

**Vol-Issue-1**

**Jan. 2016 To Dec. 2016**

**ISSN-**

# **VANDANA**

**(Bi. annual & Bi-lingual)**

**National Journal of Education Research**

---



**Estd : 2008**

**Hari Narain Singh Institute of Teachers Education**

**Baijala, P.o. :Mokar, Sasaram, Rohtas (Bihar) Pin- 821115**

**Website : [hnsite.org.in](http://hnsite.org.in), Email- [hnsite.hnsite@gmail.com](mailto:hnsite.hnsite@gmail.com)**

# Vandana National Journal of Education Research

Vol 01/No. 1/Jan 2016-Dec. 2016

Bi. annual & Bi-lingual Journal on Education

## **Patron**

Dr. Rakesh Kumar Singh  
Secretary  
HNSITE, Sasaram  
Mob-9431255106

## **Chief-in-Editor**

Dr. Bandana Kumari  
Asst. Proffessor  
HNSITE, Sasaram  
Mob-8544169141

## **Editor**

Dr. Sanjay Kumar Upadhyay  
Principal  
HNSITE, Sasaram  
Mob-9927051055

## **ADVISORY BOARD**

Prof. (Dr.) S.A. Moen  
Director : SCERT, Patna

Dr. Gayan Dev Mani Tripathi  
Principal : Matraya College, Vaishali

Prof. Pritava Gupta  
Prof & Head, Dep. of Education  
NCPE, Noida (UP)

Dr. Tarni Jee  
Prof & Head  
Dep. of Psy : College of Commarce

# Vandana National Journal of Education Research

## Jan. 2016 To Dec. 2016

Contents	Page
1. Inclusive Education And Human Rights <b>Dr. Bandana Kumari</b>	1
2. Critical Reflection in Teacher Education <b>Dr. Sanjay Kumar Upadhyay</b>	4
3. Rural Education <b>Mr. Jay Kishor Tiwari</b>	6
4. Right To Education : A Critical Approach To Elementary Education <b>Mr. C.P. Yadav</b>	8
5. Teacher-Student Relationship In Traditional Indian Education <b>Garima Singh</b>	11
6. A Study Of The Relationship Between Level Of Aspiration And Personality Needs of Hearing Impaired Students <b>Prof. Pratibha Gupta</b>	13
7. cnyrs ijfo'sk eafo   kffkz ka dcs thou eaLokLF; f"kk{kk dk egRo , oabl eaf"kk{kd dk ; lxxnku <b>I R; uljk; .k frokjh</b>	15
8. f"kk{kk exh"kd % , d pfj=&l kfo=h ckbZ Qyys <b>MMO fiz alk dqljh</b>	17
9. gjf; k.kk ins'k dh gkMy rgl hy ds i kFkfed fo   ky; ka ij 'fu%kq'd vlg vfuoK; Zf"kk{kk cky f"kk{kk vf/lckj vf/kfu; e 2009* ds i Hkko dk v/; ; u <b>MMO ;kt uk Jholro</b>	19
10. "kkI dh; , oav"kkI dh; fo   ky; eafo   ky; xrfgd k dh fLFkfr <b>"kDr miW; k;</b>	20

# INCLUSIVE EDUCATION AND HUMAN RIGHTS

Dr. Bandana Kumari, Asst. Prof., HNSITE, Sasaram

## Introduction

### “Education for All”

Inclusive education is the provision of services to students with disabilities in their neighborhood schools with necessary support services and supplementary aids for both children and teachers. Inclusive education is a system in which all children from a given community learn together in the same local school including children with learning difficulties, special needs and disabilities. It involves all children learning together with the peers in the same environment and to enable all to participate together in the society from the very beginning. Provision of such a form of education inculcates a feeling of confidence in the minds of disabled children and offers them access to the formal system of education. Education for the disabled children has not only humanitarian but also utilitarian value. Proper education generally enables a disabled child to overcome his/her disability and makes him/her a useful citizen. The inclusion of the disabled people in the society is a process that runs in two directions, to prepare the society to accept them. Inclusive education means a philosophy of education that promotes the education of all pupils in regular schools. The principles of this philosophy are based on the following assumptions. In its broadest and all encompassing meaning, inclusive education, as an approach, seeks to address the learning needs of all children, youth and adults with a specific focus on those who are vulnerable to marginalization and exclusion. It implies all learners, young people - with or without disabilities being able to learn together through access to common pre-school provisions, schools and community educational setting with an appropriate network of support services. This is possible only in a flexible education system that assimilates the needs of a diverse range of learners and adapts itself to meet these needs. It aims at all stakeholders in the system (learners, parents, and community, teachers, and

administrators, policy makers) to be comfortable with diversity and see it as a challenge rather than a problem.

1. All children have to right to learn and play together.
2. Children should not be devalued or discriminated against by being excluded or sent away because of their disability.
3. There are no legitimate reasons to separate children during the duration of their schooling. They belong together than need to be protected from one another

Inclusion in education is an approach to educating students with special educational needs. Under the inclusion model, students with special needs spend most or all of their time with non-disabled students. Implementation of these practices varies. Schools most frequently use them for selected students with mild to severe special needs. Inclusive education differs from previously held notions of ‘integration’ and ‘mainstreaming’, which tended to be concerned principally with disability and ‘special educational needs’ and implied learners changing or becoming ‘ready for’ or deserving of accommodation by the mainstream. By contrast, inclusion is about the child’s right to participate and the school’s duty to accept the child. Inclusion rejects the use of special schools or classrooms to separate students with disabilities from students without disabilities. A premium is placed upon full participation by students with disabilities and upon respect for their social, civil, and educational rights. Fully inclusive schools, which are, rare, no longer distinguish between “general education” and “special education” programs; instead, the school is restructured so that all students learn together.

Prior to the interventions done by the Government of India, in 1972, children with neurological and multiple disabilities were not included in government classification and no schools existed to cater to their needs. To

change this situation, the first school was established in Bombay. It introduced the concept that expertise and specialist knowledge was certainly necessary the desired progress. Thereafter, a series of special schools services were set up based on the first model. In 1975, the 'Education for All Handicapped Children Act' was passed provide fee education and appropriate services to learners with disabilities. Furthermore, in Article 2 of the convention on the Rights of the Child (U.N 1989), it was also indicated that no child should be indicated against and every child has to receive education. Inclusive has also been the main focus of educational debate in the United Kingdom for the past ten years. The three traditional provisions of integration identified by the Warnock Committmee, vocational, social and functional have the main methods of bringing children with Special Educational needs together with their peers.

### **Need for Inclusion**

However, the traditional has been to promote special school for special needs children, the presumption being that special needs children slow down the rest of the class. People got used to the idea that Special Education meant separate education. But special schools are dead-ends for special needs children. They promote isolation, alienation and social exclusion. Special schools are good medical interventions. Some argue that isolating students with special needs may lower their ability to deal with other people. Children won't learn unless they are happy and included; therefore teachers must be taught to practice inclusion and respect disabilities.

### **Reasons for Inclusion**

#### **Human Right**

All children have the right to learn together. Children should not be devalued or discriminated against by being excluded or sent away because of their disability or learning difficulty. Disabled adults, describing themselves as special school survivors, are demanding an end to segregation. There is no legitimate reason to separate children for their education. Children belong together - with advantage and benefits for everyone. They do not need to be protected from each other.

### **Good Education**

1. Research shows children do better academically and socially in integrated settings.
2. There is no teaching or care in segregated schools which cannot take place in an ordinary school.
3. Given commitment and support inclusive education is a more efficient use of educational resources.

### **Good social sense**

1. Segregation teaches children to be fearful, ignorant and breeds prejudices.
2. All children need an education that will help them develop relationships and prepare them for life the mainstream.

Some advocates of inclusion promote the adoption of progressive education practices. In the progressive education or inclusive classroom, everyone is exposed to a "rich set of activities." and each student does what he or she can do, or what he or she wishes to do and learns whatever comes from that experience. Maria Montessori's schools sometimes named as an example of inclusive education. Inclusion requires some changes in how teachers teach, as well as changes in how students with and without special needs interact with and relate to one another. Inclusive education practices frequently rely on active learning, authentic assessment practices, applied curriculum, multi-level instructional approaches, and increased attention to diverse student needs and individualization. There are many positive effects of inclusions where both the students with special needs along with the other students in the classroom both benefit. Research has shown positive effects for children with disabilities in areas such as reading individualized education program (IEP) goal, improving communication and social skills, increasing positive peer interactions, many educational outcomes, and post school adjustments. Positive effects on children without disabilities include the development of positive attitudes and perceptions of persons with disabilities and the enhancement of social status with nondisabled peers. several studies have been done on the effects of inclusion of children with disabilities in general education classrooms.

A study on inclusion compared integrated and segregated (special education only) preschool students. The study determined that children in the integrated sites

progressed in social skills development while the segregated children actually regressed .. Another study shows the effect on inclusion in grades 2 to 5. The study determined that students with specific learning disabilities made some academic and affective gains at a pace comparable to that of normal achieving students. Specific learning disabilities students also showed an improvement in self-esteem and in some cases improved motivation.

\*\*\*

# CRITICAL REFLECTION IN TEACHER EDUCATION

Dr. Sanjay Kumar Upadhyay, Principal, HNSITE, Sasaram

## Introduction

Constructivism is a learning theory. It means that when we experience something new we internalize it through our past experiences. When we gain some new information or knowledge we internalize with our past knowledge constructs. In this theory, it is believed that students can create their own knowledge. The learning process is active mental work.

Constructivism concentrates on learning how to think and understand as understanding cannot be imposed, for it must come from within. Von Glaserfeld (1984), "Learners construct their understanding. They do not simply mirror and reflect what they are told or what they read. Learners look for meaning and will try to find regularity and order in the events of the world even in the absence of full; or complete information."

Constructivism emphasizes collaboration among learners. Vygotsky theory of social constructivism emphasizes the interaction of learners with others in cognitive development.

### **Constructivism and Critical Reflection:**

Teachers using a constructivist approach emphasizes on concepts, students questions, active learning, cooperative learning, connecting theory to practice, creative problem solving and collaborative learning. A constructivist teacher perceives the student as *I creator* and *I constructor*.

Critical reflection refers to an activity in which an experience is recalled, considered, and evaluated, usually in relation to a broader purpose. It is a series of steps in which teachers reflect on what they want to occur in the classroom, and then take some type of action. While they are taking the action, they are likely to evaluating it, this leads to more reflection and that leads to a new and better action.

Critical reflection means looking at what we do in the classroom, thinking about the cause of our actions, analyzing our actions and evaluating too. In this way, we identify our own practice by collecting information

about classroom activities and analyzing and evaluating this information. This may lead to improvements in our teaching. Thus, critical reflection is a means of professional development. The teacher educators expect the students to adhere to their lesson plans, it is high time critically reflect on this aspect. The students must be made to think about their teaching and discussing with the peers about the classroom happening. When we think about what was happened, we are able to find conclusions about why things are happening like we can think about the successfully delivered lesson and find out its reasons why students could not understand some points of the lesson etc.

The procedure for critical reflection is :-

1. What are we doing ?
2. Why are we doing it ?
3. How effective is it ?
4. How are the students responding ?
5. How can we do it better ?

These questions evoke thought and answers to them improve teaching and makes teaching better beneficial and rewarding. Thus, critical reflection IS a means to professional development.

### **Techniques for Critical Reflection:**

**Teacher's Notebook-** Students teachers/teacher educators should write the plus and minus part of their lessons. Students' reactions can also be described. Minus points should be avoided and the plus points should be reinforced. Diaries can be helpful for planning future lessons.

**Peer observation-** Peer might be asked to observe the lesson and asked to focus certain aspects of classroom interaction. Like should focus on which students contribute most in the lesson or what patterns of interaction occur.

**Recording lessons-** Audio or Video recordings of lessons can provide very useful information for reflection.

**Student feedback-** Students can be asked to give their opinions. This can be done with simple questionnaires. Hence from a constructivist perspective, the primary responsibility of the teacher is to create and maintain a collaborative problem- solving environment, where

students are allowed to construct their own knowledge, and the teacher acts as a facilitator and guide. Learners learn through working with peers, through interaction with others, applying their combined knowledge to the solution of the problem. Learning is determined by the complex interplay among learners' existing knowledge, the social contact, and the problem to be solved.

\*\*\*

# RURAL EDUCATION

Mr. Jay Kishor Tiwari, Asst. Prof., HNSITE, Sasaram

India is a vast country with a large population of about 121 crores. About 90 per cent of the people live in villages. They are engaged in agriculture or small cottage industries. Though there has been rapid expansion of facilities for education in the urban areas, the rural areas have remained neglected to a great extent. The main reason for such lopsided expansion has been the attitude of our rulers. As in other matters, the urban vocal population has in this matter as well been able to get the lion's share. Many Universities, Colleges and institutions of higher learning have been established in big urban centres and cosmopolitan cities. The villages and small towns have had to be contented with primary, middle and high schools, with certain exceptions of Intermediate Colleges and a few degree colleges. According to official figures literacy went up to 29.45 in 1971 as compared to only 16.6 in 1951, but the question is who are those to whom these figures relate. They are by and large the urban people. The villages have not got their due share in the facilities for education.

Education has been a state subject, i.e., a responsibility of the state governments in their respective jurisdictions. Expansion of education required huge sums of money. The State Governments with their limited resources have not been able to allocate as much funds to education as they should have done. Rich agriculturists could afford to send their wards to cities for education. The rest of the poor and non-vocal portions of the population suffered. The nature of agriculture is such that all the members of a farmer's family have to work in the fields. Thus the children of farmers start helping their parents in agricultural operations. This is a great hindrance to the expansion of education in the rural areas.

If an analysis is attempted, it will show that the illiterates in the rural areas far outnumber their counterparts in the cities. Further break-up would show that not only adults but even children in the age-group 5-15 in the villages do not avail themselves of the

facilities for education, available in their neighbourhood.

It is not that there are no schools in the villages. Schools are there, but they are not in adequate numbers. Children have to go a long distance to attend schools. These schools are not as well equipped as the schools in urban localities. There are very few school buildings. Classes are generally held either under a shed, a tree or in the open. The low-paid teachers of these schools do not pay enough attention to their students. The illiterate parents are not very enthusiastic about the education of their children. Many children in the villages do not go to school at all. The parents of even such children, as are enrolled in the school, pay little attention to their education.

They appear to be convinced of the futility of the schooling of their children. They rather engage their children as helpers in the agricultural operations, which they consider better utilisation of their time and energy.

Not only children, but a majority of adult men and women in the rural areas are illiterate. This is one reason of their being negligent towards their children's education. To them there appears no better future for their children even if they take education. The large scale unemployment is another factor responsible for their indifference to their children's education.

Lack of enthusiasm in the village people for the education of their children is due to several other reasons. First of all most of them are themselves uneducated. Secondly, the gains of education have not reached the villages. Village people are conservative in outlook. They do not like to send their daughters to schools. So far as their sons are concerned, they do not find any direct correlation between their education and future progress.

Very little attention is being paid to the education of adults in villages. There is no doubt that a little education or even literacy will generate much confidence among the rural adults, who would find it

useful in their occupation as well as in general life. Night schools or literacy centres should be started in villages where adult farmers can be taught the three R's in their spare time. The lessons of teaching for these adults should be closely related to their environment and occupation. It would make them interested in such literacy classes.

Looking to the magnitude of the problem of rural education and the resources available with the states, it can be easily concluded that dependence on governmental efforts would result in great disappointment. It would be interesting to note that the objective of providing free and compulsory education to all children up to the age of 14 could not be achieved because of inadequate resources for school buildings and teachers, non-realisation by parents of the beneficial value of education and poverty. The pool of illiterates and drop-outs grows wider each year, even as governmental efforts are being reinforced. In order to bring those who escape the net of primary schooling back into the fold of at least functional literacy, centres for informal and adult education have been opened. They are likely to be less effective if the courses and methods followed in them are not carefully drawn up. First by surveying the socio-economic needs of the community and then by running the centre as a part of the locally-oriented rural development programme, many drop-outs can be brought back to pick up the thread of literacy. Education in the rural areas should be so designed as to offer opportunities for training boys and girls for adequate employment in rural areas. It is necessary that every development agency in the rural areas should build an educational component in its programme.

The task of rural education is enormous and untiring efforts are required with proper imaginative innovations to achieve the objective of expansion of education to the remotest parts of the country.

The problem of rural education is closely associated with the problems of universalisation of education as also adult education, as these are mainly related to rural areas. With the fulfilment of these two schemes, the objective of rural education will be achieved. In this connection, it may be of interest to note that it has been decided to achieve the goal of universal elementary education for all children up to 14 years of age, according to a time-bound programme.

Every effort shall be made during the Sixth Plan period to achieve this goal. It is estimated that 452 lakhs of additional non-enrolled children in the age group 6-14 will be required to be covered for achieving the goal. The target for the next 5 years is to cover an additional 320 lakhs of children and the rest are proposed to be covered during another two years.

Two-thirds of the non-enrolled children consist of girls. A vast majority of non-enrolled children are again from weaker sections of the community, like scheduled castes, scheduled tribes and landless agricultural labourers. Such children constitute the hard core of the problem. They do not attend school, and even if they do, they drop out soon after joining school. A large programme covering these children, even the drop-outs would have to be carefully drawn up and implemented.

Adult education is another very important aspect of the problem, which, if implemented with adequate imagination, can go a long way towards achieving the goal. While the adult education programme has rightly emphasised, acquisition of literacy skills, it has also been recognised that learning, working and living are correlated and inseparable. Therefore literacy must be considered necessary and should be related to the needs of the learners for their development and self-reliance. Voluntary organisations' and the youth may be expected to play a very important role, and steps to secure their cooperation may be taken.

\*\*\*

# RIGHT TO EDUCATION : A CRITICAL APPROACH TO ELEMENTARY EDUCATION

Mr. C.P. Yadav, Asst. Prof., HNSITE, Sasaram

Education is a fundamental right of every human being. It lays the foundation for the development of society. The Right of Children to Free and Compulsory Education Act, or Right to Education Act (RTE), was hailed as a landmark bill in 2009 when it was passed by parliament August 4 2009. The RTE, has ushered in hope for school education in the country. It is the culmination of efforts made by educationists, members of civil society and judiciary for the last many years. Free and compulsory education for all children had been debated even in pre-Independence years. It made its way into the Constitution as a Directive Principle of State Policy under the former Article 45, whereby states were required to ensure provision of free and compulsory education (FCE) to all children till the age of 14 years within a period of 10 years of the formulation of the Constitution. There is enough evidence to suggest that this goal has not been achieved even several decades after India became independent. With the RTE coming into force, there is an expectation that this will finally be translated into provision of quality school education for all children. It is the primary responsibility of the Government to ensure implementation of the Act. Being part of the concurrent list, the Central and State Governments are both responsible for ensuring effective implementation of the Act. There has been significant improvement in terms of the number of primary schools, largely due to additional resources made available through the Sarv Shiksha Abhiyaan to bridge existing gaps.

With the Constitution (Eighty-Sixth) Amendment Act (168KB)- PDF file that opens in a new window on 12th December 2002, Article 21A was amended in order to introduce Right to Education as a fundamental right. The Right to Education Bill, 2005 (121 KB)- PDF file that opens in a new window was introduced to give effect to the Constitution (Eighty-Sixth) Amendment Act.

The Right of Child to Free and Compulsory Education Act (1.48 MB)- PDF file that

opens in a new window finally came into force on 1st April 2010. With the implementation of this Act, it is expected that issues of school dropout, out-of-school children, and quality of education and availability of trained teachers will be addressed in the short to medium term plans.

## **Analysis of Right to Education bill of India**

### ***Why Government(s) took many years to pass RTE?***

From RTE movement started in 1988 to Supreme Court judgment in 1993, our politicians took twenty one long years to give education as a fundamental right to the children of India. Even though nearly all educationally developed countries attained their current educational status by legislating free and compulsory education - Britain did so in 1870 - India has dithered and lagged behind in introducing such legislation, with grave consequences. Of the nearly 200 million children in the 6 to 14 age group, more than half do not complete eight years of elementary education, as never enrolled or dropouts. Thus it has taken 55 years from Independence to make education a fundamental right of children and a further 6 years for the Right to Education Bill to be introduced in Parliament.

### ***Does RTE follow UN's Child Rights Convention?.***

The Bill needs to bring into its ambit all children in the age group of 3-16 years. It ignores children who are below 6 yrs. of age. As a signatory to the UN Child Rights Convention, India has accepted the international definition of a child, which is up to age 18. The bill proposes to cover only children from age 6 to 14, clearly excluding and violating the rights of the 0-6 and 14 to 18 year olds. This problem can be traced to the '86th amendment and its article 21 A, which defines the age from 6 to 14. As a bill flowing out of the amendment, it is clear that the bill cannot go beyond Article 21A, which makes it imperative that the 86th amendment must be re-amended to correct this anomaly, and once that happens, the change needs to

be reflected in the corresponding act at that point of time.

### ***Is education really free under RTE?***

The basic aspect of access is the provision of a school in the proximity of a child, since there are still areas in the country where such access is lacking. The presence of a nearby school is, however, no guarantee that a child can indeed access it. One of the key barriers, particularly for the poor and the deprived, is the issue of cost. That is where one of the critical aspects of Article 21 A comes into play, namely, the state: shall provide 'free' education. Normally, 'free' is interpreted as non-payment of fees by the parents of the child" But numerous studies have concluded that the fee constitutes only one of the components of educational expenditure. And since the landless, poor and socially deprived cannot 'meet the other expenses, this result in the non-participation of their children in education. These other expenses differ from place to place, though uniforms, copies and books and so on are perhaps common.

### ***Is quality education available to all under RTE?***

Sustained participation in schooling is, however, equally influenced by the quality of access. The approach of providing schooling through education guarantee centers and untrained para teachers has also greatly exacerbated the problem - of quality of government schools ever since the District Primary Education Programme pioneered this ' cost-cutting strategy, further expanded through the Sarva Shiksha Abhiyan (SSA) in many states' of the country. Clearly, access to each is determined according to the social and class background of children, thus segregating them further. No wonder then that an increasing number of parents, both urban and rural, despite great financial difficulties, are attracted to the option of purchasing education from private profit-making schools that seem to have external frills of quality and regular presence of teachers.

### ***Is Quality Of education guaranteed in RTE?***

While ensuring that every child who traverses through the elementary education system acquires a certificate of completion, the Bill' fails to guarantee that a child has acquired competencies deriving from

said education process. No standards are set for learning outcomes. Failure of the child to attest to acquisition of competencies is also not flagged for remedial action and/or systemic enhancements. The bill should also define a framework to measure the quality of education imparted. Parth (2009) of Centre for Civil Society (CCS), without creative and regular assessments, quality of education cannot be guaranteed. Their teachers have been frequently pulled out of schools in recent weeks for crosschecking voter lists and election training. And then there are panchayat and municipal elections. The private school children of course do not suffer such loss of teaching.

### **25% reservation in private schools**

The proponents of the Bill, especially the internationally funded NGOs, make much out of the provision of 25% reservation in the private schools for the disadvantaged children. Closer examination reveals a different story. As per the Seventh Educational Survey, about four crore children out of 19 crore in the 6-14 age group are currently studying in private schools at the elementary stage (class I-VIII). The above provision will create space for one crore for which the private schools will be reimbursed for the tuition fees. Assuming that these schools are providing quality education, the provision helps only a minority of the underprivileged. What is then the Bill's vision of quality education for the remaining 15 crores? Everybody knows that, apart from the tuition fees, the private school child has to shell out money for a range of items throughout the year expensive uniform and shoes, extra textbooks, picnic and extra-curricular charges, computer fees etc. Clearly, the Bill lacks the vision of what constitutes quality in relation to India's needs. Whenever the government sets up high profile elite schools - the centrally sponsored Kendriya or Navodaya Vidyalayas and the XI Plan's 6,000 model schools or the state governments' Pratibha Vidyalayas (Delhi), Utkrishta Vidyalayas (Madhya Pradesh) or residential schools (Andhra Pradesh) - the regular schools are deprived of funds and 900 teachers alike.

*Who will implement and monitor the child rights?*

The Bill is silent on the aspect of actual competence of and quality of monitoring by the national

and state commissions for protection of child rights. While the provisions provide that an aggrieved person may lodge a complaint with the local authority, there is an obvious problem in this clause, since the very same body that is responsible for ensuring protection of the rights of the child is also made responsible for deciding UP9n a complaint against it. The bill is silent on the state parties that will be held responsible if Its implementation is found lackadaisical. Can there be a Fundamental Right to unequal and inferior education? The central government's audible answer :Yes, indeed! Professor Amartya Sen told the confederation of Indian Industries in December 2007 that school education can be funded only by the state. 'No advanced country in the world has ever been able to provide universal quality education by negating or undervaluing its public-funded, education. system. This is true for all the G-8 countries, including the. USA. Defying this' universal experience,

the Right to Education Bill is daring to undo the history (Sadgopal, 2008).

**Conclusion:**

Universal good quality basic education is a requisite and moral requirement of all modern, societies.. for the sake' of sodalequity, cultural values, and econbmicfunctionality (Schwartzman 2004: 12)., People ' are still excluded from' receiving what they are entitled to as a human right; a life .in dignity, freedomand equality. Education is one of those rights that enable the full realization of a person's potential and Inluslon in society by enabling, citizenship and growth. Negative gaps on its' realization, however, are perceptible around the world,. In India the situation is not different as many children and adults are excluded from having the substance of their right translated into reality.

\*\*\*

# TEACHER-STUDENT RELATIONSHIP IN TRADITIONAL INDIAN EDUCATION

Mrs. Garima Singh, Asst. Prof., HNSITE, Sasaram

The right kind of education begins with the educator, who must understand himself and be free from established pattern of thoughts; for what he is that he imparts. (Krishnamurti, 1992). Educator who manifests the naturalness that exists in a human being is a teacher. In other words it is the mutual amalgamation of both that leads to the unfolding of the internal qualities i.e. education. (Pandey, 2007). The teacher is to be revered even more than our parents; to the later, we owe our physical birth to the former our intellectual regeneration. From the Vedic age downwards the teacher has been all along designated as the spiritual and intellectual father of the student. Without his help and guidance no education was possible. In the age of the Upanishads, the reverence for the teacher became still more prominent, for spiritual salvation as it depended almost entirely upon his proper guidance. We should further remember that books being dear and rare in those days the student had generally to rely upon his teacher alone to a much greater degree than is the case now. There existed a cordial relationship between teacher and the student even when the student had returned home after his education, he was to call on his teacher frequently, bringing him some presents; it may be even the tooth sticks. Teacher also used to return these visits by sending his prayers and blessings and his offerings in form of Prasad. (Altekar, 1951) The teacher visits was not without its benefits of the student; he used to utilize the occasion to ascertain how far the Ex-student was keeping up his readings and studies. In *Ana Bhirati Jatakas* the ex-student informs his teacher that he was quite up to date in his studies for some time after he had left his school, but admits that he had forgotten some of his vedic mantras since the time he was married; he however promises to mend the matters without delay. The mutual contact between after life and was not without mutual benefit. (Altekar, 1951)

The teacher student relationship is a lineage, or *parampara*, a spiritual tradition of traditional Indian education where teachings were transmitted from a guru (teacher) to a *shishya* (disciple). The teachings were imparted through developing relationship between the teacher and the student. It is considered that this relationship was based on the genuineness of the guru, and the respect, commitment, devotion and obedience of the student. The student eventually masters the knowledge that the guru embodies. (Wikipedia, 2009)

In the Beginning in Upanishads times (2000 BC), the Teacher-student relationship has evolved as a fundamental component of teaching. The derivation of the term Upanishad from the Sanskrit words *upa* (near), *ni* (down) and *sad* (to sit) - meaning "sitting down near" a teacher to receive knowledge itself shows the teacher student relationship. The relationship between Krishna and Arjuna in the *Bhagavad-Gita* is an identical example.

Every teacher was succeeded by a disciple in ancient Indian culture, which was a *Prampara*, in the *parampara* system, knowledge (in any field) was believed to be passed down through successive generations. The Sanskrit word literally means an uninterrupted series or succession. Sometimes defined as "the passing down of Vedic knowledge". A formal recognition of this relationship started from a structured initiation ceremony where the guru accepted the child as a *shishya* and also accepted the responsibility for the spiritual wellbeing and progress of the new *shishya*. The relationship also had a characteristic feature of *Gurudakshina*, where the *shishya* gave anything to the guru as a token can be as simple as woods from jungle or as serious as a thumb, as in the case of Ekalavya and his guru Dronacharya.

According to Advaita Vedanta a teacher has to have

following qualities that generated a deep relationship with the student one being Srotriya i.e. must be learned in the vedic scriptures and sampradaya and second being Brahmanl'pha meaning established in Brahman; must have realized the oneness of Brahman in everything and in him. In this period of thought students submitted their problems, doubts in question forms so that they can be sorted out. According to Advaita, the students attained moksha (liberation from the cycle of births and deaths) through the teachings of the teacher.

An other tradition of Teacher student relationship was found in the shruti tradition. The Hindus believe that the Vedas have been handed down through the ages from Guru to shishya. The Vedas themselves prescribe for a young brahmachari to be sent to Gurukul where the Guru (referred to also as acharya) teaches the pupil the Vedas and Vedantas. The pupil is also taught the prayoga to perform yajnas . The term of stay varies (Manu smriti says the term may be 12 years, 36 years or 48 years). After the stay at the Gurukul the brahmachari returns home after performing a ceremony called Samavartana.

The teacher passed his knowledge to his student by virtue of the fact that his purified consciousness enters into the selves of his disciples and communicates its particular characteristic. In this process the disciple is made part of the spiritual family (kula) - a family which is not based on blood relations but on people of the same knowledge.

The best known form of the teacher. student: . relationship is that of bhakti. Bhakti (Sanskrit = Devotion) means surrender to God or guru. Bhakti extends from the simplest expression of devotion to the ego-destroying principle of prapatti, which is total surrender. The bhakti form of the guru-shishya relationship generally incorporates three primary . beliefs or practices that the guru has transmitted,

or will impart moksha, diksha to the (successful) shishya. In the ego-destroying principle of prapatti (Sanskrit, "Throwing oneself down"), the level of the submission of the will of the shishya to the will of God or the guru -is sometimes extreme, and is often coupled with an attitude of personal helplessness, self-effacement and resignation. The strict and unconditional adherence by the shishya to all of the commands of the guru. An example is the legend that Karna silently bore the pain of a wasp stinging his thigh so as not to disturb his guru Parashurama. Sometimes the authority of the guru will extend to all aspects of the shishya's life, including sexuality, livelihood, social life, etc. (Wikipedia, 2009) Often a guru will assert that he or she is capable of leading a shishya directly to the highest possible state of spirituality or consciousness, sometimes referred to within Hinduism as moksha. In the bhakti guru-shishya relationship the guru is often believed to have supernatural powers, leading to the deification of the guru.

We are the inheritors and successors of such teachers-student relationship which enlightened the world and made our traditional Indian education an apostle of ideal to be followed by every one of us. Surely its not impossible to revive those situations but its little difficult as neither we the student are of the qualities matched with earlier The teacher himself must be simple and unassuming ,honest, upright, bold and active ,if he is to inspire these virtues in his pupils. Mere talk is of little avail. An ounce of practice outweighs tons of tall talk . Percepts has absolutely no value unless it is backed by example. (Nirvedananda, 1945) According to Hindu idea the teacher student relationship is as sacred as that of father with his son .Considerations of money spoil the sanctity of such relations .Serious efforts should be made for devising suitable measures for preserving the sanctity of the teachers' relationship with his students.

\*\*\*

# A STUDY OF THE RELATIONSHIP BETWEEN LEVEL OF ASPIRATION AND PERSONALITY NEEDS OF HEARING IMPAIRED STUDENTS

Prof. Pratibha Gupta, Prof. & Head, NCPE, Noide

Quality education for everyone will mean special approaches for those with special needs and addressing to their needs. 'Person with hearing impairment', who were addressed as 'deaf earlier, have been an integral part of the society right from its inception. Children belonging to deprived section of the society and those with disabilities are to be helping them learn together. Needs of such children, their class fellows and their teacher are to be explored. Quality in education includes concern for quality of life on its entire dimension. It enables child to develop his inborn capacities, acquire various skill to fulfill, pursue a purpose and recognize the rights of others: For the last decades a large pool of empirical . studies have been undertaken to identify the factors associated with it, such as, socio-economic status, educational problems, achievement, reading comprehension, personality profiles, academic performance etc. LQ. and adjustment (Rastogi, 1993), cognitive styles (Agarwal, 1994), self-concept and adjustment (Singh, 1995, Jyothi and Reddy, 1996, Kaushik and singh, 2006), behavioural problems (Jyothi, 2002), academic anxiety (Hemlata Rani, 2005), family environment and social adjustment (Ohingra et al., 2007).

Aspiration is the level at which a person sets certain goals and hopes to reach them. Aspiration level of an individual represents him not only as he is at any particular moment, but also as he would like to be at some point in the future. The concept of level of aspiration 'was first introduced by Dembo in 1931. It was translated from the German word by in Hoppe 1930. Frank (1935) altered Hoppe's concept of level of performance in a familiar task which an individual, knowing his level of part performance in that task, explicitly undertaken to reach". Jabeen (1994) found that very little variations were noticeable in the perception and aspirations of the respondents hailing from graduate classes representing different faculties. Chakravarty (1999) found a positive moderate and significant correlation between scholastic achieve-

ment and level of aspiration. Sharma (2003) found that the scholastic achievement has a great influence on vocational maturity but no impact on level of aspiration. Vaidya (2006) noticed that educational achievement, self-concept and achievement motivation of the students had a significant group effect on their educational aspiration. Personality has important role in determining behavior of an individual and through personality assessment, behavior modification can be done easily. Being an element of social and cultural milieu, a human being is required to make constant adjustment to his/her surroundings. Atkinson (1959) writes," The term motive (need) has been used to refer to these dispositions, it is assumed, have their origins in childhood experience and are relatively stable and enduring after childhood, They are carried about from situation to situation by the adult and constitute the core of what is called personality." Needs are uniform elements, which are basic to the individuals and are few in number. The behavior of any individual can be explained in terms of needs or "need system" existing at a particular time. Murray (1938) discovered 40 such needs founds in case of a large number of subjects. Maslow (1954), Rotter (1970); Edward (1959) and other psychologist also described the different type of needs. Bhatia (1980) revealed a positive low relationship between achievement and level of aspiration of individuals.

. Bhargava and Dhir (1980) made a comparative study of need patterns of aspirant girls within realistic and non-realistic zones and noticed significant differences in respect to need for achievement, dominance, order, affiliation, succorance, change and heterosexuality. Sharma (1992) found n-affi, n-ach and n-ord were more prominent in the high SES group. Gupta (1992) studies the students academic satisfaction as related to their personality needs and found n-ach, n-aff and n-nur were positively related while the needs for dominance abasement, and aggression were negatively

related with academic satisfaction in male students. Johari (2001) studies the personality needs in relation to scholastic performance of girls students and found that scholastic performance of rural girls it is only the n-ach and n-aff need which are important.

From all these studies it is clear that, sufficient work has been done for the purpose of measuring the personality needs and level of aspiration of normal children/persons. But research in children with special needs is lacking being in the embryonic stage; the coverage of dimensions is also very limited. From all these studies it is clear that the field has vast development potential for psychosocial and educational profiles. The investigators feel it worthwhile to study the relationship between level of aspiration and personality needs of hearing impaired students.

#### **Definition of technical terms:**

**Hearing Impaired:** - Individuals with a hearing loss which hampers their oral-aural communication are referred to as hearing impaired. The loss can be partial or total. It can arise pre-lingually or post-lingually.

**Level of Aspiration: Frank (1935)** provide a definition of level of aspiration which is now generally accepted as "the level of future performance in a familiar task which an individual knowing his level of past performance in that task explicitly undertakes to reach".

On the basis of this definition, it can be said that a person's level of aspiration is the discrepancy between the goal he has already reached and the goal he hopes to reach.

**Personality Needs:** Personality Needs are important personality factors. A personality need manifests itself by leading the organism to search for or to avoid or to attend and to respond to certain objects in the environment. Needs reflect the relative strength of personal preferences for a variety of different activities and interpersonal relationship.

#### **Objectives:**

The present study aims to find out the relationship between level of aspiration and personality needs of hearing impaired students.

#### **Hypothesis:**

It was hypothesized that there is no significant correlation between level of aspiration and personality needs of hearing impaired students.

#### **Research Method :**

In present study researcher used descriptive method to find out the relationship between level of aspiration and personality needs of hearing impaired students.

#### **Sample:**

The sample of the study consisted of 50 hearing impaired children who were studying in various schools of Allahabad, Varanasi and Lucknow city. The students were in the age group of 14-18 years. Stratified Random Sampling technique was used for sample selection.

#### **Tool:**

In the present study the following tools were used for collection of relevant data.

**1. Level of Aspiration Test:** By Shah and Bhargava (1987) was used to assess the aspiration level of students.

In this study the goal discrepancy scores (G. D. Score) has been taken as the subjects level of aspiration.

**2. Tripathi Personal Preference Schedule (1973):** was used for the purpose of measuring the personality needs of children. It consists of 225 statements, measuring fifteen personality needs:- Need of Achievement. Need of Deference. Need of Order. Need of Exhibition. Need of Autonomy. Need of Affiliation, Need of Interception. Need of Succorance. Need of Dominance, Need of Abasement, Need of Nurturance, Need of Change. Need of Endurance. Need of Heterosexuality. Need of Aggression.

#### **Statistical Technique:**

For the analysis of the data the scores obtained by students on Level of Aspiration Test and Personality Needs Schedule were taken into consideration. Product moment coefficients of correlation were calculated to test the hypotheses.

#### **Analysis and Interpretation :**

"There is no significant correlation between level of aspiration and personality needs".

# cnyrsifjošk eafo | kfkz kads thou eaLokLF; f"kk dk egRo , oa

## bl eaf"kk dk ; kxnku

I R; ukjk; .k frokjh] I gk; d i mDrk] gfj ukjk; .k fl g b@ vkwD VhO , t@dsku] I kl kjke

### Hædk

LokLF; og LoLFk n"kk gš ftl l s "kjhj vks eflr'd ds l elr dk; Zl keku; : i l s l fØ; rki wZl l Ei lu gksrsgA i R; d fo | ky; dk drD; gS fd fo | kfkz ka dks mRre LokLF; , oaLoPNrk dsl æak eacr; } vud , d sfo'k; gš ftusckjseaf | kfkz kads tkudkjh nsuk vR; r vko"; drk gA fo | ky; ea v/; ; ujr fo | kfkz ka dks ikjkk l s gh LokLF; ds ifr tkx: d cuk; k tk; s rks ifjokj dks [kq" k; k] l ekt , oa jk'V<sup>a</sup> dks l ef) i klr gksch] bl h ea jk'V<sup>a</sup> dk dY; k.k gA vr%LokLF; , oaLoPNrk dks i kB; Øe eaLFku vkt dh vko"; drk cu xbz gA ikphu Hkjr eaf"kk dks vR; kf/kd egRo fn; k tkrk Fkk] bl dk iæk.k gS fd f"kk dks Kku p{tq vks euq; dk rhl jk us= ekuk tkrk gA f"kk] 0; fDr dks okLrfod "kDr l s l Ei lu djr h gš ml ds l q'k vks l e) ea ; kxnku nsuh gA vk/kqud ; q eaf"kk fcuk thou v/kjk gA euq; thou dh ixfr f"kk ij vk/kfjr gš bl fy; s vkt ds ; q eaf"kk dk egRo vf/kd gA fo | kfkz ds l okzch.k fodkl dsfy, LoLF; , oafujksch gksuk vko"; d gA bl h dkj.k LokLF; dk egRo c<rk tk jgk gš i R; d 0; fDr dh bPNk LoLFki wkz thou dh gsrh gA fo | kfkz ds LokLF; dk ml dsi; kbj.k] viusvkl & i kl dk okroj.k jgus dh vuphyrk] ?kj dk okroj.k vko"; d : i l s l Hkh ds l kfk l æak gA fd l h Hkh jk'V<sup>a</sup> dh orëku fLFkfr , oahkko h mlufrr ml jk'V<sup>a</sup> dsfo | kfkz kads l okzch.k fodkl dks i Hkfor djus okys dkjd g&vkgkj] LoPNrk vks LokLF; A Hkjr dk l kelftd vks vkfkz Hkfo'; ] fo | kfkz ka ds of) vks [kqkgkyh ij gh fuHk] gš bl gsrq vPNk LokLF; f"kk t: jh gA

### v/; ; u dh vko"; drk %

fo | kfkz ka ds Hkfo'; fuekzk gsrq f"kk i klr djuk ftruk vko"; d gš thou eaLokLF; f"kk dk egRo Hkh mrug gh gA fo | kfkz l ekt dk i frfuf/k gA f"kk }kj k fo | kfkz dks LokLF; dsckjseat kudkjh ndj mudh tkx: drk c<kbz tk l drh gA fo | kfkz ka ds LokLF; dsckjseaj s'kkfu; k; nj djus dk ; g l Qy iz kl gksckA

### v/; ; u ds mnæš ; %

1- "kkl dh; , oav"kk dh; fo | ky; ds Nk=&Nk=kvka dh

LokLF; f"kk ds ifr tkx: drk dk v/; ; u djukA  
2- "kkl dh; , oav"kk dh; fo | ky; ka ea LokLF; f"kk ds ifr f"kk dka ds ; kxnku dk v/; ; u djukA

### v/; ; u dh ifjdYiuk %

- 1- "kkl dh; , oav"kk dh; fo | ky; ds fo | kfkz ka ea LokLF; f"kk ds ifr tkx: drk ea l kfkz varj ughagkrk gA
- 2- "kkl dh; , oav"kk dh; fo | ky; ds f"kk dka ea LokLF; f"kk ds ifr tkx: drk ea l kfkz varj ughagkrk gA
- 3- "kkl dh; , oav"kk dh; fo | ky; ds Nk=ka ea LokLF; f"kk ds ifr tkx: drk ea varj ughagkrk gA
- 4- "kkl dh; , oav"kk dh; fo | ky; ds Nk=kvka ea LokLF; f"kk ds ifr tkx: drk ea varj ughagkrk gA

### U; kn"lz %

"kksk v/; ; u gsrq vgenckn ftys ds "kkl dh; , oav"kk dh; fo | ky; ka ds 50&50 fo | kfkz , oa 13&13 f"kk dka dks U; kn"lz ds : i ea p; fur fd; k x; k gA

### "kksk midj.k %

"kksk v/; ; u gsrq Lojfr i'ukoyh dk mi ; kx fd; k gA i'ukoyh dks nks Hkxka ea ckqk x; k gS %

- 1- fo | kfkz kadsfy; s Lojfr i'ukoyh ea 30 dFku gš tks LokLF; ] Hkstu] LoPNrk] 0; k; ke] fo | ky; l s l æak gA
- 2- f"kk dka dsfy; s Lojfr i'ukoyh ea 15 dFku gš tks LokLF; ] Hkstu] LoPNrk] 0; k; ke] fo | ky; vkfn l s l æak gA

### v/; ; u fof/k %

"kksk drkz uso. kZukRed l oqk.k fof/k dk mi ; kx fd; k gA

### rF; kack fo"ysk.k , oa0; k[ ; k %

ifjdYiuk % 1 "kkl dh; , oav"kk dh; fo | ky; ds fo | kfkz ka ea LokLF; f"kk ds ifr tkx: drk ds i rnrka

dk e/; eku] ekud fopyu] Vh eW;] fuEu izdkj I s n"kkz k x; k gS&

I kj.kh Ø- 1

fo   kFkz	I Ø	e/; eku	ekud fo0	Vh	I kFkz
"kk-fo- ds fo   kFkz	50	24-44	3-73	2-31	I kFkz 0-5 Lrj ij
v-"kk-fo- ds fo   kFkz	50	22-68	4-06		

"kkl dh; , oav"kkI dh; fo | ky; dsfo | kFkz ka dk LokLF; ds ifr tkx: drk ds inRrka dk e/; eku Øe"%" 24-44 rFkk 22-68 iklr gq/kA e/; ekuka ea varj dh I kFkz drk dh tkp grqVh&ijh{k.k fd; k x; kA ftl dk eku 2-31 iklr gq/kA ; g eku 0-05 Lrj ij U; ure 1-98 I s vf/kd gA vr% ifjdYiuk vLohdr dh tkrh gA

ifjdYiuk %2

"kkl dh; , oav"kkI dh; fo | ky; ds f" k{kdk ea LokLF; f" k{kk ds ifr ; kxnku ds inRrka dk e/; eku] ekud] Vh&eW; fuEu izdkj I s n"kkz k x; k gS%&

I kj.kh Ø- 2

fo   kFkz	I Ø	e/; eku	ekud fo0	Vh	I kFkz
"kk-fo- ds f" k{kdk	13	10-53	1-49	6-00	I kFkz -01 Lrj ij
v-"kk-fo- ds f" k{kdk	13	14-01	1-15		

"kkl dh; , oav"kkI dh; fo | ky; ds f" k{kdk ea LokLF; f" k{kk ds ifr ; kxnku dk e/; eku Øe"%" 10-53 , oa 14-01 gA e/; ekuka ea varj dh I kFkz drk dh tkp grqVh&ijh{k.k fd; k x; kA ftl dk eku 6-0 iklr gq/k] tksfd 0-01 Lrj ij I kFkz gA vr% ifjdYiuk vLohdr dh tkrh gA

ifjdYiuk %3

"kkl dh; , oav"kkI dh; fo | ky; ds f" k{kdk ea LokLF; f" k{kk ds ifr ; kxnku ds inRrka dk e/; eku] ekud] Vh&eW; fuEu izdkj I s n"kkz k x; k gS%&

I kj.kh Ø- 3

fo   kFkz	I Ø	e/; eku	ekud fo0	Vh	I kFkz
"kk-fo- ds Nk=	25	23-76	3-74	3-88	I kFkz -01 Lrj ij
v-"kk-fo- ds Nk=	25	21-08	2-87		

"kkl dh; , oav"kkI dh; fo | ky; dsfo | kFkz ka dk LokLF; ds ifr tkx: drk ds inRrka dk e/; eku Øe"%" 23-76 rFkk 21-08 iklr gq/kA e/; ekuka ea varj dh I kFkz drk dh tkp grqVh&ijh{k.k fd; k x; kA ftl dk eku 3-88 iklr gq/kA ; g eku 0-01 Lrj ij I kFkz gA vr% ifjdYiuk vLohdr dh tkrh gA

ifjdYiuk %4

"kkl dh; , oav"kkI dh; fo | ky; ds f" k{kdk ea LokLF; f" k{kk ds ifr ; kxnku ds inRrka dk e/; eku] ekud] Vh&eW; fuEu izdkj I s n"kkz k x; k gS%&

I kj.kh Ø- 4

fo   kFkz	I Ø	e/; eku	ekud fo0	Vh	I kFkz
"kk-fo- ds Nk=k	25	25-12	3-81	0-87	I kFkz ugha
v-"kk-fo- ds Nk=	25	24-28	3-01		

"kkl dh; , oav"kkI dh; fo | ky; dsfo | kFkz ka dk LokLF; ds ifr tkx: drk ds inRrka dk e/; eku Øe"%" 25-12 rFkk 24-28 iklr gq/kA e/; ekuka ea varj dh I kFkz drk dh tkp grqVh&ijh{k.k fd; k x; kA ftl dk eku 0-87 iklr gq/k tksfd I kFkz ugha gA vr% ifjdYiuk Lohdr dh tkrh gA

fu'd'kz

- 1- "kkl dh; fo | ky; ea fo | kFkz ka dh LokLF; f" k{kk ds ifr tkx: drk v"kkI dh; fo | ky; dsfo | kFkz ka I smPp gsrh gA
- 2- v"kkI dh; fo | ky; ka ds f" k{kdk ea LokLF; f" k{kk ds ifr ; kxnku vf/kd gsrh gA
- 3- "kkl dh; fo | ky; ka ds Nk=ka ea LokLF; f" k{kk ds ifr tkx: drk vf/kd gsrh gA
- 4- "kkl dh; , oav"kkI dh; fo | ky; dh Nk=kvka ea LokLF; f" k{kk ds ifr tkx: drk ea I kFkz varj ugha gA

# f"kk{kk elxh"kd %, d pfj=&l kfo=h ckbz Qys

Mko fiz, ædk dækj] l gk; d iæDrk] gfj ukjk; .k fl g b@ vkwD VhO , tæp'sku] l kl kjke

Hkkjrh; f"kk{kk ds bfrgkl dks iyVdj n[ks rks L=h , oanfyr f"kk{kk dsxgu vdkdkj ds l e; eal kfo=h ckbz Qys, d n[hl; eku izdk" k iæt dh rjg irhr gksh gA flFkj vfmX v[šj v fopfyr vi us dk; Z dks /šj Zo iæ l sdjrs g[šj v[šj g tkjka ykxka dks jkg fn [kkrhA l ekt ds fojkskh ifjokj ds ifjR; kx v[šj L=kr ka ds deh ds cktot m T; kšrjko Qys ds d[ks l s d[kk feyk dj pyrh v /k[šxuh dh rjg] eerke; h eka dh rjg vl; k; ds ifr vkokt mBkus okyh] ; kš) k dh rjg l ekt dks cukus okyh f"kk{kk dh rjg] mnkj l fodk dh rjg v[šj l e) fojkl r nsus okyh dfo; =h dh rjg , d "kkar izdk" k LrHk l kfo=h ckbz QysA

l kfo=hckbz Qys dk tle egkj'V<sup>a</sup> ds l rkjk ftys ds ukj; xkæ ds y{eh , oa [kMksh uol s ds ifjokj ea 3 tuojuh 1831 dks g[šjA rFkk fookg T; kšrjko Qys ds l kFk 1840 ea g[šjA v[šj 1841 l sgh muds ifr us?kj , oa [kr eam luga i kj Hkhd f"kk{kk nsuk "kq dj fn; kA T; kšrjko Qys iqks ea fel Qj kj ds fe"ujh Ldwy dks n[kdj i Hkkfor gq A v[šj l æYi fd; k fd og Hkh , d k gh djæ s ckn eal kfo=hckbz us fel fe"ky ds uk[šj Ldwy iqks ea v[šj fel Qj kj l s vgenuxj ea Vhpj V[šj i klr dhA rRi "pkr-egkRk Qys us c[šjokj i B ds fHk. Ms ds edku ea i Fke nfyf efgyk fo|ky; LFkkfir fd; k v[šj ifRu l kfo=h ckbz Qys dks fo|ky; dh i Fke f"kk{kk cuk; kA

T; kšrjko Qys ds i Ruh ds : i ea og l knxhi wkz thou 0; rhr djr h Fkha xys ea exyl æ v[šj dkyh i kr ds vkykok dkbz xgus ugha i gurh Fkha ekFs ij dædæ dh xgjh j[šjkk gksh Fkha og Lo; gh ?kj dh l Qkbz djr h l w k[š; l si æZog Luku dj Hkstu i dkrh v[šj T; kšrjko ds Hkstu o LokLF; dk fo"ksk /; ku j [kkrh rFkk i æ i æZ muds l Hkh dk; k[š] ea l kFk nrhA

T; kšrjko vius ?kj ea fo|kFkZ ka ds fy, , d gkMvY l p[šjfyf djsr FkA ml ij jgdj i <us okys Nk=y{e.k dj kMh t[š] k l kfo=h ckbz ds l kFk /; dks ; kn dj fy [krs g[š] fd mudh eerke; h l øk v[šj l Hkh ds fy; s fp[š] dks ; kn dj fny Hkj vkrk g[š] æus muds l Eeku iæ i wkZ eerke; h v[šj n; kyq L=h ugha n[š] kha

l kfo=h ckbz ds f"kk{kk gk[š] f"kk{kk cu tkus ij l ekt us fojksk fd; kA mPp oxk[š] us l ekt ij ncko Mkyk v[šj muds fir k us ncko ea vkdj mlgs ?kj l s fudky fn; k v[šj l ekt fojkskh dgkA l kfo=h ckbz tc i <kus tkrh rks ykx mu ij iRFkj] xk[š] o /ky Q[š]rs o

mYykgusnr[š] rkus d l r[š] ij l urqog "kkar jgrh v[šj l knxh l sviuk dke djr hA osvi us l kFk , d l kMh j [kkrh kfd ykx mu ij xnxh Q[š]rs rks og cny l dA 1 eb] 1851 l s 30 vi[š]y] 1852 dh l jdkjh fj i k[š]Z ea fy [kk g[š] fd T; kšrjko Qys us viuh ifRu dks f"kk{kk dj f"kk{kk dk fcuk; kA l kfo=hckbz us fe"kujh Ldwy ea viuh i wkZ kfyd l øk, anh fcuk fd l h oru ds 3 t[š]ykbz 1851] 17 uoEj 1851 , oa 15 ekpZ 1852] ea yMf[š]d; ka ds fy, rhu fo|ky; [k[š]ys x, A , tæp'sku ckmZ ds p[š] j i l Z t[š]k[š] oM[š] us , d dk; Øe ea ; g ?k[š]k.kk dh dh 1851 ea tc æus yMf[š]d; ka ds fo|ky; dk fujh{k.k fd; k rc ogk n[š]kk , d ekyh us viuh i Ruh dks f"kk{kk dj f"kk{kk dk cuk; k rkfd ml ds ns'kokf l ; ka dk mRFkku gks l dA T; kšrjko , oa l kfo=hckbz us f"kk{kk dks 0; kol kf; d cukus dk mn[š]s; flFkj fd; k rkfd muds fo|kFkZ Lokyæh gks l dA ; g 1852 dh "kk l dh; fj i k[š]Z ea fy [kk gA

, d l ekt l ækj d ds : i ea m luga us efgyk vka , oanfyf ka ds mRFkku ds fy; s dk; Øe fd; s , d f"kk{kk ds : i ea l ekt dks ubZ fn"kk nh] vl; k; ds ifr vkokt mBkus ds fy, vkn"z j [kk] d[š]jfr; ka dks feV; k] fcuk ngst , oa de [k[š]Z ds l kFk fookg dks i k[š] kgu fd; kA 1852 ea efgyk l øk eMly dh LFkki uk dh ft l ds }kj k efgyk vka ea ekuokf /kdj ka ds ifr tkx: drk] vknj i wkZ ft l unxh] fo/kokvka ds eqMu dk fojksk rFkk l R; "k[š]kd l ekt vkn[š]y ea e[š] ; Hk[š]edk vnk dhA

l kfo=hckbz Qys dk yxHkx l Ei wkz thou l æk'k[š] ds l kFk gh chrk v[šj os , d vfmX , oa l kgl h ; kš) k dh rjg viuh ft Eeokjh; ka dks fuHkkrh jghA efgyk , oanfyf f"kk{kk dks l gh vkdkj fn; kA gj dk; Zea , d l kgl h ; kš) k dh rjg T; kšrjko ds l kFk [kMh jghA 1890 ea vius ifr dh eR; q ds ckn l R; "k[š]kd vkn[š]y dk l pkyu djr h jghA tc T; kšrjko Qys dk ngkar g[š]k ml l e; Hkh l ekt us musnRrd i æ d se[š]k[š]Xu nsus ij vkiRr djus ij m luga us Lo; a v[š]re f[š]; k ds l Hkh dk; k[š] dks l kgl i æZ l Ei l u fd; k ckEg.k fo/kok dk"khckbz ds i æ dks xkn fy; k] "k[š]k ds fy, vius ?kj dk d[š]k [k[š]y fn; kA vius nRrd i æ dks m[š]v[š]j cuk; kA 1896 ea vkdky ds n[š]ku jkgr dk; Z i kj Hk djok; kA 1897 ea iqks ea lysx Q[š]yus ds l e; jkgr o l øk dk; Z fd; k v[šj bl h n[š]ku l Øe.k l s 10 ekpZ 1897 dks egkfuokZ k dks i klr g[š]A

l kfo=hckbz vPNh y[š] [kdk Fk os T; kšrjko ds

0; k[; kuka dk ys[ku , oal i knu djrh FkhA 1854 eamudk  
dfork l xg ^dk0; Qyys\* dk izdk"ku gq/kA

I kfo=h ckbz Qyys dh dfork &

1. Go, Get Education
2. Be Self reliant, be industrious,
3. Work together,
4. All gets lost without knowledge,
5. We become animal without wisdom
6. End misery of the oppressed,
7. You've got a golden chance to learn,
8. Learn and break the chains of caste.
9. Throw away the Brahman's scriptures fast.

I kfo=h Qyys l kg l h l Pph l mnkj l kp okyh  
l R; "kkskd Fkh , d i Ruh l , d ekrk l , d f"kf{kdk l , d  
l ekt l {kkjd l , d ; k ds : i e os l ekt ds l keus  
vkn"lz i Lr djrh g fQj Hkh bfrgk l mlga og LFkku  
ft l dh osokLro ea ik=rk j [krh gSughansrkA f"kk dks  
Loraerk dk vknkyu nusokyh l kfo=h ckbz Qyys dks "kr-  
"kr-ueuA

\*\*\*

# fcgkj inšk dh l kl kjke rgl hy ds i k f k e d fo | ky; ka ij fu%kd v k s

## vfuo; Zf"kk{kk cky f"kk{kk vf/kdkj vf/kfu; e 2009\* ds i k k o dk v/; ; u

Mko ; kstuk JhokLro] l gk; d i oDrkj gfj ukjk; .k fl g b o v k k o V h o , t p s'ku] l kl kjke

f"kk{kk l kekt d ifjorū v k s fodkl dk , d egROI w k z e k/; e g s r f k k ; g f d l h H k h o; f D r] l e k t v f k o k n s'k dh i x f r d k s f u . k k z d f n " k k n s h g a x q k o r r k i j d f " k { k k d s i p k j & i d k j } k j k g h n s'k d s f o d k l d k s o k a n r x f r , o a f n " k k n h t k l d r h g a v r % ; g v k o " ; d g s f d f " k { k k o ; o l f k k , d h g k s t k l r r - i f j o r ū " k h y l e k t d h o s o / ; i w k z v k o " ; d r k v k a d h i f r z d j l d a

"fu%kd , o a v f u o k ; z c k y f " k { k k d k v f / k d k j v f / k f u ; e & 2 0 0 9 \* l e k t d h " k s { k d v k o " ; d r k v k a d h i f r z d h f n " k k e a m B k ; k x ; k v r ; U r g h n j x t e h d n e g a b l l s n s'k dh f " k { k k o ; o l f k k e a v k e n y & p w y i f j o r ū v i s { k r g s } ; | f i b l s y k x w g k u s l s g e k j h f " k { k k o ; o l f k k d s l e { k v u d p u k s r ; k j H k h m r i U u g p z g a v c g e l H k h d k n k f ; R o u d o y 6 & 1 4 o x l d s i r ; d c P p s d k s v f u o k ; z f u % k d f " k { k k m i y c / k d j k u k g s o j u - ; g H k h l f u f " p r d j u k g s f d i r ; d c P p s d k s H k ; , o a r u k o j f g r o k r k o j . k e a x q k o r r k i j d f " k { k k i k r g a

### v/; ; u dh ifjdYiuk,;

1- v f / k f u ; e d s i k k o l s N k = k a d h u k e k a d u l a e ; k e a i f j o r ū g k s a

### "k s k d s m n n s' ;

1- N k = k a d h u k e k a d u l a e ; k i j v f / k f u ; e d s i k k o d k v / ; ; u d j u k a

### "k s k f o f / k

i l r r e v u d a k k u f u % k d v k s v f u o k ; z c k y f " k { k k d k v f / k d k j v f / k f u ; e 2 0 0 9 d s i k k o d s v / ; ; u g r q " k s k k f k z o . k z u k r e d l o e k . k f o f / k d k i z k s f d ; k g a

### m i d j . k

"k s k k f k z } k j k l o f u f e z i z' u k o y h ] v u d p h v k s v o y k a d u v u d p h d k s r s k j f d ; k x ; k g a v / ; k i d k a d s f y , i z' u k o y h r s k j d h x b z g a

### U ; k ; n " k z

i l r r e " k s k v / ; ; u g f j ; k . k k i n s'k dh g k m y r g l h y d s n k s [ k . M k s g k m y v k s g l u i j e a f l f r d { k k , d l s v k B r d d s 2 0 " k k l d h ; i k f k e d f o | k y ; k a d k s " k f e y f d ; k x ; k g a

## fo | ky; kaesfo | k f k z ka dh u k e k a d u l a e ; k i j v f / k f u ; e d s i k k o l a e h v / ; k i d k a l s i k r i n r r k a d h f o " y s k . k r k y d k

Hkkx	Ø-l a i z' u	gk		ugha		
		l a e ; k i f r " k r	l a e ; k i f r " k r	l a e ; k i f r " k r	l a e ; k i f r " k r	
uk0	1	vkj-Vh-bz ykxw gkus ds ckn D; k Nk=ka dh ukekadu l a ea of) gplz gS\	51	51	49	49
uk0	2	vkj-Vh-bz ykxw gkus ds ckn fo   ky; Nk=ka okys fo   k f k z ka dh l a ea deh vkbz gS\	73	73	27	27

## fo | ky; kaesfo | k f k z ka dh u k e k a d u l a e ; k i j v f / k f u ; e d s i k k o l a e h v / ; k i d k a l s i k r i n r r k a d h f o " y s k . k a

m i j k D r r k y d k l s ; g K k r g k r k g s f d i z' u l a e ; k o j ) d s l a e k e a f k a f t l d s m r r j e a 5 1 v / ; k i d k a u s l d k j k r e d m r r j f n ; k f t l d k i f r " k r 5 1 i f r " k r j g k a m u d k e u u k g s f d f " k { k k v f / k d k j v f / k f u ; e y k x w g k u s d s c k n u k e k a d u l a e ; k e a o f ) g p z g a o g h a 4 9 v / ; k i d k a u s u d k j k r e d m r r j f n ; k a f t l d k i f r " k r 4 9 j g k a l i ' v g s f d v k j - V h - v k b z y k x w g k u s d s c k n u k e k a d u l a e ; k e a o f ) g p z g a v / ; k i d k a } k j k c r k ; k x ; k f d l j d k j f o f H k u i z k j d h l f o / k k , i n k u d j j g h a g s t k s f d v k j - V h - v k b z d s v a x z n h t k j g h g a f t l d h o t g l s u k e k a d u l a e ; k e a o f ) g k s j g h g a 5 1 i f r " k r v / ; k i d k a u s c r k ; k f d v k j - V h - v k b z y k x w g k u s c k n f o | k y ; k a e a N k = k a d h u k e k a d u l a e ; k e a o f ) g p z g a t c f d 4 9 i f r " k r v / ; k i d k a u s u d k j k r e d m r r j f n ; k a b l i z k j " k s k e a i k ; k x ; k f d N k = k a d h u k e k a d u l a e ; k e a o f ) r k s g p z g s i j U r q m l o f ) d k s c g r v f / k d u g h a d g k t k l d r k g a n i j k i z' u f o | k y ; N k = k a o k y s f o | k f k z k a d h u k e k a d u l a e ; k e a d e h d s l a e k e a f k a f t l d s m r r j e a 7 3 v / ; k i d k a u s l d k j k r e d m r r j f n ; k a f t u d k i f r " k r 7 3 f k a d o y 2 7 v / ; k i d k a u s u d k j k r e d m r r j f n ; k a f t u d k i f r " k r 2 7 f k a b l l s l i ' v g s f d T ; k n k r j v / ; k i d k a d k e u u k g s f d v k j - V h - v k b z y k x w g k u s d s c k n f o | k y ; N k = k a o k y s f o | k f k z k a d h l a e ; k e a d e h v k b a f t l d k d k j . k v / ; k i d k a u s v k j - V h - v k b z d s r g r n h t k j g h l f o / k k v k a d k s c r k ; k 7 3 i f r " k r v / ; k i d k a u s c r k ; k f d v k j - V h - v k b z y k x w g k u s d s c k n f o | k y ; c h p e a N k = k a

okysfo | kffkz ka dh l q; k ea deh vkbz gA ft l dk dkj .k  
mlgkuafo | ky; ea l qo/kvka ea gks jgh of) dks crk; kA 27  
ifr"kr v/; ki dka us udkj kRed mRrj fn; kA bl izdkj  
"kkskkFkhz us ik; k fd vkj-Vh-vkbz ykxw gks ds ckn ukekadu  
l q; k ea of) gks jgh gA

### fu'd'kz

mi jkDr rkydk ds fo"ysk.k l s "kkskkFkhz us ik; k fd  
fo | kffkz ka dh ukekadu l q; k ea vkj-Vh-vkbz ykxw gks ds  
ckn l = 2010&2011 ea of) ughans[kus dks feyhA vkj-Vh-  
vkbz dk ukekadu ij iHko l = 2011&12 ea ns[kus dks

feyk bl l = ea Nk=@Nk=kvka dh ukekadu l q; k ea of)  
gA bl izdkj "kkskkFkhz us ik; k fd vkj-Vh-vkbz ykxw gks  
ds ckn ukekadu l q; k ea of) gks jgh gA

### l qko

- 1- v/; ki d] vf/kdkjh vkj l jdkj dks feydj fo"ksk  
tutx: drk vfhk; ku pykuk pfg, A ykska ea ftruh  
tkx: drk c<sh mruk gh vkj-Vh-vkbz ds l Qy gks dh  
l Hkkouk cuxhA
- 2- fo | ky; ka ea dk; j r v/; ki dka dks orzku l e; ds  
vuq kj vf/kd l svf/kd i f"kk.k fn; k tk, A

\*\*\*

# "kl dh; , oav"kl dh; fo | ky; eafo | ky; xr-fgd k dh fLFkr

"kDr mik/; k; ] l gk; d iDrkj gfj ukj; .k fl g b0 vktD Vh0 , tps'ku] l kl kje

iLr "kksk i = dk mnas"; "kl dh; , oa v"kl dh; fo | ky; ka ea fo | ky; xr-fgd k dh fLFkr dk v/; ; u djuk gA v/; ; u l s i r k pyr k gSfd fo | kfkz ka dh nFV l s nksuka gh izdkj ds fo | ky; ka ea fo | eku fgd k vks r l s fuEu Lrj dh i kbzxbz tks fo | ky; ka ea fo | ky; hu fgd k dh mi fLFkr dh i qV vo"; djrk gA v/; kRed in& fo | ky; hu fgd k iLr "kksk i = dk mnas"; "kl dh; , oav"kl dh; fo | ky; ka ea fo | ky; xr fgd k dh fLFkr dk v/; ; u djuk gA v/; ; u l s i r k pyr k gSfd fo | kfkz ka dh nFV l s nksuka gh izdkj ds fo | ky; ka ea fo | ky; hu fgd k vks r l s fuEu Lrj dh i kbzxbz tks fo | ky; ka ea fo | ky; hu fgd k dh mi fLFkr dh i qV vo"; djrk gA

## rF; kRed in&fo | ky; hu fgd k

fo | ky; hu fgd k 21otal nh eafudyk gA dkbZemk ugha ; g viusfdl h u fdl h : i eavfr ikphu dky l spyk vk jgk gA ykd0; ki h fo'k; gA ; g viusfdl h u fdl h : i eafo"o dsgj dksuseaekSt m Fkk pkgog fodfl r nsk gks ; k v)Zfodfl r ; k vfodfl r nskA

vkt fo | ky; hu fgd k ijs fo"o ea 0; klr gA tki ku] dkyic; k] oftzu; k rFkk Hkjr tS sdbz nskka ea fo | ky; hu fgd k dk ; g : i vc c<F&c<Fsf fo | ky; ka l s fudydj egkfo | ky; ka ea Hkh i gpp pprk gA fo | ky; ka ea gksusokyh fgd kRed ?kVukvkaeai kpk; ] fo | kfkz vksj turk l Hkh i Hkfor gbz gA bu ?kVukvka us vfhHkkodka dks ; g l kpus ij etcij fd; k gSfd D; k fo | ky; fo | kfkz ka ds fy, l jf{kr LFkku gS i mZ l nh ea fo | ky; ka dks l cl s l jf{kr LFkku ekuk tkrk Fkka

okLro eafo | ky; hu fgd k fdl h Hkh : i eafo | ky; i fj l j ea gksus okyh fgd d xfrfof/k; k; gA ; g fgd d xfrfof/k; ka tS s fxj ksgka ea yMkbz l kfk; ka dks /kedkuk] bR; kfnA igys fgd k gkFki kbz rd l hfer Fkh yfdu vc ; g vXuS vL=ka rd i gpp xbz gA okdxr fgd k rks , d l keld; l h ckr gks xbz gA

Nk= fgd k ij xy cksYd; ku OkmAs'ku dk dguk g&dN ykska dk nW js ykska ds fo: ) 0; ogkj ftl ea "krfjfd nq; bglj ds l kFk HkkoukRed nq; bglj Hkh "krfey gsrk gA

okLro ea tc ge fo | ky; dsckjseafopkj djrs gArks , d tS s fo | ky; dh dYiuk l keusvkrh gS ftl ea ckyd iwz i l s l r qV jgrsgq : fp i mZ v/; ; u dj l ds , oagekjsokANr "ks{k d mnas"; ka dh i firZ dj l dA

, d l H; d nFV ds vK/kj ij dg l drsgSfd fo | ky; ea fgd k ds dkj d v/; ki d] ckyd ds l gi k B h rFkk Lo; ackyd Hkh gks l drk gA Ckyd fo | ky; eavi us i fjokj ds l ddkj ka dks l kFk ydj pyr k gS vksj mlgahds l kFk vi us f" k {kxr- l ddkj ka dh vksj vxd j gsrk gA

## mnas; &

"kl dh; , oav"kl dh; fo | ky; ka ea fo | ky; xr-fgd k dh fLFkr dk v/; ; u djuk gA i fof/k&"kksk v/; ; u ds fy, l keld; l oZk.k fof/k dk iz kx fd; k x; k gA

## U; kn"l&

v/; ; u dsfy, U; kn"l ds : i ead{k 9 , oa d{k 11 ds 150 fo | kfkz "kl dh; fo | ky; ka l s , oa 150 fo | kfkz v"kl dh; fo | ky; ka l sfy; s x; s gA

mi dj .k&fo | ky; hu fgd kRed 0; ogkj i fj l pph&LoafufeR

## ifj .ke o 0; k[; k&

"kl dh; , oav"kl dh; fo | ky; ka ds fo | kfkz ka ds fo | ky; hu fgd kRed 0; ogkj dk i jh{k.k

fo   ky; hu fgd kRed 0; ogkj	pj	l d; k	e/; eku	i aki fopyu
"kl dh;		150	10-81	10-76
v"kl dh;		150	12-39	14-54

; gka "kl dh; o v"kl dh; fo | ky; ka ds fo | kfkz ka ds fo | ky; hu fgd kRed 0; ogkj dk e/; eku vad 10-81 , oa 12-39 gS rFkk fopyu 10-76 , oa 14-54 gA

## fu'd'l&

; | fi ; gka "kl dh; , oav"kl dh; nksuka izdkj ds fo | ky; ka dk fo | kfkz ka dk fo | ky; h fgd kRed 0; ogkj dk e/; eku vad vks r l s fuEu Lrj dk gS ij ; g l Hkh izdkj ds fo | ky; ka ea fgd kRed 0; ogkj dh mi fLFkr dh i qV vo"; djrk gA fo | ky; ka ea N&N&N+ vksj fgd k dh ?kVuk; acjkj [kjk ea jgh gA bl dh fo | ky; izdku l s f"kd; r djusea fo | kfkz [kl dj Nk=k; ages'kk drjkrh gA ; gka rd fd i kydka rd l s fo | kfkz ; g ckr vdl j fNik tkrsga tc fd fd ekeyk xEHkhj : i ughays'ka bl dk dkj .k vud izdkj ds Hk; gks l drsgA

**Subscription Form**

I wish to subscribe to/renew my subscription to **Vandana National Journal of Education Research** for 1/2/3 year(s). A bank draft/ cheque\* bearing no..... dated..... for Rs drawn in favour of **Vandana National Journal of Education Research**, Payable at Sasaram, Distt. Rohtas towards subscription for \_\_\_ years, is enclosed.

Please tick appropriately the subscription details:

New / Renewal Existing Subs. No. \_\_\_\_\_ Category 1/2/3/4

Name .....

Drg/ Inst .....

Address.....

.....

City.....Pin.....

Country .....Phone.....

Fax .....E-mail.....

**Signature with date**

\*For outstation cheques in India, please add Rs. 50 towards bank charges. For outside countries payments are accepted only through bank drafts / Indian currencies.

<b>Subscription Rates</b>			
<b>Category</b>	<b>One Year</b>	<b>Two Year</b>	<b>Three Year</b>
<b>INDIA</b>			
<b>Institutional (Rs.)</b>	200.00 Only Print 100.00 Only e-Access 250.00 Print & e-Access	350.00 Only Print 150.00 Only e-Access 400.00 Print & e-Access	500.00 Only Print 200.00 Only e-Access 600.00 Print & e-Access
<b>Individual (Rs.)</b>	200.00 Only Print 100.00 Only e-Access 250.00 Print & e-Access	350.00 Only Print 150.00 Only e-Access 400.00 Print & e-Access	500.00 Only Print 200.00 Only e-Access 600.00 Print & e-Access
<b>Student (Rs.)</b>	100.00 Only Print 75.00 Only e-Access 1500.00 Print & e-Access	200.00 Only Print 125.00 Only e-Access 300.00 Print & e-Access	300.00 Only Print 170.00 Only e-Access 400.00 Print & e-Access

**Managing Editor**

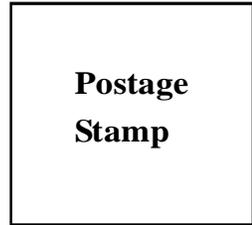
Hari Narayan Singh Institute of Teacher's Education  
Bajjala , Sasaram

Rohtas

Pin-8211115

Email : [hnsite.hnsite@gmail.com](mailto:hnsite.hnsite@gmail.com)

Website : [hnsite.org.in](http://hnsite.org.in)



## **Guidelines for Manuscript Submission**

1. Manuscript should not exceed 6000 words (12-18 A4 Size pages, typed 1.5 space, font size 12, font type- Times New Roman).
2. It should be submitted in duplicate with the cover page bearing only the title of the paper and authors name, designation, official address, e-mail and phone/fax number.
3. Details about the author have to submit at separate sheet along with the manuscript.
4. The authors are requested to send the CD containing the full text of the paper including notes, references, tables, charts and maps in MS- Word format along with the paper or by, email.
5. Language will be used in English only.
6. Each paper should be preceded by an abstract of about 100-200 words & key words.
7. The paper should not have already been published or submitted elsewhere for possible publications. A certificate in the regard is to be submitted by author while submitting the papers to the Editor-in-Chief.
8. Tables/ Figures should be numbered consecutively and inserted into the document in the preferred location.
9. All footnotes should be indicated by serial numbers in the text, and the literature cited should be detailed under Notes at end of the paper bearing corresponding numbers, before the reference.
10. An author will receive a copy of the journal in which his /her paper published.
11. Manuscript not considered for publication will not be sent back.

# About Hari Narain Singh Institute of Teacher's Education



Hari Narain Singh Institute of Teacher's Education, Baijala Village about 3 km from NH-2 towards the east of Sasaram town. The college is connected with the road infrastructure from all sides and the nearest railway station is Sasaram.

This college is recently established in 2008 with the approval of National council for Teacher Education and affiliated Veer Kunwar Singh University, Ara. Currently HNSITE offers the B.Ed course which is a graduate level course. it is two year course and at present the maximum annual intake is 100 students. HNSITE affiliated to the Veer Knuwar Singh University, Ara and recognized by NCTE, Bhubaneswar.

The Institute is housed in centrally air-conditioned buildings, which provide a neat, clean and very congenial working atmosphere for students, faculty and staff. The environment is conducive to foster creative collaboration between the teacher and the taught. The air conditioned lecture halls and tutorial rooms are equipped with most modern teaching aids like LCD projectors, Public Address systems etc. The vision of MOCE is to provide quality teacher - training program that would enable the prospective teachers to develop intellectual, emotional and social competencies to meet the challenges of the global arena. Its mission is to provide academic freedom and ample opportunities to the faculty and teacher trainees ana prepare them for making meaningful contributions in an increasingly complex global society. The mission of HNSITE is to create a nfche for itself by not only imparting quality teacher education program f6r the prospective teachers but also organizing different faculty development programs for the comprehenslve and continuous growth of its faculty members. Under this program- eminent educationist are invited to share their experience with the faculty members. HNSITE also believes in the perennial educative relationship with the colleges. It always accepts positive feedback from the college principals/lecturers for bringing desirable modification in its programme.

## **Hari Narain Singh Institute of Teacher's Education**

Website : [hnsite.org.in](http://hnsite.org.in), Email- [hnsite.hnsite@gmail.com](mailto:hnsite.hnsite@gmail.com)

Baijala, Sasaram, Rohtas (Bihar) Pin- 821115