EDUCATIONAL RESEARCH

VOLUME – XV

CENTRE FOR INNOVATIONS, RESEARCH AND DEVELOPMENT

(C I R D)

(2017)

SOHAN LAL DAV COLLEGE OF EDUCATION

ISO-9001:2000 certified   Graded A by NAAC (Score 3.54/4.00)

AMBALA CITY – 134002

HARYANA (INDIA)

Premier Institute of Education established in 1939

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FOREWORD

The world has advanced considerably throughout the decades and the need for higher education has been on the rise. It is a powerful tool to build modern, value based, knowledge based, cultural based, peaceful society which can lead the country towards super power in the world. So, there is constant need of updating it through Innovation, Research and Development. Education plays a vital role in the development of any nation.

I am pleased to know that the developments in the educational strategies around the globe, Sohan Lal DAV College of Education has been envisioned to develop into strong centre for providing total quality in Teacher Education. This premier Institute of Education is catering the needs of 21st century of Modern India in Teacher Education. This institute has carved a niche in the field of teacher education by producing teachers, teacher educators, administrators and educationists of great repute. The uncountable benchmarks (like- A+ Grade in NAAC (old Methodology), excellent results in University, selected by UGC for sponsoring Major Research Projects in Environment Education and establishing a centre for Sri Aurobindo Studies) and many more achievements in the field of teacher education reflect collective wisdom of the faculty under the dynamic leadership of Principal Dr. Vivek Kohli.

It is appreciable to note that for advancing Frontiers of Knowledge through research and transmission, Dr. Kohli is releasing "Educational Research" a peer Reviewed (Refereed) Journal regularly through 'Centre for Innovations, Research and Development' (CIRD) of the college.

I am sure this issue would be rich in information as well as in-depth that would lend insight to the researchers, practitioners, policy makers and other professionals involved in the field of teacher education.

I wish the release of the issue a great success.

Dr. Punam Suri
Padam Shree Awardee
President
DAV College Managing Committee
New Delhi

PREFACE

The quality of a nation depends upon the quality of its citizens. The quality of the citizens rests, to a large measure, upon the quality of teacher education. The quality of their education, in turn, revolves round numerous agencies like home, school, community, radio, television and other mass media. But, the most significant and pertinent of all these factors is the competence and the quality of school teachers. So the role of teacher education institutions has become more important and crucial for enhancing quality education in school and subsequently in Higher Education. The higher education can become more meaningful and stronger if it is supported by potential issues, research findings and latest development in education.

In this background, Centre of Innovations, Research and Development (CIRD) of our College promotes and disseminates research by publishing "Educational Research" a Peer-Reviewed (Refereed) Journal. The basic motive of this journal is to address the extraction of educational resources and knowledge processing that ultimately leads to the desired effect on learning and opening new vistas of research to be undertaken. This volume focuses on different aspects of education through theme papers as well as research findings at different levels .

Here, I would like to appreciate and extend my thanks to the efforts of Dr. Sushma Gupta, Coordinator, Dr. Neelam Luthra, Assistant Coordinator and the entire editorial board including Dr. Narender Kaushik, Dr. Satnam Kaur, Dr. Nirmal Goyal, and Dr. Pooja. The efforts of Ms. Gurpreet Kaur in typing the material are very much laudable.

Editor–in-Chief
Dr. Vivek Kohli
Principal
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ACKNOWLEDGEMENTS

"Educational Research" a Peer Reviewed (Refereed) International Journal is one of the most effective media for communicating and disseminating research findings and latest development in education among the academic world around. I am extremely happy to place before you Educational Research Volume – XV which portraits the changing scenario in Teacher Education depicting Innovative ideological approaches that can be used in spreading environmental awareness, teaching effectively in the era of communication, role of ICT, function of media in Teacher Education institutions etc.

At the outset I thank the Almighty to bless us with opportunity to work in the shadow of august leadership of Hon'ble Dr. Punam Suri, Padam Shree Awardee, President, DAV College Managing Committee, New Delhi. I am extremely grateful to him for acting as a constant oasis of ideas and passion in improving quality of life, quality of teacher education and thereby, improving the quality of nation.

I take the opportunity to place on record my sincere gratitude and overwhelming indebtedness to Sh. Rajinder Nath, Senior Vice President, DAV College Managing Committee, New Delhi for his dexterous guidance and valuable suggestions for accomplishing this perspiring task.

I gratefully acknowledge the contribution of Sh. R. S. Sharma, General Secretary, DAV College Managing Committee, New Delhi. He is a man of permanent source of encouragement for us.

I shall even remain grateful to Dr. Satish Kumar Sharma, Director (Colleges), DAV College Managing Committee, New Delhi for illuminating dark recesses of our minds with his clear thinking and excellent spirit.

I express my gratitude to Dr. Vivek Kohli, Principal and Editor-in-Chief for his invaluable suggestions and unflinching encouragement in the publication of this Journal.

I am specially thankful to the members of editorial board, Dr. Neelam Luthra, Associate Coordinator, Dr. Narender Kaushik, Dr. Satnam Kaur and Dr. Nirmal Goyal for their significant contribution.

I fumble for words to express my heartfelt gratitude to Dr. Ruchi Manchanda, Ms. Neera and Ms. Somvati for rendering their services as and when required for editing, compiling, and enriching the content of this publication.

I appreciate the hard work done by Ms. Gurpreet Kaur for typing the various drafts of this volume in time.

Once again, I would like to thank all concerned, who helped us in successful completion of this publication.

Coordinator
Dr. Sushma Gupta
(M.Sc. (Zoology), M.Ed., Ph.D. in Education)
Associate Professor in Education

A STUDY OF RELATEDNESS OF ATTITUDE TOWARDS TEACHER LEADERSHIP, ATTITUDE TO AUTHORITY AND NEUROTICISM OF SENIOR SECONDARY SCHOOL TEACHERS USING PARTIAL AND MULTIPLE CORRELATIONS

*Dr.Vivek Kohli   ** Sarvjeet Manchanda

RATIONALE

A number of studies have been reported on attitude toward authority, attitude toward teacher leadership and the personality characteristic (trait) neuroticism. The question here is whether these characteristics of senior secondary school teachers or of some other groups of persons related to each other or not. Attitude to authority and attitude toward teacher leadership seem to be of the same kind and should go together or are related negatively with each other. What is their relationship with the syndrome of neuroticism? Has neurotic behaviour any influence on the relatedness of the attitude to authority and attitude toward teacher leadership. Is neuroticism related to attitude to authority or attitude to teacher leadership?

In order to answer these questions it was thought proper to select a problem of relatedness of attitude and personality characteristics of senior secondary school teachers. The study of this nature is important as it has exploratory strength on one hand and useful from the point of view of its utility for the society on the other.

OBECTIVES

1. To make selection of the measures of Attitude to Authority, Attitude toward Teacher Leadership and Neuroticism measures of personality

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2. To study the relationships among the measures Attitude to Authority, Attitude toward Teacher Leadership and Neuroticism.

3. To make selection of the measures of Attitude to Authority, Attitude toward Teacher Leadership and Neuroticism measures of personality

4. To study the relationships among the measures Attitude to Authority, Attitude toward Teacher Leadership and Neuroticism.

5. Administration of the Attitude to Authority, Attitude toward Teacher Leadership and Neuroticism measures of personality on an appropriate sample of Senior Secondary School Teachers.

6. Organization of the data on these measures.

7. Formulation of Hypotheses concerning the relatedness of these variables.

8. Testing of the hypotheses on the basis of the data obtained by administration, scoring and organization.

9. To derive generalization about relatedness of variables by the testing of the hypotheses.

10. To draw conclusions regarding the results obtained by making interpretations concerning the generalizations after testing of the hypotheses

HYPOTHESES

1. There is no significant correlation between Attitude toward Teacher Leadership and Neuroticism of Senior Secondary School Teachers when their Attitude to Authority score is held constant.

2. There is no significant correlation between Attitude to Authority and Neuroticism of the Senior Secondary School Teachers if their attitude toward Teacher Leadership score is held constant.

3. There is no significant correlation between Attitude to Authority and attitude toward Teachers Leadership of Senior Secondary School Teachers if their neuroticism score is held constant.

SAMPLE

A random sample of about 60 senior secondary teachers was selected for the collection of data and for finding the partial and multiple correlations.

TOOLS USED

The following standardized tools of research were used for the collection of data:

- Attitude to Authority scale constructed and standardized by **J.J Ray**,
- Attitude toward Teacher Leadership as measured by attitude scale constructed and standardized by **B.S Wadhwa and Ratan Jyoti** and
- Neuroticism as measured by Hindi Version of the **Eysenck's Maudsley** Personality inventory standardized by **S. Jalota and S.D Kapoor**

MAIN FINDINGS

1. There is some indication that the variables Neuroticism is related to Authority toward Teacher leadership but the relationship has no significance as it is quite low ($r_{12.3}$=.18, r_{12}=.145) when Attitude toward Authority is held constant. As the variable Attitude to Authority is partially out even when $r_{12.3}$=.138 which reflects that the partial $r_{12.3}$=.138 is low and even lower then when variable Attitude to Authority is held constant, Which reflects that personality syndrome Neuroticism is not much related to Attitude toward Teacher Leadership even if Attitude to Authority is held constant.

2. The second conclusion that we draw from the present study is that there is almost no relationship between Neuroticism personality characteristics and Attitude toward Authority when Attitude toward teacher Leadership is held constant, which further reduce the relatedness of Neuroticism and Attitude to Authority measure of Authoritarian Attitudes.

3. There is however, some relationship between Attitude toward Teacher Leadership and Attitude to Authority after eliminating the variable Neuroticism (r_{23}=.240 reduces when

variable 1 is held constant i.e. $r_{23.1}=.230$). It seems that relatedness may be attributed to fact that both related variables measure attitude. One toward Teacher Leadership and other toward authority. The relatedness may be attributed to the aspect that some Authoritarianism may be their within the aspect of teacher Leadership.

EDUCATIONAL IMPLICATIONS

The investigation reflects that the variables Neuroticism, Attitude toward teacher Leadership and Attitude to Authority are evidently not closely related to each other. There is some effect on the magnitude of relationship among the three variables when one of these is held constant.

The Neuroticism being a personality trait which seems to be enduring characteristics has some relatedness with Attitude Toward Teacher Leadership. The correlation between the two is positive but low which indicates that the senior secondary school teachers who are highly Neurotic are slightly higher on the Attitude toward Teacher Leadership measure i.e. have positive attitude toward Teacher leadership. So the neurotic tendencies seem to effective in enhancing the characteristics of Teacher Leadership.

The relatedness of Attitude toward Teacher Leadership and Attitude to Authority indicates that there is moderate relationship between the two measures of attitude. It reflects that there are Authoritarians tendencies in Teacher Leader behaviours. A Teacher Leader therefore cannot be an exception as far as authoritarian attitude are concerned. Some such traits are always there in Teacher Leader. Proper attitudes among the teacher Leaders should be developed in order to make them more useful for the students and the society. India being democratic set up democratic rather than authoritarian approach should be used for the solution of the problems within the school system. Some educational implications can be found in the tools of research of the present investigation.

- Ñ   Teacher Leadership creates social climate
- Ñ   Teacher Leadership develops potentials of the students
- Ñ   It is the Teacher Leadership which can make the society to get rid of social evils.

Ñ   Teacher Leadership is a means of promoting the cause of good education.

Ñ   It is only through the Teacher Leadership that the socially integrative behavior of teachers can be improved.

Ñ   Teacher Leadership offers the best means for socialization of the children

Ñ   The whole concern of Teacher Leadership is social development

Ñ   Teacher Leadership inculcates the spirit of adjustment among the students.

Ñ   Teacher Leadership generates the sense of duty among the students.

Ñ   Attitude to Authority is important for leader to get things done even if he must displease people by doing them

Ñ   It would be much better if we could do without politics altogether.

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CONSTRUCTION AND EMPIRICAL VALIDATION OF A BRANCHING PROGRAMME ON THE EDUCATIONAL PHILOSOPHY OF VEDANTA FOR THE STUDENTS OF M.Ed. CLASS

**Dr. Vivek Kohli   ** Suruchi Sharma

RATIONALE

Programmed instruction is one of the important and effective innovations in the teaching learning process which is based on the science of behaviour. It involves carefully constructed frames of the subject matter. It is systematically planned, empirically established and effectively controlled self instructional technique for providing learning experiences to the learner. The programmed instruction is concerned with the selection and arrangement of the content to be learnt based upon what is known about human learning. It is a process of constructing sequences of instructional material in a way that maximizes the rate of learning, fosters understanding and the ability to transfer knowledge to new situations, facilitates retention and enhances the motivation of the students.

The purpose of undertaking an investigation related to the development and empirical validation of programmed learning material for students of M.Ed class using branching programming approach is to achieve the goal of self learning using ordered and sequenced learning at college level. So, the investigator decided to develop a branching programme on a very important topic on the philosophy of Vedanta for the self learning of the students of M.Ed class.

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OBJECTIVES

1. To work out the subject matter of the Educational Philosophy of Vedanta to be programmed for the students of M.Ed Class.
2. To write down the behavioural objectives concerning the content involved.
3. To develop the branching programming on the basis of the behavioural objectives and the subject matter of Educational Philosophy of Vedanta.
4. Refining of the language of the frames of the programme.
5. To develop a criterion test on the basis of the behavioural objectives.
6. To make try out of the programme
   i. On a single student of M.Ed class
   ii. On a small group (7 students) of M.Ed class.
   iii. On a large group of 35 M.Ed students
7. To obtain data on criterion test after each try out.
8. Empirical Validation of the programme on the basis of the data obtained through the tryout on a small and large group by finding the Error Rate, Sequence progression and Programme Density (Individual and Cumulative).
9. Refining the programmed learning material on each step of single student try out, small group try out and large try out.
10. Refining the programme on the basis of data obtained on the criterion test.

HYPOTHESES

1. A 90×90 hypothesis concerning the learning of the subject matter in respect of all the frames (including the frames used for branching purposes and written on the pages other than the main sequence of frames) will be used and tested on the basis of the data on learning frames.
2. A 90×90 hypothesis will be used in the case of the achievement of objectives using the criterion test.

SAMPLE

Sample for the present study consisted of 35 M.Ed students selected randomly from two colleges of Education viz. Sohal Lal DAV College of Education and P.K.R Jain College of Education, Ambala City.

DEVELOPMENT OF THE PROGRAMME

Preparation

It involved the following things to be done

(i)   Selection of the Topic

(ii)   Selection of the style of programming.

(iii)   Planning of the Instructional Material.

(iv)   Defining Behavioural Objectives.

Programme writing

The instructional material was sequenced in a logical order in the form of frames that helped the programmer to make the programme easy and comprehensible. The size of the frames varied from some sentences in the introductory frames to a paragraph as the programme proceeded towards the end.

In this programme, the learner was presented with the subject matter followed by a question related to the given subject matter. The student, after giving the answer, was directed or instructed to another page where he was told whether his/her response was correct or not. If he/she was correct, then he/she was asked to proceed further to the next frame in the home page. If he/she was not correct, then he/she was presented with the remedial frame to explain why he/she was incorrect. The branching programme was in the form of a scrambled book.

Three types of frames are generally used:

   i)   INTRODUCTORY FRAMES: These are those frames which tend to introduce the subject under reference. The first five frames of the programme are introductory frames.

ii) INSTRUCTIONAL FRAMES: These are those frames which analyze and synthesize the various components of the terminal behaviour. There are twenty six instructional frames.

iii) TESTING FRAMES: These are those frames which evaluate the extent of independence or adequacy in the new behaviour developed through instructional frames. There are three testing frames

Constructing a criterion test

In the criterion test prepared for the investigation 24 items were constructed. It includes the items covering all the objectives stated in behavioural terms.

TRY-OUT OF THE PROGRAMME

The programme wase tried out as follows:-

1. Tryout on an individual
2. Tryout on small group
3. Tryout on large group

ANALYSIS OF DATA

The data was analysed to find out the following:-

1. Programme Density
2. Error Rate
3. Sequence Progression

MAIN FINDINGS

Ñ The Independent programme density ranged between .6667 and 1.0000. as the programme has been developed on the philosophy of Vedanta for the students of M.Ed class and the style used has been branching in which repetition has been used in the

beginning of the programme where the concept of Vedanta has been introduced, the repetition has been attempted in the branching portion of the programme where the result for the responses have been given in the form of branching frames. As the programme has been written in simple language the sequences were not repeated as is usually repeated in the case of linear frames.

Ñ The cumulative programme density ranges between .6667 and .9696 which reflects that learning can be better even without much repetition of the subject matter for higher classes. Repetition has been covered within the branching frames and not in the main stem of the branching programme.

Ñ The results concerning the evaluation based on the error rates reflect that higher error occurs on frames 2, 3, 12, 30 and 31. The first two frames (2 and 3) are introductory frames, 12, 30 and 31 are frames of presentation type. This reflects that these frames if modified can possibly give rise to even better learning of the subject matter. The frames 5,6, 11, 13, 15, 21,22,24, 26, 27, 29, 32, 33 reveal no errors which shows that on a whole the sequences progress effectively along the programme.

Ñ The error rate taken on the programme as a single tape cumulatively first has a sharp increase in the beginning decreases slowly after the introductory sequence of frames. There are slight jumps around the frames 12, 30 and 31. On the whole the programme is quite effective for the learning of the subject matter of Vedanta for the students of M.Ed class.

Ñ From the progression of the sequence chart it is clear that M.Ed student with identification number 32 has committed maximum number of errors (8) while those with 18 and 27 are next in order with five errors in each case. If these three M.Ed students are excluded then the overall percentage of errors decreases from 7% to 5.72%. The 90×90 hypotheses i.e. 90% of the students have learnt 90% of the subject matter holds good in the case of branching programme developed by the investigator.

Ñ On the basis of results obtained in the case of criterion test the rate of success is 92.73% which is quite good. It is quite clear that the branching programme developed by the investigator is quite effective and learning of subject matter has taken place.

EDUCATIONAL IMPLICATIONS

The development and empirical validation of a branching type programme on an important topic like the one taken for the present investigation i.e. the educational philosophy of Vedanta for the students of M.Ed class is of much significance as it can be used directly for self learning of the students. The students of M.Ed class can use the programmed learning material for the study of this topic as it constitutes a part of their syllabus in Philosophical and Sociological Foundations of Education. The programme has proved to be effective in the sense that the language and the content are quite intelligible for an average student of M.Ed class. The sequence progression is quite good and there is quite less repetition of the responses along the main stem. However the repetition has been attempted in the branching frames used for feedback. As the programme is branching on one hand and for a higher class (M.Ed class) on the other, it should not involve much repetition. The programme is based on operant conditioning which can also be easily understood through the auto instructional material organized or arranged systematically in the form of somewhat larger frames than the frames of a linear programme. The evaluation of the learning of the subject matter has been assessed by criterion test which gives that the success rate is above 90% and most of the behavioural objectives have been achieved.

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EFFECTIVENESS OF MULTIMEDIA PACKAGE ON LEARNING OF SCIENTIFIC CONCEPTS

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RATIONALE

This is an information age and tremendous flow of information is emerging in all fields throughout the world. Educational systems around the world are under increasing pressure to use new information and communication technology to teach students, the knowledge and skills through which they are able to seek information from multimedia. Thus education is not merely the acquisition of knowledge but also includes proper utilization of knowledge for improvement of quality of human life. In developing society, teachers have a great role and responsibility to bring out the good citizens in the form of all round students. Today education and knowledge has expanded so vastly and media has made education more effective and interesting. Nowadays, students are frequently using new technologies like T.V, PlayStation, and Mobile Phones for their entertainment. They are interested in passing their leisure time working on these gadgets. If education is given to them by using the media like Computers, Internet, Multimedia etc. they will become more curious to know various concepts and thus learning will be very effective and long lasting. Because of all these reasons the investigator is motivated to pursue the present study.

OBJECTIVES

1. To develop multimedia package in science.
2. To study the significance difference between pre-test and post-test mean scores of students taught through Multimedia Package.

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**M.Ed student, Sohan Lal DAV College of Education, Ambala City

HYPOTHESIS

There exists no significant difference between pre-test and post-test mean scores of students who have learnt scientific concepts through Multimedia Package.

SAMPLE

The sample of the present study consisted of 75 students of class IX selected randomly from MDAV Senior Secondary Public School, Ambala City.

TOOLS USED

The investigator prepared two parallel achievement tests for the present study viz. Pre Achievement Test and Post Achievement Test.

MAIN FINDING

In the present study it was found that there was a significant difference between pre-test and post-test mean scores of students who have learnt scientific concepts through Multimedia package. It is therefore clear that the study conducted by researcher is in agreement with the fact that teaching through multimedia presentation is more effective than traditional method of teaching scientific concepts.

EDUCATIONAL IMPLICATIONS

Implications for Students

The students when exposed to models of teaching as alternative teaching strategies would gain proficiency in the skills which are inherent in the instructional and nurturing effects of a particular model of teaching. For instance through the Multimedia Package, the students can

develop Meta cognitive abilities for meaningful learning. They are free to work on the software, at their own pace without any interference. It makes the students self- independent and develops the habbit of hard-working.

Implication for Teachers

Among the various kinds of learning, the learning of concepts is fundamental to mastery in any subject discipline. Today, when there is an exponential increase in knowledge, it is impossible for the teachers to teach everything up-to-date in any subject area. In multimedia teaching method teachers feel more satisfied because they are able to teach better and they are free to work on the software by collecting a lot of information. Multimedia teaching methods enhance the interest, creativity, skills and performance of the teachers as well as students. Multimedia teaching saves a lot of time of the teacher, supports the students in using technology in their work, illustrates effective use of technology providing new teaching strategies and focuses on the integration of technology in the curriculum.

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A COMPARATIVE STUDY OF EDUCATIONAL THOUGHTS OF RAJA RAM MOHAN ROY AND SWAMI DAYANAND SARASWATI WITH SPECIAL REFERENCE TO EDUCATION OF WOMEN

*Dr. (Mrs.) Satnam Kaur   **Veena Rani

RATIONALE

Education has been perceived as a significant instrument in improving the status of women and consequently many efforts have been made to improve the access of girls and women to education Though we are in the 21st Century, still woman is not free from exploitation. If we unfold the history we can find the women inside the four walls. The women in India have suffered in the hands of men dominated society. They have faced extreme level of exploitation within the framework of the norms of the society. Women have been looked down upon as slaves because of the dogmatic thinking and orthodoxy. But in the context of woman education in the country and the world over, Raja Ram Mohan Roy and Dayanand Saraswati struggled hard and also fought to eradicate the social evils from the country. Both Raja Ram Mohan Roy and Swami Dayanand Saraswati's contribution in the field of woman education and emancipation is unforgettable. They involved themselves directly or indirectly in the upliftment of woman. Their efforts on woman education and emancipation are unexplainable. All these factors encouraged the investigator to undertake the present study.

OBJECTIVES

1. To study life and works of Raja Ram Mohan Roy.
2. To study life and works of Swami Dayanand Saraswati.
3. To study the Education of the women as advocated by Raja Ram Mohan Roy.

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4. To study the Education of the women as advocated by Swami Dayananda Saraswati.

5. Relevance of the contribution of the two great reformers Raja Ram Mohan Roy and Swami Dayanand Saraswati in the field of women education in the present scenario.

RAJA RAM MOHAN ROY'S VIEWS ON WOMEN EDUCATION

Raja Ram Mohan Roy was a strong supporter of women education. He stressed that women education is possible only when women is free from social evils and superstitions. He crusaded against social evils like sati, polygamy, child marriage, caste system, infanticide, illiteracy etc. He demanded the property rights for women. In 1828, he set up the Brahmo Samaj a movement of reformist Bengali Brahmins to fight against social evils. The Brahmo Samaj did the great service in removing the popular prejudices against the education of women that were prevalent in the Hindu society.

SWAMI DAYANAND SARASWATI'S VIEWS ON WOMEN EDUCATION

Like Raja Ram Mohan Roy, Swami Dayanand Saraswati, also played a key role in advocating women's rights, including education, property and widow remarriage. He fought for their legal rights to property. Swami Dayanand took up the cause of destitute women. He raised his voice against the sale of daughters to prospective husbands due to pecuniary interests and he condemned the system of polygamy.

Swami Dayanand through his organization "Arya Samaj" fought to eliminate sati custom. Thus by raising his voice against social evils, Swami Dayanand succeeded in starting a revolution for women's education. He also invested his own money in the starting of a school. Swami Dayanand advocated that education for a woman is as much necessary as the education for a man. But, he preferred that girl child should be educated in separate schools. Swami Dayanand's efforts in the field of women education inspite of social opposition and public ridicule were remarkable.

SIMILARITIES AND DISSIMILARITIES BETWEEN THE VIEWS OF RAJA RAM MOHAN ROY AND SWAMI DAYANAND SARASWATI ON WOMEN EDUCATION

Raja Ram Mohan Roy and Swami Dayanand Saraswati both took keen interest in women related problems, evils and superstitions associated with life of the women and have worked for the progress of the women in creating a dignified position of women in the male dominated society. Both were socio-religious reformers and wanted transformation in the life of the women on social and rationalistic bases. Both wanted to break the bonds of ignorance and slavery of the women and fought for the emancipation of Indian women and for the cause of the women education.

While Raja Ram Mohan Roy has advocated for the improvement of the status of the women by justifying his stand for abolishing the social evils like abolition of **Sati-Pratha** as he considered it a crime rather than a religious riot. It was a good step toward improving the condition of women. Women must be freed from the oppression of men.

Swami Dayanand Saraswati went step further and considered women equal to men. Women must be respected according to him. According to him the Vedas have never opposed the women education. Swami Dayanand was deadly against co-education system, so he advocated that there should be separate schools for girls.

Both Raja Ram Mohan Roy and Swami Dayanand Saraswati fought for the rooting out orthodoxy and conservatism although in life style both were similar and had respect for traditional values. Raja Ram Mohan Roy was in the favour of western education as he had progressive outlook. Swami Dayanand on the other hand went back to the Vedas at the call of Swami VirjaNanda.

EDUCATIONAL IMPLICATIONS

In the end it can be said that the study is quite useful from the point of view of setting up of the tradition of respecting the women and fighting for the cause of women education so that

the menace of female foeticide and other social evils can be removed. The study also helps in achieving goals of women education. The two great visionaries in their philosophy of life revealed the traditional as well as instrumental values and at the same time advocated for traditional and progressive women education. These values can be inculcated in children for the benefit of the student community on one hand and to generate the feeling of respect for women on the other. Swami Dayanand has stressed for traditional values whereas Raja Ram Mohan Roy had given weightage to the progressive values. Thus combining the thoughts of the two great men, it would be possible for the investigator to work out their contribution towards women education and its benefits for the women in specific and the mankind in general.

- Women Education is essential and in the present scenario education of the girl child is given much importance.
- The schools, colleges and other institutions of learning should inculcate those values which have been stressed in the philosophies of Swami Dayanand and Raja Ram Mohan Roy. Girl child must be saved at any cost and her education must be taken care of.
- Though DAV and other Religious institutions are active in inculcating traditional as well as instrumental values, yet efforts are needed to inculcate moral and spiritual values along with scientific outlook for making progress.

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A Q-STUDY OF THE ACTIVITIES CONCERNING SPIRITUAL AWARENESS IN RELATION TO THE PERCEPTION OF TEACHER TRAINEES

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RATIONALE

Spirituality in simplest words is said to be "awakening of our consciousness". Spirituality means coming back to our real self, our inner-self. Spiritual activities are those activities which helps an individual to know who am I.   These activities help in awakening of one's consciousness. These activities are essential part of human life because they give shape to individual's wisdom, consciousness, inner self and faith towards god. These activities are source of inspiration in one's life. Spiritual activities include various activities like prayer, yoga, meditation, trips to holy places, bhajan competition, havan competition, mantra-uchcharan etc.

Spiritual awareness is the process by which we begin to explore our own being in order to become whole and reunite our spirits with our physical bodies in a commonality of purpose. It helps people realize who they are, their purpose of life. It is an initiative for making the world community spirituality aware and enlightened.

The term "Q-Methodology" was used by Stephenson to characterize philosophical, psychological, statistical and psychometric ideas oriented to research on individual. Q-technique is a set of procedures to implement Q Methodology. It uses ipsative procedures (or measures) of sorting decks cards called Q-sorts by using built in systematic restraints (within the sorting procedure). Q-technique uses a rank procedure of sorting items or objects into number of piles. The sorter is instructed to put varying numbers of cards in several piles by using the approval –

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disapproval (or some others) continuum, the whole making up a normal or quasi –normal distribution. The distribution used is known as a Q-sort distribution which is a rank order continuum ranging from most preferred to least preferred categories with varying degrees of preference between the two extremes. Sorting instructions and the objects sorted vary with the purposes of research. The number of cards in this technique is determined by statistical demands. The Q- distribution can be either symmetrical (Quasi normal) or approximately normal.

In Indian context, it is considered that spiritual awareness is a significant part of human life and almost every individual takes part in these activities which have physical and spiritual significance. A study of such activities is thought to be important for research which has exploratory and huristic value giving rise to creative ideas. The Q-study uses Q-Sorts to classify various activities related to spiritual awareness which has direct educational significance. So, the study aims at exploring the type of activities for spiritual awareness and using Q-Methodology. The investigator becomes interested and curious to name the different categories for the activities on spiritual awareness.

OBJECTIVES

1   To work out the activities related to spiritual awareness.
2   To prepare Q-Sorts concerning these activities by using ipsative measure on approval/disapproval continuum.
3   To work out symmetrical Q-Sort distribution.
4   To select an appropriate sample of teacher trainees for the administration of Q-Sorts.
5   To prepare the data sheets for each of the teacher trainees.
6   To find inter-person correlation to form different groups of persons.
7   To work out the mean of the preferences of each item (activity) for different group of persons.
8   To work out the classification of the activities on the basis of the above data.
9   To name the different categories for the activities and making their interpretation.

SAMPLE

A random sample of 30 teacher trainees from Sohan Lal D.A.V. College Of Education of Ambala City was selected for the purpose of administration of Q- sort.

STATISTICAL TECHNIQUES USED

- Product Moment Method of finding correlation was used to find the interperson correlation.
- Means of preferences was found for determining the classification of the activities on spiritual awareness.

ADMINISTRATION OF Q-SORTS

The administration of Q-Sort of 25 spiritual activities using seven options (ranging from most approve to least approve) on 30 teacher trainees was done by the investigator in face to face situation. Each sorter in face to face situation with the investigator was asked to read the items (spiritual awareness activities) written on cards carefully and place them in accordance with the Q-Sort procedure. They were asked to place-

1   card in the first pile   (Most Approve)

3   cards in the second pile   (Slightly Less Than Most Approve)

5   cards in the third pile   (Some What Less Than Most Approve)

7   cards in the fourth pile   (Neither Most Approve Nor Least Approve)

5   cards in the fifth pile   (Some What less Than Least Approve)

3   cards in the sixth pile   (Slightly less Than Least Approve)

1   card in the seventh pile   (Least Approve)

The scoring of the Q-Sorts (placement in piles) was done by assigning a score of 7 to the most approve spiritual awareness activity (item on the first pile), 6 to each of 3 items of the second pile, 5 to each of the 5 items of the third pile, 4 to each of the 7 items of the fourth pile,

3 to each of the 5 items of the fifth pile, 2 to each of the 3 items in the sixth pile and 1 to the single item of the seventh pile.

MAIN FINDINGS

In the present investigation 25 spiritual awareness activities have been used and the data of 30 teacher trainees on these activities using the ipsative Q-Sorts have been obtained and used to obtain 6 groups of persons using inter-person correlations. It shows that most of the teacher trainees can be divided into 6 different groups who differ from each other in their perceptions with respect to 25 spiritual awareness activities. In order to corroborate further, the spiritual awareness activities preferred highly by these 6 groups of teacher trainees have analysed. As to which of the spiritual awareness activities they prefer most and which of them they prefer least were of concern. The items have been classified into 4 factors on the basis of higher values of means of the preferences scores.

FACTOR-I

- The item meditation is highly preferred.
- Items Havana competition,watching a TV serial of spiritual concern, reading of Upanishads are moderately preferred.
- The item bhajan competition is least preferred.

FACTOR-II

- The item trip to religious places is very highly preferred by the teacher trainees.
- Items morning assembly, celebration of days of religious concern, story telling approach to inculcate spiritual values ars highly preferred.
- Items writing of spiritual thoughts, participation to organize religious congregations are moderately preferred by the teacher trainees.
- The item use of critical enquiry approach to inculcate spiritual values is least preferred in this factor, by the teacher trainees.

FACTOR-III

- Items prayer and meeting religious personality are highly preferred by the teacher trainees.

- Items yoga exercises, listening moral discourses, reading of old scriptures are moderately preferred.

- Items spirituality related total atmospheric approach and observation of fast are least preferred by the teacher trainees.

FACTOR-IV

- Items spiritual discussion, painting competition on spiritual values and mantra-uchacharan pratiyogita are highly preferred by the teacher trainees.

- Items value planning for inculcating spiritual values and essay writing competition on spirituality are moderately preferred.

- The item participation in charts making competition on spiritualism is least preferred by the teacher trainees.

EDUCATIONAL IMPLICATIONS

The present investigation is very important from educational point of view as it is directly related to the field of education. The investigator has analyzed the perceptions of the teacher trainee by using their Q-Sorts on 25 spiritual awareness activities and is in a position to suggest that there are four important factors to be taken into consideration while deciding about planning of different spiritual awareness activities. Without spiritual awareness activities life becomes aimless. These activities help in inculcating good moral values and provide knowledge of inner self. It removes evil thoughts from the mind and helps the student to become good citizen.

The activities in order of preferences which are very useful according to the perceptions of the teacher trainees are medidation, trips to religious places, prayer, meeting religious personality, spiritual discussion, painting competition on spiritual values, mantra-uchacharan pratiyogita, morning assembly, celebration of days of religious concern, story telling approach

to inculcate spiritual values. It is therefore suggested that these activities should form a part of the course of study in educational institutions.The activities which come next in order are Havana competition, watching T.V serials of spiritual concern, reading of Upanishad, participation to organize religious congregation, writing of spiritual thoughts, listening moral discourses, reading of old scriptures, value planning for inculcate spiritual values and essay writing competition on spirituality. All these activities are easy to perform and   provide good opportunity to students, to express themselves. Activities like bhajan competition, use of critical enquiry approach to inculcate spiritual values, spirituality related total atmospheric approach, observation of fast, participation in charts making competition on spiritualism are least preferred by the teacher trainees, as these activities requires deep thinking. As all the activities cannot be promoted in educational institutions yet the educational institutions can promote at least the highly preferred activities for the benefit of the students to nurture the spiritual awareness in them and to develop good moral values, peace of mind and high national character among them.

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COMPARATIVE STUDY OF INDIAN EDUCATION SYSTEM OF MEDIEVAL AND BRITISH PERIOD

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RATIONALE

Our education system is the oldest in the world and has some peculiarities which are not found anywhere in the world and we are proud of them even today. Vedic Rishis had not only spread knowledge in India but they had given the light of the knowledge to the entire world. They brought the humanity into light from the darkness of ignorance and spreaded the light of knowledge throughout the world.

In India the medieval period was dominated by the Mughal kings. They conquered India and settled firmly in it. Many Muslim kings ruled over India during this period. Muslim came in India with their own educational philosophy. They established primary schools in the form of Maktabs. They also established higher institution in the form of Madrarsas. Then British also came in India. Education in India during the British times was totally different from the medieval education and system of education was totally changed during British period. New institutions of both European education as well as Indian education were established. Therefore, the curiosity arose in the mind of the investigator to compare the education system during Medieval and British period.

OBJECTIVES

- ➢ To know about the Indian education system during medieval period.
- ➢ To know about the Indian education system during British period.
- ➢ The find out the similarities between Indian Education system during medieval period and British Period.

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➢ To find out the dissimilarities between Indian Education system during Medieval and British period.

➢ To mention the important centres of learning in medieval period.

➢ To mention the important centres of learning in British period.

➢ To study the optimum use of the features of Indian Education system of medieval and British period in context of present education system.

INDIAN EDUCATION SYSTEM DURING MEDIEVAL PERIOD

During the Medieval period education was organized in Maktabs and Madaras. Primary education was given in Maktabs and higher education was given in Madaras. In Maktabs children were made to remember tenets of 'Quran' reading, writing and primary arithmetic was imparted to them besides they were given the education of Arabic script, persion language and script. The stories of prophets and Muslim 'Fakirs' were also told to the children. Children were also imparted the knowledge of art of writing and conversation. The children were sent to Madarsas after completing the primary education. There were separate teachers for different subjects. Special emphasis was given to the education of Islam. Religious and ecular subjects were also taught in Madarsas. The religious education included the study of Quran and secular education included the study of Arabic, literature, grammar, history, philosophy, mathematics, geography, politics, economics, Greek language and agriculture etc.

The education was compulsory especially for boys. There was a personal touch between the teacher and the taught. There was proper co-ordination between religious values and material or worldly needs and well-being. Many cities played a prominent part in imparting higher education during this period in India like Delhi, Agra, Jaunpur and Bihar. Expansion of the religious knowledge was the main focus of the Muslim education system.

INDIAN EDUCATION SYSTEM DURING BRITISH PERIOD

Education in India during the British times has its beginning with the efforts of the Christian missionaries. Escaping from the changing circumstances in Europe, the Christians attempted to propagate education in India. Their main objective was spreading Christianity. Due to their efforts, several institutions were established. These institutions imparted both European education as well as Indian education.

In 1813, the time for renewal of the East India Company's charter came. It was being realized that the level of Education in India was rapidly falling. In clause 43 of charter act of 1813, it was proposed that sum of rupees one lac every year should be kept separately for "the revival and improvement of literature" and "for the introduction and promotion of knowledge of sciences among the inhabitants of the British territories in India.

Lord William Bentick, the Governor General of India, sought the advice of Lord Macaulay on clause 43 of the charter Act of 1813. Lord Macaulay proposed a document known as Lord Macaulay's Minutes. This document influenced the Britian's educational policy in India for more than a century. Macaulay never thought that his minutes would have such large implication. But it should be admitted that western education has opened many doors to the world for the Indians. It has done much good to India.

ELEMENTS OF SIMILARITIES IN EDUCATION OF MEDIEVAL AND BRITISH PERIOD

Women Education

In Medieval period and British Period, women education was the part of Education system. During both periods, women education was encouraged.

Co-Education

Both girls and boys were taught in the same school by the same teacher. The girls were entitled to receive education equal to that of the boys in both periods.

Muslim Education

In Medieval Period, the Education was totally based on Islam. The aim of the education was the extension of knowledge and the propagation of Islam.

In the same way the British also talked about Muslim education. But the aim of that education was not to propagate Islam.

Military Education

Military Education was also encouraged during Medieval and British period.

Examination

In both period-Medieval and British, the Examination system was oral.

Degrees

There was the system of giving degrees after the completion of education in both Medieval and British period.

ELEMENTS OF DISSIMILARITIES IN EDUCATION OF MEDIEVAL AND BRITISH PERIOD

Aim of Education

The foremost aim of education during the Muslim Period was the extension of Knowledge and the propagation of Islam. During this period education was imparted for the propagation of Islamic principles, law and social conventions. Education was based on religion and its aim was to make persons religious minded.

On the other hand, the aim of British system of education was to spread the western art and science.

Educational centre [Institution]

In medieval period, the institutions of education was Makab & Madarsa whereas in British period, the Britishers established a number of institutions. In this period education was given in schools, colleges and Universities.

Medium of Instruction

In medieval times, the medium of instruction was Arabic and Persian. With the mingling of Hindus and Muslims, a new Language 'Urdu' was formed. This later became the language of conversation and the medium of instruction.

In British period, English was the medium of instruction.

Discipline

During medieval times, in order to ensure discipline amongst students, giving punishments was quite common. But in the British period, there was not a strict discipline. The punishment was not given to the students by teacher.

Method of Teaching

During medieval period the method of teaching was more or less similar to that of the Hindus and less based on memorization, discussion and writing out the lesson taught.

But in British Education, the method of teaching was student centred. Individual attention was given to students by the teacher. Teacher used different types of teaching methods like lecture method, discussion method, group discussion method, demonstration method etc.

Duration of courses, test and certificate

The courses of study during medieval period usually varied from ten to twelve year for graduation. No tests were conducted. On the place of certificate and scholarships, inams and Tamghas [Medals] were given to the brilliant students in appreciation.

But during British period, tests were given to the students by the teacher in the form of written and oral. A comprehensive system of scholarships was there to help the deserving students.

Role of teachers

In the medieval period, the education was given by molvies and hafji and they were usually helped by senior pupils who acted as assistant masters.No individual attention was given to the students by the teacher. The teacher taught relationship was not ideal.

On the other hand during the education system of British period, the teacher was dominant in the class. He was a guide and friend of the students. Individual attention was given to students by teacher. The teacher taught relationship was ideal.

Technical Education

During Muslim kingdom, technical education was also given to students. But no fees were charged. No certificate was given to the students. There were many Karkhans or manufacturing centers. These centre used to provide technical education to the people. But it was not a part of whole education.

But during the British period, technical education was the part of whole education system. To give a decent good bye to the problem of unemployment, the British suggested the reorganization of both general and vocational education.

EDUCATIONAL IMPLICATIONS

The present study is quite helpful to make students aware about the good and bad points of education system during British period and medieval period. Students should be told about the right concept of religious education i.e. – accept all the good things of all the religions. Educational system during British period has no place for religious education, casteism and colour differentiation. Therefore, examples should be given to the students regarding the education system of British period. Students should be encouraged to be self disciplined.

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CLASSIFICATION OF BEHAVIOURS FAVOURABLE TO PEACE EDUCATION USING SEMANTIC DIFFERENTIAL METHODOLOGY

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RATIONALE

Peace among the students can be achieved through positive and constructive activities. It is important to impart knowledge and basic values to students in the class in order to create a culture of peace through education. Transaction of peace through subject matter, teaching methods and class-room interaction among the teacher and the students is of much concern today. The teachers should plan their class-room teaching with the concept of peace education in mind. What values the students should imbibe so that a natural peaceful working in groups can be inculcated? Social discipline in a class has been advocated by pragmatists and practiced to deal with problems of stresses and strains among the students. It is therefore, essential that a teacher should plan his activities in such a way that may develop behaviours leading towards peace education.

The Semantic Differential methodology was developed and used by Osgood et.al. It is a method of developing a semantic differential by making a selection of concepts relevant to the problem under investigation and scales relevant to the concepts. The scales are generally taken as adjective pair scales from evaluation, potency and activity measures.

The present investigation on peace education has been undertaken by the investigator to sort out behaviours leading towards peace education on one hand and classify these behaviours using a Semantic Diffrential methodology which is exploratory in nature and content and has heuristic strength to bring out something new on the other.

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OBJECTIVES

1. To sort out at least 20 behaviours favourable to Peace Education.

2. To construct Semantic Differential Scales using behaviours favourable to peace education as concepts and by selecting adjective pairs from evaluation, potency and activity dimensions of the Semantic Differential scales with Seven Spaces between each adjective pair.

3. To administer the Semantic Differentials on an appropriate sample of students of the class XII.

4. To organize the data obtained on the sample of class XII students.

5. To find the distances among the concepts (Behaviours favourable to Peace Education) using distance cluster analysis.

6. To find the means of distances among the concepts for the purpose of categorization of the concepts under investigation.

7. To classify the concepts into categories using the criterion of closeness of the concepts in terms of distances.

8. To dubb the categories according to the nature of the concepts.

9. To interpret the categories and draw conclusions concerning the results of the study.

SAMPLE

30 students of Class-XII were randomly selected from MDAV Senior Secondary Public School, Ambala City.

CONSTRUCTION OF SEMANTIC DIFFERENTIAL AND ITS ADMINISTRATION

The first step involved in the development of the Semantic Differential is to select the concepts. The requirement for making selection of the concepts is that it must elicit varied responses from different individuals and they should produce large variance. The concepts should cover to some extent the semantic space. A large number of concepts were taken into

consideration while making a selection of concepts. These concepts were selected finally for study.

1. Responsibly   2. Fellow Feelings

3. Equality   4. Productivity

5. Security   6. Freedom

7. Non-Violence   8. Concern for others

9. Discipline in life affairs   10. Constructivism

11. Coexistence (Faith in others)   12. Regularity

13. Sympathy   14. Concern for others

The second step is to make a selection of appropriate adjective pairs. The adjective pairs selected were :

1. Good…………Bad   2.Negative……..Positive

3. Active…………..Passive   4. Hard……………Soft

5. Strong…………..Weak   6. Slow…………….Fast

The seven spaces between each of the six adjective pair scales were assigned the numbers from 1 to 7. The administration of the semantic differentials and the background questionnaire (asking about Name, Sex, Area and Subject variables written on the format of semantic differential scale) was done on 30 students of Class-XII .The investigator was face to face with the thirty students during the administration.

STATISTICAL TECHNIQUES USED

The data so obtained on fourteen concepts with respect to six adjective pair scales with seven spaces between each pair were subjected to distance cluster analysis. The distances among the fourteen concepts were found for each of the thirty respondents the D-statistics used by Osgood has been used to find the distances.

$$Dij = \sqrt{\Sigma d^2 ij}$$

Where Dij   = Distance between two concepts (i and j)

          Dij   = Distance between the co-ordinates (i and j)

MAIN FINDINGS

The data have been obtained on the fourteen concepts using the methodology of Semantic Differential using fourteen concepts and six objective pair scales from Evaluation, Potency and Activity categories (Good…………Bad, Negative………..Positive, Active…………..Passive, Hard………Soft, Strong…………Weak, Slow…………….Fast).The data have been subjected to distance cluster analysis and three cluster have been found. The data have been obtained by the using the perceptions of 30 students of class XII.

It has been found that the concept (Behaviours Favourable to Peace Education) elicit varied responses i.e. the responses were spread over almost all the seven spaces which reflects that the fourteen concepts/Behaviours have larger variances and occupy semantic spaces to some extent.

It has been found that most of the behaviours leading to peace education (concepts) have their responses on the positive side of the adjective pair scales. Only a few concepts displayed distances below (4.00) on the lower side. The means of distances among the concepts range between 3.505 to 5.571.

The classification of the behaviours favourable to Peace Education has been attempted on the basis of closeness of the concepts in connotative meanings.

The first cluster includes the concepts productivity, Constructivism, Security, Concern for others, Righteousness and Discipline in life affairs. The minimum distance has been found to be between productivity and constructivism (D=3.505) which shows that Productivity and Constructivism are very close in their meaning the term constructivism has its end product as productivity. The role of the teacher trainees (would be teachers) in this regard will be to construct knowledge and produce something in the form of finished product. The third aspect which is closer in meaning to these is security. Security is an important aspect in the life of teaching community. Concern for other is the next concept which is closer in meaning and the other closely related concepts to these are Righteousness and Discipline in life affairs. This category of behaviours favourable to Peace Education may be dubbed as Constructivism and Productivity.

The second cluster consists of the behaviours Responsibility, Fellow feeling, Regularity, Freedom and sympathy in which the most significant behaviours favourable to peace education which are quite close to each other in meaning are regularity and sympathy. The behaviour fellow feeling is also very close to the behaviour sympathy. Fellow feeling and Freedom are also closer to each other. The factor may be dubbed as Freedom with Responsibility as all the other aspects are allied to these aspects. The other name can be freedom with compulsivity as the aspects of regularity, responsibility, fellow feeling and sympathy can be associated with these two. Most of the distances among the behaviours favourable to peace education are <5. Thus peace among students can be achieved if the students are assigned activities is an atmosphere of freedom with responsibility. Here the freedom is restricted as students have to be regular in classes; they should work in coordination with fellow feeling and should also be sympathetic when someone is in some difficulty. Freedom, therefore is not complete, they are to be compulsive when they are to follow rules and regulations.

The third cluster consists of only three of the fourteen behaviours. These are equality, non-violence and coexistence (having faith in others). Equality for Peace education is important. Equal opportunities should to be provided to all the students irrespective of the differences they have. Non-violence means there should be no violence which is sometime the result of hatered they have for each other. They should be provided with such an atmosphere that they should not

fight or have hatered amongst themselves. Coexistence is another element which is most important for students. The factor can therefore be dubbed as peaceful coexistence.

EDUCATIONAL IMPLICATIONS

The present study is very useful as the study is concerned with the Peace Education. Peace in class-room helps in better learning. If the atmosphere in the class is peaceful the students can do better. The study is concerned with classification of the behaviours leading to Peace Education using the methodology of Semantic Differential.

The investigation has revealed three categories of the behaviours leading to Peace Education. These have been interpreted and dubbed as constructivism and periodicity. This factor advocates construction of knowledge in the class-room in the form of product. It reflects that it is important to construct knowledge based on previous knowledge of the students. It will help in making the students understand the process. The second cluster has been named freedom with responsibility. It is important in the present state of affairs. The behaviours like responsibility, regularity and sympathy are important along with freedom. This will help in proper development of the personality.

The third cluster is peaceful coexistence which involves equality, coexistence and nonviolence from educational point of view these are the behaviours which should be taught to the students.

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SELF CONCEPT OF SENIOR SECONDARY SCHOOL STUDENTS IN RELATION TO CLASS ROOM ENVIRONMENT AND ACADEMIC ACHIEVEMENT

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RATIONALE

Success and failure in the life largely depend on the level of self concept of the individual concerned. The more we discover this level and its relationship to the world, the more we know ourselves. Such knowledge provides us with a measure of internal stability and security. The self-concept includes three components; perceptual, a way in which a person sees himself; conceptual, a person's idea of his own distinctive abilities and limitations; attitudinal, a person's attitude regarding present and future and degree of self-esteem.

Classroom environment is closely related to the self concept of the student. Social factors and organizational factors with in the classroom, student-teachers interactions contribute to the development of self concept. Academic Achievement of pupils is the primary concern in education and the main area of educational research. High academic achievement in school builds self-esteem and self-confidence which leads to better adjustment with the group.

Keeping in view the interrelated effect of academic achievement and class room environment on self-concept, the investigator undertook the present study.

OBJECTIVES

1) To identify relationship between self-concept and academic achievement of the government school students.

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2) To measure relationship between self concept and classroom environment of the government school students.

3) To discover relationship between self concept and classroom environment of the private school students.

4) To identify relationship between self concept and academic achievement of the private school students.

HYPOTHESES

1) There is no significant relationship between self-concept and classroom environment of the government school students.

2) There is no significant relationship between self-concept and academic achievement of the government school students.

3) There is no significant relationship between self-concept and classroom environment of private school students.

4) There is no significant relationship between self-concept and academic achievement of private school students.

SAMPLE

Sample of the present study consisted of 100 students of 11th class selected randomly from four senior school secondary schools (Two government senior secondary schools and two private senior secondary schools) of district PANCHKULA of Haryana.

TOOLS USED

➢ Self concept scale designed by R.K saraswat.

➢ Class room environment scale designed by Abdur Rehman.

➢ Academic achievement taken as marks scored by students in annual exam of 10th standard.

STATISTICAL TECHNIQUES USED

Karl Pearson coefficient of correlation was used to find the significant relationship between the variables.

MAIN FINDINGS

Ñ   There exists positive and significant relationship between self-concept and classroom environment of private and government school students which mean that better the classroom environment, higher is the self-concept of the students and vice-versa.

Ñ   There exists positive and significant relationship between self-concept and academic achievement of private and government school students which mean that higher the self-concept of the students, higher is the academic achievement and vice-versa.

EDUCATIONAL IMPLICATIONS

Ñ   Teachers should take steps to explore the relative suitability of different instructional methodologies for raising the level of self concept in pupils after periodic evaluations.

Ñ   Proper guidance and counseling sources may be provided for overcoming the educational problems faced by high as well as low self concept pupils.

Ñ   Challenging task may be provided to the pupils with high self concept level showing high performance at school.

Ñ   Teacher should give special attention to the low self concept pupils by encouraging them to develop high self concept so that they may show better academic performance or vice versa.

Ñ   Since it was inferred that the student self concept and classroom environment are significantly correlated; so in order to eulogize the student's self concept, classroom environment comprising of classroom management, evaluation of education , classroom policy, human relations and the use of curriculum should be appropriate.

Ñ   A network of social relationship may be developed with in the classroom as to help pupils to explore their feeling and share them with other class fellows. This will increase the self concept and ability of the student to handle freedom with responsibility.

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OPINION OF TEACHERS TOWARDS INCLUSIVE EDUCATION FOR DISABLED

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RATIONALE

Inclusive Education is a system in which all children from a given community learn together in the same local school including children with learning difficulties, special needs or disabilities. It involves all children learning together with the peers in the same environment and enables all to participate together in the society from the very beginning.Provision of such a form of education inculcates a feeling of confidence in disabled children and offers them access to the formal system of education. Education for the disabled children has not only humanitarian but also utilitarian value. Proper education generally enables a disabled child to overcome his/her disability and makes him/ her useful citizen. The inclusion of the disabled people in the society is a process that runs into two directions, to prepare the disabled persons to become part of the society and to prepare the society to accept them. In its narrow meaning, the Inclusive education represents an education which includes education of children with developmental disabilities within the mainstream school system. In a broader meaning, inclusive education refers to the philosophy of such education which is focused onto the adaptation of educational goals, curriculum and methods necessary for those who are taught.

The success of Inclusive Education depends upon awareness, competence and attitude of the teachers. A teacher being a pivotal point in educational process greatly influences the new strategies, policies, plan to be implemented in the school. The success of inclusion movement largely depends upon the attitude of teachers towards inclusion and academics preparation they receive in teaching students with disabilities. Keeping in view the above importance investigator undertook the present study.

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OBJECTIVES

1. To study the opinion of teachers towards inclusive education for the disabled.
2. To study the attitudinal difference between male and female elementary teachers towards inclusive education.
3. To study the attitudinal difference between high and low experienced elementary teachers towards inclusive education.

HYPOTHESES

1. There exists a significant difference between male and female teachers attitude towards inclusive education.
2. There exists a significant difference between high and low experienced teachers attitude towards inclusive education.

SAMPLE

The sample for the present study consisted of 100 elementary school teachers selected randomly from two schools of Yamuna Nagar district of Haryana.

TOOL USED

In the present study, investigator used a self – made five-point Attitude scale for the collection of data. The attitude scale has four dimensions viz. Social, Behavioral, Institutional and Curricular attitude.

STATISTICAL TECHNIQUES USED

In order to make the inquiry exact, precise and scientific, the collected data was analyzed with the help of Mean, Standard Deviation, and 't ' test.

MAIN FINDINGS

1. No significant difference was found between the attitude of male and female teachers towards inclusive education. But male teachers had more favorable attitude towards inclusive education than the female teachers (by comparing mean scores).

2. No significant difference was found between the attitude of male and female teachers towards inclusive education on all the four dimensions of inclusive education scale viz. Social Attitude, Behavioral Attitude, Institutional Attitude, Curriculum Attitude.

3. No significant difference was found between the attitude of high experienced and low eperienced teachers towards inclusive education. But the high experienced teachers had more favorable attitude towards inclusive education than the low experienced teachers (by comparing mean scores).

4. No significant difference was found between the attitude of high experienced and low experienced teachers towards inclusive education on all the four dimensions of inclusive education scale viz. Social Attitude, Behavioral Attitude, Institutional Attitude, Curriculum Attitude.

EDUCATIONAL IMPLICATIONS

In order to effectively implement inclusive education, there is a need to create awareness among the people. All stakeholders need to be informed about the benefits of education. There should be elimination of stereotypes and misconceptions that they have about inclusion. Workshops and seminars should be organized for the parents so that they can be motivated to send their wards, their known to these schools. Also a lot of resources must be allocated to the schools for promoting inclusive education as well for removing the traditional beliefs among teachers.The success of the inclusion movement depends largely upon the attitudes of teachers. So, teachers should be prepared and should always be at their best for making this movement a successful movement. Training programs should be organized for the teachers.They should also engage in extra work in order to make them ready to accept this challenge.

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A STUDY OF SPIRITUALISM IN SRI AUROBINDO'S PHILOSOPHY AND ITS EDUCATIONAL IMPLICATIONS

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RATIONALE

Modern age is the age of science. Man has become materialistic, from morning till evening he is busy with material pursuits. Thus, man is extremely busy with earthy things. If we look behind the glorious history of India, we find that ancient educational system was based on spiritualism, human values viz. love, kindness, non-violence etc. Relation between teacher and pupils was smooth, pleasant and the   students respected their teachers for their high and noble qualities. But today the relation between teachers and students is changed. The students no longer respect their teacher. The teacher too does not look upon the students as their own children. Man has lost values and that is why present day society is burdened with various problems.   So, if we want to reform the present day society, there is a need to introduce spiritualism in the present education system. It is only through spiritual knowledge that the youth power can be properly channelized and harnessed for betterment of mankind. Spiritualism can be revived if the ideas of great Indian thinkers and their educational practices are propagated and integrated in educational pursuits widely and with utmost sincerity. This motivated the investigator to undertake the present study.

OBJECTIVES

1. To study the life and works of Sri Aurobindo.
2. To study the main tenets of Sri Aurobindo's philosophy.
3. To study the concept of Spiritualism in Sri Aurobindo's philosophy.

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4. To study the educational implications of the concept of Spiritualism in Sri Aurobindo's philosophy.

SPIRITUALISM IN SRI AUROBINDO'S PHILOSOPHY

Spirituality is a change in the human consciousness. It is an expansion of human self through consciousness. Spirituality exists wherever we struggle with the issue of how our lives fit into the greater scheme of things. This is true when our questions never give way to specific answers or give rise to specific practices such as prayer or meditation. Spirituality is related with functions of soul/spirit in the power of human consciousness. It is a realization of the human self in the context of total. Spirituality can be referred to an ultimate or an alleged immaterial reality, an inner path enabling a person to discover the essence of his/her being or the deepest values and meanings by which people live.

Spiritualism deals with everything concerning the spirit or the soul: its nature, existence, mediums, ghosts, afterlife, spiritual powers, healing, angels, God and Goddess, self-realization and so on. In the religious scriptures such as the Upanishads a soul is described variously as the innermost self, the highest self, the deepest self, the real self and the immortal self. Atheism does not recognize the existence of soul.

A truly spiritual person is one who:

- Believes in the existence of soul or innermost self.
- Accepts it as his true self.
- Identifies himself with it all the time.
- Lives and acts as if he is the self, not his mind and body.
- Dwells deep within himself to understand the true nature of his existence.
- Does not see any difference between himself and the rest of the creation.
- Is morally pure.
- Disinterested in showing off his spiritual powers for personal popularity.

According to Sri Aurobindo there are two aspects of religion-true religion and religionism. True religion is spiritual religion which seeks to live in the spirit, in what is beyond the intellect, beyond the aesthetic and ethical and practical being of man. Religionism, on the contrary, entrenches itself in narrow pietistic exaltation of the lower members or lays exclusive stress on intellectual dogmas, forms and ceremonies on some fixed and rigid moral code on some religious-political or religious-social system.

EDUCATIONAL IMPLICATIONS

According to Sri Aurobindo, the ultimate purpose of education was to serve the humanity and to bring a new class of people on this earth. At no time Sri Aurobindo thought of regionalism or nationalism. His outlook was purely international. Thus the great purpose of education is to help the soul, to whichever nationality it belongs, to come forward, to assert its mastery over its instruments, gain experience and eventually manifest the powers it has to set forth in life.

Aims of Education

According to Sri Aurobindo the aims of education were:

- To disseminate the concept and ideas of spiritualism among children
- To help the children to view the relationship between spirit and matter.
- To organize an environment and an atmosphere affording inspiration and facilities for the exercise and development of the five essential aspects of personality: the physical, the vital, the mental, the psychic and above all the spiritual.
- To develop the sense of oneness of mankind and international collaboration for the formation of new international harmony.

Curriculum

According to Sri Aurobindo the education must be flexible and integral. He recommended the following subject for all around development of the child i.e. Humanities, Language, Science, Engineering and Technology. There must be well-organized provision for learning, painting, music and dance, dramatics, crafts, practical and ecology etc.

Methods of Teaching

He suggested that a child must learn through self-discovery, self-understanding and self-practice. He wanted that the learning should be spontaneous and automatic without any pressure from outside. Besides attention and concentration, memory and judgement should also be encouraged. This should not be done by means of mechanical repetition. Memory can be trained by the use of natural things, such as flowers by encouraging the child to notice their distinct marks through comparison and contrast of the flowers, leaves, plants and trees will lay the foundation of the knowledge of botany. Similarly, astronomy may be learnt by an observation of the stars, geology by the observation of the earth and stones etc, entomology by the observation of insects and zoology by the observation of animals. Further, the child is to be made aware about his true nature of spiritual reality.

Role of Student

According to Sri Aurobindo, child is the centre of education process. Therefore, he should be given the prime place in education. Sri Aurobindo holds that every child is born with certain innate powers that may be expressed in general or some specific traits. These innate powers may differ from child to child. Therefore, the children should be developed according to these inner potentialities. They must be allowed to grow in an atmosphere of love and gentle care. The child should also learn to make his sense capable of enduring everything without disgust or displeasure. According to him a child should learn to lead a cultivated illumined life so as to emerge as a noble and heroic personality, devoted to the cause of nation and of humanity as a whole.

Role of Teacher

According to Sri Aurobindo, the teacher should not act as an instructor but as a helper and guide. He does not actually educate the child but helps the child to educate by himself to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being. In order to ensure the free growth of the child, the teacher should keep his environment adequately supplied with all that is capable of providing stimuli for self-education. He should have an attitude of sympathy and love for his pupils. The teacher engaged in strenuous work of integral education should be an integral yogi himself. Then alone he will be able to face the

challenges of the task ahead of him. He has to take his pupils along with him in this adventure of discovery and self-realization and lend a helping hand in the collective liberation of mankind.

CONCLUSION

To sum up we can say that spirituality is related with spirit or soul. Spiritualism also deals with self-realization. The method used for self-realization is meditation. According to Sri Aurobindo material world is not false. Matter itself is a form of spirit. It is also said that Spiritualism is also concerned with religion. True religion is spiritual religion which seeks to live in the spirit, in what is beyond the intellect; beyond the aesthetic and ethical and practical being of man.

The purpose of education is to help the soul to come forward, to assert its mastery over its instrument, gain experience and grow in the long run leading to a perfectibility of man and perfectibility of entire human race. The individual is however free to avail this chance of perfection and strength or even reject it. This implies that the child has everything within himself that has to be developed. Nothing can be poured into him from outside. The emphasis is not on teaching but on learning i.e. on self-education. Education to be complete must have five principle aspects related to the five principle activities of the human being; the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. This however does not mean that one should replace another but all must continue completing each other, till the end of life.

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NEUROTICISM AND EXTROVERSION OF ADOLESCENT STUDENTS IN RELATION TO GENDER, PARENTAL INCOME AND TYPE OF SCHOOL

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RATIONALE

Adolescence is a period of stresses and strains. It is therefore, important to study the personality traits of adolescents in order to understand their traits like neuroticism and extroversion. The behaviours associated with these personality traits can be observed and analyzed so as to have an understanding about the children of age group 12 to 19 years. This is the period when the individual passes through a transitional phase of growth and development. The investigator has therefore undertaken a study of neuroticism and extroversion of adolescent students in relation to Gender, Parental Income and type of school. The study is undertaken to compare the adolescent students on these personality traits with respect to the three two level independent variables and find the differences among them.

OBJECTIVES

1. To select a personality inventory to measure neuroticism.
2. To select a personality inventory to measure extroversion.
3. To study the relationships between neuroticism and independent variables, Gender, Parental Income and Type of School.
4. To study the relationships between extroversion and the independent variables Gender, Parental Income and Type of School.

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5. To investigate the relationships between neuroticism and the interactions of the independent variables.

6. To explore the relationships of extroversion with the interactions of the independent variables.

HYPOTHESES

Neuroticism:

1. There is no significant difference between Male and Female adolescent students on the Neuroticism measure of personality.

2. There is no significant different between Male and Female adolescent students whose parental income is high as compared to the adolescent student whose parental income is low on the Neuroticism measure of Personality.

3. There is no significant difference between adolescent students from Govt. and privately managed schools on the Neuroticism measure of Personality.

4. The interaction Gender X Parental Income does not contribute to any significant difference on the Neuroticism measure of personality as far as the adolescent are concerned.

5. The interaction Gender X Type of School does not contribute to any significant difference on the Neuroticism measure of personality as far as the adolescent are concerned.

6. The interaction Parental Income X Type of School concerned with adolescent students on Neuroticism measure does not contribute to any significant difference.

7. The interaction Gender X Parental Income X Type of School concerned with adolescent students does not contribute to any significant differences on the Neuroticism measure of Personality.

Extroversion

1. There is no significant different between Male and Female adolescent students on the Extroversion measure of personality.

2. There is no significant different between Male and Female adolescent students whose parental income is high as compared to the adolescent students whose parental income is low on the Extroversion measures of personality.

3. There is no significant different between Male and Female adolescent students form Govt. and Privately managed schools on the Extroversion measures of personality.

4. The interaction Gender X Parental Income does not contribute to any significant difference on the Extroversion measure of personality as for as adolescent students are concerned.

5. The interaction Parental Income X Type of School does not contribute to any significant difference on the Extroversion measure of personality as for as adolescent students are concerned.

6. The interaction Parental Income X Type of School concerned with adolescent students on extroversion measure does not contribute to any significant different.

7. The interaction Parental X Type of School concerned with adolescent students does not contribute to any significant different on the extroversion measure of personality.

SAMPLE

A random sample of about 120 adolescent students was selected from Govt. and Private Schools for the purpose of data collection.

TOOLS USED

- Maudsley Personality Inventory (Hindi Version) by Jalota and Kapoor.
- A Background Questionnaire for the reporting on the independent variables Gender, Parental Income and Type of School.

STATISTICAL TECHNIQUES USED

- A 2X2X2 Factorial Analysis of Variance will be used to study the relationship among independent variable and dependent variable

- Student's t- test after F-test will be used if required in order to find the difference among the means of the different group.

MAIN FINDINGS

Following are the results of the testing of the hypotheses formulated on the Neuroticism Measure of personality:

- The hypothesis of no significant difference between the male and female adolescent students on the Neuroticism measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The hypothesis of no significant difference between adolescent students whose parental income is high as compared to the adolescent students whose parental income is low on the Neuroticism measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The hypothesis of no significant difference between adolescent students from Govt. and Privately managed schools on the Neuroticism measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning the interaction Gender X type of school does not contribute to any significant difference on the Neuroticism Measure of personality as far as adolescent students are concerned can not be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning interaction Gender X parental income does not contribute to any significant difference on the Neuroticism measure of personality can not be rejected as the F-ratio on this interaction has not been found to be significant.

- The null hypotheses concerning interaction parental income X type of school concerned with adolescent students on Neuroticism Measure of personality dose not contribute to

any significant difference cannot be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning interaction Gender X parental income X type of school concerned with adolescent students cannot be rejected on Neuroticism measure of personality as the F-ratio has not been found to be significant.

Following are the results of the testing of the hypotheses formulated on the Extroversion Measure of personality:

- The hypothesis of no significant difference between the male and female adolescent students on the Extroversion measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The hypothesis of no significant difference between adolescent students whose parental income is high as compared to the adolescent students whose parental income is low on the Extroversion measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The hypothesis of no significant difference between adolescent students from Govt. and Privately managed schools on the Extroversion measure of personality cannot be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning the interaction Gender X type of school does not contribute to any significant differences on the Extroversion Measure of personality as for as adolescent students are concerned can not be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning interaction Gender X parental income does not contribute to any significant difference on the Extroversion measure of personality can not be rejected as the F-ratio on this interaction has not been found to be significant.

- The null hypotheses concerning interaction parental income X type of school concerned with adolescent students on Extroversion Measure of personality dose not contribute to any significant difference cannot be rejected as the F-ratio has not been found to be significant.

- The null hypotheses concerning interaction Gender X parental income X type of school concerned with adolescent students cannot be rejected on Extroversion measure of personality as the F-ratio has not been found to be significant.

EDUCATIONAL IMPLICATIONS

Neuroticism and Extroversion are the traits of personality which have been widely studied. In the present investigation the two measures of personality of adolescents have been studied in relation to the three independent variables Gender, Type of school and Parental Income. There are some indications of differences among the groups of adolescents but a replication on a larger sample will help in giving indications concerning the relationships of the variables with extroversion and neuroticism. The extreme cases of Neuroticism and Extroversion need be given more attention by the teachers in schools especially in the adolescent period which is basically a period of stresses and strains.

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जैन दर्शन के दार्शनिक व शैक्षिक विचारों का वर्तमान शिक्षा प्रणाली में योगदान एवं प्रासंगिकता

*डॉ सतनाम कौर   **सविता

अध्ययन की आवश्यकता

आज सामाजिक, नैतिक, सांस्कृतिक एवं आध्यात्मिक मूल्यों का खण्डन हो रहा है । धर्म कमजोर हो रहा है । भक्ति एवं ज्ञान का दुरुपयोग हो रहा है । तस्करी, बेईमानी, भ्रष्टाचार, अनुशानहीनता तथा अहिंसा का बोलबाला है । आज का युग भौतिकवाद का युग है और इस भौतिकवाद के युग में प्रत्येक मनुष्य भौतिकवादी बन गया है और उसकी धन के प्रति लालसा बढ़ गई है और वह अच्छे या बुरे किसी भी साधन से धन कमाना चाहता है । ऐसी विकट स्थिति में शिक्षा को मूल्य–उन्मुख बनाना अत्यन्त आवश्यक है । अनुसन्धानकर्ता का विचार है कि यदि जैन दर्शन के अन्तिम तीर्थंकर भगवान महावीर के शैक्षिक विचारों को हमारी वर्तमान शैक्षिक व्यवस्था में सम्मिलित कर लिया जाए तो हमारे विचारों और क्रियाओं में अत्याधिक परिवर्तन आ सकता है । इस अध्ययन का उदेश्य उनके शैक्षिक विचारों का अध्ययन करना और वर्तमान शैक्षिक परिवेश में सार्थकता देखना   है ।

अध्ययन के उद्देश्य

1. महावीर जैन के जीवन व कार्यों का अध्ययन करना ।
2. जैन दर्शन में निहित दार्शनिक विचारों का अध्ययन करना ।
3. जैन दर्शन में वर्णित शैक्षिक मूल्यों का अध्ययन करना ।
4. जैन दर्शन के दार्शनिक व शैक्षिक विचारों का भारतीय शिक्षा प्रणाली में योगदान एवं प्रासंगिकता का अध्ययन करना ।

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जैन शिक्षा दर्शन

जैन दर्शन के अनुसार शिक्षा का अर्थ उस विद्या से है, जो व्यक्ति को सद्जीवन के लिए प्रेरित करता है, जो धर्म, जीवन, व्यवसाय और व्यवहार आदि के लिए उपयोगी है, जो सच्चरित्र का साधन है और जो व्यक्ति तथा स्थान दोनों के लिए हितावह है । इस प्रकार जैन दर्शन के अनुसार शिक्षा का अर्थ अत्यन्त व्यापक और व्यावहारिक है ।

जैन धर्म में शिक्षा के उदेश्य

जैन धर्म में शिक्षा के उदेश्य निम्नलिखित हैं :—

1. पूर्ण ज्ञान प्राप्त करना ।
2. व्यक्तित्व का विकास करना ।
3. चरित्र का निर्माण करना ।
4. मोक्ष ही अन्तिम उदेश्य है ।
5. स्वभाव में परिवर्तन ।
6. कामनाओं पर नियंत्रण करना ।

जैन धर्म में शिक्षण विधियां

जैन धर्म में निम्नलिखित शिक्षण विधियां हैं :—

1. प्रत्यक्ष विधि या इन्द्रियानुभव विधि ।
2. वर्णन विधि या व्याख्यान विधि ।
3. तर्क विधि ।
4. उपयोग विधि ।
5. चिन्तन विधि ।
6. मनपर्याय विधि ।
7. कैवल्य ज्ञान ।

जैन धर्म और पाठ्यक्रम

जैन दर्शन के अनुसार पाठ्यक्रम का स्वरुप जीवन से अधिक होता है । इसलिए इसमें वैज्ञानिक विषयों को शामिल किया गया है । इसमें पांच महाव्रतों, नीतिशास्त्र को शामिल किया गया है । जैन दर्शन के अनुसार पाठ्यक्रमीय विषयों में निम्नलिखित का अध्ययन किया जाना चाहिए :–

- पुद्गल का अध्ययन

- वनस्पति का अध्ययन

- काल का अध्ययन

- जीव का अध्ययन

जैन धर्म और छात्र

   जैन धर्म के अनुसार प्रत्येक बालक का अपना चरीर है ,अपनी स्वतंत्र आत्मा है, अपना व्यक्तित्व है, अपने कर्म हैं तथा उसके स्वयं के निर्णय हैं । वह स्वतंत्र रुप से चुनाव करने की क्षमता है । छात्र ही कर्मों का कर्ता और भोक्ता है । जैन दर्शन में विश्वास रखने वाला शिक्षक छात्रों के व्यक्तित्व की इस स्वतंत्रता का संरक्षण करता है तथा उनमें स्वतंत्र निर्णय ले सकने की क्षमता का विकास करता है ।

जैन दर्शन और शिक्षक

   जैन धर्म के अनुसार शिक्षक सदाचार का प्रतीक होता है । उसका चरित्र स्वच्छ होना चाहिए । जैन दर्शन में उससे अनेक गुणों की उपेक्षा की गई है । वह सभी महाव्रतों का पालन करें । व्यवहार की दृष्टि से उसका आचरण समाज की मान्यताओं के आधार पर तथा धर्म के आधार पर होना चाहिए । उसे सदाचार का पालन करना चाहिए । आचार्य का अपनी इन्द्रियों पर पूरा नियन्त्रण होना चाहिए तथा चार–कड़ायों–क्रोध, मान, माया तथा लोभ का सर्वथा त्याग कर देना चाहिए । आचार्य को सभी कामनाओं का त्याग करके ब्रह्मचर्य का पालन करना चाहिए । आचरण, ज्ञान, वाणी, चरीर, बुद्धि आदि सभी प्रकार से उसका व्यक्तित्व प्रभाक्याली होना चाहिए ताकि वह अपने छात्रों की श्रद्धा का पात्र बन सके ।

जैन धर्म और अनुशासन

जैन दर्शन में अनुशासन आचार्य द्वारा थोपा नहीं जाता अपितु छात्र स्वयं अनुशासन की मांग करता है । उसके कृत्यों का उत्तरदायी वह स्वयं होता है, कोई और नहीं । स्व–अनुशासन छात्रों में धीरे–धीरे विकसित होता है ।

जैन शिक्षा दर्शन का वर्तमान समय में योगदान एवं प्रासंगिकता

जैन शिक्षा दर्शन व दर्शन अत्याधिक महत्वपूर्ण दर्शन हैं । जैन दर्शन के अन्तिम तीर्थकर भगवान महावीर जैन का भारत के धर्म प्रचारक, सन्यासी, आध्यात्मिक नेता, महान दार्शनिक व मानव जाति के हितैद्वी के रुप में जन्म हुआ । वे परोपकार, तपस्या, अहिंसा आदि गुणों के सन्देशवाहक थे । उनकी शिक्षाओं ने भारत की शैक्षिक प्रणाली के सभी पक्षों को प्रभावित किया है । जैन दर्शन के महान सिद्धान्तों व शिक्षा दर्शन का भारतीय शिक्षा प्रणाली में सराहनीय योगदान है । महावीर जैन ने बच्चों के लिए ऐसी शिक्षा की बात की है, जिसमें उनका शारीरिक, मानसिक तथा आध्यात्मिक विकास हो सके ।

कभी–कभी यह प्रश्न उठाया जाता है कि जैन दर्शन व शिक्षा सम्बन्धी विचार जो जैन धर्म के आरम्भिक काल में मान्य थे, वो आज भी मान्य हैं या उनका महत्व समाप्त हो चुका है । क्या वो आज भी प्रासंगिक हैं, कुछ लोगों का मत है कि जैन दर्शन के आर्थिक, राजनैतिक, सामाजिक विचार अब पुराने पड़ गए हैं, लेकिन यह सत्य नहीं है । जैन धर्म ने जिन नियमों को बनाया उनमें अहिंसा, त्याग, तपस्या, सदाचार आदि गुणों को आज भी देशभर की उन अनेक शैक्षिक संस्थाओं में अपनाया जा रहा है, जो कि जैन धर्म पर आधारित है । वर्तमान के समय में देश में जैन धर्म पर आधारित अनेक संस्थाएं कुशलतापूर्वक कार्य कर रही हैं । ये संस्थाएं आज भी जैन धर्म के शिक्षा सम्बन्धी आदर्शों का प्रचार व प्रसार कर रही हैं ।

निष्कर्ष

जैन दर्षन में शिक्षा का अभिप्राय वह ज्ञान है जो मनुष्य को 'सज्जीवन' के लिए प्रेरित करता है । इस दर्षन में शिक्षा मनुष्य को सच्चरित्र बनाती है, यह लम्बित और समाज दोनों के लिए लाभप्रद होती है । जैन दर्षन के अनुसार जो ज्ञान व्यक्ति को अच्छे जीवन की ओर ले जाता है, वही शिक्षा है । ज्ञान चाहे सांसारिक हो अथवा धार्मिक या व्यावसायिक, यदि वह समाज व व्यक्ति के हित के लिए नहीं है, तो उसे चिक्षा का अंग नहीं माना जाएगा । स्वामी महावीर के अनुसार वह सभी ज्ञान उपयोगी हैं, जो मनुष्य के चरित्र निर्माण में सहायता करे । जैन धर्म का दर्षन और शिक्षा के क्षेत्र में विशेष योगदान है तथा जैन धर्म के चैक्षिक दर्षन की अलग ही पहचान है ।

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विनोबा भावे एवं रवीन्द्रनाथ टैगोर के शैक्षिक विचारों का विश्लेषणात्मक एवं तुलनात्मक अध्ययन

*डॉ नरेन्द्र कौशिक   ** अनीता

अध्ययन की आवश्यकता

मनुष्य के जीवन में बहुत सी उलझनें आती हैं जिनका निवारण अति आवश्यक होने के साथ–साथ कठिन होता है। यह उलझनें बाहरी जीवन से ज्यादा उनके आंतरिक जीवन से संबंधित होती है। मनुष्य की हर समस्या का समाधान शिक्षा द्वारा ही संभव है।

आज के तर्कवादी युग में शिक्षा के क्षेत्र में मानसिक विकास पर ज्यादा बल दिया जाता है और हम सामाजिक, राजनीतिक व सांस्कृतिक परिवर्तनों के साथ–साथ भारतीय संस्कृति से भी दूर होते जा रहे है, जिससे भारत के जन–मानस में चारित्रिक एवं आध्यात्मिकता का स्तर गिरता जा रहा है। ऐसी परिस्थिति में वर्तमान में विनोबा भावे एवं रवीन्द्रनाथ टैगोर जी के आदर्शों, दर्शन और मूल्यों की बहुत आवश्यकता है। दोनों ही महानुभावों ने अपने–अपने ढंग से सामाजिक, सांस्कृतिक चिन्तन के साथ–साथ राजनैतिक, धार्मिक, आर्थिक और शिक्षा जैसे प्रमुख विषयों पर वैचारिक निर्धारणों की नींव रखी, जिसकी वर्तमान समय में बहुत ही आवश्यकता है। इसलिए अनुसंधानकर्त्री ने विनोबा भावे एवं रवीन्द्रनाथ टैगोर जी के शैक्षिक विचारों का तुलनात्मक अध्ययन करने के लिए सोचा।

अध्ययन के उद्देश्य

1. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के जीवन चरित्र का अध्ययन करना।
2. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के जीवन दर्शन का अध्ययन करना।
3. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के शैक्षिक विचारों एवं कार्यों का अध्ययन करना।

* सह प्राध्यापक, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

** एम एड छात्रा, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

4. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के शैक्षिक मूल्यों का अध्ययन करना।

5. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के शैक्षिक विचारों का विश्लेषणात्मक अध्ययन करनां

6. विनोबा भावे तथा रवीन्द्रनाथ टैगोर के शैक्षिक विचारों का तुलनात्मक अध्ययन करना।

विनोबा भावे के शैक्षिक विचार

विनोबा ने शिक्षा से संबंधित अपने विचार समय–समय पर प्रस्तुत किए। उन्होंने अपने शिक्षा संबंधी विचारों में उन सभी धारणाओं एवं क्षेत्रों को शामिल किया जो व्यक्ति, समाज तथा राष्ट्र की उन्नति के लिए अनिवार्य एवं उपयोगी थे।

उनके अनुसार बच्चे को ऐसी शिक्षा दी जानी चाहिए जो उसे जीवन यापन करने के योग्य बना सके। उनका विश्वास था कि शिक्षा ऐसी हो जो बच्चे का शारीरिक, चारित्रिक एवं बौद्धिक विकास कर सके। उन्होंने महिला शिक्षा पर जोर दिया। उनके अनुसार शिक्षा का माध्यम मातृभाषा या क्षेत्रीय भाषा हो और हिन्दी को राष्ट्रभाषा का दर्जा दिया जाना चाहिए।

विनोबा भावे मानवतावादी थे और वे मानते थे कि बच्चों को मानव धर्म पढ़ाया जाना चाहिए जो सत्य और अहिंसा पर आधारित हो। उनके अनुसार सरकार को शिक्षा में हस्तक्षेप नहीं करना चाहिए। उन्होंने कृषि को पाठ्यक्रम का मुख्य केन्द्र माना।

विनोबा के अनुसार हमारे प्राचीन गुरू अपनी कमियों के प्रति सजग थे और शारीरिक श्रम जैसे कार्यों में भाग लेने से वे हिचकते नहीं थे। यही कारण था कि शिष्यों पर उनके व्यवहार का अच्छा प्रभाव पड़ता था। वे शिष्यों पर अपने विचारों को थोपते नहीं थे। वे शिष्यों को स्वतंत्र छोड़ देते थे जिससे वे अपनी परिस्थिति के अनुसार उनके संबंध में स्वतंत्र निर्णय ले सके।

विनोबा भावे की दृष्टि में बेसिक शिक्षा अधिक उपयोगी है। उनके अनुसार बेसिक शिक्षा की व्यवस्था के लिए पैसे की आवश्यकता न होकर विशेषतः शिक्षक की आवश्यकता होती है। केवल नियम निर्धारित कर लेना ही पर्याप्त नहीं है, उसके लिए मानसिक क्रांति की आवश्यकता है। जब तक हम शारीरिक श्रम के प्रति आदर का भाव नहीं रखेंगें, समानता के

भाव से प्रेरित नहीं होंगे, यह बेसिक शिक्षा सफल नहीं हो सकती। उन्होंने गाँधी जी की बेसिक शिक्षा को अपने ही ढंग से प्रतिपादित करने का प्रयास किया। विनोबा भावे ने शिक्षा को दो प्रकारों में विभाजित किया।

आंतरिक शिक्षाः यह वह शिक्षा होगी जो व्यक्ति की आत्मा का विकास करके उसे शक्ति देगी। इस शिक्षा के माध्यम से विभिन्न ज्ञानेन्द्रियों और शक्तियों का सर्वव्यापी विकास होगा।

बाह्य शिक्षाः स्कूलों में दी जाने वाली शिक्षा और वातावरण एवं प्रकृति से ली जाने वाली शिक्षा, बाह्य शिक्षा होगी जिससे व्यक्ति का सामान्य विकास होगा।

रवीन्द्रनाथ टैगोर के शैक्षिक विचार

टैगोर ने भारतीय शिक्षा में एक नए प्रयोग का सूत्रपात किया। वे भारतीय आदर्शों से प्रभावित तो थे ही, पाश्चात्य विचारों के प्रति भी वे जागृत थे। उन्होंने अपने शाँति–निकेतन मे किसी पाश्चात्य शैक्षिक विचारधारा का अन्धानुकरण नहीं किया और न ही अपने विद्यालय को किसी पश्चिमी शिक्षा–प्रणाली पर आधारित किया। उन्होंने अपने शिक्षा–सिद्धान्तों की स्वयं खोज की थी। उनके शैक्षिक विचार उनके स्वानुभव पर आधारित थे।

वे आत्मा परमात्मा, प्रकृति, सौन्दर्य, शक्ति, सत्य, व्यक्ति, समाज, स्वदेश, प्रेम, विश्व प्रेम आदि विरोधी तत्त्वों के बीच एक एकता या समन्वय देखते थे। उनका विश्वास था कि यही एकता सृष्टि है और इसी में 'सत्य' का निवास है। इस सत्य की खोज करना जीवन का लक्ष्य है और शिक्षा का भी यही लक्ष्य है। अतएव सच्ची शिक्षा वही है जो इस सत्य का दर्शन कराये अथवा सभी वस्तुओं के बीच मेल एवं प्रेम भावना विकसित करे।

टैगोर के अनुसार सच्ची शिक्षा वही है जो मानव के जीवन के विभिन्न तत्त्वों में तालमेल बैठाये और उसके शारीरिक, मानसिक, सामाजिक एवं आध्यात्मिक पक्षों को एकरूपता प्रदान करे, जिससे उसे जीवन के चरम लक्ष्य 'सत्य' की प्राप्ति संभव हो सके।

टैगोर का विश्वास था कि शिक्षा को जीवन से पृथक नहीं किया जा सकता, इसलिए शिक्षा जीवन के अनुसार होनी चाहिए अर्थात् शिक्षा, मनुष्य एवं प्रकृति से संबंधित होनी चाहिए। दूसरे शब्दों में बालक की शिक्षा प्राकृतिक ढंग से होनी चाहिए। इससे बालक और प्रकृति एवं

वातावरण के बीच सांमजस्य स्थापित होगा और बालक वास्तविक जीवन या संसार का ज्ञान प्राप्त कर सकेगा।

टैगोर अपने मतानुसार शिक्षा द्वारा बालकों की सजृनात्मक प्रवृत्ति एवं सौन्दर्य भावना के विकास को महत्त्वपूर्ण मानते थे। उन्होंने पुस्तकों को कोई महत्त्व न देकर प्रकृति को महत्त्वपूर्ण माना और पुस्तकों की बजाय प्रकृति और जीवन से प्रत्यक्ष रूप में ज्ञान प्राप्त करने की आवश्यकता पर बल दिया। इसी कारण उन्होंने अपनी शिक्षा संस्था 'शाँति निकेतन' को शहर के शोरगुल से दूर प्रकृति की गोद में स्थातिप किया था, जिससे कि छात्र प्रकृति का अवलोकन कर सके और प्राकृतिक वातावरण में प्रत्यक्ष रूप से ज्ञान प्राप्त कर सके।

टैगोर विद्यार्थी को सीखने की पूरी स्वतंत्रता देना चाहते थे। वह विद्यार्थी की किसी विशेष विषय का अध्ययन करने के लिए विवश नहीं करना चाहते थे। टैगोर ने कहा कि यदि हम विद्यार्थी की पूरी स्वतंत्रता नहीं देगें तो वह अपनी क्षमताओं का पूरा विकास नहीं कर सकता। वह बालक को हर संभंव ढंग से प्रसन्न रखना चाहते थे। वह उसे जीवन के प्रत्येक अभाव से, प्रत्येक बुराई से स्वतंत्र रखना चाहते ।

विनोबा भावे एवं रवीन्द्रनाथ टैगोर जी के शैक्षिक विचारों का तुलनात्मक अध्ययन

समानता के तत्व

- ### सत्य के प्रति जागरूकता

विनोबा भावे और रवीन्द्रनाथ टैगोर दोनों ही शिक्षा का मुख्य उद्देश्य सत्य के प्रति जागरूक करना मानते थे क्योंकि सत्य के द्वारा समाज में फैली कुरीतियों को समाप्त किया जा सकता है।

- ### मातृभाषा पर जोर

विनोबा भावे और टैगोर दोनों ही इस बात पर जोर देते थे कि मातृभाषा को शिक्षा का माध्यम बनाया जाए। कोई भी ज्ञान जब बच्चे को उसकी मातृभाषा में नहीं प्रदान किया जाता, तो बच्चा प्रभावशाली ढंग से उस ज्ञान को प्राप्त नहीं कर सकता। इसलिए छात्रों को उनकी मातृभाषा में ही पढ़ाना चाहिए।

- **प्रकृति की गोद में शिक्षा**

विनोबा भावे और टैगोर दोनों ही प्रकृति की गोद में शिक्षा देने पर बल देते थे । बच्चों को स्वाभाविक शिक्षा केवल प्रकृति के माध्यम से दी जानी चाहिए। अतः उनके अनुसार बालक को सबसे पहले प्रकृति से ज्ञान ग्रहण करने का अवसर देना आवश्यक है।

- **नारी शिक्षा**

रवीन्द्रनाथ टैगोर व विनोबा भावे दोनों ही स्त्री शिक्षा के महान समर्थक थे। उन्होंने भारत में स्त्रियों की दयनीय दशा को सुधारने के लिए स्त्री शिक्षा के महत्त्व को स्वीकार किया और उन्हें शिक्षा के अवसर प्रदान करने पर अत्यधिक बल दिया।

- **पुस्तकीय ज्ञान का विरोध**

विनोबा भावे व रवीन्द्रनाथ टैगोर दोनों ही पुस्तकीय शिक्षा का विरोध करते थे और स्वतंत्र चिंतन का समर्थन करते थे।

- **जीवन केन्द्रित शिक्षा**

विनोबा भावे और रवीन्द्रनाथ टैगोर दोनों ही जीवन केन्द्रित शिक्षा पर जोर देते थे। दोनों ही शिक्षा को जीवन पर्यन्त और निरन्तर मानते थे।

- **क्रियात्मक विधि**

विनोबा भावे और टैगोर दोनों ही क्रियात्मक विधि के समर्थक थे। दोनों शिक्षा का आधार रचनात्मक क्रियाओं पर मानते थे।

- **धार्मिक शिक्षा**

विनोबा भावे और टैगोर दोनों ही धार्मिक शिक्षा पर बल देते थे। उनका यह मानना था कि व्यक्ति स्वयं की अनुभूति केवल धार्मिक शिक्षा की सहायता से ही कर सकता है।

असमानता के तत्व

- **शिक्षा के उद्देश्य**
- ➢ अभिव्यक्ति का उद्देश्य

विनोबा भावे और रवीन्द्रनाथ टैगोर दोनों ही बच्चे की आत्म–अभिव्यक्ति द्वारा विकास में विश्वास रखते थे परन्तु वे अभिव्यक्ति की विधि में मतभेद रखत थे। विनोबा भावे ने शिक्षा के प्रारंभिक स्तर पर कातने का शिल्प अधिक उपयोगी माना। जबकि टैगोर जी केवल ललित कला द्वारा अभिव्यकित के समर्थक थे। संगीत, नृत्य, चित्रकारी, मूर्तिकला और कई कलाएँ सृजनात्मक क्रियाएँ शांतिनिकेतन में शिक्षा का केन्द्र है।

➤ **शारीरिक विकास का उद्देश्य**

रवीन्द्रनाथ टैगोर शिक्षा के लिए स्वस्थ शरीर को अधिक महत्व देते थे। अतः उन्होंने शिक्षा का उद्देश्य शारीरिक विकास माना। शारीरिक विकास हेतु उन्होंने खेल–कूद, व्यायाम एवं पौष्टिक भोजन आदि को आवश्यक बताया। जबकि विनोबा भावे मानते थे कि बालक शिल्प कार्य करते समय विभिन्न आसनों को धारण करते हैं, वे कभी झुकते हैं, खड़े होते हैं, बैठते हैं या लेटते भी हैं। ऐसा करने से उनके अंगों का व्यायाम होता है और उनका शारीरिक विकास होता है।

➤ **सामाजिक विकास का उद्देश्य**

टैगोर समाज सेवा को शिक्षा का उत्तम लक्ष्य मानते थे। इस संबंध में उन्होंने कहा कि समाज और सामाजिक सेवा को उतना ही महत्वपूर्ण मानना चाहिए जितना कि व्यक्ति और व्यक्तित्व को। विनोबा भावे का सामाजिक विकास से तात्पर्य विश्व भर मे निर्भीकता उत्पन्न करने से है। आधुनिक शिक्षा का कर्त्तव्य है कि वह विश्व में प्रेम और शाँति का भाव पैदा करे।

Ñ **शिक्षण पद्धति**

शिक्षण पद्धति के संबंध में टैगोर के कुछ आधारभूत सिद्धान्त थे। वह चाहते थे कि शाँतिपूर्ण वातावरण में अत्यंत प्रेम और सहानुभूति के साथ शिक्षण किया जाए। शिक्षण पद्धति से बालक आनन्द का अनुभव करे। टैगोर निष्क्रिय और यन्त्रवत् प्रचलित शिक्षा की कटु आलोचना करते थे। जबकि विनोबा भावे बेसिक शिक्षा को शिक्षण की धुरी बनाना चाहते थे।

Ñ **शिक्षक की भूमिका**

विनोबा भावे शिक्षक को आचार्य के नाम से संबंधित करते थे और उसके ऊपर समाज को शिक्षा देने तथा उसका नेतृत्व करने का भार सौंपना चाहते थे। विनोबा जी का विचार था कि एक आदर्श शिक्षक वह है जो विद्यार्थी की शारीरिक, मानसिक और बौद्धिक शक्तियों को ध्यान में रखकर उसके स्वभाव और आदर्शों को समझकर उसे अधिकतर अपने आप सीखने और अनुभव करने का अवसर देते हैं।

रवीन्द्रनाथ टैगोर ने अध्यापक को महत्वपूर्ण स्थान प्रदान किया है। उसका काम विद्यार्थियों का निर्देशन करना तथा उन्हें प्रेरित करना है और उन्हें ठीक मार्ग पर चलाना है। उसमें बच्चों की भावनाओं, प्रवृत्तियों, रूचियों तथा शक्तियों को समझने की योग्यता होनी चाहिए। उसका सहानुभतिपूर्ण व्यवहार होना चाहिए।

Ñ   छात्र की भूमिका

विनोबा भावे के अनुसार छात्र को अध्यापक का आदर करना चाहिए। छात्र के लिए अध्यापक का भगवान के बाद दूसरा स्थान है और उसका अपने अध्यापक में पूर्ण विश्वास होना आवश्यक है। बिना विश्वास व धर्मनिष्ठा के छात्र कुछ भी नहीं जान सकता। छात्र को आत्म–नियंत्रण और कठिन परिश्रम करने के लिए तैयार रहना चाहिए। जबकि रवीन्द्रनाथ टैगोर बालक के विकास हेतु उसे पूर्ण स्वतंत्रता देने के पक्ष में है। उनका विश्वास है कि स्वतंत्रता केवल शारीरिक ही नहीं वरन् मस्तिष्क, हृदय एवं आत्मा की भी होनी चाहिए। ऐसी स्वतंत्रता देने से बालक के चरित्र निर्माण तथा गुरू–शिष्य संबंधों को मधुर बनाने में बड़ी सहायता मिलती है।

विनोबा भावे एवं रवीन्द्रनाथ टैगोर के विचारों का वर्तमान शिक्षा पर प्रभाव

विनोबा भावे एवं रवीन्द्रनाथ टैगोर का शिक्षा जगत् में अपूर्व योगदान है उन्होंने भारत की सम्पूर्ण परिस्थितियों को ध्यान में रखते हुए शिक्षा के विकास पर बल दिया। उन्होंने शिक्षा के पाठ्यक्रम में केवल साक्षरता को ही शिक्षा नहीं माना बल्कि मानव जीवन के चहुँमुखी विकास पर बल दिया। वर्तमान में व्याप्त विभिन्न शैक्षिक एवं अन्य समस्याओं का समाधान आज भी टैगोर एवं विनोबा भावे का शैक्षिक दर्शन कर सकता है टैगोर एवं विनोबा की दृष्टि

में स्वावलम्बन शिक्षा ही सच्ची कसौटी है। उन्होंने चरित्र निर्माण पर बल दिया। वे सामाजिक विषमता नहीं चाहते थे। उद्योग केन्द्रित शिक्षा भी उनका एक ध्येय था। वे शिक्षा का माध्यम मातृभाषा मानते थे। टैगोर एवं विनोबा के शैक्षिक विचारों का वर्तमान शिक्षा व्यवस्था पर प्रभाव निम्नलिखित आधारों पर देखा जा सकता है–

- शिक्षा में वर्ग भेद एवं असमानता दूर करने में उपादेय

- मानव का सर्वोच्च स्थान आज भी प्रासंगिक

- जीवन स्तर, बेरोजगारी और गरीबी मिटाने के संदर्भ में

- अस्पृश्यता निवारण में प्रभावशाली

- शिक्षा एवं विश्व शांति के संदर्भ में

- शिक्षा में संस्कारिता के संदर्भ में

- आत्मनिर्भरता एवं स्वावलम्बन की शिक्षा

- मूल्य आधारित शिक्षा

निष्कर्ष

विनोबा भावे एवं रवीन्द्रनाथ टैगोर का शिक्षा जगत में अति विशिष्ट योगदान है। इन्होंने परिस्थितियों को ध्यान में रखते हुए शिक्षा मे विकास पर बल दिया । वर्तमान समय में भाषावाद को लेकर जो संघर्ष तथा विद्वेष का वातावरण व्याप्त है उसको इनके विचारों के आधार पर ही सुलझाया जा सकता है। शिक्षा में वर्गभेद एवं असमानता, विरोध भी प्रेम से, युग की वाणी से युग को शिक्षा तथा शिक्षा के द्वारा मानव संबंधो को सुधारने पर इनके विचारों का विशेष प्रभाव दिखाई देता है। टैगोर एवं विनोबा के शैक्षिक दर्शन का आधार आज की व्यवस्था में बुराई का प्रतिरोध करने का पुरूषत्व प्रदान करता है तथा मानवतावाद को बल प्रदान करता है। विनोबा भावे के शैक्षिक दर्शन मे मानव का सर्वोच्च स्थान आज भी प्रासंगिक है।

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माध्यमिक विद्यालय के विद्यार्थियों की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन

* श्रीमती रूचि मनचन्दा   ** मोनिका

अध्ययन की आवश्यकता

भूतकाल में शिक्षा के क्षेत्र में केवल ज्ञानात्मक पक्ष को ध्यान में रखकर ही मूल्यांकन किया जाता था। पहले बच्चों की योग्यता को ध्यान में रखकर मूल्यांकन नहीं किया जाता था केवल उनकी लिखित परीक्षा के द्वारा ही उन्हें पास या फेल घोषित कर दिया जाता था, जिसके कारण बच्चे बहुत ही तनाव में रहते थे। उनका सर्वांगीण विकास नहीं होता था।

सतत् एवं समग्र मूल्यांकन से शिक्षा के क्षेत्र में केवल ज्ञानात्मक पक्ष को ध्यान में रखकर ही मूल्यांकन नहीं किया जाता बल्कि भावात्मक पक्ष और क्रियात्मक पक्ष को भी ध्यान में रखकर मूल्यांकन किया जाता है। अर्थात् सतत् एवं समग्र मूल्यांकन के लागू होने के बाद ज्ञानात्मक पक्ष, भावात्मक पक्ष तथा क्रियात्मक पक्ष को ध्यान में रखकर मूल्यांकन किया जाता है। सतत् एवं समग्र मूल्यांकन से विद्यार्थियों का मार्गदर्शन किया जाता है। विद्यार्थी के व्यक्तित्व के बारे में संपूर्ण ज्ञान प्राप्त किया जाता है। इस मूल्यांकन के द्वारा विद्यार्थी की प्रगति के बारे में सही व सटीक जानकारी प्रदान की जाती है। इस मूल्यांकन के द्वारा बच्चे का सर्वांगीण विकास किया जाता है।

सतत् एवं समग्र मूल्यांकन 2011 में कपिल सिब्बिल द्वारा लागू किया गया। आज तक शोधकर्त्ताओं/शोधकर्त्तीयों ने भूमण्डलीय के प्रति अभिवृति का अध्ययन (तृप्ता देवी, 2009), पर्यावरणीय शिक्षा में स्व अनुदेशनात्मक, सामग्री द्वारा छात्र अध्यापकों में पर्यावरणीय अभिवृत्ति के अभाव का निर्माण (हिमांशी, 2011), युवा छात्रों की पर्यावरणीय अभिवृत्ति पर

* सहायक प्राध्यापक, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

** एम एड छात्रा, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

जनसांख्यिकी कारकों के प्रभाव का अध्ययन (सरोज, 2011) आदि उपविषयों पर ही शोध किया गया। परन्तु सतत् एवं समग्र मूल्यांकन उपविषय पर बहुत कम शोध किया गया। इसलिए शोधकर्त्री ने माध्यमिक विद्यालय के विद्यार्थियों की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन किया।

अध्ययन के उद्देश्य

1. माध्यमिक विद्यालय के विद्यार्थियों की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन।

2. माध्यमिक विद्यालय के छात्राओं की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन ।

3. माध्यमिक विद्यालय के छात्रों की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन।

4. माध्यमिक विद्यालय के छात्रों और छात्राओं की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का तुलनात्मक अध्ययन।

परिकल्पना

माध्यमिक विद्यालय के छात्रों एवं छात्राओं की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण में कोई अन्तर नहीं होता।

प्रतिदर्श

प्रस्तुत अध्ययन मे 100 विद्यार्थियों का प्रतिदर्श रैन्डम प्रतिदर्श तकनीक द्वारा अम्बाला जिले के दो विद्यालयों से लिया गया।

वर्तमान अध्ययन में प्रयोग किया गया उपकरण

सतत् एवं समग्र मूल्यांकन के प्रति विद्यार्थियों का दृष्टिकोण जानने के लिए शोधकर्त्री ने स्व–निर्मित प्रश्नावली का प्रयोग किया।

निष्कर्ष

प्रस्तुत शोध के अंतर्गत माध्यमिक विद्यालय के विद्यार्थियों की सतत् एवं समग्र मूल्यांकन के प्रति दृष्टिकोण का अध्ययन किया गया और छात्रों व छात्राओं के स्तत् एवं समग्र मूल्यांकन के दृष्टिकोण में अन्तर पाया गया। इसमें छात्रों के दृष्टिकोण का माध्य 36.55 तथा प्रमाणिक विचलन 3.248 पाया गया तथा छात्राओं के दृष्टिकोण का माध्य 34.65 तथा प्रमाणिक विचलन 3.141 पाया गया तथा इन दोनों वर्गों की प्रमाणिक त्रुटि का मान 0.6529 तथा टी का मान 2.910 पाया गया जिससे पता चलता है कि छात्रों का दृष्टिकोण छात्राओं के दृष्टिकोण से ज्यादा सकारात्मक है।

शैक्षिक निहितार्थ

- अध्यापक बच्चों की कक्षा की समस्याओं का समाधान कर सकेगा जैसे अनुशासन आदि।
- अध्यापक बच्चों के आत्मविश्वास को बढ़ा सकेगा।
- अध्यापक बच्चों को उदे्दश्यों तक पहुंचाने में उन्हें अभिप्रेरित करेगा।
- अध्यापक बच्चों की कक्षा में होने वाली क्रियाओं के दौरान बच्चों के आत्म–विश्वास को बढ़ायेगा।

- अध्यापक कक्षा में उचित शिक्षण विधियों का प्रयोग करके अपने शिक्षण को प्रभावशाली बनायेगा।

- सतत् व समग्र मूल्यांकन के द्वारा अध्यापक छात्रों व छात्राओं के दृष्टिकोण को जान सकेगा।

- सतत् व समग्र मूल्यांकन के द्वारा छात्रों में आत्मविश्वास बढ़ेगा।

- अध्यापक को छात्रों की कमियों का पता लगेगा।

- अध्यापक को सतत् एवं समग्र मूल्यांकन के द्वारा विद्यार्थियों के दृष्टिकोण का पता लगेगा।

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महात्मा गाँधी एवं स्वामी दयानन्द सरस्वती के शैक्षिक विचारों का तुलनात्मक अध्ययन

* श्रीमती रेनू चन्द्र   ** उषा देवी

अध्ययन की आवश्यकता

मनुष्य के जीवन में बहुत सी उलझने आती है जिनका निवारण अति आवश्यक होने के साथ–साथ कठिन होता है। ये उलझने बाहरी जीवन से ज्यादा उनके आंतरिक जीवन से सम्बन्धित होती है। मनुष्य की हर समस्या का समाधान शिक्षा द्वारा ही संभव है। आज सारा संसार विनाश के कगार पर खड़ा है। जाति, धर्म, सम्प्रदाय, क्षेत्रीय विभिन्नता, भाषा की विभिन्नता, मानव–मानव के बीच अभेद खाई को गहरी कर रही है। ऐसी परिस्थिति में वर्तमान में महात्मा गाँधी और स्वामी दयानन्द सरस्वती के आदर्शों, दर्शन और मूल्यों की बहुत आवश्यकता है। दोनों ही महानुभावों ने अपने–अपने ढंग से सामाजिक, सांस्कृतिक चिन्तन के साथ–साथ राजनैतिक, धार्मिक, आर्थिक और शिक्षा जैसे प्रमुख विषयों पर वैचारिक निर्धारणों की नींव रखी, जिसकी वर्तमान समय में बहुत ही आवश्यकता है।

आज के तर्कवादी युग में शिक्षा के क्षेत्र में मानसिक विकास पर ज्यादा बल दिया जाता है तथा शारीरिक विकास पर कम। आज के प्रतिस्पधात्मक युग में आवश्यकता है कि ऐसी शिक्षा बच्चों को प्रदान की जाए, जिससे उनका सर्वांगीण विकास हो। जिसके अन्तर्गत, शिक्षा ऐसी हो जिससे सामाजिक, धार्मिक, आर्थिक,

* **सहायक** प्राध्यापक, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

** एम एड छात्रा, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

राजनैतिक, बौद्धिक तथा चारित्रिक विकास सम्भव हो सकें इस आवश्यकता को पूरा करने के लिए समय–समय पर अनेक विचारकों ने अपने–अपने विचार व्यक्त किये हैं। जैसे श्री अरविन्द, भीमराव अम्बेडकर, रविन्द्रनाथ टैगोर, विवेकानन्द, महात्मा गाँधी आदि। अतः आज के वर्तमान समय में महात्मा गाँधी तथा स्वामी दयानन्द सरस्वती के शैक्षिक विचारों का अध्ययन करना अति आवश्यक है।

अध्ययन के उद्देश्य

1. महात्मा गाँधी तथा स्वामी दयानन्द के जीवन व कार्यों का अध्ययन करना।
2. महात्मा गाँधी तथा स्वामी दयानन्द सरस्वती के शैक्षिक कार्यों का अध्ययन करना।
3. महात्मा गाँधी तथा स्वामी दयानन्द सरस्वती के शैक्षिक विचारों का अध्ययन करना।
4. महात्मा गाँधी तथा स्वामी दयानन्द सरस्वती के शैक्षिक विचारों का तुलनात्मक अध्ययन करना।

महात्मा गाँधी के शैक्षिक विचार

महात्मा गाँधी शिक्षा का एकमात्र उद्देश्य मानव जीवन का सर्वोमुखी विकास मानते थे। बड़े स्पष्ट शब्दों में उन्होंने बतलाया कि– 'शिक्षा से मेरा अभिप्राय है बालक और मनुष्य के शरीर, मस्तिष्क और आत्मा में पाए जाने वाले सर्वोत्तम गुणों का विकास'। शरीर, मन और आत्मा जिस विद्या से विकसित और परिपुष्ट हो, वही वास्तविक शिक्षा है। इससे मनुष्य के शारीरिक, बौद्धिक, नैतिक, आध्यात्मिक और शास्त्रीय गुणों का विकास होना चाहिए।

शिक्षा के उद्देश्य

- पूर्णविकास का उद्देश्य

- जीविकोपार्जन संबंधी उद्देश्य

- सांस्कृतिक उद्देश्य

- सामजस्यपूर्ण विकास का उद्देश्य

- नैतिक या चारित्रिक विकास का उद्देश्य

- मुक्ति का उद्देश्य

शिक्षण विधियाँ

गाँधी जी ने शिक्षण—पद्धति में निम्नलिखित विधियों को प्रमुख स्थान दियाः—

- Ñ शिल्प द्वारा शिक्षा

- Ñ क्रिया विधि को महत्त्व

- Ñ करके सीखना

- Ñ सह—सम्बन्ध की तकनीक

- Ñ भाषण विधि

शिक्षक

गाँधी जी ने अपनी शिक्षा योजना में शिक्षक को अत्यधिक महत्त्व दिया। उन्होंने शिक्षक को बालकों का मित्र, पथ प्रदर्शक तथा सहायक के रूप में माना। गाँधी जी का विश्वास था कि शिक्षा के सम्बन्ध में किये गये प्रयोगों की सफलता शिक्षक पर निर्भर करती है। इसीलिए उन्होंने सदैव इस बात पर बल दिया कि बालकों के लिए सर्वोत्तम शिक्षक खोजने चाहिए।

महात्मा गाँधी और अनुशासन

गाँधी जी अनुशासन स्थापित करने के लिए बच्चों को दण्ड देने का समर्थन नहीं करते थे। वे आत्म अनुशासन की बात करते थे।

स्वामी दयानन्द सरस्वती के शैक्षिक विचार

स्वामी दयानन्द सरस्वती आधुनिक भारत के समाज सुधारक, धर्मप्रचारक, क्रान्तिकारी, आध्यात्मिक नेता, सन्यासी, योगी, महान दार्शनिक अध्यापक तथा देशभक्त थे। वह राष्ट्रीय स्थिरता, अन्तर्राष्ट्रीय विवेक, नैतिक मूल्यों तथा जीवन की सत्यता के सन्देश वाहक थे।

शिक्षा के उद्देश्य

- आत्मानुभूति
- वैदिक धर्म तथा संस्कृति का पुनरूत्थान
- शारीरिक विकास
- मानसिक विकास
- नैतिक विकास
- आदर्श चरित्र का निर्माण

पाठ्यक्रम

स्वामी दयानन्द सरस्वती जी ने व्यापकता पर आधारित पाठ्यक्रम का सुझाव दिया। उन्होंने वेदों, संस्कृत साहित्य तथा धार्मिक शिक्षा पर बल दिया। उन्होंने ज्योतिष शास्त्र

के अध्ययन पर भी बल दिया जिसके अन्तर्गत गणित, बीज गणित, रेखागणित, भूगोल, भूगर्भ विद्या, खगोल विद्या आदि विषय सम्मिलित होने चाहिए।

शिक्षण विधियाँ

- भाषण विधि

- स्वाध्याय विधि

- तर्क–वितर्क विधि

- क्रियाविधि

- प्राकृतिक घटनाओं का प्रत्यक्ष अध्ययन

- एकाग्रता विधि

अध्यापक की भूमिका

स्वामी दयानन्द सरस्वती ने अध्यापक को ज्ञान की प्रतिभा तथा सद्गुणों एवं सशक्त चरित्र का स्वामी माना। विद्यार्थी के लिए अध्यापक मार्गदर्शक तथा प्रेरणा स्त्रोत होना चाहिए। उसे विद्यार्थी में आध्यात्मिक विचारों का प्रसारण करना चाहिए। स्वामी दयानन्द सरस्वती जी ने अध्यापक के लिए अनेक गुणों को अनिवार्य समझा।

अनुशासन

स्वामी दयानन्द सरस्वती जी ने शिक्षा के क्षेत्र में अनुशासन को अत्यधिक महत्व दिया। उन्होंने कठोर अनुशासन का समर्थन किया। उन्होनें अनुशासन स्थापित करने के लिए दण्ड का भी समर्थन किया।

महात्मा गाँधी व स्वामी दयानन्द सरस्वती के शैक्षिक विचारों का तुलनात्मक अध्ययन समानता के तत्त्व

- ### आदर्शवादी के रूप में

    महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही आदर्शवादी विद्यादर्शन के स्वामी थे। दोनों का ईश्वर में दृढ़ विश्वास था, दोनों ही ईश्वर को सत्य और सर्वोच्च समझते थे।

- ### बाल केन्द्रित शिक्षा के रूप में

    महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही बाल केन्द्रित शिक्षा के समर्थक थे। दोनों बच्चों के व्यक्तित्व का सम्मान करते थे।

- ### जीवन केन्द्रित शिक्षा के समर्थक के रूप में

    महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही जीवन केन्द्रित शिक्षा पर जोर देते थे। दोनों ही शिक्षा को जीवन पर्यन्त और निरन्तर मानते थे।

- ### क्रियात्मक विधि के समर्थक

    महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही क्रियात्मक विधि के समर्थक थे। दोनों शिक्षा का आधार रचनात्मक क्रियाओं पर रखते थे।

- ### नैतिक शिक्षा

    महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही नैतिक शिक्षा को विशेष महत्व देते थे। दोनों ही बच्चों को धार्मिक और नैतिक बनाना चाहते थे। दोनों बालकों को मौखिक रूप से ही नैतिक बनाने की शिक्षा नहीं देते थे बल्कि वह अभ्यास के द्वारा नैतिक शिक्षा देने में विश्वास रखते थे।

- ## मातृभाषा पर जोर

महात्मा गाँधी और स्वामी दयानन्द सरस्वती दोनों ही इस बात पर जोर देते थे कि मातृभाषा को शिक्षा का माध्यम बनाया जाना चाहिए। दोनों का ही पूर्ण विश्वास था कि विदेशी भाषा के माध्यम से कोई वास्तविक शिक्षा सम्भव नहीं है।

- ## व्यावसायिक प्रशिक्षण पर जोर

महात्मा गाँधी और दयानन्द सरस्वती जी ने व्यक्तित्व के सन्तुलित विकास के लिए शिक्षा में व्यावसायिक उद्देश्य को भी महत्त्वपूर्ण स्थान दिया है।

- ## सार्वभौमिक तथा अनिवार्य शिक्षा

महात्मा गाँधी और स्वामी दयानन्द सरस्वती जी ने सार्वभौमिक तथा अनिवार्य शिक्षा का समर्थन किया। अमीर गरीब, राजा, किसान, ऊँच–नीच बिना किसी भेदभाव के उन्होंने सभी के लिए शिक्षा का समर्थन किया।

असमानता का तत्त्व

- ## पाठ्यक्रम में भेद

स्वामी दयानन्द सरस्वती जी के द्वारा बताया गया पाठ्यक्रम अधिक व्यापकता लिए हुए है। उसमें वेदों, संस्कृत और साहित्य के अतिरिक्त धार्मिक शिक्षा, सामान्य शिक्षा, व्यावहारिक प्रशिक्षण, ज्योतिष शास्त्र, चिकित्सा विज्ञान, शासन विज्ञान आदि को सम्मिलित किया गया है। महात्मा गाँधी जी का पाठ्यक्रम क्रिया प्रधान है तथा उद्देश्य बालक को कार्य प्रयोग एवं खोज के द्वारा उसकी शारीरिक, मानसिक और आध्यात्मिक शक्तियों का विकास करना है।

- ## अनुशासन में भिन्नता

स्वामी दयानन्द सरस्वती जी ने शिक्षा के क्षेत्र में अनुशासन को अत्यधिक महत्व दिया है। उन्होंने कठोर अनुशासन का समर्थन किया है।महात्मा गाँधी जी अनुशासन स्थापित करने के लिए बच्चों को दण्ड देने का समर्थन नहीं करते थे।

- ## सह शिक्षा में भेद

महात्मा गाँधी सह शिक्षा के प्रबल समर्थक थे उनका मानना था कि स्त्री और पुरूष दोनों जीवन रूपी रथ के दो पहिए है, दोनों का ही शिक्षित एवं संस्कारवान होना अति आवश्यक है।

स्वामी दयानन्द सरस्वती जी सह शिक्षा के कडे विरोधी थे।

- ## शिक्षा के उद्देश्यों में भेद

महात्मा गाँधी अपने शिक्षा के उद्देश्यों में बालक के सभी पक्षों के विकास पर जोर देते थे, जबकि स्वामी दयानन्द सरस्वती जी के अनुसार शिक्षा वह है जो ज्ञान, संस्कृति तथा धार्मिकता की वृद्धि करती है, अज्ञानता को दूर करती है, और आनन्द के लिए तैयार करती है।

निष्कर्ष

अतः निष्कर्ष के तौर पर कहा जा सकता है कि महात्मा गाँधी तथा स्वामी दयानन्द सरस्वती दोनों ही समाज सुधारक थे। स्वामी दयानन्द भारत के समाज सुधारक होने के साथ–साथ धार्मिक शिक्षाविद् हुए है। उन्होंने सत्यार्थ प्रकाश की रचना करके समाज को सत्य का अर्थ बताया है।

गाँधी जी की शिक्षा योजना भारतीय अर्थव्यवस्था के लिए उचित है। उनकी शिक्षा नीति नवीन, वास्तविक, क्रान्तिकारी और युग निर्माण करने वाली है।

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हिसार जिले के ग्रामीण क्षेत्र के राजकीय एवं प्राईवेट स्कूल के 10वीं कक्षा के छात्र एवं छात्राओं की व्यवसायिक रुचि का तुलनात्मक अध्ययन

* डॉ मुकेश अहलावत   ** सीमा रानी

अध्ययन की आवश्यकता

आज का युग व्यवसायिक युग है। बच्चों को व्यवसायिक निर्देषन की अत्यन्त आवश्यकता होती है। व्यवसायिक निर्देषन व्यक्ति को व्यवसाय के चुनाव में सहायता करता है ताकि वह अपने भविष्य को भली–भाँति बना सकें। किन्तु बच्चों को व्यवसायिक निर्देषन तभी दिया जा सकता है जब बच्चों को व्यवासयिक रुचि के विषय में जानकारी हो। आज के युग में लड़के व लड़कियों के व्यवसाय के क्षेत्रों में समान अवसर उपलब्ध हैं किन्तु व्यवसाय का निर्माण रुचि पर आधारित हैं। लड़के व लड़कियों की रुचि भिन्न–भिनन होती हैं। इसलिए ग्रामीण क्षेत्र के राजकीय एवं प्राईवेट स्कूलों के 10वीं कक्षा के छात्र एवं छात्राओं की व्यवसायिक रुचि जानने हेतु प्रस्तुत अध्ययन किया गया है।

अध्ययन के उद्देश्य

1. विभिन्न व्यवसायिक क्षेत्रों में जैसे गृहकार्य क्षेत्र, राजकीय क्षेत्र, सामाजिक क्षेत्र, कृषि क्षेत्र, कलात्मक क्षेत्र, निर्माण सम्बन्धी क्षेत्र, वाणिज्य क्षेत्र, प्रषासनीय क्षेत्र, वैज्ञानिक क्षेत्र, साहित्य क्षेत्र में राजकीय एवं प्राईवेट स्कूल के छात्रों की व्यवसायिक रुचिं का तुलनात्मक अध्ययन।

* सहायक प्राध्यापक, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

** एम एड छात्रा, सोहन लाल डी ऐ वी शिक्षा महाविद्यालय अम्बाला शहर।

2. विभिन्न व्यवसायिक क्षेत्रों में राजकीय व निजी विद्यालय की छात्राओं की व्यवसायिक रुचि का तुलनात्मक अध्ययन।

3. विभिन्न व्यवसायिक क्षेत्रों में छात्र एवं छात्राओं की व्यवसायिक रुचि का तुलनात्मक अध्ययन।
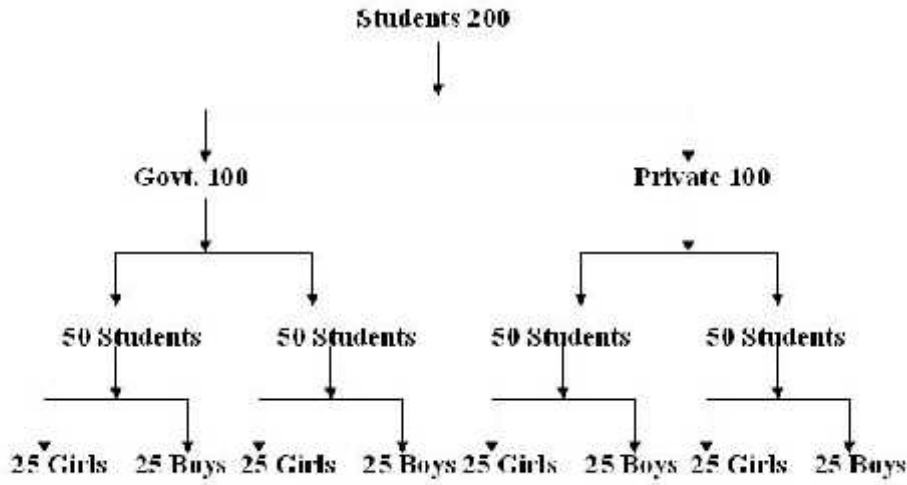
अध्ययन की परिकल्पनाएं

1. विभिन्न व्यवसायिक क्षेत्रों में जैसे गृहकार्य क्षेत्र, राजकीय क्षेत्र, सामाजिक क्षेत्र, कृषि क्षेत्र, कलात्मक क्षेत्र, निर्माण सम्बन्धी क्षेत्र, वाणिज्य क्षेत्र, प्रषासनीय क्षेत्र, वैज्ञानिक क्षेत्र, साहित्य क्षेत्र में राजकीय एवं प्राईवेट स्कूल के छात्रों की व्यववसायिक रूचि में कोई अन्तर नहीं होता।

2. विभिन्न व्यवसायिक क्षेत्रों में जैसे गृहकार्य क्षेत्र, राजकीय क्षेत्र, सामाजिक क्षेत्र, कृषि क्षेत्र, कलात्मक क्षेत्र, निर्माण सम्बन्धी क्षेत्र, वाणिज्य क्षेत्र, प्रषासनीय क्षेत्र, वैज्ञानिक क्षेत्र, साहित्य क्षेत्र में राजकीय एवं प्राईवेट स्कूल के छात्राओं की व्यववसायिक रूचि में कोई अन्तर नहीं होता।

3. विभिन्न व्यवसायिक क्षेत्रों में छात्र एवं छात्राओं की व्यववसायिक रूचि में कोई अन्तर नहीं होता।

न्यायदर्श

शोधकार्य के लिए अनुसन्धानकत्री ने 200 विद्यार्थियों का प्रतिदर्श रैन्डम प्रतिदर्श तकनीक द्वारा हिसार जिले के ग्रामीण क्षेत्र के विद्यालयों (दो राजकीय और दो निजी विद्यालयों) से लिया।

अध्ययन का प्रारूप

शोध पद्धति

वर्तमान अध्ययन के लिए डॉ. कुलश्रेष्ठ के द्वारा तैयार और प्रमाणित किया हुआ व्यवसायिक रुचि प्रपत्र का प्रयोग किया गया ॅ।

सांख्यिकी विधियाँ

आंकड़ों का विष्लेषण करने हेतू माध्य, प्रमाणिक विचलन तथा टी–टैस्ट का प्रयोग किया गया ।

निष्कर्ष

1. परिकल्पना–1 निम्न व्यवसायिक क्षेत्रों में स्वीकार की जाती है। जैसे गृहकार्य, सामाजिक क्षेत्र, कृषि क्षेत्र, कलात्मक क्षेत्र, निर्माण सम्बन्धी क्षेत्र, प्रषासनिक क्षेत्र, वैज्ञानिक क्षेत्रों में शून्य में परिकल्पना स्वीकार की जाती है क्योकि इन क्षेत्रों में

सरकारी एवं प्राईवेट स्कूल के छात्रों की व्यवसायिक रुचि में काई सार्थक अन्तर नहीं पाया गया जबकि राजकीय वाणिज्य, साहित्य क्षेत्र पर शून्य परिकल्पना निरस्त की जाती है, क्योंकि इन क्षेत्रों में राजकीय एवं प्राईवेट स्कूल के छात्रों की व्यवसायिक रुचि में सार्थक अंतर पाया गया ै।

2. परिकल्पना–2 निम्न व्यवसायिक क्षेत्रों में स्वीकार की जाती है जेसे गृहकार्य, सामाजिक क्षेत्र, राजकीय क्षेत्र, कृषि क्षेत्र, कलात्मक क्षेत्र, वाणिज्य क्षेत्र, वैज्ञानिक क्षेत्र व साहित्यिक क्षेत्र। इन क्षेत्रों में सरकारी व प्राईवेट स्कूल की छात्राओं की व्यवसायिक रुचि में सार्थक अन्तर नहीं पाया गया। जबकि निर्माण सम्बन्धी प्रषासनिक क्षेत्र पर शून्य परिकल्पना निरस्त होती है, क्योंकि इन क्षेत्रों में राजकीय व प्राईवेट स्कूल की छात्राओं की व्यवसायिक रुचि में सार्थक अंतर पाया गया ै।

3. परिकल्पना–3 निम्न व्यवसायिक क्षेत्रों में स्वीकार की जाती है जैसे गृहकार्य, कलात्मक, कृषि, निर्माण सम्बन्धी, साहित्यिक क्षेत्र । इन क्षेत्रों में राजकीय एवं प्राईवेट स्कूल के छात्र एवं छात्राओं की व्यवसायिक रुचि में सार्थक अंतर नहीं पाया गया तथा राजकीय सामाजिक, वाणिज्य, प्रषासनीय व वैज्ञानिक क्षेत्र पर शून्य परिकल्पना निरस्त होती है, क्योंकि इन क्षेत्रों में सरकारी व प्राईवेट स्कूल के छात्र एवं छात्राओं की व्यवसायिक रुचि में सार्थक अंतर पाया गया।

शिक्षा में उपयोगिता

प्राप्त निष्कर्ष का अध्ययन करने से पता चलता है कि ग्रामीण क्षेत्र में राजकीय एवं प्राईवेट स्कूल के छात्र व छात्राओं की व्यवसायिक रुचि में अंतर है। इसका व्यवसायिक प्रभाव यह पड़ता है कि व्यवसायिक शिक्ष क्रम बनाते समय शिक्षा शास्त्रियों को तथा शिक्षा प्रबन्धकों को विद्यार्थियों के लिए ऐसी व्यवसायिक शिक्षा का प्रबन्ध करना चाहिए जिनके प्रति विद्यार्थियों की रुचि होती है।

बच्चों को उनकी व्यवसायिक रुचि के अनुसार शिक्षा देनी चाहिए तथा उनका उचित मार्ग दर्षन करना चाहिए। बच्चों को व्यवसायिक निर्देषन की ज्यादा जरूरत होती है। इस सम्बन्ध में यह बात जानना जरूरी है कि बालकों व बालिकाओं की अभिरुचियों में विभिन्नता का पाया जाना काफी सामान्य है तो ऐसी अवस्था में उनके समीपस्थ विद्यालय में उनकी रुचि के अनुसार व्यवसायिक शिक्षा का प्रबन्ध होना जरूरी है।

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