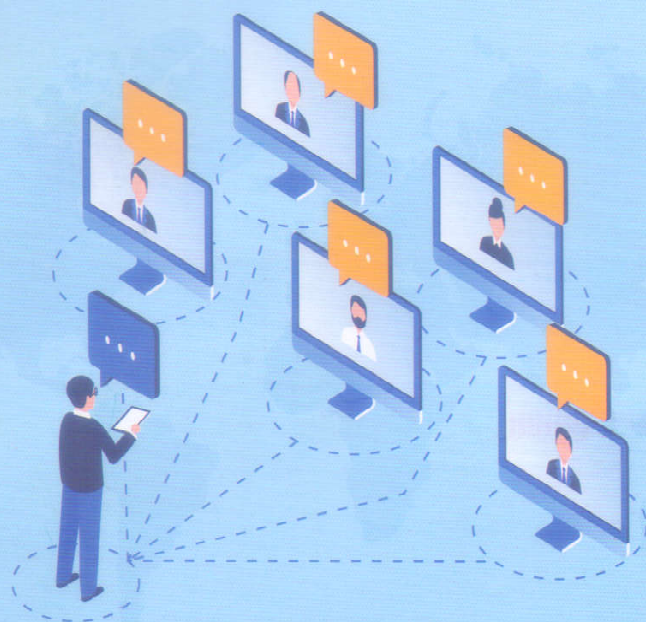


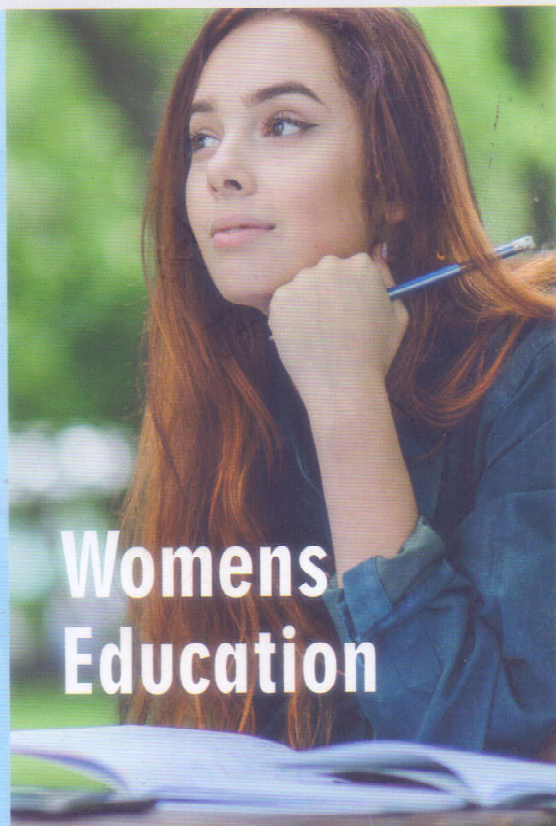


DIMENSIONS OF EDUCATION

An International Journal of Education and Research Quarterly



Distance Education



**Womens
Education**

**Ambedkar
Contribution to
Women's
Empowerment**

**Social Networking sites on
Academic Achievement of youths Related
to Rural and Urban**

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Blended Learning

Defining hybrid or blended learning is a trickier task than one might think opinions very wildly on the matter. In the reports on the merits and potential of blended education, the sloan consortium defined hybrid courses as those that integrate online with traditional face to face class activities in a planned, pedagogically valuable manner. Blended learning uses online technology to not just supplement, but transform and improve the learning process Successful blended learning occurs when technology and teaching inform each other; material becomes dynamic when it reaches students of varying learning styles. In other words, hybrid class rooms on the Internet can reach and engage students in a truly customizable way. It transforms a largely transmissive method of teaching say, a professor lecturing for what feels like an eternity into a truly interactive one.

As blended learning becomes more common, schools and professors will likely understand and Impliment it better.

- Dr. N. B. Kongawad
Editor

WOMEN EDUCATION

 **Dr. N. Lakshmi**, Chairperson and HOD, Dept. of Education, Karnataka State Open University, Mukthaganothri, Mysuru-06.

INTRODUCTION

India is ranked 105 amongst 128 countries in its education for all development index. There is much work to be done to enhance education in India; particular attention is warranted to women's access to education. An attempt has to be made to remove the social, psychological and structural barriers, for the participation of the majority of women in education. Even though the government and various voluntary organisations are engaged in several attempts to sensitize the local population to the need for women education, unless parents of the girl child see value and merit in sending the girl child to school, they will resist doing so and instead prefer to use her help in household chores or agricultural activities. It is absolutely vital that we incorporate the belief among women that they must stand on their two feet and the only feasible way to achieve this is through education and its proper utilisation. One way to make the families more interested is by making the school come to them rather than sending their girls to school far away from home by implementing more mobile schools across rural India.

In rural households and especially amongst the poor, the girl child is a valuable resource for housework and in the fields, an additional hand that cannot be wasted away through an education with almost invisible gains and far too heavy a price that most rural and poor families cannot afford to pay. As a result, a large gender gap emerges which was highlighted in the 2011 census that showed the male literacy rate to be 82.14% while for females it lags behind at 65.46%. Although getting the girl child to enrol in primary schools seems to be most problematic, once enrolled, girl children are more likely to continue their primary education. At the secondary level of education, girls tend to dropout more than boys, again posing a challenge to retain the girl child for secondary education. In our so called "Modern India", estimates show that for every 100 girls in rural India only a single one reaches class 12 and almost 40% of girls leave school even before reaching the fifth standard and more than 15% children in schools can't read a simple story in Hindi, our national language.

AIMS OF WOMEN EDUCATION

Female education is not newly born it came from olden days. A girl was entitled to marry until she complete her student life. It is expressly laid down in the sacred literature that husband and wife should perform the Yajnas or sacrifices together. This clearly enjoys that women was to be educated as much as the man. So many names of lady scholars appear in the sacred literature, that it shows that the number of women receiving general literacy and cultural education in those times must have been fairly large.

Today's girl is tomorrow's woman so every type of education open to men should also be open to women. The importance of women education in modern India is very significant, because women have the same intellectual and moral powers as men. Their bodies are in certain secondary respects different from those of men, they on the whole less strong, but in some respects more enduring and capable of more sustained small suffering.

What is more important is to discuss what kind of education Indian women require. As to the subjects to be taught in primary schools, there is no difference between needs of boys and those of a more important aspect of the problem of women's education, however the co-education probably the most urgent and baffling question of female educational policy in India today. Signor Pestalozzi's authority is often invoked for the theory that co-education is the best form of education since home where boys and girls live together and play, work together. What Pestalozzi said was that since school is a preparation of life it should be as fast as possible, be natural and resemble as closely as it can of healthy unselfconscious home life.

DEFINITIONS ON WOMEN EDUCATION

"Where women are respected, there the gods delight and where they are not, their all work efforts come to nought. There is no hope of rise for that family or country. Where there is no estimation of women, where they live in sadness. For these reasons they have to be raised first".

- **Swamy Vivekhananda**

"If education is a preparation for life, then co-education would seem one of the best means of attaining that end"

- Dr. S Herbert

"If you educate a man you educate an individual but if you educate a women you educate an entire nation"

- African proverb

"One child, one teacher, one pen and one book can change the world"

- Malala yousafzai

POLICIES AND IMPLEMENTATION STRATEGIES ON GIRL'S EDUCATION

Almost every conceivable strategy and approach has been covered in policy documents of the government of India. All policy documents recognise that the first stumbling block is poverty, and that women from poor communities, especially in rural areas need special attention. The second stumbling block is social status, especially when considering children from disadvantaged communities. (scheduled caste, scheduled tribes, some minority groups, nomadic tribe). While affirmative action in the form of reservation of jobs and places in institutions of higher learning have been provided, there is irrefutable evidence to show that the stumbling block is at the elementary level. Children do not have access to good quality schools that can enable them to breakout of existing stereotypes. Therefore, despite well intentioned policies, children from disadvantaged groups and communities are not able to access good quality education at primary level.

Scanning through the documents of the government from 1854 to the present. It is quite apparent that there is no dearth of policy recommendations. They are,

- Provides schools within walking distance, closer to the place of dwelling. If necessary satellite schools for remote hamlets.
- Provide childcare facilities within school premises.
- Provide escort for girls if school is away from the village or hamlet.
- Introduce flexible school timing and region specific school calendar.
- Provide alternative modes/forms of schooling, combine formal with non-formal, condensed courses for dropouts, residential schools (Ashram shalas) for special focus groups like nomadic tribes etc.

- Appoint more women teachers in rural areas and provide them with secure residential accommodation.
- Expand pool of women teachers by lowering qualifications, providing intensive training, providing regular educational support, organising special condensed courses for dropouts who can be trained to work as teachers, providing secure accommodation for out station teachers etc.
- Make curriculum relevant to the lives of poor women who are engaged in battle for survival.
- Introduce facilities for "Bridge Programmes" to enable dropouts to re-enter the school system.
- Provide incentive likes uniforms, textbooks, exercise books, attendance scholarship, free bus passes etc.
- Involve the community in managing the school through advocacy mobilisation and formation of village education committees with atleast 50% women members.
- Improve quality of education; motivate teachers to make learning a joyful exercise.
- Decentralise educational planning and administration, bring it closer to people so that it reflects the special needs and aspirations of the community.
- Mobilise public opinion for primary education and universal literacy in general and women's education in particular. Advocate for greater political will and administrative commitment.
- Make it a national mission with time bound goals and targets through national literacy mission (NLM), District Primary Education Projects(DPEP) and National Elementary Education Mission(NEEM).
- The national policy and education (1986, revised in 1992) is perhaps the most lucid document on women's education. It was hailed as a major breakthrough in addressing gender issues in government policy.

GOVERNANCE AND GENDER EQUITY

Where do girls and women stand today? It has been widely accepted that there is a latent demand for education among the poor, especially women and girls. Almost all people working with poor rural and urban women say that women not only realise the value of education, they also

want to send their daughters to schools in order to give them the opportunity of a better life. They acknowledge the empowering role of education, especially in negotiating and unjust world from a position of strength. Ability to read is seen as a necessity to calculate wages and rates, to know what one is signing, to access information, and above all to walk with one's heads high. We have also seen that given the right environment, opportunity and facilities women and girls participate with great enthusiasm. Ostensibly all the programmes listed in the section above are formally committed to bridging the gender gap. Programme strategies for mobilisation, teacher recruitment and training, and community involvement through village education committees are organised in a gender neutral fashion. Lack of gender sensitivity among administrator and technical people becomes a stumbling block. As a result, special cells, gender consultants, girls and women components get marginalised. While official checklists are complete, weaving gender issues into mainstreams planning and administration reminds a major challenge. While administrators at the top reiterate their commitment to bridge the gender gap. In educational access and achievement, this is not the case down the line. Women who work as gender consultants, trainers and resource persons are not only outcastes, but are often the butt of jokes in an essentially male dominated system.

International organisations need to work together for girl's education

International leadership on girl's education is currently dispersed across a number of organisations who need to improve the way they work together.

UNICEF : UNICEF is tasked with the lead role on girl's education. Its strategy on accelerating action on girls education, for which the UK has provided financial support, recognise this important role, and the effective implementation of the strategy is crucial to the cause of girls education. UNICEF also leading the UN girl's education initiative (UNGEI), which is a global partnership established to raise the profile of girl's education. We will work with UNGEI to more effectively co-ordinate the actions of all agencies and civil society partners to support country led efforts.

UNIFEM : United Nations Development fund for women will work to create a strong position for women in society and create a safe environment for girls to realise their right to education, including active support for implementation of the convention on the Elimination of

all forms of discrimination against women (CEDAW) and the Beijing platform for action.

UNESCO : We will work with UNESCO to strengthen its mandate to coordinate international efforts on education for all, of which girls education is a part. While UNESCO has played an effective role in holding the international community to account for progress on education for all, we need to support it to provide the leadership required to forge a more focused agenda to assist countries.

THE WORLD BANK : We will work with World Bank which is the single largest funder of education programmes to encourage co-ordinated support among donors to help countries put in place effective policies.

Girl's education: towards a better future for all

- Enable ministries of education to provide leadership and capacity to promote girl's education.
- Strengthen mechanisms to monitor gender equity in the education system.
- Strengthen community and parental participation in education policy, planning and budgeting processes.
- Remove tuition fees and other financial and non-financial barriers to access to primary education as part of a comprehensive national plan that provides for adequate financial allocations to offset direct and indirect costs of schooling for all poor.
- Improve life opportunities for girls by ensuring that national plans include provision of the right levels of basic and post-basic education.
- Take appropriate measures to tackle abuse and violence towards girls and prevent the spread of HIV.
- Promote non-education programmes such as clean water supply and sanitation facilities.

FOCUSING INTERNATIONAL EFFORTS ON GIRL'S EDUCATION

The international community need to speed up its efforts to support countries that have the largest number of girls out of school. We need to support these countries to provide good quality education for girls and all children. International efforts need to focus on:

- Raising additional resources and directing them to where the need is greatest.
- Improving the way resources are directed to countries so that they have the greatest possible

impact; and strengthening key international organisations to provide more leadership on girls education and better support at the country level.

In making progress against these goals we need the support of groups that represent broad segment of society, both within the UK and globally.

CONCLUSION

Government leadership and commitment are known to be critical to ensuring that more girls get into the school. There are many examples showing how good policies on girls education have made little difference at school level. This may be because they are not prioritised by central or local officials, or because they are not accompanied by extra resources. Political champions are needed to ensure policies that support better education opportunities for girls are translated into action.

Leadership is also important within communities and within schools. Teacher can be the catalysts for encouraging girls to go to school and providing them with an educational experience of good quality. This impact increases as more female teachers enter the profession, usually in response to recruitment policies that support increased participation of women.

Community leaders play a dual role that is vital. On the one hand they can inform parent and children of their

rights to an education. Their complementary role is to reflect local demand for girls education and hold schools and governments to account for delivering services. Getting the right balance of leadership and action across the different levels is central to realising better education for girls.

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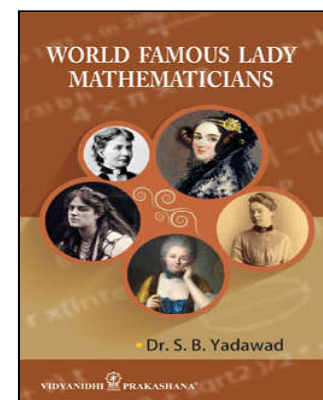

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DIALOGUE METHOD : UNUSUAL - WONDERFUL STRATEGY

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INTRODUCTION

Teacher education, today, is considered as a lifelong process. Because of this, teacher -education courses are taken to serve as effective basic camp. Hence, the main purpose of teacher education has been witnessed as making a provision for effective teachers, who would teach in the school system. Accordingly, a very great stress has been laid on imparting teaching skill to the teacher in preservice as well as in inservice programmes. Today there is a great emphasis on the aspect of teacher-empowerment. Therefore, the ideal teacher -education should aim at enhancing the quality of teachers not only in the training of teaching skills but also in the more important aspect of personality development of the teacher -viz, empowerment of teacher.

There is no doubt that eminent educationists have agreed that education is lifelong process. In fact, many educational conferences have been organized on this subject as a main theme. Hence, significant need is that pupil-teachers must be encouraged and motivated to adopt the current new existing practices. Pupil-teachers must also be made to do research work for enhancing quality education by adopting innovative practices and thereby widen their horizon of knowledge. The more they are made to conduct Action Research, the better. This means pupil-teachers should be empowered to become high grade human resources and thereby become great professionals during their careers. Accordingly, it emphasizes the fact that teacher-educators must also become role models for their pupil teachers.

It means, pupil teachers must be empowered and the useful device in this regard will be nothing but a dialogue mode. This will be of great help to a pupil teacher in promoting him or her to a great extent. For this, we all should have to be thankful to Dr.B.K.Passi who took the lead in initiating this almost all colleges of education by discussing this topic in various AIAER (All India Association of Educational Research) conferences held at various places in India. But the question that jumps like a boomrang is

"What is Dialogue Method ? "However, it is essential to know a brief history about the sAme.

A BRIEF HISTORICAL BACKGROUND

Dialogue is a conversation between two or more people. It is also a literary form in which two or more parties engage in a discussion.

Dialogue has also been defined as a form of communication used by Greek and Indians for purpose of rehetorical entertainment and instruction. This form has scarcely been modified since the days of its birth.

In the east, the genre dates back to the Sumerian dialogue and disputations (preserved in copies from the early second millennium b. c. e.), as well as Rigvedic dialogue hymns and the Indian epic Mahabharata.

In the west, literary historians suppose that Plato (c. 427) BC - c. 34 BC) introduced the systematic use of dialogue as well as independent literary form.

The Platonic dialogue, however, had its foundations in the mime, which the Sicilian poets Sophron and Epicharmus had cultivated half a century earlier. Plato admired and imitated the works of these writers.

Plato further simplified the form and reduced it to pure argumentative conversation, While leaving intact the amusing element of character drawing. He must have begun this about the year 405-406 BC, and by 399 BC he had brought the dialogue to its highest perfection.

As the greatest of all the masters of Greek prose style, Plato lifted his favourite instrument, the dialogue, to its highest splendour, and to this day he remains by far its most distinguished proficient.

Following Plato, the dialogue became one major literary genre in Latin and Greek literature.

The Platonic dialogue, featured Socrates as a speaker and one or more inter 10 tutors discussing some philosophical question, experienced something of a rebirth in the 20th century. In all these dialogues there is an explicit

or an implied(' disagreement, and the purpose of these dialogues is to resolve the disagreement most of these dialogues break off without a find resolution - as in real life.

Celebrated Brazilian educationist Paulo Freire, introduced dialogue as a sort of classroom pedagogy. Freire held that dialogued communication allowed students and teachers to learn from one another in an environment characterised by respect and equality.

Dialogue pedagogy was not only about deepening understanding; it was also about making positive changes in the world: to make it a better place to live.

Today, dialogue is used in classrooms, community centres, co-operations, federal agencies, and other settings to enable people, usually in small groups, to share their perspectives and experiences about difficult issues. It is used to help people resolve longstanding conflicts and to build deeper understanding of contentious issues.

Dialogue is not about judging, weighing or making decisions, but about understanding and learning. Dialogue dispels stereo types, builds trust and enables people to be open to perspective that are very different from their own. Dialogue is a conversation between two or more people. It is a literary form in which two or more parties are engaged in a discussion.

DIALOGUE IN CLASS ROOMS

- Started using dialogue method from 2nd Feb., 2008 in the subjects.
- Teaching of social studies.
- The learn - nature and developments.
- Education of children with special needs.

PROCEDURE FOLLOWED

- First time in all the classrooms already lectured topics were divided among the various dialogue groups in the form of questions.
- From the very next day an overview of different topics in each class -(subject-wise) was given. Students were supposed to read these topics and the next class was DIA - CLASS.
- In the dia-class the students were made to sit in the new group. The already introduced topic is now divided into different portions as issues.
- Teacher worked as supervisor during the course of dialogue.

- After 15 minutes one student from each group presented their conclusions to the whole class and the teacher worked as interlocutor.
- Teacher comments.

STUDENTS FEEDBACK

- Participants enjoy a lot.
- They get a new understanding even about already lectured topics.
- It is more than bookish knowledge.
- It is Dynamic method too.
- There is maximum learning as well as understanding.
- It gives encouragement to self-study.
- It is Time saving.
- The Method builds confidence.

WHAT IS DIALOGUE METHOD ?

Dialogue means a process of interpersonal as well as interpersonal communicator (Adopted from David Bohm's Model). Here, in this method the participants sit in a circle in such a way that each one is close to each other, and all get an equal chance for communication. Each one in the group is fear-free as well as inhibition free. Entire environment is thus very very free. Like any other conferences in this method, there is no chair person ! Of course, at the initial stage there may be a person who acts as a facilitator and it is he or she helps to stimulate the entire group. Because of this, good coordination takes place. Any one from the group can initiate talk. Participants can continue the string or start a new string. Only one should talk at a given time. Anybody can pick up the talk from the person provided that he or she has been listening to the current speaker and is prepared to repeat the last two or three sentences or the gist of that on demand by the speaker. Participants are allowed to make instant queries by way of seeking clarification. Participants can also compare, contrast and create (CCC).

These skills improve with practice of dialogue. By this method, a shy person comes out with his or her views and ideas, ensuring consensus of the members while doing this. In this method, the participants arrive at "We finding" from "I finding".

EMPHASIS IN THIS DIALOGUE - METHOD IS -

- i. on listening to the others,

- ii. on listening to the spoken words,
- iii. on listening to one's own inner voice,

This happens in the entire process, and thus, the main aim is to cleanse and clear one's mental set up. The entire theme of discussion then gets evolved in due course.

The persistence of the theme -

- a. depends on the collective interest,
- b. depends on relevance to life.
- c. depends on the welfare of the society,
- d. depends on one's own upliftment.

Now, while adopting dialogue-method for a teacher-education programme, a broad theme from the syllabus is taken up. Main aim here is to improve one's own mental model by participating in the dialogue. When the teacher-educator conducts dialogue sessions for his or her pupil teachers, he or she does it in the following manner :

1. A group is formed of eight to ten pupil - teachers.
2. All the pupil-teachers in the group are asked to sit preferably in a circle - (They may sit either on the floor or on chairs arranged in a circular fashion).
3. Teacher - educator then tells one pupil-teacher to initiate the talk.
4. This initial talk may be in the form of clearing of doubts, or difficulty or eagerness to know about the issue undertaken.
5. Slowly, response from other pupil-teachers in the group starts taking shape. Thus, a teacher-educator becomes a facilitator. He or she does exercise a control over the group but this is done in a very friendly manner. The teacher-educator also helps the shy or passive participants to participate actively. In fact, a teacher-educator as an initiator, is responsible for creating a good understanding between the pupil-teachers (i.e., members of the group).

DIALOGUE IN USE FOR PRACTICE-TEACHING

In most of the teacher-education systems practice-teaching generally involves the following -

1. Developing mastery over basic teaching skills, viz.
 - a. questioning.
 - b. illustrating with examples.
 - c. chalk-based use,

- d. explanation,
- e. reading with good pronunciation,
- f. stimulus variation, etc.

2. And, very often the following steps are used

- a. Orientation to the skills,
- b. Demonstration of the use of skills,
- c. Practising of the skills by the pupil-teachers under the supervision of the teacher-educator.

3. For providing feed-back, lecture mode is used. What can happen is that a concerned teacher-educator hands down the obtained feedback very much authoritatively to the concerned pupil teachers. It is because of this, the entire micro teaching does not become mechanical. In spite of this it is regret to say that in most of the colleges and institutions, the insistence is on the record and accordingly the files are made ready! In fact, it is here that the dialogue mode becomes really of a great help to make the entire process very meaningful as well as purposeful. True to note that the entire dialogue session gets covered with the following aspects -

- i. Scope of the skill (which has been taken up for practising a particular. skill),
- ii. Components of the skill,
- iii. Planning of the incorporation of the components in a lesson plan.

Instant queries may be put in a humble way stressing on clarification rather than criticism. The role of facilitator acquires great significance here. After the dialogue session pupil teachers finalise their lesson plans. If at this stage the faculty are consulted, the latter, free from undue pressure of correcting the lesson plans can concentrate on quality improvement.

Now, the pupil-teacher practises the skills with the peer group.

There can be a dialogue session now regarding this teach session wherein pupil teachers; help one another with suggestion to improve. They can share their experiences of their tedious coo thus providing scope for effective domain to be covered too.

DIALOGUE FOR THE THEORETICAL INPUT

Generally, in almost all the theory papers, subjects like sociology of Education, Philosophical Base of

Education. Educational Psychology, Current Problems in Education, Educational Management, Educational Technology, etc., are very commonly, included. As a development of Education in India, certain universities also include the subject entitled 'History of Education'. Added to the said thing, there are also paper on very many special methods like Marathi. History. Geography, Mathematics. English, etc. (which are all school subjects). Then, also we find papers on different special fields viz. Environment

Education, Audio-Visual Education, Population Education, Peace Education, etc., etc. And, normally the components that are seen are as mentioned below -

1. The Knowledge Component.
2. The Sensitization Component.
3. The Development Component.
4. The Thinking and Visualising Component.

The Knowledge Component comprises the following-

- i. information,
- ii. terminology,
- iii. labels/names,
- iv. history of established facts, and so on.

The Sensitization Component comprises following -

- i. social issues,
- ii. mental processes,
- iii. learning environment,
- iv. learner's needs,
- v. learner's mental make-up,
- vi. learner's, feelings, and so on.

The Development Component comprises the following -

- i. things that are helpful front various models,
- ii. adapting the models to the current learning environment,
- iii. developing the techniques through one's own insight and through exploration and experimentation (in this component, interaction plays a major role). The Thinking and Visualising Component comprises the following -
- i. reflection,

- ii. reasoning,
- iii. perceiving,
- iv. assimilating,
- v. conceptualising,
- vi. consolidating
- vii. questioning and
- viii. modifying

6. SOME GUIDELINES

It would be helpful if the participants will decide on the following helpful rules -

- i. Each participant in the group should express his or her view points in a humble polite way and not in a spirit of thrusting the same on others.
- ii. Each participant of the group should try to express his or her view points in a fearless way without any hesitation or inhibition.
- iii. Each participant should seek to clarify rather than countering or decrying others.
- iv. Each participant should listen carefully and completely to others even if the new points suggested are not agreeable to him or her, but sincerely try to reconsider his or her views on the light of what is listened to.
- v. Each participant should use Question and C.C.C appropriately to construct a round table wisdom.
- vi. Each participant should try to retrain from brow-beating or intimidating.
- vii) Each participant should try as much to be free from rigid midset and he or she should be open minded as much possible.

MERITS OF THE DIALOGUE-METHOD

1. Dialogue-method provides lot of scope for
 - i. self-appraisal,
 - ii. tolerance to counter views,
 - iii. constant reviewing of one's own mental model,
 - iv. widening the horizons of knowledge,
 - v. vision building, and so on.

All the above take place by listening to others.

2. Dialogue-method promotes effective knowledge synthesis.

3. In a Dialogue-method when the Knowledge Component is focused on pupil-teachers, they are exposed to various sources like -
 - a. Library,
 - b. Internet,
 - c. Instructions by the lecturers,
- d. Enough time allotment to get information which becomes convenient to pupil - teachers for effective storage.
4. During Dialogue-method effective sharing of information takes place which helps the pupil-teachers to create a dynamic data base for one self.

CONCLUDING REMARKS

It is honestly felt that Thinking and Visualising Component is very much neglected today and it is usually witnessed that the things are handed down to the pupil-teachers only in the form of Knowledge Component. Today's examination system is really encouraging this practice, which means definitely, that, our pupil-teachers do go by the books! However, it is again honestly felt that the use of Dialogue Method (as explained earlier) would certainly promote the component of Sensitization, Development and Thinking too.

Concludingly, it may be said that, if it is felt that very important pieces of knowledge as well as information are left out, the dialogue-method may be supplemented by lecture sessions focussing on what has been left out. Further, it must also be noted that Dialogue Method involves identifiable skills. These skills being higher order skills, are important if we consider the role of education as of 'man-Making'.

The most important requirement of a dialogue method is effective communication, How effectively the participant communicates decides his or her success. It is the effective communication that enables participants to impress their views and opinions with clarity and precision.

The Platonic dialogue, however, had its foundations in the mime, which the Silician poets Sophron and Epicharmushad cultivated half a century earlier. Plato admired and imitated the works of these writers.

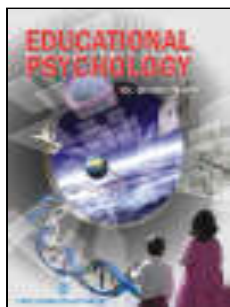
Elebrated Brazilian Educationist Paulo Freire, Introudcued dialogue as a type of classroom pedagogy. Freire held that dialogued communication allowed students and teachers learn from one another in an environment characterized by respect and equality.

Dialogued pedagogy is not only about deepening understanding; it is also about making positive changes in the world: to make it a better place to live.

Dialogue is not about judging, weighing, on making decisions, but about understanding and learning. Dialogue dispels stereotypes, builds trusts, and enables people to be open to perspectives that are very different from their own. In the past two decades, a rapidly-growing movement for dialogue has been developing.

Today, dialogue is used in classrooms, community centers, corporations, federal agencies, and other settings to enable people, usually in small groups, to share their perspectives and experiences about difficult issues. It is used to help people resolve long-standing conflicts and to build deeper understanding of contentious issues.

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DISTANCE EDUCATION

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INTRODUCTION

In an era where we are talking of open educational resources and mega universities in the context of distance education, it is astonishing to notice that distance education had a humble beginning in the non-traditional efforts of some individuals. Though the prospective aims of establishing this form of education has changed over the centuries, yet the basic intention of closing the "social gap" in higher education has remained intact.

It is felt that equality of educational opportunities should be provided, there should be greater access to higher education and those who have missed educational opportunities earlier should have a second chance. In view of the changed circumstances for working people and housewives as well. But in developing countries there is a need to meet the shortages of technical manpower which the existing conventional universities are unable meet. Further the quality of education should be made relevant to the needs of the country. A system that can meet all these demands has to be innovative and flexible and distance education, it is believed that it can meet some of the educational needs of the country. Several countries of the world, which practice distance education are many natures in the world.

The term open and distance learning reflects both the fact that all or most of the teaching is conducted by someone who is away from the learner, and that the mission aims to include greater dimensions of openness and flexibility, whether in terms of access, curriculum or other elements of structure. Open and distance learning systems can usually be described as made up of a range of components such as: the mission or goal of a particular system, programs and curricula, teaching/learning, strategies and techniques, learning material and resources, communication and interaction, support and delivery systems, students tutors, staff and other experts, management, housing and equipment, and evaluation. The open distance learning system is used for school age children and youth those who are unable to attend ordinary

schools, or to support teaching in schools, both at primary and secondary level. However, most courses and programmes are aimed at the adult population.

OBJECTIVES OF DISTANCE EDUCATION

- To study the need and importance of distance education in present scenario.
- Analyse the effectiveness of distance education in present education system.
- To study the present status of distance education.
- Compare the standard of education between regular and distance education system.
- To analyse the effectiveness and implementation of technology in distance education system.

MEANING AND DEFINITIONS

There is an extensive overlap between the use of the term "open education" and "distance education". The decision of the UK government in mid 1960s to rename the University of the Air. "The open university" popularized the term "open". The terms are not, however synonymous, "distance education", has mentioned earlier, replaced the expression "Correspondence Education" whereas open education is a term which even face to face or non-distance education institutions may use.

To solve this problem distance education is considered as an alternative to the formal system and most of the countries are making use of this method of teaching at distance which denotes the application of multimedia approach. During the entire learning process which offer correspondence courses at certificate, diploma, graduate and post-graduate levels.

DEFINITIONS

"Distance teaching may be defined as the family of instructional methods in which the teaching behaviours are executed apart from the learning behaviours, including those that in a contiguous situation would be performed in

the learner's presence. So, that communication between the teacher and the learner must be facilitated by print, electronic, mechanical or other devices"

- M. Moore, 1973.

The term "distance education" refers to teaching and learning situations in which the instructor and the learner or learners are geographically separated, and therefore, rely on electronic devices and print materials for instructional delivery.

- P.Portway and C. Lane (1994)

"The Quasi- permanent separation of teacher and learner throughout the length of the learning process; this distinguishes it from conventional face to face education"

- Keegan (1986)

According to Otto Peters (1973), He pointed out that "this is the first industrial form of education, characterized by mass production and division of labour".

NEED AND IMPORTANCE OF DISTANCE EDUCATION IN PRESENT SCENARIO

The distance education has been used to considerable effect in the non-formal and community development sectors of education. The basic adult education grew in the 1960s and 1970s just as technology began to be used more widely in education.

Development, production, delivery and student support. A unique features of distance education is that it makes available to distance learners, vocational and professional oriented courses that they would otherwise be unable to undertake or would be undertake with a host of difficulties. This made is a multimedia teaching learning system. Which has established its academic and economic viability. This innovative system has established its credibility all over world has an effective alternative channel for imparting education at all levels to varied clientele and target groups.

Open and distance learning in India started around 1960s. By the 1980s there were 34 universities offering correspondence education through departments designed for this purpose. The first single mode open university was established in Andhra Pradesh in 1982, followed by the IGNOU, and subsequently in Bihar, Rajasthan and Maharashtra, Madhya Pradesh, Gujarat, Karnataka, West Bengal and Uttar Pradesh (1980s and 1990s). The establishment of this single mode distance education

universities was stimulated by the government's intention to democratize education and make it lifelong.

The system of distance education has tremendous potential to fulfil the enormous responsibility of universalization and democratization of education, as it hold the promise of checking the falling standards at reasonable costs making the optimum use of media and technology and providing education is a socio-historical imperative for media.

EFFECTIVENESS OF DISTANCE EDUCATION IN PRESENT EDUCATION SYSTEM

Faster growth rate of enrolment in distance education was 15.7% per annum during the period 1982-83 to 1991-92 as compared to 4.1% in the formal system. The share of distance education the total enrolment in higher education has also improved from 2.6% in 1975-76 to 5.9% in 1982-83 and 12.6% in 1991-92. Thus, enrolment in distance education is increasing at an alarming face as compared to the formal system. This trend is particularly noticeable in Open Universities rate of increase of enrolment was 131.3% from 1988 to 1992. The authorities need to take cognizance of this fact as the distance education system has the potential to fulfil the statutory obligations of providing education to all those who seek to acquire knowledge, including dropouts and non-starters. Unfortunately it is a victim of the systematic neglect. The centre has failed to provide the leadership and state government are not taking the necessary steps to start their own Open Universities. The progress is very slow.

The initiative did not discourage the expansion at the same time of correspondence programmes in dual mode in universities. The year 1995 witnessed the enrolment of 2 lakh students in Open and Distance Learning, accounting for 3% of total higher education enrollment. Most open and distance learning universities in India follow the model of the UK Open University. They coordinate communication and collaboration through the distance education council (DEC), founded in 1992. Distance education council is responsible for the promotion, coordination and the maintenance of quality and standards. A range of factors including emerging ICTs, liberalization, privatization and globalization have amplified the demand for Open and Distance Learning. while the government is responsible for more than 90% of Open and Distance Learning funding, plans are underway to involve the private sector more closely, especially through permitting the increase of fees.

PRESENT STATUS OF DISTANCE EDUCATION

In addition to the 40 correspondence directorates in India there are two types of distance learning institutions that provide university level education. These are dual mode universities and Open Universities. Enrollment in correspondence courses and the open universities at the end of the seventh five year plan (1987-1991) was approximately 5,00,000 students. During eight five year plan (1992-1997) enrolment in higher level educational institution is estimated to reach 10,00,000 of which 50% are expected to be registered at distance education institutions.(India Planning Commission 1992)

The establishment of the Indira Gandhi National Open University has given great impetus to distance in India. Several state governments have established their own open universities are being created with bigger and better resources based and full freedom to develop their own syllabus and methods of instruction. However, neither the experience of the existing correspondence courses institutes (CCIs) is being made use of no in an effort made either at the state level or the central level to include existing CCI's within the open university structure. The result is the development of a dual structure. Although "IGNOU" has been entrusted with the responsibility of coordination and maintenance of standards in the distance education system in the country, yet no definite pattern in integration, coordination and quality control has emerged to date. The distance education council has been setup by IGNOU for this purpose but its impact on CCI's is not yet visible. As the number of open university increases, the system becomes increasingly complex within the same rate, two or more universities offering the same programmes do not have a semblance of cooperation and coordination.

COMPARISON BETWEEN REGULAR AND DISTANCE EDUCATION

Now a days people are choosing formal education more compare to distance education. Because of resource availability, classroom teaching with interaction, face to face interaction, library facilities etc. But in distance education the pupil has to put more effort in order achieve more sustainability in education. They will not be more interaction between teacher and students. The pupil has to depend more on library, Internet for clearance of doubt. This type of distance education is more suitable for those people who are working, education discontinued children, in-service teachers, handicap persons who wants to continue education. Both regular and distance education

will have benefits to pupil in one or other way. They will have to choose which system of education is suitable for them to continue their education based on circumstances. Today, both the system of education is popular among masses. They have diverse opportunities in both sector of education system interms of employment.

EFFECTIVE IMPLEMENTATION OF TECHNOLOGY IN DISTANCE EDUCATION

The use of technology has played a major role in distance learning system. Technology has been effectively implemented in distance mode of education especially in phone conferencing, web conferencing, application sharing, virtual world distance learning, groupware and virtual classroom, online courses and counselling, conducting online classes, email facility, internet access for students in university etc. The technology is also used in seminars, conferences, workshops conducted by the open universities. The faculties also use the audio-visual aids, projectors as a tool in the classroom teaching, technology has been a one of the important aspects in distance education. Today, almost 40 open universities are dispersing standard education to the pupil through distance education and technology has played a major role in transfer of knowledge to the pupil in distance education.

CONCLUSION

UNESCO's role in international cooperation for spreading open distance learning system which consist of both intellectual cooperation and technical assistance. Great importance is given to international, interregional and regional cooperation for the promotion of open and distance learning, such as awareness, confidence and capacity building, mapping of relevant experience, success and failures, networking between key players in distance education and educational technology, piloting and adopting educational technologies in different settings, shared development learning system programs, and learning materials involving inter country and industry-country exchanges and joint ventures, technology assessment, examining the actual costs and impact of alternative delivery systems, and support for the development of system wide policy and planning on new technology in education. Cooperation is pursued with intergovernmental organizations of learning such as other UN system agencies, the common wealth of learning, the world bank, the commission of the European union, the organization for economic cooperation and development,

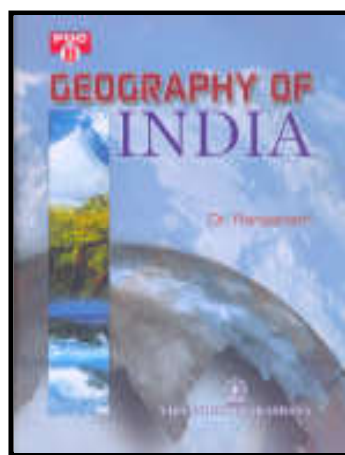
regional development banks, private and public sector partners, Non-governmental organizations, notably with the international council for open and distance education.

Which are competent to act in this field, with the advancement of technologies, learning and collaborative work in the future can become radically different from what it is today. Although no one can expect that educational networks will totally replace the traditional lecture. The traditional lecture has some drawbacks; students have to attend at fixed time, the needs of students with different backgrounds cannot be met and students have no control of their learning pace or environment. Many web based training and learning platforms have been developed. However, none of these platforms have been developed. However, none of these platforms offer an integrated and open platform for learning according to our requirements. Some of them do not support all the necessary open distance learning services. The open distance learning system is now a fast growing subject. The time is not far from now when the entire education and training system will be fully controlled by open distance learning system. In India especially IGNOU is doing a key role in this idea.

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AMBEDKAR CONTRIBUTION TO WOMENS' EMPOWERMENT

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INTRODUCTION

Dr. Ambedkar was one of the important leader of India who worked for the upliftment of women's welfare, his contribution was immense in the field of women's empowerment. Ambedkar struggled to restructure Indian society with the most egalitarian and humanitarian principles. He advocated social and economic democracy and insisted that without them there would be no peace, happiness and prosperity in India. An ardent supporter of the cherished values of Liberty, Equality and Fraternity, Baba saheb Ambedkar's contribution for the betterment and progress of women is unique.

DISCUSSION

Dr. Ambedkar criticized the traditional and conservative values which made by Manu, the Hindu lawgiver, responsible for the decline of the status and dignity of women in India. According to him egalitarian principles prevailed during the Buddhist period and it was a revolutionary act on the part of the Buddha to have allowed women to take sanyas or parivraja (nun hood) as a member of the sangha. Under the Brahminic theory, women and shudras were not eligible for knowledge and thus sanyas. In allowing women to become bhiksunis (nuns), the Buddha not only opened for them the way to liberty, he also allowed them to acquire dignity independent of sex. Thus, the effort of Lord Buddha was the beginning of the revolution and liberation of women in India.

There can be no doubt that there has been an utter downfall in the position of women in India from what it once was. There is no doubt that they did occupy a very important position in the social, political and intellectual life of our country.

That at one time, a woman was entitled to Upanayan is clear from the Atharva Veda where a girl is spoken of as being eligible for marriage having finished her Brahmacharya. From the Shrauta Sutras it is clear that women could repeat the mantras of the Vedas and that women were taught to read the Vedas Panini's Astadhyayi

bears testimony to the fact that women attended gurukul and studied the various shakhas (sections) of the Veda and became experts in Mimamsa. (sections) of the Veda and became experts in Mimamsa. Patanjali's Mahabhashya shows that women were teachers entering into public discussions on the most abstruse subjects of religion, Philosophy and metaphysics are no means few.

The stories of public disputations between Janak and Sulabha between Yajnavalkya and Gargi, between Yajnavalkya and Maitreyi and between Shankaracharya and Vidyadhari show that Indian women in the Pre-Manu's time could rise to the high pinnacles of learning and education.

This high position enjoyed by women at one time, declined due to the restricted social codes of Manu. In Manu Smriti, the women have been mercilessly restricted by a number of conservative laws. Manu was not worried by considerations of justice or injustice in framing his law. He wanted to deprive women of the freedom they had under the Buddhist regime. According to Dr. Ambedkar, there is nothing new or startling in the laws of Manu about women. They are the views of Brahminism that existed only as a matter of social theory in the laws of the state. What was converted what was a social theory into laws of the State, What was the reason which led Manu to impose the disabilities upon women? Because Manu was the greatest opponent of the Buddhist religion. At that time sudras and women were the two chief sections of the Aryan society which were flocking to join the protestant religion. Of the Buddha. This would lead to undermining the foundations of the Brahminic religion. So Manu wanted to stem the tide of women flowing in the direction of Buddhism.

Centuries rolled down in Indian civilization and the unheeded plight of women touched the heart of many social revolutionaries. Dr. Babasaheb Ambedkar was one of them. He championed the cause of women including the issues of Scheduled Castes and Scheduled tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy's Executive Council as the drafting

Committee and also in Parliament as the First Law Minister of Independent India.

Dr. Ambedkar was sworn in a nominated member of the Bombay Legislative Council on February 18, 1927. He regulated participated in the legislative debates and also delivers number of speeches on the budget, education, panchayats, local boards khoti system, industries and participation in World War, His argument on the Maternity Benefit Bill and on birth control were quite relevant to recognize the dignity of women, supporting Maternity Benefit Bill, he said:1

It is in the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently and the principle of the Bill is based entirely on that principle.....

That being so Sir, I am bound to admit that the burden of this ought to be largely borne by the government, I am prepared to admit this fact because the conservation of the people's Welfare, is primarily the concern of the government And in every country, therefore where maternity benefits has been introduced, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit.

Apart from that according to him, the employer should not be free from the liability. It is absolutely reasonable that to certain extent at least the employer will be liable for the kind of benefit when he gets a special benefit by employing women instead of men's Also Dr. Ambedkar thought that this Bill should not confine to the Bombay presidency only and that it ought to be extended to the whole of India.

Dr. Ambedkar was excessively worried for the overgrowth of the population in India and he wanted certain measures should be introduced for the birth control. Viewing the contemporary situation he remarked.

The present keen struggle of life renders timely marriage impossible for many and thus exposes them to various diseases and habits, Many women become invalid for life and some even lose their lives by the birth of children in their diseased condition or in too rapid succession... Birth control is the only sovereign specific remedy that can do away with all these calamities. Wherever, a woman is disinclined to bear a child for any reason whatsoever, she must be in a position to prevent conception and bringing forth progeny, which should be entirely dependent on the choice of women, Society would in no way profit by the addition of unwanted progeny.

The impassioned appeal to cast off evil practice and customs among certain section of the Depressed Classes was made by Dr. in 1936. The meeting at the Damodar Thackersey hall Bombay in 1936. The meeting was largely attended by men and women Communities, and was held to accord support to the mass conversion move inaugurated at Yeola. Dr. Ambedkar made a fervent appeal, especially to the women².

Whether you change your religion along with us or not, it does not matter much to me. But I insist that of you want to be with the rest of us, you must give up your disgraceful life... you must marry and settle down normal domestic life as women of other classes do not continue to live under condition, which inevitably drag you into prostitution.

Thus, Dr. Ambedkar's impassioned love for the "fallen" women as a whole community and his advice to rescue themselves from the despised and disgraceful life were quiet meaningful.

At the All-India Depressed Classes Women's Conference held at Nagpur on July 20, 1942 Dr. Ambedkar emphasized that there could not be progress of a nation without the progress of women. He spoke,³ "I am a great believer in women's organizations. I know what they can do to improve the condition of the society if they are convinced. In the eradication of social evils they have rendered great services".

He underlined that women should learn to be clean and keep themselves away from all vices. They should educate their children and instill high ambition in them. The children's' mind should be inculcated with the ideas that they are destined to be great. The sense of inferiority complex should be eliminated from their mind and heart.

Dr. Ambedkar advised that everybody should get married after they become financially able.... According to him, Marriage was a liability, Keeping in mind the problem of population also, he advised that to have too many children was a crime. The parents must be responsible to give each child a better start than they themselves had. The women should be on friendly terms with their husbands. And, he did not agree that there should be a master-slave between the husbands and the wife.

Before independence, there was arise of social consciousness among the people, who advocated that Hindu laws ought to be codified into one uniform law to ensure greater national integration and also to protect

women's rights. A Hindu law Committee was set up under the chairmanship of B. N. Rao in 1941 to go into the question.⁴ The Committee heard the views of people from all over India and introduced the Draft Hindu Code in the Legislative Assembly in April, 1947. Many members disagreed with it and therefore, a revised version was put before the Constituent Assembly on August 12, 1948. Later, it was also revised and introduced by Dr. Ambedkar in the Constituent Assembly in October, 1948.⁵

Many members of the Assembly thought the right to freedom of religion ought to be a restricted right. Prof. K.T. Shah and Tajmul Hussain were among the articulate advocates for a truly secular state in which religion was considered a purely personal affair. Hussain even suggested the following be incorporated in the Constitution "No person shall have any visible sign or mark or name and no person shall wear any dress whereby his religion may be recognized"⁶.

Women members like Rajkumari Amritkaur felt that if the freedom of religion was enshrined as a separate and personal right it might not only be a bar to future social legislation but even invalidate past legislation such as the Widow Remarriage Act, the Sarada Act and even the Law abolishing Sati. Everyone is aware of many evil practices, which should be abolished, are carried on in the name of religion- Purdah, Polygamy, caste disabilities,

Animal sacrifices and dedication of girls to temples to mention a few." She believed that freedom of religion was amply ensured in the right to freedom of speech and expression

Dr. Ambedkar favoured the uniform code of laws and in this context he said in the Constituent Assembly,⁷ "We have a uniform criminal code, law of the transfer of the property, Negotiable Instruments Act. This would prove that this country has practically a civil code uniform in its content and applicable to the whole of the country. The only area the civil law has not been able to invade so far is marriage and succession. "He challenged the statement that Muslim personal law was immutable and uniform throughout the whole India. He showed that the Shariat law was not applicable to the North-West Frontier Province upto 1935. He added "..... it would not be open any Muslim to say that the framers of the Civil Code had done great violence to the sentiments of the Muslim Community. The fear is nullified."

But all these suggestions went unheeded and the Freedom of Religion was made a fundamental Right and

guaranteed as a special freedom. And the corollary to that was that each community would continue to be governed by its own personal laws. Thus Hindus, Muslims, Christians, Jews and Parsees had the freedom to live by their own traditions which could not evolve since they had been fossilized into codes. Personal laws cover all matters relating to the family marriage, divorce, custody and guardianship, succession and inheritance, maintenance and adoption.

After the Adoption of the Constitution Dr. Ambedkar was entrusted with a new responsibility-the Hindu Code Bill.⁸ He revised the Hindu Code prepared by the Rau's Committee and submitted to the Constituent Assembly (Legislative) in October, 1948. The work of revising and codifying the Hindu law was going on for ten years. The bill had been in and out of the Central Assembly since 1946. Dr. Ambedkar transformed it and parts of the code Bill relating to Joint Family and Women's property became a nightmare to most of the members of the Select Committee.

As soon as Dr. Ambedkar touched the Code and became its spokesman, the Hindu intelligentsia all over India was riven into two camps, some raising loud denunciations and some singing loud praises. Traditions and modern times were at logger-heads, sanctimonious concepts were at grips with social progress,

And learning was pitted against the revolutionary intellect. The authority of Shastra was invoked on both sides. One side was for Manu, the ancient law-giver and other was the modern Manu, Dr. Ambedkar.

The social reactionaries raised a hue and cry, in the name of religion inside and outside the Parliament. The Congress Party, too, was divided into sections over this issue. Nehru and vehemently declared, on his arrival from America, that his government would resign if the Hindu Code Bill was not passed by the Parliament. Another leader of the Congress Party, Sardar Patel had would not be taken into consideration at all. Up and till then, Nehru seemed to throw his weight in favour of the Bill; and Sardar Patel and Dr. Rajendra Prasad were against it. It was in such an atmosphere that Dr. Ambedkar introduced the Hindu Code Bill on February 5, 1951.⁹

The Hindu Code Bill introduced only new things in the then existing law. They were, abolition of the doctrine of the rights by birth, right over property to woman, share to daughters from the parents' property and provisions for divorce. Also it insisted upon. The consent of the wife to

the adoption of a son by provisions dealing with the joint Family property included the abolition of the rule of pious obligation and the liability to pay primary debts which belong to the family. These provisions were new as far as the present Hindu law was concerned. But there was nothing either anti-social or anti-religions in them.

Explaining the Bill, Dr. Ambedkar spoke that it would be wrong to describe the Hindu Code Bill as either radical or revolutionary.¹⁰ He said that the new ways of progress, did not oppose the orthodox practices. He further stated That the new republication Constitution of India had given a positive direction that the government should endeavor to prepare a Civil Code for the benefit of the country as a whole. The Purpose a Civil Code for the benefit of the country as a whole. The purpose of the Hindu Code Bill was to codify and modify certain provisions of the Hindu Law. It was beneficial from the point of the country's oneness that the same set of laws should govern the Hindu social and religious life The Hindu Code was a right step towards a Civil Code. As regards the authority under which the code was drafted he said that the modifications proposed were based on the Hindushastras and smritis. The property was governed by the dayabhaga system, the child belonging to the caste of the father under pitrisavarnya; Divorce was supported by Kautilya and Parashara Smriti and womens' right to property was supported by Brihaspati Smriti he concluded. Dr. Ambedkar was also of the opinion that the smritis both of Yajñavalkya and Manu has recognized the share of the daughter in the property of the father and only one-fourth.

However, on September 17, 1951, a large demonstration of excited women took place around the Parliament House, when the long awaited Hindu Code Bill was supposed to be discussed and the police picketed all over to maintain law and order.

The discussion turned fierce in Parliament Dr. Shyama Prasad Mukherjee, sardar Bhupendra Singh Mann, Pandit Madan Mohan Malaviya and other members strongly opposed the Bill, while N.V. Gadgil and Pundit Kunzru supported the bill with lofty eulogium. The women members described the Bill as a testament of their faith in the constitution. while discussions were going on in Parliament, Nehru lost his grit and suggested a compromise that the Marriage and Divorce part of the Bill should be taken up as a separate bill and the other clauses relating to property would be taken up later if time permitted. Dr. Ambedkar agreed and announced in Parliament on September 19, that since the exigencies of time would

not permit the House to any more than Part II of the Hindu Code Bill during that session, the second part would stand a self-contained Marriage and Divorce Bill.

This truncated Bill was also hotly discussed by the opponents there was no pressure from the whip. There was no time on speeches. It seems that the process was deliberately being delayed by which way the Bill would not be passed. Suddenly most of the members of the House got enraged by Dr. Ambedkar, because of his criticism on the story of Rama and Sita in his speech. Thus alienated him. There was much excitement and Nehru's state of mind at this juncture one journalist quoted Johnson's famous remark on Goldsmith, "He wrote like an angel and spoke like poor Paul".

On September 22, 1951 the Debate on clause IV, came to an end. On September 24, the debate was resumed. On September 25, Clause IV of the Bill was adopted by the House without enthusiasm of protest and the galleries ebbed out as other Bills came up for consideration. Even the Marriage and Divorce part of the Bill could not be completed.

The bill was let down in a tragic manner and in words of Dr. Ambedkar, "it was killed and buried, unwept and unsung after for clauses were passed." Dr. Ambedkar's disappointment was sore. He resigned his seat from the Cabinet on September 27, 1951.

In this resignation speech, Dr. Ambedkar clarified, "The Hindu code was the greatest social reform measure ever undertaken by the legislature in the country. No law passed Indian Legislature in the past or likely to be passed in the future can be compared to it in point of its significance. To leave inequality between class and class between sex and sex, which is the soul of Hindu society untouched and to go on passing legislation relating to economic problems is to make a force of our Constitution and to build a palace on a dung heap.

Dr. Ambedkar was not all convinced with the plea of the prime Minister to abandon the Bill on the ground of the lack of time or that opposition was strong. According to him, when the bill was taken up in the party Meeting, out of 120 only 20 were found against it. When the bill was taken in the party for discussion 44 clauses were passed in about three and half hours' time. This shows how much opposition there was to the Bill within the party. In the House itself there was to the Bill within the Party. In the House itself there had been divisions on three clauses of the Bill, namely, 2, 3 and 4. Every time there had been an

overwhelming majority on favour even on clause 4, which was the soul of the Hindu Code.

According to professor Sarvapalli Gopal the biographer of pandit Nehru, "Realizing soon enough that he(Nehru) could not run away or provided some magic touch such as many seemed to except of him, Nehru pinned his faith on moving forward on all fronts, social and economic as well as political. Ambedkar resigned because of what he believed to be Nehru's half- heartedness in going ahead with the Hindu Code Bill; but the failure to enact the measure was due to no lack of will on the Prime Minister's part. Even GopalswamiAyyangar, on whose advice Nehru depended heavily at this time, had been in favour of the postpone meant until after the election.

It was inevitable on the part of Nehru to thing of the Continuance of the Congress ascendancy in power and because of that he did not want to introduce such a drastic measure, which would have radicalized the Hindu society. But Dr. Ambedkar was keenly interested in the social reform, equal rights for men and women and never thought of it from the political viewpoint. However, Nehru could not wholly be blamed for this debacle, for which, many social, religions and political factors were responsible He acted as a true politician under the prevailing situation of the time.

A few months before the incident justice Gajendra gadkar of the Bombay High Court, a famous jurist and Snaskrit scholar, in course of his speech on "Hindu Code Bill" before the students of the Karnataka University, had said, "if Dr. Amedkar gives us Hindus our code, his achievement would go down in history as a very eloquent piece of poetic justice indeed Destiny however seemed very eloquent piece of Poetic Justice indeed destiny however unwilling to concede to the Law Minister, the full laurels of a Modren Manu.

Dr. Ambedkar who publicly burnt the Manusmriti in 1927 was himself the chief instrument in giving to the Hindu Community another smiriti or the law of living in conformity with requirements and needs of modern times But it was unfortunate that the time did not favour the ardent advocacy of Dr. Ambedkar to change the order of the life from social ostracism to a oath of progress. He accorded equal status to woman and man in every sphere and he also warned the women against the misuse of their rights.

CONCLUSION

Thus it would be very appropriate to regard Dr. Ambedkar as one of the saviours of Indian women, his contribution is unique and cherishable by all women of indian. It should be the foremost duty of Indian women to intergrate themselves, to free their fellow- sisters who are under the undergraded profession like the flash-trade devadasis beggary etc, educated women should join social work to educate, organize and until all deprived women to make conscious of their rights and privileges and they should not be busy in the family conflict to get mere self-rights. More importantly that, where were women in 1951, that they were invisible, where women today there is not single sphere of social, political educational and scientific life of the country where women not met their impact and perhaps more profound than men. Ambedkar brought dignity and honor to the women through the constitution.

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■ ■

EFFECT OF SELF-CONCEPT, ACHIEVEMENT MOTIVATION AND ATTITUDE ON ACADEMIC ACHIEVEMENT AMONG SECONDARY SCHOOL STUDENTS

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ABSTRACT

The purpose of the study is to EFFECT OF SELF-CONCEPT, ACHIEVEMENT MOTIVATION AND ATTITUDE ON ACADEMIC ACHIEVEMENT AMONG SECONDARY SCHOOL STUDENTS. In the present study Descriptive Survey method was employed. Total 300 Students of Uttara Kannada District was taken for the present study. The following tools were used to collect the essential data. 1. Suryavanshis Self-Concept Scale developed by Dr. Vijaya R. Suryavanshi .2. Deo-Mohan's Achievement Motivation Scale Developed by Dev Mohan 3. Sodhi's Attitude Scale developed by Sodhi 4.Academic Achievement Test in social science constructed by the Investigator. From this research Investigator was concluding that the female students have significant higher self-concept scores as compared to male students of secondary schools. The students of urban secondary schools have significant higher self-concept scores as compared to students of rural secondary schools. The students of aided secondary schools have significant higher self-concept scores as compared to students of government secondary schools.

INTRODUCTION

Historically, the domain of investigation subsumed under "self concept" by psychologists and sociologists was a major concern of the theologians, philosophers, political essayists, playwrights, and novelists. Since difference in defining the domain exist even today. It is hazardous to start with a definition without first preparing ground on which terms of the definition can be built. This task is undertaken here through a glance at the status of the self-concept in contemporary psychology and through a brief report of representative conceptions by various writers, nothing convergences and differences. With an adequate definition, developmental and experimental research can be reviewed to derive leads for a conception of self that is scientifically based, rather than one that suggests "my word against your word."

Achievement Motivation is one of the major aspects of a man's personality. It is basic to good life. Being Achievement motivated keeps us productive and gives self-respect. The prosperity of a country depends on the people's need for achievement which in turn determines its economic growth. In order to be successful in this

competitive world the child must be Achievement Motivated.

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.

Academic Achievement of an individual refers to one's attainment in scholastic subjects prescribed for a particular course of study. In this study the academic achievement would mean total attainment of secondary school students in IX standard school subject in social science. There the investigator has constructed an academic achievement test for obtaining achievement scores of students.

OBJECTIVES

1. To study the significant difference between male and female students of secondary schools with respect to self-concept, achievement motivation and attitude scores.

2. To study the significant difference between students of rural and urban secondary schools with respect to self-concept, achievement motivation and attitude scores.
3. To study the significant difference between students of aided and government secondary schools with respect to self-concept, achievement motivation and attitude scores.

HYPOTHESES

1. There is no significant difference between male and female students of secondary schools with respect to self-concept, achievement motivation and attitude scores.
2. There is no significant difference between students of rural and urban secondary schools with respect to self-concept, achievement motivation and attitude scores.
3. There is no significant difference between students of aided and government secondary schools with respect to self-concept, achievement motivation and attitude scores.

METHODOLOGY

Survey and analytical methods of research was employed.

SAMPLE

The study is confined to the students of standard IX

Results of t test between male and female students of Secondary schools with respect to self-concept, achievement Motivation and attitude scores:

Variable	Gender	Mean	SD	SE	t-value	p-value	Signi.
Self-concept	Male	29.84	3.30	0.31	2.3853	0.0177 <0.05	YES
	Female	30.79	3.36	0.25			
Achievement motivation	Male	158.53	13.74	1.28	3.1610	0.0017 <0.05	YES
	Female	163.15	11.31	0.83			
Female	Male	52.05	9.42	0.88	2.4944	0.0132 <0.05	YES
		54.66	8.40	0.62			

From the above table, it can be seen that,

- A significant difference was observed between male and female students of secondary schools with respect to self-concept scores ($t = -2.3853$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the female students have significant higher self-concept scores as compared to male students of secondary schools.
- A significant difference was observed between male and female students of secondary schools with respect to achievement motivation scores ($t = -3.1610$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the female students have significant higher achievement motivation scores as compared to male students of secondary schools.

studying in social science of Uttara Kannada District. From the population of 115 secondary schools in Uttara Kannada 9 secondary schools were selected at random. Total 300 students constituted the sample for the present study.

TOOLS

The following tools were used to collect the essential data:

1. Suryavanshies Self-Concept Scale
2. Deo-Mohan's Achievement Motivation Scale
3. Sodhi's Attitude Scale
4. Academic Achievement Test in Social Science : Constructed by Investigator

STATISTICAL TECHNIQUES USED

The Differential Analysis Technique was used to find the different independent variables and dependent variables.

ANALYSIS OF DATA

Hypothesis 1 : There is no significant difference between male and female students of secondary schools with respect to self-concept, achievement motivation and attitude scores.

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

A significant difference was observed between male and female students of secondary schools with respect to attitude scores ($t = -2.4944$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the female students have significant higher attitude scores as compared to male students of secondary schools.

Hypothesis 2. There is no significant difference between students of rural and urban secondary schools with respect to self-concept, achievement motivation and attitude scores.

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

Results of t test between students of rural and urban Secondary schools with respect to self-concept, achievement Motivation and attitude scores:

Variable	Location	Mean	SD	SE	t-value	p-value	Signi.
Self-concept	Rural	29.92	3.40	0.29	2.4530	0.0147 <0.05	YES
	Urban	30.87	3.28	0.26			
Achievement motivation	Rural	159.21	13.35	1.13	2.8500	0.0047 <0.05	YES
	Urban	163.28	11.37	0.90			
Female	Rural	52.16	9.20	0.78	2.7729	0.0059 <0.05	YES
	Urban	54.98	8.40	0.66			

From the results of the above table, it can be seen that-

- A significant difference was observed between students of rural and urban secondary schools with respect to self-concept scores ($t = -2.4530$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students of urban secondary schools have significant higher self-concept scores as compared to students of rural secondary schools.
- A significant difference was observed between students of rural and urban secondary schools with respect to achievement motivation scores ($t = -2.8500$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students of urban secondary schools have significant

higher achievement motivation scores as compared to students of rural secondary schools.

A significant difference was observed between students of rural and urban secondary schools with respect to attitude scores ($t = -2.7729$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students of urban secondary schools have significant higher attitude scores as compared to students of rural secondary schools.

Hypothesis 3 : There is no significant difference between students of aided and government secondary schools with respect to self-concept, achievement motivation and attitude scores.

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

Results of t test between students of aided and government Secondary schools with respect to self-concept, achievement Motivation and attitude scores:

Variable	Managements	Mean	SD	SE	t-value	p-value	Signi.
Self-concept	Aided Government	31.42	3.22	0.27	4.9765	0.0001 <0.05	YES
		29.59	3.25	0.26			
Achievement motivation	Aided Government	164.81	12.06	1.02	4.6117	0.0001 <0.05	YES
		158.37	12.10	0.96			
Female	Aided Government	56.35	8.17	0.69	5.1107	0.0001 <0.05	YES
		51.31	8.83	0.70			

From the results of the above table, it can be seen that-

- A significant difference was observed between students of aided and government secondary schools with respect to self-concept scores ($t = 4.9765$, $p < 0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students

of aided secondary schools have significant higher self-concept scores as compared to students of government secondary schools.

- A significant difference was observed between students of aided and government secondary schools

with respect to achievement motivation scores ($t=4.6117$, $p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students of aided secondary schools have significant higher achievement motivation scores as compared to students of government secondary schools.

A significant difference was observed between students of aided and government secondary schools with respect to attitude scores ($t=5.1107$, $p<0.05$) at 5% level of significance. Hence, the null hypothesis is rejected. It means that, the students of aided secondary schools have significant higher attitude scores as compared to students of government secondary schools.

FINDINGS

1. The female students have significant higher self-concept scores as compared to male students of secondary schools.
2. The female students have significant higher achievement motivation scores as compared to male students of secondary schools.
3. The female students have significant higher attitude scores as compared to male students of secondary schools.
4. The students of urban secondary schools have significant higher self-concept scores as compared to students of rural secondary schools.
5. The students of urban secondary schools have significant higher achievement motivation scores as compared to students of rural secondary schools.
6. The students of urban secondary schools have significant higher attitude scores as compared to students of rural secondary schools.
7. The students of aided secondary schools have significant higher self-concept scores as compared to students of government secondary schools.
8. The students of aided secondary schools have significant higher achievement motivation scores as compared to students of government secondary schools.
9. The students of aided secondary schools have significant higher attitude scores as compared to students of government secondary schools.

DISCUSSION

The present study revealed that the self-concept is having positive and significant relationship with all the school subjects. However, its relationship with Hindi is

positive and low. Edwards (1966) and Blair (1968) reported linear correlation between self-concept and academic achievement. Even Caplain (1960), Fink (1962), Brookover, et al. (1966) Quimby (1967), Cole (1974), Graham (1975), Graig (1976), Maqsd & Ravhani (1991), Mboya (1993) and Schike & Fagan (1994) are in agreement with the finding of the present study.

In the present study it is revealed that there is a positive and significant relationship between achievement motivation and academic achievement. The studies by Atkinson and Litwin (1960), Sultan (1961) Caplehorn and sultan (1965), Entwistle (1968) and Bruce (1977) also reported a significant and positive correlation between achievement motivation and academic achievement. Uhlinger & Stephens (1960) showed that high achievers evidence greater need for achievement than low-achievers. Schultz (1993) reported that achievement motivation is a significant mediator of academic performance among minority children.

In the present study it is revealed that there is a positive and significant relationship between Attitude and Academic Achievement. The studies by Wilkins (2010), Alazzi and Chiodo (2004), Alajaji (1999), Banjar (1984) and Al-Thuwaini (1986) also reported a significant and positive relationship between attitude and academic achievement.

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STRESS AND ITS IMPACTS-SOCIO ECONOMICAL AND PROFESSIONAL STATUS OF TEACHER

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ABSTRACT

Human Empowerment is a great achievement for the growth of country in that teacher's literacy is key sources of success for today's digital era of Education system. Because today's learned educated youth, are the responsible base for the developing nation, so most commonly demands goes to teachers. In developing Education System there is lot of gaps comparing today and one decades Education system is for the difference we find. Sir M Vishweshwarayya said "Teachers are Nation Builders, but teachers are in stress for heavy workload i.e. concentrating every individual student in the class and also teaching learning process related to physical, occupational, social and emotional matters". Most fall in that according to the research data. The introduction of digital e-learning is specially main causes to creating disorders in their diplomatic behavior's because of these the teachers who are unable to manage they may slowly moving towards the path of depression and other disorders found in stress especially women comparatively more than men teachers.

Key Words : Difference of Education System impacts of stress E-learning problem Disorders.

Now days all organisms in the field of education, all lecturer/teachers are facing lot of complex and tribulations in programme. Because there is a lot of change occur in the present Education system. Still many teachers are comfortable with writing on the black board even it is most common opinion of most in city level teachers. In such cases what we expect from the rural area teacher? For example-computer/smart causes it's not habitual for old teachers, rural, unaided or gender wise we observed it mostly create a big issue during the teaching learning process for teacher especially old aged teachers they are unable to crop nor handle technical matters and easily they stress-such stress slowly goes on expand and occupy a big share in live effect in their professional, social, emotional life most on their physical. Psychological life. A homeostasis is further constantly challenged by internal and external adversely focus of stress occurs when homeostasis is threatened or perceived to be so on.

In that Neuro endocrine hormones have major role in the regulations of both homeostasis and Responses to threats or by any fears are involved in the pathogenesis of diseases.

The stress responses are mediated by the stress system partly located in the central nervous system and partly in peripheral organs.

It all extends the effect on cognitive perceptions gastro intestinal cardio respiratory metabolic and on immune system mainly.

Like the person may suffer with bulimia can eating disorder the person who suffering with this may affect with such problem in this person is a being earlier and others are not around. Some are started to eat when all are sleep so it creates social insult matter.

Substance- Use disorders (abuse) most societies from one some forms of substance dependence. But different societies do not agree on which dependencies are normal a which are problems for example-Tobacco habit for teachers seems to be crime but habit of this may can't be detect so in such cases they started abuse the standard/ their societies to pretend themselves.

Schizophrenia Disorders-It is most regards as the most services in all the teachers, it is nothing but a characterized by incoherent thinking but no systematic decision. In that all most now a day's most topics in all then i.e. depression.

Most lecturer/teachers now a day's suffering unknowingly with these facts because of changing education pattern day by day with including rapid technological facts by the managerial administrative stress etc.

This is order when it affects the whole and soul of the both for the person micro and macro personality by which some lecturers slow down their programs in all academic matters of the institutional work. It may create anxiety, phobia and observation etc.

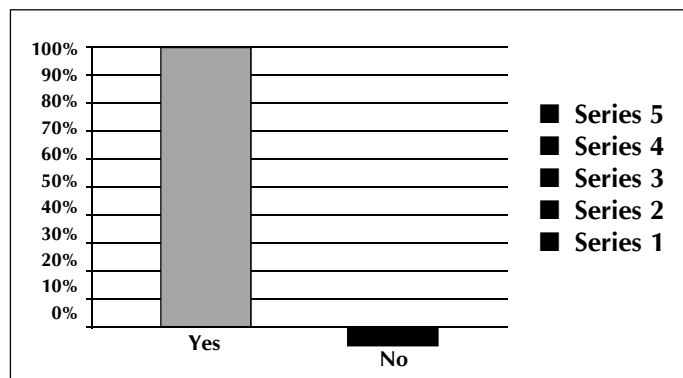
On the similar line of the studies there are so many writers and researchers had written impact about the

concepts like they are emphasized that there is a direct impact of stress disorder on their personal into a personal social economical and Emotional life.

The study clearly point out the problems of using technology create stress had given proof based on the research and oral interview

	Percentage of Using Technology
In Rural Area	42%
In Urban Area	63%

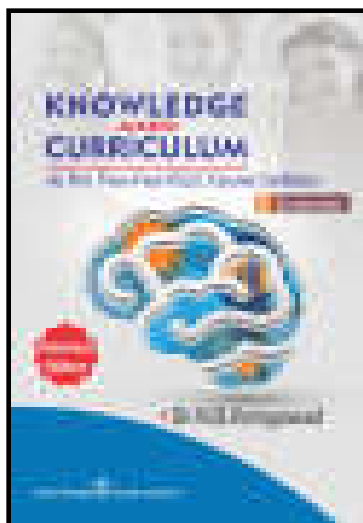
The different age factors also creates stress using the technology	Age-Group	Percentage (Approximate)
	25-34	85%
	35-44	76%
	45 + Yers	57%



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STUDY AND EFFECT OF SOCIAL NETWORKING SITES ON ACADEMIC ACHIEVEMENT OF YOUTHS RELATED TO RURAL AND URBAN

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ABSTRACT

Social media has grown tremendously in the last few years. The growth rate is unexpectedly very high. Specially face book and twitter have grown much faster and captured millions of users in just few years. The way technology is growing it is obvious that more and more youths are growing to grasp its benefits. It has brought a lot of advantages for the society from progressed nations to under developed countries. Every nation is utilizing power of social media to enhance life and use it for the bitterness of the youths. 52% of online youths say social media have helped their achievement.

The Purpose of the study is to analyze the study and effect of social networking sites on Academic achievement of youths for the age between fourteen to twenty-two years of male and female. These youths have similar social media behavior of face book, twitter, what sap, you tube.

INTRODUCTION

Social media have become prominent parts of life for many youth people today. Most youths engage with social media without stopping to think it allow youths to communicate with friends and increased online communication strengths those relationships. The Statistics all tell the story social media are gaining in popularity every day. The average time spent on social networks per day 1.72 hours in 2015. The average numbers of hours a youth spend online for week is 27. The average youths now spends more time each day on their phone, computer, internet etc than they do sleeping.

OBJECTIVES OF THE STUDY

1. To examine whether the difference between rural and urban youths of age between fourteen to twenty-two with respect to social media behavior and its dimensions i.e face book, you tube, twitter, what sap.
2. To examine whether the difference between rural and urban college students colleges with respect to their academic achievements scores.
3. To examine whether the difference between occupations of parents of student youths of colleges with respect to their academic achievement scores.

METHODOLOGY

The present study involves survey method and normative methods of research used systematic steps for the both method in the present study.

SAMPLE AND SAMPLING PROCEDURE

Total of 250 rural and 250 urban youth students were selected for the study giving equal representation to level of fourteen to twenty-two years. Random sampling technique of Chitradurga district constitutes the sample for the study.

HYPOTHESES OF THE STUDY

1. There is no significant difference between rural and urban youth students with respect to social media behavior and its dimensions that is face book, what sap, you tube, news paper, twitter
2. There is no significant difference between occupations of parents of youth students of colleges with respect to social media behavior and its dimensions that is face book, what sap, you tube, twitter.
3. There is no significant difference between occupations of parents of youth students of colleges with respect to their academic achievement scores.

ANALYSIS AND INTERPRETATION OF DATA

The rural and urban youths do not differ significantly with respect to social media behaviour - 1.8643 accepted and alternative hypothesis rejected. It means that the rural and urban youths have similar social media behaviour.

The Rural and urban youth college students do not differ significantly with respect to dimensions of social media behaviour that is face book, twitter, what sap, YouTube. Hence the null hypothesis is accepted and alternative hypothesis is rejected. It means that the rural and urban youth students have similar behaviour of face book, twitter, what sap, YouTube.

SD is 71.3464 and 72.3432 for academic achievements we observed that the rural and urban youth students do not differ significantly level of significance. Hence the null hypothesis is rejected. It means that in academic achievement both rural and urban youths have similar academic achievement.

FINDINGS

1. The youth students of rural and urban have little bit similar social media behaviour.
2. The youth students of rural and urban have similar behaviour face book, twitter, what sap, YouTube.
- 3 The youth students of rural and urban students of age fourteen to twenty-two have little bit similar academic achievements.

CONCLUSION

There are many positive aspects but there are equally as many dangers that come with the use of sites such as face book, twitter, what sap, you tube. The researcher aimed to study the effect of social networking sites on academic achievement of rural and urban youth students of age group fourteen to twenty-two. They have more or less similar social media behaviour of face book, twitter, what sap, you tube etc. and all they have same academic achievement.

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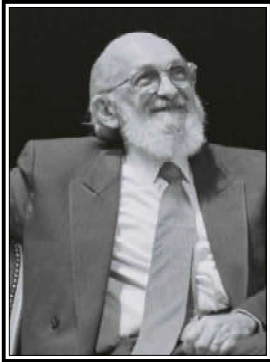
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PAULO FREIRE

(1921-1989)

✉ M. N. Halavagali, J. A. College of Education, Mundargi



“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 *Servico Social da Industria* (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 talking into consideration on 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 organization 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 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 student’s political activities inside and outside the university as a necessary and important part of the Brazilian phase of transition to democratic society. This view was in contrast to the 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 a 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 message 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 direct 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 appearance 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 pupils' 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 'menino', 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 environment. 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 'tune 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 degree of experimental richness.
- A first codification of these words into visual images, which stimulated people 'submerged' in the culture of silence to 'emerge' as conscious makers of their own culture.
- 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 co-ordinator who is not 'teacher' in the conventional sense, but who has become an educator-educatee 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 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 culture, he could evolve only 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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