF INDUCTIVE METHOD

1. This method is not useful in over crowded classes like India.
2. The institute must be ready to focus the language aspect, not the mark criteria. In this method the teacher has to use modern method of teaching language. Only an innovative teacher can use this method.

### INDUCTIVE-DEDUCTIVE METHOD

Through this method student they formulate rules with the help of examples. Some steps of this method are as follows.

- Students are given some examples of similar type.
- Students try to find out similarities by analyzing or observing these examples.

- Students are asked to draw some conclusions.
- Then the teacher will give the rules and give new examples and ask her pupils to verify the rules.

This method of teaching grammar proves very successful and advantageous as it becomes practical, real and scientific. It follows all the maxims of teaching and pupils are not forced to cram the rules. This method also stimulates the power of thinking and reasoning. Some shortcomings of this method are that it can be applied only to young learners. Moreover, this method is not complete in itself because sometimes students are unable to correlate examples with the topic.


### INCIDENTAL APPROACH

This method is also known as correlation or reference method of teaching. This method helps students to correlate grammar with other related logical structures. Students gain a practical knowledge of grammatical rules.

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# ROLE AND IMPORTANCE OF GRAMMAR IN TEACHING LEARNING A SECOND LANGUAGE

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Every Language is a rule governed activity. Grammar is the science of Language. It is a body of rules and regulations that govern a Language. A knowledge of grammar is indispensable for correct speaking and writing a Language. Grammar helps us to produce infinite number of correct sentences and not the incorrect sentences. The students can generate infinite number of correct sentences only when they have a little knowledge of grammar and its application. The speaker does not understand whether a sentence is acceptable or unacceptable without the basic knowledge of rules and regulations that govern a language.

Language learning is essentially a habit formation process. Every learner has to cultivate correct language habits which in turn facilitates him to generate infinite number of correct sentences.

It is very evident that grammar is only a means to an end and not an end in itself. The end being language and it is one of the components of learning a second language.

It is very obvious that grammar is the practical analysis of a language. It performs two important functions; -it explains and regulates.

Joseph Priestley defined "Language is a Method of Conveying our ideas to the minds of other persons, and the grammar of any language is a collection of observations on the structure of it, and a system of rules for the proper use of it". It is the scientific enquiry in the form and structure of the sentence.

A few prominent definitions throw light on the meaning and functions of grammar.

Dr. Sweet defines it "the practical analysis of a language its anatomy".

Gordon defines grammar as "a body of empirical rules which explain and regulate the structure of the sentence".

Ballard Says "Etymologically it means the study of letters. It is the science that lies behind the art of literature and compositions".

Grammar occupies an important place in the learning of a language. It is a means to the learning of a second language correctly. It has two important objectives it describes the structure of a language. It regulates when one commits mistakes while speaking and writing.

It is very apparent that there is a lot of difference between learning a second language and learning mother tongue.

The child has the ability to internalize the grammar of its mother tongue and the child can generate infinite number of correct sentences without the study of formal grammar. On the other hand, learning a second language is a deliberate, conscious and sustained effort on the part of learner.

It is very important that the ability to use the language is more important than the ability to describe the language. Grammar does contribute significantly to refine the language.

There are two types of Grammar -

- **Formal Grammar**
- **Functional Grammar**

● **Formal grammar** is called Traditional or prescriptive grammar. It prescribes rules and it doesn't accept any deviation from the established conventions or rules of the language. It doesn't really facilitate the students to acquire competence in English. It just helps him to describe the language. There are many problems with prescriptive grammar. Formal grammar doesn't take into consideration the fact that language is ever-changing and every-growing Ex' they understand the rules of transforming sentences from direct into indirect-speech. But actually they can't transform the sentences from one grammatical structure into another grammatical structure.

● **Functional Grammar** : Functional grammar is also called incidental grammar. While learning the language, they also understand the rules of the language.

Grammar is a part of the language. This type of grammar is learnt by the students quite unconsciously while learning the language. The priority of the learner is to learn the language and knowing the rules and regulations is the secondary concern. This grammar takes into consideration the fact that language is ever changing and ever growing and it allows a little deviation from the established rules and regulations of the language. This type of grammar facilitates the students to use the language. Functional grammar should be preferred to formal grammar because functional grammar does go a long way in facilitating and equipping the students to produce infinite number of correct sentences.

There are many problems with formal grammar. *Ex:* Traditional grammarians claim that there are three tense forms-the past, present and future. Modern grammarians believe that there are only two tenses the present and past tense and there is no future tense. English language can be used without future tense-Future actions can be indicated by using present tense forms.

*Ex :* My mother is coming from Mysore to tomorrow.

We are planning to go to Mysore during summer holidays.

We are going to play cricket next year.

All these sentences clearly indicate the fact that future actions can be shown by using present tense also.

Rules and definition are not always accurate, especially in English. *Ex:* We can form the past tense by adding 'ed' to the root verb.

*Ex :* play-played-work-worked. It doesn't really happen in all the cases. There are some exceptions to this rule. Past tense can be formed even without adding 'ed' to the root verb-

For *ex*" Teach-taught-put-put-read-read-meet-met-saw-saw. Speak spoke.

## METHODS OF TEACHING GRAMMAR.

1. Deductive Method
2. Inductive Method

Deductive method is one of the methods of teaching grammar. In this method, the teacher gives definition or makes generalization the teacher then goes on giving examples to help the students. This method has both advantages and disadvantages. It is very evident that mere knowing or learning the definitions or rules doesn't really help the students develop language competence.

## INDUCTIVE METHOD

It is one of the methods of teaching grammar. In this method, examples are given to the students. Students induce rules, definitions and generalization based on the examples.

This is the best method of teaching grammar. This method takes into consideration the fact that language is ever changing and ever growing.

Traditional grammarians believe that plural can be formed by adding 's' 'es' and 'ies' to the noun- *Ex :* Pen - pens - book - books - boy - boys, girl - girls.

This rule doesn't serve the purpose in all the cases - *Ex :* medium - media. tooth- teeth - syllabus - syllabi- goose - geese - formula - formulae.

All these examples go to show the fact that formal grammar doesn't really serve any purpose.

Wren, a prominent grammarian says" Teach Functional grammar inductively".

There are two important methods of teaching grammar. This method obviously facilitates the students to use English with reasonable speed and fluency. Grammarians opine that functional grammar should be taught inductively.

## CONCLUSION

Grammar is one of the components of learning a second language. It is very clear that the learners commit many mistakes while speaking and writing because they don't have basic knowledge of grammar: Grammar should be taught inductively. This method does facilitate the students to speak and write grammatically correct sentences.

There is a misconception that grammar alone facilitates the students to speak and write grammatically correct sentences. Grammar does contribute significantly to facilitate the young learners to acquire mastery of language and produce flawless sentences. We need to answer a few pertinent questions before teaching grammar-what is to be taught? How is to be taught? How much grammar is to be taught? And who should teach grammar? These questions certainly throw light on the teaching of grammar.

Language learning and grammar learning are complementary to each other and they can't be treated as two different disciplines. Language and grammar are interdependent and inter related to each other. Grammar should be taught in a way that students develop mastery of language and thus be able to produce grammatically correct sentences.

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# CONTRIBUTION OF PANDIT V. N. BHATKHANDE

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India's cultural diversity is so phenomenal that one might well postulate that benign anarchy is one of the guiding principles of her cultural institutions. The variety of her languages, practices of worship, celebrations of joy and observances of grief, her arts and crafts etc. is bewildering. So it is also with her music. Not only are there several contexts in which music might be performed, (e.g. rituals ; observances of vital events such as birth, death, marriage etc.; concerts and recitals, and so on ), there is also a tremendous variety of themes, interpretations, styles and traditions, not to mention regional or microlocal differences. In the present article, I am concerned with Hindustani Classical Music, which is a term that I shall use interchangeably with the term " Art Music ". Even within this genus, one finds a great variety of traditions and styles of performance, of compositions, of Ragas and their renderings, making a systematic study of this subject a challenging task. Certainly there have been attempts to systematize Hindustani Classical Music -the Indian passion for taxonomy could scarcely be expected to waste such an opportunity. Nevertheless, traditional works on this subject are not as numerous as one might expect on a priori grounds, considering the long history of the subject. For example, in her detailed study of the history of Indian music, {Footnote 2}. Emmy te Nijenhuis lists only 30 - 32 specifically musicological works spanning the period between the 3rd and the 19th centuries A.D., not counting multiple annotated editions of the same treatise. The majority are in Sanskrit, and are relatively inaccessible to the average reader. With the steady growth of interest in Hindustani Classical Music which has taken place over the last thirty years in North America, one can expect an increased interest in its musicology as well. Even if one shares the disdain of the Performer for the non-practising theorist, it would be difficult to deny that some systematization provides a common language and syntax for musical study and discussion and thereby helps to reduce the ambiguities inherent in the give and take of musical life. Among twentieth century attempts to study Hindustani Classical Music systematically, I believe that the work of Vishnu Narayan Bhatkhande occupies a special

place. His efforts at systematization were the first modern ones undertaken with a scientific spirit, and they have had so much influence that his ideas provide much of the vocabulary of musical discussion today. Moreover, the work that he did brought about profound changes in the socio-cultural and educational context in which Hindustani Classical Music was performed in his day, and these changes have had an enormous influence on the way Hindustani Classical Music is practised today. It is my aim in this article to discuss briefly Bhatkhande's life and work. HIS LIFE - Vishnu Narayan Bhatkhande was born on August 10, 1860, on Janmashthami, the day which marks the festival celebrating the birth of Lord Krishna according to the Hindu lunar calendar. His family was a middle class Brahmin family of modest means. The family had its roots in Ratnagiri district, not far south of Bombay on the west coast of India. His father had a high school education and was employed as an overseer/accountant of temple properties at a well endowed temple in Bombay. The second of five children, Vishnu seems to have had a healthy, uneventful childhood. He showed some aptitude and liking for music, being sporadically interested in the flute. In any event, he was certainly exposed to a certain amount of music, due to his father's association with the temple, which served as a venue for ritual musical performance. At the age of 15, through the introduction provided by a neighbour, Gopalgiribuwa by name, he started taking Sitar lessons from a man by the name of Vallabhdas Damulji, an accomplished musician, who in turn had been trained by a well regarded Been player of the time, Jeevanlal Maharaj. It is a commentary on his milieu that he had to undertake this training on the sly. It was not considered proper for members of high caste families to study art music in a rigorous professional manner, although participation in music in a religious context was common, and indeed would be a point of pride in such families. The secret of his Sitar lessons could not long be concealed in a well-knit family. Fortunately, his father, perhaps recognizing an unquenchable musical passion, allowed him to continue the study of the Sitar, provided that Vishnu undertook to do so as an amateur -

he must never perform in public, and he must promise not to allow music to interfere with his academic studies.

Young Vishnu, (or Annasaheb as he was usually called by then ), continued the study of music throughout his college days. He attended Elphinstone College, Bombay, from which he graduated in 1885 with a Bachelor's degree, took a law degree in 1887, and was admitted to the Bar the same year. He practised law at the Bombay High Court ( 1887-89 ), and the Karachi High Court ( 1889-1910 ). Early in the latter period, ( I cannot determine just when ), he was married, and shortly thereafter, a daughter was born. But the marriage was ill-fated. Annasaheb lost both his wife and daughter in 1900 and 1903 respectively after short illnesses. These events had a profound effect on him. He never married again, never gave further "hostages to fortune", and devoted an increasing proportion of his mental life to the study and contemplation of music. True to his promise to his father, he never sought to be a performer, although he was quite a competent and sensitive one, judging from contemporary reports. His bent was more for acute observation, analysis and synthesis. This naturally led him to the study of musicology; and this meant the musicology of classical vocal music - Indian tradition has always accorded primacy to vocal music above other media. So much did this absorb him that he gradually withdrew from his law practice, and essentially abandoned it in 1910. He had independent means by then, and thereafter his practice of law was limited to acting out the role of executor to two large estates until the legatees attained majority. For the rest of his time, he undertook what can now be seen as an extraordinarily ambitious project : He set out to understand thoroughly the musicology of Hindustani Classical Music of his day, its relation to historical sources, and to catalogue as fully as he could the vocal music then in practice, with respect to styles and compositions. This task would absorb him for the rest of his life. He was ruthlessly single-minded in the pursuit of his goal. He travelled the length and breadth of India. On his travels he located and studied historical source works on music, almost all in Sanskrit, a language in which he was fluent. He interviewed other scholars and musicologists concerning their interpretations of the texts as well as their opinions of the prevailing state of the art, and above all, spent countless hours with some of the best performing musicians of the time, trying to understand the relation between the system propounded in these classical texts and the actual musical practices that these performers had imbibed from their respective oral-aural traditions. The microscopic study of their music and musical lore,

including the study of precise points of similarity and difference in their renderings of particular Ragas and compositions became the ruling passion of his life. A prodigious amount of work now began to appear from his pen. Over the next 26 years ( 1910-36 ), he produced four major works : (1) "Shrimallakshyasangeetam", a collection of Sanskrit verses which summarise his findings about the structure of various Ragas ; (2) Hindustani Sangeeta Paddhati", a four volume work in Marathi, later translated into Hindi, containing a detailed exposition of his researches, written in the form of a Platonic dialogue; (3) "Kramik Pustak Malika", a six volume work in arathi, also translated later into Hindi, which contains compositions that he had collected in his travels from scores of performing musicians and their families. He invented his own system of notation for this purpose. This work, with over 1850 compositions, including over 300 of his own, is still in use as a standard source in the curricula of most musical institutions in India today; (4) A longish scholarly article, " A Comparative Study of the Music Systems of the 15th, 16th, and the 17th Centuries ", which appeared in a quarterly publication entitled Sangeet, published by the Marris College ( now known as Bhatkhande Sangeet Vidyapeeth ), Lucknow. Apart from these works, he supervised the publication of 26 other musicological works by other authors. Some of these were old Sanskrit texts critically annotated by him, others were editions of works by contemporary uthors in which he had participated substantially as a discussant. All of them involved asizable effort on Pandit Bhatkhande's part ( by now, he had come to be known as " Pandit " - a learned man ). In addition to this there were, of course, a large number of occasional essays, articles and so on, not easy to trace fully now. He also kept a diary of his reflections and encounters. I believe that these amount to some 2000 manuscript pages, and are archived at Khairagarh, Madhya radish, in India. Pandit Bhatkhande suffered a stroke in 1933, the effects of which more or less confined him to bed for the next three years. He continued his activities from the sickbed, writing and editing the final volumes of Kramik Pustak Malika. He died on September 19, 1936, on Ganeshchaturthi, the day on which Hindus pray to the elephant god Lord Ganesha. HIS WORK. In order to appreciate his work fully, one needs to understand the musical as well as the social milieu in which he lived. It would be impossible to do this in a short article. I can only hope to give the eader an inkling of the scope and significance of his work, and thereby of his life. It will be convenient to view Bhatkhande's work under several headings : (a) Musicological research and Systematics; (b)

Collection and Documentation of musical compositions; (c) Original, creative work of musical composition; (d) Scholarly and educational work, e.g. editing, didactic writing, organizing institutions of musical instruction, planning of curricula etc.; I shall set down my thoughts briefly under these headings. (a) Musicological Research and Systematics. Bhatkhande's Magnum Opus, "Hindustani Sangeet Paddhati", is a four volume work of over 2000 pages, cast in the form of a Platonic dialogue between teacher and student. It is a work of great detail, and although its structure as a dialogue sometimes tends to lure the argument into long digressions, it is a literate and on the whole a comprehensible work with a consistent internal logic. The main problem that he set out to tackle was to understand whether the enormous variety of musical practices that he observed in the art music of his day could have arisen by differentiation from a common systematic basis. Most musicians saw (then as now) their training as being rooted in a system that went back several hundred years. In order to understand what such a system might be like, Bhatkhande first turned to the study of several Sanskrit works which had traditionally been regarded as the sources of ancient systems. Prominent among these were the Sangeeta Ratnakara (The Ocean of Music) of Sharngadeva, the Sangeeta Parijata of Ahobala and the Raga Vibodha of Somanatha. Somewhat to his consternation, he found that there were a large number of inconsistencies between the systems propounded by these works. Even when considered individually they suffered from a certain flabbiness of expression and occasionally of concept as well. The basic terminology of musical scales was not the same in different sources, and the obvious difficulty of communicating in writing a physical phenomenon such as sound made the discussion of finer points of intonation all but inscrutable. After a detailed study of the internal consistency as well as the interrelations between these texts, Bhatkhande came to the conclusion that they could not be viewed as providing a canonical basis for the art music that was then prevalent, whatever one might claim about their having provided such a basis in the past. Bhatkhande's researches into this question led him to do interesting experiments with certain string instruments with fixed and movable frets which were designed for experimental use - the Chala Veena and the Achala Veena - modelled after descriptions in these classical works. These instruments made it possible to compare different descriptions of musical intervals to some extent. Conclusions, were detailed and definite, and the arguments by which he arrived at them are fully set out in the first

135 pages of Hindustani Sangeeta Paddhati Vol.2. In these pages Bhatkhande describes his experiments, (which involved understanding the relations between various theories of consonant sound which had existed in the ancient and medieval world, e.g. Pythagoras' celebrated progression of fifths, the various modes of Greek music such as the Aeolian, Phrygian, Dorian etc. ), and seeks to arrive at a plausible guess as to what the musical scale used by Indian musicians might have been. He found that one could not accurately establish the relation between the terminology followed by the various texts mentioned above. Naturally, without this information, it was essentially impossible to try to reconcile the many inconsistencies between these works in their conception of various Ragas. Although he came to some tentative conclusions concerning an underlying protosystem, he found that they were too shaky as a basis on which one could hope to support an edifice of systematization. He therefore decided to proceed inductively, and set out to arrive at a plausible guess at an underlying system, from voluminous observation and documentation of existing art music, followed by an abstraction of its common features. This was surely an ambitious task; to put it in perspective, one can compare it to the task one would face if one tried to reconstruct the system underlying western music by studying the classical western music that is played today. Fortunately for him, he was able to enlist several leading performing musicians of his time to help him in this task. To be sure this was not done easily, but involved patient - and sometimes servile - persuasion. But in the end, he managed to get the help of several such musicians who had a vast knowledge of traditional compositions often handed down orally from father to son over several generations. Their method of transmission, which was by rote, at least made it plausible that the basic tonal-structural features of a Raga might have survived essentially intact over the years, although clearly both the phrasing and the texts had probably changed. On the basis of extensive study of hundreds of these compositions, as well as comparisons of the prevailing practices for particular Ragas with descriptions of those Ragas in historical sources, he came to certain conclusions both in respect of the scale that underlies Hindustani music, as well as the structural conventions that govern various Ragas. This led him eventually to propose a classification of some 180 Ragas which were then in practice into 10 groups which he called Thaats, a classification which today forms the basis of instruction in most musical schools. He ventured to place this classification before his contemporaries as a "Paddhati

" (i.e. a System) that underlies Hindustani Classical Music; Because it represents a very influential and concrete part of Bhatkhande's work, I would like to discuss his classification briefly. His starting point was the Mela system which had found general acceptance in South India. This system, expounded circa 1640 A.D. by the musicologist Venkatmakhi, gave an enumeration of "parent scales" or Melas, based on certain rules. Since the system is basic to an understanding of almost any system of classification of Indian music, I will describe it in a simplified way. {Footnote 4}. The reader who has no taste for technical discussion may skip the next page or so without too much loss. Let us recall that in Indian music the notes of the octave have the names SA, RE, GA, MA, PA, DHA, NI, SA. We shall denote these by S, R, G, M, P, D, N, S^In addition there are of course, certain notes which are flat or sharp versions of some of these. They are : Komal (flat) RE, which will be denoted by r; Komal GA, which we denote by g; Tivra (sharp) MA, denoted by M+; this is the augmented fourth; Komal DHA, denoted by d; Komal NI, denoted by n. Thus the full twelve-tone scale is labelled as : S, r, R, g, G, M, M+, P, d, D, n, N, S. However, unlike in western music, these names do not refer to notes of a fixed absolute pitch. Rather, having decided the register and key in which the performance is to take place, the performer selects the fundamental pitch, designates it as the first note of the octave, and gives it the label SA, the succeeding notes being named as above. Thus, for a performer who selects C as the fundamental, the notes will be named as follows : {Footnote 5}. S, r, R, g, G, M, M+, P, d, D, n, N, S [7:48 am, 28/03/2022] Dr.Kashiling V Math: C, C#, D, Eb, E, F, F#, G, Ab, A, Bb, B, C Under the Mela system, each Raga is considered to have been derived from a particular "parent scale", which is called a Mela (or more fully, a Swaramela - literally : a compatible collection of Swaras or pitches). For example, using C as the fundamental, the scale S, r, G, M, P, d, N, S^C, C#, E, F, G, Ab, B, c. is a particular Mela, called Mayamalavagoula in South India, (and as will be seen below, called the Bhairav Thaata in Hindustani music), from which Mela spring several Ragas. In order for a scale to qualify as a Mela, Venkatmakhi proposed certain rules : (a) A Mela must always contain S, P, and S^, (the initial note of the next octave); (b) It shall contain one and only one of the two notes M and M+; (c) Of the remaining four notes of the lower half of the full scale, namely r, R, g, G, a Mela shall contain exactly two notes; (d) Of the remaining four notes of the upper half of the full scale, namely d, D, n, N, a Mela shall contain exactly two notes. Using these four rules it is easily determined that there can be exactly 72 Melas. However,

Venkatamakhi realised that not all these Melas are musically viable and pleasing, and he determined that 19 of them were in common use in the Karnatak music of his time. Although compositions exist in Ragas using material from the other Melas, some of them have a somewhat contrived air about them, and the 19 Melas he noted as commonly prevalent form the basis of Karnatak musical instruction to this day. Bhatkhande realised that, as far as Hindustani Classical Music was concerned, the parent scales apparently in use were far fewer in number. This was partly due to different aesthetic conventions, which frowned upon the frequent juxtaposition of pitches which were only a semitone apart. Thus the scale S, r, R, M+, P, d, D, S would be an allowable Mela, but Hindustani music does not use it because of the preponderance of half-note intervals in it. Bhatkhande then considered augmenting Venkatamakhi's rules with an additional rule that would deal with this fact : namely that a parent scale shall have just one note from the following pairs - (r, R), (g, G), (d, D), and (n, N). Clearly this would eliminate many half-tone intervals. With this additional rule, one gets 32 scales that are allowable. Bhatkhande called each of these scales a Thaata (literally : manner or style) and seriously thought of adopting this set of scales as a basis for his classification of Hindustani Ragas. But he eventually decided to use a smaller number, partly for pragmatic reasons, i.e. ease of recall. By using a well reasoned inductive argument, he identified 10 such Thaatas as being in common use, each of which he named after an important Raga which would be the Doyen of that Thaata. He then proceeded to ascribe the Ragas which were then performed (some 170-190 in number) to one or the other of these Thaatas. As an example, we may look at the Bhairav Thaata which is the scale S, r, G, M, P, d, N, S^C, C#, E, F, G, Ab, B, c. (Recall that this is also the Mela Mayamalavagoula). It is named after the Raga Bhairav which in a sense typifies Ragas of this Thaata. Several other Ragas use material from this scale, for example the Raga Jogia which uses the material S, r, M, P, d, N, S^C, C#, E, F, G, Ab, B, c. {Footnote 6}. Similarly there are 9 other Thaatas e.g. Asavari, Bhairavi, Bilawal, Kafi, Kalyan, Khamaj, Marwa, Poorvi and Todi, each named after a principal Raga in that Thaata, which is supposed to be a prototype for other Ragas of that Thaata in their use of the scale. To sum up, Bhatkhande classified the then prevalent Ragas into 10 Thaatas based on a precise set of musical ideas. Since the number of possible scales is a good deal larger than 10, it must be expected that any classification that sets out with only 10 Thaatas is bound to suffer from some inadequacies and inconsistencies. Bhatkhande's attitude on this point was far from dogmatic. He explicitly allowed in Hindustani

Sangeeta Paddhati the validity and logical appeal of a finer classification with more Thaats, but settled on 10 Thaats because he felt that it led to an adequate system which would not burden a student's memory unduly. Ambiguities which inevitably arose were resolved by an ad hoc consideration, appealing to musical performance practice and the internal dynamics of the Raga. Today, essentially all the institutions of Hindustani musical instruction use Bhatkhande's classification ( in varying degrees of detail ) as a basis for their curricula. Bhatkhande's system also forms the lexicon of discussion among musicians and musicologists, although, for reasons mentioned just above, its acceptance is not total. It is clear, however, that it is the only attempt at classification that has found reasonably wide acceptance. (b) Collection and Documentation of compositions. In order to comprehend the system underlying the music practised in his day, Bhatkhande travelled the length and breadth of India. During these travels, he talked with musicians and musicologists, learning both their theoretical practical ideas, and collected a large number of traditional compositions which had typically been handed down in hereditary musical families, which at that time formed the core of musical practitioners in North India. Most of these families consisted of Muslim musicians, whose forebears had scattered to the small towns and rural areas of North India after the disintegration of the Mogul empire. The ancestors of these families had mostly been court musicians either at the Mogul court or at smaller courts of the many vassals of the Moguls. With the advent of British rule, which did not extend such patronage, most of the court musicians scattered to smaller towns, and there formed the nuclei of musical traditions. They were called Gharanas or Khandaans ( literally : households or families, i.e. lineages ). Over the next century these families maintained their musical traditions by oral transmission within the family. However there were several harsh realities in their musical life. They lived frugally, often under conditions of privation, and were far removed from the general educational and cultural processes to which they had access previously while at court. This led to the creation of a class of highly specialized musicians, often very talented and well trained, who were however generally uneducated, and certainly far removed from any scholarly inclinations. Their method of study was by rote; the principle that the Ustad ( teacher ) was a canonical authority whose wishes were absolute law to the Shagird ( disciple ), was actively cultivated and enforced. Even asking a question or expressing a doubt was often regarded as an indication of incipient dissent, and therefore as impertinent.

Over time these families became highly inbred musical lineages, who jealously guarded their lore, which was after all the means of their precarious livelihood. Any effort towards systematizing that lore would naturally be seen by them as a step towards making it more easily portable and accessible to others outside the pale. Small wonder that they were unsympathetic, and often actively inimical to any such efforts. Such Hindu musicians as then existed were mostly trained by one of the Muslim Gharanas, and were not always allowed to learn all that their Ustads might have had in their possession. In turn, many of the Hindu musicians were also subject to similar economic and societal pressures, and thus came to share the same prejudices against efforts to systematize music, and indeed against scholarship and analysis in general. Stepping into this milieu, Bhatkhande suffered two basic disabilities. He was far removed from any Gharana; and he advocated an intellectual understanding of musical practice by espousing the cause of systematization. Ever the rationalist, he wanted to get to the root of every practice, and would go to great lengths to get answers to his many questions. This ran counter to the established ethos of acceptance of authority, so much so that he encountered active hostility from many quarters. The story of how he succeeded in breaking down the resistance of some of the best musicians and in obtaining access to many of their traditional compositions is fascinating. {Footnote 8}. Here I have to content myself with simply reporting the result - he was able to collect over 2000 compositions, some dating back over two or three centuries. He carefully wrote them down, attended to correcting obvious interpolations and corruptions, and notated them with a notation system of his own devising. About 1500 of these, ( together with some 300 of his own compositions ) appear in the six volumes of the Kramik Pustak Malika. The rest, some 500, are presumably with his papers and diaries at Khairagarh. The Kramik Pustak Malika, a six volume work, is a work of major archival significance. It is basically a collection of notated compositions, grouped according to the Ragas in which they are composed. It contains 1849 compositions in 189 Ragas. To this day there is no compendium of traditional compositions which comes close to it for variety and accuracy. It contains many Dhrupad compositions, some set to unusual Talas. Notwithstanding the well-known inadequacies of notation as a guide to the performance of Hindustani music, the collection has proved to be enormously useful, and is regularly used by practising musicians, especially in Maharashtra state. Its use by musicians has had another

important effect : namely the idea that notation can play a role in preserving, albeit sketchily, the musical intent of the composer has now come to be accepted by performing Hindustani musicians in India. This is evidenced by the appearance of published volumes of collected compositions of many individual musicians. Several such volumes have emerged in recent years, and this practice can now be regarded as well-established. Most of these volumes follow the system of notation devised by Bhatkhande. This phenomenon is surely due in large measure to the work of Bhatkhande. Clearly, the very acceptance of the idea that notating compositions can have some utility ( long out of favour with the majority of Hindustani musicians, and indeed not universally accepted even today ), will have substantial impact on Hindustani music from the archival point of view. This article has already become longer than I intended. I shall have to be even more casual about the other headings under which I set out to view Bhatkhande's work.(c) His compositions. Bhatkhande's work as a composer is extremely interesting to a musician who believes in the importance of literary and prosodic aspects of a composition for the total enjoyment of music. A study of the compositions in the Kramik Pustak Malika which can be ascribed to him reveals a nice command strongly that a civilized society cannot regard the practice of music as degrading. He had a vision that some musical training would in time become an essential part of the formation of every person who could be regarded as educated. I suppose that this noble vision ( shared as well by other visionaries, e.g. Jefferson ) will always be an unattained goal that inspires human effort. Bhatkhande strove hard to propagate this point of view. He did so by various methods. Editing and publishing musical and musicological work by other authors, bringing it within reach of the middle class was one facet of this activity. {Footnote 9}. He did a lot of it, having been involved in the publication of over two dozen substantial works by other authors in o...

FOOTNOTES Footnote 1: Chatura Pandit ( literally : the Clever or Crafty Scholar ) was Bhatkhande's pen-name. Footnote 2: Emmy te Nijenhuis; Indian Music, History and Structure; Handbuch der Orientalistik, Band 6; E.J.Brill, Leiden 1974. Footnote 3: The reader who knows Marathi can find a detailed account of Bhatkhande's life in S.N.Ratanjankar; Pandit Vishnu Narayan Bhatkhande; Maharashtra Government Publications, Bombay, 1973. Footnote 4: In order to keep the discussion manageable, I have simplified certain points, concerning nomenclature of notes, which arise inevitably in an accurate

discussion of the Mela system which is in use in Karnatak music. Thus the Karnatak names for certain notes have been replaced by their closest Hindustani equivalents. I believe that this does not do too much damage in a non-technical article. For a more careful discussion of Melas, see for example the article by Harold Powers in The New Grove: Dictionary of Music and Musicians, Vol. IX, pp. 69-166; W. Macmillan & Sons, London, 1981. Footnote 5: If the performer chooses a different fundamental note, say for example Eb, the notes would be named with corresponding changes: S , r , R , g , G , M , M+ , P , d , D , n , N , S^Eb , E , F , F# , G , Ab , A , Bb , B , C , C# , D , Eb Footnote 6: The tonal material does not by itself specify the Raga of course. One needs to describe many other characteristics, such as its ascent-descent structure, sonant-consonant pair, and above all, its characteristic phrases.

Indeed, the resolution of such ambiguities seems to have been a bit of a cause celebre at certain times. It was a subject of heated debate among certain factions of musicians in Maharashtra, as evidenced by contemporary writing, and probably elsewhere as well. Between 1918 and 1922, Bhatkhande organized three conferences during which considerable time was devoted to a discussion of the phrasing and dynamics of certain major groups of Ragas, so that one could attempt to ascribe ambiguous Ragas to appropriate Thaats in a reasonable manner. Many of the best performers of that time attended these conferences, and apparently they even produced some consensus on certain musical points, as one can gather from references to this fact in the prefaces of two volumes of the Kramik Pustak Malika. Footnote 8: He spared no tactic; of the classic Indian formula of Sama, Dama, Danda, Bheda, ( which is roughly equivalent to Beg, Buy, Borrow, Steal ), he tried all except the last method! Footnote 9: He even played on the susceptibilities of the society of his day in unexpected ways; for example, knowing that educated people in Maharashtra had a great respect for Sanskrit, he wrote his work "Shrimalakshyasangeetam" in Sanskrit, under the pseudonym Chatura Pandit, and cited it as a reference in his other writings. Being a work in Sanskrit many people automatically thought that it was an old work, and therefore worthy of the respect owed to canonical works. Bhatkhande did nothing to dispel this misapprehension. To be fair to him, he never lied about it either, emulating a famous incident in the Mahabharata. All of this had a mischievous air about it, and I think he enjoyed the double entendre implicit in his pseudonym; Chatura means clever, but it also means crafty.

■

# SOCIAL WORK PRESCRIPTIONS TO THE CHALLENGES OF MICROFINANCE INSTITUTIONS IN INDIA

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## Abstract

*"Prevention is better than cure"*

*MFI stands for Micro finance Institutions. Reserve bank of India has a deepest concern about the welfare of marginal people. MFIs concept introduced for the wellbeing of the below poverty line people. Its main aim is to provide a small scale loan without any mortgage for income generation activities. Ultimate aim is to reduce the poverty. This responsibility has given to micro finance institutions. But MFIs are facing a lot of challenges and issues in this regard. These challenges and issues have the remedies in Social Work. These remedies find out through Social Work perspective.*

**Keywords :** Professional social work:- Social work profession done by a qualified person.

**Challenges :** A situation something that needs great mental or physical effort in order to be done successfully.

**Social Work Prescriptions :** It is a treatment plan or service plan by interlocking the full range of theoretical approaches to identify problems, assessment, develop goals, objectives and interventions.

## INTRODUCTION

Microfinance scheme provides a wide range of financial services to people who have little or nothing in the way of traditional collateral. It helps them to build up assets, survive crises and to establish small business to come out of poverty. Except extending small loans (micro-credit), microfinance programme provides various other financial and non-financial services such as savings, insurance, guidance, skill development training, capacity building and motivation to start income generating activities to enhance the productivity of credit. This innovative programme is reaching the poor people especially women. And has an impact on their socio-economic development as well as their empowerment. This programme is becoming popular and emerging as a powerful instrument for poverty alleviation in many countries like developing countries India it is very essential. In this way challenges should be alleviated, for this social work is best tool. Social work is not only 'helping people to help themselves' but also 'helping the institutions to help themselves'.

**Definition of Microfinance-** The term microfinance specifies "the offer of financial services to customers with low income levels" Nader (2008).

Micro Finance may be defined as "provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi urban or urban areas, for enabling them to raise their income levels and improve living standards"<sup>1</sup>

According to the United Nations, microfinance institutions can be broadly defined as provider of small-scale financial services such as savings, credit and other basic financial services to poor and low-income people. The term "microfinance institution" now refers to a wide range of organizations dedicated to providing these services and includes NGOs, credit unions, co-operatives, private commercial banks, NBFCs and parts of State-owned banks"<sup>2</sup>

The Micro Financial Sector (Development and Regulation) Bill, (2007) defines microfinance as the provision of financial assistance and insurance services to an individual or an eligible client either directly or through a group mechanism for an amount, not exceeding rupees fifty thousand in aggregate per individual for small and tiny enterprise, agriculture, allied activities (including for consumption purposes of such individual); or an amount not exceeding rupees one lakh fifty thousand in aggregate per individual for housing or other prescribed purposes.

## OBJECTIVES OF THE MICROFINANCE

1. To provide financial service to marginal people.
2. Loan without any surety.
3. Poverty alleviation.
4. Loan for income generation activities.

From the above definitions and objectives of MFIs one can come to know that MFIs are for the upliftment of the ignored people. They are trying to pull them to the mainstream by giving economic as well as social support.

For doing these programmes a great successful; professional social work is a best method of helping to the people by their own effort. Now we have to know what is social work?

### DEFINITION OF SOCIAL WORK-

According to Sushil Chandra (1954) "Social Work is a dynamic activity undertaken by public or private effort in the implementation of social policy, with a view to raise the standard of living and to bring about social, economic, political and cultural well-being of the individual, family and the group with a society irrespective of its stage of social development."<sup>3</sup>

Different authors defined the concept of social work in different ways.

### OBJECTIVES OF SOCIAL WORK

According to Brown, "Social Work has four objectives- to provide physical help, help in adjustment, to solve psychological problems and make availability of opportunities to the weaker sections for raising their standard of living."<sup>4</sup>

According to Friedlander, "Social Work has three objectives- Change in pain full social situations, development of constructive forces and provides opportunities, for experiencing democratic and humanistic behaviour."<sup>5</sup>

Generally Social Work has the following objective :<sup>6</sup>

1. To fulfil humanitarian needs.
2. To create self-sufficiency.
3. Provide opportunities for development and social progress.
4. Conscientize the community.
5. Change the environment in favour of individual's growth and development.
6. Bring change in social system for social development.
7. Provide socio-legal aid.

By having these objectives to solve the problems of people the social work is the best tool to service the society.

### RESEARCH QUESTION

How the Microfinance institutions can get treatment to their challenges through Professional Social Work ?

### SUB QUESTIONS

- I. How the microfinance institutions sensitize its customers through Professional Social Work ?

- II. How the microfinance institutions can find solutions to their challenges by using Professional Social Work methods, tools and techniques.

### OBJECTIVES OF THE STUDY

1. To examine the Challenges faced by the Micro finance institutions.
2. To find out the treatment for these challenges through professional Social work perspective.

### IMPORTANCE OF THE STUDY

1. The study shall add a new literature to the existing one.
2. The study shall benefits the decision makers to form suitable remedies to current issues.
3. The study shall identify social work treatments for the challenges of MFIs. These are helpful to the management and employees of MFIs.

### LITERATURE REVIEW

**Sibghatullah Nasir (2013)** identified the issues and challenges of MFIs like low outreach, negligence of urban poor, client retention, debt management, high transaction cost, Lack of access to funding, loan collection method, quality of SHGs, deserving poor are still not reached, low depth of outreach, unregulated microfinance institutions, high interest rate, loan default, low education level, language barrier, late payments, regional disparity, fraud etc.

**Das et-al (2011)** Author identified the challenges encountered by MFIs are the inaccessibility of micro finance services to the poor, the capital inadequacy of MFIs, demand and supply gap in provision of micro credit and micro saving, high transaction cost, the non-availability of documentary evidence and problem of re-payment tracking.

**Mabhungu, et-al. (2011)** The paper has found that MFIs considers the factors such as business formality, value of assets, business sector, operating period and financial performance in granting micro loan. The method adopted by MFIs may not ensure financial inclusion because the first criteria used in granting micro loan is formality while most of micro and small enterprises are informal. This shows that the major challenge of MFIs is the criteria used in granting micro credits which result to low outreach.

**Nasir (2013)** According to this study the pressing challenges in MFIs are lack of product diversification, low outreach, high interest rate, late payment or delay in

payment by microfinance clients, inadequate funding, neglecting urban poor and high cost of transaction.

**Nawai, and Shariff (2013)** Author have found that one of the major obstacles of MFIs is loan re-payment problem. Study implored the reasons why MFIs clients are lackadaisical in loan repayment. The paper shown that among the causes of poor loan re-payment are borrowers` attitude toward their loan, amount received, business experience and family background.

**Achalkechukwu (2012)** Author identified problems of microfinance banks are- lack of infrastructures such as electricity, lack of banking culture among their clients, detestation of interest rate in some part of the country, lack of confidence on the part of prospective clients, limited support for human and institutional capacity.

**Bhatt and Tang (2001)** Author has investigated the controversies of the MFIs. This research work look at the challenges of MFIs from the perspective of three major controversies likemicrofinance vehicle, technology and basis for performance assessment. Regarding to microfinance vehicle it has argued that the vehicle through which micro finance can be well delivered should be via profit organisation or non-profit organisation such as NGO. Thus the paper argue on the appropriate channel for the effective delivery of micro financing. Regarding to Technology the paper focussed to provide ancillary services at the same time of providing microfinance service which can ensure enterprise development. The third controversy is the method of performance assessment in the financial service delivery regarding to financial performance of MFIs is the changes they impact on micro finance clients, and the assessment performance from the perspective of the contribution MFIs offer to the financial market.

**Ikeanyibe, (2010)** The paper has shown that inappropriate human resource may serve as major havoc to the sustenance of MFIs and argued that staff of MFIs is fundamentally relevant toward the success or otherwise of MFIs.

**Arun (2005)** one of the issue that has a significant concerned in MFIs are the regulations that steer the conduct and activities of microfinance.

From the review of above literatures various challenges are identified. On the basis of above reviewed challenges and also the challenges collected by field work this paper tried to find some solution under social work perspective.

## RESEARCH METHODOLOGY

### SCOPE OF THE STUDY

This study covers the MFI institutions only. Field data's were collected from different staffs of 6MFIs of Haveri City, Karnataka, India. Data was collected during the period of November- December 2016.

Design of the Research : Explorative Research design is used in this study to describe the collected data

**Sampling method :** Snowball sampling of Non-probability sampling is used to collect the data.

**Sample Size :** Data collected by 35 employees of micro finance institutions at Haveri city of Karnataka state, India.

### METHODS OF DATA COLLECTION

**Sources of Data :** Both Primary and Secondary Sources of data are used to study the subject. Primary datas were collected from the staffs of MFIs in Haveri City. Secondary sources were collected from the literature reviews related to MFIs issues and challenges.

### TOOLS FOR DATA COLLECTION

Unstructured interview schedule, Relationship, interaction, direct personal interview was used to collect data.

### TECHNIQUES OF DATA COLLECTION

Personal-administering Interviewing, Listening, Observing, Questioning techniques were used to collect data.

**Data Processing and Analysis Plan :** In this study, for the data processing manual method is used. For data analysis, three dimensional table, table are used. With the help of all these qualitative interpretation is done.

From the above data we can find that majority of respondents (77%) belongs to the age group of 18-40. And majority of respondents (54%) had the degree and master degree education. And majority of the information (31%) collected by the credit managers. 25% by supervisors. While correlating the age, education and designation of respondents we can find that information is gained by the well-educated, young and practical knowledge oriented respondents.

## DISCUSSION

In the above table we can find that the major issues and challenges are related to financial aspects,

## PRESENTATION OF DATA

Table No : 1. Profile of respondents with age, designation and education.

Age-Designation Education	18-25					26-30					31-35					36-40					41-45					51-60					Total					
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5						
SSLC	2	1	0	0	0	1	0	0	0	0	1	1	0	0	0	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	09
PUC	1	1	0	0	0	1	1	0	0	0	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	07
Degree (others)	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	03
BSW	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1	1	0	0	0	0	0	0	0	04
BBA	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	02
MSW	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	04
Master degree (Others)	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1	1	1	0	0	0	06
Total	4	3	1	0	0	3	2	1	0	0	2	2	2	0	0	1	2	2	1	1	1	0	2	2	0	0	0	0	0	1	2	35				

(Source: Field work) Designations -

\*1- Credit Officer \*2-Supervisor \*3- Branch Manager \*4- Regional Manager \*5- Divisional Manager.

Table No : 2. Challenges and issues faced by microfinance institutions.

Sl. No.	Challenges and issues of Microfinance institutions	Yes	%	No	%	I don't Know	%	Total	%
1	Inadequate Investment	03	1.05	7	2.45	25	8.75	35	100
2	Insufficient support from governments	32	11.2	0	0	03	1.05	35	100
3	Improper regulations <sup>9</sup>	3.15	0	0	26	9.1	35	100	
4	Limited management capacity of micro finance institutions	9	3.15	0	0	26	9.1	35	100
5	Less attention on financial sustainability of MFIs	9	3.15	0	0	26	9.1	35	100
6	Lack of standardize reporting and performance monitoring system in MFIs.	21	7.35	05	1.75	09	3.15	35	100
7	Increased Competition.	35	12.25	0	0	0	0	35	100
8	Communication gaps and inadequate awareness	27	9.45	0	0	8	2.8	35	100
9	Loan Default	30	10.5	5	1.75	0	0	35	100
10	Low Education Level of loan Borrower	35	12.25	0	0	0	0	35	100
11	Lack of understanding the definition & concept of MFs by the clients.	35	12.25	0	0	0	0	35	100
12	Language Barrier	9	3.15	6	2.1	20	7	35	100
13	Low Education Level of employees	27	9.45	3	1.05	05	1.75	35	100
14	Late Payments	21	7.35	8	2.8	06	2.1	35	100
15	High Transaction Cost	35	12.25	0	0	0	0	35	100
16	Deserving Poor are still not reached	27	9.45	3	1.05	5	1.75	35	100
17	Unregulated Microfinance Institutions	2	0.7	3	1.05	30	10.5	35	100
18	Low Quality of SHGs	17	5.95	13	4.55	5	1.75	35	100
19	Lack of Insurance Services	25	8.75	5	1.75	5	1.75	35	100
20	Migration of the loan borrower	15	5.25	3	1.05	17	5.95	35	100
21	Loan borrowed from multiple institutions	28	9.8	2	0.7	05	1.75	35	100
22	Loan used for non-productive activity	31	10.85	0	0	4	1.4	35	100
23	MFIs management more interest in profit motto	29	10.15	2	0.7	4	1.4	35	100
24	Disappear	06	2.1	10	3.5	19	6.65	35	100
25	Fraud by staff	9	3.15	05	1.75	21	7.35	35	100

(Source : Field work)

administrative aspects and loan borrowers aspects. In the administrative side very highlighting challenge and issue are High Transaction Cost (100%), Insufficient support from governments (91%), MFIs management more interest in profit motto (82%) Lack of Insurance Services (71%) Lack of standardize reporting and performance monitoring system in MFIs (60%).

In financial aspect Increased Competition (100%) Loan Default (85%), Late Payments (60%). From the loan borrowers side Communication gaps and inadequate awareness (77%), Low Education Level of loan borrower (100%), Deserving Poor are still not reached (77%), Loan used for non-productive activity (88%).

By observing these challenges one can find that MFIs need more support and scientific and professional knowledge to make successful.

## SOCIAL WORK TREATMENT

By working through various methods of social work the problems of MFIs can be tackled very strategically.

**1. By the method of Effective social work administration :** Leonard Mayo defined the administration as 'the determination and clarification of function, the formulation of policies and procedures, the delegation of authority, the selection, supervision, and training of the staff and the mobilization and organization of all available and appropriate resources to the end that the purpose of the agency may be fulfilled'<sup>7</sup>.

The MFIs should have the aim to give financial help to the needed people with minimal interest rate. They should have social welfare motto. In this strong objective the MFIs should make the necessary arrangements to get strong financial backup from depositors and Banking institutions. They must prepare very excellent project proposals with social work motto to get the financial help. By this they can motivate the depositors with profit motto and also social welfare motto. The MFIs can conduct the counselling with the depositors about the importance of their investment which can ultimately reach to the people. By that the poor and needed people can get rid from their problems. Motivate the depositors to deposit more amounts by expecting average interest rate.

After making necessary financial arrangements to run institutions they have to formulate the policies to lend loans. The policies should be clear and also transparent one, easily understandable by one. That decide to whom to reach, which area to be reach, should decide the type of people and a particular areas. Any one can't do everything. So it

is better to fix the design about the type of people and area. Should have clear target. After that, make necessary arrangements that how to reach that community and people with the specific objective of lending the loan to the upliftment of the needy people. The procedures should be clear one, and should be able to get support from the particular target people and considered by them as it is for their upliftment. For the delegation of authority select the suitable personnel. If BSW/MSW candidates may selected they can deliver the duty promptly, excellently and profit fully. Conduct orientation training to the newly recruited staffs to render MFI services to the people. Do routinely the necessary supervision of all staffs and activities. After the formulation, selection and training they should try to implement the programme of MFI with very careful steps.

**2. By the method community Organisation :** Pattit defined Community organisation as 'assisting a group of people to recognize their common needs and helping them to meet these needs'<sup>8</sup>. After making necessary office administration structure the MFIs should reach the targeted area and contact the people. In this time the institutions can conduct participatory rural appraisal. By the participation of the targeted area people institutions can study and analysis the existing situation of that particular area, people, and also the political influences. Identify the problems and needs of that particular area people. Find out the major problems and its causes to every particular problem. Institutions can easily educate the people in this regard by using a 'flow diagram' of problem and cause. By using 'cause and impact diagram' people can easily understand the issue, its cause and impact on them. By drawing a 'problem tree' institutions can easily identify and analysis the negative aspects of an existing situation. And can establish a 'cause and effect' relationship between the problems that prevail. By conducting 'system diagram' people can easily understand their inputs and output level. By conducting 'force field analysis' people can easily make understood of their situation, its supporting and opposing forces, by which method convert these restraining forces into driving forces and setting the goal.

After studying and sensitize the situation and problem the institutions can make realisation of the need of a 'change agent'. The MFIs can motivate the whole community to come out of the problem by their support. If the motivation from the institution side is very genuine the community people can react to them very positively. These are the very simple and attractive method of community organisation for the upliftment of needy people.

**3. By the Method of Social Group work :** Acc.to Newsletter Social Group work is "an educational process emphasizing the development and social adjustment of an individual through voluntary association and the use of this association as a means of furthering socially desirable ends"<sup>9</sup>.

After sensitising the community regarding problem identification and solving methods the institutions can help to form social groups in that community. On the basis of the factors of group formation such as factors of selection of members, factors of goal formation and factors of contract the institutions can conduct social work groups like SHGs. In SHGs they can practice several group activities to educate and enable the members to come out of their problems. Institutions can conduct the growth enhancement activities to the personal and family growth of the members. For the social and economic upliftment of the members institutions have to conduct several orientation and training programmes like self-employment programmes. By conducting several awareness programmes the members can prioritise their needs and start to think to fulfil their needs. This type they really need a facilitator to guide and support them. In the group educate them about sources available, proper utilisation and correct repayment of loan.

**4. By the Method of Social Case work :** Acc. to De Schweinitz case work means "those processes involved in giving service, financial assistance, or personal counsel to individuals by representatives of social agencies, according to policies established and with consideration of individual need"<sup>10</sup>.

The group members after deciding to do something for the betterment of their own and family they may have lot of confusions. So they need proper guidance and clarification about how to take further steps, and make utilisation of available resources to solve the problem for the fulfilment of needs. In this stage the MF institutions can conduct counselling with them. By this they can direct the individual to solve these. Institutions can make realisation of a self-employment, financial need and support and made available to them. Through individual interview technique counsel them to regarding correct handling the employment, financial use and also the on time loan repayment.

Through case work method, home visit, individual counselling technique, interview tool the MFIs can find solution to default of loan, Lack of understanding the definition & concept of MFIs by the clients. Language barrier, late payments, Migration of the loan borrower, Loan

borrowed from multiple institutions. Loan used for non-productive activity. Educate the client to how to manage the debt. Aware about the fact that late payment increases their loan payments. Create awareness among them that don't mismanage the taken loan.

Through group work method Communication gaps and inadequate awareness, low education level of loan borrower, low education level of employees can be tackled. In group MFIs can easily educate the people by conducting, talks, awareness programmes, training programmes etc.

Through Community organization method deserving poor can be easily reached. Through social work Administration Improper regulations, limited management capacity of micro finance institutions, less attention on financial sustainability of MFIs, Lack of standardize reporting and performance monitoring system in MFIs, Increased Competition, High Transaction Cost, Unregulated Microfinance Institutions. Low Quality of SHGs, Lack of Insurance Services, Loan borrowed from multiple institutions, MFIs management more interest in profit motto can be tackled. The study is recommending the government must give consideration to the micro finance, allocate a substantial budget and donate to these microfinance institutions in order to boost the living standard of people and ultimately contribute towards the economic development and prosperity of the country. The government must also encourage other donor organizations to aid these institutions financially and come up with rules and regulations to prevent default risk. Alternatively, microfinance institutions must enhance their management capacity and bring effort to reach the needy people in order to eradicate poverty and promote the welfare of the society.

## CONCLUSION

The microfinance institutions (MFIs) are the agencies that attract global concern due to their importance in ensuring financial inclusion as well as helping poor in addressing poverty. Helping the poor to help themselves is not an easy task. It needs strong preparation and effective implementation of all tasks. In this task social work is a professional service to empower all sections of the people by alleviating their problems through its attractive methods and its successful implementation. By applying social work methods, principles and techniques the MFIs institutions can easily achieve their goal of upliftment of the poor and needy people. And also Micro finance can be well delivered through the Channel of non-profit organisation such as NGO.

- Continued on Page No. 44

# A STUDY ON AFFECTIVE SKILLS OF TEACHERS AND ACADEMIC ACHIEVEMENT OF STUDENTS OF STANDARD NINE OF DAKSHINA KANNADA DISTRICT

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## INTRODUCTION

The National Policy on Education (1986) has suggested comprehensive reforms in education and the Revised National Policy on Education, has emphasized the improvement of quality. "In the Indian way of thinking, a human being is a positive asset and a precious national resource which needs to be cherished, natural and developed with tenderness and care, coupled with dynamism. Each individual's growth presents a different range of problems from womb to tomb. The catalytic and dynamic growth process needs to be planned meticulously and executed to great sensitivity".

As such schools and teachers are now expected to provide high quality education and children are expected to achieve better quality of performance. Hence there is now a better understanding that gives the proper atmosphere, more and more children can achieve greater success. Though the school system will not be able to redress all the world's problems, there are some actions it can take, that will be helpful.

It is evident that schools can help by providing children with strategies that will enable them to cope with prospect of joblessness that so easily accompanies it. However if children are going to withstand the temptations of contemporary society they need a degree of confidence in themselves and a sense of personal integration. But, if they are uncertain and hesitant, they will fall easier prey to drug pushers and the agents of society's seamier side. And they will more easily surrender to the peer pressure, to engage in underhanded and even criminal behavior. As such their capacity to resist the appeal of easy money or the lure of the forbidden requires a measure of character that schools can help to develop.

Affective skills are one such component which contributes for the development of personalities with a focus on all the skills that contribute for not only developing the head and hand but also the heart and would bring quality in education.

## NEED FOR THE STUDY

The present society demands higher level of

psychological confidence and self faith among people and our youth should be trained to accept the success and failure in a balanced manner. They also need a higher degree of confidence in themselves and a sense of personal integrity which would help them to be diverted from becoming to prey to unwanted antisocial practices.

Today there is a need to create a congenial atmosphere for learning, which not only enhance learning but also prayers the whole student population for more compressive and meaningful goals.

Hence the questions need to be answered is, how this can be made possible, how to create an apt, affective atmosphere in our class rooms, while should be extended to the whole school and the society at large ?

## OBJECTIVES OF THE STUDY

1. To find out the extent of the distribution of scores in relation to Affective Skills of Teachers of Standard Nine of Dakshina Kannada District.
2. To find out whether there exists any difference between the Affective Skills of Teachers of Rural and Urban schools of Dakshina Kannada District.
3. To find out whether exists any difference between Affective Skills of Government and Private Schools of Dakshina Kannada District.
4. To study the Academic Achievement among the students of Standard Nine of Dakshina Kannada District.
5. To study whether there exists any significant difference between the Academic Achievement among the Boys and Girls of Standard Nine of Dakshina Kannada District.
6. To find out whether there exists any significant difference between Academic Achievement among Standard Nine students of rural and urban school of Dakshina Kannada district.
7. To find out whether there exists any significant difference between Academic Achievement among Standard Nine students of Government and Private schools of Dakshina Kannada District.

8. To study whether there exist any significant relationship between the Affective Skills and Academic Achievements among the students of Standard Nine of Dakshina Kannada District.

### VARIABLES OF THE STUDY

1. Affective skills of Teachers of standard Nine of Dakshina Kannada District.
2. Academic Achievement of the Students of Standard Nine of Dakshina Kannada District.

### Sample of the Study

Type of the School	Govt.				Private			
	200				200			
Locality	Rural		Urban		Rural		Urban	
	100		100		100		100	
Gender	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
	50	50	50	50	50	50	50	50
Total No.of Population	400							

### TOOLS USED IN THE STUDY

1. Rating scale to measure the Affective Skills of the teachers validated by the investigator.
2. Achievement test: Prepared by the teachers in the first term examination.

### STATISTICAL TECHNIQUES OF THE STUDY

1. **Descriptive statistics** : Mean and standard Deviation.
2. **Inferential statistics** : Person's product movement coefficient of correlation 'r' was employed to find the relationship between the variables.

### ANALYSIS AND INTERPRETATION OF THE DATA

#### ANALYSIS AND INTERPRETATION OF OBJECTIVE ONE

The first objective of the study was to find out the extent of the distribution of scores in relation to Affective Skills of Teachers of Standard Nine of Dakshina Kannada District.

From the above table it is observed that Mean value of the scores is 98.83 and Median value is 99 and they are close to each other. The distribution of scores shows Skewness value of -0.366. This negligible Skewness shows that the frequency of the score is normally distributed. Thus it can be said that 68.26 % of cases fall between 110.91 % and 86.75 % of scores. Hence it can be concluded that the Affective Skills of Teachers of Standard Nine of Dakshina Kannada District are above average.

**Table-1 : Frequency Distribution of the scores on Affective Skills Test on Teachers of Standard Nine students of Dakshina Kannada District.**

Class Interval (C.I)	Mod-Point (x)	Frequency F	Smoothed Frequency(Smf)
64-69	66.5	0	0
70-74	72	12	12.33
75-79	77	25	22.33
80-84	82	30	30
85-89	87	35	35
90-94	92	40	51
95-99	97	78	57.66
100-104	102	55	61
105-109	107	50	50
110-114	112	45	41.66
115-119	117	30	25
120-124	122	0	0

**Table-2 : Showing Mean (M) Median (Mdn) Standard Deviation (SD) and Skewness (SK) of the distribution of the Scores on their Affective Skill Test.**

Variables	N	M	Mdn	SD	Sk
Affective Skills of Teachers	400	98.83	99	12.08	-0.366

### ANALYSIS AND INTERPRETATION OF OBJECTIVE TWO

The second objective was to find out whether there exists any difference between the Affective Skills of Teachers of Rural and Urban schools of Dakshina Kannada District.

#### THE OBJECTIVE WAS ANALYZED BY USING

- Descriptive statistics namely Mean, Median, and Standard Deviation.
- Inferential statistics namely t' test to test the significant difference in Affective Skills of teachers of the Rural and Urban Schools of Dakshina Kannada District.

### INTERPRETATION

From the above table it is revealed that, the obtained' value 2.64 for Teachers of Standard Nine of Rural and Urban Schools of Dakshina Kannada District is significant at 0.05 level. It is also observed from the Table 4.2.2 that the mean scores of Teachers of Standard Nine of Rural schools of Dakshina Kannada District on Affective Skill Test is higher than the Mean Scores of Teachers of Standard Nine of Urban Schools of Dakshina Kannada District. This indicates that rural school Teachers Affective skills are significantly higher than that of Teachers of Urban Schools.

### ANALYSIS AND INTERPRETATION OF OBJECTIVE THREE

The third Objective of the study was to find out

Table - 3 :

Showing cumulative percentage Frequencies of Scores of Students of Rural and Urban Schools on Affective Skills of their Teachers

RURAL					URBAN			
CI	UP	F	CF	CF%	CI	F	CF	CF%
70-74	74.5	10	10	5	70-74	5	5	2.5
75-79	79.5	15	25	12.5	75-79	14	19	9.5
80-84	84.5	17	42	21	80-84	15	34	17
85-89	89.5	19	61	30.5	85-89	16	50	25
90-94	94.5	20	81	40.5	90-94	30	80	40
95-99	99.5	42	123	61.5	95-99	44	124	62
100-104	104.5	28	151	75.5	100-104	33	157	78.5
105-109	109.5	26	177	88.5	105-109	20	177	88.5
110-114	114.5	20	197	98.5	110-114	13	190	95
115-119	119.5	3	200	100	115-119	10	200	100

Table-4 : Number (N), Mean (M), Standard Deviation (SD) and 't' value of the scores of teachers of Rural and Urban schools on their "Affective Skills".

Location	N	M	SD	't' Value	Result
Rural	200	100.91	11.91	2.64	Significant at 0.05 Level
Urban	200	97.25	12.07		

whether exists any difference between Affective Skills of Government and Private Schools of Dakshina Kannada District.

### THE OBJECTIVE WAS ANALYZED BY USING

- Descriptive statistics namely Mean, Median, Standard Deviation.
- Inferential statistics namely 't' test to test the significant difference in Affective Skills of teachers of the Government and Private Schools of Dakshina Kannada District.

Table - 5 :

Showing cumulative percentage Frequencies of Scores of Students of Government and Private Schools on Affective Skills of their Teachers

GOVERNMENT					PRIVATE			
CI	UP	F	CF	CF%	CI	F	CF	CF%
70-74	74.5	5	5	2.5	70-74	4	4	2
75-79	79.5	9	14	7	75-79	12	16	8
80-84	84.5	17	31	15.5	80-84	14	30	15
85-89	89.5	18	49	24.5	85-89	16	46	23
90-94	94.5	19	68	34	90-94	22	68	34
95-99	99.5	38	106	53	95-99	40	108	54
100-104	104.5	31	137	68.5	100-104	29	137	68.5
105-109	109.5	27	164	82	105-109	27	164	82
110-114	114.5	18	182	91	110-114	22	186	93
115-119	119.5	18	200	100	115-119	14	200	100

Table-6 : Number (N), Mean (M), Standard Deviation (SD) and 't' value of the scores of teachers of Government and Private schools on test on their "Affective Skills".

Location	N	M	SD	't' Value	Result
Govt.	200	98.76	12.35	0.12	Significant at 0.05 Level
Private	200	98.9	11.83		

### INTERPRETATION

From the above table it is revealed that, the obtained 't' value 0.12 for Teachers of Standard Nine Government

and Private Schools of Dakshina Kannada District is not significant at 0.05 level. It is also observed that the Mean scores of Teachers of Standard Nine of Government schools of Dakshina Kannada District on Affective Skill Test is higher than the Mean Scores of Teachers of Standard Nine of Private Schools of Dakshina Kannada District. This indicates that Government school Teachers Affective skills are significantly higher than that of Teachers of Private Schools.

## ANALYSIS AND INTERPRETATION OF OBJECTIVE FOUR

The fourth objective was to study the Academic Achievement among the students of Standard Nine of Dakshina Kannada District. The analysis and interpretation of this objective was done by using Descriptive statistics namely Mean, Median, and Standard Deviation.

**Table - 7 : Smoothed Frequency Distribution of Scores on Academic Achievement among the students of Standard Nine.**

Class Interval	F	MP	CF
20-24	0	21.5	0
24-27	0	25.5	0
28-31	2	29.5	6
32-35	16	33.5	13
36-39	22	37.5	27
40-43	43	41.5	39
44-47	53	45.5	82
48-51	150	49.5	91
52-55	70	53.5	85
56-59	34	57.5	38
60-63	9	61.5	15
64-67	1	65.5	3

**Table - 9 : Frequency Distribution of the scores of Academic Achievement among the Boys and Girls of Standard Nine**

BOYS					GIRLS			
CI	F	UP	CF	CF%	CI	F	CF	CF%
24-27	0	27.5	0	0	24-27	0	0	0
28-31	0	31.5	0	0	28-31	0	0	0
32-35	6	35.5	6	3	32-35	9	9	5
36-39	12	39.5	18	9	36-39	10	19	10
40-43	22	43.5	40	20	40-43	19	38	19
44-47	27	47.5	67	35	44-47	26	64	32
48-51	85	51.5	152	76	48-51	67	131	66
52-55	34	55.5	186	93	55-52	35	166	83
56-59	14	59.5	20	100	56-59	21	187	94
60-63	0	63.5	0	0	60-63	12	199	99.5
64-67	0	67.5	0	0	64-67	1	200	100

**Table - 10 : Number (N), Maximum Scores (Max. Score), Mean (M), Median (Mdn), Standard deviation (SD) of the distribution of the scores on Academic Achievement among the Boys and Girls of Standard Nine.**

Type of Sex	N	M	SD	't' Value	Result
Male	200	48	5.62	2.66	Significant at 0.05 Level
Female	200	49	7		

## INTERPRETATION

From the above table it is observed that, the obtained' values 2.66 with respect to the difference between the Mean Scores of Academic Achievement among the Boys

**Table - 8 : Number (N), Mean (M), Median (Mdn), Standard Deviation (SD) of the Distribution of Scores on Academic Achievement.**

Variables	N	M	Mdn	SD	SKEW
Academic Achievement	400	48	49	7.7	-09109

## INTERPRETATION

From the above table it is observed that, the Mean value is 48, median is 49, Skewness is -0.91. This negligible Skewness shows that the frequency of the score is normally distributed. Thus it can be said that 68.26 % of cases fall between 40.3 % and 55.7% of scores. Hence it can be concluded that the Academic Achievement among the students of Standard Nine of Dakshina Kannada District is Average.

## ANALYSIS AND INTERPRETATION OF OBJECTIVE FIVE

The Fifth objective was to study whether there exists any significant difference between the Academic Achievement among the Boys and Girls of Standard Nine of Dakshina Kannada District.

and Girls for degree of freedom 198 is significant at 0.05 level. This indicates that the Mean Scores of Academic Achievement among the Boys and Girls differ significantly.

## ANALYSIS AND INTERPRETATION OF OBJECTIVE SIX

The sixth objective of the study was to find out whether there exists any significant difference between Academic Achievement among Standard Nine students of rural and urban school of Dakshina Kannada District.

**Table - 11 :**  
Frequency Distribution of the Scores on Academic Achievement among Standard Nine students of Rural and Urban schools.

BOYS					GIRLS			
CI	F	UP.L	CF	CF%	CI	F	CF	CF%
24-27	0	27.5	0	0	24-27	3	3	1.5
28-31	0	31.5	0	0	28-31	3	6	3
32-35	10	35.5	10	5	32-35	6	12	6
36-39	16	39.5	26	13	36-39	6	18	9
40-43	26	43.5	52	26	40-43	16	34	17
44-47	24	47.5	76	38	44-47	28	62	31
48-51	71	51.5	147	73.5	48-51	77	139	69.5
52-55	35	55.5	182	91	52-55	34	174	87
56-59	14	59.5	196	98	56-59	20	194	97
60-63	4	63.5	200	100	60-63	6	100	100
64-67	0	67.5	200	100	64-67	0	100	100

**Table - 12 :** Number (N), Mean (M), Median (Mdn), Standard deviation (SD) and 't' value of the Academic Achievement Score of among Standard Nine Students of Dakshina Kannada District.

Type of School	N	M	SD	't' Value	Result
Urban	200	49	7	1.49	Not Significant at 0.05 Level
Rural	200	47	8		

### INTERPRETATION

From the above table it is observed that, the obtained 't' value 1.49 with respect to the difference between the Mean Scores of Rural and Urban School Students for degree

of freedom 398 is not significant at 0.05 levels. It is also that the difference between mean score of Rural and Urban School Students below average.

### ANALYSIS AND INTERPRETATION OF OBJECTIVE SEVEN

The Seventh objective of the study was to find out whether there exists any significant difference between Academic Achievement among Standard Nine students of Government and Private schools of Dakshina Kannada District.

**Table - 13 :**  
Frequency Distribution of the Scores on Academic Achievement among Standard Nine students of Government and Private Schools.

GOVERNMENT					PRIVATE			
CI	F	UP.L	CF	CF%	CI	F	CF	CF%
24-27	1	27.5	1	0.5	24-27	5	5	2.5
28-31	2	31.5	3	1.5	28-31	3	8	4
32-35	3	35.5	6	3	32-35	16	24	12
36-39	11	39.5	17	8.5	36-39	11	35	17.5
40-43	19	43.5	36	18	40-43	21	56	28
44-47	24	47.5	60	30	44-47	25	81	40.5
48-51	76	51.5	136	68	48-51	70	151	75.5
52-55	36	55.5	172	86	52-55	30	181	90.5
56-59	23	59.5	195	98	56-59	15	196	98
60-63	4	63.5	199	99.5	60-63	4	200	100
64-67	1	67.5	200	100	64-67	0	200	100

**Table - 14 :** Number (N), Mean (M), Median (Mdn), Standard deviation (SD) of the distribution of the scores on Academic Achievement among the Boys and Girls of Standard Nine.

Type of Sex	N	M	SD	't' Value	Result
Govt.	200	49	7	1.61	Not Significant at 0.05 Level
Private	200	47	8		

### INTERPRETATION

From the above table it is observed that, the obtained 't' value 1.61 with respect to the difference between the Mean Scores of Government and Private School Students for degree of freedom 198 is not significant at 0.05 levels. It is also observed that the difference between mean score of Rural and Urban School Students below average.

## ANALYSIS AND INTERPRETATION OF OBJECTIVE EIGHT

The Eighth Objective of the study was to study whether there exist any significant relationship between the Affective Skills and Academic Achievements among the students of Standard Nine of Dakshina Kannada District.

Table - 15 :

'r' value representing the scores on Academic Achievement and Affective Skills among the students of Standard Nine.

Variables	Number	'r' Value	Result
Affective Skills	400	0.76	Significant at 0.05 Level
Academic Achievement	400		

## INTERPRETATION

From the above table it is observed that, the obtained 'r' value 0.76 with respect to the relationship between the scores of Affective Skills and Academic Achievement for degrees of freedom 398 is significant at 0.05 level. This indicate that there is a positive relationship between Affective Skills and Academic Achievements among the students of Standard Nine.

## MAJOR FINDINGS OF THE STUDY

1. The Affective Skills of Teachers among Standard Nine Pupils of Dakshina Kannada District is normally distributed.
2. The Affective Skills of Teachers of Standard Nine of Rural Schools is greater than that of the Teachers of Standard Nine of Urban Schools of Dakshina Kannada District.
3. There is no difference in the Affective Skills of the Teachers of Standard Nine pupils of Government and Private schools of Dakshina Kannada District.
4. The Academic Achievement among Standard Nine Pupils of Dakshina Kannada District is normally distributed.
5. There is no difference between Academic Achievement among Standard Nine Students of Rural and Urban Schools of Dakshina Kannada District.
6. There is no difference between the Academic Achievement among Standard Nine students of Government and Private Schools of Dakshina Kannada District.
7. There exists a difference between Academic Achievement among the Boys and Girls of Standard Nine of Dakshina Kannada District. Girls Academic Achievement is significantly higher than that of Boys.

8. There exists a relationship between the Affective Skills of Teachers and Academic Achievement among Standard Nine pupils of Dakshina Kannada District.

## EDUCATIONAL IMPLICATIONS

1. Teacher should treat the students without partiality and individual difference.
2. Teacher should call every student by their names.
3. Teacher must listen to the words of the students with patiently.
4. Teacher should write appreciative remarks in the progress report card whenever the students improve their performance.
5. Teacher should appreciate the students even in their attempt of answering the questions.
6. Teacher should use loving words when they talk to students.
7. Teacher should be friendly with the students.
8. Teacher should look at the students while communicating.
9. Teacher should ask the reasons whenever students do not complete their home assignment.
10. Teacher should motivate them for co-curricular activities.

## SUGGESTIONS FOR FURTHER RESEARCH

1. A study on the Affective Skills of Teachers on the basis of direct observation of the classroom interaction can be undertaken.
2. The present study can be carried out to find the factors preventing the development of Academic Achievement among the students.
3. A study can be undertaken to analyze the reason for negative Academic Achievement.
4. A study on the relation between the Affective Skills of teachers of Standard Nine of Government and Private Schools of Dakshina Kannada District and the Academic Achievement of the students of Standard Nine of Government and Private Schools of Dakshina Kannada District can be undertaken.

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- From Continued on Page No. 37

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# JAGATGURU SHANKARACARYA

## (718-820 A.D.)

✍ **Jayadev M. Menasagi, M.A., Chairman, M.M.M. Trust, Gadag.**

### INTRODUCTION

"Eduvation must enable mankind through its culture to enter more and more into the spiritual realm and also to enlarge the boundaries of the spiritual realm."

### LIFE SKETCH

Jagat Guru Shankar Achrya was born in A. D. in village kaldi, in Keral Pradesh india, His father Shivaguru was a devotee of Bhagwan Shankar, As such, the home environment of Shankar Achraya was pious and religius. Hence, in very early life Shankar got famillar with rituals, wordhip. religious and also developed interst for the study of religious books. It amy be noted that the early education of Shankar was imported in his homely evevironment.

There is a saying that at the age of two, Shankar was able to read letters and words and at the age of three, he became well-versed in ancient epics and Puranic lore. At the age of five he was formally initiated and was sent to a Gurukul where he mastered History, Puranic Philosophy, Smriti, Mahabharat, Ved-vedang and the six syatems of philosophy. At the age of seven he returned home as a great scholar. This shows clearly that Shankar was extra - ordinary endowed with a keen and penetrating intellect and an enormous capacity of assimilating content pertaining to different branches of knowledge

Child Shankar was imbued with a feeling of renuncioation from early childhood. Hence, he learnt deeply not only the Indian Philosophy but also the secrets of Brahma Vidya from his Guru Govindachrya. A few days later, he renounced the world ands become a Sanyasi. After attaining the secrets of knowledge refarding 'Mrahma'. Life and 'Mortal' creation, Shankar began to preach the pholosophy of Vedant and reached Kshi. Here, in Kashi he lived upto the age of sixteen engaging himself continuously in academic discussions of his Guru, Shankar began to travel all over the country with the purpose of gaining world prominence as the supreme teacher. He reached Prayag where he prevailed upon the graet scholar Kumaril shatt who became his disciple.

From prayag he went to mahishmati here he prolonged reli disgiuous discussions against the renowned Budhistic holar Mandan Mishra. like his Guru, Shankar, started peaching the philosophy of Vedant throughout the entry which began to echo the theistic mantras and rituals

about all prevading, eternal and entry immortal elements of 'Brahma.' Shankar Achraya travelled from North to South, East to West declaring war wining successes against anti Vedic doctriiness and atheism of various denominations. He established the four seats as centres Vedantic philosophy of Monoism and Theism. These ecentres are Badri Nath in the north, Rameshwarm in the South, Dwarika in the West and Puri in the East. At the age of 32 only Shankar Achraya deid at Kedarnath after attaining the highest position of 'jagat Guru' or the 'World Teacher'.



### VEDANTIC PHILOSOPHY AND EDUVATION

Vedantic philosophy is the crown of all other philosophy because it is an authentic treatise of Upnished philosophy. According to this philosophy, the only ultimate truth is 'Brahma'. This ultimate knowledge leads to self-realizatioin or salvation. No other analysis or commentary of a philosophy is more effective and clauer-cut than the one of Vedant philosophy. Shankar Achraya has clearly exhorted the sermon that only real knowlegde can lead us to be able to achieve this real knowledge which leads them towards the realization of Mrahma or salvation.

### AIM OF EDUCATION

The following should be the aim of education according to Shankar Achraya's Vedantic philosophy :

**1. Realization of Brahma :** The ultimate aim of education id to prepare the child for the realization of Mrahma (Moksha). According to Shankar Acaraya, Soul and God are one and the same element. Threere is no distinction between the two. Hence, education should make the child able to realize his self in all its aspects to fullest possible extent so that the belief that he is Mrahma (Ahma Asth). The child can own efforts. This is called savation (Moksha).

### CURRICULUM

According to Shankar Acarya, reality may be divided

into three categories namely- (1) Reflection, (2) Practical and (3) Spiritual. The first kind of reality appears to be true for the time being, but later on it turns to be unreal as the mirage of a piece of rope appears to be a serpent in a shadow or darkness. But light clears the mirage and one realizes the reality or truth. Practical reality is our normal and natural behaviour with other beings or material things. When the ultimate reality dawns, then it also becomes unreal and untrue. The spiritual reality is uncontroversial, because it is reality of 'Brahma'.

Keeping to view all the three categories of realities, curriculum should consist of Geography, History, Economics, Sociology, Science, Commerce, Vocational and Technical subjects. Together with these, for those, for those children who do not evince any interest in getting spiritual knowledge, other subjects as Literature, Psychology, Physics, Biology and Philosophy should also be included in the curriculum. Those children who show eagerness about Vedant Philosophy, should be afforded full opportunities to understand and study and Vedant philosophy to the best of their capacities.

## METHODS OF TEACHING

Soul is a pure and conscious nature. Knowledge is its attribute. Shankar Acharya held the view that soul is clouded and chained by ignorance. Knowledge (Gyan) frees it from all bonds and enables it to attain 'Mrahma' (Salvation). According to Shankar Acharya, there are three kinds of children on the basis of their interests and capacities.

They are - (1) Superior (2) Average and (3) Inferior. Shankar Acharya assigns the knowledge and study of Vedant for the superior, deviation (Bhagti) for the average and karma for the inferior ones. Keeping into consideration the three types of children, he has laid emphasis on the following three methods of teaching :

1. knowledge Centred
2. Deviation Centred
3. Karma Centred

**1. Knowledge Centred Method :** Knowledge Centred method includes the following two kinds of teaching methods :

- a) Real Vision
- b) Logical Conclusion.

**a) Real Vision :** Through this method, Knowledge is imparted about real and the true things as well as about the unreal and the untrue ones. For example about rope, the real thing and about serpent, the unreal and the untrue. In the same way, the whole material creation is unreal and untrue and the real one is the 'Brahma'. The teacher by this method strives to make the child understand and

believe that the ultimate reality is the soul. It is the intelligence, it is the conscience and it is all matter. Thus, through the knowledge of the unreal and untrue i.e. matter, the knowledge of the real and true i.e. Mrahma is imparted to children by this method.

**b) Logical Conclusion :** According to this method, by the help of arguments and logical reasoning, it is tried to be established that 'Soul' is entirely distinct from body, mind and intelligence, Thus step by step all those attributes are removed with which 'Brahma' is surrounded and then only 'Brahma' at the last shines forth as a glorious and pure element of ultimate absolute consciousness.

**2. Deviation Centred Method :** Deviation (upasna) is nearness to some deity through prayer. This is deviation which merges the 'Self' into the ideal. Through this method an individual is able to concentrate all his facilities and focus them on the achievement of 'Brahma'. Thus, self-realization is attained through self-surrender with the ideal which ultimately leads towards salvation.

**3. Karma Centred Method :** by this method, through fasting, penance, charity and abstinence, emphasis is laid upon self-purification and self-realization. But according to Shankar Acharya only Karma centred method will not lead one towards self-realization or attainment of 'Brahma'.

From the above discussion, it is clear that according to Jagat Guru Shankar Acharya, deviation centred method is superior to karma centred method because it emphasizes the worship of godly attributes. But the supreme method is the knowledge of formless, attributeless, limitless, and ultimate reality which is nothing but 'Mrahma'. This knowledge will lead the individual towards salvation (Moksha).

## PLACE OF TEACHER

According to naturalists, the child is at the centre of all educational processes, the teacher occupies a subsidiary role. The teacher should not exercise any authoritarian role over the child. He should provide only such opportunities to the child to develop freely, fully and naturally. To Pragmatists, a teacher is a friend, philosopher and a guide to the child. To the Idealists, the teacher occupies a very important place in the process of developing his personality to the fullest extent. According to Vedant philosophy the role and mission of teacher is very high.

He should be virtuous, pure in thoughts, words and deeds. Not only this he should be well-versed in 'Brahma Gyan' so that he is able to make the child develop to the full and realize his true and real self which is supreme self, 'Brahma'.