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The Journal of *Horizons of Holistic Education* (HHE), published by the Children's University, is an International quarterly Interdisciplinary Journal which covers topics related to holistic development of children. HHE covers all the areas which deal with the children, such as Child education, Child psychology and Panchkosh development of children, children's literature and so on. It also includes intellectual efforts encompassing Sociology, Vedic Science, Medicine, Psychology, Drawing, Music, History, Geography, Home Science, Philosophy, Economics, Commerce and Literature concerned with Children. The researches based on such topics shall be given priority.

Aim and Scope — an International journal of *Horizons of Holistic Education* (quarterly) aims to publish original research papers, related to the theory and practice of various disciplines of Humanities. We invite you to contribute your fulllength research papers, short communications and Review articles and Articles concerned with holistic modern development in the area of liberal sciences pertaining to the children's studies.

FROM THE VICE CHANCELLOR'S DESK

The glob was shattered by the news on 14th March; it was like a bombshell for the entire world. The entire human race was distorted with different aspects of life. The economy broke, the social life was given a sudden break, and threat to life was accelerated. The education fraternity was in incubation and trauma. For some time it was a happy news for the students and parents as honorable Prime



Minister declared an initial nationwide lockdown on the 25th of March for 21 days. The span was overvaluing along with fear and tension. As the time passed by the fear turned into educational uncertainty and joy turned into fear. The education along with threat has brought about lot of changes and challenges. The Pandemic has brought about new fashion of teaching learning to the educational fraternity.

A lot has been discussed on the impact COVID-19 has had on the economy, social classes, and the environment at large. More concerned about the impact it is having on the education system. It is well known that investment in the education system has a very high incubation period. As a result, the current impacts of the pandemic on the education system would also have a high incubation period, making them difficult to measure in the long-term.

The COVID -19 pandemic has disrupted the normal and routine lifestyle of people across the globe, the virtual world has come to the rescue. In the midst of many institutions schools have also shifted their base to virtual platforms to conduct classes online. As a result, catering to the needs of all stages of education from pre-primary to university level, online education has emerged as an alternative to ordinary face to face classes. Accordingly, various stakeholders such as government and private organizations are trying their best to assist each other by sprucing up their existing online platforms, apps and providing training to teachers to use these apps and platforms to the optimum level.

The National Education Policy was announced by the Ministry of Human Resource Development (soon to be called the Ministry of Education) on 29th July. The policy is aimed at transforming the Indian education system to meet the needs of the 21st Century and the generations to come.

The National Education Policy-2020 intends modification in poor literacy and numeracy outcomes associated with primary schools, reduction in dropout levels in middle and secondary schools and adoption of the multi-disciplinary approach in the higher education system.

Besides the above changes, the policy revolves near early childhood care, restructuring curriculum and pedagogy; reforming assessments and exams, and investing in teacher training and broad-basing their appraisal. Though the National Education Policy 2020 seeks to bring a holistic change in the education system of India, its success depends on the will and way in which it will be implemented.

The new National Education Policy (NEP) 2020 appears as a fascinating and revolutionary policy as it aims to make the education system holistic, flexible, multidisciplinary, and aligned to the needs of the 21st century and the 2030 Sustainable Development Goals. The intent of policy seems to be ideal in many ways but it is the implementation where lies the key to success.

In these circumstances the holistic education is a challenge as well as the opportunities. Every educational institutions have the opportunity to have SWOC analysis to find ways and means to cop up with these situations. Among these circumstances the question for quality still remains as the heading issue.

Mr. Harshad P. Shah
Vice Chancellor
Children's University

FROM THE CHIEF EDITOR'S DESK...

Education is way of life that assists individuals and society to cop up with one and other for creating a better world. Further education is a national agenda that is utilized as a tool to transform the promising segment of the society i.e. children. Being a young country it is having utmost importance that the younger generation should be catered authentically. While trimming the future of the young generation utilizing education as a



tool, it should be pivoting around the central theme of nationalism and patriotism. To furnish this the students and the young minds should be encouraged to obtain the skill development though the technical subjects. The make the nation more vibrant the youth of the day should be multi talented and deepen in values and ethics. The National Education Policy is encompassing the values and skill based learning that promotes the holistic education. This policy seems to foster the overall development of the students inculcating values and skills in them.

The need of the hour is to focus and highlight on individuals, institutions and organizations to ponder over the different educational ideologies, thoughts and ideas, different cultural, livelihood and social backgrounds, and from different regions of the country, a range truly reflective of the diversity of our nation. By knowing and understanding the diversity the education needs to cultivate respect and honor for the same. This is what is called as revolution in education policy. The drafting and crafting of the National Education Policy has tried to provide concern to each and every individual of the society.

The demand of holistic education is provided by National Education Policy 'Learning: The treasure hunt'. Let's all understand, support and find the treasure from all of us as the present education policy is all about digging the heritage of Bharat. Furthermore the National Education Policy is taking forward the agenda of previous education policies. It encompasses the global sustainable development goals. It also provides the integrated, flexible and holistic approach to education.

Let's all join in welcoming national education policy for creating better nation.

Dr. Jignesh B. Patel
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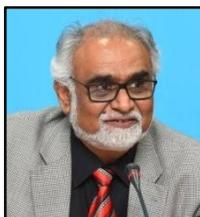
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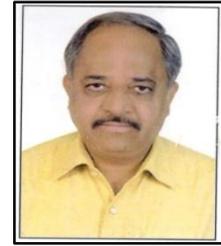
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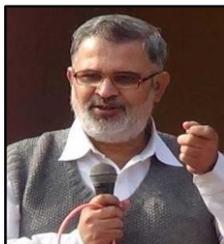
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Effect of *Tapovan Garbhasamskar Program* in the context of Developmental Milestones at Neo Natal Stage

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ABSTRACT

Pre natal stage is very crucial for creation of strong foundation for Biological development. The present study has tried to find out in effect of Garbhasamkar on the development of child at neo natal stage, for the purpose the researcher has collected the data from the mothers who have participated and none participated in Garbhasamskar program run by the Children's University. The researcher has developed rating scale for the measurement of child development of children from birth to six months of age. The researcher found that development of children whose mothers were participated in Garbhasamskar program was significant higher than non participatory mother's children. Further socio economic status of family, education of parents and type of family has no significant difference in child development of children of participatory women.

Keywords: *Child development, Garbhasamskar*

INTRODUCTION

Human development begins with pre natal stage. It is very crucial period for the new emerging life. Physical, mental and spiritual well being of mother, tremendously effects on the development of fetus. It is very important for any nation taking care holistically of pregnant women. In every culture there are traditions and practices for such care. India

has very rich and ancient heritage related to every aspect of life. Indian ancient thinking about human existence is very different from other nations. In India life is continue from one birth to another. It is very abstract thought and it provides strong base for the prenatal care.

Significance of the Study

Children's University is concerned with holistic development of children from

womb to 18 years. The area of research covered a very wide spectrum. It includes formal and informal education. It covered prenatal education, pre-primary, primary, secondary and higher secondary education. The various projects related to parenting and extension services will be greatly supported by this type of researches. This is the primary study in the long journey of research. On the basis of this study major extensive research work may be planned in future. So the study is closely concerned with functions of Children's University.

The main objective of this study was to measure the developmental mile stones on the basis of responses collected from the mothers. The development during neo natal stage is strongly affected by the conditions of mother during pregnancy. This study has tried to measure the developmental mile stones of neo natal children whose mothers had participated in *Garbhasamskar* program during pregnancy. The result will be useful to establish connection between experiences provided to mother during pregnancy and development of child.

Theoretical Background

Concept of Tapovan Research Centre

I. It is a centre of researches in eugenics.

- II. Incredible centre for educating pregnant women; it has a beautiful garden and other facilities.
- III. A unique place for nurturing best progeny for transforming the society
- IV. A centre of development and implementation of profound and the best practices in *Garbh-sanskar* and *Garbh-vignan*
- V. A centre for the harmony of family and the expecting mothers A research-centre for studying the developmental progresses of a child in the womb and the expecting mother's physiological, psychological and affective development.

Activities of Tapovana Research Center

1. Pranayam/Yoga
2. Prayer
3. Meditation
4. Garbhsamvad
5. Art Skills/Paintings
6. Games-Intellectual
7. Music
8. Reading/Discussion
9. Showing Film/Video
10. Praktivihar
11. Sanskrit Reading

12. Personal Counseling
13. Group Counseling
14. Mathematical Physical Puzzles
15. Development of Elocution
16. Storytelling

Prenatal Care- Empirical Evidences:

Pregnancy is one of the best gifts of God, which is naturally given to womanhood. Pregnancy is very crucial period of women's life and it is full of physical, pathological and psychological changes. This is period of joy and bliss for women but sometimes woman faces stress, anxiety, fear. It is a complete pregnancy care guideline to get a marvelous healthy child. It is those 'nine months' crucial period when maximum efforts are to be taken for betterment of to be born existence. This psychological state of mind leads women towards poor mental and physical health. Though pregnancy is natural phenomenon and not disease but in modern era it is assumed that it is compulsory required some medical attention. The well-being of mother is directly effects to child in womb. Further the journey of child birth is actually starts from the decision of parents.

American Association for the Advancement of Science (AAAS)(2013)established that 'Babies Learn to Recognize Words in the Womb'. EinoPartanen (2017) has proved that the babies in the womb can hear the rhythm of speech, rhythm of music etc. The author says that "the fetus can learn much more detailed information than we previously thought and that the memory traces are detectable after birth". Eino Partanen also explains the science around what happens when the mother talks to her baby in her womb and explores the potential benefits of this early communication. His findings are available in the "Proceedings of the National Academy of Sciences".

Hopper (2016) has also proved that newborns recognize the theme song from their mother's favorite soap opera. Prof. Hopper's team has established the world's first research centre dedicated to the study of fetal behavior. He finds that, "Nothing much has been known about fetal behavior. The general view has been that new-borns are not able to do very much: they are born with reflexes but have no memory. We have been able to prove memory develops earlier."

Scottish Government, NHS's (Health Scotland) entire procedure of 'Hearing and listening in the womb' from 0 to 24 weeks and then till birth, with a practical research. It says between 0 and 16 weeks is an early stage the unborn baby is surrounded by sound, vibrations and motions which are 'felt' through the skin and skeletal systems.

Tyagi (2014) says that it is possible to give energy for the development of body, mind and soul of the child in the womb by listening to special kind of music.

Graven and Browne (2008) found that voices can be heard in the womb above the natural noises of the mother and other distorted noises from outside. Intonation patterns of pitch, stress and rhythm can be heard clearly as well as music. Further, Studies by DeCasper and Fifer and Kolata published by American Association for the Advancement of Science, found that unborn babies respond to the rhythm of being read to. The development of listening before birth is vital to the progression of listening and attention skills after birth. Thus, these findings draw parallels between science and stories i.e. proven facts from the

research world and Indian mythological stories of Abhimanyu, Prahlada etc.

TapovanGarbhasamskar :

'*Garbhasamskar*' is procedure related to child birth which began from the decision of parent to child birth. Garbh is sanskrit term which mean fetus in womb. Another word is '*Samskar*' which mean cultivation of mind. So '*Garbhasamskar*' refers develop the brain of the fetus. In the tradition of Indian ancient culture it is believed that education of human start from the conception. The period of pregnancy is very crucial period to educate the child.

Garbha means the internal part here the fetus which is growing in mother's womb. Jointly Garbha+Samskar mean reforming, polishing and ultimate, molding and cultivating the unborn. Garbhasamskar can be defined as developing a educated, civilized, cultured, pretty, purified, impressive, responsive but still physically, spiritually, psychologically, religiously steady people.

The Sanskrit term '*Garbha*' refer fetus in the womb and '*Samskar*' refer educating the mind. So '*Garbhasamskar*' basically refer develop the brain of the fetus. Traditionally ethnicity, it is assumed

that value-based parenting start when the child is conceived relatively after the child is born that is why elders in the family speak about the significance of positive thoughts and feeling during pregnancy.

ध्रुव चतुर्णां सान्निध्यातः स्यात् विधिपूर्वकम् ।
ऋतुक्षेत्राम्बुबीजानां साम्राज्यात् अडकुरो यथा ॥
सुश्रुत ३/३३

Rutu means fertile period, Kshetra means Uterus and reproductive organs, Ambu means nourishment, Beej means sperm and ovum.

Children's University is a specific university which is working for holistic child development from mother's womb to adolescence. This ambit of the university provides wide scope for prenatal care and education. The basis of the university is ancient Indian wisdom and thousands of years old traditions. The university has started its work in the area of prenatal stage since last almost decade. The university has developed its own 'Garbhasamskar' program based on Indian wisdom and modern science.

Garbhasamskar has developed more and accepted due to scientific fact that proves its significance and importance in the growth of a child. Research has confirmed that more than 60 percent of the

baby's brain growth occurs in the intrauterine stage. Further more studies have revealed that an unborn baby has the capability to pay attention and reply to outside stimulus. Doctors and experts accept as true that hormonal secretions generated can appreciably influence baby. While it may sound extraordinary and incredible bonding with baby does not have to stay until birth.

Various researches indicates that even in the womb the baby recognize, understand hears listens and feels, perceived his mothers loving attachment. Communicating with baby is an important part of 'Garbhasamskar'. Special techniques such as optimistic thinking, visualizing, music, relaxation, tender massage of the belly are used to create this communication and it is used to form baby.

The physical condition of the parents is directly accountable for the health of a child, not only the physical health, but also their emotional and spiritual, religious health affects the child in the womb. The surrounding environment, the food, the activities, in fact the whole thing the mother is exposed to during the pregnancy directly affects the

child. The resonance of the veena, flute sound and mantras gives health to the pregnant woman and the child within. It is achievable to give power for the growth of the body, mind and soul of the child in the womb by listening to particular music. At the very point of time when both decide to have baby in their lives the process of Garbhasamkar starts.

Ancient References related to Garbhasamkar

1. In Ramayana too reference is found that before the birth of Lord Rama during 'putrakameshthiyagya' the Agni devata gave King Dashratha 'payas' which can be considered as a form of 'GarbhaSamskar' only.
2. In Mahabharat also there is a well known mythological story as to how Lord Krishna had taught Abhimanyu to enter in 'chakravyuha' when he was in his mother Subhadra's womb. This story too proves the fact that men during mythological period too believed the concept of Garbha Samskar.
3. Had Prahlad's mother not been an ardent devotee of Lord Vishnu, Prahlad would have turned out to be a demon like his family. Prahlad listened to his mother's devotional prayers while still in her womb, and turned out to be the greatest devotee of Lord Vishnu. Eventually, these events lead to the downfall of his father's evil demon empire.
4. Lord Hanuman's mother Anjana was an ardent devotee of Lord Shiva. When she was pregnant she ate a blessed dessert meant to produce divine children. Lord Hanuman was thus born with divine powers. He dedicated his life to fighting evil and was loyal to Ram and Sita.
5. Ashtavakra's mother Sujata wanted her son to be the most intelligent sage ever. So she would sit in on the classes taught by her father and husband while she was pregnant. In a class taught by her husband, the unborn baby spoke up and corrected his father sage Kahoda. Kahoda feeling insulted cursed his son to be born deformed. So Astavakra was born physically challenged. But as he had taken part in the classes of his learned father and grandfather while in the womb of his mother, he was a genius. The story goes on to say that because of his intelligence, he was able to fix his physical handicap.

Objectives of the Study:

1. To study the effect of *Tapovan Garbhasamskar* Program on overall development of child upto 6 months.
2. To study the effect of *Tapovan Garbhasamskar* Program on overall development of child upto 6 months in relation to level of education of parents.
3. To study the effect of *Tapovan Garbhasamskar* Program on overall development of child upto 6 months in relation to socio economic status of parents.
4. To study the effect of *Tapovan Garbhasamskar* Program on overall development of child upto 6 months in relation to type of family.

Variables:**Independent Variables:**

1. *Tapovan Garbhasamskar* Program developed and run by Children's University

Intervening Variables:

1. Socio Economic Status of family
high and low
2. Education of Parents
High : More than graduate
Low : Less than graduate
3. Type of family
Joint and Nuclear

Dependant Variables:

1. Child Development from birth to six months

Hypothesis:

1. There is no significant difference between mean scores of *Tapovan* children and Non *Tapovan* children on child development scale.
2. There is no significant difference between mean scores of *Tapovan* children on child development scale in relation to Socio Economic Status of family.
3. There is no significant difference between mean scores of *Tapovan* children on child development scale in relation to Education level of parent.
4. There is no significant difference between mean scores of *Tapovan* children on child development scale in relation to type of family.

Research method:

The researcher has adopted experimental design to find out the effectiveness of activities of *Tapovan* Reseach Centers of Gujarat State.

Experimental Design:

The present study was experimental research. For the purpose two group post test design was selected. Children's university has established centers across

the Gujarat state for pre natal care which is popularly known as *Tapovan Research Centers*. The women participated in the *Tapovan* center's activities are considered as experimental group whereas women who have not participated in *Tapovan* center's activities are considered as controlled group.

Population:

In present study 306 women who are residing in Gujarat and having children whose age is up to six months was considered as population of the study.

Sample:

In this study the researcher has randomly selected mothers having children with age below six months. For the purpose of the study the researcher has selected 153 women from the list of participants who were actively involved more than three months in activities of *Tapovan Research centers*. The researcher has collected data for controlled group as random sampling technique.

Table-1

Sample of the study

Experimental Group	Controlled Group	Total
153	153	306

Tool of Study:

To measure the effectiveness of the *Tapovan* program the researcher has developed three point rating scale. The researcher has developed this rating scale on the basis of developmental milestones of the child from birth to six months. This scale consists of 20 statements on which the respondents will give their opinions. The tool has three points for response by mother on the basis of their observations of child. The respondents were instructed to select appropriate category for their child's behavior. The three points categorical shows the development of child. The researcher has quantified each response. The child has achieved or shows behavior at excellent level, moderate level and not satisfactory level then it is evaluated as 3,2 and 1 point respectively.

Data Collection:

The researcher has collected data through *Tapovan* counselors working at these centers. Counselors have collected data from women who have participated and non-participated in *Tapovan* Research centers. The researcher has evaluated each sheet on the basis of evaluation pre-determined criteria. Finally the researcher has analyzed the data with the help of MS Excel and calculated t-score for the testing of hypothesis.

Data Analysis and Interpretation:

The data is analyzed to find out the level of significance between mean scores for various independent variables selected.

Table: 1
Comparison in relation to participation and Non-participation in Tapovan center’s Activities

Participation	N	m	SD	SE	t Score
Tapovan	153	50.22	7.33	1.25	4.89
Non Tapovan	153	44.10	10.09		

Table No: 1 shows the data of experimental group and controlled group i.e. group who has participated and non-participated in Tapovan activities. The total respondents for both groups were 153. The mean score and SD for Tapovan group is 50.22 and 7.33 respectively whereas mean score and SD of non-Tapovan is 44.10 and 10.09 respectively on child development scale. The t-score is 4.89 which is higher than table value at 0.01 level. (df=304) This shows significance difference between two mean score. The null hypothesis ‘There will be no significant difference between mean scores of Tapovan children and Non Tapovan children on child development scale.’ is rejected.

This reveals positive effects of Tapovan center’s activities on child development up to six months.

Table: 2
Effectiveness on CD in Relation to Socio-Economic Status of Parents

Level of SES	N	m	SD	SE	t Score
Upper SES	93	50.10	7.70	2.19	0.24
Lower SES	61	49.57	9.32		

Table No: 2 shows the data for upper level and lower level of socio-economic status for experimental group. The number for both groups was 93 and 61 respectively. The mean score and SD for upper level SES is 50.10 and 7.70 respectively whereas mean score and SD of lower level of SES is 49.57 and 9.32 respectively on child development scale. The t-score is 0.24 which is less than table value at 0.01level. (df=152) This shows difference between two mean score is not significant. The null hypothesis ‘There will be no significant difference between mean scores of Tapovan children on child

development scale in relation to SES of

This reveals that level of socio-economic status of parents does not effects the child development up to six months. It can be also said that the effectiveness of *Tapovan* center's activities are equal for upper and lower level group in term of socio-economic status.

Table: 3

Effectiveness on CD in Relation to Level of Education of Parents

Level of Education	N	m	SD	SE	t Score
High education	98	50.24	7.98	1.44	0.06
Low education	56	50.16	6.02		

Table No: 3 shows the data for upper high and low level of education for experimental group. The number for both groups was 98 and 56 respectively. The mean score and SD for parents having high level of education is 50.24 and 7.98 respectively whereas mean score and SD of parents having lower level of education is 50.16 and 6.02 respectively on child development scale. The t-score is 0.06 which is less than table value at 0.01 level. (df=152) This shows difference between two mean score is not significant. The null

family.' is not rejected.

hypothesis 'There will be no significant difference between mean scores of *Tapovan* children on child development scale in relation to Education level of parent.' is not rejected.

This reveals that level of education of parents does not effects the child development up to six months. It can be also said that the effectiveness of *Tapovan* center's activities are equal for higher and lower level group in term of education.

Table: 4

Effectiveness on CD in Relation to type of Family

Type of Family	N	m	SD	SE	t Score
Nuclear Family	117	50.36	6.23	3.36	0.18
Joint Family	36	49.75	10.16		

Table No: 3 shows the data for nuclear and joint family for experimental group. The number for both groups was 117 and 36 respectively. The mean score and SD for nuclear family is 50.36 and 6.23 respectively whereas mean score and SD of joint family is 49.75 and 10.16 respectively on child development scale.

The t-score is 0.18 which is less than table value at 0.01 level. (df=152) This shows difference between two mean score is not significant. The null hypothesis 'There will be no significant difference between mean scores of *Tapovan* children on child development scale in relation to type of family.' is not rejected.

This reveals that type of family does not effects the child development up to six months. It can be also said that the effectiveness of *Tapovan* center's activities are equal for joint and nuclear family participants.

Major Findings:

1. Activities conducted by various *Tapovan* centers are found effective in terms of child's developmental milestones up to six months.
2. Socio-economic status, level of education and type of family are not found effective factors in relation to effectiveness on child development among the participants who have actively participated in *Tapovan* activities. This reveals that these activities are equally effective and useful for all classes in term of socio-economic status, level of education and types of family.

Discussion on Findings:

The study is carried out to measure the generalized effect of *Tapovan* research

center activities on child development. The study shows very optimistic results for *Tapovan* centers activities designed and carried out by Children's university. This primary and piloting study will encourage future in depth studies in terms its effectiveness. The study shows encouraging evidence for *Tapovan* centers and its activities. Though this is very small scale study, it is necessary to conduct scientific, controlled and in depth studies for this emerging area of multidisciplinary research.

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A Comparative Analysis of Educational Philosophy Of Sri Aurobindo And J. Krishnamurty & Its Implications

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ABSTRACT

Philosophy and Education both are incomplete without each other. Education is the practical side of philosophy or conversely philosophy is the theory of education. A philosophy of education is a set of beliefs about education as to what should be done in education and what the outcome of education should be. Anyone who wishes to make educational decisions ought to have a philosophy of education. As Fitzgibbons notes, educational philosophy usually contains two distinct kinds of beliefs, namely (i) Empirical beliefs (ii) Philosophical beliefs. Indian education system as such it is practiced so far is mainly based on western philosophy. However, in our own country quite a number of enlightened people have given vent to their thoughts with respect to the type of education system that suits India. Among them the prominent thinkers include Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Gandhiji, Annie Besent and J. Krishnamurti. Almost all of them had a holistic view of education which suited the Indian condition. So here an attempt has been made to compare the Educational Philosophy of Aurobindo and J.Krishnamurty to present their views, philosophy, and principles of teaching, aims of education and its implications.

Key Words: *Education, Philosophy of Education, Empirical beliefs,*

INTRODUCTION

Education, like all conscious and deliberate action, seeks for a basis of demonstrated principles so that it can make sound decisions. In this quest for certainty man turns to philosophy. Philosophy is the mother of all sciences whether natural or social. Philosophy is related to education in the usual way in which branches of knowledge are related to their practical application. In other words, education is the practical side of philosophy or conversely philosophy is the theory of education.

A philosophy of education is a set of beliefs about education as to what should be done in education and what the outcome of education should be. Anyone who wishes to make educational decisions ought to have a philosophy of education. As Fitzgibbons notes, educational philosophy usually contains two distinct kinds of beliefs, namely (i) Empirical beliefs (ii) Philosophical beliefs. In the Indian context, education system as such it is practiced today is mainly based on western philosophy. However, in our own country quite a number of enlightened people have given vent to their thoughts with respect to the type of education system that suits India.

Among them the prominent thinkers include Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Gandhiji, Annie Besent and J. Krishnamurti. Almost all of them had a holistic view of education which suited the Indian condition.

So here an attempt has been made to compare the Educational Philosophy of Aurobindo and J.Krishnamurty to present their views, philosophy and its implications.

Philosophy of Sri Aurobindo :

Aurobindo was born on 15th August 1872 in Konnagar, west Bengal. He extensively wrote about journalistic and creative writings, drama, epic romances, long narrative or short philosophical poetry and political essays.

Aurobindo considered that philosophy is a quest for the truth of things by the human intellect, the endeavour to realize the truth in the inner self and in outer life as 'Dharma'. Instead of seeing conflict or finding inconsistencies between the East and the West, he evolved a synthesis of both. He also evolved a synthesis of spirit and matter, of science and Vedanta. According to Sri Aurobindo, everyone has inside him something divine, something his own, a

chance of perfection and strength in however small a measure. The task is to find it, develop it and use it. Aurobindo considers all forms in the universe as multiple cells of One Consciousness and Yoga as the means through which one can come in contact with the true self and unite the separate parts of oneself and also see the same divine in others. His Yoga is of the ordinary man, not that of 'Sanyasi' who turns away from life in order to turn towards God. The seeker must experience the 'Ananda', love, consciousness and energy of the 'Supreme'. He also said that work done in full concentration and in the Spirit of surrender takes one's consciousness nearer to the Divine. The most important thing is to have an inner urge for the Divine. As Sri Aurobindo says one who chooses the Divine is chosen by the Divine. As the call for the Divine grows more intense, so does his help come more readily. Aurobindo says that we must aim not only at an inner realization but an outer realization also- the establishment of the kingdom of God not only within the heart but also in the world of human affairs – in economics and politics. He assures us that this is possible.

Sri Aurobindo was concerned with the total education, the full development of man. His educational thoughts and his system were

imbibed with his life philosophy. Man was his supreme consideration. His life philosophy was humanistic, whereby man was perfected through the mind and growth in human psychology. He said that there are three things that education must take into account (1) The man (2) The nation and (3) Universal Humanity. A true and living education 'helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with the great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member'.

Also, Aurobindo recognize, 'Education is the Discovery of Soul'. He said that each human being is a self-developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. Our major concern is to help child to find his deeper self, the real psychic entity within.

Aurobindo's Concept of Integral Education:

Education to be complete must have five principal aspects relating to the five principal 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 that all must continue, completing each other, till the end of life.

Integral education would not only aim at the integral development of personality, but it would also embrace all knowledge in its scope. It would pursue physical and psychical sciences, not merely to know the world and nature in her processes and to use them for material human needs, but to know through them the spirit in the world and the ways of the spirit in its appearances. An important characteristic of integral education is its insistence on simultaneous development of knowledge, will, harmony and skill as also various parts of the being to the extent possible from the earliest stages of education. And since each individual child is unique in the composition of its qualities and characteristics, its capacities and propensities, integral education in its

practice tends to become increasingly individualized. Again, for this very reason, the method of education become increasingly dynamic, involving active participation of the child in its own growth.

Principles of Teaching:

Sri Aurobindo enumerated three principles of teaching.

1. The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master; he is a helper and guide. The teacher's work is to suggest and not to impose on the mind of the students. He does not actually train the mind of his student but helps him to perfect his mind, the instrument of knowledge and encourages him every way in this process. Thus he does not impart knowledge, but shows the way how knowledge can be acquired. Knowledge is within the pupil and the pupil has to help himself to bring it out, but he needs help. The duty of teacher is to tell them where it is and how it can be 'habituated to rise to the surface'.
2. The second principle is that the mind has to be consulted in its growth. The idea of hammering the child into the

shape desired by the parent or teacher is a barbarous and ignorant superstition.

3. The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is moulded by his soul's past, his heredity and his environment. The past is the foundation, the present is the material and future is the aim – and each must find its due and natural place in any national system of education.

Aurobindo's three domains of Education:

A constant insistence of Sri Aurobindo and the Mother has been on detailed perfection of the human mind, life and body. We may, therefore, turn to the three domains of mental education, vital education and physical education.

1. **Mental Education:** In regard to mental education, the processes and methods can best be determined by understanding the mind. Mind is concerned largely with the activities of understanding, and all understanding is a discovery of a centre around which the ideas or things in question are held together. Mental education is a process of

training the mind of students to arrive at such central conceptions around which the widest and most complex and subtle ideas can be assimilated and integrated. Multiplicity of ideas, richness of ideas, totality of view – these should be made to grow by a developed power of observation and concentration and by a wideness of interest. Care should be taken to see that the central ideas are not imposed upon the growing mind – that would be the dogmatic method, which tends to atrophy the mind. The mind should grow towards central ideas which should come as a discovery of the mind made through rigorous exercise of the rational faculty. Thinkers alone can produce thinkers and unless teachers are constantly in the process of building up great thoughts and ideas, it is futile to expect a sound or vigorous mental education.

2. **Vital Education:** Vital education aims at training the life-force (that normally vibrates in emotions, desire and impulses) in three directions: to discover its real function and to replace its egoistic and ignorant tendency so as to become the master

by willingness and capacity to serve higher principles of the psychological constitution. A great lesson in vital education is to develop the will of the individual and to encourage the exercise of the will in which what is valued most is not the result but application and doing one's best.

- 3. Physical Education:** Of all the domains of human consciousness, the physical is the one most completely governed by method, order, discipline, process. The lack of plasticity and receptivity in matter has to be replaced by a detailed organization that is both precise and comprehensive. In this organisation, one must not forget the interdependence and interpenetration of all the domains of the being. However, even a mental or vital impulse, to express itself physically, must submit to an exact process. That is why all education of the body, if it is to be effective, must be rigorous and detailed, far-sighted and methodical. This will be translated into habits; the body is a being of habits. But these habits should be controlled and disciplined, while remaining flexible enough to adapt

themselves to circumstances and to the needs of the growth and development of the being. All education of the body should begin at birth and continue throughout life. It is never too soon to begin nor too late to continue. Physical education has three principal aspects: (1) control and discipline of the functioning of the body, (2) an integral, methodical and harmonious development of all the parts and movements of the body and (3) correction of any defects and deformities.

The Aims of Education:

Aurobindo was perfectionist, pragmatist, naturalist and humanist. He therefore suggested his integral yoga as a solution to all problems. It also led to aims of education,

1. To grow into fullness of physical and vital energy and utmost breadth, depth and height of emotional, intellectual and spiritual being.
2. Sri Aurobindo searches for harmony in individual and community and aims at its realization through education. The harmony of individual can be achieved by the

growth and evolution of his different aspect such as physical, vital, mental, psychic and spiritual. He also seeks harmony among different individuals living in the community.

3. Sri Aurobindo aims at nothing less than supramental education. This goes with his theory of evolution, he says, is spiral and will continue.
4. He said, every child, is born with certain innate powers of the mind, the body, the vital and the spirit. The aim of education is therefore, to develop these powers to their full potential.
5. Education should be provided through mother tongue so that children can develop power to think clearly and in a better manner.
6. The aim of education should not be merely to pass the exam.

Philosophy of J. Krishnamurti:

Jiddu Krishnamurti endearingly called Krishnaji in his inner circle and J.K. by the wider public was an original thinker, renowned philosopher and the greatest world teacher of twentieth century. He was born on 11th may 1895 in a Brahmin family of Madanapalle town, in Andhra Pradesh.

Education had been closer to Krishnamurti than anything else. His concept of education was different from the generally accepted ones. The role of education in any society has been to transmit its culture, which includes the rituals, knowledge and values from one generation to another and thus perpetuate tradition. He said, ‘the function of education is not to help the young conform to this rotten society, but to be free of its influences so that they may create a new society, a different world. Thus, in his view education has nothing to do with information but rather with transformation. He clearly points out, ‘schools exist primarily to bring about a profound transformation in human being’.

The education system now exists, teaches the students to answer and not how to question. Knowledge is given to the student but not a method for adding to it or revising it. Thus, each generation more or less conform to the past generation. He observes that to be really educated means not to conform, not to imitate, and not to do what millions and millions are doing. He expresses this idea in these words, ‘This fear of life, this fear of struggle and of new experience kills in us the spirit of adventure, our whole upbringing and education have made us afraid to be different from our

neighbor, afraid to think contrary to the established pattern of society, falsely respectful of authority and tradition. 'As long as education is based on cut and dried principles, it can turn out men and women who are efficient, but it cannot produce creative human beings.' Thus by emphasizing on knowledge and information we merely instruct the student to become a businessman, an engineer, a lawyer or a politician. This is just one aspect of education and education according to Krishnamurti is concerned with the total development of human being and not just accumulating knowledge. Thus, for him education is not limited to academic excellence. It is more than that. He does admit that career and profession are important. But same time he worries that we lay too much emphasis on career and have completely neglected the total cultivation of human being. He preferred the word 'flowering' to mean the cultivation of the total human being. By flowering he meant the total enfoldment and cultivation of our minds, our hearts and our physical well being.

Thus, according to Krishnamurti, 'Education is not merely the acquisition of technical knowledge but the understanding, with sensitivity and intelligence, of the whole

problem of living-in which is included death, love, sex, meditation, relationship and also conflict, anger, brutality and all the rest of it – that is the whole structure of human existence.' Education is not only learning from books, memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. All that is part of education. Education is not just to pass examinations, take a degree and a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree and the shape of the hills and to feel with them, to be really directly in touch with them.

Krishnamurti also talked about balanced development of children. He said, we will cultivate not only the technological side but also uncover the deeper layers, the deeper fields of the human mind. Because technology alone cannot produce a perfect or good society. It may produce a great society, where there is no poverty, where there is material equality, luxury and so on. A great society is not necessarily a good society. A good society implies order. Order means order within himself. So, 'Education in the true sense is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. Finally,

we can depict Krishnamurti's concept of education in these words: 'Education is not merely acquiring knowledge, gathering and correlating facts, it is to see the significance of life as a whole.'

The Aims of Education:

Since education in school is a conscious and deliberate process, it should have some aims and objectives. Krishnamurti established schools both in India and abroad. The chief aims of these **schools** are as follows:

- To educate the total human being.
- To inculcate love for nature and respect for all forms of life.
- To create an atmosphere of love, order and freedom without either fear or license.
- Not to condition the child strongly in any particular belief, either religious, political or social, so that his mind may be free to ask fundamental questions, inquire and learn.
- To teach without the motive of reward, punishment or comparison.

Aims of education given by Krishnamurti are;

1. Education for the Flowering of an Individual: By flowering he meant

the total unfoldment and cultivation of our minds, our hearts and physical well-being. That is, to live in complete harmony in which there is not opposition or contradiction between them. He said, 'When the mind, the heart, and the body are in complete harmony, then the flowering comes naturally, easily and in excellence.' Thus, the flowering of goodness does not lie in knowing mathematics and biology or in passing examinations and having a successful career. It exists outside these and when there is flowering, career and other necessary activities are touched by its beauty.

2. Education for the Physical Development: Almost all the educationist, from Plato to Russell has accepted that, sound health is the first step towards successful education. Krishnamurti rightly pointed out, 'We are concerned not only with the mind and emotional sensitivities, but also with the well-being of the body and must give considerate thought to it.' 'To have a harmonious personality, the body must be highly sensitive, not gross, not over indulging in eating and drinking..... the body should be

healthy, taking the right food and having sufficient sleep.’

3. Education for the Awakening of

Intelligence: He considered the awakening of intelligence as the beginning and end of education. ‘Education is not only the acquisition of knowledge but what is far more important – the awakening of intelligence which will then utilize knowledge. It is never the other way round. The awakening of intelligence is our concern.’ Krishnamurti had totally different perception about intelligence. According to him, ‘Intelligence is the capacity to think clearly, objectively, sanely, healthily. It is a state in which, there is no personal emotion involved, no personal opinion, prejudice or inclination. Intelligence is the quality of the mind that is very sensitive, very alert, very aware.’

4. Education for Self-Knowledge:

According to him, true education is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. He says, ‘Self-Knowledge alone can bring tranquility and happiness to many, self-knowledge is the beginning of intelligence and integration.’

5. Education for Cultivation of Responsibility:

He felt that education is not merely the teaching of various academic subjects, but the cultivation of total responsibility and this total responsibility is love for all mankind. Responsibility to the earth, to nature and to each other is thus an important part of education.

He also talks about other aims of education such as unraveling of the conditioned mind, elimination of fear, inculcating love for nature, creating a global outlook, creation of a new generation.

The Role of a Teacher: He considers teaching as the greatest profession because upon the teacher lies the responsibility of bringing about a new generation. He further says that, ‘The teacher is the most important person in a school, for on her or him depends the future welfare of mankind...only when the teacher himself feels the dignity and the respect implicit in his work. He will be aware that teaching is the highest calling, greater than that of politician, greater than the princes’ of the world.’ He said that there are three things a teacher is concerned with, the insight or the intelligence, the detailed behavior i.e. telling what to do and what not to do and finally

academic learning. He further adds that the concern of teacher should be to teach all the three things in such a way that they make a whole. The other roles that a teacher has to perform are; transformation of human beings, bringing about psychological freedom and unconditioning of mind.

To perform the role assigned to a teacher, it is obvious that teachers should have certain unique qualities like,

- Honesty and Humility
- Self-knowledge
- Passion
- Patience and Love
- Diligence
- Integrated Personality

So, here we came across various dimensions of Krishnamurti's philosophy and personality. He was not only an original and creative thinker but also a revolutionary. Although he was against all the established patterns of life and society his ideas seems to be quite true and relevant for the present time. His insistence on providing technological proficiency of the highest kind reveals his ultramodern approach to life while his emphasis on learning from nature through pure observation reveals his down to earth approach to living. Another point worth noting regarding Krishnamurti's

philosophy of education is his idea of imparting religious education through meditation. This non-sectarian approach for attaining spiritual development is worth implementing in a world fragmented on the basis of various beliefs and ideologies.

Comparative Aspects:

We can find many similarities in philosophy, views, aims of education and type of education of Sri Aurobindo and J. Krishnamurti.

- Both Krishnamurti and Aurobindo gave due importance to complete and integrated development of children. i.e. each aspect like physical, intellectual, emotional, spiritual and aesthetic are fully developed in children. By doing so we can produce good, harmonize society in which we can enjoy peaceful, progressive atmosphere.
- Aurobindo talked about, 'Discipline & Liberty', in which he suggests perfect liberty for the child. He said nothing should be imposed upon children. Krishnamurti, same way discuss about 'Freedom and Order'. He said child should grow in freedom and at the same time develop a deep sense of inner order.

Order is the very root of freedom. Freedom, to him, has no terminal point but is renewed from moment to moment in the very act of living.

- Aurobindo's concept of 'Universal Humanity' and Krishnamurti's concept of 'Global Outlook' ultimately means the same. Their aim was to create 'feeling of oneness' in students. Feeling of 'Vasudhaiv Kutumbakam' needs to be generated.
- Physical education is a very important part of Krishnamurti's scheme of education. Aurobindo also believed that physical education is as important as other things. The body is the means of fulfillment of dharma. So, body must be healthy, as healthy mind lives in healthy body.
- Aurobindo gave utmost important to 'YOGA'. He believed that 'Divine Life' can be realized through Integral Yoga. Knowledge, work, devotion and meditation are all in his Yoga. One of the main objectives of education according to J.K. is the best way of achieving this objective. Krishnamurti recommends Yoga for both physical and spiritual development. According to him

meditation means spontaneous flow of attention without any distraction.

- Aurobindo evolved synthesis of east and west. While Krishnamurti told to attain technological proficiency and same time advised to learn from nature through pure observation. Apart from these common points they talked about many things, they present their views on almost every area of life which ultimately made their philosophy comprehensive and give us holistic picture.

Implications:

The following implications can be drawn from their concept of education.

- Education in school should not be solely concerned with learning from books and storing information.
- Education in school should not be understood as a passport for future career. In other words examination and certification should not be its sole purpose.
- Education should not be used as a means of conditioning the future generations with its knowledge and traditions.
- Education should not burden the child with unwanted information so that his

mind can be free to think clearly and be creative.

- Education should produce integrated and intelligent individuals who are not caught in the wrong ways of society.
- Education should enable an individual to understand the whole problem of life. In other words education should enable an Individual to understand the whole structure of human existence.

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Psychological condition of Children during Lock down of Covid 19

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ABSTRACT

Almost one in four children living under COVID-19 lockdowns, social restrictions and school closures are dealing with feelings of anxiety, with many at risk of lasting psychological distress, including depression. Even as several countries gradually begin lifting their lockdowns, many schools remain closed—affecting almost 1.3 billion children and students worldwide—and strict social restrictions are likely to remain in place across the globe. This leaves children and youth who are already at risk—such as those living in challenging home environments or children who are lacking social support or whose families are already facing poverty—especially vulnerable. Research shows that feelings of helplessness, loneliness and fear of being socially excluded, stigmatized or separated from loved ones are common in any epidemic, while prolonged stress, boredom and social isolation, as well as a lack of outdoor play, can lead to a higher number of mental health conditions in children, such as anxiety and even depression.

Key Words: *Psychological Condition, Children, Lock Down, Covid 19*

INTRODUCTION

A normal psychological condition is generally described as a mental condition in which the qualities of a mental state are relatively constant even though the state itself may be dynamic. Psychological condition varies in different stages of life span like, childhood, adolescence adulthood, elderly etc. This condition is more

fluctuating normally during childhood and adolescence as compare to other stages of life span.

Thus childhood being sensitive part of life span in terms of health, education, behavior, psychology etc, needs for more attention during challenging time. It is quite possible that during current the situation of lockdown, children may face many psychological and behavioral issues like

Anxiety, Depression, stress etc. Children may exhibit behavioral and emotional changes due to the extended lockdown situation in the wake of the corona virus pandemic.

Numerous options such as going to school, spending time at gardens or parks with friends, going for a walk, hugging, playing games have been restricted for hygiene. Especially toddlers and preschool children may not feel safe because they are in a new and uncertain routine. Within this period, children can unconsciously show some regression in their behavior as a coping skill, returning to a developmental stage where they feel safer. Interrupting the relationship with the parent and trying to deal with this emotional loss in quarantine conditions can be an unforgettable experience for children.

Further mental issues among children are evident in the way children typically learn, behave, or handle their emotions, which cause distress and problems getting through the day. Along with other conditions and concerns that affect children's learning, behavior, and emotions include learning and developmental disabilities, autism, and risk factors like substance use and self-harm.

In this article an attempt is being made to look at current situation of children across the globe.

Global Scenario

The corona virus disease 2019 (COVID-19) pandemic and the social distancing measures that many countries have implemented have caused disruptions to daily routines. As of April 8, 2020, schools have been suspended nationwide in 188 countries, according to UNESCO. Over 90% of enrolled learners (1.5 billion young people) worldwide are now out of education. The UNESCO Director-General Audrey Azoulay warned that "the global scale and speed of the current educational disruption is unparalleled". (The Lancet: Child & Adolescent Health) JUNE 01, 2020.

In UK, for children and adolescents with mental health needs, such closures mean a lack of access to the resources they usually have through schools. In a survey by the mental health charity Young Minds, which included 2111 participants up to age 25 years with a mental illness history in the UK, 83% said the pandemic had made their conditions worse. 26% said they were unable to access mental health support; peer support groups and face-to-face services have been cancelled, and support by phone or online can be challenging for some young people.

While Zanonnia Chiu, a registered clinical psychologist working with children and adolescents in Hong Kong said that, School routines are important coping mechanisms for young people with mental health issues.

When schools are closed, they lose an anchor in life and their symptoms could relapse. “Going to school had been a struggle for [some children with depression] prior to the pandemic, but at least they had school routines to stick with”, where schools have been closed since Feb 3. “Now that schools are closed, some lock themselves up inside their rooms for weeks, refusing to take showers, eat, or leave their beds.” For some children with depression, there will be considerable difficulties adjusting back to normal life when school resumes. According to Chi-Hung Au (University of Hong Kong), Hong Kong, China, “Children with special education needs such as those with autism spectrum disorder are also at risk. Children can become frustrated and short-tempered when their daily routines are disrupted”. He advised parents to create a schedule for their children to reduce anxiety induced by uncertainty. With speech therapy sessions and social skills groups suspended, he cautions that stopping therapy can stall progress, and children with special needs might miss their chance to develop essential skills. He also point out that creative ways, such as online speech and social skills training, are needed to make up for the loss. (The Lancet: Child & Adolescent Health) JUNE 01, 2020

With the above global scenario, the article further tries to highlight the scenario at the National level.

National Scenario

According to child therapists and psychologists Children’s mental health has been the biggest casualty during the lockdown. Worried parents have kept these professionals busy calling about psychosomatic disorders their children execute.

As shared by Dr. Harish Shetty, social psychiatrist for LH Hiranandani hospital, Mumbai “Anxiety travels faster than a virus. I get four six calls a week from parents whose children are showing behavioral changes during lockdown.”

Mr. Harish Shetty further shared a case where a six-year old woke up continuously with nightmares of the virus chasing him. “Children dream of their days in school, playgrounds but now they are cooped up inside and are not making happy memories”.

“Some cases have been so severe that they were asked to come to the hospital for medications... Once the lockdown is lifted, there will be an avalanche of such cases,” said the doctor. (The Economic Times)

According to online survey conducted by children's organization Child Rights and You (CRY) has found “Healthcare and education of children have suffered considerably across the country during the lockdown meant to curb the COVID-19 spread.”

One in every four (27 per cent) four of the respondents, the parents or primary caregivers, reported non-accessibility of regular healthcare services for children during the lockdown--highest from the North (31 per cent), followed by the South (21 per cent). In other regions, lack of access to regular healthcare facilities was experienced by less than 20 per cent of the parents.

Even though children have not been the face of this pandemic as they have largely been spared of the direct health effects of COVID-19 so far, findings of the study indicate that they have been among its biggest victims with multiple side-effects on their physical and psycho-social well-being, the CRY said.

Thus following Common reactions to COVID-19 among Parents are depicted.

- Concern about protecting children from the virus because they are at higher risk of serious illness.
- Concern that regular medical care or community services may be disrupted due to facility closures or reductions in services and public transport closure.
- Feeling socially isolated, especially if children live alone or are in a community setting that is not allowing visitors because of the outbreak.

- Guilt if children help them with activities of daily living.
- Increased levels of distress if children:
- Show mental health concerns before the outbreak, such as depression.
- Live in lower-income households or have language barriers.
- Experience stigma because of age, race or ethnicity, disability, or perceived likelihood of spreading COVID-19.

Conclusion:

Children and adolescents are likely to experience high rates of depression and anxiety after current lockdown and social isolation e. Clinical services along with specific Social Work interventions need to be prepared.

Based on the above background information and observation made, the article concludes Possible Social Work Intervention with parents as follows:

Social Work Intervention

- Medications for children should be kept handy
- Keep a 4-week supply of prescription and over the counter medications ready.
- Monitor other medical supplies (oxygen, incontinence,

dialysis, wound care) needed and create a back-up plan.

- Stock up on non-perishable food (canned foods, dried beans, pasta) at home to minimize trips to stores.
- If child is living in a care facility, monitor the situation and speak with facility administrators or staff over the phone. Ask about the health of the other residents frequently and know the protocol.
- Help the children to cope with stress and reduce anxiety.
- Keep it positive, Maintain Daily Routine, Manage Bad Behavior, Spend time Together, Go Out When Possible
- Specific Psychological Remedies include: Comfort calling to the Children saying away in residential schools and are away from home
- Virtual Family get together may work wonders.
- Parents should not leave the jobs in hands in spite of all the odds as this may increase their financial burden
- To “take it easy” attitude as far as studies of the children are concerned as this may add on the already stress created by online learning practices.

- Call the government helpline numbers or consult nearest Counseling centre if need arises.
- Do not hesitate or feel shy to ask for help related to groceries/stationeries etc.

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Sixteen Sanskars in Hinduism

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ABSTRACT

Sanskaras in Hinduism are rites of passage that begin with one's birth, celebrates certain early steps in a baby's growth and his or her welcome into the world in the presence of friends and family, then various stages of life (Ashrama (stage) such as first learning day, graduation from school, wedding and honeymoon, pregnancy, raising a family, as well as those related to final rites associated with cremation. These rites of passage are not uniform, and vary within the diverse traditions of Hinduism. Some may involve formal ceremonies, yajna (fire) ceremonies with the chanting of Vedic hymns. Others are simple, private affairs involving a couple, with or without friends, other family families or a religious person such as priest or pandit.

Sanskaras are not considered as end in themselves, but are means of social recognition as well as the passage of a person from one significant stage of life to another. Various elements of Sanskaras and rituals of life's passage are mentioned in Vedas of Hinduism, one of the oldest known scriptures in the world. The most extensive, but divergent discussions of these rites of passage are found in the numerous Dharmasutras and Grhyasutras from the 1st millennium BCE. Many of these rites of passage include formal ceremonies, with ritual readings of hymns, chants and ethical promises, aiming to orient the individual(s) to that which is considered part of dharmā (right, good, just, moral, true, spiritual, responsible, duties to family members or society in general), and essential actions such as those associated with last rites and cremation, charitable works, or out of sraddha or items of faith.

Key words : Sanskars,

INTRODUCTION

As per Hinduism, the Sanskar is a series of sacraments, sacrifices and rituals that serve as rites of passage and mark the various stages of the human life and to signify entry to a particular Ashrama (i.e. stage of life). The Sanskar is said to be helping for achieving spiritual nourishment, peace of mind and ultimately moksha. Sanskar give a spiritual touch to the important events at different stages of a Hindu life – right from pre-birth to post-death.

Sanskaras are the turning points of life and need to be celebrated. Celebrations are very important ingredients of Sanskaras. They directly or indirectly involve our respected elders, scholars, & dear ones. Everyone gets together to convey their best wishes & blessings to the concerned person and thus there is social & religious sanction for the act & ceremony. Sanskaras are great, time-tested tools in our traditional systems which help carve out a great personality. Apart from scriptural validation, history also proves to us the great effectiveness of these methods.

In this section we shall present an introduction to these famous sixteen Sanskaras of Hindus which cover the entire

life span of a person and take him to the door steps to Truth.

1. GARBHADHAN (CONCEPTION)

All sources recognize this as the first Sanskar. This is the enthusiastic prayer for a child. This is done for fulfillment of parental duty to continue the race. To produce a good child, its mother and father should have pure thoughts and observe the rules of Shastras. God characterizing parents are necessary for bringing up a good child in the world.

2. PUNSAVANA (FETUS PROTECTION)

This second sanskar Ceremony is performed during the third or the fourth month of pregnancy, when the first signs of conception are seen, and is to be performed when someone desires a male child. The reason for expecting male child is believed to be in the belief that it is the male child who carries the Vansha forward. Like the first Sanskar i.e. Garbhadhan, Punsavana Sanskar is also restricted to the family members.

3. SIMANTONAYANA (SATISFYING WISHES OF THE PREGNANT MOTHER)

This Sanskar is performed during the seventh month of pregnancy and prayers are

offered for the healthy physical and mental growth of the child. The other importance of this Sanskar is to free the expectant mother free from worries since the last 3 months are very difficult for pregnant woman- both physically and mentally. A Puja is performed for purification of the atmosphere and as an offering to God for the peace of mother and infant, for giving birth to a peaceful and holy child. This rite is primarily social and festival in nature, intended to keep the pregnant woman in good spirits. A future mother should have good thoughts at all times. She should place Picture of 'Balgopal' or 'Laddu Gopal' in her home. She should read the Gita and other scriptures in addition to performing her daily work and should avoid thrilling books and movies. During Solar and lunar eclipses, a woman should not use any kind of weapons. During normal times, she should avoid violent thoughts. Her husband should help keep her peaceful and cheerful.

4. JATAKARMA (BIRTH RITUALS)

Jaat-karma performed on six days from the birth of a child, is for the purification of the house. This is done in order to keep a child in a clean atmosphere where he may not incur any physical or mental problems. It is also called Shashthi.

Goddess Shashthi is the protector of children. Jaat-karma is followed with Grah Puja, Homa.

5. NAMKARAN (NAME – GIVING)

This Sanskar is performed on the tenth, eleventh or twelfth day with recitation of Mantras. The baby child gets name on completion of this Sanskar, according to the 27 Nakshatra and the position of the moon at the time of child's birth. An appropriate name is given to the child according to the planetary position of birth time and the first letter of the name is taken from the Hora Shatra.

6. NISHKRAMANA (TAKING THE CHILD OUTDOORS)

This ceremony is performed on or after 40 days, but some scriptures allow it at the time of naming ceremony when the child is taken out of the home for the first time. The reason for this Sanskar is to show obedience to the sun, moon, fire, wind etc, - the Panchmahabhut (Five elements). This is supposed to enhance the age and physical and mental development of the child.

7. ANNAPRASHANA (GIVING THE CHILD SOLID FOOD)

This sanskar is performed on sixth month, when the child is given solid food

(anna) for the first time. Mantras recited and oblations are offered to the various deities. Sweet porridge or rice pudding can be given to the child, if parents are desirous of nourishment, holy luster, swiftness, or splendor. One of them with curd, honey and ghee is given it to the child while reciting Prasad Mantras.

8. CHUDAKARANA OR MUNDAN (HAIR CUTTING)

This Sanskar is the first time cutting of hair on the child's head . The ceremony is to be performed on an auspicious day after the age of one year. This ceremony is performed for the development of power better understanding, and for long life. The hair must be disposed of at holy places where no one can find the. Brahmins chant Mantras for a healthy, long life of the child. This Sanskar is restricted to the family level.

9. KARNVEDH (EAR PIERCING)

This sanskar is performed in the third or fifth year, Piercing of the ears. With the commencement of Surya Puja; the father should first address the right ear of the child with the mantra "Oh God may we hear bliss with our ears", performed so that child may listen to good things and to have a good education.

10. UPANAYANA OR YAGYOPAVEET (SACRED THREAD)

Upanayana is the ceremony of wearing the sacred thread called Yajnopaveetam. When male child attains 5 years, the wearing of the sacred thread Yajnopaveetam, is ceremoniously done. This Sanskar is second birth for child – A spiritual birth. The child is thereafter authorized to perform all rituals. Studies of Vedas begins with the Guru.

The ceremony has six parts: –

Puja: worshipping the Gods,

Havan: sacrifice,

Shiksha: teaching the morality and duties in life,

Bhiksha: begging as a renounced Brahmchari of Gurukula. Teacher's teaching has made him renounced minded that he has accepted a life of Vairagee,

Diksha: giving the most sacred Gayatri Mantra to the child, and

Blessings: child is bless by all Gods, Goddesses, ancestors, and elders

It is taking the child to the teacher for initiation of formal education. Along with the sacred thread, the hide of the

antelope called Krishnainam is also worn by the boy. The Upanayana ceremony is followed by brahmopadesha – teaching Gayatri mantra to the boy. (Cited in Manusmrti 2.27)

11. VEDARAMBHA (STUDY OF VEDAS AND SCRIPTURES)

This Sanskar is done along with Upanayana. Vedarambha is the learning of Vedas and Upanishads in ‘Gurukula’ or ‘Pathashala’. In the beginning of each academic period there is a ceremony called Upakarm and at the end of each academic period there is another ceremony called Upasarjana. The child commences his journey on the road to spiritual life. This is contrasted with a life of eating, sleeping and procreating, which kinds of life animals also live. The child is sent to Gurukul.

12. SAMAVARTANA (COMPLETING EDUCATION)

Samavartan is the ceremony associated with the end of formal education of Vedas in ‘Gurukul’. After learning the rules of life he returns home from his Teacher’s Ashram. When he completes his education about and religion the law of life, his first Ashram Brahmacharya is complete. He is now eligible to enter into the

householder stage, and considered a qualified man to get married.

13. VIVAHA (THE MARRIAGE)

This sanskar is entry into the second Ashram. The life as individual family begins. Vedic Hindu marriage is viewed as sacramental, which is a lifelong commitment of one wife and one husband. It is the strongest bond between a man and a woman, which takes place in the presence of their parents, relatives, and friends. The bride and groom walks around Agni hand in hand. The bride sacrifices grains in the fire and chants mantras.

14. VANPRASTHA (PREPARING FOR RENOUNCING)

This ceremony is performed at the age of 50, in some cases at the age of 60. With the commencement of his ceremony, a man completes his Grahastha Dharma and enters into Vanprastha Ashram (forest hermit). Man withdraws himself from all worldly activities, retires into the forest and prepares himself for taking sanyas. This is the life of a Vanprastha.

15. SANYASA

Before leaving the body a Hindu sheds all sense of responsibility & relationships to awake & revel in the

timeless truth. A sanyasi renounces the world and leads a life of study and meditation by living on alms.

16. ANTYESHTI (LAST RITE)

Antyeshti (literally, last rites), sometimes referred to as Antim-Sanskar, are the rituals associated with funeral. When death is imminent, a small piece of gold, tulsi leaf and drops of Ganga water are put in the mouth of the person on the death bed. The body is laid on the ground with the head towards the north. The eldest son generally performs the last rites before which he takes a purificatory bath amidst the chanting of mantras. The dead body is washed, perfumed and wrapped in a new white cloth and decked with flowers. For ten days following death, food is not prepared at home and relatives and friends take the responsibility of getting food for the family.

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A Study on Quality Of Work Life And Human Values Of Primary School Teachers

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ABSTRACT

Quality of work life refers to the relationship between any employees and their working surrounding areas. It considers, teaching is a noblest profession of the society and teachers are important pillar of our society. All other work in the society has their based in teaching. Teachers are essential for the effective functioning of the development of human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free and advanced society or country. For this study, the sampling technique chooses will convenient sampling. Questionnaire and semi-structure interview were used for primary data collection. Secondary data was collect from earlier research work, various published journals, magazines, and websites. Method of study was survey method to find out the best practice used by some of the teachers to balance their work. All the teachers teaching in primary school were population for the purpose of the study. Sample sizes were consisting of all teachers teaching at primary schools approx. 55

teachers. The present paper were attempt in three aspects: (a) Quality of work life and human values approach (b) some viewpoints for subjective observation of quality of work life relation between human values (c) some factors improving in quality of work life and human values of teachers.

Keyword: *Quality of work life, human values, primary school, teachers*

INTRODUCTION

Teaching is the one profession that creates all other professions.

On an average people spend around ten to twelve hours per day in the work place which forms one third of their entire life. Hence work should yield satisfaction and fulfillment of having done a task and having spent time purposefully, peacefully and fruitfully. Work life balance has a concern of those interested in quality of working life and its relation to broader quality of life (Guest 1979). Quality of work life is a combination of three words like 'quality' it means, quality of working life and more importantly to help them to maintain work – life balance with equal attention on performance and commitment to work, 'work' it means that work is a part of life and 'quality of work life' means that as better jobs more balanced ways of combining work life with personal life and 'life', that means quality of life is a general feeling of happiness or satisfaction with life like physical and mental. Therefore, quality, work and life are interrelated with each other. Cohan (1979) defined, quality of working life as "a process of joint decision making, collaboration and building mutual respect between management and

employees". Robbins (1989) defined Quality of work life as, "A process by which an organization responds to employee needs by developing mechanisms to allow them to share fully in making the decisions that design their lives at work". Quality of work life refers to the relationship between any employees and their working surrounding areas. Most of the work force had its base in education. Formal education involves teacher, taught and the curriculum, where teaching becomes a major task. Quality of work life in the educational context would mean teachers and teaching-learning environment in particular and school environment in general. Balanced Quality of work life is most important for any organization's effectiveness. 'Human values' words are combination of two words human and values. The meaning of 'Human' is having the qualities of a man and 'Value' comes from the Latin word 'valere',

which means to be of worth, to be strong. Human values, it means that Principles and ideologies that is basic to human nature to make their life smooth and happy. Human values are the part of philosophy. So, aims of education are naturally concerned with values. All education is, in fact, very value-oriented. Teachers always strive to impart

desirable behavior among their students. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good values. Human values are very comprehensive in nature as our human life. According to Shaver (2001), “Values are standards and principles of judging worth. They are a criteria by which we judge things — people, objects, actions, ideas and situations — to be good, worthwhile, desirable or on the other hand, worthless, despicable, undesirable or somewhere in between these two extremes”.

The Shaver’s definition consists of three elements:

- (i) Values are concepts, not feelings.
- (ii) Values exist in the mind independently of self-awareness or public affirmation.
- (iii) Values are dimensional rather than absolute categories.

The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large. All teachers are human beings. The important natures of human beings are some time behaved like a more aggressive and sometimes nature likes calm. Teachers draw

upon physical, emotional and intellectual resources in order to be effective in the classroom. Primary school education is provided in schools, where the student stays in steadily advancing classes until they complete it and move on to secondary school. In primary schools where as also provides students with a basic understanding of various subjects as well as the skills they are using by teachers. Primary school teachers knows the importance of good values such as self control, discipline, integrity, compassion, dedication, hard work, team work, forgiveness, empathy, helpfulness, loyalty, perseverance, consistency, optimism, dependability, efficiency, respect, patriotism, love, care and responsibility. Teachers are also telling students the good qualities of a good citizen. Teachers are essential for the effective functioning of the development of human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free and advanced

society or country. It considers, teaching is a noble profession of the society and teachers are important pillar of our society.

Teachers have many qualities and are always able to encourage students ‘life. Teachers play a vital role in nurturing students. Being a school teacher, they are backbone of any economy, nation. They are

ideals of students. It is responsibility of teacher to build nation or to give shape to students' personality.

Need of the study

The study is mainly intended to find the level of quality of work life and human values of school teachers. Now a day, school environment is challenging. As teacher is one of the sources of gaining knowledge. There are many changes in school management, subject and syllabus, subject contents, student's behaviors, teaching methods and technologies etc. A teacher who enjoys the work and derives satisfaction alone can perform in the best possible manner. When the teachers fulfillment of personal needs and goals leads to satisfaction well being and happiness. But how far and how long can an individual be satisfied in the profession, if it is full of work related stress and strain. The phrase "Quality of Work Life" (QWL) has come in use recently to evoke a broad range of working conditions and the related aspirations and expectations of the teachers. Quality of education entails the design of work systems that enhance the working life experiences of teachers, thereby improving commitment and motivation for achieving their goals. While human values help are thus imperative for humanity. Human values

help us understand what is right and what is wrong for us as well as for those around us. It helps for teachers to make various decisions in life. Teacher's personality and character is built based on the different types of human values. A student in schools usually picks up values from his/her teachers. Human values are important for the teachers to give good values to the students in order to make them human and sensitive to those around them. In this regard quality of work life is very important for teacher. Hence there is a need to study the Quality of work life and human values of school teachers. The review of related literature shows that in the field of education there have been no attempts to study the Quality of Work Life and human values of school teachers.

Statement of the problem

"A STUDY ON QUALITY OF WORK LIFE AND HUMAN VALUES OF PRIMARY SCHOOL TEACHERS"

Objectives of the study

1. To find out the level of quality of work life of primary school teachers.
2. To study the effectiveness of human values in schools.

- 3 To find difference between high and low experienced teacher with respect to their human values.

Methodology

Research design

Method of study was survey method to find out the best practice used by some of the teachers to balance their work life and home life.

Population

All the primary school teachers teaching in schools were considered as the population for the Study.

Sample and sampling technique

Sample selected for the study were consisting of all the teachers available and willing to respond. Schools were selected on the bases of convenient sampling. That is schools available in the vicinity of the researcher's school. Teachers from the primary section were selected randomly. Sample consisted of 90 primary school teachers.

Tool used

For the present study two tools were used.

1. Questionnaire – Structured questionnaire has fixed alternatives

like multiple choices, (yes/no) questions and mostly used for qualitative studies.

2. Semi-structured interview- Semi-structured, the questions were open ended and the respondent was allowed to talk/ respond in details.

We were used for primary data collection. Secondary data was collect from earlier research work, various published journals, magazines, and websites.

Process of data Collection

Researcher personally administered the tool after taking prior permission from the responded

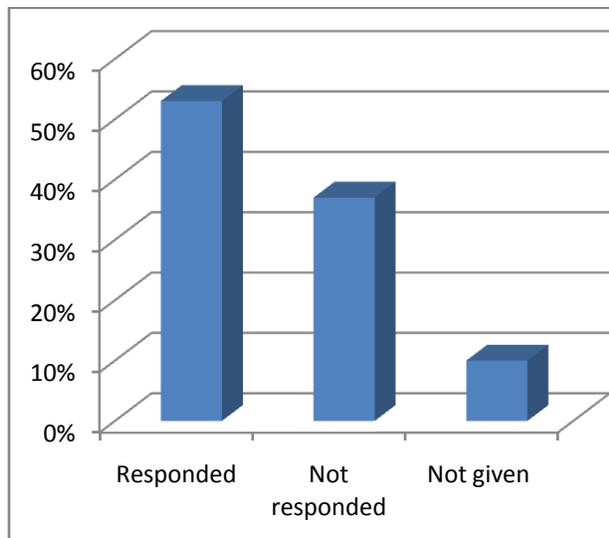
The main tools for the study were Questionnaire and semi-structured interview schedule. It was administered in the form of objective type of questions and prepared by the researcher with guidance under the guide to know the perceptions of the teachers. Some questions were related to quality of work life and human values level in the schools. Semi- structured interviews were conducted for teachers to understand the awareness of human values level in the schools. The researcher explained verbally in detail regarding the purpose of data collection.

Analysis and Interpretation of Data

The analysis and data interpretation of the results are presented below:

Objective 1: To find out the level of quality of work life of school teachers.

The first objective was to find out the level of quality of work life of school teachers. The first tool was questionnaire prepared for school teachers to know the level of quality of work life of school teachers'. Through the use of questionnaire for teacher expressed to statements, a sample of their opinions is obtained. The responses of school teachers from schools out of the 57% observations was found that 57% teachers says that low level of quality of work life in the schools. Only 23% of the teachers possessed high level of quality of work life. 20% of teachers did not respond.

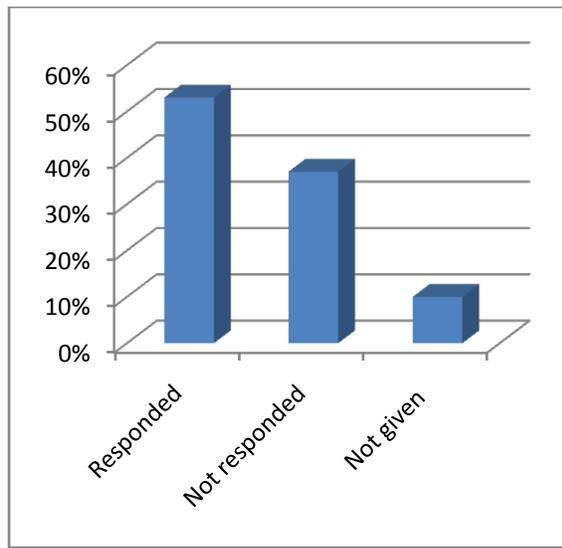


It means that mostly teachers are not aware of quality of work life of teachers belonging

to different types of schools like government schools and private school teachers.

Objective 2: The third objective was to effectiveness of human values in schools. The third tool was questionnaire prepared for primary school teachers to know the effectiveness of human values in schools. Through the use of questionnaire of teachers expressed to statements, a sample of their opinions is obtained. In the school very few teachers gave their own opinions.

Objective 3: The second objective was to find difference between high and low experienced teachers with respect their human values. The second tool was semi-structured interview prepared for school teachers to know the difference between high and low experienced teachers with respect their human values. Through the use of semi-structured interview schedule for teachers expressed to statements, a sample of their opinions is obtained. The responses of primary school teachers from schools out of the 43% observations was found that 53% teachers says that low level of high and low experienced teachers with respect their human values in the schools. Only 37% of the teachers' possessed high level of high and low experienced teachers with respects their human values. While 10% Teachers were did not responded.



A) Quality of work life and human approach.

Quality of work life is influenced by various factors and conditions, such as: accommodation, employment, income, material welfare, moral attitudes, personal and family life, social support, stress and crises, health-related quality of life, health care service, working conditions, nourishment, education opportunities, relationships with the environment, eco-factors, and others.

- Quality of works life and human approach work together because quality of work life leads towards positive employee attitude for their work and the institution.

- It increases efficiency and intrinsic motivation.
- It enhanced organizational effectiveness and competitive advantage.
- Quality work life is very important for the employee for the long lasting work.

Result and Discussion

Now a day, major issue in Quality of work life likes:

- (1) Pay and stability of employees
- (2) Teachers are aware of social security and welfare benefits.
- (3) Teachers should not have fear of losing their job.

(b) Some viewpoint's for subjective observation of quality of work life region between human values

Normally in the schools growth of employees are partial because the people who are in lime light they got growth easily. Theirs is lot of work pressure on teacher.

(c) Some factors improving quality of work life and human values of teachers

- Satisfactory salary and Fair Compensation

- Safe and Healthy Working environment
- Fair Opportunity for development in career.
- Opportunity for continued growth and security
- Work and quality of life
- Freedom take decision in favor of students

A person who enjoys the work and derives satisfaction alone can perform in the best possible manner. The fulfillment of personal needs and goals leads to satisfaction well being and happiness. Quality of work life and human values, both aspects are important for primary school teachers.

Conclusion: The purpose of this study was analyzing the relation between the quality of work life and human values of primary school teachers. The quality of work life of teachers is less than average and not given the good quality of work life. When the teachers are joined any school that times the desire and motivation and expectation was very high but component of the salary of the teachers was low. A person who enjoys the work and derives satisfaction alone can perform in the best possible manner. The fulfillment of personal needs and goals leads to satisfaction well being and happiness. Quality of work life and human values, both

aspects are important for primary school teachers.

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 Quality of work life: A Human values approach.

Horizons of Holistic Education (HHE)

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Daniels, E. (2010). Welcome to the classroom: Ten tips for teaching college freshmen. *College & Research Libraries News*, 71(8), 424-425.

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Takeuchi, H., Osono, E., & Shimizu, N. (2008). The contradictions that drive Toyota's success. *Harvard Business Review*, 86(6), 96-104. Retrieved from <http://www.hbr.org>

Book

Marzano, R. J., & Marzano, J. S. (1988). *A cluster approach to elementary vocabulary instruction*. Newark, DE: International Reading Association.

Sander, M. R., Downer, J. L., Quist, A. L., Platmann, L., Lucas, C. L., Cline, J. K., & Campbell, D. R. (2004). *Doing research in the university library*. Chicago, IL: Corbin Press.

Book Chapter

Hawthorne, J., Kelsch, A., & Steen, T. (2010). Making general education matter: Structures and strategies. In C. M. Wehlburg (Ed.), *Integrated general education* (2nd ed.) pp.23-34. San Francisco, CA: Jossey-Bass.

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