We are happy to announce the publication of an International Journal of research in holistic education entitled: *Horizons of Holistic Education* with International Standard Serial Number (ISSN). You are invited to send your original research papers and research articles for the publication in *Horizons of Holistic Education.*

The Journal of *Horizons of Holistic Education,* run 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 on *Horizons of Holistic Education* (quarterly) aims to publish original research papers, related to the theory and practice of various disciplins of Humanities. We invite you to contribute your full length 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...

There is a proven bond between children's experiences in their early phase of life and their cognitive, emotional, social and physical developments of the latter stages. Because it is in this stage along with its preceding ones, the seed of the patternization regarding their adult lives lies. Recent researches in the fields of Neuro-science, Linguistics, Psychology and Sociology suggest that the period between the pregnancy to the first three years of child's life is very important and hence marked as a critical phase in the shaping of its identity. The impact of this phase is long lasting and its imprint remains indelibly alive on its brain forever.

In addition to that, the recent advancements especially in the realm of Neuro-science provides an opportunity to graph the complex mechanism of human brain which wasn't accessible before. As a result of it, it is proved that every child takes birth with a unique identity and has an adaptable brain having a high degree of plasticity. It was a phenomenal disruption since the preceding belief was, 'a new-born baby is a blank slate.' In the modern researches, it gets visible to modern mind that the development of every person begins with the very shaping of the embryo. Hence, soon after one's birth, a child is found to be capable of recognizing many vocal images of its surrounding and has some taste-preferences as well. Moreover, it reveals that the experiences of pregnant mothers can affect the development of her unborn's brain. Therefore, children are born ready to adapt and build a connection to their individual surroundings. However, at this early phase of life, high level of stress in their surroundings can weaken the potential of their brains. Hence, children need consistent love and healthy environment around them to create necessary pathways in the brain and the sanctity of such environment ought to be preserved till the adulthood as well. Various studies show that children who are having strong filial bond with their parents remain comparatively less stressed and calmer. Therefore it is imperatively advisable for every parent to understand the value of their filial bond. Moreover, they need to attempt hard to remain in accord for the creation of a positive social environment around their child, since it will help her grow better in all ways.

Hence, it is essential for all the parents to provide every child a right to a positive beginning in one's life via creating a strong bond of relationship between them for their real mutual future. This will certainly help them inculcate the virtues such as love, empathy, giving respect to all, resilience, positive attitude in their child and these qualities will lead the one towards the bright future. With these marks of positivity, I express my good wishes to all.

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FROM THE CHIEF EDITOR'S DESK...

In the current phase of time, it appears to us that the field of education is under the throes of transition. As a result of regressive approach of the former policy makers, we have witnessed great decay of morality in our Education institutions. That's why, we feel an urgent need for the redressal of our educational framework and hence new education policy is under way to approach. In this new model, all great scholars, polymaths, thinkers and esteemed educators lay emphasis in one voice on Holistic vision, i.e., *Akatma Darshan* of Education. This is perhaps the central aim of the education which gets its echoes in our Vedic philosophy as well. In the last four chapters of Sri Aurobindo's *The Human Cycle,* there is a description of a transitional period- what he calls a " spiritualized society". It is a stage when mankind, having accepted the ideals of Indian antiquity, will be engaged in the process of giving it a shape in all its activities and institutions. He describes the highest significance of human life in the context of Srimad Bhagavad Geeta :

"It will reveal to man the divinity in himself as the Light, Strength, Beauty, Good, Delight, Immortality that dwells within and build up in his outer life also the kingdom of God which is first discovered within us. It will show man the way to seek for the Divine in every way of his being, sarvabhavena,[1] and so find it and live in it, that however –even in all kinds of ways-he lives and acts, he shall live and act in that,[2] in the Divine, in the Spirit, in the eternal Reality of his being."*

According to Sri Aurobindo a spiritual religion of humanity is the hope of the future. By this, it is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma or an outward rite. Mankind has tried unity by these means often but it has failed always. In fact, it deserved to be failed, because there can be no universal religious system, except as in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. A religion of humanity means the growing realization that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on the Earth, that the human race and the human beings are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon Earth. By its growth within us oneness with our fellow-men will become the leading principle of all our life, not merely a principle of cooperation but a deeper brotherhood, a real and an inner sense of unity and equality and a common life. Our Upanishads beautifully describe… अहं ब्रह्माऽस्मि । तत् त्वम् असि । There must be the realization by the individual that only in the life of his fellow-men lies the essence of his own life. There must be the realization by the human race that only a freed and full life of the individual can be its own perfection and thereby a source of perennial happiness. Adding to that, there has to be a discipline and a way of salvation in accordance with this religion, that is to say, a means by which it can be developed by each man within himself, so that it may be developed in the life of the race. To go into all that this implies would be too large a subject

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* Pavitra(P.B. Saint-Hilaire), **Education and The Aim of Human Life.** Pondichery : Sri Aurobindo Ashram , 2006, pp. 174.
[1] Srimad Bhagavat Geeta : 5-24
[2] Srimad Bhagavat Geeta : 6-31

to be entered upon here; it is enough to point out that in this direction lies the eventual road. No doubt, if this is only an idea of imagination, it may get vanished gradually. But if it is at all a truth of our being, then it must be the truth to which all is moving and in it must be found the means of a fundamental, an inner, a complete, a real human unity which would be the one secure base of the unification of human life. A spiritual oneness which would create a psychological oneness not dependent upon any intellectual belief or rational unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

However, is there any testimony visible to our eyes to trace the evidence of an academic channel of such education in the current scenario? Could anyone confirm till the date that our educators have already achieved this greater goal of creating holistic human beings? It is true that many researches in this field have been done and many under the process, but the creation of honest, spiritually guided and intellectually rich human being can hardly be believed to be the reality in the imminent future. Therefore, the society per se is not just as it was in the time of antiquity and as a result of it, the evolution of the collective consciousness of the Nation is also under a very slugish motion. Hence, if one wants to achieve the speedy progress of the Nation, the creation of spiritually guided society is the first requirement and for that we will have to transform our academia as a system of Man Making Education.

It is the demand of the day that more and more qualitative researches , experimental researches and case studies with their implications should be given priority in the area of Man Making Education. Here, a question arises that whether it is possible through current research methodologies to arrive at such implications which are capable of transforming the present "Pleasure- Oriented" society into a Spiritualized one, as Sri Aurobindo envisions. The higher hope of humanity lies in the growing number of men who will realize this truth and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing,—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

If the collective efforts are to be made together, then and then the mission of our modern sages will become a material realization. With the aim of this great hope, the present issue is designed. The issue consists of five erudite papers and an article ranging from the areas of global citizenship and its current need for our children to the areas of spiritual peace in Indian antiquity. We hope that this issue will surely serve the best food of thoughts for the intellectual appetite of our learned readers.

इति शुभम्।

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INDEX

GLOBAL CITIZENSHIP EDUCATION FOR CHILDREN

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Abstract : *The world today is facing the threat of eminent destruction. Sheer disregard for the environment and increasing political instability have resulted into global concerns like large scale involuntary migration, natural disasters, deforestation, unemployment, inequity, overpopulation, racism, corruption and terrorism. The world has no option but to come together and find immediate solutions by redefining strategies as time is running fast. Secretary General of the UN led an initiative called 'Global Citizen First'. Citizens of today and in particular tomorrow cannot be limited to regional or local awareness. Campaigns world over are required to foster planetary citizenship awareness among children. The present article discusses the need and impact of global citizenship sensitization for children. We, the people, cannot act like an elephant conditioned from infancy that it cannot dissociate itself from bondage of a rope. For the better world, we need to move and think like global citizens.*

Keywords *– Global Issues, Citizenship, Children's Education, Solidarity*

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Pale Blue Dot

Human beings' needs and greed know no bounds. In the greed to amass more and more, humans have taken the basic values of humanity for granted. Carl Sagan in his thought provoking message implored the citizens of the world to be mindful of their challenges and how the solutions can be found: "Look again at that dot. That's here. That's home. That's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every "superstar," every "supreme leader," every saint and sinner in the history of our species lived there-on a mote of dust suspended in a sunbeam. The Earth is a very small stage in a vast cosmic arena. ….Our posturing, our imagined self-importance, the delusion that we

have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves….. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another, and to preserve and cherish the pale blue dot, the only home we've ever known."[1]

The global society, today, is facing the challenge of avoiding self-annihilation. The human society has compounding problems to tackle. These problems are disruptive and need immediate damage control. By having a large cadre of global citizens who would fundamentally overhaul the way the world operates we may find some solace. The key is the speed at which these solutions must be found. The human society does not have as much of time as it thinks it has. Our planet is on the brink of degeneration and disintegration. Problems of today are described as 'Problems without passports'[2]. These problems are beyond the capacity or resources of a particular nation. These problems have cascading effects and impact on the entire globe at a cruel speed. The citizenship, thus, also needs to be in thinking global and not local.

Global Citizenship

The world today is highly networked and interconnected with diverse cultural habits, values and languages. In order to share a peaceful, mutual co-existence it becomes imperative that individuals think globally and consider themselves citizens of this planet rather than limiting their identity to the geo-political borders. Citizens should think beyond local interest and make conscious efforts to forge support system mutually across countries for the sustainable and inclusive society. Global citizens have the ability to understand social, cultural, economic, industrial and environmental issues in broader dimensions and develop holistic solutions. Chernor Bah defines global citizens this way, "As a citizen you get your rights through a passport/ national paper. As a global citizen, it is guaranteed not by a State but through your humanity. This means you are also responsible to the rest of humanity and not the State alone."[3] If the notion of global citizenship needs to be inculcated in the future citizens, it has to start from the early age. Global citizenship values need to be inculcated 'from the cradle to the grave'. Ideals of global solidarity must be communicated to children from the very early days least existing stereotyping or prejudices corrupt their minds. The parenting skills of today may well include sensitization for their children to the global issues and solutions. Early intervention in childhood with stories and messages of interconnectedness and solidarity helps in the creation of the transnational psyche which would help the world minimise and then celebrate differences. Indian philosophy long back has propounded the idea of one world.[4] United Nations has emphasised on the 'Global Citizenship Education First' and people from different parts of the world are getting in consensus to create a borderless mind-set.

Problems without Passports: One look at the global challenges faced by the human society today would be sufficient to understand the seriousness of the threat we stand. Broadly speaking, these challenges can be divided into five categories: social, political, economic, environmental and technological. These challenges in various natures, irrespective of their place of origin impact the entire planet. The World Economic Forum has highlighted top five global challenges.[5] These challenges have wide ramifications and imbalance that can disturb the entire planetary stability. Contagious diseases like Ebola or Yellow Fever move indiscriminately and defy lateral country wide impact. The manner in which with sheer disregard chicken or pig farms are maintained or food is grown with harmful pesticides can have great health concerns. Narrow minded and fanatic ideas have brought humans against one another. Blind race for political and economic power has led to irreparable inequity and clashes. The reckless quest for natural resources and environmental depletion has made the planet unsafe.

Natural is the doubt in believing sudden transformation of collective psyche that can save the world. Would the population growth slowdown suddenly? Would the developed countries show concern for those at the bottom? Would technology reduce producing toxic waste and e-waste? Would multinational companies reduce exploitation of people and environment? Would the political leaders give up the power game and would the education be able to explain the world the values of compassion, empathy, tolerance and open mindedness? These doubts

are just, as we have been in slumber of complacency for years and have given up. However, the world has never risked itself as much as in the inaction of good people as in the action of some terrorists. Highlighting how the attack on Mumbai by terrorists highlighted the flow in the global education initiatives, Prof. Fernando Reimers explains, "Schools and universities around the world are not adequately preparing ordinary citizens to understand the nature of such global challenges as terrorism, or of other shared planetary challenges including climate change, human environmental interactions, world trade, demographic change or global conflict. Because of growing interdependence among nations, resulting from trade, from increased frequency of communications and from migratory flows, the skills to understand these global challenges today are critical."[6] Principles of global citizenship bring all good people under one thinking hat and encourage them to develop foresight intelligence.

Global Citizenship: There are no Enemies

Jared Diamond (2012) in his book *World Until Yesterday* has explained that our ancestors divided the world into friends, enemies and strangers. Since strangers were unpredictable, we started considering them as enemies. However, if we need to define society today, we may do it this way: people whom we know and people whom we need to know. The moment we know that differences don't make people enemies, we become open minded and more enlightened.

Children naturally are more open to differences. Stories of children project even

wild animals as peacefully sharing the planet. Because a child starts understanding the universe without any bias, for a child to accept the world as a family and to celebrate differences is very easy. Principles of global citizenship explain to a child that the world tomorrow can be made better by removing borders and differences from the mind first. Principles of Sanskrit *Tatvamasi* (I am what you are) or the African wisdom of 'I am because we are' define global citizenship goals.

Why We need Early Interventions

The world is standing on the brink of disaster and any natural catastrophe or a human made disaster impacts children more. The most vulnerable condition of children during such crises leaves them reeling under trauma. To enable children to understand that inclusive society can only create sustainability, concept and learning of global citizenship should be introduced to children very early. It must be kept in mind that young adults or children are not just future citizens but are active citizens as well. A global citizen is a genderless, agnostic, colourless, classless individual and to promote such natural image to children, all literature pertaining to children from nursery rhymes to fairy tales need to be recreated and all previous stereotyping need to be eliminated. Adult sensitization to such literature also becomes crucial as children look for subtle clues from adults when they read or listen to stories or songs for understanding. Children's literature may promote 'a collective identity which moves beyond differences and values 'justice, equality, dignity and respect.'[7] While the content for children's literature challenges existing bias,

exclusion and marginalization of some people, mode and mediums to reach out to stakeholders may also have to be redefined. Internet, music, video games and other stimulation games/ toys may inculcate the values of interdependence and interconnectedness.

Realising the importance of early intervention, some countries have incorporated the principles of global citizenship in their policy documents and educational missions. Constitution of Philippines advocates to foster "love of humanity, respect for human rights...teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character..."[8] The document highlighting the National Policy and Comprehensive Framework of Actions of the Sri Lanka states that it aims to establish a pervasive system of social justice and continuous nurturing of a deep and abiding concern for one another.[9] Oxfam's curriculum for global citizenship promotes global citizenship as a 'whole school approach' from the early years.[10] J Eom describes the Korean initiative as integrating "guidelines for its national curriculum which state the importance of bringing up young people to be responsible citizens who can actively participate and communicate with the world in a spirit of compassion and sharing."[11]

Outcome of Education – Solidarity not Competition

Our mode of education right from the early intervention focuses on making individuals job ready. While competitiveness encourages innovation and results in drive, if this competitiveness is complemented with other traits that foster solidarity, it leads to 21st century

skills. Hence, the present education system requires fostering a "competition that stimulates, cooperation that strengthens and solidarity that unites. If you take these three values and bring them together at the individual level, you have global citizenship education."[12] Three step pedagogy of 'learn, think, and act' approach may help young learners understand and implement principles of solidarity. UNESCO has defined four pillars of education, 'learning to know, learning to do, learning to be and learning to live together'.[13] While all current approaches to education are aimed at first two, later two pillars make the foundation of global society strong. To reach the desired outcome, modules of community engagement, foreign exchange, and study of foreign languages and translations of world literature into local languages may help. The long term goal is to learn from the multiple cultures. In the words of Toh Swee-Hin, "Important entry points for GCE are peace education, human rights education, education for international understanding, education for sustainable development. They are like a river with many tributaries; in this river we can mix and learn from each other."[14]

Conclusion

Interdependence is the basic human survival virtue. The world is interconnected socially, culturally, economically and environmentally. Realization of this interconnectedness is drawing on more and more emphasis on education policies world over to reframe the goals and pedagogies of education. The paradigms shift is happening world across in considering education beyond numbers and literacy. Global citizenship education empowers

the learner at two levels: in understanding the complexities of the actions on this earth and their interconnectedness and by possessing the skills and values desirable for the better and inclusive world. Education for children and literature for children must move beyond the conventional deliverables to create better and inclusive society for all. In the words of UN secretary General, "It is not enough to teach children how to read, write and count. Education has to cultivate mutual respect for others and the world in which we live and help people forge just, inclusive and peaceful societies."[15]

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अयंबन्धुरयंनेतिगणना लघुचेतसाम् । उदारचरितानां तुवसुधैवकुटुम्बकम्॥

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MEASUREMENT OF WRITING SELF-EFFICACY OF HIGHER EDUCATION STUDENTS

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Abstract : *Writing self-efficacy would affect academic achievement of higher education students as they need to perform the majority of their academic tasks in written form. Thus, the main objective of this study was to measure writing self-efficacy of higher education students with reference to their gender, social class category and area of residence. Survey method was used in this study. All the post graduate level students of Gujarat Vidyapith were the population of the study. 306 students were selected by random cluster method. Four point Likert type Writing Self-efficacy Scale was applied which was validated earlier. The findings revealed that only 14.05 % students had high level writing self-efficacy. There was no significant difference in writing self-efficacy in the context of students' gender. There was significant difference in writing self-efficacy in the context of students' social class category and area of residence.*

Key Words :Measurement, Higher Education, Writing Self-efficacy, Comparison

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INTRODUCTION

According to Bandura (1986) self-efficacy is learners' beliefs in their capability to succeed and acquire new information or complete a task or activity to an appointed level of performance. Bandura (1992) believes that there is a difference between students with high self-efficacy and those with low self-efficacy. The learners with high self-efficacy feel confident about finding the solution to a problem because the learners have created an idea to problem solving that has accomplished in the past. They believe that their own competency will be better when they work more; the learners assign their success according to their own attempts and schemes and acknowledge that errors are a process of acquisition. However, low self-efficacious learners believe that they have innate low ability, choose less requesting tasks on which they will make few errors, and do not try hard because they believe that any attempt will reveal their own lack of ability. As self-efficacy beliefs directly influence subsequent behaviors, they have been attested to be a better predictor of performance than factors such as actual ability or previous accomplishments (Bandura, 1994).

Writing ability has been found to be an important predictor of school success and

college readiness (Graham et al. 2001; Norman & Spencer, 2005). Moreover, writing is an essential communication skill in the business sector as well as in the world of education. A report from the College Board, the National Writing Project, and Phi Delta Kappa International states, "Writing has never been more important than in this digital age. It is almost inconceivable to achieve academic success without good writing skill (College Board Advocacy and Policy Center, 2010, p. 2).

Writing is the major common medium by which students establish and present their knowledge. The ability to express one's thoughts effectively in writing relies on one's sense of efficacy towards the skill-a skill which an individual needs in his/her lifelong learning journey. Writing is the most popular means by which teachers assess student performance; however, writing is not an easy skill to learn. Writing is a highly complex and demanding task requiring that a number of processes be performed. Skilled writers are able to negotiate grammatical rules and mechanical actions whilst maintaining focus (Graham et al. 2005). However, self-doubt, poor self-efficacy and poor motivation will negatively affect a student's ability to write well (Sawyer et al. 1992).

Self-efficacy is the key to promoting student's cognitive, behavioral and motivational engagement, which demonstrates the importance of its role in the development of writing competence. Thus, the main objective of this study was to measure writing self efficacy of higher education students.

Objectives of the Study

1 To measure writing self efficacy of higher education students.

2 To examine writing self efficacy of higher education students in the context of their gender, social class category and area of residence.

Variables of the Study

Details of variables and its levels are given in

Table-1 Variables and its level

Dependent variable	Independent variables	Levels
Self-efficacy Writing	Gender	Male
		Female
	Social class category	General
		Other
	Area of residence	Urban
		Rural

Hypothesis of the Study

Keeping in mind above mentioned objectives following null hypotheses were formulated:

H_{01} There will be no significant difference between mean scores obtained on Writing Self-efficacy Scale by the male and female higher education students.

H_{02} There will be no significant difference between mean scores obtained on Writing Self-efficacy Scale by the general and other class higher education students.

H_{03} There will be no significant difference between mean scores obtained on Writing Self-efficacy Scale by the urban and rural higher education students.

Operational Definition of the Terms

Higher Education Students. The students who are studying in post graduate departments of Gujarat Vidyapith, Ahmedabad are considered as higher education students.

Writing self-efficacy. The total score obtained on 'Writing Self-efficacy Scale' by the student is considered as writing self-efficacy of the student.

Delimitation of the Study

The study was delimited to the students of post-graduate departments of Gujarat Vidyapith only.

Population and Sampling

All the post-graduate students studying during the year 2016-17 in Gujarat Vidyapith were the population of the study. First of all, list of post-graduate department of Gujarat Vidyapith prepared. Each department was running two-year post graduate programme. Using lottery method, the class (year) was selected for the sample. All the students, who were present at the time of data collection in the selected class were included in the sample. Thus, the random cluster sampling technique was used. Table-2 shows the characteristics of the sample.

Table-2 Characteristics of the sample

No	Characteristics		Total	Grand Total
1	Gender	Male	172	306
		Female	134	
2	Social class category	General	57	306
		other	249	
3	Area of residence	Urban	83	306
		Rural	223	

Tool of the Study

A four point Likert type scale was applied for collecting data. There were 18 items for measuring 4 factors. Nine items were positive and nine items were negative. Each item had four options indicating the degree of agreement. The degree of agreement was 'strongly agree', 'agree', 'disagree' and 'strongly disagree'. The respondent had to tick mark ($\checkmark$)in one of the suitable options. The reliability of the tool was established using three methods. Cronbach's Alpha value was 0.83 , Spearman Brown Coefficient value was 0.68 and Guttman Split Half Coefficient value was 0.51. As well as Cliffs Consistency Indice – 'C' value was 0.36 which shows validity of the tool.

Data Collection and Analysis

The writing self-efficacy scale was administrated to collect data in a normal classroom condition. The respondents were given guidance regarding responding the items. There was no time limit for responding. After data collection, the researcher proceeded to data analysis according to objectives and hypotheses. Descriptive analysis and t-test were employed to analyze the data.

Results

Based on the scores on 'Writing Self-efficacy Scale', the Mean, Median and Mode were respectively 30.20, 29.50 and 29, while standard deviation was 7.666 and Variance was 58.770. The value of skewness was -0.038. It shows slightly negative skewness of the data. It means the frequency of high scorer students are more than low scorer achiever in respect of mean score of the data on writing self-efficacy scale. So it concluded that the level of writing

self-efficacy of higher education students was high and fairly above than average score. Standard error of skewness was 0.139 and kurtosis was 1.670; standard error of Kurtosis was 0.278. This indicated that the frequency of distribution was almost normal. Histogram of obtained scores frequency distribution on Writing Self-efficacy scale is presented in Figure-1.
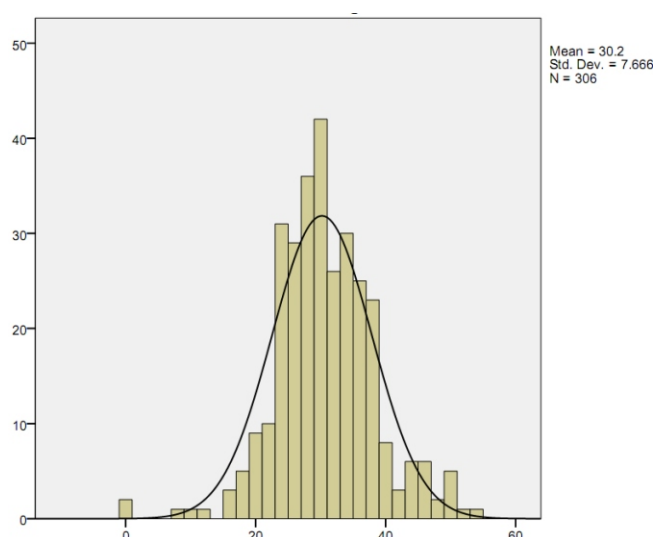
Figure-1

Histogram of obtained scores frequency distribution on Writing Self-efficacy scale

The maximum possible score on writing self-efficacy scale was 54(18 x 3). The obtained minimum and maximum score were 11 and 50, respectively. To categorize the high, moderate and low writing self-efficacy students, Mean +/- sd formula was applied. The results are presented in Table – 3.

Table – 3 Higher education students' writing self-efficacy level

No	Writing self-efficacy level	Score	N	Percentage
1	Low	< 22.33	32	10.45%
2	Moderate	22.33 to 37.86	231	75.49%
3	High	>37.86	43	14.05%

Table – 3 shows that 10.45 % students had low; 75.49% students had moderate and 14.05 % students had high level writing self-efficacy. The results revealed that most of students had moderate level writing self-efficacy. Graphical presentation of the results is shown as Figure-2
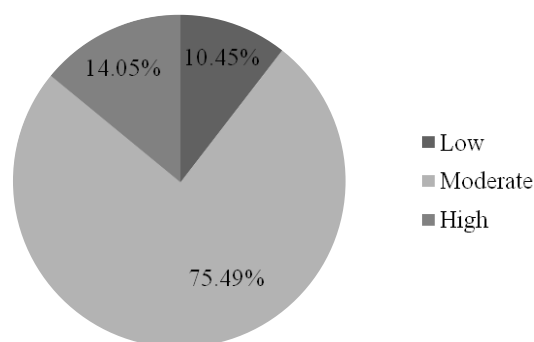
Figure-2
Higher education students' writing self-efficacy levels

Hypothesis Testing

The results of the first hypothesis testing are presented in Table - 4

Table - 4 Writing self-efficacy and gender relationship

Gender	N	Mean	Std. Dev.	Std. Error Mean	Mean Diff	t-value	df	Sig. level
Female	172	30.44	7.539	0.651	0.429	0.485	304	N.S.
Male	134	30.01	7.781	0.593				

Table - 4 shows that there were 172 female and 134 male students. Mean were 30.44 and 30.01; standard deviation were 7.539 and 7.781; standard error of mean were 0.651 and 0.593 of respectively for male and female students. Mean difference was 0.429 and t-value was 0.485. The calculated t-value was less than the table value.

Therefore the null hypothesis was not rejected. There was no significant difference in writing self-efficacy of higher education students in the context of their gender.

The results of the second hypothesis testing are presented in Table - 5

Table - 5 Writing self-efficacy and social class category relationship

Social class category	N	Mean	Std. Dev.	Std. Error Mean	Mean Diff	t-value	df	Sig level
General	57	32.63	8.232	1.090	2.989	2.682	304	0.01
Other	294	29.64	7.437	0.471				

Table - 5 shows that there were 57 and 294 From General and Other social class category students, respectivel Mean were 32.63 and 29.64; standard deviation were 8.232 and 7.437; standard error of mean were 1.090 and 0.471 respectively for general and other social class category students. Mean difference was 2.989 and t-value was 2.682. The calculated value was greater than table value. Therefore the null

hypothesis was not accepted. There was significant difference in writing self-efficacy of higher education students in the context of their social class category. The writing self-efficacy of General social class category students was significantly higher than that of Other social class category students.

The results of the third hypothesis testing are presented in Table - 6

Table - 6 Writing self-efficacy and area of residence relationship

Area of residence	N	Mean	Std. Dev.	Std. Error Mean	Mean Diff	t-value	df	Sig level
Urban	83	32.22	8.634	0.948	2.768	2.841	304	0.01
Rural	223	29.45	7.150	0.479				

Table - 6 shows that there were 83 and 223 from urban and rural area respectively. Mean were 32.22 and 29.45; standard deviation were 8.634 and 7.150; standard error of mean were 0.948 and 0.479 respectively for urban and rural area students. Mean difference was 2.768 and t-value was 2.841. The calculated value was

greater than table value. Therefore the null hypothesis was not accepted. There was significant difference in writing self-efficacy of higher education students in the context of area of residence. The writing self-efficacy of urban area students was significantly higher than that of rural area students.

Discussion

Research has indicated that self efficacy correlates with achievement outcomes (Bandura, 1997; Pajares, 1996; Schunk, 1995). Students with high self efficacy often display greater performance comparatively to those with low efficacy. The results of the study indicated that the percent of students having high level of writing self-efficacy was very low. Most of students had moderate level writing self-efficacy. Therefore our practices and teaching strategies should be aimed at enhancing self efficacy to increase writing competence.

There was no significant difference in students' writing self-efficacy in the context of their gender. This result confirmed to the results of the studies by Shah et al. (2011), Khojasteh at el. (2016) and Hashemnejad et al. (2014). The result was in contrast with the result of the study by Akram & Ghazanfar (2014). Their study revealed that male students showed high level of self efficacy as compared to female students.

The results of the study also show that there was significant difference in students writing self-efficacy in the context of their social class category and area of residence. The writing self-efficacy of General social class category students was significantly higher than that of Other social class category students. The writing self-efficacy of urban area students was significantly higher than that of rural area students. Therefore it is important to pay more attention towards Other social class category and rural area students. Further research should be conducted to find out the causes behind this situation.

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HIGHER EDUCATION PERSPECTIVES FOR GUJARAT

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Abstract : *Schools in India have increasingly become more stressful and more so mundane. The exercise which should have been light on their mind and body but sharpen their intellect and life skills has now been reduced to a infantile contest of life. It is important to impress upon the children while they are very young that becoming a doctor or an engineer is not the ultimate objective of education instead of focussing on newer vocational skills and value-based learning. This paper examines higher education in India in general and Gujarat in particular is undergoing a severe crisis of traditional or conventional avenues finding no takers and hence are going through a shaky phase. Medicine and Engineering along with Business Management are areas which had been extremely popular in the previous two decades. There is a need to emphasize on newer and more need based and employment oriented avenue in higher education.*

Key Words: *Higher Education Policy; Employment-Oriented Learning; Gujarat; Schools.*

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INTRODUCTION

Schools in India have increasingly become more stressful and more so mundane. The exercise which should have been light on their mind and body to sharpen their intellect and life skills has now been reduced to an infantile contest of life. One more fact that needs thought is the differential and substantial attention that secondary education needs to be given compared to primary and higher education since this is the pathway to higher education and offers a gamut of choices to young students. When the Indian education system was designed under the British regime the secondary education was given due encouragement through favourable development policies and community initiatives but after independence the emphasis was only on primary education and later higher and professional education. Whereas there is distinct social and individual role that secondary education plays in the development of young minds and their careers(Biswal, 2011). Secondary education is the bridge that effectively leads to the higher education thus needs to be dealt with adequate maturity and not just pressurising young adolescents to take up lines which they may grudge later for non-performance due to lack of interest.

Another relevant aspect is that it is important to impress upon the children while they are very young that becoming a doctor or an engineer is

not the ultimate objective of education instead of focussing on newer vocational skills and value-based learning. Higher education in India, in general and Gujarat, in particular, is undergoing a severe crisis of traditional or conventional avenues finding no takers and hence are going through a shaky phase. Medicine and Engineering along with Business Management are areas which had been extremely popular in the previous two decades.

Downfall of the Conventional Areas of Study

There was a strong need for reforms in the higher education system that was mentioned in the 11th Plan like affiliating systems; preparing frameworks for public-private partnerships; rationalisation of fee structures; regulation of deemed Universities; rationalization of admission and fee structures of deemed universities along with increasing seats for various professional and other courses (Thorat, 2010). It was the 11th five year plan that laid huge emphasis on relevant education which caused expansion of vocational and technical education through various initiatives taken by Ministry of Human Resource development including creation of 8 IITs, 20 NITs, 20 IIITs, 3IISERs, 7IIMs, 2 SPAs, new Polytechnics in un-served districts, 500 new community Polytechnics and 210 general community colleges.

It is argued that higher education had great capability of producing inter-generational externalities and therefore government continued to involve itself in the sector despite huge presence of private sector institutions. However, those institutions funded by the state remained prestigious and of great national importance. But it was proven many a times that replicating these successful models in other institutions was not possible even by the state and therefore private investment in higher education was the only alternative for the state (Dhanuraj and Kumar, 2015).

Resultantly India witnessed a huge number of colleges and universities established in the previous decade. This did help in increasing access to higher education but at the same time had many adverse impacts also on the system like massive increase in seats for higher education, lack of qualified teachers, reduced emphasis on learning of students etc. Which eventually lead to overall reduction in quality of higher education delivery.

Eventually, the current scenario emerged characterised by severe reduction in occupancy of seats in many professional courses. The conventional areas of study seem to be losing their sheen and there are newer areas of study that are finding takers. An analysis of the proportion of seats vacant in colleges in Gujarat will give a fair idea of why it is increasingly essential to shift focus from the traditional or conventional hitherto popular professional courses. It is shocking to note that compared to 2015, in the year 2016 colleges offering Bachelors in Pharmacy programme,the rate of vacant seats has doubled to almost approximately 41%. This is a really disappointing and stressful situation for not only the college management but the entire education system as such including the primarily the aspiring students and their parents. The trend in the other streams are also showing huge crisis like situation where nearly 50% of the seats are

vacant like in the stream of engineering 43%, architecture 13.3%; 4 times more than previous year, Masters in Technology 55.81%, Masters in Pharmacy 83.4%, Masters in Business Administration 55.81%, Masters in Computer Application 83.07%, Diploma to Degree 61.67%. Thus, the overall average of vacant seats among the professional courses in about 438 colleges in Gujarat in 2016 is 53.2% and this trend is gradually showing an increase.

Streams	Colleges	2015		2016	
		Seats	Vacant (%)	Seats	Vacant (%)
Engineering	137	71829	39.1	68,667	43
Pharma	71	4,344	17.33	4855	41.50
Architecture	31	1588	3.6	1640	13.30
MTech	75	6752	53.55	6688	55.81
MPharm	56	4555	83.77	4159	83.40
MBA	106	9500	58.65	10,100	55.81
MCA	73	13549	77.50	13,500	83.07
Diploma to Degree	135	37,945	58.13	43,080	61.67
	438 colleges	145151	53%	155353	53.2%

Source: Times of India

Thus, there is a need to emphasize on a whole range of emerging areas of study in higher education that are more need based and employment oriented.

Higher education in India is being masked by the success of few narrow professional schools creating a deep crisis as a vast majority higher education institutions which are not producing students who have skills and knowledge. The processes followed by these institutions are not facilitating either screening or signalling nor prepares students to be productive and responsible citizens. Therefore, students are compelled to take up some other postgraduate professional qualification which will enable them to showcase their qualities to potential recruiters and provide gainful employment (Kapur and Mehta, 2004).

Upcoming Areas of Study & Suggestions

The present need is to assume a lead time frame of about 10-15 years ahead and plan for the avenues which should be offered to the next generation of the country. Schools and the new education policy can pitch to help prepare for the international leadership phase of India.

India will have one of the youngest population in the world of which more than 50% population would be between 50 and 25 years by the year 2030. This huge numbers of active workforce availability of India is termed as the demographic dividend. The education policy of India needs to take up the right focus on educating and skilling the youth in order to reap the benefits of the demographic dividend. Here another aspect that needs to be kept in mind is that the current Indian advantage of high youth

population will become disadvantage into high senile population due to which economy will get affected and market landscape may change. Consequently, healthcare for elderly will become important including palliative care, old age homes, construction (design elements and technology) for elderly compliant, etc.

Similarly, there is a dire need to promote performing arts of all kinds as a discipline which is still done in a very limited way due to narrow mind sets about career options. Also, the way sports and physical education is viewed in the country needs to change and it should be encouraged as an advanced professional course and avenue like in China, Russia and other developed nations. Another interesting area is that of heritage management with the rich ancient history that India has there is a huge scope for such professions in the country.

India is spearheading towards become one of the most progressive countries with huge possibilities of development and attracting many other countries. This will need a lot of people with humanities and social sciences background who can work as ambassadors and experts in foreign countries, especially Indian embassies abroad, as also researchers and academicians in foreign universities. Despite of such a niche area of demand, parents and sometimes schools also tend to disdain humanities to an extent that students who are genuinely interested never get an opportunity to explore these areas of study. This is not the case in western countries where every area of study is given equal approbation hence students freely take up their studies in humanities and social sciences and therefore tend to perform better when it comes to their careers.

There is a huge need of people with skills in law, especially Intellectual Property Rights (IPR) and international arbitration expertise besides the usual contract, labour and corporate law skills. Thus, one can clearly witness an exodus of students getting trained in law in Indian law schools as well as foreign ones. Another interesting area of study where India can make it big are skills in design, innovation and technology. In technology, transportation technologies, especially mass transport will be in great demand. New ideas and designs will be much sought after. India is leap frogging in these areas especially for mobile handset based technologies in financial transactions, education and healthcare as we move towards a cashless economy.

India has more than a million NGOs which are working on various development issues in partnership with government. There is a dearth of development professionals in the country and programmes like Social Management, Rural Management, Agri-Management will show increased number of takers in near future. Agriculture will be a big thing, especially led by technology for post-harvest and logistics, cold chains, contract farming, etc. The current version of the APMC Act will undergo a vast change due to which their monopoly will be lost and private players, including MNCs may enter and the entire agri-landscape of India will be transformed for ever. So, the traditional fields such as medicine and engineering may not be hit, but the demand of specialties will change.

Conclusion

Thus, the new education policies encourage

universities and colleges to have collaborations with foreign institutions and universities through programmes like GIAN of MHRD, dual degree arrangements and sharing of courses, credit transfers and co-teaching. The implications of National Policy on Education 2016 rightly focusses on the position and importance of Early Childhood Care and Education (Nawani, 2016). Now India has woken up to the fact that grooming children at the right time in school is important for the future aspirations of the individual as well as the nation. Education system with all its stakeholders including teachers and government have to execute effectively the plans and does not pressurize young students in any manner for their life. While in their secondary school students need to be appropriately counselled for the range of career options available instead of only focussing on the conventional few. Many traditional avenues of productive and prestigious careers are dying down, hence a strong rethinking is needed. Government needs to encourage newer courses and avenues by supporting innovation in higher education.

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ENVIRONMENTAL CONSCIOUSNESS THROUGH TRAVEL NARRATIVES

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Abstract : *Travel writing, as against the well established genres – novel, drama and poetry – has been a marginal literary genre. But the academic interest since the latter-half of the 20th century in this genre has brought it into serious discussion. Travel Writer juxtaposes two different cultures through his/her self experiences with people on another land and tries to glean the understanding of the self through the Other. The Ganga is considered to be one of the most significant identity for India and a cultural identity in the world and the Narmada is one of the most ancient of rivers associated with the puranas. Banks of rivers have always been ecosystems where human habitation also took place. Life on these rivers grapples with different social, cultural and nature related issues which are observed by travelers in their travel narratives. Foreign as well as Indian travelers have travelled India for various reasons. These travelers have raised serious concerns against the exploitation of nature on and around these rivers through their discussion with local experts and inhabitants which are hardly given a thought by national authority genuinely. Such issues are either not voiced or neglected in the name of rituals or under the guise of developmental politics. It is hoped that through my reading of selected travelogues on the Ganga and the Narmada, it would be possible to discuss in this paper, how travel writing becomes a tool to portray the crises faced by the ecosystem of India and people living by the rivers. Thus, my paper for your conference falls under the category of: Environmental Justice and Activism in Literature.*

Key words: *Travel-writing, marginal literature, puranas, environment and culture*

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INTRODUCTION

Since time immemorial travel has been an integral part of human existence. People travel for various reasons either by choice or out of necessity. Different travellers have sincerely felt that these journeys – travel, migration, tour – which are treasure of experiences must be recorded. Starting from oral form of narration, attempts have been made to convert such experiences into written documents, and though such accounts are available now in abundance, the genre of travel writing has been considered as marginalized in the gamut of literary academia. But it is earning acceptance in the modern era as a form of literature. The reason

why this genre is gaining currency is narrators extend the same experience of delight and knowledge to their readers, which they had enjoyed and made them relish variety of different cultures. There is an intersection of different cultures for a traveller at a different and foreign land. This vantage point generates dialogue between two diverse cultures. That is how travel writing becomes a document which plays important part in construction of a culture.

Natural scapes have been the obvious choice for travellers. Out of which, rivers are frequently explored sites for travel. Since ancient times, rivers have been the cradles of civilizations and routes for communication between varied groups of people. Their fertile lands and waters have nurtured lives. Thus rivers are the oldest sites where habitation and strong ecosystems are found. Since ancient times, Indian rivers have always been the seats of knowledge and hub for commerce which have attracted many travellers across the world.

In case of travels in India around the banks of the rivers especially the Ganga, travellers from all around the world have come with the thought of visiting a site which has nourished, retained and extended the values of a great civilization to the world. Similarly the ancient tradition of the Narmada parikrama – circumambulation of river – mentioned in scriptures like puranas pulls in the people from different corners of the world. In a country like India, which is a multi-faceted land, a traveller will be witnessing more than one culture but having pan-Indian values. Like Dennison Berwick and Julian Crandall Hollick rightly say that they are amazed by the unanimous belief prevailing across India about

the rivers especially the Ganga is both spiritual and real – it has a functional utility in a routine – which has ritual to be performed daily. On the contrary, they have learned so well in the West to separate sacred from secular that the very notion of their being indivisible, like the Ganga, seems absurd.

There are different reasons why people have travelled Indian rivers. Travellers on the Ganga mostly visit with the curiosity of the 'Mysterious Factor X' as Crandall Hollick says i.e., the purifying quality of the river water and to die on its ghats because it is considered to be the journey towards liberation of the soul whereas the Narmada is being journeyed because of the *parikrama* and in present time it is also being visited to find the archaeological assets of fossils from its valley.

As both the rivers are being visited by number of pilgrims and travellers throughout the year, these water forces face serious issues regarding sustaining themselves and their sanctity. The Ganga has always flared the imagination of the West. Travellers like Dennison Berwick and Julian Crandall Hollick have come to India with the specific curiosity that how a river can be venerated and if the people revere it so much how they can pollute her without giving it a thought. Whereas the travellers on the Narmada, Swami Narmadanand and Amritlal Vegad have covered the entire length of the river on foot as a *parikramavasi* and have witnessed the culture of the river and changing scenario of its life with the material advancement. Apart from the physical travel, unanimously all the travellers had a mental journey regarding the health of the

rivers looking at their situation. Their travel writings have tried to bring these concerns in the discussion.

1. Environmental Life Around the Ganga and the Narmada

Rivers are considered to be the life force. Even if human beings satisfy their livelihood from their water, they do not bother before abusing these rivers. Wherever human beings lay their hands, they tend to spoil it. In modern times, ecology and environment are suffering the most because of the ambitions of men. Men have created havoc on the name of development. People living on the Ganga ghat are facing end number of difficulties every day. The harsh reality is 'the great river' is in danger. It needs a proper attention from its devout rather than the perfect performance of the rituals. Even if the river has millions of devotees, nobody understands and communicates her problems to bring their solution. Julian Crandall Hollick rightly says, "Travel writers, novelists, even distinguished academics, have focused either on high culture or on the obvious tourist sites and their picturesque mythologies. None of them have attempted to make any real connections between mythology and geography" (Hollick 3).

Though the Narmada is not facing such a serious problem of pollution on its banks, people living on its plains have encountered many life threatening problems because of construction of dams. The migration and rehabilitation of such people have caused much uproar in the nation. And the dams will affect the *parikrama* of the river which is the most popular features of the river for the world. Sacred rivers thus have been

profaned in many ways. Selected travelogues on these two rivers – the Ganga and the Narmada – discuss many such environmental issues but two major types of – rituals and industrial waste related – pollutions are studied in detail in this paper and remaining two aspects like condition of Flora and Fauna and effects of the dams on the lives of the living beings on the river banks are briefly touched upon.

1.1 Rituals Related Pollution

The process of venerating the river is the foremost cause of its ill health. Various groups of people have tried to start with small scale movements to keep the health of the rivers intact but with little support and success. *In A Walk Along the Ganges,* Veer Bhadra Mishra, a professor in the Hydraulic Engineering Department of the Banaras Hindu University, priest at one of the riverside temples and the President of the Sankat Mochan Foundation in Varanasi which organizes the Clean Ganga Day, admits that despite the Ganga Action Plan launched by the government in 1986, "I still feel that we have not been able to achieve anything. Our aim is still what it was – to clean the Ganga," said Dr. Mishra. NGOs have been fighting not only the ineptitude and apathy of the engineers, bureaucrats and politicians but also the religious dogma that maintains that Mother Ganga cannot be polluted because she is so pure.

Dying on the Ganga *ghat* is one of the main reasons why people visit the river. But death and rituals after the death on the river are too expensive. So people simply float dead bodies into the river. The bodies would either get deformed or float away. Even if electric crematoria are the government initiatives to

promote eco-friendly cremation, people are not willing to go for this considering that they might break their traditional rituals of offering a proper cremation to their near one. In a place like Allahabad, there is a serious shortage of wood for burning and many Hindus cannot afford to cremate their dead completely. Instead, a symbolic hot coal may be placed in the mouth of the corpse and after prayers the body is pushed into the Ganga. The corpses often get stranded on sandbanks in the dry weather and attract vultures and dogs. People do believe that following the tradition is more important by cremating their deads on the *ghat* rather than in crematoria as electric crematoria are used by the reformists only like Aryasamajis. On the other hand, it is also a fact that due to power failures most of the times, crematoria do not function.

Narmadanand also expresses his disgust that people are using banks of the Narmada as a picnic spot. He also observes that even *parikramavasis* also do not bother about the cleanliness of the place that they have used as a stay or for cooking. They leave the place without cleaning the ashes of the stove or food leftovers. Even they do not pay attention to their own waste that they have disposed. Amritlal Vegad reports that even if there are not many rituals performed on the banks of the Narmada like it happens on the Ganga, people carelessly litter the place. He sees a person who sprinkles the ashes of the dead into the river and also throws the plastic bag which was a container of the ash. Looking at this serious condition of the rivers, the travellers opine that to keep these life forces alive, ritual will have to be changed else the life force will no longer be able to nourish the lives.

1.2 Industrial Waste Related Pollution

Industrial development in the major cities on the river banks is another significant reason for the ill health of the river. The Ganga is polluted in Benares by the twenty million gallons of untreated sewage that flows daily into the river from outlets between the *ghats* where people bathe. Haridwar, which is considered as one of the most sacred and important spots on the entire length of the Ganga is also really a Blackpool-by-the-River. Kanpur is the second largest industrial city along the Ganga where all the sewage is poured into the river, the factories draw all the water they need from her and they drain the poisonous waste water back into her. Trojanow in his Along the Ganga, meets a local person, RK Awasthi who says that he will not take dip in the Ganga. But to maintain a tradition, he takes water either from hand pump or they bring the water from the house and that way they are giving bath to the dead body. They cannot protest against the pollution because it would create riots. The tanneries cause the pollution, but Muslims work and live in tanneries. Accusing tanneries of pollution is therefore code for a not so indirect attack on the so-called minority community. The main political parties quickly jump in and the whole thing quickly becomes a public mess.

During monsoons, no treatment plant works so the waste water is channelled directly into the river. Many of newly constructed plants can no longer function properly because of the lack of the fund. Tannery owners are not ready to take any responsibility even if cleaning plant is not functioning properly. They just shrug shoulders saying that we are paying government so it is

their look out. We cannot stop our business. Jal Nigam throws up their hands and says they are starved for funds. End result is a smelly mix pouring directly into the river.

Even if the Narmada is not in a very poor condition, Narmada is polluting fast. Huge quantity of waste from cities and villages situated along the river and effluents discharged from industries have already pushed the quality of water down to "B" category, according to Bureau of Indian Standard 2296 norms. Those who worship the river are also to be blamed for the rising level of pollution. The rampant deforestation in its catchment area and population pressure is wreaking havoc on the river.

For several years, more than 1,500 industrial units in Jhagadia, Ankleshwar, Panoli, Vilayat and Dahej of Bharuch district in Gujarat have been discharging effluents into the Amlakhadi. This river meets the Narmada near Bharuch. More than half of them are chemical units that manufacture dyes, paints, fertilizers, pharmaceuticals, industrial chemicals, paper and pesticides. The much-touted Rs.131-crore Final Effluent Treatment Plant (FETP) constructed for treatment of wastes water of Ankleshwar, Panoli and Jhagadia chemical industrial estates was found to be equally in a pathetic condition.

The river is just too convenient a dumping ground. Equally it is true that millions of Hindus believe that physical pollution and spiritual pollution are two entirely different creatures. So for beneficiaries, industries bring prosperity and happiness, but nobody notices the amount they pay.

1.3 Condition of Flora & Fauna

Human intervention in the course of nature has endangered even the flora and fauna around the rivers. Increasing pollution in environment has put threat against the lives of creatures. Gangetic dolphins and Gangetic gavials are enlisted as endangered species as their number is decreasing because of the polluted water, heavy chemicals, poaching and illegal killing to raise the commerce. Their skin, meat and other organs are sold at high price in foreign markets which earn enormous amount to the dealers. Many Himalayan herbs are extremely valuable but imposters sell fake things and smuggle the originals in secret markets. The corruption is so rampant that no government check points help in curtailing these criminal activities. Even the musk deer which are rarely found in the areas of Garhwal, are killed for a little gland of musk. The high price against the life of a deer pays quite a bit of happiness.

The flora and fauna in the Narmada valley are not much discussed by the travellers on the Naramda. It might be the case that as the river is mainly flowing from the hilly areas, there not much human intervention possible in the wild life. But there are number of National Sanctuaries and conservation areas developed to maintain the flora and fauna in the nearby areas of the Naramda. Tigers, leopards, and a few rare birds are the assets of the Narmada. There is a danger that the developments of the dams may cause threat to the wildlife of the ecoregion as the Narmada flows from many conservation areas which might have to be dammed. Thus if not directly, indirectly human entity is in the process of damaging the natural life of the river.

1.4 Effects of the Dams

Dams and barrages are planned for the betterment of the larger mass but the corruption in the System and the benefits out of such projects are so tempting, that the 'earning' makes forget the loss these constructions will cause. Once the projects start, nobody bothers about the gap that comes in the completion of the project because of the lack of funds, administrative or political issues.

Dams like Tehri and Sardar Sarovar and Farakka barrage have spoilt the ecological life around the Ganga and the Narmada rivers. Along with the displacement of the people from their land, the development of dams on the Ganga has created another issue of deforestation. It is also the case that the river is cut off from its tributaries by huge stones and earth embankments. So, the weight of the boulders is more than the coarse sediment at the base of the river bank can hold. It rather accelerates erosion. As a result, the river swipes away land and habitation on its plain because of the embankment. The Ganga is not so comfortable place for aquatic animals as the river is getting feeble day by day because of the extraction of the water and its division in canals due to dams. These animals have to change their ways of life to sustain themselves in the dammed water.

In case of the Narmada due to the dam, entire tradition of *parikrama* will have to be changed. A *parikramavasi* cannot cross the river but the dam will either prolong the route or will force to violate the rule. The construction of the dam also invites corruption. As money flows in nobody bothers for the delay in permission or hazards that would occur. The constructions will damage the beauty of the river. As the traveller rightly opine, because of the dams, someday the river will just be a historical or an archaeological monument. Even after seeing the bad situation of the river, Amritlal remarks that the dam is unavoidable necessity as the dam will bring good to larger number of people.

Thus, these rivers especially the Ganga is indeed a symbol in the debate of rape versus respect of nature. But only religious tools do not work anymore to safeguard the nature. If ecology and mythology are linked together, belief in a sacred Ganga would translate into respect for nature and therefore sustainable development may occur. Julian Crandall Hollick rightly says in Ganga that the river as goddess always lives on. This is very much an argument from within Hindu culture. But if Indians really want to save their river they may have to find a way to de-couple the river from the goddess.

All these issues of nature and culture, illness of the river and hardships of people around are not articulated mostly. Everybody finds a way to excuse one's self from responsibility. When foreigners visit India keeping in mind the greatness of ancient civilization, they get shocked seeing the actual situation of the river. But local people do not perceive it as a problem as they get immune to their own ill health and condition of the national ill health. Foreign travellers: Ilija Trojanow and Julian Crandall Hollick – are taking pain to meet experts to know the reason for this neglect, they put in the efforts for solutions by meeting local people to create awareness about the filth that they are creating to their own life force. Through their

journeys, it is observed and realized well that the river, Ganga is not only a natural asset but a channel bonding together the social, religious, political and economic facets of India. Such attempts are help in channelizing the communication that small NGOs or individuals try to make in their region.

The Narmada is also getting frail. People on the river bank will have to take their responsibility. The wrathful destructions by the rivers are the results of our own deeds. Devotees will have to be cautious and careful for the Nature. For all these concerns, travel and documenting experiences of this journey may prove to be the tool towards solution. Close contact with the nature because of *parikrama,* may lead to the realization about the damage that we are causing to environment in modern times.

Reality of the 21st century is, at a global scale ecology and environment are facing problems and that is why the travellers here are trying to sensitize people about the water, an important source for livelihood and thus preserving its purity is a major factor for a larger good. Exploitation of nature for selfish purpose must be curtailed. Travel writings on the Ganga and the Narmada considered here thus become important mode for bringing in the environmental consciousness amongst the readers as these literary works are speaking for environmental justice and the writers are portraying the reality by critiquing the conventional practices of venerating the rivers which prove as the destructive factor for the socio-cultural-political and economical lives of people. Opening up of these discussions may create an opportunity to bring these concerns for

environment in focus and become an attempt towards betterment of those lives that are immediately affected by being on and around the river.

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IMPACT OF PERSONAL FACTORS IN DETERMINING VALUE ORIENTATION OF POST GRADUATE STUDENTS

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Abstract : *The purpose of the study is to explore the influence of selected personal factors in different value orientation of post graduate students in Assam. In the present study descriptive Survey research method and convenient sampling technique was adopted to collect data from a sample of 110 postgraduate students. A standardized 'study of value test' by Dr. Raj Kumar Ojha, and Dr. Mahesh Bhargava were used. Comparing the obtained results related to significant differences between value orientation of post graduate students and gender, family type, family monthly income it was found that, gender and family type has significant influence to make change in theoretical and religious values, place of residence influences in social values; but in contrast to that family income has no significant influence to make any change in value orientation of post graduate students.*

Key-words: *Value dimension, personal Factors, Theoretical Value, Post Graduate students*

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INTRODUCTION

*"**Try not to become a man of success,**
but rather try to become a man of value"*
-Albert Einstein

India is a country with rich traditional beliefs, diversified culture, family with value oriented dynamics and rapidly changing societal system interconnected with many subsystems. Hence, any change in one system will make a change in other system too. Indian system entirely relays and concentrates to promote moral, social and spiritual values in the minds of its citizens. These values are the foundation of human existence to lead meaningful life. All the actions have their concerns with the values. By understanding one's values helps one live a value based life. Values help in creating thoughts, opinions and attitudes. Allport and Vernon, (1931) pioneers in this field, define value per se as "a belief upon which one acts by preferences." In order to assume about one's future, the set of values the person adheres to are very defining."[1]

Due to the modernization every individual's life becomes materialistic, self centered and non peaceful machines due to dearth of values. Value degradation makes every individual in the present society to lead a separate world inside every home. Actually *'Vasudhaiva Kutumbhakam'* - World is a family, changed as

family is a world now with every doors are locked to lead a prisoner's life inside heart by searching for humanity. It shows that people are living in the emotionally insecure world. These all happen due to change of mind sets of human beings and ignorance of values. Dr. Gururaj Karajagi[2], (Academic Director, Jain International Residential School, Banglore) once stated the value degradation in his words as "we have outstanding doctors who are into organ robbery, brilliant engineers whose bridge collapses soon after their bills are passed, accountants who rob government treasury by manipulation, civil servants who rule as emperors, politicians with fake promises. All of them are best educated and trained but their intellectual dishonesty is horrifying". These all happen due to value degradation existing in our society.

Need for the Study

Value places an important role in every individual's life; as the element in culture which plays a significant role in decision making process. Many researches were carried out to understand the individual's value system and classify the human dominant values of school children and teachers and the ways to inculcate among students but only very few were conducted to know about the value system of adolescents. Studies also reported that youths in Indian society has been affected by the ignorance of self disciplined values and duties.

Dr. Radha Krishnan once remarked *'Error is not crime; it is only youth's immaturity'*. Instead of saying that values are degraded by youths, creating awareness about values will help them lead a harmonious life. Before talking about creating awareness about values,

understanding the exact value system and direction of its change followed by youth becomes necessarily important. After reviewing the literature it was found that researches were conducted to know about the values based on philosophy, sociology, political science and psychology view. Rounds & Armstrong (2005) found researches on values are often used with high school students and college students to explore occupations and to assist in their occupational choice process[3]. There were very little attention has been given to understand the value preference of post graduate students and the responsible personal factors. So this present study was undertaken to assess the effect of personal factors namely gender, place of residence, type of family and parental income on value dimensions of post graduate students.

Literature Review

A total of 144 studies were reviewed among those 75 studies on school children, 59 studies on teachers and very few researches on graduate students and some on value changes within the value profile of country, group, individual, variance and position of values. Naik, & Thakur (2014) found gender and home environment significantly affect the different dimension of value education of government higher secondary school students in their theoretical dimension and no difference in other values to be found[4]. Fatema & Noor (2012) found that there is no significant difference in theoretical, aesthetic and religious values between public and private universities male students. The public universities' male students' economic value is higher than that of private universities[5]. Shagufta and Mariya (2012) argued that due to modern developments and fast changing role of

parents, it has been very difficult for parents to inculcate significant values in their child[6]. Iglesias and Ricardo (2011) found differences in personal and interpersonal values across generational cohorts, gender and ethnic group and revealed that males are likely to take fewer risks and show a tendency toward congruence with the predominant organizational culture[7]. Bobowi (2011) reported that personality of parents' values act as the predictors of students' personal values and societal values[8]. Schludermann *et al.* (2000) reported girls endorsed social values much more than boys and further revealed that religiosity has much higher correlations with social values and social adjustment among undergraduate boys than girls[9]. Researcher could not find any review related to influence of family income level on value preference.

Objectives of the Study

- To study the value dimensions of post graduate students enrolled in value education course.

- To study the significant difference in value dimensions of post graduate students with respect to gender, place of residence, family type, and family monthly income.

Hypothesis of the Study

There is no significant difference in value dimensions of post graduate students with respect to (i) gender, (ii) place of residence, (iii) family type, and (iv) family monthly income

Methodology of the Study

In the present study survey method was adopted to study the different value dimensions of postgraduate students enrolled in value education course during the study in spring semester 2015.

Sample of the Study

Using convenience sampling technique a sample of 110 students among 200 students enrolled in value education course who voluntarily participated in the survey were taken irrespective of their gender, place of residence, and family type.

Research Tool, Description and Scoring Procedure

In the present research, "Study of Values Test" adapted and standardized by Dr. Raj Kumar Ojha, and Dr. Mahesh Bhargava on the basis of All port Vernon's study of value Published by National Psychological Corporation, Kacheri Ghat, Agra and it was used to collect the data. The "Study of Values Test" aims to measure the six basic values or interests or motives in personality. These values are (i) Theoretical, (ii) Economic, (iii) Aesthetic (iv) Social, (v) Political and (vi) Religious.

Reliability and Validity of the Tool

Reliability of tool on each of values through Kudar-Richardson technique was reported as 0.70, 0.80, 0.69, 0.89, 0.88, 0.71 respectively and other techniques are 0.60, 0.65, 0.58, 0.66 and 0.71 respectively. This validity of the tool shows positive association between values obtained for a sample of 500 male and female graduate and post graduate students. There is a positive association between economic-social values, and between economic-political values, and between economic-religious values in males. But in female sample, there is a positive association between economic-religious values, and aesthetic-religious values, and social-religious values. In both the groups, the degree of correlations was low.

Scoring Procedure

The "Study of Values Test" consisted of 45 items with two parts based upon a variety of

familiar situations. The first part contained thirty items with two alternative answers, and the second part contained fifteen items with four alternative answers that had to be rated. The subject recorded their performance numerically by the side of each alternative answer. The scoring of this test was done by adding together the scores given by the subject for a particular column of six values on page and the sum of totals were then calculated. The total score for all the six columns must be equal to 240 in each case. The raw scores were converted into z-score norms and then interpreted based on the manual of study of value test.

Data Analysis and Interpretation

To examine the significant difference between value dimensions and variables statistically technique namely Mean, standard deviation and t-test were used in the study. The entire samples z-score norms ranged from +1.26 to – 1.25. They were divided into four groups' namely very high values, high values, average level values and poor values. The collected data had been analyzed using SPSS software. The findings are presented in Table 1, 2, 3, and 4 followed by interpretation.

Table 1 : Descriptive Analysis, 't'- test value for Gender and Value Dimensions of Post Graduate Students

Value Dimensions	Gender	N	Value levels				Mean	S.D	't'- Test
			VH	HV	AV	PV			
Theoretical	Male	55	9	27	9	10	39.7	6.68	3.78
	Female	55	16	14	14	11	42.9	4.78	
Economic	Male	55	11	17	12	15	41.0	5.13	1.21
	Female	55	14	19	14	8	41.9	6.27	
Aesthetic	Male	55	8	17	17	13	34.9	5.41	0.01
	Female	55	8	17	17	13	35.2	5.62	
Social	Male	55	7	2	28	18	45.5	6.68	0.21
	Female	55	7	6	18	24	44.6	6.37	
Political	Male	55	21	8	5	21	35.7	4.22	0.26
	Female	55	9	11	18	17	38.1	4.59	
Religious	Male	55	8	6	3	38	36.4	7.96	2.48
	Female	55	7	4	8	36	33.5	6.32	
Note: VH- very high , HV-high , AV- Average , PV- poor							*5 % level of significance*		

- The obtained t-value for the male and female from Table 1 is 3.78 in theoretical value and 2.48 in religious values are greater than the table value 1.96 at 0.05 levels of significance. Hence the null hypothesis is rejected and thus it is concluded that there is a significant effect by difference of gender on post graduate student's theoretical and religious values respectively. This result contradicts the findings of Gudi (1976) studies.

- The obtained t-value for male and female is 1.21 in economic value, 0.01 in aesthetic value, 0.21 in social value, 0.26 in political value

respectively are less than the table value 1.96 at 0.05 levels of significance. Hence there is no evidence to reject the null hypothesis and thus it is concluded that there is no significant effect by difference of gender in their economic value, aesthetic value, social value, and political value respectively. In addition to that it can be concluded that post graduate student's hardly cared much about these values.

Table 2 :   Descriptive Analysis, 't'- test value for value dimensions and place of residence of post graduate students

Value Dimensions	Place of Residence	N	Value levels				Mean	S.D	' t '- Test
			VH	HV	AV	PV			
Theoretical	Urban	55	5	19	16	15	41.1	5.13	0.33
	Rural	55	10	22	12	11	42.9	5.76	
Economic	Urban	55	3	12	16	24	41.7	5.65	0.66
	Rural	55	3	13	13	26	41.7	6.32	
Aesthetic	Urban	55	0	7	30	18	35.3	5.51	0.03
	Rural	55	0	7	24	24	34.9	5.62	
Social	Urban	55	11	29	5	10	44.6	6.96	2.07
	Rural	55	12	27	8	8	45.1	5.91	
Political	Urban	55	0	8	5	42	36.9	4.26	0.45
	Rural	55	3	3	5	44	38.0	4.89	
Religious	Urban	55	0	11	3	41	35.1	7.31	1.44
	Rural	55	0	11	3	41	33.5	6.42	
Note: VH- very high , HV-high , AV- Average , PV- poor							*5 % level of significance*		

- The obtained t-value from Table 2 shows 2.07 for the urban and rural students in social value that is greater than the table value 1.96 at 0.05 levels of significance. Hence the null hypothesis is rejected and thus it is concluded that there is a significant effect by difference of urban and rural post graduate students in their social value.

- The obtained t-value for the urban and rural students 0.33 in theoretical value, 0.66 in economic value, 0.03 in aesthetic value, 0.45 in political value and 1.44 in religious value are less than the table value 1.96 at 0.05 levels of significance respectively. Hence there is no evidence to reject the null hypothesis and thus it is concluded that there is no significant effect by difference of urban and rural post graduate students in their theoretical value, economic value, aesthetic value, political value and religious values respectively.

Table 3 :   Descriptive Analysis, 't'- test value for family type and value dimensions of post graduate students

Value Dimensions	Family Type	N	Value levels				Mean	S.D	't'- Test
			VH	HV	AV	PV			
Theoretical	Joint	43	2	16	17	9	41.2	4.32	6.43
	Nuclear	67	13	25	11	17	42.5	6.13	
Economical	Joint	43	3	12	10	19	42.2	6.49	1.46
	Nuclear	67	3	13	19	31	41.4	5.64	
Aesthetic	Joint	43	0	6	24	14	35.2	5.28	0.02
	Nuclear	67	0	8	30	28	35.0	5.74	
Social	Joint	43	11	19	8	6	45.2	6.29	0.26
	Nuclear	67	12	37	5	12	44.7	6.57	
Political	Joint	43	1	3	1	39	36.6	5.12	2.14
	Nuclear	67	2	8	9	47	38.0	4.19	
Religious	Joint	43	0	13	1	30	35.5	7.62	2.73
	Nuclear	67	0	9	6	52	33.5	6.34	
Note: VH- very high , HV-high , AV- Average , PV- poor							*5 % level of significance*		

- The obtained t-value from Table 3 shows 6.43 for students from joint and nuclear family in theoretical values, 2.14 in political value, 2.73 in religious value is greater than the table value 1.96 at 0.05 levels of significance. Hence the null hypothesis is rejected and thus it is concluded that there is a significant effect of post graduate student's family type on theoretical value, political value, and religious values respectively.

- The obtained t-value for students from joint and nuclear family is 1.46 in economic value, 0.02 in aesthetic value, and 0.26 in social value are less than the table value 1.96 at 0.05 levels of significance respectively. Hence there is no evidence to reject the null hypothesis and thus it is concluded that there is no significant effect by difference of post graduate students of joint and nuclear family in their economic value, aesthetic value and social values respectively.

Table 4 : Descriptive Analysis, 't'- test value for levels of family monthly income of post graduate students and value dimensions

Value Dimensions	Family Monthly Income	N	Mean	S.D	F- Test (5 % level of sig)
Theoretical	< 15,000	29	42.7	5.76	1.198 (0.306)
	15,001-30,000	64	41.3	5.32	
	> 30,000	17	43.3	5.74	
Economical	< 15,000	29	42.9	7.82	0.831 (0.438)
	15,001-30,000	64	41.3	5.03	
	> 30,000	17	40.9	5.68	
Aesthetic	< 15,000	29	35.5	5.90	0.266 (0.767)
	15,001-30,000	64	34.8	5.71	
	> 30,000	17	35.6	4.34	
Social	< 15,000	29	45.6	5.80	0.860 (0.426)
	15,001-30,000	64	45.1	6.30	
	> 30,000	17	43.1	7.91	
Political	< 15,000	29	36.6	4.53	0.722 (0.488)
	15,001-30,000	64	37.9	4.57	
	> 30,000	17	37.5	4.57	
Religious	< 15,000	29	33.6	8.86	0.409 (0.665)
	15,001-30,000	64	34.3	6.09	
	> 30,000	17	35.5	6.19	

- From the above Table 4, it was observed that the probability of the F-test statistic for theoretical, economic, aesthetic, social, political and religious was larger than the alpha level of significance. Hence there is no evidence to reject the null hypothesis and thus it is concluded that there is no significant effect by difference of post graduate student's parental income level in their different dimensions of values.

Findings of the Study

On the basis of the analysis and interpretation of data, the major findings of the investigation are presented below.

- This finding of the study reveals that 72% post graduate students having high social, economic values followed by theoretical, aesthetic, economic and religious value respectively.

- There is a significant effect by difference of gender on post graduate students' theoretical and religious values and no predominant variance in economic value, aesthetic value, social value, and political value respectively. Male post graduate students shows high preference in theoretical and religious value than female students.

- There is a significant mean difference between urban and rural post graduate students in their social value and they do not differ in their theoretical value, economic value, aesthetic value, political value and religious values respectively.

- There is a significant mean difference between joint and nuclear family post graduate students in their theoretical, political and religious values and they do not differ in their aesthetic value, economic value and social values respectively.

- There is no significant effect of post graduate student's parental income level in orientation of different dimensions of values. In other words no value dimension is significantly correlated with parental monthly income of post graduate students.

Discussion

Value accepted by the society help the individuals to meet their needs in the present life and provides knowledge of what goals should they attain in future.   Gender and family type have significant effect on post graduates' theoretical and religious values; family type has also influence on political value and place of residence has effect on social values. Healthy relationship in a family is the base for sound values.   Parents are the main sources of promoting and building up values within the individuals. They are the one who can teach effectively morality to their children. If any individual family relationship weakens, it ultimately abandoned the society life. Therefore, it is the home or family, first agency of socialization has great influence in bring the

good values. In consonance with these lines, the study shows that the family type and environment in which they grow plays an important role in determining the value orientation of post graduate students and level of income does not influence any way their value preference.

From this study it was found that post graduate students shows high social values which insists that they care for others as well as fellow beings which is highly vanishing from the society. This is a good sign to say that the world we live care and love for others. This study would help the educators, professors, parents to take a critical look at the value dimensions of post graduate students and help them to be sensitive about the responsible factors as well to initiate needed positive change in the minds of the learners to contribute for the well fare of society.

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A WAY TO PEACE : SHANTI MANTRAS IN SRIMAD BHAGAVAD GEETA

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The beauty of Indian spirituality lies in its polyphonic textual traditions wherein the dialogues carry forward the essence of understating and thus, provide novel insights for the generation to come to lead one's life in a meaningful manner. The Indian tree of philosophical discourse is very huge having multiple branches, including the Vedic, non-Vedic, agnostic and atheistic traditions and all of them are in conversation of one another to bring out the wisest fruits of ideas for the constant evolution of human civilization. However, the Vedic branch of Indian Darshans is the kernel of this colossal and perennial dialogic intra-cultural conversation which comprises of many philosophic textual traditions and provides a perpetual flow of modernity to its eternal crux. One of such traditions is the discourse of a human being and God revered as the Srimad Bhagavad Geeta.

Many great thinkers of 20th century regard this sacred discourse of the divine and the human as the most fruitful and everlasting in all the philosophic traditions of human race. From the revered Gandhi to enlightened Neruda, and from the polymath, Sri Sarvapalli Radhakrishnan to savant Abdul Kalam, its essence of ideas remains the path finding beacon fire. Though, this divine dialogue is about myriad hues of life answering and bemusing many great existential questions , the pivotal aim of this article is to torch light upon its verses defining peace in the context of Indian antiquity. The peace explained in this sacred text is not a peace of mind or the peace of home instead it is the peace of our mortal abode. Hence, the defining phenomenon is about inner realm, achieving which a person attains the Ultimate wisdom of the divine. There are in all eleven verses encompassing all the chapters of the *Geeta* and each of them, though has a context of 'dharma-yuddha'[1], has a metaphoric meaning for its reader as well. The first verse of such wisdom comes into the second chapter in which the divine charioteer says:

Naasti buddhir ayuktasya na chaayuktasya bhaavanaa;
Na chaabhaavayatah shaantir ashaantasya kutah sukham. 2.66.

There is no knowledge of the Self to the unsteady, and to the unsteady no meditation is possible; and to the un-meditative there can be no peace; and to the man who has no peace, how can there be happiness? (Translated by Swami

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[1]Dharma-Yuddha was a war which took place in Kuruxetra. It is so called because of its spiritual dimension.

Gambhiranand, 1997: 20)

As reflects in this verse, it stresses on the firmness of mind and relates it with the achievement of peace via a way of meditation. The meditation calls for a peaceful and serene mind. If a mind is perturbed, it won't become a vessel for the inner voyage. A meta-journey needs a mind that is steady and firm. In the verse number twenty of the same chapter the Lord adds:

Aapooryamaanam achalapratishtham
Samudram aapah pravishanti yadwat;
Tadwat kaamaa yam pravishanti sarve
Sa shaantim aapnoti na kaamakaami. 2.70.

He attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved; but not the man who is full of desires. (Translated by Swami Gambhiranand, 1997: 21)

This verse explores how such mind, who has already attained this wisdom, allows the desires to enter into one's mind like myriad rivers enter into the sea to become one with it without affecting the nature of the sea itself. The desires in Indian context are never quenchable and the more one fulfills them, the worse her mind becomes. Hence, the way to peace is a way of satisfied heart. In the following verse, it is further explained as,

Vihaaya kaamaan yah sarvaan pumaam-shcharati nihsprihah;
Nirmamo nirahankaarah sa shaantim adhigacchati. 2.71.

The man attains peace, who, abandoning all desires, moves about without longing, without the sense of mine and without egoism. (Translated by Swami Gambhiranand, 1997: 21)

As revealed here, the verse speaks of the secret of inner progress. The divine master explains to his beloved disciple that the way to meta-progress lies in the greatness of peaceful mind. If the mind has an oceanic stability, it can derive the peace out of every action and thereby can be the source of happiness. The mind that is constantly humbled by various humiliating circumstances becomes crystallized like a pure gold and thus finds the meaning of peace in the complete surrender to His feet. The egoless mind can only attain peace and the process of getting emptied of one's ego is the way to the Divine peace. In the fourth chapter, the Lord takes on the different qualities of mind that can be the reason of swan-white wisdom. The God says:

Shraddhaavaan labhate jnaanam tatparah samyatendriyah;
Jnaanam labdhvaa paraam shaantim achirenaadhigacchati .4.39.

The man who is full of faith, who is devoted to it, and who has subdued all the senses, obtains (this) knowledge; and, having obtained the knowledge, he goes at once to the supreme peace. (Translated by Swami Gambhiranand, 1997: 38)

As the verse bespeaks, the divine charioteer uncrowns the secret qualitites of attaining calmness here. A person who is firm in one's devotion to her God and who is not having an iota of doubt in her mind and has bridled one's senses, can be the receptor of Supreme peace. The core emphasis here is on the faith that remains unperturbed even in the stern situations. This virtue may appear easy to achieve but in act this is the most difficult of all to inculcate, since human beings in current time think too much and feel hardly to the brim. Even our education system focuses on the creation of skeptical minds. However, there is a mark difference between skeptical mind and curious mind. An inquisitive mind is in the search or in the constant process of earning knowledge. The

agency of questioning in her is not to criticize anyone unnecessarily or to prove one's intellect as supreme on all. In fact, a curious soul, in the vessel of questioning, tries to attain the summit of meaning. This is not the case with the skeptical mind as it has completely opposite aims. In the succeeding chapter, the divine friend tells this secret in a very subtle manner to His beloved chum in the following verse :

Yuktah karmaphalam tyaktwaa shaantim aapnoti naishthikeem;
Ayuktah kaamakaarena phale sakto nibadhyate. 5.12.

The united one (the well poised or the harmonized), having abandoned the fruit of action, attains to the eternal peace; the non-united only (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. (Translated by Swami Gambhiranand, 1997: 52)

As the verse describes, the one who has the will to leave everything on her God and can only think of doing with the pure sense of offering everything to the Inner Being, can feel the purity of peace in oneself. The lust for fruits is very acute in mind and the mechanical process of mind in terms of its pre-thinking of future requires an austere, long lasting and regular practice of Yoga to train it in a different mode. The God also warns to those who are having attachment to the fruits of their actions, for their attachment will be the reasons of their restlessness and grievances. In the following verse of the similar temperament, the Supreme friend further adds:

Bhoktaaram yajnatapasaam sarvaloka maheshwaram;
Suhridam sarvabhootaanaam jnaatwaa maam shaantim ricchati.5. 29.

He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to

peace. (Translated by Swami Gambhiranand, 1997: 54)

In this verse, the God speaks of the sage who has absorbed one's I in Him. The sage by melting with Him enjoys the permanent peace and frees from the chains of all abodes of desires. Although, the verse reflects the importance of peace, it has very little in essence regarding the attainment. It is actually a verse revealing the trait of the one who has attained the highest spiritual peak. But the following verse bespeaks,

Yunjannevam sadaa'tmaanam yogee niyatamaanasah;
Shaantim nirvaanaparamaam matsams-thaamadhigacchati.6.15.

Thus, always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in liberation. (Translated by Swami Gambhiranand, 1997: 63)

Like in the preceding verse, this verse also speaks of an attribute that a Yogi in one's zenith of all Yogic states, experiences. The stress here is again on the bridling of mind. The peace here is the redeemer of pains by liberating the cage of selves. Thus, the divine charioteer emphatically points at the process, since the process is the breaker of inner bonds.

Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati;
Kaunteya pratijaaneehi na me bhaktah pranashyati. 9.31.

Soon he becomes righteous and attains to eternal peace; O Arjuna, know thou for certain that My devotee is never destroyed! (Translated by Swami Gambhiranand, 1997: 103)

The above mentioned verse of the ninth chapter is a verse for the devotee. A true devotee of Him is also a rightful of His supreme peace. The interesting point here is the equation of a devotee with a Yogi. A bhakta[2] holds a prime

[2]Bhakta in Samskrit means a devotee

place in the heart of her Lord and hence by being in Him through bhajan[3], she also feels that rare peace which is destroyer of mortal cage. The emphasis on devotion is given equal importance here and thus the chapter opens up a very distinct and novel way to attain the sacred peace. In connection to this verse, in the twelfth chapter, there comes a verse that unfolds many paths to Him wherein the Lord states:

Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagas tyaagaacchaantir anantaram.12.12.

Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation the renunciation of the fruits of actions since peace immediately follows renunciation. (Translated by Swami Gambhiranand, 1997: 148)

Here, the significance of renunciation is sung by the Lord himself. The renunciation is so supreme that it surpasses both, the knowledge and the practice. The tradition of Bharat is the tradition of renunciation. A person who can let go things, gets revered for ages in India. The examples of it are amply available in the *Ramayana* traditions and *Mahabharata* traditions. This leads to think one of the remarkable distinctions between the Occident and the Orient in the context of philosophical thinking. In our tradition, Tyag[4] is given greater importance over the bhog[5] and hence it is categorized as the best of all ways to achieve peace. However, the term here doesn't signify only a materialistic renunciation because to *Geeta,* it would be only a primary level of renunciation. A real act of renunciation would be to enjoy the mortal world with a detached

attitude and this Upanishadic message is here perhaps depicted in a very implicit manner.

Tameva sharanam gaccha sarvabhaavena ;
Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashwatam. 18.62

Fly unto Him for refuge with all thy being, O Arjuna! By His Grace thou shalt obtain supreme peace and the eternal abode. (Translated by Swami Gambhiranand, 1997: 187)

The simplest way to attain eternal peace is unveiled by the divine Master here. The ways to peace, mentioned before in the book, may not be everyone's valor and not accessible to every ordinary soul. Hence, to take resort to His feet is suggested by the God as the final way to attain rare peace and thereby to redeem oneself from the chains of this world.

In totality, as the sum of these verses reveals, a person who is Yogi, who has attained the zenith of love, who has temperament to bear with every circumstances with equal aplomb, who is firm devotee of God or who has surrendered oneself to His feet can be the vessel of divine peace. On the other hand, the reason behind restlessness is also presented in this ancient treasure. The first of such category is 'Ayukta.' One of the greatest polymaths of medieval India, Sree Ramanujacharya explains this word as one who is unable to concentrate and focus their mind in meditation on Lord Krishna or one who attempts to control their senses by their own efforts without securing the grace of the Supreme Lord merited by devotion. To these living entities no clear, definitive illumination of consciousness can develop. Because of their ego, such persons will not be able to internally realize the ultimate reality of the Supreme Lord through the medium

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[3]Bhajan is a type of songs sung by the medieval poets of Bharat.

[4] Tyag is a Samskrit term for the renunciation

[5]Bhog here means enjoying world with attachment.

of their mortal abodes. Thus without being able to comprehend and contemplate on the nature of the eternal soul there can be no tranquility. Nor is it possible to dispel the compulsive urge and inclination to experience sensual objects. The followings in this line are *Asanyami[6], agyani[7]* and *bhogi*. Such people also remain bereft of peace. Since their inclination is not towards the Cosmic Symphony, they remain devoid of spiritual crux.

Hence, one who has the ability to attain the greater goals of life and who always thinks of all as one can be the receptor of the divine blessing of internal calmness. Such peaceful selves can turn the world into a living paradise. The general evils that we see in present time are because our education system doesn't allow to incorporate these qualities as its prime enterprise to achieve. Instead, the idea of individualism and the focus on 'I' is the central part of it. While teaching rights of oneself and duty of oneself, it doesn't emphasize on the duties and rights of a global community as the whole. The core to the divine peace passes through the heaven of interdependence and as a highly evolved species if humans could not achieve it, then it may never be able to attain the inner peak of divinity as rendered by this divine dialogue.

Reference

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[6]One who is guided by the passion.
[7]One who is not enlightened by the greater wisdom.