



# **DIMENSIONS OF EDUCATION**

*An International Journal of Education  
and Research Quarterly*

- Educational Contributions of Jainism
- Challenges and Issues of inclusion  
Education in Classrooms
- Effectiveness of Constructivist theory  
based 5 E Model Lesson in Teaching  
Social Studies
- Nurturing Spiritual Intelligence  
Among Student



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*An International Journal of Education and Research Quarterly*

7th June 2016

Vol. : 6

Issue : 1

*Publisher*

**Jayadev M. Menasagi**

Vidyanidhi Prakashana, Gadag.

Former Syndicate Member Karnataka University, Dharwad

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Station Road, and 'Nanasu' J.T.Matha Road,  
GADAG-582 101 Dist. : Gadag

Karnataka State (India) Phone : 08372-237527, 277527

email : dimensionsofedn@gmail.com

www.vidyanidhionline.com

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## Dimensions of Education

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## **SOCIAL SCIENCE AND SOCIAL PROBLEMS**

As David Featherman expresses in his interview the social sciences in the United States in the 1950s and 1960s took a turn away from goals of social engagement and problem solving, and they really haven't yet turned back. Instead, the major social science disciplines look on the model of disinterested, academic theory formation. The natural sciences provided the role model and the driving goals were quantifiability, theoretical parsimony and formalizability, applied research research was devalued.

Reestablishing the connection between social science and social problems should be a priority for all of us - social scientists and citizens alike. The social problems facing our society and the world.

### **INDIA**

Poverty, Beggary, Alcoholism, Casteism, Class system, Communal violence, Inequality, Population explosion, Unemployment, Rising Inequalities of income, Wealth and quality of life. Lack of Universal provision of health services. Failing delivery of education for children and adolescents. Crime, Corruption etc.

### **INTERNATIONAL**

- Deepening poverty in many countries.
- Deepening in inequalities of wealth, income and quality of life.
- Violence against individuals and groups.
- Ethnic violence, crime, Thuggery, oppressive states, oppression of women & girls.
- Global environmental crisis.
- Political regimes - Corruption, Imperfect democracies etc.

These are problems that are much more challenging intellectually and practically the best efforts of talented and committed researchers will be needed in order to understand and change these conditions.

- Dr. N.B. Kongawad  
Editor

# EXPERIMENTAL EFFORTS - TOWARDS EDUCATIONAL PROGRESS OF KORAGA CHILDREN

✉ **Athul S. Semitha**, Assistant Professor, UG Department of Social Work, Sri Bhuvanendra College, Karkala, Udupi 574104.

## ABSTRACT

*Living in the 21st century, we are moving fast paced towards progress assuming that we live in a modern, scientific and technological world. It is however, a sad fact that the Koraga tribe, which is one of the two primitive tribal groups in Karnataka, has remained as one of the least progressive tribes in the field of education. Owing to the illiteracy, the Koraga tribe is still held back by its superstitions, ill-health, intolerance and other forms of harassments; in turn contributing to the hardships of the society. This can be overcome by the social work approach of helping people to help themselves by bringing qualitative improvements in the lives of people, along with material prosperity. It can be done by a strategic and gradual planning with the involvement of the people. But for this purpose, it is very essential for the Koraga tribal community to improve its literacy rate and achieve educational progress.*

## INTRODUCTION

Education is the most crucial requirement for the sustained growth of a developing society. The literacy rate of scheduled tribes was 8.53 in 1961 census and has steadily increased to reach 47.10 in the 2004 census. Yet it is still far below the overall national literacy rate of 64.84 as per the 2001 census. But in case of Koraga community the situation is worse. Again the dropout rate among Koraga community school going children is alarming. High dropout rates at elementary and higher levels are areas of serious concern especially among Koraga community girls. We can find hardly 30 to 35 graduates among Koraga tribal communities out of 15,500, which is their total population.

Here the most challenging work is not only increasing the enrolment of Koraga children in schools but changing the attitude of children towards the education by creating a good learning atmosphere.

## PRESENT EDUCATIONAL SCENARIO AND PROBLEMS:

The Koraga community, the residents of the undivided Dakshina Kannada, is seeing a steady progress in all areas; except, sadly, education. One cannot find a child from the community pursuing his education after 7th class. Girl children, for that matter, don't even set foot on the school premises. The reasons for this tragic setback can be enlisted in a long list. To brief them out, the humiliations, injustices and discriminations in the form of "Ajalu" practice resulting from the prejudices like untouchability and illiteracy have played a major role in the setback of the Koraga community.

The community has been living in a self created cocoon, isolated from the rest of the society for a long time. Consequentially, they have developed their own ways of

life, cultures, language and psychological norms which makes it difficult for them to adapt to the outside world. Especially in the case of Koraga children, it becomes additionally difficult to cope up with the standards of the other school-going kids, which causes them to drop out of school embarrassed, disappointed and humiliated. Moreover, the language barrier that with olds the Koraga children from understanding the teacher's words and reproducing them; also contributes to the lack of interest of the children in attending school. The worst reason for dropouts can be noted as the prejudice that the teachers themselves display towards Koraga children, considering them as untouchables and unfit for education. The inferiority complex thus incorporates in the minds of Koraga children acts as a major motivating factor for them to drop out of schools.

In the recent days, the government has made a few tries to encourage Koraga children to stay in school. Those include scholarships, special provisions for parents, free uniforms, hostels and meals. However, what the government could not provide is the self-confidence and the sense of equality for the Koraga children to be compelled to stay in school. To eliminate the prejudices, stop the discriminations and motivate the Koraga community to progress towards literacy is the major challenge for the government today.

A few other reasons for the illiteracy of the Koraga community roots among themselves. Extreme poverty that leads to starvation and improper clothing, lack of pure drinking water, toilet and sanitation facilities that lead to poor personal hygiene are also major de-motivating factors that hold children back from going to schools. If the boys fall prey to malpractices and bad habits and stay out of

schools, the girls are generally prey to discases, superstitions and baseless practices of the community, thus inhibiting its literacy progress.

### CONCEPT OF ASHRAMA SCHOOL - "MAKKALA MANE"

As mentioned already, a ray of hope in the improvement of the literary conditions of the Koraga Children is the "Makkala Mane", a hostel school. A joint initiative of the Integrated Tribal Development Poject (ITDP) and an NGO named "Makkala Mane" functions at the Ambedkar Community Hall at the Kumbhasi village in Kundapur Taluk. What initiated with 13 students is now a school for 20 Koraga Children. They obtain education at the Thekkatte & Kumbhasi schools from down to evening, and then indulge themselves in curricular and extra-curricular activities in spare time. Makkala Mane is imparting quality education and community training for Koraga children since 3 years. Alongside, the children are also given exposure to learning Yoga, Yakshagana, art & music, which assists in the holistic developments of the individual. Also, with the purpose of preservation, the languages and cultures native to the Koraga community are also taught effectively here.

The "Makkala Mane" is an atactive place for kids. Like any school, it has walls painted with pictures of animals, birds and numbers. Agriculture is also a part of the schedule Makkala Mane. The students cultivate vegetables on a piece of land beside their home. To ensure good health and hygiene of the children, they undergo a health check-up once a month by the health office from the local primary health centre. They are fed with nutritious and tasty food, and they are not deprived of any facilities.

The ITDP has also empowered the "Makkala Mane" by granting two members of the staff - one a teacher (shilpa), another a cook (Mahabala). These staff are completely sponsored by the ITDP. To add to the glory of the Makkala Mane, the local village panchayat of Kumbhasi has donated desks and benches for the students.

Along with these activities, the ITDP and "Akshara" NGO jointly organises summer camp for the Koraga childern with a meaningful theme every year. In this Summer Camp opportunities were provided for the personality development of Koraga childern by involving experts from many fields.

"It is a feeling of accomplishment when we are able to bring out these children from the clutches of malpractices, provide them with good food, good environment to grow, and make them happily involve themselves in personal growth and education," says Shri V. Ganesh, the incharge of the "Makkalan Mane" and the Director of "Akshara" NGO. In his opinion, it is their

primary duty to create an atmosphere 'fit for learning' at Makkala Mane.

### CONCLUSION

The Government is planning to implement the Draft of National Tribal Policy in which it will take steps to improve the education level like, annual increase of 3% in literacy growth rate for both male and female students, opening primary schools for boys and girls within a radius of 1 Km. of tribal villages, opening residential facilities for Primary sections at Panchayath level, and many more. But more than that, the Government should give importance to make corrections in the social system where all the solutions already exist within it.

To prove that Mahashwetha Devi (a social activist) who fought for the rights of tribals said that, "It is difficult to find teachers who are appointed by the government and shall take efforts to reach the corners of the forests to locate children to be educated. Hence, it is a better idea to nominate educated tribes as the teachers, instead of finding someone from outside". These words have been proved right at the Makkala Mane. The elders from the Koraga community, Shri Ganesh Kedur & Shi Ganesh Barkur, who have well understood the background and ways of lives of the children, are their teachers today. They are setting up excellent examples for the Koraga children to follow, hence being the leaders of this transition of the Koraga community towards literacy.

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# EDUCATIONAL CONTRIBUTIONS OF JAINISM

✍ **Smt. Mallika J. Ariga**, Lecturer, JSS Sri Manjunatheswara College of Education, Dharwad.

✍ **Dr. B. B. Koth**, Research Guide, HOD, PG Dept. of Studies in Education, DBHPS, Dharwad.

## INTRODUCTION

Jainism is an ancient religion of India that teaches the way to liberation and bliss is to live a life of harmlessness and renunciation. The aim of Jain life is to achieve liberation of the soul.

Jainism dates to the 6th century B.C. in India. The religion derives its name from the jinas ("conquerors"), a title given to twenty-four great teachers (tirthankaras or "ford-makers"), through whom their faith was revealed. Mahavira, the last of the tirthankaras, is considered the founder of Jainism. The ultimate goal of Jainism is liberation of the self (jiva) from rebirth, which is attained through the elimination of accumulated karma (the consequences of previous actions). This occurs through both the disciplined cultivation of knowledge and control of bodily passions. When the passions have been utterly conquered and all karma has been removed, one becomes a Jina ("conqueror"), and is no longer a subject to rebirth. Jainism conceives of a multi-layered universe containing both heavens and hells. Movement through these levels of the universe requires adherence to the Jainism doctrines emphasizing a peaceful and disciplined life. These principles include non-violence in all parts of life (verbal, physical, and mental), speaking truth, sexual monogamy, and the detachment from material things. As part of the disciplined and non-violent lifestyle, Jains typically are strict vegetarians and often adhere to a quite arduous practice of non-violence, which restricts the sorts of occupations they may follow (no farming, for instance, since insects are inadvertently harmed in plowing). Jainism's ethical system is based on the idea that right faith, knowledge, and conduct must be cultivated simultaneously.

Thus, education is a dynamic process, which involves the interplay of the educator, educand and the social forces to make an individual socially adjustable and responsible.

## THE PRINCIPLE FEATURES OF JAINISM ARE

- religious tolerance
- ethical purity
- harmony between self and one's environment
- spiritual contentment

Along with other Indian systems, it prescribes a path to liberation (Moksha), which consists of the three jewels (trinity or ratna-traya) of Jainism:

- right perception (samyak darsana)
- right knowledge (samyak jnana)
- right conduct (samyak charitrya)

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of the total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

## BACKGROUND OF JAINA PHILOSOPHY

The fundamental issue of liberation from human bondage is deconstructed in Jaina thought, through a detailed analysis of the nature of reality and the notion of karma. In its unique assertion that the soul itself is a material cause of drawing a veil over its real nature, the Jaina tradition shifts the onus from external causes and influences to pinning responsibility on oneself for one's salvation — the soul itself has the capability to become free also. The interplay between the structure of the soul and the processes of karma is itself rooted in the dynamics of *anekantavada*, a metaphysical dissection of the empirical world.

## EPISTEMOLOGY OF JAINA PHILOSOPHY

It is shown that Jaina epistemology has its own history, with differences in certain respects depending on the thinker, and it is demonstrated that the Jainas did not lag behind the mainstream concerns in Indian philosophy. After dealing with the beginnings of epistemology in India, the basic Jaina epistemology is outlined based on selected aspects of the problem in the original words of selected early thinkers such as Kundakunda, Umasvati, and Manikyanandin.

The process of acquisition of knowledge according to all the darsanas is systematic. The sources of knowledge according to Vedanta are perception, inference and the testimony of the scriptures. Knowledge is never created or produced; it is always manifested or revealed, with

perception and inference serving as vehicles for the revelation of knowledge. Further, the objects of knowledge have no existence by themselves but are merely contents of consciousness. Empirical knowledge is therefore inadequate, especially since it differentiates between the object and subject of knowing whereas the ultimate reality is that Brahman pervades all, thus ensuring that all are free from distinctions.

Vedanta stresses the importance of experience. Although testimony from the scriptures is held to be superior to experience, Vedanta stresses that this testimony must conform to experience. The highest form of experience is the anubhava or integral experience which is an innermost experience of the spirit and leads to knowledge of Brahman. Vedanta emphasises that we cannot believe that which is not true; thus, that knowledge is true which is not contradicted by what we know already. Nyaya stresses that we need to not only apprehend objects but also to test the validity of that apprehension. All knowledge is held to be revelatory of reality but needs to be examined to ensure that the claim can be sustained. Nyaya recommends following a method of critical and scientific investigation based on the inductive method. Truth is also measured against standards or norms to cater for deviations from the truth. The means of knowledge according to Nyaya are pramanas, that is, canons or measures of knowledge by means of which we can check and evaluate the knowledge existing within us. Nyaya upholds the coherence theory, namely that all forms of knowledge are part of a whole and each performs a necessary function as being a part of that whole. Since we cannot know all of reality, all knowledge is an abstraction from the real. Further, our knowledge is an ideal reconstruction of reality. According to Sankhya, the panch gyana indriya or five sense organs provide sense data to the manas or mind which translates this data into concepts and decisions. The sense organs are likened to doors and manas to the doorkeeper. Further, knowledge leads to the modification of the buddhi or intellect.

### JAINA METAPHYSICS

According to Jaina metaphysics, the soul is the master of its own destiny. One of the qualities of the soul is total lordship of its own destiny. The soul alone selects its actions and soul alone reaps its consequences. No god, prophet or angel can intervene in the actions or the destiny of the soul. Moreover, it is the soul alone who makes the required efforts to attain liberation without any godly grace. Amongst the twelve contemplations (anupreks's) of Jains, one of them is the loneliness of one's soul and nature of the Universe and reincarnation. Thus, only by purifying one's soul by one's own actions can one help oneself.

There are two important concepts in Jaina metaphysics which are perplexing to students of Jainism, the astikaa and the dravya. the term astikaa is a compound name made up of asti and kaya which respectively mean existing and extensive magnitude; astikaya therefore means a real that has extensive magnitude. The other term dravya means the real that is fluent or changing. We shall try to explain these two concepts in detail.

The astikayas are five in number, Jiva (soul), pudgala (matter), dharma (principle of motion), adharma (principle of rest) and akasa (space). These five build up the cosmos. Space and matter are distinctly extended release. Dharma and adharma are indirectly related to space. Their operation is in space and is limited by lokakasa. Thus they may also be considered as related to space. Lastly, life is generally associated with body; the organic body is constituted by pudgala or matter. Jiva is operative in and conditioned by such a physical medium. In a way therefore Jiva also is related to space. These five existences which have spatiality either directly or indirectly are the five astikayas these are the constituent elements of the universe or the world.

### AXIOLOGY OF JAINA PHILOSOPHY

Vedanta holds that the supreme good for man is differentiating between the illusions of maya and reality, and realising Brahman. And the path to this knowledge is paved by good actions. In addition, the studies of religious scriptures as well as fulfillment of the obligations of daily life facilitate the realisation of Brahman. The more man makes his nature good, the more God-like he becomes. Yoga is recommended as inculcating the mental discipline needed for salvation. Nyaya recommends philosophic thought in addition to Yoga and the study of scriptures as the route to salvation. The highest good according to Nyaya is deliverance from pain and not enjoyment of pleasure, since pleasure is invariably mixed with pain. Like most other systems of Indian philosophy, Nyaya stresses that man has a power of initiative, selection and choice. All acts have motives and if these motives are propelled by false knowledge, then they lead man further from salvation. Further, Nyaya stresses that true knowledge and an unselfish attitude are inextricably linked - a man well on the path to salvation will always do good by his fellow-men. God, according to Nyaya, is a special soul with the attributes of omnipotence and omniscience; He neither dictates our fate nor alters it but merely makes it possible for us to fulfil it. According to Sankhya, pain and suffering are due to non-discrimination between Purusa and prakriti. The supreme good is the realisation of the perfection of Purusa and all ethical activity leads to this end. Virtuous behaviour and the practice of Yoga are recommended as the means to salvation.

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# LEGENDARY OF KARKALA : A STUDY

✍ **Yogesh A.** Lecturer in Education, Digvijaya Rural College of Education, Hadavanahalli, Turuvekere.

Karkala is a town and the headquarters of Karkala taluk in the Udupi district of Karnataka India, located about 380 km from Bengaluru. It lays near the western Ghats. The town was called Pandya nagari, during the period of Pandya rule and later became known as Karikallu and then Karkal and finally to Karkala. It has a number of natural and historical landmarks. It is located at the bottom of Western Ghats occurred with greenery around the year. It is one of the major junctions for the religious tourists. It is located strategically on the way to Sringeri, Kalasa, Hornadu, Udupi, Kaluru Mookambika and Dhaarmasthala.

## ETYMOLOGY

Black granite is abundant in the area and is in wide use in the local architecture (the name of the town is derived from Kari- Kal, Meaning black stone is Tulu some asseril that the original name was kai Kala meaning culehan lake which is the existing Anekere Tulu speaking people call the town Karla, muslims, and kannadigas call it Karkal. Its alternative name Jain thirtha, is the result of 300 years of Jain rule. It was called Karkal by the English leader, it was called Karkala in kannada, karkalla is on the top of the granite bed that is about 300-500 ft thick.

## ANCIENT LEGENDS

The Alupas were the first to rule Karkala their rule was followed by the Sontoras. Who were the feudatories of Alupas for many years? Karkalla or ancient Pandya nagari, attained political and cultural importance from the time of the Kalasa Karkalla Kingdom that was established by Bhairasa Odeyas between 13th and 16th centuries the Bhairasesas appear to be the descendants of the Santara chiefs. Who ruled the Western Ghats region around the 11th century AD. The royal family of Karkala short to prominence right from the time period this family reached new heights of glory. Their kingdom extended over a wider area comprising Sringeri, Koppa Balenonnuru and Mudigere in Chikkamagalure and most of the Karkalla taluk, they were rich and maintained a large army, Despite engaging the wars, peace prevailed in the kingdom and this led to increased cultural activity and development. The first important king was Veera Bhairava who constructed basadis at Karkalla and endowed land and money to numerous temples and basadis. Ramana and Uerapandya were his two sons. Ramanatha died during

his father's time in his memory a scenic lake called Ramasamudra was created which still survives. King Mera Pandya at the insistence of his Guru Latitakeerti the pontiff of Karkala Jain matha installed a large statue of Bahubali on the rocky hill of Karkala. The date of the installation has been ascertained as Feb 13-1432, Veera Pandya also installed the Brahmadeva pillar in front of the statue in 1436. Abinava Pandya ascended the throne next and it was he who installed a carving of Manastambha in front of the Neminatha Basadi in Hirigongadi 1457 AD intricately carved 54 foot high pillar stands in front of the Basadi. The Numinatha Basadi was renovated in 1946. An oriental school with tree boarding and lodging facilities is being run here by the Bhujabali, Brahmucharya Ashrama.

Abhinava Pandya's successor was Pandya VI he built the Kene Basadi in the middle of a lake called Anekere in 1545 AD. It is in the lake that the king's elephants used to bathe. The basadi and the lake still exist. The next important king was Immadi Bhairava. He constructed the chatur in 1586 AD. The basadi has four identical entrances from the four quarters leading to the Garbagripa and hence is popularly known as Chaturmukha Basadi. This is the most celebrated structural temple in Karkala and is referred to in inscriptions as Tribhuvana Tilaka Jina Chaityalaya and Ratnaraya Dharma. The Chaturmukha basadi is built in the form of a square mandapa or hall with a lofty doorway and pillared portico on each of its four sides it has life size statues of three theerthankaras on each side in all there are 108 pillars inside and outside the temple.

This place also came under the rule of Tipu Sultan. Known as the Tiger of Mysore, in addition to his role as ruler he was a scholar, soldier and poet. It was under him that some of the untold and disappearing landmarks of Karkalla were made one of the Karkala most important of the time was the Karkal Kotay castle which was used during the war against the East India Company. These are 18 basadis of antiquity including Mahaveera Basadi, Chandranathaswamy Basadi, Adinathaswamy Basadi, Ananthanatha Basadi, However the rulers of Karkala were tolerant towards other religions. Therefore, temples of other religions exist, including the temples of Anantashayana and Venkataramana, Mahamaya Mukhyaprana and Adi Shakti. St. Laurence shrine or Attur

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# CHALLENGES AND ISSUES OF INCLUSION EDUCATION IN CLASS ROOMS

✉ Smt. Savita Badiger, Assistant Professor, SRK College of Education, Raichur

✉ Dr. Smt. Shobha B. Naikar, Lecturer, DIET, Dharwad

## ABSTRACT

*An inclusive education classroom is one of the placement options for a student with a learning disability. This is the least restrictive form of education for special needs students and it allows the student to be included in a typical classroom environment with his or her peers. There are two roles a special education teacher may play in an inclusive classroom - permanent or temporary co-teaching. Inclusion classrooms are a wonderful concept but it takes a lot of training, patience and compassion on the part of these teachers. Because fully inclusive classrooms have students across the educational and developmental spectrum, ranging from typically developing students to severe and profoundly disable students, it becomes a challenge for the teacher to find balance to serve all the students. Although many schools are moving towards special needs inclusive classrooms, there are a number of issues or challenges that need to be addressed. Preparing and training a teacher is the first step in making special needs inclusive classrooms a success.*

## MEANING AND CONCEPT OF INCLUSIVE EDUCATION

Inclusive education means that all students, regardless of their strengths and weaknesses, become a natural part of the mainstream school community (Peters, Johnstone, & Ferguson, 2005). when a child with special needs is brought to the main stream school and the school makes necessary adaptations according to the needs of a particular child. Before discussing about inclusive education its important to know the concept of special education because special education gives a base to the inclusive education.

## INCLUSIVE EDUCATION AND CHARACTERISTICS

- Inclusion in education involves the processes of increasing the participation of students in and reducing their exclusion from, the clusters, curricula and communities of local schools.
- Inclusion is concerned with learning for all.
- All students have a right to education in their locality.
- Inclusive education is a human right issue.
- Inclusion involves restructuring the culture, policies and practices in schools so that they respond to diversity of students in their locality.
- Inclusion in education is one aspect of inclusion in society.
- Inclusive education functionally means disabled and non-disabled children and young people learning together in regular schools of the local community with appropriate network of support.

## AIMS OF INCLUSIVE EDUCATION

Inclusive Education aims to reform school environment rather than characteristics of children. It focuses not only on academic literacy but also on emotional and functional literacy for all children. It also aims at inculcating better educational practices in general school system which address the needs of all children. The main aims of Inclusive Education are :

- To promote the full participation of persons with and without disabilities in the development of programmes, policies and guidelines related to the education at local, national and global level.
- To stimulate research and studies related to quality teacher education, curriculum and pedagogy, aids and appropriate materials and school organization including adequate accessible facilities.
- To develop teacher's professional skills through collaborative consultation and team teaching.
- To make teachers to be well informed with latest trends, techniques, methods, approaches to teach for all kinds of children.
- To promote wider social acceptance, peace, co-operation and social value of equality.
- To make teachers participate in decision making process and receive in-service education from time to time.
- To act as catalyst to incorporate the goals of inclusion into national plans of action and regional policies.
- To help students and teachers becoming better member of community by creating new vision for communities and for schools.

- Most people like to talk about the benefits of an inclusion classroom. Those are numerous, popular, and easy to list. But what about the problems with inclusive classrooms? It is almost as if it is taboo to even suggest there are problems with creating an inclusive classroom. However, as any mainstream or special education teacher can tell you, there are indeed problems.

### PROBLEMS FOR CLASSROOM TEACHERS

A classroom teacher is expected to select educational methodology to best suit each student. This is a challenging goal for one teacher who potentially has more than 30 students in each of five to seven classes. Most students can be grouped with other students whose educational needs are similar. This may reduce the planning required to two or three groups. If you add special needs students who have severe learning delays, developmental issues, or who speak little or no English, this task can feel almost insurmountable - especially if the inclusive classroom does not include a co-teacher.

### PROBLEMS FOR SPECIAL EDUCATION TEACHERS

The biggest problem for special education teachers who have students in inclusive classrooms is being available to every student. For example, if an ESE teacher has 50 students who are distributed through 15 classes during any given period there is no way to assist every student every day. Students may have to be pulled out of class a few times a week for additional services, which also impacts the ability of the child and classroom teacher to maintain pace. If the ESE teacher rotates into different classes on different days, they are not able to get the full educational picture of the class and may not be there when the student needs them most.

### PROBLEMS FOR STUDENTS

Special education and mainstream students both benefit from being in a classroom together. After all, work and life are not segregated by intelligence or ability. However, there are still some problems that need to be recognized. In a classroom of 30, with one or two special education students, it can be difficult for the classroom teacher to give the individual time and attention the students require and deserve. If the teacher is focusing on the special needs students, the students who need a more challenging environment may be overlooked because they are able to succeed with minimal assistance. While the students will likely succeed in the class, they may not feel challenged and may become bored and disinterested in the class. If the teacher tries to make the class more challenging for the mainstream students, the special

education students may feel singled out when their IEP exceptions become more noticeable in areas such as presentations, projects, and homework requirements. Being in every class together may actually alienate the students more than if they were separated for specific classes.

As an ESE teacher, what do you find to be the biggest drawback of inclusive classrooms? Do you think the positives outweigh the negatives ?

### A SPECIAL EDUCATION TEACHER'S ROLE IN AN INCLUSIVE CLASSROOM

An inclusive classroom is one of the placement options for a student with a learning disability. This is the least restrictive form of education for special needs students and it allows the student to be included in a typical classroom environment with his or her peers.

There are two roles a special education teacher may play in an inclusive classroom - permanent or temporary co-teaching. One of my good friends, Sarah, has taught in both types of classrooms over the years, and she found that she prefers the temporary co-teaching model. However, that is her personal preference and not an educational recommendation for other teachers.

### PERMANENT CO-TEACHING

While not Sarah's favorite, permanent co-teaching offers students many advantages. In a permanent co-teaching arrangement, there is a content teacher, someone who specializes in a specific subject like history, and a special education teacher. The teachers share in the planning, implementing, and grading of lessons. This is great for all the students, not just those that fall under the special education umbrella. The one-on-one teacher to student time is increased because there is literally an extra teacher in the classroom. With an average classroom size of 20 to 30, each teacher could focus her attention on only 10 to 15 students. For a special needs student, this additional individualized contact is invaluable.

This type of co-teaching actually has a number of names. The way this model works is a content area teacher is in the classroom all the time. The special education teacher comes in and co-teaches one to three times a week. Sarah enjoyed this method because it allowed her to serve the most students during the day. She was able to go in on assigned days and help her students individually with tests, projects, or concepts. Some days she would help the entire class with hands on projects or activities that she and the content area teacher had previously devised. Sarah was more comfortable with these types of kinesthetic projects than the content area teacher was, and both enjoyed having Sarah participate on these days.

All students are able to benefit by having more face time with their teachers. Co-teaching gives each child that opportunity. For special needs children, this may mean help with reading a paragraph, learning a new language, or solving mathematical problems. Co-teaching brings special education's best practices, which are really best for all children, into normal classrooms where they can benefit all students.

### TOP CHALLENGES TEACHERS FACE IN SPECIAL NEEDS INCLUSIVE CLASSROOMS

As a mother of a child that has been in a fully inclusive classroom since preschool, I have seen the ups and downs, advantages and challenges of this type of classroom setting.

Inclusion classrooms are a wonderful concept but it takes a lot of training, patience and compassion on the part of these teachers. Because fully inclusive classrooms have students across the educational and developmental spectrum, ranging from typically developing students to severe and profoundly disable students, it becomes a challenge for the teacher to find balance to serve all the students.

What are the top challenges teachers faces in a special needs inclusive classroom? Let's take a closer look :

- **Lack of experience in an inclusion setting :** Some teachers have not been exposed to special needs classrooms and this can be a disadvantage. Educators need to coordinate efforts and understand the needs of the classroom in terms of developing skills and lesson plans.

- **Lack of experience dealing with severe and profound disabilities :** Students with severe and profound require more adaptation and medical attention than the average student. Teachers must be skilled in handling severe disabilities and create lesson plans based on individual abilities and adhere to dietary needs of the child. Lack of experience can lead to the child not progressing with skills or cause of adverse medical incidents.

- **Including all students in all activities :** Special needs inclusion classrooms must be able to involve its students in all classroom activities. Teachers need to address how the classroom will communicate with each other and encourage participation. If there is a lack of adaptive equipment or adaptive communication and language tools, it makes it difficult for teachers to function as a united classroom.

- **Educating students with less severe disabilities :** When there are children of all abilities in the classroom, both physical and academic, children in the middle can easily fall between the cracks. These children can have learning disabilities, hearing impairments, ADD or language delays to name a few. Providing the right amount of attention and adaptation can be challenging, especially if there is a higher teacher to student ratio.

- **Dealing with death :** Death is difficult for any teacher to explain to their classroom. When you have a special needs inclusive classroom, there may be students with chronic illnesses and teachers may have to deal with the death of a student.

- **Shortage of teacher aides :** Normally, inclusive classrooms have a regular educator and special needs educator. Due to the nature of the classroom and size, it is imperative that there be an appropriate number of teacher aides to assist the teachers with day to day activities.

- **Teaching compassion to students :** Not all students have been exposed to persons with special needs and this becomes a challenge to teachers. Teachers must not tolerate insensitiveness and cruelty and teach that all students are to be treated with respect, regardless of ability.

- **Dealing with parents of "typically developing" students :** As some students are not use to dealing with persons with special needs, parents are no exception. Teachers need to convey to parents how the classroom is conducted and that all educational needs will be met.

- **Individualized lesson plans :** Because there are varying abilities in the classroom, teachers can be challenged to address individual academic needs based on ability.

- **Coordinating therapies :** A special needs inclusion classroom needs to be well organized and allow for students to attend therapy sessions. However, this becomes a challenge in planning day to day activities and keeping all students engaged and learning.

Although many schools are moving towards special needs inclusive classrooms, there are a number of issues or challenges that need to be addressed. Preparing and training a teacher is the first step in making special needs inclusive classrooms a success.

### CONCLUSION

An inclusive classroom is one of the placement options for a student with a learning disability. This is the least restrictive form of education for special needs students and it allows the student to be included in a typical classroom environment with his or her peers. There are two roles a special education teacher may play in an inclusive classroom - permanent or temporary co-teaching. Inclusion classrooms are a wonderful concept but it takes a lot of training, patience and compassion on the part of these teachers. Because fully inclusive classrooms have students across the educational and developmental spectrum, ranging from typically developing students to severe and profoundly disable students, it becomes a challenge for the teacher to find balance to serve all the students. Although many schools are moving towards special needs inclusive classrooms, there are a number of

issues or challenges that need to be addressed. Preparing and training a teacher is the first step in making special needs inclusive classrooms a success.

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## DOCTRINE KARMA OF JAINA PHILOSOPHY

Karma in the Jain philosophy is divided into eight classes: those which act as an impediment to the knowledge of truth; those which act as an impediment to the right insight of various sorts; those which give one pleasure and pain; and those which produce bewilderment. The other four are again divided into other classes so minutely that a student of the Jain Karma philosophy can trace any effect to a particular Karma. Persons who by right faith, right knowledge, right conduct, destroy all Karmas and thus develop fully the nature of their soul, reach the highest perfection, become divine and are called Jainas. Those Jainas, who, in every stage, preach the law and establish the order, are called Tirthankaras.

Subject to the law of Karma man has to work out the effect of his previous actions. This Karma is a kind of force which holds the soul in bondage and prevents it knowing itself fully. There are many varieties of this force. The bondage of Karma arises on account of tendencies, and the most predominant of these determine the type of the body which the soul would make for itself in its future incarnation. The sum-total of these tendencies is what is called character, and this character contains in itself the well-digested and assimilated experience of the entire past of the soul. Now, if we would analyse the idea of tendency, we would not fail to observe that it is the modification of the mind in particular ways. The Jain books teach that the Karmic force is the product of a kind of matter, the particles of which have become combined with the soul. This explains the nature of the force which prevents the soul

from realising its own blissful nature. It is obvious that all that the soul has to do is to get rid of the particles of matter which it has drawn to itself. As soon as this is accomplished the soul is freed from all kinds of bondage and acquires perfect knowledge and bliss.

## CONCLUSION

Jainism is much more ancient faith than Buddhism. Jinās or Tirthankars are founders of Jainism. There were twenty-three teerthankaras before Mahaveera, who was a contemporary of Gautama Buddha (6th century BCE) and is credited with formulation of a sect known as Jainism. Jainas laid great stress on right knowledge and right conduct for self-realization. It was a full-fledged sect with well-organized sanghas in north before arriving in Karnataka.

Scholars differ in their opinions on identity, date and time of the entry of first Jaina preceptors in the south. Jaina traditional accounts and literature state that the great ascetic Bhadrabahu was foretold about a calamity and famine of twelve years in the north and migrated with his disciple Chandragupta and the entire sangha or community of ascetics to Shravanabelagola in the fourth century BCE<sup>1</sup>. Chandragupta, the disciple is identified with Chandragupta Maurya, grandfather of Emperor Ashoka who ruled from 322 B.C. - 298 B.C. Another theory is that Chandragupta was a grandson of Ashoka, who was Jaina by faith. However, it is generally believed that arrival of sage Bhadrabahu in the third century before the Christian era laid the foundation of Jainism in Karnataka. Shravanabelagola (Hassan District) became a great center of pilgrimage and learning. It has retained this unique honor for more than twenty-three centuries now! Very few places in the world can claim this long uninterrupted tradition of learning and imparting religious education.

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# ROLE OF MENTAL IMAGINATION IN CLASS ROOM ACHIVEMENT

✉ Prof. S.M. Rajashekar, Principal, Sri Raghavendra College of Education, 29/57, chiminey Hills, Chikkabanavara , Bangalore

## ABSTRACT

*A great difficulty in psychological study arises from the use of terms borrowed from everyday speech. The term imagination is terribly ambiguous, covering a verity of different processes only loosely connected, if at all, with one another. And even when applied to the same sort of processes it is hard to disentangle the common element from the individual cases. Six different uses of the term have been distinguished by Dr. I.A Richard , who for the purpose of literary criticism adopts the meaning given by Coleridge . The poet describes literary imagination as " a systematic and magical power....the sense of novelty and freshness with old and familiar objects; a more than usual state of emotion, with more than usual order judgment ever awake and steady self- possession with enthusiasm and feeling profound and vehement." Coleridge also refers to " the power of reducing multitude into unity of effect, and modifying a series of thoughts by someone predominant though or feeling" There is nothing however , peculiar to the imagination in the letter characteristic, which might be equally descriptive of a system of reasoning.*

## MENTAL IMAGINATION

Common opinion has long recognized that imagination is not the peculiar possession of poets or latterary men. An architect , an engineer, a commander or a scientist may all be men of imagination in their own spheres, and we must endeavor to find out what features are common to all of them. One of the characters indicated above, namely novelty or freshness of conception, gives us a clue to what we are seeking .strangely enough , Dr Richards omits one characteristic given by Coleridge which seems to be the key to the situation, or perhaps he rejects it as savoring of metaphysics. Coleridge drew a distinction between the fancy and the imagination; the latter being "a repetition in the finite mind of the eternal act of creation in the infinite . . . it dissolves, diffuses, dissipates, in order to recreate; or where this process is rendered impossible, yet still at all events it struggles to idealize and unify." What is common to all varieties of imagination, properly so called, is creativeness, or if we do not like this term, originality. It is not mere inventiveness or bringing together things or ideas not previously conjoined, nor merely novelty in the sense of something out of the ordinary, though freshness and novelty are always included. The essential feature is originality of conception, without which there is no imagination. It is a unique style of conceiving; the man of imagination has an original style in these thoughts. It is closely allied to genius and can no more be acquired than this can. All the other emotional or intellectual features of the man of imagination are only ministers of the fundamental creative activity, and without it he may have any other excellence but imagination

## IMAGINATION AND EDUCATION

Without imagination our lives would be dull. It is through imagination that we enjoy life and plan our work. In the history of civilization the role of imagination is tremendous. Whatever a man has been able to achieve is due mainly to his power of imagination. It is through imagination that we can visualize the things to come. That is why, in education special attention has been always given to the development of imagination that we can visualize the shape of things of things come.

### 1.NATURE OF IMAGINATION

Imagination is a mental activity and it indicates the level of mental development of a child. Before we proceed to discuss the nature of imagination it is desirable to clarify the meaning of the terms imagination and imagery because certain psychologists use the term imagery and not imagination.

According to Charles Fox, "the term Imagination is terribly ambiguous, covering a variety of different processes only loosely connected, if at all, with one another." Further he observes that the imagination was applied to a faculty or the "ability to evoke and use mental images". As regards the term imagery it refers to the work of the imagination. Thus imagination and imagery are closely associated

### 2. IMAGES

There is no imagination possible without images. We form mental images of absent objects, past events as well as of things that have actually never existed. In other words, mental images are the means by which one can visualize what is not before one's eyes.

The images are classified according to their nature. If a person visualizes the appearance of a house or has an auditory image of his friend's voice, he is experiencing memory image. On the other hand if a person has a mental picture of a man with his face like that of a goat it is said that he has formed a constructed image.

### Thus images are of two types

1. Memory image and
2. Constructed image

If we compare these two types of images, we find that whereas

Memory images reproduce or resemble something that has been experienced in the past, constructed images are entirely novel.

But it has to be borne in mind that while a constructed image is novel at a whole its various components are based upon the past experiences of an individual. For example , a person who has never seen a goat cannot have a constructed image of a face like that of a goat.

The novelty in the constructed image is due to the fact that a person is able to combine the elements of his past experiences and form entirely a new image.

### IMAGE AND SENSES

A study of images has shown that they are associated with our different senses. One can see pictures in the minds eyes and here sounds in the minds ear and also evoke images associated with all other kinds of senses. For example, one can have the image of taste of salt or the image of the smell of rose etc. Studies have also been made to estimate the relative clearness of the different types of imagery.

It has been found that the visual imagery is the clearest. The auditory imagery is less clear than the visual imagery. The images of pain and smell come at the bottom. This is quite consistent with the fact that there is the predominance of the vision in the life of man. Even when a man understands something he says, "I see".

Thus in the mental development of child it is imperative that formation of visual images is encouraged as much as possible. In other words, there should be proper provision for the education of senses as images and sensations are closely related. But there are certain important differences.

### IMAGES AND SENSATIONS

It has been found that a sensation occurs only when the sense organ concerned has stimulation. But in the case of images it is not necessary that there should be stimulation

of the related sense organ. Images are formed without the need for a sense organ to be stimulated. One can have visual images in the dark and even the destruction of sight does not deprive a person of his visual imagery. The same is the case with other types of images.

The second important difference between images and sensations is that sensations end or become modified when stimulation ceases or changes. In other words, sensations are entirely dependent upon stimulations and their durations.

A change in the nature of the stimulation also brings a change in the nature of sensation. On the other hand, images are not bound by stimulations. They can occur without any relation to stimulations and their period is also independent of them.

Another significant difference is that images can be created at will. In other words, our will plays the same role in the case of images as stimulation does in the case of sensations.

According to Murphy, under appropriate experimental conditions in a dark room one cannot tell when he is actually seeing and when he is actually imagining a faint picture on a screen. But in spite of this fact the function of images is extremely important in the mental life of the individual

### 3. FUNCTION OF IMAGES

Studies have shown that without images thinking is not possible. In other words, images are the elements of all thinking. It is with the help of images that a person is able to think about all kinds of objective, events, etc., without being governed by the conditions of time and place.

Another function of images is that it helps us to visualize a thing and remember it. Images are also effective means to abstract thought. Studies have shown that verbal images are helpful in abstract thought. But according to pear concrete non-verbal images are much more useful in abstract thought than verbal images. There are psychologists who emphasize that fact that concrete models are helpful in the formation of images. They also point out that most of the people often employ non-verbal images for abstract ideas. A good example of a non -verbal image is that of the scales of justice. In all mental manipulation, images are extremely necessary. Inventors and scientists, chess players and politicians foresee the possible steps to be taken in a given situation. Even in literary creation and appreciation, images are needed.

When one reads a poem he tries to create the atmosphere with the help of images to which the words

refer. Thus we find that the function of images in the mental development of an individual is related to his ability to think and solve problems, as well as his capacity for aesthetic enjoyment.

#### 4. DEFINITIONS OF IMAGINATION

Let us consider some definitions of imagination at this stage so that its nature is properly understood.

According to William Mc Dougall, "Man is distinguished by his much free use of imagination : he can think of a multitude of objects and events with which he has no immediate physical relations, objects and events remote in time and space; and all such thinking implies the exercise of his cognitive abilities independently of sense- stimulation.

C.W. Valentine writes that the term imagination is often used in three senses:

- (a) imagination is "the forming of mental images".
- (b) "The term imagination is sometimes used to indicate the recalling mentally of past experiences, and living thought them again. We may call this reproductive imagination."
- (c) In its third sense imagination is constructive. Constructive imagination may be concerned primarily with such images that are entirely new. Valentine states, " Suppose I think now of man with the head of a snake : that is 9for me ) an entirely new idea : it has not occurred in my mind before nor been suggested to me by another. It is an example of constructive imagination."

Henry E.Garrett defines imagination in these words :  
 "....imagination is really perception in which there is a minimum of sensory control".

There is no imagination possible without images. they are classified according to their nature. They are two types : (1) Memory image and (2) Constructed image.

Thus imagination is more of fancy and it has a minimum relation with sense -perception.

#### 5. DIFFERENCE BETWEEN MEMORY, IMAGE, PERCEPTION AND IMAGINATION

We have studied the nature of memory, images, perception and imagination. And are also familiar with some of the definitions of imagination. Let us try to differentiate between these and understand their true nature.

**Difference Between Memory And Imagination :** On the basis of studies made, the following differences are pointed out between memory and imagination:

1. Memory reproduces past experiences in their original shape but imagination is creative and revives old experiences in new forms.
2. Memory is concerned with past events only, but imagination deals with past, present and future events.
3. Since imagination is not related to a particular time, we are unable to recognize the source of materials or events involved in imagination. But in the case of memories, we are able to recognize, because they are connected with some particular time or event.
4. In the development of a child, memory comes first and imagination later on.

#### DIFFERENCE BETWEEN IMAGE AND IMAGINATION

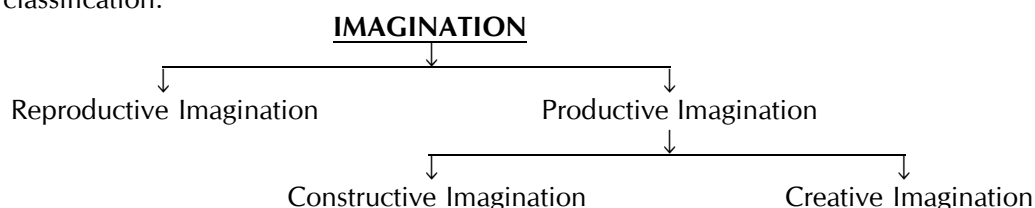
1. Images occur first in our mind and imagination later on.
2. When we observe something, its image is formed in our mind and when we try to see the same thing differently and in some new shape it is done with the help of imagination.
3. Like memories, images are also connected with the past. But imagination is not bound by past, present or feature.

#### DIFFERENCE BETWEEN PERCEPTION AND IMAGINATION

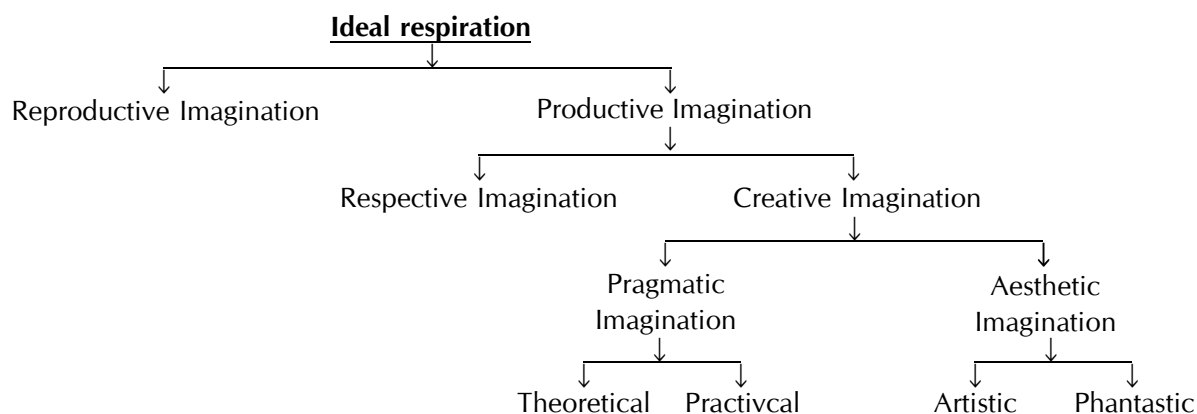
1. Perception requires some outer stimulus but imagination does not.
2. Through perception, we know the real nature of objects but in imagination we see those objects differently.
3. When we perceive some object we find it complete in all respects. But when we try to imagine about that object, its picture is not complete.
4. The power of imagination is found to be in human beings only while all other living organisms have, to some extent, the power of perception.
5. In the mental development of the child, percept formation occupies the first place while imagination is at the third place.
6. For perception, imagination is not necessary, but motivation cannot take place without perception.
7. Perception is a mental process based on direct experience but imagination depends on memory.
8. Imagination can be creative but perception cannot be so.

## 6. CLASSIFICATION OF IMAGINATION

Imagination has been classified by William mc Douall keeping in view its various aspects .The following chart presents Mc Dougall's classification:



According to Drever the classification of imagination should be as indicated by the chart given below:



## 7. DEVELOPMENT OF IMAGINATION

In order to help the development of imagination in children it is desirable that a teacher provides clear cut stimulations.

He should pronounce a word as clearly as possible so that there is a proper sensation and alter on appropriate images are formed.

The teacher ought to help the children by developing in them the ability to revise all kinds of images. Sometimes it may happen that a child loses his visual imagery. In that case it should be possible for him to develop his auditory imagery.

We have seen how blind children and men become good musicians because they have compensated the loss of their vision by developing their auditory powers.

Education for imagination should be based upon different types of imagery that children develop. Sometimes a child may have a predominance of visual imagery. Such a child can be a good painter.

Any child whose auditory imagery is excellent, has immense possibilities for becoming a good musician. Thus the teacher should find out the type of imagery predominant in a child and try to educate him on the basis of that imagery.

## 8. IMAGINATION IN EDUCATION

Lawrence K. Frank has discussed the place of

imagination in education. According to him as the child grows, "his awareness and his perception enlarges, he begins to notice, as we say , what he previously ignored, to recognize people and objects. He also begins to perceive the patterned sounds of language and to orient himself by those sounds, which means he has begun to use imagination ..." He further observes, " Children early learn that imagination may be hazardous, provoking, wrathful reactions from adults who are fearful of any heresy , any departure from orthodoxy until it has been fully accepted and sanctioned by the public and become venerable through age. Often a child subject to this adult condemnation or ridicule of his private imagination, lets it atrophy and later die, apparently content to imagine the world only as authorized and approved."

Emphasizing the importance of imagination in education. Dr Frank states that efforts should be made to develop the imagination of children by means of education. According to him, the potential imagination of children should be drawn out in a way that "there will be something active and creative to discipline in each child, according to his unique individuality".

Thus it is apparent that the mental development of the child is not possible without necessary education for the development of imagination.

## CONCLUSION

The importance of classroom achievement has raised

several important questions for educational researchers that what factors promote academic achievements of the students. How far do the different factors contribute towards classroom achievement and many factors have been hypothesized and researched upon researchers have come out with varied results. A complete and comprehensive picture of classroom achievement still seems to be eluding that it will be useful to under take a synoptic view of the researches conducted in the field so far this will indicate the areas on which educational researchers could concentrate most profitably.

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- From Continued on Page No. 9

church is a Roman catholic church in Karkala it came into existence in 1759 and has a history of miracles. It is by characterized its attur ratur or attur Fest. Attur church situated in the outskirts of Karkala town in Karnataka state India.

## HISTORY

Christians over here suffered captivity under Tippur Sultan during the period 1784 1799 the Parish church in those days was situated at a place about 7 kilometers away from the present church

## FAITH AND BELIEF

This church being widely acclaimed as having the power to intercede with god. Attracts not only the residents of Udupi District but also pilgrims from all parts of India.

This parish of St. Lawrence is all set to celebrate the completion of 200 years of its existence in jan 2001 people of all religions one equally fond of the attur church

## RELIGION

Karkala is known as of historical importance and a pilgrim centre for joins, jainsim is widely practiced here. The Single stone 41.5 feet statue Gommodeshwara is located about 1 km from the center of the town on it the second fallst in Karkala. There are about 18 jain bassadis here. This statue of lord Bahubali was installed at Karkala 1432 There one several ather temples mosques and churches is and around Karkala. The other statues of Bahubali is the state are at shravanabelagola installed by Chavundaraya. Which is 57 feet dall at venur installed by Timmaraja which is 35 feet tall? At Dharmasthala installed by Dr. Veerendra Heggade, which is 39 feet tall, takes place for three days continuously unusually Tuesday. Wednesday and Thursday thousands of people from all over India attend. The Muslim offer Prayers five times a day at the Masids and eid praers at salmar Eidgah on Eid ul tirs and Eid ul adha accessions and jains have their jain milans yearly.

## MAHAMASTAKABHISHEKA

Every twelve years. Hundreds of thousands of Jain devotees congregate to perform the Mahamastakabhisheka a ceremony where the Gommateshwarwa statue is bathed and anointed with milk water. And saffron paste and sprinkled with sandalwood powder, turmeric and uermilion the last Mahamastakabhisheka was held in Feb 2002.

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# EFFECTIVENESS OF CONSTRUCTIVIST THEORY BASED 5 E MODEL LESSON IN TEACHING SOCIAL STUDIES

✍ Dr. Mehaboobjan. I. A. Faculty of M.N.R. P.G Teacher Education College, Hyderabad.

## ABSTRACT

*The purpose of this study was to find out the effectiveness of constructivist theory based 5 E model lesson over conventionally designed social studies instruction on VIII standard students' understanding of the concept disaster management. For this study experimental method was used. Experimental group was taught by researcher with constructivist theory based 5 E model lesson and control group was taught by subject teacher with conventionally designed lesson plan. Achievement test was administered to both groups as a pre-test and post -test in order to assess their understanding of concepts disaster management. The hypotheses were tested by using analysis of covariance (ANCOVA) and t-test. The results indicated that instruction based on constructivist approach caused significantly better acquisition of concept Disaster Management.*

*In this article researcher explains the activities conducted in each phase of 5 E model and importance of 5 E lesson plan.*

## INTRODUCTION

Social studies is the study of society. It studies the economic, social, political activities of man in the social context. Furthermore it focuses on social problems and issues which have impact on human life in the society. Therefore social studies occupies important place in the school curriculum. The teaching of social studies aims to enable the children to understand the society in which they live. In addition develops social skills and problem solving capacity in children so that they can live happily and constructively. But the fact is that children are unable to apply acquired knowledge and skills practically in real life situations. They see little connection between classroom teaching and real life situation. Because the strategies employed by the teacher are teacher centered and focus on memorization of facts not on practical knowledge. Therefore NCF- 2005 recommended for using constructivist strategies which encourage students' active participation in the lesson and emphasis on to develop deep understanding of the content.

**Constructivism:** Constructivism is a multidimensional concept that has been variously applied to realms of philosophy, theory and pedagogy. (Doolittle & Hicks)

As its name implies constructivism emphasizes building or constructing knowledge. It states that individuals create or construct their own knowledge through interaction of what they already know and beliefs, ideas, events activities with what they come in contact. Knowledge is acquired through involvement with content instead of imitation or repetition. This fundamental

principal of constructivism is the basis of constructivist pedagogy. In the constructivist perspective learning is a process of the construction of knowledge.

There are different interpretations of constructivism. Among them cognitive constructivism or Piagetian constructivism and social constructivism have significant implication on constructivist pedagogy. According to piaget learning is a personal cognitive process where as vygotsky emphasizes social interaction in learning. In this sense learning is a dynamic and social process in which learners actively construct meaning from their experiences in connection with their prior understandings and the social setting.

## CONSTRUCTIVIST THEORY BASED-5 'E' TEACHING MODEL

The 5 'E' model is a teaching model which can be used to implement view of cognitive constructivist as well as social constructivist view of teaching and learning. It is built around a structured sequence and designed in a practical way for teachers to implement constructivist theory. It is an aid or organizer for the teacher to structure and sequence potential learning experiences in a systematic and synergistic way consistent with constructivist view of teaching and learning. The phases of this model are

- |                |                |
|----------------|----------------|
| 1. Engagement  | 2. Exploration |
| 3. Explanation | 4. Elaboration |
| 5. Evaluation  |                |

It is useful to create learning experiences which facilitate students' interaction with content in critical, reflective and analytical way. Therefore researcher selected 5 E model lesson to implement constructivist approach to teach disaster management.

## OBJECTIVES

1. To study the effectiveness of constructivist approach in teaching social studies in comparison with conventional instruction.
2. To compare constructivist approach and conventional instruction with reference to post achievement test.
3. To study the attitude of the students towards constructivist approach.

## METHODOLOGY

The purpose of the study was to find out the effectiveness of constructivist approach over conventional instruction. Therefore researcher followed experimental method. SixtyVIII standard students from private school of Hyderabad were selected as a sample. Students were divided in to experimental and control group equally. The unit selected for experiment was Disaster Management from VIII standard social studies text book (APSCERT). The unit was divided into 5 topics. On each topic constructivist theory based 5 E lesson plan and conventionally designed lesson plan were prepared. For every topic researcher prepared 5 E model lesson with different teaching strategy. Experimental group was taught by researcher with constructivist theory based 5 E lesson plan and control group was taught by subject teacher with conventionally designed lesson plan. Achievement test was administered to both groups as a pre-test and post -test in order to assess their understanding of concepts disaster management. The hypotheses were tested by using analysis of covariance (ANCOVA) and t-test. The results indicated that instruction based on constructivist approach caused significantly better acquisition of concept disaster management. In this article researcher discussed about the one of the five 5 E lesson plans and activities conducted in each phase of the 5 E lesson plan. This lesson plan was prepared for the topic Disaster Management. Teaching strategy was Co-operative learning.

## 1. ENGAGEMENT

In this phase of the teaching prior knowledge and experiences of students are activated in many ways and also teacher makes students mentally engaged.

Therefore to create interest and engage students in learning teacher conducted classroom discussion on disasters recently occurred.

- Describe any disaster that occurred in your area or that you have watched on T.V?
- How was that disaster managed?

Students actively participated in discussion and showed interest to learn more about disaster management. Teacher allowed students to ask questions, tested their current knowledge and covered missing information.

## 2. EXPLORATION

Explore is the stage that students have the most activities among the stages. The teacher is responsible for giving sufficient directions and materials to learner for interaction.

The purpose of this stage is to get students involved in the topic; providing them with a chance to build their own understanding. For this purpose teacher provided hands out to the class which contained questions and guidelines to explore the information.

### Hands out which had following hands on/minds on activities to students

- A. Read the following questions
  1. What is disaster? Classify different types of disasters.
  2. What are the differences between natural disasters and human induced disasters?
  3. Differentiate between slow on disaster and rapid on disasters.
  4. What are the disaster prone areas in India? Locate them in the outline Indian map.
  5. There is relation between location and type of disaster? Justify
  6. What is disaster management?
  7. What are the phases of disaster management? Explain with an example.
  8. Why disaster management is important ?
- B. Keeping these questions in mind every student should read the lesson Disaster Management in 8th standard social studies text book and discuss with your classmates.
- C. Organize yourself into groups 3 to 4 members. And select any one question. Each group is numbered as per the question it selects.
- D. Each group should collect the information on the selected topic from the lesson Disaster Management- 8th class social studies textbook, internet and learn it.
- E. Any one representative of each group should talk on topic for 3 minutes using appropriate pictures or diagrams or maps or any other aids.

F. Every student should listen carefully and ask questions to teacher/ students if any doubts he/she has.

In this phase students are responsible for exploring the materials, gathering information and record of their own observations. Students read the instructions given in hands-out. As per instruction they read the lesson Disaster management in 8th standard social studies textbook. They divided themselves into groups under the guidance of teacher and selected a question to explore the information. Each group collected information on selected topic from internet and reading the 8th class social studies text book. During exploration they asked questions to teacher whenever they had doubts and discussed with students. Each group studied, discussed and prepared for presentation.

### 3. EXPLANATION

The explanation phase involves presenting information that students discover on their topic cooperatively and allows students to demonstrate skills, knowledge or behavior. The purpose of this phase is to guide students' thinking, so the concept of the lesson is constructed cooperatively. Teacher acts as a facilitator and asks the students to give their explanations. One representative of each group shares the information one by one with the classroom.

One representative of each group shared the information with the classroom. Students presented their information in their own way and justified their suggestions and views. They used pictures, graphs, maps any other media to present their knowledge.

After student's explanations, teacher introduced basic ideas in order to facilitate students to construct their own ideas. She explained the concepts; Disaster, Disaster management, Phases of disaster management, mitigation, rehabilitation and reconstruction with help of visual aids and gave brief summary and covered missing information.

Consequently, students were allowed to understand the concept disaster management and how to manage disaster. Teacher observed changes in students' knowledge and their behavior.

### 4. ELABORATION

At this stage, students use their new knowledge and continue to explore its implications. The purpose of this phase is to help learner mentally to organize the experiences they have acquired. So, students are given a new activity and asked to use what they have learned so far. Teacher encourages the students to apply academic language and asks the students to provide justifications for

their approach. For this purpose teacher conducted brain storming session on following question.

Q. You are living in drought prone areas. What measure will you suggest to cope with the disaster drought?

Teacher encouraged students to participate in brainstorming session. Suggestions given by the students were written on black board. At the end of the discussion both the teacher and the students summarized the subject. At this stage, students expanded on the concepts they have learned, made connections to other related concepts. Every student was encouraged to participate in a brain storming session, think on new ideas and sense their responsibility in preventing disasters.

### 5. EVALUATION

The purpose of the evaluation stage is for both students and teachers to determine how much learning and understanding has taken place, to find out what are the misunderstandings and to ascertain to what extent objectives of lesson are achieved. To test students' knowledge, understanding and skills teacher conducts test. For that purpose teacher provided a worksheet to each student with following questions.

1. What is disaster management?
2. Explain the phases of disaster management with example
3. Justify need and importance of disaster management.

After evaluation of worksheets teacher covered missing information and concluded the lesson.

**Findings :** The major findings of this study are as follows -

- Students taught by constructivist approach achieved higher scores in achievement test than taught by conventional method.
- The constructivist 5 E model not only prevents students from memorizing the subject but also encourages them to take active part in learning.
- Students felt constructivist approach was more beneficial than conventional method.
- Students enjoyed learning in constructivist classroom.
- Thinking capacity, problem solving, discussion and questioning skills can be developed through this method.

**Conclusion:** Constructivist theory based 5 'E' model was found very effective in teaching social studies. But it is important that social studies teachers must plan in advance activities to be conducted in each phase of model and implement them effectively. Teacher can prepare such type of lessons for different topics of social studies.

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# PARAMETERS AND STRENGTH OF ATTITUDE

✍ **Vinayak G Hegde**, Principal, K.L.E.S, College of Education, Ankola

✍ **Dr.G.P.Shet**, Associate Professor, Kamala Baliga, College of Education, Kumta

## INTRODUCTION

Student's attitude towards studies must be positive or healthy one. It is the Yardstick of intrinsic motivation for studies. Learning of a subject and acquisition of habits, interests and other psychological dispositions are all affected by his attitudes. The mindset of the child determines his receptivity.

Attitude involves some knowledge of a situation. However, the essential aspects of the attitude are found in the fact that some. Characteristics feeling or emotion is experienced and as we world accordingly expect, some definite tendency to action is associated. Subjectively, then the important factor is the feeling of emotion, objectively it is the response or at least the tendency to respond any case, attitudes are important determiners of behavior.

## MEANING OF ATTITUDE

The word 'attitude' is derived from the Latin word 'aptus' which means 'fitness' or 'addictedness'. Attitude is defined as 'predisposition to respond in a particular way towards a specific class of objects' (Milton J Rosenberg and Carl I. Hovland). They are not directly observable or measurable. Instead they are inferred from the way one reacts to particular stimuli. Thus when attitude is studied, what are observed are the evoking stimulation one hand and the various types of responses that it yields on the other. The types of responses which are commonly used as 'indices' of attitude of all under three major categories - (a) Cognitive (b) Affective (c) Behavioral.

Attitudes are learned and acquired. First they are in calculated and later modified. Therefore knowledge of the mechanism of developing them in young people is very important. The home is the first institute form where the child acquires attitude. Acquisition of attitude are also due to the influence of other social institutions, such as places of worship or a school or the general environment in which the child had been brought up and in which he lives.

## JUNG'S DEFINITION

Attitude is one of Jung's 57 definitions in Chapter XI of Psychological Types. Jung's definition of attitude is a "readiness of the psyche to act or react in a certain way".

Attitudes very often come in pairs, one conscious and the other unconscious. Within this broad definition Jung defines several attitudes.

The main (but not only) attitude dualities that Jung defines are the following.

- Consciousness and the unconscious. The "presence of two attitudes is extremely frequent, one conscious and the other unconscious. This means that consciousness has a constellation of contents different from that of the unconscious, a duality particularly evident in neurosis".
- Extraversion and introversion. This pair is so elementary to Jung's theory of types that he labeled them the "attitude-types".
- Rational and irrational attitudes. "I conceive reason as an attitude".
- The rational attitude subdivides into the thinking and feeling psychological functions, each with its attitude.
- The irrational attitude subdivides into the sensing and intuition psychological functions, each with its attitude. "There is thus a typical thinking, feeling, sensation, and intuitive attitude".
- Individual and social attitudes. Many of the latter are "isms".

In addition, Jung discusses the abstract attitude. "When I take an abstract attitude..." Abstraction is contrasted with creationism. "CREATIONISM. By this I mean a peculiarity of thinking and feeling which the antithesis of abstraction is". For example: "I hate his attitude for being Sarcastic."

## MAJOR COMPONENTS OF ATTITUDE

(1) Affective: emotions or feelings. (2) Cognitive: belief or opinions held consciously. (3) Connective: inclination for action. (4) Evaluative: positive or negative response to stimuli's "the most distinctive and indispensable concept in contemporary social psychology". Attitude can be formed from a person's past and present. Key topics in the study of attitudes include attitude measurement, attitude change, consumer behavior, and attitude behavior relationships.

## WORD ORIGIN AND HISTORY FOR ATTITUDE

1660s, via French attitude (17c.), from Italian *attitudine* "disposition, posture," also "aptness, promptitude," from Late Latin *aptitudinem* (nominative *aptitudo* ; see *aptitude* ). Originally 17c. A technical term in art for the posture of a figure in a statue or painting; later generalized to "a posture of the body supposed to imply some mental state" (1725). Sense of "settled behavior reflecting feeling or opinion" is first recorded 1837. Connotations of "antagonistic and uncooperative" developed by 1962 in Slang.

## ATTITUDE COMPONENT MODELS

Multi component model is the most influential model of attitude. Where attitudes are evaluations of an object that have cognitive, affective, and behavioral components. These components are also known as taxi CAB that will get you where you want to go.

- **Cognitive component** The cognitive component of attitudes refer to the beliefs, thoughts, and attributes that we would associate with an object. Many times a person's attitude might be based on the negative and positive attributes they associate with an object.
- **Affective component** The affective component of attributes refers to your feelings or emotions linked to an attitude object. Affective responses influence attitudes in a number of ways. For example, many people are afraid/scared of spiders. So this negative affective response is likely to cause you to have a negative attitude towards spiders.
- **Behavioral component** The behavioral component of attitudes refers to past behaviors or experiences regarding an attitude object. The idea that people might infer their attitudes from their previous actions. This idea was best articulated by Bem.

Daniel Katz classified attitudes into four different groups based on their functions :

1. **Utilitarian:** provides us with general approach or avoidance tendencies
2. **Knowledge:** help people organize and interpret new information
3. **Ego-defensive:** attitudes can help people protect their self-esteem
4. **Value-expressive:** used to express central values or beliefs Originally proposed by Daryl Bem

## STRUCTURE OF ATTITUDES

Attitudes structure can be described in terms of three components.

**Affective component** : this involves a person's feelings / emotions about the attitude object. For example: "I am scared of spiders".

**Behavioral (or cognitive) component** : the way the attitude we have influences how we act or behave. For example: "I will avoid spiders and scream if I see one".

**Cognitive component** : this involves a person's belief / knowledge about an attitude object. For example: "I believe spiders are dangerous".

This model is known as the **ABC model of attitudes**.

## ATTITUDE STRENGTH

The strength with which an attitude is held is often a good predictor of behavior. The stronger the attitude the more likely it should affect behavior. Attitude strength involves:

**Importance / personal relevance** refers to how significant the attitude is for the person and relates to self-interest, social identification and value. If an attitude has high self-interest for a person (i.e. it is held by a group the person is a member of or would like to be a member of, and is related to a person's values), it is going to be extremely important.

As a consequence, the attitude will have a very strong influence upon a person's behavior. By contrast, an attitude will not be important to a person if it does not relate in some way to their life. The **knowledge** aspect of attitude strength covers how much a person knows about the attitude object. People are generally more knowledgeable about topics that interest them and are likely to hold strong attitudes (positive or negative) as a consequence.

Attitudes based on direct experience are more strongly held and influence behavior more than attitudes formed indirectly (for example, through hear-say, reading or watching television).

## THE FUNCTION OF ATTITUDES

Attitudes can serve functions for the individual. Daniel Katz (1960) outlines four functional areas :

- **Knowledge** : Attitudes provide meaning (knowledge) for life. The knowledge function refers to our need for a world which is consistent and relatively stable. This allows us to predict what is likely to happen, and so gives us a sense of control. Attitudes can help us organize and structure our experience. Knowing a person's attitude helps us predict their behavior. For example, knowing that a person is religious we can predict they will go to Church.
- **Self / Ego-expressive** : The attitudes we express (1) help **communicate** who we are and (2) may make

us feel good because we have asserted our identity. Self-expression of attitudes can be non-verbal too: think bumper sticker, cap, or T-shirt slogan. Therefore, our attitudes are part of our identity, and help us to be aware through expression of our feelings, beliefs and values.

- **Adaptive :** If a person holds and/or expresses socially acceptable attitudes, other people will reward them with approval and **social acceptance**. For example, when people flatter their bosses or instructors (and believe it) or keep silent if they think an attitude is unpopular. Again, expression can be nonverbal [think politician kissing baby]. Attitudes then, are to do with being apart of a social group and the adaptive functions helps us fit in with a social group. People seek out others who share their attitudes, and develop similar attitudes to those they like.
- The **ego-defensive** function refers to holding attitudes that **protect** our self-esteem or that justify actions that make us feel guilty. For example, one way children might defend themselves against the feelings of humiliation they have experienced in P.E. lessons is to adopt a strongly negative attitude to all sport.

People whose pride has suffered following a defeat in sport might similarly adopt a defensive attitude: "I'm not bothered, I'm sick of rugby anyway...". This function has psychiatric overtones. Positive attitudes towards ourselves, for example, have a protective function (i.e. an ego-defensive role) in helping us reserve our self-image.

The basic idea behind the functional approach is that attitudes help a person to mediate between their own inner needs (expression, defense) and the outside world (adaptive and knowledge).

## CONCLUSION

This paper describes the development of a new measure of attitude for use among secondary school pupils which operationalises the affective attitudinal domain. As a consequence, the attitude will have a very strong influence upon a person's behavior. Attitudes are learned and acquired. First they are in calculated and later modified. Therefore knowledge of the mechanism of developing them in young people is very important. The home is the first institute form where the child acquires attitude.

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# NURTURING SPIRITUAL INTELLIGENCE AMONG STUDENT

 **Dr. Usha Rao**, Former Principal of GES's College of Education, Parel, Mumbai - 400 012. (Maharashtra)

## INTRODUCTION

It is Albert Einstein said once -

"I see a pattern, but my imagination cannot picture the maker of that pattern. I see a clock, but I cannot envision the clockmaker. The human mind is unable to conceive of the four dimensions, so how can it conceive of a God, before whom a thousand years and a thousand dimensions are as one? (The expanded Quotable Einstein, Princeton University Press, 2000 p.208) How very true! Age of today is the age of explosion; but the present fundamental shift in the philosophical paradigm of education towards the explosion of spiritual concerns suggests that the aims of science and technology should be examined and curriculum should be framed again to develop spiritual intelligence along with scientific temper in students.

We live in the information age where compute is the prototype for most activities. Children seem to see the world through computer games, television and video. Despite supposed reforms in education, students often fill out worksheets and memorize text books. Therefore, with the emphasis on textbooks, there is little room for soul in our schools. If the teacher brings his/her soul to the classroom then the subject being taught takes out a vital energy. In the soulful teacher's class the students sense the teacher's commitment. Hence, It is essential to note that now the time has come for soulful learning.

## DEFINITIONS

Spirituality has been defined in very many ways which includes the following -

- i. A belief in a power operating in the universe that is greater than oneself,
- ii. A sense of inter connectedness with all living creatures.
- iii. an awareness of the purpose and meaning of life.
- iv. The development of personal, absolute values.

## FEW DEFINITIONS FROM EMINENT PEOPLE

Tacey (2002) - "Spirituality is a desire for connectedness, which often expresses itself as an emotional relationship with an invisible sacred presence".

Plant (1998)

- "Spirituality is a human quest for connectedness with something that we can trust more than our own egos".

Palapath wala (2005) - "Spirituality is the transcendental awareness about the "more" in us which seeks progression in and through our quest for our 'where from' and 'where to'.

chneiders (1998) - "Spirituality is the experience of conscious involvement in the project of life integration through self transcendence towards the ultimate one perceives".

## TEACHERS TO TEACH SOUL FULLY

Today, it is found that there is lack of interest, lack of self worth, lack of compassion, lack of self discipline and lack of spirit, in the students. Hence, what is needed is a more soulful education. A soulful education is that type of education which seeks to open the mind, widens the heart and awakens the spirit of each student in the classroom. Soulful education provides a opportunities for students to be creative, contemplative and imaginative. Also it allows time to tell old and new stories of heroes, ideals and transformation. It encourages students to go deep into themselves, into nature, and into human affairs. It values service to others and the planet.

A Spiritualized education values physical, mental and spiritual knowledge and skills. It presents knowledge within cultural and temporal contexts, rather than an facts to be memorized or dogma to be followed. It is integrative across all disciplines emphasizing interrelationship and inter-connectedness. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit.

Now, whatever that has been stated so far, makes one to know more about a teacher whose teaching is soulful. Hence, a need to know about a soulful teacher.

## A SOULFUL TEACHER

A soulful teacher is he/she who brings his or her own soul to the classroom then the subject being taught takes

on a vital energy. In the soulful teacher's class the students can sense the teacher's commitment to learning.

Two qualities that the soulful teacher can usually bring to the classroom are presence and caring. Presence arises from mindfulness where the teacher is capable of listening deeply.

When teachers of science acknowledge a spiritual dimension, science learning can be enhanced because spiritual knowledge.

- Help promote student initiative and self-reflexive thought;
- Emphasises the connectedness of all things.
- Can integrate heart, mind and soul to give meaning and purpose; and
- Enables ethical and compassionate decision making.

For teachers of science to include spirituality in the science curriculum, they must adopt a pedagogy that is respectful of the values of all student, their families and their communities, and be appreciative of the spiritual dimensions of human experience. Spiritually Intelligent teachers will learn to plan and administrate passion through disciplined reflection; using practices that will help them become aware of themselves in a large context. They use rituals that encourage attention to detail and time for reflecting on what is going on around them, how they are impacting their environment, and to think about how they think. Development of spiritual conscience can help students understand the relationship between self and community.

The time has come for soulful learning. We have had enough of machine-like approaches to education which deaden the human spirit. The present trends of outcomes based education and accountability drain the vitality from our classrooms. The pressure for quantifying all learning without concern for quality represses the student's soul. Instead, we can learn to bring onto the Earth an education of deep joy where the soul once again learns to sing. Soulful learning nurtures the inner life of the student and connects it to the outer life and the environment.

### **SPIRITUAL DEVELOPMENT**

As stated earlier, spirituality has been defined in various ways. These include the following -

1. a belief in a power operating in the universe that is greater than oneself,
2. a sense of interconnectedness with all living creatures, and
3. an awareness of the purpose and meaning of life and the development of personal, absolute values.

**The results of spiritual development are as stated below -**

**Spiritual development helps in -**

- i. self -reflection,
- ii. self-learning,
- iii. emotional development,
- iv. social development
- v. moral development
- vi. development in eh insights
- vii. development in beliefs, attitudes, and values.
- viii. development of a good motivator.
- ix. development in acting as a good guide.

Spirituality encompasses a person's relationships to all of creation, to the self and to others, to society and nature, to work and leisure. Figure 1 explained the fruitful results of Spiritual Development

Spiritual development involves in developing recognition for many pupils that their insights, principles, beliefs, attitudes and values should influence, inspire or guide them in life and also in developing understanding of feelings and emotions which causes them to reflect and to learn.

### **SCIENCE EDUCATION / TECHNOLOGY EDUCATION**

Despite supposed reforms in education, students often fill out worksheets and memorize textbooks. With the emphasis on textbooks and tests there is little room for soul in our schools. Although most subjects have a soulful quality, the arts, which in many ways are the most conducive to the soul's development, are often made a marginal part of the education program and are sometimes removed entirely from the curriculum.

Science and Technology education has slowly been given its due place in the curriculum. Yet its original purpose has always been to prepare students for science studies at University. This suggests that the aims for Science and Technology education need to be examined, especially with respect to social relevance and hence sustainable and spiritual development. This necessitates shifting trend towards :

- a. Inclusion of issue-based or context-based teaching as a major thrust to 'setup' the scientific problem to be investigated (Zeidler et al, 2005) ;
- b. The need to go beyond scientific problem solving to also encompass socio-scientific decision making (Holbrook & Rannikmae, 2007);
- c. Recognition that scientific literacy relates primarily to enabling citizens to effectively participate in the real world and is thus a social rather than solely an individual consideration (Roth and Lee, 2004).

In a nutshell, it may be stated then, that, pedagogical practices are to be based on problem -solving, collaborative learning and also on works of great scientists with spiritual dimensions.

### DEVELOPMENT OF SOUL

Teachers constantly test students, but sorry to note that the tests focus on a very limited portion of a curriculum. Such tests are very much forgotten by the pupils, In fact, pupils are supposed to see the school as a play or game. Just passing the tests does not seem to have any relevance to anything but just a useless knowledge.

When school is seen as a game, there is not vitality. Classroom become lifeless places where students focus on a achievement in a narrow and competitive manner. A curriculum of meaningless tests is another example of education without soul.

There are a number of -Ways to stimulate and nourish the inner life of the student. Guided imagery or visualization is one tool that can activate the inner life of the student. Guided imagery is simply picturing an object or set of event's in the mind's eye. One way is simply to have students close their eyes and imagine a story as it is being read or told. This can be done in language arts or even history as students can see themselves as a person in a certain historical period or event. In science students can also visualize activities, such as the water cycle, after they have studied the cycle. By visualizing becoming the water and going through the evaporation and condensation the students connects his or her inner life with abstract subject matter. One of the most creative ways of using guided imagery is to have students visualize a set of events (e.g., going underwater or into space) and then have students write a story about what they saw. They can also draw a picture. Many visualizations use symbols from nature such as the sun, mountains, and water to help in the process of personal integration and nourishing the soul.

Meditation is not used as frequently as visualization. By encouraging students to sit quietly they gain access to their inner life and begin to see their own thoughts. Some

forms of meditation, such as the lovingindness meditation, encourage the development of compassion for all beings on the planet. Meditation can nourish the students' souls and their relationship with other forms of life.

### CONCLUDING REMARKS

The spiritual poverty of much contemporary education provide few opportunities for today's youth to quench their deep thirst for meaning and wholeness. Misguided or unconscious attempts by students to attain some sense of fulfillment often result in varying degrees of addictive behavior toward activities, substance or relationships-all of which make teaching and learning difficult, if not impossible.

Science and technology education gives training in methods that develop open mindedness and objectivity which are essential requisites for nurturing spirituality among students. Integration of science and spirituality can further be strengthened by adopting a pedagogy that is respectful of the values of all students, their families and their communities, and be appreciative of th spiritual dimensions of human experience.

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e-mail : vidyanidhiprakashana@gmail.com. www. Vidyanidhionline.com

# A STUDY OF SECONDARY SCHOOL TEACHERS ATTITUDE TOWARDS E-LEARNING

✉ **Dr. A. V. Bamagonda**, Asst Professor, B.L.D.E.A's, J.S.S. College of Education, Vijayapur.

## INTRODUCTION

The field of e-learning is new and developing fast. The advantages are clearly laid down, and therefore, it is obvious for academic institutions around the world, including corporate private organizations to take plunge in the e-learning bandwagon. However, the field is yet to mature and have its own theoretical basis (Michaelson, 2003; Nichols, 2003). There are many different connotations of e-learning, and individual researchers define the subject in their own context. To some, e-learning is electronic learning, and thus, covers learning through all electronic media including audio, video, radio, television, etc. For others, it is the use of computer, the Internet and the web

## E-LEARNING

The term e-learning cover; a wide set of applications and processes including computer-based learning, web-based learning, virtual classroom, and digital collaboration (WR Hambrecht Co, 2000). However, the term e-learning is becoming widely accepted as a substitute for online learning and web-based learning.

Interestingly, the term c-learning is also written differently by different individuals. Some of the examples are: e-Learning, e-learning, e-Learning, E-learning, E-Learning. Sharma and Mishra (2007) have provided a framework to define e-learning.

E-Learning means electronic learning it refers to a wide range of applications and processes designed to deliver institution through electronic. The 'e' in learning would be better defined as evolving or everywhere or enhanced or extended.

E-learning is a new education concept by using the Internet technology, it delivers the digital Content, provides a learner-orient environment for the teachers and students. The e-learning promotes the construction of life-long learning opinions and learning society (Chengzhi, 2000). E-learning gives us a condition for us to realize the life-long learning principle and help us to build a more real learning society.

E-learning comprises all forms of electronically supported learning and teaching. The information and communication systems, whether networked learning or not, serve as specific media to implement the learning process. The term will still mostly likely be utilized to reference out of classroom and in-classroom educational experiences via technology, even as advances continue in regard to devices and curriculum. "E-learning New Trends and Innovations - Sandhir Sharma"

E-learning is essentially the network-enabled transfer of skills and knowledge. E-learning refers to using electronic applications and processes to learn. E-learning applications and processes include Web-based learning, computer-based learning, virtual classrooms and digital collaboration.

## NEED FOR THE STUDY

Education embraces almost all activities of life . Education institutions reflect the purpose and problems of the society in which they are nurtured. They must also rely upon the human talents and technical capabilities of the culture in which they must discharge their function.

Communication is education and education is knowledge. This is the age of knowledge explosion and exploration. Rapid progress in computer technology has invaded the arena of education. Technology has had a significant effect on the education system for many years .In the class room we have moved from the days of chalk-and-talk to the use of overhead projectors and more recently multimedia presentations techniques. As we know, the teaching- learning technology has progressed from classroom lectures to seminars to video discs and CD-ROMS to web-based training and wireless communication through varies learning objects Learning objects include CDs, electronic books and electronics journals: audiovisual aids etc. The development in computer technology has resulted in e-learning. E-Learning is considered a more effective way of teaching to a large group of students, thereby providing consistency in educated qualities.

Measuring attitudes and efforts to improve attitude towards technology is very much essential to effect any change through technology. Technological changes play

a key factor in social and economic development. Teachers knowledge, attitudes and abilities about technology influences the national development. The teaching strategies that teachers use depend upon a range of factors such as attitudes, confidence views of the nature of the learner and perceptions of themselves.

Thus the study of teacher attitudes towards e-learning becomes indispensable to the technology implementation plans. With the introduction of the new ICT initiatives it becomes crucial particularly for qualified teachers to be confident in using e-learning effectively in their teaching. These observations initiated the researcher to undergo a study on the teachers attitude and it is entitled as 'A study of secondary school teachers attitude towards e-learning'.

### STATEMENT OF THE PROBLEM

In the present study the investigator aimed to study the attitude of high school teacher towards e-learning with their major objective and some of the personal factors like gender and educational qualifications etc & their effect on Attitude of high school Teacher towards E-learning, hence it is entitled as "A study of secondary school Teachers Attitude Towards E-learning"

### OBJECTIVES OF THE STUDY

1. To study the difference between male and female teachers of secondary schools with respect to their attitude towards e-learning
2. To study the difference between Arts and Science subjects teaching teachers of secondary schools with respect to their attitude towards e-learning
3. To study the difference between graduated and post graduated teachers of secondary schools with respect to their attitude towards e-learning

### METHODOLOGY

In this research the investigator employed survey method and is descriptive in nature.

### VARIABLES OF THE STUDY

The major variable for the present study is "Attitude towards E-learning." certain demographic variables also were selected for the study. The demographic variables selected for the study include gender (male/female) subject of teaching (Science, Arts), qualification (degree/post graduate)

### POPULATION AND SAMPLE OF THE STUDY

**Population :** The population constituted all secondary school Teachers of Gulbarga district of Karnataka state.

**Selection of Schools :** Stratified random sampling technique was employed for the selection of schools and teachers. 240 teachers were selected for the study from 24 schools i.e 12 from rural and 12 from urban background representing the 3 strata, namely Government, Aided and Unaided schools.

**Tools used :** The investigator developed the Scale on Attitude Towards E-Learning

### ANALYSIS AND INTERPRETATION OF DATA

**Hypothesis :** There is no significant difference between male and female teachers of secondary schools with respect to their attitude scores towards e-learning. To achieve this hypothesis, the unpaired t test was applied and the results are presented in the following table.

**Table : Results of t test between male and female teachers of secondary schools with respect to their attitude scores towards e-learning**

| sex    | n   | mean   | sd    | t-value | p-value | signi.    |
|--------|-----|--------|-------|---------|---------|-----------|
| Male   | 160 | 105.90 | 12.18 | -6.8239 | 0.0001  | < 0.05, S |
| Female | 80  | 116.66 | 10.05 |         |         |           |

From the results of the above table, it can be seen that, a significant difference was observed between male and female teachers of secondary schools with respect to their attitude scores towards e-learning ( $t = -6.8239$ ,  $p < 0.05$ ) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the female teachers of secondary schools have significant higher attitude scores towards e-learning as compared to male teachers of secondary schools.

**Hypothesis :** There is no significant difference between Arts and Science subjects teaching teachers of secondary schools with respect to their attitude scores towards e-learning

To achieve this hypothesis, the unpaired t test was applied and the results are presented in the following table.

**Table : Results of t test between male and female teachers of secondary schools with respect to their attitude scores towards e-learning**

| Subject         | n   | mean   | sd    | t-value | p-value | signi.    |
|-----------------|-----|--------|-------|---------|---------|-----------|
| Art Teacher     | 117 | 106.80 | 13.11 | -3.2926 | 0.0011  | < 0.05, S |
| Science Teacher | 123 | 112.04 | 11.51 |         |         |           |

From the results of the above table, it can be seen that, a significant difference was observed between Arts and Science subjects teaching teachers of secondary schools with respect to their attitude scores towards e-learning ( $t = -3.2926$ ,  $p < 0.05$ ) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the

Science subjects teaching teachers of secondary schools have significant higher attitude scores towards e-learning as compared to Arts subjects teaching teachers of secondary schools.

**Hypothesis :** There is no significant difference between graduated and post graduated teachers of secondary schools with respect to their attitude scores towards e-learning

To achieve this hypothesis, the unpaired t test was applied and the results are presented in the following table.

**Table: Results of t test between graduated and post graduated teachers of secondary schools with respect to their attitude scores towards e-learning**

| Qualification | n   | mean   | sd    | t-value | p-value | signi.  |
|---------------|-----|--------|-------|---------|---------|---------|
| Graduate      | 113 | 105.39 | 12.34 | -5.7024 | 0.0001  | <0.05,S |
| Postgraduate  | 127 | 114.10 | 11.19 |         |         |         |

From the results of the above table, it can be seen that, a significant difference was observed between graduated and post graduated teachers of secondary schools with respect to their attitude scores towards e-learning ( $t = -5.7024$ ,  $p < 0.05$ ) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the post graduated teachers of secondary schools have significant higher attitude scores towards e-learning as compared to graduated teachers of secondary schools.

## FINDINGS

1. The female teachers of secondary schools have significant higher attitude scores towards e-learning as compared to male teachers of secondary schools.
2. The Science subjects teaching teachers of secondary schools have significant higher attitude scores towards e-learning as compared to Arts subjects teaching teachers of secondary schools.

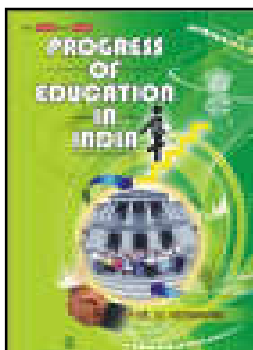
3. The post graduated teachers of secondary schools have significant higher attitude scores towards e-learning as compared to graduated teachers of secondary schools.

## RECOMMENDATIONS

1. Training programmes may be organised to improve computer skills among the secondary school teachers.
2. Motivate teachers to use computer based teaching in the classroom with latest information.
3. Internet facilities should be provided in the rural areas and computer literacy program should be conducted in rural areas.
4. Make the knowledge of computer compulsory for all types of recruitment. Providing sufficient facilities for teachers to improve their teaching skills via, Internet and web-based.
5. Providing knowledge and skills for modelling the use of e-learning in their own teaching practice
6. There should be a capacity building program for teacher development with regard to technology integration.

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# STATUS OF WOMEN IN LEGAL PROFESSION WITH SPECIAL REFERENCE TO CHITRADURGA AND DAVANGERE

✉ **Jayasudha N. S.** Research Scholar, Department of Sociology, Kuvempu University, Shankaraghatta, Shimoga,

✉ **Prof. Ramegowda A.** Professor and Chairman, Department of Studies and Research in Sociology, Kuvempu University, Shankaraghatta, Shimoga,

## ABSTRACT

*In Indian context, the legal practice is generally considered as a profession for male. Considering the profession as masculine and due to this stereotypic notion about the profession, the number of women who are taking up this profession is limited. With an objective to know the socio-economic background concerning the participation of women in legal profession and to identify the problems of women lawyers in the legal profession with special reference to Chitradurga and Davangere districts of Karnataka. The paper is based on empirical data collected through interview with 50 women lawyers in the selected locale of the study area Chitradurga and Davangere districts of Karnataka state. The sample of the women lawyers was selected used simple random technique. The data was collected using specially designed questionnaire and observation method. Results of the study revealed that 70% of women had socio-economic problems such as financial problems due to lack of cases at work and the legal profession is mainly dominated by male lawyers. So, there is less scope for women lawyers to grow professionally. And unmarried women lawyers faced issues to get marriage and married lawyer's faces stress issues due to personal and professional responsibilities.*

**Key words :** Women Lawyers, Legal profession

## INTRODUCTION

Legal profession is one of the challenging professions in the present society. Participation of women in the legal profession is remarkably uniform (with a few notable exceptions) in the western industrial nations. Since 1970s women have entered the legal profession in dramatic numbers in many nations. It facilitates the growth of legal profession in terms students enrolled for various courses leading to legal practice.

On the other hands, the number of women who choose the legal profession has also increased in this period when the profession in general has been growing. The equal involvement of women in all walks of life particularly the legal profession is therefore essential to promote the wider interests and possibilities of the law.

The entrance of women in the profession does not affect the number of male who Opted career in law. Confidence and justice in the mind of the common man and thus become significant instruments of peace and conflict resolution.

However, unless a country is constitutional legal and judicial systems strive to put in place a gender responsive framework. It will never have a full and fair chance at progressive development.

In India, the legal profession is no more male dominated and the number of women who are practicing the in courts has been increased phenomenally. Women

have achieved prominence in the legal landscape. The legal profession in the country is no longer a gendered activity and women are becoming prominent in the Indian legal community.

## WOMEN IN LEGAL PROFESSION

The rise of large number of women professional can be considered as one of the greatest achievements of independent India. During the past four decades there has been a remarkable change in the field of women professionals to be tough competitors. The spirit of having her own profession and be Economically, Socially, Politically, independent has made women to go in for different professions. Professional women initiate, organize and control the affairs of society.

Women in legal profession today are in search of new opportunities for self-fulfilment. They want to prove their abilities and want to create a balance between their family responsibilities and their professional career.

## OBJECTIVES

- To identify specific problems of the women lawyers in legal profession.
- To examine the socio-economic status of the women lawyers.

## METHODOLOGY

Chitradurga and Davangere district has the population of 3368 lawyers, in which the number of female practitioners is 414 and the number of male legal practitioner is 1761, according to 2011 census.

In the study, Simple random sampling method is adopted to select the sample size. A scientifically developed questionnaire, which is being used as the main tool for empirical data collection in the present study, is administered to 50 women lawyers in Chitradurga and Davangere districts.

Statistical procedure and tables are used to represent the data in the present study.

## REVIEW OF LITERATURE

In the study entitled "*Changing status of women in post independent India*" Hates (1969) analyses the different factors that are responsible for the changes in the position of women.

While, Jaiswal (1993) in the study "*Professional status of women : A comparative study of women and men in science and technology*" finds that the participation of women in highly prestigious occupation is greatly enrolled by their economic background. This study reveals that the status of the spouses of women in terms of education, occupation and earnings is better than that of their own.

## RESULTS AND DISCUSSION

**Table1. Education status of the respondents**

| Education  | No. of Respondents | Percentage |
|------------|--------------------|------------|
| B A. LLB.  | 37                 | 74.00      |
| M A. LLB.  | 07                 | 14.00      |
| Bsc. LLB.  | 00                 | 00.00      |
| Msc. LLB.  | 00                 | 00.00      |
| Bcom. LLB. | 06                 | 12.00      |
| Mcom. LLB. | 00                 | 00.00      |
| Others     | 00                 | 00.00      |
| Total      | 50                 | 100.00     |

Table 1, shows the educational levels of the respondents

Out of 50 women lawyer respondents, majority of them i.e 37 (74%) are B A. LLB degree holders, a total number of 7 (14%) women law practitioners are M A. LLB and the number of Bcom. LLB passed women lawyer is 6(12%).

**Table2. Monthly income of the women lawyers**

| Monthly income (Rs.) | No. of Respondents | Percentage |
|----------------------|--------------------|------------|
| Below 5,000          | 33                 | 66.00      |
| 5,001 to 10,000      | 09                 | 18.00      |
| 10,001 to 15,000     | 05                 | 10.00      |
| 15,001 to 20,000     | 00                 | 00.00      |
| Above 20,000         | 03                 | 06.00      |
| Total                | 50                 | 100.00     |

It is found through the field survey that the monthly income of respondents varied from a minimum of Rs. 5,000 per month to maximum of above Rs 20,000 per month. 33 of the respondents consisting 66 per cent are have a monthly income of below Rs. 5,000, while 09 respondents consisting 18% per cent are responded that their monthly income lies between Rs. 5,001 to 10,000 and only 03 number of respondents i.e 06 per cent of the population have high monthly income of above Rs. 20,000. The present study has broadly revealed that large number of women advocates in the district is having lower monthly income.

**Table3. Problems faced by the women lawyers**

| Problems     | No. of Respondents | Percentage |
|--------------|--------------------|------------|
| Financial    | 35                 | 70.00      |
| Mental Stain | 10                 | 20.00      |
| Other        | 05                 | 10.00      |
| Total        | 50                 | 100.00     |

The above table 3 indicates that the majority of the respondents i.e 35 women lawyers consisting 70 per cent opined that they are facing financial problems and 10 respondents consisting 20 per cent of the sampling population opined that they have mental stress and strain due to the profession and only 05 respondents which consists 10 per cent of the selected women lawyers have other problems. Women lawyers have dual roles to play in their lives; they have to look after their family obligations as housewives and as mothers of their children to look after in addition to their professional duties.

## MAJOR FINDINGS OF THE STUDY

- Majority of the respondents passed B A. LLB degrees (74%) while lesser number of others had their legal degrees with a master's degree (MA). Graduate with law degree has been observed among the majority of women advocates covered by the study. Educational background of the majority of respondent women advocates indicates that there is a several preference among the arts graduates in taking up legal profession.

- A large number of women advocate amounting to 70 per cent faced financial problems while few 20 per cent of the advocates faced mental strain while practicing their legal career and 10 per cent of the women advocates faced other problems.
- The study also find out that Junior lawyers had to struggle hard to settle in their legal profession as the profession is highly competitive.

### SUGGESTIONS

- The study has revealed that woman lawyers face financial problems due to meagre earnings and severe competitive nature in the profession. This problem needs consideration by the government and the lawyer's associations.
- Financial support must be provided to the deserving young women lawyers who can't afford to meet their maintenance expenses in the absence of their family sources.
- Financial assistance in the form of stipends and scholarships by the government and from the senior lawyers would be quite helpful to pursue legal practice by women advocates, lawyer's associations too could help junior women lawyers in order to develop their skills and make more income out of their legal profession.

### CONCLUSION

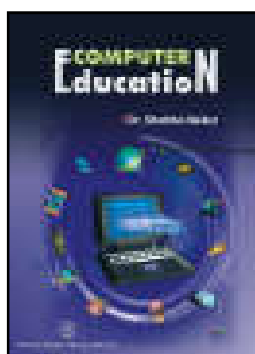
From the findings, the study gives a glimpse of the status of women in legal profession. Women in legal profession today are in search of new opportunities for self-fulfilment and upliftment of social status. Their successful career as a legal practitioner is relevant with the contributions and support from senior lawyers and family. They want to prove their abilities and want to create

a balance between their family responsibilities and their professional lives. With due support from the family and senior advocates women could make contributions equal to men in the realm.

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# A STUDY OF ENVIROMENTAL AWARENESS, ENVIROMENTAL ATTITUDE AND ENVIROMENTAL ACTION BEHAVIOUR OF ELEMENTARY TEACHERS IN MANDYA DIST.

 B. Mallikarjunaswamy, Research Scholar, DBHS, Dharwad.

## ABSTRACT

*The present study focused on the elementary teachers to study their level of environmental awareness and environmental attitude towards environment in Mandya district with respect to their gender, educational background, academic areas, and experience. A questionnaire/ oppenionnaire to measure the environmental awareness, environmental attitude and environmental action behavior was administered to the random sample of 224 elementary school teachers in Mandya district. Analysis of statistical results revealed that the teachers who have higher qualification and graduates of natural science and female teachers are more aware and held more positive awareness and attitude towards the environment. However, no significant differences were observed with respect to their educational background and experience of elementary teachers in Mandya district*

## INTRODUCTION

Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving and take action to improve the environment. The objective of environmental education is to develop environmental literacy as part of school education for every child who comes to school including the special children who are integral part of inclusive society.

A basic aim of environmental education is to succeed in making individuals and communities understand the complex nature of the natural and the build environments and The objectives of environmental education is to increase public awareness about environmental issues, explore possible solution, and to lay the foundations for a fully informed and active participation of individual in the protection of environment and the prudent rational use of natural resources

## OBJECTIVES OF THE STUDY

1. To study the level of environmental awareness, environmental attitude Environmental action behavior of elementary school teachers in Mandya district.
2. To study the difference in the level of environmental awareness among the elementary teachers in Mandya district
3. To study the difference in the level of environmental attitude among the elementary teachers in Mandya district

4. To study the difference in the level of environmental action behavior Of elementary teachers in Mandya district
5. To study the relationship between environmental awareness and environmental attitude of elementary teachers in Mandya district
6. To study the individual as well as interaction effect of environmental awareness and environmental attitude on environmental action behavior of elementary school teachers in Mandya district

## HYPOTHESES

1. There is no significant difference in the level of environmental awareness among the elementary teachers in Mandya district
2. There is no significant difference in the level of environmental attitude among the elementary teachers in Mandya district
3. There is no significant difference in the level of environmental action behavior among the elementary teachers in Mandya district
4. There is no significant relationship between environmental awareness and attitude on environmental action behavior of elementary teachers in Mandya district
5. There is no significant individual as well as interaction effect of environmental awareness and environmental attitude on environmental action behavior of elementary teachers in Mandya district

## DESIGN AND METHODOLOGY

This study is survey type and descriptive cum correlation in nature. Appropriate tools viz environmental awareness test (EART) and environmental attitudes environmental attitude scale (EATS) and environmental action behavior (EABT) respectively with considerable validity and reliability were selected and translated into Kannada (regional language)

## SAMPLE OF THE STUDY

The teachers working in different schools during 2014-15 & 2015-16 in seven taluks of Mandya district formed population of the study. In this study, the researcher wanted to find out the level of environmental awareness and attitude towards environment of the elementary teachers in Mandya district. The study took place in seven taluks of Mandya district and samples were randomly selected from each taluk. This survey included government schools only. The teachers taught different subjects like mathematics, evs, Kannada etc. Simple random sampling method was used to select 224 teachers for the study.(126 male and 98 female teachers).

## TOOLS USED IN THE STUDY

The tools used in the present study was the environmental awareness test (EART), Environmental action behavior test (EABT) constructed by Dr.K.Yeshodhara and Environmental attitude scale (EATS) constructed by Dr.Haseen Taj. These tools were used to measure Environmental awareness environmental action behavior and Environmental attitude of the teachers respectively, marks records and personal data sheets were used to asses' academic achievement and personal data.

## STASTICAL TECHNIQUES USED FOR ANALYZING DATA

1. Descriptive Statistics
2. Mannwhitney's 'U' Test And Kruskal Walli's Test
3. Pearson's Product Moment Correlation
4. Two Way Anova

## ANALYSIS AND INTERPRETATION OF DATA

The data collected was entered in Microsoft excel 2014 and analyzed using spss(statistical package for social sciences), version 22. Descriptive statistical measures like percentage, mean and standard deviations were applied. Inferential statistical tests like Mann Whitney's 'u' test and Kruskal Walli's test were applied. Non parametric spearman's correlation test was applied to find out correlation between knowledge, attitude and Action behavior scores. Differences and correlations were interpreted statistically significant at  $p < 0.05$

**Table 1 : Level of environmental awareness, environmental attitude and environmental action behavior of elementary teachers**

To meet the objective number. 1 of the study, mean and standard deviations for the scores obtained by the teachers on environmental awareness test (EART), environmental attitude scale (EATS) and environmental action behavior(EABT) were calculated and the details are presented in table 1.

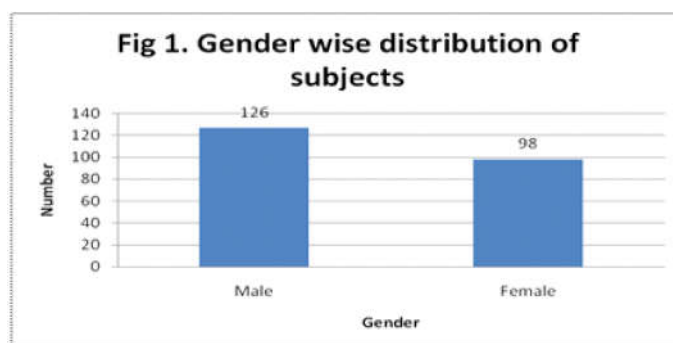
### Descriptive statistics

| Scale | Minimum | Maximum | Mean  | Std. Deviation |
|-------|---------|---------|-------|----------------|
| EART  | 8.00    | 19.00   | 13.13 | 2.09           |
| EABT  | 7.00    | 20.00   | 14.27 | 2.48           |
| EATS  | 22.00   | 34.00   | 28.23 | 2.79           |

**Table 2 : Comparison of environmental awareness, environmental attitude and environmental Action behavior scores of elementary teachers among different categories**

### a) Gender wise distribution of study subjects based on different scales

There are 126(56.25%) male teachers and 98(43.75%) female teachers in our study. Mann-whitney's 'u' test was applied to test the significant difference in mean scores of EABT, EART and EATS between male and female teachers.



### comparison of scores of teaches by gender

| Score | Gender | Mean Rank | Z      | P-value |
|-------|--------|-----------|--------|---------|
| EART  | Male   | 109.67    | -0.751 | 0.453   |
|       | Female | 116.14    |        |         |
| EABT  | Male   | 112.68    | -0.049 | 0.961   |
|       | Female | 112.27    |        |         |
| EATS  | Male   | 116.67    | -1.111 | 0.267   |
|       | Female | 107.14    |        |         |

There was no significant difference in mean scores of environmental awareness, environmental attitude and environmental action behavior between male and female teachers. In environmental awareness, scores of female teachers found to have significantly higher compared to

male teachers, but it was reversed in case of environmental attitude. In case of environmental action behavior of teachers were scored same.

#### b) Subject wise distribution of study subjects based on different scales

There are 110 (49%) science teachers and 114 (51%) arts teachers in our study. Mann-whitney's 'u' test was applied to test the significant difference in mean scores of EABT, EART AND EATS between science and arts teachers.

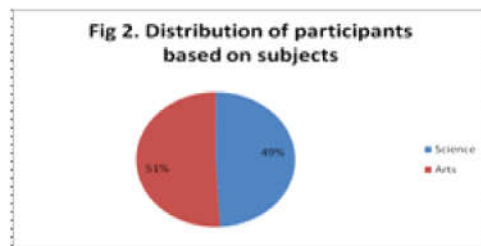


Table 3 : comparison of scores of teaches by subject

| Score | Subject | Mean Rank | Z      | P-value |
|-------|---------|-----------|--------|---------|
| EART  | Science | 114.78    | -0.525 | .600    |
|       | Arts    | 110.30    |        |         |
| EABT  | Science | 106.89    | -1.293 | .196    |
|       | Arts    | 117.91    |        |         |
| EATS  | Science | 115.90    | -.785  | .432    |
|       | Arts    | 109.22    |        |         |

In the scores of level of environmental awareness, environmental attitude and environmental action behaviour in teachers based on subjects a statically no significant difference was observed. So that we cannot differentiate teachers depending on these scores based on their subject knowledge.

Table 4 : Experience wise distribution of Techers

We categorized the number of years of experiences of teachers into five categories. Distribution of teachers among these categories is as shown in table 3. Kruskal-wallis test was applied to test the significant difference in mean scores of EABT, EART and EATS among these categories.

| Groups     | No. Years of Experience | Mean Rank | X <sup>2</sup> -value | P-value* |
|------------|-------------------------|-----------|-----------------------|----------|
| Eart total | Upto 6 yeras            | 125.49    | 14.616                | .006     |
|            | 7-12                    | 93.77     |                       |          |
|            | 13-18                   | 128.28    |                       |          |
|            | 19-24                   | 98.49     |                       |          |
|            | 25 and above            | 151.50    |                       |          |
| Eabt total | Upto 6 yeras            | 75.70     | 23.367                | .000     |
|            | 7-12                    | 110.36    |                       |          |
|            | 13-18                   | 135.16    |                       |          |
|            | 19-24                   | 111.16    |                       |          |
|            | 25 and above            | 85.00     |                       |          |

|            |              |        |        |      |
|------------|--------------|--------|--------|------|
| Eats total | Upto 6 yeras | 134.15 | 30.903 | .000 |
|            | 7-12         | 138.80 |        |      |
|            | 13-18        | 86.77  |        |      |
|            | 19-24        | 96.30  |        |      |
|            | 25 and above | 113.50 |        |      |

\*kruskal-wallis test

It is found from the table that there was a statistically significant difference in mean scores of EART, EABT and EAST among the number of years of experience (p-value < .05).

#### c) Education

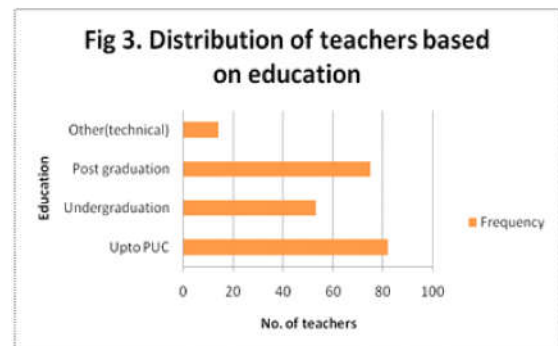


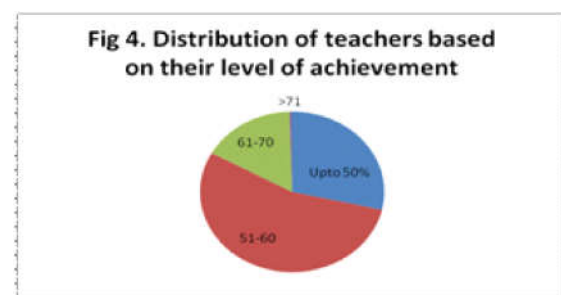
Table 5 : Comparison of scores of teachers based on their education

|      | Education     | N  | Mean Rank | X <sup>2</sup> Value | P value* |
|------|---------------|----|-----------|----------------------|----------|
| EART | Up to puc     | 82 | 103.91    | 1.855                | .396     |
|      | Graduate      | 53 | 104.61    |                      |          |
|      | Post graduate | 75 | 118.27    |                      |          |
|      | Others        | 14 | 161.79    |                      |          |
| EABT | Up to puc     | 82 | 136.15    | 19.875               | .000     |
|      | Graduate      | 53 | 121.07    |                      |          |
|      | Post graduate | 75 | 93.77     |                      |          |
|      | Others        | 14 | 41.89     |                      |          |
| EATS | Up to puc     | 82 | 70.91     | 59.551               | .000     |
|      | Graduate      | 53 | 150.01    |                      |          |
|      | Post graduate | 75 | 130.59    |                      |          |
|      | Others        | 14 | 117.21    |                      |          |

\* kruskal wallis test

Above table reveals that there was a statistically significant difference found in mean scores of EABT and EATS among teachers based on their educational qualification whereas there was no significant difference in EART scores.

#### d) Academic achievement



**Table 6. Comparison of scores of teachers based on their level of achievement**

|            | Academic achievement | N   | Mean Rank | X <sup>2</sup> Value | P value* |
|------------|----------------------|-----|-----------|----------------------|----------|
| Eart total | Upto 50%             | 64  | 125.90    | 45.819               | .000     |
|            | 51-60                | 122 | 125.33    |                      |          |
|            | 61-70                | 37  | 49.70     |                      |          |
|            | > 71                 | 1   | 13.50     |                      |          |
|            | Total                | 224 |           |                      |          |
| Eabt total | Upto 50%             | 64  | 107.52    | 20.516               | .000     |
|            | 51-60                | 122 | 127.07    |                      |          |
|            | 61-70                | 37  | 74.20     |                      |          |
|            | > 71                 | 1   | 71.00     |                      |          |
|            | Total                | 224 |           |                      |          |
| Eats total | Upto 50%             | 64  | 130.71    | 11.865               | .008     |
|            | 51-60                | 122 | 99.24     |                      |          |
|            | 61-70                | 37  | 124.53    |                      |          |
|            | > 71                 | 1   | 119.50    |                      |          |
|            | Total                | 224 |           |                      |          |

There was significant difference in mean scores of EABT, EART and EATS in teachers among different levels of academic achievement.

**Table 7 : Relation between the level of environmental awareness and environmental attitude of elementary teachers Correlation between awareness and attitude on action behavior**

| Parameter | R     | P-value* |
|-----------|-------|----------|
| EART      | 0.261 | 0.000    |
| EATS      |       |          |

Spearman's rank correlation was calculated to test the relationship between EART and EATS. There was a statistically significant relationship found between environmental awareness and environmental attitude

**Table 8 . environmental action behavior v/s environmental awareness and environmental attitude of elementary teachers**

| Source          | Type iii sum of squares | Df  | Mean Square | F     | Sig. |
|-----------------|-------------------------|-----|-------------|-------|------|
| EART            | 96.395                  | 3   | 32.132      | 7.409 | .000 |
| EATS            | 90.353                  | 3   | 30.118      | 6.945 | .000 |
| EART * EATS     | 86.478                  | 8   | 10.810      | 2.493 | .013 |
| Error           | 906.346                 | 209 | 4.337       |       |      |
| Total           | 46972.000               | 224 |             |       |      |
| Corrected total | 1371.929                | 223 |             |       |      |

A.R squared = .339 (adjusted r squared = .295)

**Table 9 : Multiple Comparisons**

| (i) EAR Tcat | (j) EAR Tcat | Mean Difference (i-j) | Std. Error | Sig. | 95% confidence interval |          |
|--------------|--------------|-----------------------|------------|------|-------------------------|----------|
|              |              |                       |            |      | X <sup>2</sup> Value    | P value* |
| 1.00         | 2.00         | 1.0438                | .45843     | .107 | -.1434                  | 2.2311   |
|              | 3.00         | -1.4041               | .54631     | .053 | -2.8190                 | .0107    |
|              | 4.00         | -1.0853*              | .31129     | .003 | -1.8915                 | -.2791   |
| 2.00         | 1.00         | -1.0438               | .45843     | .107 | -2.2311                 | .1434    |
|              | 3.00         | -2.4480*              | .64953     | .001 | -4.1301                 | -.7658   |
|              | 4.00         | -2.1292*              | .46939     | .000 | -3.3448                 | -.9135   |

|      |      |         |        |      |         |        |
|------|------|---------|--------|------|---------|--------|
| 3.00 | 1.00 | 1.4041  | .54631 | .053 | -.0107  | 2.8190 |
|      | 2.00 | 2.4480* | .64953 | .001 | .7658   | 4.1301 |
|      | 4.00 | .3188   | .55555 | .940 | -1.1200 | 1.7576 |
| 4.00 | 1.00 | 1.0853* | .31129 | .003 | .2791   | 1.8915 |
|      | 2.00 | 2.1292* | .46939 | .000 | .9135   | 3.3448 |
|      | 3.00 | -.3188  | .55555 | .940 | -1.7576 | 1.1200 |

Based on observed means the error term is mean square (error) = 4.337.

\* The mean difference is significant at the 0.05 level.

**Table 10 : Multiple comparisons**

| (i) EATcat | (j) EATcat | Mean Difference (i-j) | Std. Error | Sig. | 95% confidence interval |             |
|------------|------------|-----------------------|------------|------|-------------------------|-------------|
|            |            |                       |            |      | Lower Bound             | Upper Bound |
| 1.00       | 2.00       | 1.9032*               | .34660     | .000 | 1.0056                  | 2.8009      |
|            | 3.00       | .8462                 | .42976     | .203 | -.2669                  | 1.9592      |
|            | 4.00       | -1.3939*              | .45267     | .012 | -2.5663                 | -.2216      |
| 2.00       | 1.00       | -1.9032*              | .34660     | .000 | -2.8009                 | -1.0056     |
|            | 3.00       | -1.0571*              | .39727     | .041 | -2.0859                 | -.0282      |
|            | 4.00       | -3.2972*              | .42195     | .000 | -4.3899                 | -2.2044     |
| 3.00       | 1.00       | -.8462                | .42976     | .203 | -1.9592                 | .2669       |
|            | 2.00       | 1.0571*               | .39727     | .041 | .0282                   | 2.0859      |
|            | 4.00       | -2.2401*              | .49255     | .000 | -3.5157                 | -.9645      |
| 4.00       | 1.00       | 1.3939*               | .45267     | .012 | .2216                   | 2.5663      |
|            | 2.00       | 3.2972*               | .42195     | .000 | 2.2044                  | 4.3899      |
|            | 3.00       | 2.2401*               | .49255     | .000 | .9645                   | 3.5157      |

Based on observed means the error term is mean square (error) = 4.337.

\* The mean difference is significant at the 0.05 level.

A significant difference was observed in the mean environmental action behavior of the teachers with different level of environmental attitude and environmental awareness. Further it is concluded that the individual effect of environmental attitude on environmental action behavior is significant at 0.013 level where as the individual effect of environmental awareness and interaction effect of environmental action behavior is significant at 0.00 level.

## MAJOR FINDING OF THE STUDY

- No significant difference found in environmental awareness between male and female elementary teachers.
- No significant difference found in environmental awareness between the elementary teachers with science and arts subject.
- Significant difference found in environmental awareness between the elementary teachers with different level of experience.
- No significant difference found in environmental awareness between the elementary teachers levels of education.

- Significant difference found in environmental awareness among between the elementary teachers with different levels of academic achievement.
- No significant difference found in environmental attitude between male and female elementary teachers
- No significant difference found in environmental attitude between male and female elementary teachers with science and arts subject.
- Significant difference found in environmental attitude between male and female elementary teachers with experience.
- Significant difference found in environmental attitude between male and female elementary teachers with levels education.
- Significant difference found in environmental attitude between male and female elementary teachers with different levels of academic achievement.
- No significant difference found in environmental action behavior between male and female elementary teachers
- No significant difference found in environmental action behavior between male and female elementary teachers with science and arts subject.
- Significant difference found in environmental action behavior between male and female elementary teachers with experience.
- Significant difference found in environmental action behavior between male and female elementary teachers with levels education.
- Significant difference found in environmental action behavior between male and female elementary teachers with different levels of academic achievement
- Significant relationship found between environmental awareness and environmental attitude of elementary teachers.
- Significant individual relationship as well as interaction effect found between environmental awareness and environmental attitude on environmental action behavior of elementary teachers.

### EDUCATIONAL IMPLICATIONS

The present study revealed that there is no difference between male and female and science and arts, level of education different level of experience, with different levels of academic achievement of elementary teachers show

significant difference except education in case of awareness, Male and female elementary teachers differed in their environmental attitude science and arts elementary teachers differed in their environmental action behavior. This implies that elementary teacher's environmental awareness, environmental attitude and environmental action behavior are influenced by any of their background variables like gender experience and qualification. It might be related to the kind of exposure they get, quality of training they receive, dedication of work, application skills in their knowledge, etc., during their service.

### SUGGESTIONS FOR FURTHER RESEARCH

1. This study would be extended to English medium elementary teachers also.
2. The same type study would be taken up at state level/ district level representing both rural and urban teachers.
3. The same type of study would be taken up with secondary school teachers.
4. The same type study would be taken up with pre-service teachers of elementary as well as secondary level.
5. The same type of study would be taken up at different districts.

### CONCLUSIONS

The entire world is highly concerned about the environmental related matters including environmental education, since there is environmental degradation resulting in ecological imbalance. School and colleges including universities should workable strategies through which all students at different level of education should be made to develop proper attitude, awareness, and proper action behavior towards environment. Which are concerned as basic requirements for proper action towards environmental protection.

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# SLUMS

## A SOCIOLOGICAL PERSPECTIVE

✉ **Mahantesha H. E.** Research Scholar Dept.of Sociology Kuvempu University,Shankaraghatta. Shimoga ,Karnataka.

✉ **Dr. Krupalini. H. S.** Associate Professor, Dept of studies and Research in sociology, Kuvempu University, Shankaraghatta. Shimoga, Karnataka.

"City" for a person who has hardly ever found an opportunity to cross the boundaries of his village, would perhaps appear a beautiful place full of excitement and prosperity. In face, cities have made available to man the most fascinating gifts of human accomplishments. Still, it would be more realistic to admit that cities, especially the Indian ones, depict the vast disparities between the highly resourceful on the one hand and the downtrodden members of society on the other, in the reveling form. Despite the numerous fruits of urbanization and industrialization in all walks of human life, emergence of slums constitutes the most glaring example of unintended consequences of these processes. The phenomenon has struck with equal vigour In both the developed and the developing regions. Various measures undertaken by governments to contain the problem have merely unveiled the multifaceted character of the Issue. With such a vast range of problems attached with slums, these have been analysed from various angles. For urban ecologists and planners, slums have posed a challenge the solution of which may not lie solely with them. Slums with all their social and social-psychological implications thus have attracted sociologists to a big way. Slums, as a result, have been understood differently by various sociologists. A

Initially, a slum was looked upon mainly as a physical unit, a single definition of which is hardly possible because of the variations in the minimum standards of living among societies at different stage of economic prosperity. Thus by American standards, a majority of the dwellings in Indian cities might qualify only for a slum category. However, there is little doubt the slums have usually been defined on the basis of physical and ecological criteria. Across the countries, the nomenclature given to slums usually signifies the nature of physical structures which come up with such settlements.

A slum usually implied 'a foul backstreet of a city, especially one with a slovenly and often vicious population: a low or squalid neighborhood' ( Webster, 1931:19). It was understood as a residential area in which housing was so deteriorated, so substandard, so unwholesome as to be a menace to the health, safety, morality or welfare of the occupants (Ford, 1936:11). As suggested by Hunter, such a definition makes housing too dominant as the cause of slum conditions (1968:13). As suggested by Hunter, such

a definition makes housing too dominant as the cause of slum conditions (1968:13). Elsewhere, slums-urban or rural, are defined as areas planned primarily for residential use where deteriorate, overcrowded. Insanitary or unsafe structures jeopardize public sanitary conditions and most degraded occupancy, usually by the lowest income groups of any given period (Wirth, 1959: 93). In india, too, a slum denotes a conglomerate of dilapidated physical structures, built with the cheapest, readily available and easily perishable material, needing repair more often but receiving rarely any, thus a 'buster' is defined in the Calcutta Municipal Act as an area of land occupied by any collection of huts on a plot of land, not less than ten cottahs (1/6<sup>th</sup> acre) (Sivarmakrishnan, 1983:133).

Due to such a focus, solution to the problem of slums generally was considered the responsibility of the Department of Housing and Urban Development, The most popular and common approaches to tackle the issue therefore appeared in the shape of urban renewal, slum improvement schemes and rehabilitation approaches to tackle the issue therefore appeared in the shape of urban renewal, slum improvement schemes and rehabilitation programmes. Little accomplishments of such measures have forced the academicians as well as planners to rethink about the nature and genesis of the problem. Such a realization has emerged not only in developing societies but more so in the most developed and wealthiest countries like the US. A need was thereby felt to look at the issue from a new perspective.

### SLUM AS A SOCIAL UNIT

Slums according to a second perspective must not be treated merely as physical or economic categories, but are believed to signify social phenomena in which attitudes, ideas, ideals and practices play an important part, Slums in any society thus provide an important reflection of the social structure of that society ( Hunter, 1968:45). Such a line of thinking has gradually led to a different characterization of Slums, ranging from features such as poverty, dilapidated housing, over-crowding to a concentration of lower class people, racial segregation, crime, health problems, broken homes, alienation and an unhygienic environment (Hunter, 1968:21-37).

In quite a stimulating article, Glazer underlines the limited significance held by the physical aspect of a slum, normally taken as a major defining criterion (1970:22). He argues that the slum is not merely physical problem the solution of which is to be left with the physical planners. The problem In fact relates to the 'social fabric' of society, which is more complex and mysterious than mere good construction or good physical planning (Glazer, 1970:22). Glazer therefore considers racial discrimination as the most important factor contributing to the emergence of slums in the US inhabited solely or largely by Negroes. He also mentions the strong reactions of the Whites whenever efforts to assimilate the Negro sum dealers into the mainstream are made (Glazer, 1970:24). It is important to note that these inferences are drawn by Glazer on the basis of the experiences of a country like the US which hardly has a deficiency of resources or technology to tackle the problem.

Thus a shift in the focus in the definition of a slum from merely physical and ecological to the social and structural, was one significant step which invited the serious attention of urban sociologists. The later perspectives did not thus deviate from the basic premise according to which slums reflected the social structure of a society. However, the view points proposed. Later can be put into two categories on the basis of the treatment they gave to the phenomenon of slums, First, there are studies treating slums as pathological cases requiring social and psychological besides economic and environmental enhancement. The second perspective, on the other hand, looks at slums as normal groupings, hardly differing from the mainstream population qualitatively. The two perspectives have important implications for the analysis of slums in terms of their causal explanations, defiling characteristics and remedial suggestions.

The argument put forth by Oscar Lewis in his 'culture of poverty' thesis belongs to the first perspective. For him the inhabitants of slums possess a peculiar kind of psyche, making them qualitatively different from the more affluent city dwellers. He locates the root of the problem in the cultural peculiarity of slum dwellers (Eames and Goode, 1977:306). The poorest of the poor occupying the dottiest corners of cities are believed by Lewis to possess a 'culture of poverty' which helps in the gradual socialization of these people in tune with such a culture. Culture of poverty is, according to him, an integrated set of values, norms and behavior, characteristic of some of these living in poverty conditions. It has been argued that Lewis sees the culture of poverty as a response to industrial capitalism and not to the 'urban' (Eames and Goode 1977:306). Since persons are born into such a cultural system they become carriers

for its perpetuation. Lewis suggests that once the culture of poverty comes into existence, it tends to be perpetuated through time. Regardless of changes in the circumstances of people (Eames and Goode, 1977:307).

As a consequence of the accumulated effects of a number of factors, therefore, slums are believed to possess the seeds of crime and social disorganization that tend to spread to the non-slum areas as well (McKenzie, 1922:506). Lack of ethical standards' of behavior within he females, taking up of adult roles by very young children and avoidance of legitimate means to eaten livelihood are often cited as the evidence of social disorganization in slums.

The cultural marginality as a peculiarity of slum dwellers is believed to be the major cause of the perpetuation of slums in another view point (D'souza, 1979:14). Instead of arguing that potent makes the residents of slums culturally marginal. It is contended that because they are culturally marginal, they. Occupy such ecological localities which are discarded by the more affluent groups. This is how poverty and cultural marginality continue to be perpetuated. D 'Souza argues that since mere economies, occupational or educational enhancement of those dwelling in slums has hardly proved to help much, the only solution left is to minimize the gap between the culturally marginal ( slum dwellers ) and the urban mainstream through an increased interaction.

Following the perspective according to which slums are treated as problem areas, Glazer considers the vested interests of more advantaged groups as a major contributing factor to slums. According to him. A failure to contain the slum conditions may occur due to mismanagement ( Glazer, 1970). Glazer cites the example of Tokyo, which has a considerably smaller proportion of slum dwellings than New York, although the average Tokyo non-slum dwelling is physically inferior to the average New York slum dolling. He gives two main reasons for such a trend. The first, of course, relates to the deferent standards of decent minimum in the two societies. The second and more important is the existence of a larger "Social problems population "in New York as compared with Tokyo (Glazer, 1970:23). The author proposes that disorganized families. The very poor, the long-range unemployed will generally live in slums. Glazer continually to the existence of slum localities in New York and elsewhere in the US. His arguments highlight. On the one hand. A gradual placement of the socially discarded in the ghettos and slums. And on the other, a strong resistance by the more advantage groups against integration of slum dwellers into the urban mainstream.

Due to such pressures, Inhabitants in slums have often been found not to entertain any hopes for a better future.

Lack of future aspirations for the younger ones tends to predominate (Desai and Pillai, 1972:3). According to one view point in line with the above perspective, the problem of slums is linked with an unabated growth of bigger towns and cities. Consequently, its solution is sought in arresting the continued flow of rural migrants into these areas. Such a proposition has far-reaching policy implications. On the whole, the above view points consider the slum growth as unhealthy and therefore negative.

A negative attitude toward urban expansion can be traced back to the prominent theme in sociological thought referring to cities as evil and urban life style as perpetuating an evil behavior. For instance, the social disorganization approach propagated mainly by Redfield. (1947). Wirth(1938)and others is based on similar assumptions. The process is believed to set in motion several demographic, social and political problems. The constant rural to urban migration is treated as the main reason for the burgeoning of already bursting cities. Gradually. In an effort to arrest the continuous influx of rural migrants into cities. A strong case in favor of urban decentralization has often been presented even at the level of planning in India. A similar view point has been endorsed by the policy makers in our country. Involved in urban planning. In view of the multifaceted positive role of large metropolitan cities. However, it becomes difficult to support the view that by arresting the process of rural-urban migration. We could get rid of the problem.

The second perspective does not locate the cause of the slums in the psychic or cultural peculiarity of those residing in slums. On the contrary, it suggests that slum dwellers are as good as non-slum people. With high levels of aspirations and hopes for the future. One important implication of such a view point is that the deference between the slum and non-slum population relates to degree and not to quality. It follows then that through time the former may catch up with later. The arguments put forward by Weber (1975), Bapat (1981), Majumdar (1983), Rao (1984) and Sandhu (1988) fall in this perspective. It offers an optimistic view regarding the slums in general and Indians in particular. Slums are believed. Thus, to possess well-knit family and social ties. Slums have sometimes been considered as places where people are hopeful for better times ahead for their children as well as for themselves ( Wiebe, 1975: Bapat, 1981):Majumdar 1983:Rao, 1984: and Sandhu, 1989). Life in slums in these studies has been found to be satisfactorily organized. Hardly calling for a need to worry about the looseness of moral standards

## A CRITIQUE

The observation that slums reflect a lop-sided

distribution of not only the ecological, but also the economic, social and occupational resources in a society, has taken us towards a more precise understanding of the problem. That it will be futile to examine the problem out of the context of the larger social structure has become evident. Therefore, the sociological perspective emphasizing the need for considering slums as much more than mere ecological or physical units, is more than welcome, within this broad framework, however, the above perspectives suffer from various flaws. As mentioned in the preceding discussion, two types of perspectives have emerged: (i) the view considering slums as a pathological case, the inhabitants of which differ from urban mainstream at social and psychological level: and (ii) the view point treating slums to have as organized family and normative systems as any other urban grouping may have. These, two perspectives need some reflection.

Lewis' approach, although widely criticized, yet offers a good insight into the sociological character of slums and those residing in them. It is suggested here that the argument proposed by Oscar Lewis regarding the emergence of a 'culture of poverty' ultimately serving as a deep, dark pitch, which is not easy to come out of. In spite of its pessimism, it provides a framework quite close to reality. However, the reasons for the development of such a culture in the first place may be many and these need investigation. The existence of a set of values and norms of behavior in slums, generally considered as deviant by standards of upper middle segments. Cannot possibly be denied. An attitude of indifference towards hygienic standards, education of the children and family planning etc., has been found to be present among slum dwellers. These values, however deviant they may seem, with the passage of population. As a consequence, these become the standards of behavior, irrespective of what outsiders think of them. In the process, though itself a product of other causal factors e.g., poverty, cultural marginality, etc., such a culture may itself emerge as a factor resistant to change. Besides making the shape of a cause by itself. Although D'Souza's framework provides a better understanding of the phenomenon, the fact remains that it overlooks the continued resemblance of slum dwellers with the rural residents especially in the Indian situation. Slums have often been labeled as 'urban villages' (Gans, 1988: Glass, 1964). Whether the cultural marginality of slum inhabitants is due to their persistent identification with their native rural places or vice versa, is a question to be investigated. No doubt, slum dwellers are culturally marginal, but to establish a causal linkage between their cultural marginality and poverty, seems to be a difficult proposition in the absence of sufficient empirical evidence. Therefore, the cause for the perpetual suffering of this section of urban community by its

continuous exposure to inhuman physical and civic conditions, might extend even beyond their cultural marginality. As suggested in a perspective discussed above, by arresting the process of rural-urban migration, we could get rid of the problem. It is, however, felt here that a strict adherence to the industrial licensing policy as well as an efficient urban planning may answer the problems more suitably. It is some times argued that since big cities offer opportunities for land development and provision of housing on a large scale and the increase in land and property values can contribute to the financial resources, the policy framework should aim at a system of self-financing investment in big cities (Ramachandran, 1989:336).

The question which remains unanswered is whether rural to urban migration is desirable and thus must not be checked, or is it unhealthy and undesirable and hence must be discouraged? The answer has not been easy and contradictory opinions have been put forth, the problem may be looked at from two angles :

- a. From the administrative point of view, which would certainly rest the whole blame of congestion, dilapidated housing and resultant slums on the continuous influx of the rural poor into cities.
- b. The issue may be analyzed from the point of view of the people inhabiting slums as analyzed by Gans, Valentine and others. Such an approach has been utilized in a Bombay slum for bringing about some positive change in it and community participation proved to be of immense importance (Kapoor, 1989:103.111).

The desirability of undesirability of an unchecked growth of large cities would vary with the first or the second view point. Much is known as far as the administrative problems are concerned, but we lack much data on how the inhabitants of slums feel and whether they would be in favour or against further rural to urban migration in face of hardships.

### AN ALTERNATIVE EXPLANATION

A majority of the studies conducted on slums are of a descriptive nature, the focus lying on the type of people residing there- their demographic, economic, occupational and educational characteristics being the areas of interest. Both in the developed as well as developing societies, slums have often been found to be preponderantly inhabited by social groups which even otherwise occupy an inferior, disadvantaged and low social. Presentation of the lowest caste groups (the scheduled castes). In Indian case thus caste is the social category which, to a great extent, tends to explain the population distribution at an

intra-city level. In the U.S., race is the social category which in fact is relevant in a similar context.

It can be safely presumed, therefore, that slums, generally taken as a byproduct of urbanization and the rise of cities, are a significant reflection of the social structure as a whole, that is why slums have been perceived as a result of structural inequalities in society (Jha, 1986:2). It is important to stress here that individual cities are not self-contained entities but are products of socio-economic forces operating at societal level (Majumdar, 1983:2).

An observation needs attention at this juncture. Residential segregation on the basis of caste has for a long time characterized Indian villages and towns. This traditional character of our settlements has been found to persist even in large cities which, of course, constitute an integral part of the society as a whole. Therefore, any analysis of slums has to be made in view of the fact that urban society is comprehensible only as a part of the larger unit to which it belongs, further, slums representing not only ecological and economic marginality of a few disadvantaged people but also their social disabilities, must be understood as a product of the larger social structure. Indian villages in general have always accommodated low castes and occupational groups in their outskirts. Even government schemes providing them with housing facilities, have kept them away from the rest of the rural settlement - a process which ultimately has helped in keeping these sections culturally marginal and un-integrated into the mainstream. The situation in urban and rural areas is of course not identical. In villages. The lower caste groups, largely the poor, were traditionally considered functional in view of the accessory services provided by them and over which each one of them had more or less a complete monopoly. Secondly, the situation was different in that there was no serious scarcity of resources as found in present day cities resulting in poor housing conditions, a total collapse of hygienic atmosphere and hunger. It has been rightly remarked by Majumdar that a major portion of scarce resources is being utilized for providing better physical environment for the benefit of relatively well-to-do and not-so-poor groups (1983:8). On the whole, slum dwellers in Indian cities come not only from the lowest rung of the economic hierarchy, but they also belong to the lowest caste groups, thus resulting in an overlap between the poor and socially disadvantaged (D'Souza, 1974:14). Further, low levels of literacy, dropouts in schools and high rates of crime characterize Indian slums. Sex ratio, here, is generally more in favour of males, mostly rural migrants, in search of means of livelihood rather than improvement in job status. An all-pervasive feature of slums everywhere is the poverty of the inhabitants. A highly relevant observation in this context relates to the inhabitants. A

highly relevant observation in this context relates to the high proportion among them engaged against irregularity of income and economic exploitation (Majumdar, 1983;6). As a result, they have no job security, besides meager earnings and an uncertain future. On top of it, they live in the city in which they are located. No basic amenities are extended to them and their hardships are considered to be natural (Verma, 1985:30-32). A debate has been going on remains a secret that urban planning so far has been directed at catering to the needs of the better-off sections within the urban population with little consideration for the poor (Verma, 1985:32).

A review of Indian studies in the field indicates preoccupation of scholars with the question as to whether slums in India present a normal or a pathological case. The decision, on doubt, would largely depend upon the way one looks at the problem i.e., (a) slums taken as isolated categories or (b) the relative disabilities suffered by slum dwellers vis-a-vis the urban mainstream. Causal studies are welcome, but the problem may involve not one, but in fact a plurality of causes. For a section of the population, which, for several generations has been cornered by the more fortunate ones ecologically, economically, educationally and socially, it might have become habitual to compromise with such disabilities, whether in rural or in urban areas. These are the people who are offered fascinating dreams by politicians because these are the most vulnerable groups easy to be used and discarded. In such a situation, therefore, it would be wrong to overestimate the inspirational and motivational levels of people dwelling in slums. Their exposure to mass media and urban comforts might not necessarily lead to higher aspirations and hopes as assumed by certain sociologists, but such exposures may possibly inculcate a feeling of alienation, failure and incompetence having dangerous implications. Such could be the causes for the lack of an organized and ethical life among them. Therefore, a whole set of factors of psychological, sociological, economic and political nature have to be unveiled before we could possess a sufficiently satisfying explanation for slums and their perpetuation. We, therefore, need more empirical work to examine the kind of aspirations entertained by the urban poor and if these happen to be low, we must identify the causes. The absence of high aspirations among slum dwellers for the future of their younger ones, has come out as a significant finding in a recently conducted study by the author. An attempt was made in the study to compare the aspirational levels of two samples of slum dwellers—one from Bombay and slum in each city were questioned. It was ensured that the two slums were comparable in view of a large variety of slums found in the city of Bombay. Information was collected with the help of an interview schedule. Following are the

important findings relating to the aspirational levels among respondents, the data indicated great vagueness among the urban poor regarding the educational level they aspired for their children.

**(Table 1)** Such an aspiration was still lower in the case of female children, more so in Bangalore. A greater proportion of the respondents in Chandigarh wished both their sons and daughters to receive education up to a particular level. A majority of them in Bangalore, on the other hand, preferred their daughters to either earn or do household work.

Respondents, however, expressed their inability to make their dreams true in view of, several problems. When asked to mention any such obstructions in fulfilling their aspirations, they listed some of these (Table 2). Responses varied very little between the two samples. Quite a few among them felt that their environment—both ecological as well as social—was hardly conducive to education. There was neither any space for the children to study, with an additional disadvantage of lack of electricity, nor was there an atmosphere inculcating a serious attitude among students towards education. The illiteracy of the parents was believed by them to be a serious blow to the academic performance of their children. Most of the respondents wished they could assist their children so that the latter could at least get rid of the kind of life they themselves had passed through it was another general complaint by parents (more so in Chandigarh) that due to their social and economic disabilities, their children were treated indifferently even in the schools. Finally, respondents admitted that due to the more pressing problems of subsistence, their own priorities shifted away from educating the young ones. They were unable to understand how they could successfully fulfill the conditions necessary for formal education, e.g., getting books, clean clothes (which need soap and water) and above all, an atmosphere brimming with competition. I found them all, an atmosphere brimming with competition. I found their responses to be quite realistic. They seemed to be guided not by illusions and fantasies. But by harsh realities which were facing them. Though every respondent was found to possess an intense desire to see his/her children educated. Sophisticated and successful yet the shattering of such a dream was probably unable to provide education both to girls and boys also reached them, but there were other priorities facing them, the fulfillment of which was necessary for survival. Thus we found a need to look beyond their verbal response—the sad expression on their face. The impossible dreams in their eyes. And the bitterness struggling to manifest itself. Since it is quite difficult for the urban poor to invest in children's education

both economically and otherwise, the significance of such an investment is expected to be evaluated on the basis of its returns. Whether it is always necessary to get education for ensuring a secure income, or they found no relationship between the two, were the questions respondents were asked (Table 3). Although a relatively similar proportion of respondents acknowledged the role of education in producing sophisticated, humble and sensible individuals, yet not all of them considered education a prerequisite for a secure income. Education had a greater value for the respondents in Chandigarh probably because of a greater scope for those educated and formally trained in this city while self-employment and petty business proved to be more paying for those in Bangalore.

To sum up. The findings reveal quite low aspirations among those dwelling in slums, with some differences across the cities. Such an attitude goes a long way to explain the perpetuation of the stay of a few families within slums through generations. Each successive generation is gradually socialized in the same atmosphere, with little hope for a better future. With such low levels of motivation, the likelihood of a meaningful social change becomes quite weak. The statement has a lot of truth that the problem is not how to take the people out of slums but how to take the slums out of the people (Hunter, 1968:18). Therefore, no governmental efforts aimed at rehabilitating slums of offering them employment and educational opportunities can bear fruit, unless the target group is convinced that it can reach the level from where competition with the more affluent urban dwellers is possible, only with the help of investment in education. Along with all those who are not one of them. e.g. policy makers, academicians, personnel engaged in implementing welfare programmers, teachers imparting education to the young ones of slum dwellers and people at large coming into interaction with the less fortunate ones at various levels. Most importantly, the politicians must stop considering slums as vote banks, which they can create and use for their own benefits, we must reflect upon the past for there might have been examples of first locating the already desperate rural migrants in most inhuman environment and then cheating and exploiting them. we have then to ask ourselves a serious question: Are we honestly putting in efforts to remove the problem of slums or are we trying to keep this issue alive, to be used now and then? Thus slums constitute a human problem requiring not merely ecological, environmental and economic but also a psychological treatment in which the more advantaged sections have to cooperate in varying degrees. Both their own psychic problems as well as an absence of sincere efforts to help them come out of such a state of mind, have to be taken care of.

**Table-1:**  
**Educational Aspirations for Sons and Daughters**

| Educational Aspirations               | Bangalore |           |
|---------------------------------------|-----------|-----------|
|                                       | Sons      | Daughters |
| No aspirations in particular          | 44.0      | 24.0      |
| Upto Matric or above                  | 24.0      | 5.0       |
| Prefer them to earn do household work | 32.0      | 71.0      |
| Total                                 | 100.00    | 100.00    |

**Table-2 : Perceived Reasons for lack of Interest of Children in Studies**

| Reasons                                    | Bangalore |
|--------------------------------------------|-----------|
| Non-conducive Environment                  | 92.0      |
| Parents inability to guide                 | 97.0      |
| Lack of encouragement in schools           | 67.0      |
| Energy exhausted by more pressing problems | 90.0      |

**Table-3 : Views of Respondents Regarding Importance of Education**

| Views                                                       | Bangalore |
|-------------------------------------------------------------|-----------|
| Education essential for proper development of an individual | 90.0      |
| Education essential                                         | 52.0      |
| Education not essential for economic gains                  | 45.0      |

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# EFFECT OF CALLISTHENIC EXERCISES ON AGILITY SECONDARY SCHOOL CHILDREN

✍ **Dr. Sakpal Hoovanna**, Assistant Professor, Dept.of Physical Education and Sports Sciences,  
Karnataka State Women's University, Vijayapur.

## INTRODUCTION

Callisthenic exercises are easy on your joints. Exercises such as leg extensions and machine chest presses are safe enough but for some exercises, these movements can be hard on your joints. If you have a long history of hard training are over forty and beginning to experience the onset of joint pain, callisthenic exercises are one of the best ways to keep your joints moving while minimizing any discomfort. Callisthenic exercises are suitable for older exercisers looking to maintain a high level of fitness despite worn joints.

Callisthenic are exercises that use your body weight for resistance and are designed to strengthen and tone your muscles and increase muscular endurance. Derived from the Greek kilos, meaning beauty, and stenos, meaning strength, callisthenic don't necessarily require any exercise equipment.

## THE BENEFITS OF CALLISTHENIC

- The best benefit from callisthenic exercises is that you will understand everything about your own physical body and its limits.
- This is invaluable when functioning in your everyday life and helps you to avoid injuries.
- One of the greatest advantages about callisthenic exercises is the synergistic benefits.
- It's very easy to adjust the difficulty of callisthenic exercises according to your fitness and strength levels

## METHODOLOGY

The purpose of investigator the Effect of Callisthenic Exercises on Agility of Secondary School Children. To execute the investigation selected 25 Experimental Group and 25 Control Group.

**Sample :** The total sample consists 50 Girls and the Age Levels was 14 to 16 Years.

## CALLISTHENIC EXERCISES

Basically all these exercises are freehand movements in nature and done with two counts or four counts to complete one movement.

- Arm rotation
- Trunk forward bending and back
- Trunk bending - Sideways: Left and Right
- Legs stretching sideways from crouch sit position with a hop (Alternate - Left and Right)
- Back curling
- Squatting
- Dips
- Front kick
- Sit ups with straight legs
- Jumping jacks

## AGILITY : (10 Meter Shuttle Run)

## METHOD

This test of speed, body control and the ability to change direction.

## EQUIPMENT

Measuring Tape, white powder, Stopwatch, Flat Non-Slip Surface, With Two Lines 10 Meters Apart.

## PROCEDURE

Mark two lines 10 meters apart using marking tape or cones. The two blocks are placed on the line opposite the line they are going to start at. On the signal "ready", the participant places their front foot behind the starting line. On the signal, "go!" the participant sprints to the opposite line, picks up a block of wood, runs back and places it on or beyond the starting line. Then turning without a rest, they run back to retrieve the second block and carry it back across the finish line. Two trials are performed.

## SCORING

Record the time to complete the test in seconds to the nearest one decimal place. The score is the better of the two times recorded.

## STATISTICAL TECHNIQUE

Following statistical methods was applied for the data collected in the present investigation.

## T-TEST

T-test was applied to assess the significant difference in mean score of Pre-test and Post-test

## ANALYSIS AND INTERPRETATION OF DATA

The effect of 6 weeks Callisthenic Exercises training on Agility of secondary school students and training was imparted to Experimental Group and Control Group Performance was recorded at Pre-test and Post-test and Interpretation of data has done as follows.

**Table Shows Mean, SD and t-value of Agility Between Experimental Group and Control Group Pre-test and Post-test .**

| Variable | Group              |           | Mean    | S.D.    | Df | t-value | P-value |
|----------|--------------------|-----------|---------|---------|----|---------|---------|
| Agility  | Experimental Group | Pre Test  | 14.7200 | 1.06145 | 24 | 10.261  | .000    |
|          |                    | Post Test | 11.5600 | .91652  |    |         |         |
|          | Control Group      | Pre Test  | 11.6000 | 1.19024 | 24 | -1.047  | .300    |
|          |                    | Post Test | 11.9600 | 1.24097 |    |         |         |

**THE LEVEL OF SIGNIFICANT IS 0.05, TABLE VALUE IS 1.96**

The Experimental Group showing the significant difference of the Pre-test and Post-test as well Mean, Standard Deviation and t-value. The Mean Score of Pre-test 14.72, Post-test 11.56, Standard Deviation Pre-test 1.06, post-test .91. The Variables of the study clearly shows that the impact of callisthenic exercise increase the Agility Measure By the 10mtr Shuttle Run in seconds. The t-value is -10.26, This indicate the level of significant difference between Pre-test and Post-test of the Subject.

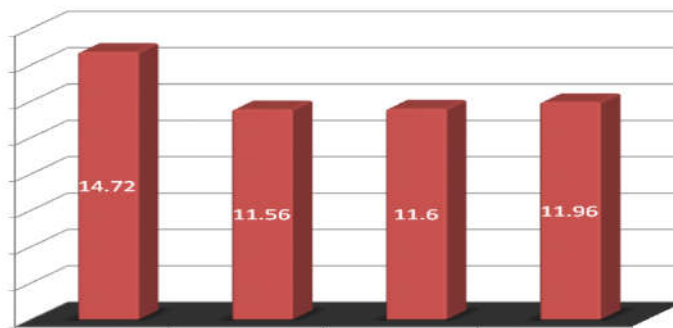
The Control Group showing there is no significant difference of the Pre-test and Post-test as well Mean, Standard Deviation and t-value. The Mean Score of Pre-test 11.60, Post-test 11.96, Standard Deviation Pre-test 1.19, Post-test 1.24, The Variables of the study clearly shows that the impact of callisthenic exercise increase the Agility dose not play any role for Measure By the 10mtr Shuttle Run in seconds. The t-value is -1.047, This indicate there is no significant difference between Pre-test and Post-test of the Subject.

The above figure clearly indicates that the six weeks callisthenic exercises training performance is drastically improved Agility of the Experimental Group.

## SUMMARY

The purpose of this study was to examine the effects of callisthenic exercises training on the agility among

**Figure 4.4. Pre test and Post test Performance of Agility.**



secondary school children. Pre-test as been conducted then the six weeks callisthenic exercises training program organized to the secondary school children, after the six weeks training Post-test conducted the researcher found that the agility level the Post-test result indicates significant improvement in the agility level.

## CONCLUSION

On the basis of the result the following conclusions were drawn, the six weeks callisthenic exercises training improve the motor ability of Secondary School Children.

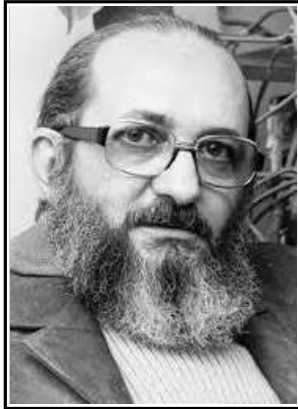
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# PAULO FREIRE

## (1921-1986)

✍ B.C. Hombal, M.M. First Grade College, Gadag.



*“Freire supported the students’ political activities inside and outside the university as a necessary and important part of the Brazilian phase of transition to a democratic society. This view was in contrast to the belief held by his colleagues who opposed the participation of students in political activities. He felt that it was important for students to*

*discuss national problems at the university.”*

Born on September 19, 1921, in Recife into the household of a military police officer, Paulo Reglus Neves Freire became interested in the education of the poor and the deprived, from his early days. After qualifying as a lawyer, he developed a teaching system for all levels of education. The fundamentals of this teaching system focus on the student’s environment. He assumes that students, as part of the learning activity, must understand their own reality. He says that a student should not be content with phrases like ‘Gopal saw a mango.’ The student should understand Gopal in his social context, find out who worked to produce the mango in question and who profited from this type of work. His most popular work, **Pedagogy of the Oppressed**, is dedicated to the poor and deprived people of this world, and to those who identify with and fight for the impoverished.

Until, Freire graduated from high school, he was a mediocre student. Though he began to study law at the age of 20, his studies were often interrupted for economic reasons, as he had to earn his livelihood and contribute to the family’s finances. In 1944, he married Elza Maria Oliveira, a primary schoolteacher who encouraged him in his systematic discussions of pedagogical questions, until her death in 1986. His contacts with the trade unions helped him in securing an appointment in Serviço Social da Indústria (Social Service for Industry. SESI) as the Chief of the Department of Education and Culture. In SESI’s kindergartens and schools, he tried to involve students and parents in discussions about education and social matters. For him, working with children meant taking

into consideration their social and family environment as well.

Freire earned a part time teaching appointment for pedagogics at the University of Recife, because of his efforts at reforming education and his activities in SESI. During his assignment at the university, he became more and more familiar with the ideas of the radical Catholic Students Club, which was one of the most radical organizations during that period of social and political upheaval in Brazil. The university students demanded fundamental reforms in health and social services, and in housing. In contrast to the former times, when students had limited themselves to proposing resolutions, they began visiting the slums to discuss problems with the inhabitants and started campaigns to tackle the miserable circumstances of daily life there.

Freire supported the students’ political activities inside and outside the university as necessary and important part of the Brazilian phase of transition to a democratic society. This view was in contrast to the belief held by his colleagues who opposed the participation of students in political activities. He felt that it was important for students to discuss national problems at the university. Instead of trying to restore law and order by disciplinary measures, Freire looked for solutions to the country’s most pressing problem, which is education of the people, together with the students. In his doctoral thesis, he dealt with the concept of education in detail, but failed to receive the approval of the university’s committee, because of his criticisms of the undeveloped state of Brazilian university structure that failed to measure up to the expectations of the transition phase.

Freire, who worked with the education department as the coordinator for adult education projects, enthusiastically supported the initiative for the founding of Popular Cultural Movement (MCP) and glorified the movement euphemistically as an ‘action of people’. It turned out, however, that the Catholic, Protestant and Communist militants inside MCP interpreted their educational and organizational tasks in different ways. A primer for literacy work with adults caused a conflict in Freire’s education department. The conflict related to the process of instruction and the raising of cultural awareness. The authors of the primer chose of direct

political approach with five generative words: povo (people), voto (vote), vida (life), saude (health) and pao (bread). Using these words, sentences like 'People without homes live in slums', 'The vote belongs to the people', 'In the Northeast there will only be peace when the grievances are remedied at their roots', and 'Peace emerges on the basis of justice', were created. These sentences were aimed at inspiring political discussion. Freire was a strong opponent of giving messages to illiterate persons, as he felt that messages always have 'domesticating effects', no matter whether they came from the left or the right. Both sides would demand uncritical acceptance of doctrines and thus pave the way for manipulation. For Freire, avoiding manipulation meant two things: the convictions and opinions (i.e. the curriculum) must come directly from the people and must be prepared by them.

As stated before, Freire did not have a smooth relationship with the MCP, which began to work with direct approach basing itself on Leninist party doctrine. Consequently, he reduced his collaboration within the MCP and began to elaborate his own ideas with the assistance of his staff at the University Extension Office. Believing in people's inborn talent for reasoning, he experimented with his pupil's visual and auditory sense domains while they were learning to read and write. In one of his experiments, he talked to his illiterate housemaid about a slide that projected a picture of a boy and the Portuguese word for boy (menino) onto the wall. Going over again and again the individual syllables of the word and then repeating the word 'menimo', he observed that his housemaid discerned that the word itself was not broken up into syllables and thus 'learned' that the word was composed of syllables.

During the course of his experiments, Freire realized that it was not sufficient to begin with an intensive discussion of reality. Illiterate people are strongly influenced by their failures at school and in other learning environments. To reduce these hindrances and set in motion a motivational impetus, he experimented with the distinction between the abilities of human beings and animals in their particular environments. This distinction was also demonstrated by the new appreciation of folk art and was first described by the German sociologist Max Scheler.

Freire reported that just after 21 hours of literacy training, one participant was able to read simple newspaper articles besides writing short sentences. The slides aroused great interest and contributed to the participant's motivation. The experiment was brought to an end after 30 hours. Three participants had learnt how to read and write. They could read short texts and newspapers and write letters. Thus was born, Freire's

method of literacy training. Heinz Peter Gerhardt summarized the steps of this method as follows:

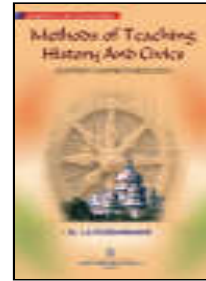
- The educators observe the participants in order to 'true in' to the universe of their vocabulary
- An arduous search for generative words and themes takes place at two levels : syllabic richness and a high silence to 'emerge' as conscious makers of their own culture.
- A first codification of these words into visual images, which stimulated people 'submerged' in the culture of silence to 'emerge' as conscious
- Introduction of the 'anthropological concept of culture' with its differentiation between man and animal
- The decodification of the generative words and themes by a 'culture circle' under the self effacing stimuli of a coordinator who is not a 'teacher' in the conventional sense, but who has become an educator- educate in dialogue with educatees educators
- A creative new codification, which is explicitly critical and aimed at action, wherein those who were formerly illiterate now began to reject the role as mere 'objects' in nature and social history. They undertake to become 'subjects' of their own destiny.

Freire's pedagogical theory and practice became recognized throughout the world only after 1970. He wrote his most famous books. "Education : The Practice of Freedom" and "Pedagogy of the Oppressed" in 1974 and 1970 respectively, during his exile in Chile. 'Education : The Practice of Freedom' is a compilation of ideas previously published in various articles and in his doctoral thesis. In this he advocated a pedagogical proposal for Brazil in the transition phase from the colonial agrarian society to an independent and industrialized one. In 'Pedagogy of the Oppressed' he advocated a revolutionary pedagogy, which has its goal in the conscious, creative action and reflection of the oppressed masses about their liberation. While in 'Education : The Practice of Freedom' science and education appear to be relatively neutral, in 'Pedagogy of the Oppressed' they become tactical weapons in the midst of the class struggle. In 'Pedagogy of the Oppressed' he focuses on liberation from the oppressive mechanisms within the social structure in the service of the dominant classes.

While in Geneva, Freire along with a group of Brazilian exiles founded the Institute of Cultural Action (IDAC), which offered educational services, especially to the Third World countries struggling for their full independence. This struggle was to be based on the process of consciousness raising as a tendentially revolutionary factor inside education system. In the

following years, IDAC became very popular with requests for collaboration becoming increasingly numerous. It almost became an institute organizing seminars and workshops to disseminate ideas and Freire gradually became the guru of an international community of followers who saw in his work the new evangelism of liberation. He was greatly excited when he and the IDAC team received an invitation from Mario Cabral, then Minister of Education in Guinea-Bissau, to contribute to the development of a national literacy programme. As a result of this collaboration, a large amount of learning occurred among the IDAC team, the teachers, the learners and the administrators of the education system in Guinea Bissau.

As Freire worked in and wrote about specific educational cultures, he could evolve only a synthesis of perspectives on education that relate to those areas of concern rather than a fully developed sociology or philosophy of education.



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