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Coference:

1. Lindberg, S. M. & Hyde, J. S. (2007, March). *Mother-child interactions during mathematics homework: Socialization of gender differentiation?* Poster presented at the biennial meeting of the Society for Research on Adolescence, Chicago, IL.

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

Aim and Scope — an International journal of *Horizons of Holistic Education* (quarterly) aims to publish original research papers, related to the theory and practice of various 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

The core function of any academic institution includes three dimensions. The first is regarding the formation of academic frame, the second is to conduct various researches and thereby to improve/ advance the academic structure and the last one is to inculcate a tradition of innovation pertaining to its basic motif of establishment. In this connection, I am of the view that most of the academic institutions be it in state or even across the nation stringently follow the frame provided by the Western models for the achievement of these core goals. However, by saying so, I do not mean to devalue the Western frame nor do I contest the authenticity of its academic prowess. However, after spending years in the pursuit of my academic goals, I have come to the point that there is a strong need for overhaul in terms of our structural mode of gaining these targets. In this article, I will take up the first among the three.

What does the academic frame stand for and how can it achieve the status of tradition generating a chain of innovative minds as its consequential fruits? The answer lies in its academic and administrative structure and it begins with the formation of innovative syllabus, for without it the base will remain weak. Then the question may arise, how can one frame it? There can be multiple answers to it, but to me, the only way to make it innovative and accessible both at times, is to make it grounded in the regional and national traditions. For instance, in the formation of M.A. in English, I have strictly advised to my staff to add Indian dimension along with focusing on the level of the students coming from the Gujarati background. What is the point if your syllabus does not provide your students the core skills of sustaining life along with in-depth knowledge? Perhaps this is the reason why do we have good professors of philosophy but scarcely any philosopher. We have a big lot of students studying in different disciplines such as engineering, medical school, languages and so on, but we lack good engineers, researching doctors, fluent language speakers and writers. In the field of education, we have thousands of big schools across the state but in vain, as they fail to produce the culture of off-bit teachers in modern India. Hence, I strongly believe that what we need in our syllabus formation is this knowledge of ground reality along with its core set-up. After the making of syllabus, what we need is academically sound teaching faculties. On my many visits to different schools of different disciplines, I have observed that we have inapt teachers teaching innovative pedagogy; we have half-wit teachers dealing with diversified young minds and as a result of it, the frame of innovative curricula may prove of a little use. This situation needs to be changed and for that people at the helm will have to inculcate the virtue of objective selection method so that the best of intellectual asset may get rewarded well and can be preserved. After achieving these two goals what remains left is the supportive administrative structure. Here, along with many developing countries, we are also lagging behind. That's why our system suffers academic paralysis as we do not provide enough administrative support to our academic staff. Is there any way out to fill this gap? And the answer lies in the shaping of multi-skilled workers

who are good at many forms of skills. Moreover, this can also be resolved with the help of technology and improvement of dated attitude.

If we can bring about this overhaul within the contemporary academic frame, then I assume, the spring time will certainly follow Indian academics soon. Then the final question arises what calls for such change and the solution will certainly the tradition of research. If the realm of research can provide innovative ideas and help academicians find the shortcomings along with remedies pertaining to respective fields, the desired frame of academics is in the offing, and I personally want our journal to establish and inculcate a tradition of support to such innovative researches, for they will pave the way for the generation to come in the making of great Nation. With this brief note of good wishes, I would rest my pen. Good luck to all ignited minds.

Prof. (Dr.) K. S. Likhia
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FROM THE CHIEF EDITOR'S DESK.....

In the tradition of human philosophies, the most perturbing question that has been in vogue in the academic fraternity is the quest and search of human existence and the purpose behind its very being. This is probably the question most often hurled at philosophy teachers, students and *street philosophers,* at evening parties at many random addas. The question has probably been harrowing humanity ever since human beings became capable of thought & reason and began to seriously reflect upon their condition. And century after century, wise men and religious personalities have addressed and tried to answer this concern in their own ways. However, the answers till the date in Modern Philosophical discourse have remained lopsided and they have raised the level of human despondency in terms of its futility of achievement. And now, with the dogma of religion melting away, and the origin & validity of existing knowledge coming under fresh attack and it assumes all the more significance.

The question is notoriously complex to approach. It seems that with every attempt, one is only left with a different understanding of the question. The lopsided series of answers nevertheless creates a labyrinth of a sub-disciplinary sanctified zone of philosophy, it also excludes many from the frame of its debate as immature and non-rational beings and with the Kantian approach to latest Kakkar's analysis, a child and a schizophrenic are its main victims who are necessarily deemed to the status of passive citizenship to budding rational faculties. Perhaps this is the reason why the autonomy of intellect is discarded to the children along with those suffered from intense insanity.

However, it is required to note here that why do they remain excluded from this debate and what does it mean to ask the 'meaning' of life? Does one intend to ask what one 'ought to do' in life or does one intend to ask if there is any meaning to life, like words have meaning. What is the logical structure of this question and why does this question create such a great amount of aura of scholarship among the academic discourses? This debate stems out from the modern era which has its root in the age of enlightenment. On the other hand, the Indian *Darshans* frame the childhood from completely radical approach to its Western counter part, for it locates the childhood within its pre/post-birth phenomenon and hence the innocence of a child is conferred upon with a higher status of the divinity. Moreover, the oral tradition, though crumbling with the passage of time, still exerts its influence on the shaping of early collective consciousness of young minds. This is perhaps the divide that mostly appears to be invisible in the cohesive approach to the studies of construction of the childhood. The Children's University is working persistently under the vibrant guidance of Honorable Vice Chancellor, Prof. (Dr.) K.S. Likhia sir, to bridge these two poles.

In this direction, the present issue is a small move. It consists of wide range of papers and articles. The issue also comprises of a paper that provides intellectual insights regarding the ultra-modern classroom and its effectiveness. Besides, it is inclusive of a paper on holistic education as well, to which the University is involved and working rigorously. To conclude, the faith is expressed that the present issue will serve its purpose by providing a fine feast to the intellectual minds of distinct taste and will lead forward its tradition of locating novel realms of scholarship across the various domains of academics leading to its prime goal.

(Footnotes)

[1] A word first coined by Matthew Plampin suggesting a new school of philosophy that is closer to lived life.
[2] Ancient Indian Spiritual traditions of philosophies which comprise of nine schools of thought.

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IMPROVING LEARNER'S EXPERIENCES FOR ICT ENABLED VIRTUAL TEACHING LEARNING ENVIRONMENT AND IMPACTING SATISFACTION LEVEL OF THE STUDENTS THROUGH THE USE OF GOOGLE CLASSROOM

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ABSTRACT

The present study discusses a use of ICT Enabled teaching learning environment in the form of one of the easiest available app technologies from Google – the Google Classroom in improving learner's experiences during traditional classroom teaching. The researcher aimed at impacting classroom experiences through a two-way process of firstly flipping the classroom by providing online study material as content and videos well in advance of class so as to enable learners to view and understand subject matter outside the class and then supplementing this understanding during traditional classroom scenario and secondly by providing one step destination for all teacher developed notes, submission of assignments and online quiz evaluation. A sample of study was learners of integrated teacher education program. A tool of the study was student satisfaction index scale. It was mixed method-quant-quant approach whereby during experiment researcher taught learners for one semester and enabled them to experience the ICT Enabled Teaching Learning Environment and secondly by collecting the data for student satisfaction index through the online survey, which was facilitated by google forms and distributed through google classroom. The discussion with learners revealed that students were happy using it because everything was easily available at one point and it was not lost in emails as was the case with other subjects. The results of the survey revealed hundred percent agreement for likeness factor. Other factors like ease of use, interest level and content quality also received a majority of positive agreement. The study concluded that student's satisfaction level increase tremendously through the use of Google Classroom.

***Key words:** ICT, Google classroom, Integrated Teacher Education Program, Satisfaction Index*

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INTRODUCTION

Education has been the focal point of all the human activities from time immemorial, since it has been considered as imminent not only for inculcating the desired changes in the society but also for diffusing and dissipating them. The concern towards this cause has led to the innovations and reforms in the education system

world over. Today the advancements in technology has touched almost every facet of human endeavor and education is no exception. The education has evolved from teacher centered era to the student centered era; and from regular mode to distance mode to online mode. Online learning environments have metamorphosed from less engaging course delivery modes tointeractive platforms for online learning environments.

The spread of online culture has resulted in the stupendous upsurge of online enrolments. 'For the past eight years' online enrollments have been growing substantially faster than the overall education enrolment' and somewhere around 2014 at least 32% of the students were enrolled in at least one online class and 77% rated online learning outcomes as equal or superior to traditional class. (Allen & Seaman, 2014, p.7). The reason for this growth can be attributed to development of computers and electronics which has removed the barrier of time and space (Horton, 2000, p.6); limitless geographical boundaries and large savings on travel and expenses in comparison of face to face learning (Li & Irby, 2008) and lot more.

This online upsurge has put into danger the very existence of traditional modes of education system. Since humanity is all about change and Darwin's theory of survival of fittest holds true for almost every sphere of human life, abodes of knowledge today have also realized the do or die situation. This has resulted in not only innovative modes of offering the programs on campus but has also led to the evolution of some very interesting teaching learning strategies. As a result, the institutes world over are transforming themselves, and institutions like National University, California are offering 605 of their courses online with most of their

traditional classes including the online component. (Silverstone & Keller, 2013).

In India a number of traditional institutions, in order to have a competitive edge in the market, are opting for the online learning environments in teaching, learning, evaluation as well as in administration. At the same time the distance education institutions and traditional institutions alike are struggling financially as well as technologically to match the pace of rapidly evolving technology that is being offered to facilitate online platforms. The innovations in technology impacts the delivery of course content (Calis, 2008; Chakraborty & Nafukho, 2014). Thus there is a continuous need to upgrade and innovate the virtual learning environment. With this need arises several challenges which include limited supervision from instructor (Mgutshini, 2012); inefficient use of technology (Bonk & Graham, 2006); lack of sufficient funds on the part of a majority of institutions and so on.

Technology and Virtual Learning Environments

The challenges involved in using technology has motivated the humble institutions who still believe in traditional learning environments but want to keep pace with the changing society and world at large; to look for the options that are free or comparatively cheaper as compared to the latest technology. Technology has much to offer and over the years it has modified itself to promote, support, accommodate and adopt education and their teaching learning environment world over. Google with its different user friendly freely available apps for facilitating virtual learning environment; is currently the most favored virtual learning platform.

The availability of technology enabled

online courses and various virtual content has motivated the teachers to adopt synchronous virtual classrooms that enable them to interact with the students in real time. (Martin & Parker, 2014). Further the virtual classroom, a synchronous form of e-learning has been embraced by many organizations their attempt to promote workforce learning while trying to cut travel time and cost associated with face to face instructor led training. (Xanthoula, 2015)

Google as Virtual Learning Space

Google is reshaping the IT workforce. It has simplified our architecture, it has connected our community, and it has given us a way to achieve the things that we really want to do." (Bergsmark, Associate VP of UIS and former Georgetown adjunct faculty) "G Suite makes it easier for faculty to do some more creative, cutting-edge teaching." (Sarah Noell, Assistant Director of Outreach, Communications and Consulting in the Office of Information Technology at NC State University), University of Minnesota deploys G Suite to all students, staff, and alumni—expecting annual savings of between $2-3 million. University of Michigan unifies 19 schools under a culture of collaboration with G Suite for Education. Google is changing the way Vanderbilt students engage, interact, and learn." (Wyatt Smith, former Vanderbilt student government president).

Google Classroom

Google classroom is a virtual learning management system for school that aims to simplify creating, distributing and grading assignments. It was designed with teachers and students to easily connect the class, track their progress and achieve more together.

Google classroom is one step destination managing the class with ease at the virtual learning space. It facilitates flipping of the learning space by sharing in of the material and reference videos for the students to preview. It also facilitates the discussions and the comments in order to enhance interaction and resolve queries. Further Google classroom create classes, distribute assignments, give quizzes, send feedback and see everything at one place.

Several researchers have highlighted the benefits of using classroom. It simplifies the instructional interface and options used for delivering and tracking assignments (Janzen, 2014); it saves time because of features like export grades to google sheets, upgrade point scale, key board navigation, etc. (Chehayeb, 2015); facilitates cloud based communication tools (Mary, 2014); ensures streamline counselling (Keeler, 2014).

The success of Google classroom and its rapid diffusion can be attributed to the fact that it has succeeded in bringing out the desired outcome by reducing the uncertainty involved in delivery and retrieval of the virtual communication.

Objectives of the Research

The research review provided a base and motivation to use Google classroom and seek the review from the students as well as the teacher. Thus the objective of the research was to

1. What is the level of Google Classroom Satisfaction Index among the Learners of Integrated Teacher Education Program?

2. What are the responses of the learners on the Google Classroom Satisfaction Index for ICT enabled Google Classroom as the virtual learning environment?

3. What are the reflections of the researcher on

the intervention program for the use of ICT enabled Google Classroom as the virtual learning environment?

Methodology and Sample of the Research

The study was carried out by the mixed method approach. The population of the study was about 350 student teachers pursuing Integrated teacher education program in Indian Institute of Teacher Education, Gandhinagar Gujarat. The sample of the study comprised of 60 student teachers.The researcher used the Google Classroom as a virtual learning platform for Under Graduate and Post Graduate classes of Integrated Teacher Education Program. These programs were Fifth Semester of Integrated B.Sc. B.Ed. and B.A. B.Ed. and third and fifth Semester of Integrated M.Sc. M.Ed. The subjects taught included Curriculum Transaction, Methodology of Educational Research and Psychological Testing respectively. The sample selection was purposive sampling since the students using Google classroom as virtual learning environment were only selected.

Intervention Program: Virtual Interface of Google Classroom

The students were taught in traditional face to face learning environment and this traditional mode was supplemented with virtual learning platform of Google classroom. Three separate classrooms were created for each semester. All the announcements, study material, assignments and projects, evaluation quizzes etc. were regularly posted in the classroom.
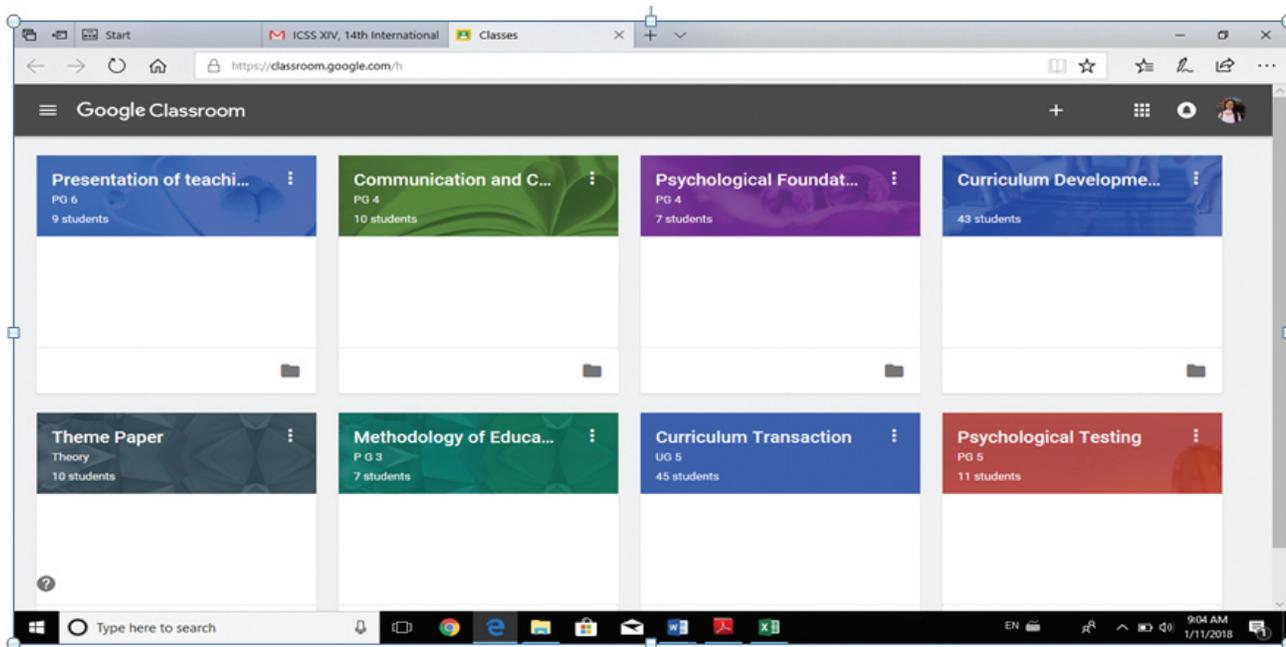
Figure 1: Print Screen of the Google Classrooms created by the researcher
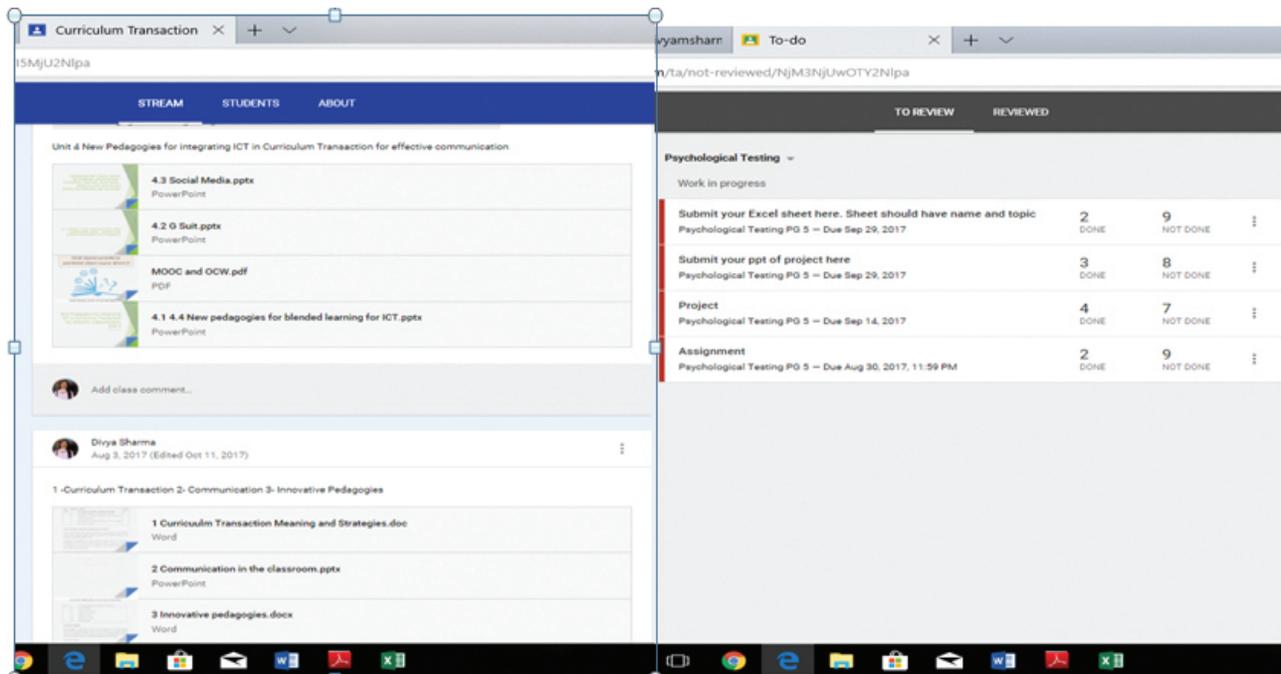
Figure 2: Print Screen of Teacher Interface for Curriculum Development Class and Student Interface for Psychological Testing Class

Finally, at the end of the semester the Student Satisfaction Index was calculated by tabulating the percentage of students on each parameter.

Tool of the Study

The data were collected through the Google Classroom Satisfaction Index prepared by the researcher. It was a three-point rating scale with options such as agree, neutral and disagree. Positive statement was rated as 3,2,1 and negative statements were rated as 1,2,3, The scale was validated by the expert advice. The scale had 20 statements. The scale was divide into four components – likeness for Google Classroom, attitude towards accessing the content in Google Classroom,usefulness of Google Classroom for the Teacher.

The maximum score on the scale was 60 and minimum score was 20. The scale was divided into three levels based on the average range of the difference between the minimum and the maximum score. The difference of 40 was divided into lower 75% and upper 25%. The 75% was further divided into two parts of 35% each having the raw score range of 15, to get low and medium levels and upper 25% having a raw score range of 10 was kept for Higher satisfaction. Thus, the scale was divided into three levels- 20-35 (Low Satisfaction Index), 35-50 (Medium Satisfaction Index) and 50-60 (High Satisfaction Index). The study was carried out through survey method of research. The sample of students for the experiment study was 60. Out of them only 20 students participated in online survey.

Analysis of the Data

Table 1. Google Classroom Satisfaction Index Scale

S.No.	Statements	Response in Percentage		
		Agree	Neutral	Disagree
1	I like using Google Classroom because it is easy to use.	100	00	00
2	I likeGoogle Classroom because notes are easily available at one place.	75	25	00
3	I likegoogle classroom because additional videos are given.	65	30	05
4	I likeGoogle Classroom because it is free.	70	15	15
5	I watch other videos while watching videos in Google Classroom	30	30	40
6	Reading notes Google Classroom is interesting.	80	20	00
7	Reading notes on Google Classroom is boring.	05	20	75
8	Using Google Classroom is difficult.	00	05	95
9	I will use Google Classroom even when it is costly.	15	55	30
10	Need of Continuous internet connection is a barrier in use of Google Classroom	45	35	20
11	I like Google Classroom because it makes learning interesting.	80	20	00
12	Google Classroom saves the time of teacher.	75	25	00
13	Google Classroom is beneficial for only students who know technology.	45	30	25
14	Google Classroom is beneficial to intelligent students only.	05	20	75
14	Google Classroom is barrier for students who don't know technology.	30	40	30
15	Google Classroom wastes lots of time of teacher.	00	05	95
16	Google Classroom saves time of teacher because content is flipped and given in form of video and notes.	75	25	00
17	Content given in form of video and notes make me lazy in accessing it.	20	40	40
18	I do not check content given in form of video and notes immediately.	25	40	35
19	I sincerely watch the content given in form of video immediately.	50	45	05
20	Sending the content in Google classroom is of no use.	15	05	80

Results of Study

The results of study are divided into two sections as under:

Google Classroom Satisfaction Index

Google Classroom Satisfaction Index was calculated by scoring the individual responses as per the scoring procedure and then tabulating the frequency distribution for the score. The classification of the index was –

a. A score between 20-35 indicates low satisfaction index and none of the learners fell in this category.

b. A score between 35-50 indicates medium satisfaction index and 15% of the learners fell in this category.

c. A score between 50-60 indicates high satisfaction index and 75% of the learners fell in this category.

Results of the Survey

As is the limitation of all the online surveys, only 20 students participated in the survey as against 60 in the experiment. The survey results were very encouraging.

a. Likeness for Google Classroom

1. 100% learners accepted their likeness for the Google Classroom. Though the reasons for this likeness were varied.

2. 75% learners liked Google Classroom because notes are easily available at one place.

3. 65% learners liked Google Classroom because additional videos were given.

4. 80% of the learners liked Google Classroom because it makes learning interesting.

5. 70% learners liked Google Classroom because it was free while only 15% of the students agreed that they will use Google Classroom even when it is costly.

6. 80% learners felt that reading notes Google Classroom is interesting and only 5% felt that reading notes Google Classroom is boring.

b. Attitude Towards Accessing the Content in Google Classroom

1. 20% of learners agreed while 40% disagreed on the point that Content given in form of video and notes make them lazy in accessing it.

2. Only 25% of the learners agreed while 35% of the learners disagreed on the point that they do not check content given in form of video and notes immediately.

3. 50% of the learners agreed on the point that they sincerely watch the content given in form of video immediately.

4. Only 15% of the learners agreed while 80% of the learners disagreed on the point that Sending the content in Google classroom is of no use.

c. Barrier in accessing the Google Classroom

1. Only 45% of the learners felt that need of continuous internet connection is a barrier in use of Google Classroom

2. Only 45% of the learners felt that Google Classroom is beneficial for only students who know technology and 25% of the students disagreed on the point.

3. Only 5% of the learners agreed while 75% learners disagreed on the point that Google Classroom is beneficial to intelligent students only.

4. 95% of the students disagreed that using Google Classroom is difficult.

5. Only 30% of the learners agreed while 30% of the learners disagreed on the point that Google Classroom is barrier for students who don't know technology.

d. Usefulness of Google Classroom for the Teacher

1. 75% of the learners felt that Google Classroom saves the time of teacher.

2. 75% of the learners felt that Google Classroom saves time of teacher because content is flipped and given in the form of video and notes.

Reflections from the experiment

During the classroom teaching the learners were motivated to check the study material which was provided to them for the next session. The Wi-Fi enabled campus and android phone with most of the learners made the task of the researcher easy. The learners were motivated to use their phones for the logging in for the Google Classroom. Initially some of the learners were reluctant in using it but eventually they realized that it ends the woes of searching the mails and requesting the friends for the notes. Peer participation and collaboration was tremendous, During the submission of assignment discussion were prominent. These discussions were related to the type of content to be written, the length of the content and clarity on the manner of submission of the assignments. The online submission of the projects which

were making online quizzes in google forms and then implementing them online attracted lots of student teachers.

The researcher was able to give the notes on time though preparing the notes became a cumbersome task for the study. Keeping the record of submissions was an easy process and extracting the data in the form of excel sheets made the evaluating experience even more better.

Conclusion

Teaching learning environment is continuously reinventing itself in the era of technology. There is a need to accustom to the evolving technology at a pace that is similar to the pace of evolution of technology. The study clearly indicates a high satisfaction index of the learners in the technology enabled virtual classroom but at the same time it also indicates the likeliness of the learners cannot be attributed to a single factor. It is the result of the interaction of multiple factors that have to be taken care of while embedding the technology. At the same time surprisingly the barriers like net connectivity, lack of technology awareness, or the intelligence level were not cited as the barriers by the majority. This indicates that when it comes to liking a technology, there is nothing that can stop it. Further there are questions of intrinsic motivation and boredom when the content is virtually accessed. This has to be taken care of by the teacher when selecting and developing the content for the virtual learning systems. Finally, as far as teacher is concerned it is not the time saver in an overall perspective but it does save the classroom teaching time provided learners are motivated enough to dedicatedly follow what is being proposed.

Conclusively every stakeholder involved in teaching learning environment has to accept that technology in its present phase can neither be neglected nor be befriended. There is a need to diplomatically articulate it for the benefit of teacher and learner alike.

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ENGLISH LANGUAGE LEARNING THROUGH LEARNER AUTONOMY

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ABSTRACT

Since the beginning of the 21ˢᵗ century, education in India is slowly moving towards learner-centered education rather than teacher-centered. However there are innumerable hurdles, challenges and issues existing across the subjects, disciplines and levels of education to transform the whole education system from teacher-centered into learner-centered. This paper is an effort in the direction of leaner-centered language education by discussing the concept of 'learner autonomy' in general as well as in the context of English language learning. The paper describes the characteristics of an autonomous learner from the language learning point of view. The paper further unfolds the process of developing learner autonomy by discussing the stages or steps, strategies, techniques and activities with appropriate illustrations. The major aim of the paper is to make the teachers and teacher educators of English become aware of and prepared for the upcoming shifts in the language pedagogy i.e. leading the learners to learner autonomy rather than making them dependent on teachers and classroom teaching.

Key words: *learner autonomy, English Language Learning, English Language Teaching, self-learning, development of learner autonomy*

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INTRODUCTION

It is said that you can bring horse to water, but you cannot make him drink. The teachers can provide the learners all the necessary inputs, materials and practice in the best possible manner but learning can only happen if the learners are willing to learn. Activity 1

Consult literature to find out the salient characteristics of teaching-learning processes prevalent during ancient period. Prepare point-wise comparison of the traditional practices with the contemporary ones and discuss it with class mates.

In the book Basics in Education (2014) prepared and published by the apex educational agency in India, NCERT following real situation of Indian education system has been described which has compelled all of us to re-think and to take concrete steps in the direction of promoting 'learner autonomy' in the education system.

"…the long prevailing beliefs and practices where the teacher was assumed to be the only repository of all knowledge and information, and only the teacher could

determine what and how much was to be transferred to the learner. It was only the teacher who decided what information was suitable for the particular age and stage of the learner. Subsequently, it became the prerogatives of government and school boards to prescribe age-specific curricula that the teacher should transact and the learners must learn. Rote-memory and reproduction of information became the concern of schools, teachers, learners and parents. The learners were reduced to obedience in its worst form. There was no chance or time for the learners to pursue, explore, examine and analyse what they would genuinely be interested in on their own. It was this effective prescription which numbed the creativity and possibilities of innovative action among the learners."

NCERT (2014)

This situation prevailed in English and other subject classrooms in the last 60 years of post-independence period in India. The teachers of English periodically shifted their methods, approaches and techniques for better learning outputs viz. Grammar-translation, direct, structural, situational, audio-lingual, communicative, functional, using audio and videos, using ICT etc.. However after all these paradigm shifts in the last century, the effectiveness of English language learning has not gained any drastic change or rise. After spending hours and hours in the English classroom from KG to PG, the learners of English in India still have serious proficiency gaps and issues regarding their English language skills (LSRW), especially their productive skills (SR) which further lead us ponder over introducing learner autonomy in English language classrooms. The present article explores the concept of learner autonomy, characteristics of autonomous learners, process of developing learner autonomy and possibilities of activities in English language classrooms to foster learner autonomy.

Concept of Learner Autonomy

The idea of learner autonomy was first coined at the Centre de Recherches et d'Applications Pedagogiques en Langues, (CRAPEL), University of Nancy, France, in early 1970s. Its former director, Henri Holec, expressed the need for a term to describe people's ability to take charge of their own learning arose for practical, though idealistic reasons. This led to the first conceptua-lization of 'learner autonomy' for the first time. Learner autonomy is an "ability to take charge of one's own learning." (Holec, 1981).This means that the English language learners are to be given charge of their own English language learning and the teacher has to support and facilitate only not working as an 'instructor' or 'teacher' all the time. Sinclair (2000) has suggested 13 aspects of learner autonomy in language teaching profession which can become a landmark in our journey for learner autonomy in English language classrooms.

1. Autonomy is a construct of capacity

2. Autonomy involves a willingness on the part of the learner to take responsibility for their own learning

3. The capacity and willingness of learners to take such responsibility is not necessarily innate

4. Complete autonomy is an idealistic goal

5. There are degrees of autonomy

6. The degrees of autonomy are unstable and variable

7. Autonomy is not simply a matter of placing learners in situations where they have to be independent

8. Developing autonomy requires conscious awareness of the learning process – i.e. conscious ref and decision-making

9. Promoting autonomy is not simply a matter of teaching strategies

10. Autonomy can take place both inside and outside the classroom

11. Autonomy has a social as well as an individual dimension

12. The promotion of autonomy has a political as well as psychological dimension

13. Autonomy is interpreted differently by different cultures

The above aspects explore innumerable issues, directions and research areas for English language teachers and teacher educators as Sinclair considers learner autonomy an ever changing 'variable' that has close connections with learners' philosophical, psychological, social, cultural background. It also indicates that mere changing of an approach, a method a strategy or a technique of teaching doesn't create conducive environment for learner autonomy. NCERT (2014) has suggested a few very good points explaining what the 'learner autonomy is not' as follows:

1. Autonomy does not necessarily refer to self-instruction / learning without a teacher.

2. It does not mean that intervention or initiative on the part of teacher is banned.

3. It is not something teachers do to the students.

4. It is not a single easily identifiable behavior

5. It is not a ready state achieved by all learners once and for all.

Thus learner autonomy is a vast and deep concept transforming the learner into an 'autonomous learner' who knows decides what to learn and how to learn effectively with or without the help of a teacher and it requires a systematic understanding and planning contextualized in the learners' varied contexts.

Development of Learner Autonomy

The teachers of 21st century are aware of the term learner autonomy and they have started using ICT for supporting learner autonomy. However the systematic approach to learner autonomy is still lacking in the education system and for that one must understand the 'building blocks' Scharle&Szabo, (2000) of learner autonomy i.e. the skills and attitudes need to be learnt by a teacher for promoting the learner autonomy. Scharle&Szabo, (2000) have explained 7 skills to be adopted by a teacher to promote learner autonomy in the classroom.

1. Motivation and Self-confidence : Motivation is a pre-requisite for learner autonomy. A teacher needs to encourage intrinsic motivation, the source of which is some inner drive or interest of the learner. Intrinsically motivated learners are more able to identify their objectives, goals and aims of learning and are more willing to take responsibility of the outcomes of the process. It is noteworthy here that rewards and punishment i.e. extrinsic motivation can also stimulate learning but they increase the dependence of the learners. Apart from intrinsic motivation, the learners must be made believe that they are capable of managing their own learning and they can rely on themselves, not only on the teacher. This self-confidence adds to their intrinsic motivation leading them to be prepared completely for learner autonomy creating a platform for the work.

2. Monitoring and Evaluation : The teacher is also supposed to make them monitor their own learning process, focus on their process in such a way that they can recognize their own contribution to their learning. 'Such an awareness of the difference that their efforts can make is an essential first step to the development of a responsible attitude' (Scharle&Szabo, 2000). After becoming aware of the learning process, the learner should be guided by the teacher regarding how to evaluate his learning process. With respect to the goals and targets set by the learner, the teacher should develop insights regarding the strengths, weaknesses, future possibilities and future opportunities (SWOT analysis).

3. Learning Strategies : Learning strategies serve as a tool to improve one's language competence. The teacher needs to show students the variety of available strategies, help them to find out what works for them. The teacher should also help them to discover how and when to use these strategies. Teachers can bring the students to the thrilling experience of exploring and expanding their own abilities.

4. Cooperation and Group Cohesion : Cooperative and collaborative environment in the classroom influences the learner attitude in several ways. It encourages the learner to rely on each other and not only on the teacher. Group work also creates opportunities for feedback from peers. Learners will do things to please the group rather than to please the teacher.

5. Sharing Information with the Learner : By sharing relevant information with students, teachers show respect and a willingness to regard the learners as partners in working with a common aim of learning a language. Informing students about the short term and long term aims helps them to identify with these aims and hence to feel more responsible for the outcome.

6. Consistent Control : It is very importantto establish expectations towards the learner, the limits of acceptable behavior and the consequences of failing to meet

expectations. You may find that as long as you apply the rules consistently, learners are willing to play by these rules. But make sure that you do not become too much strict that may hinder all learner initiatives.

7. Delegating Tasks and Decisions : If learners are to take more responsibility for their learning, they need to have more influence on the learning process. This calls for a reallocation of some tasks and decisions in classroom work so that students can get more involved for example in selecting materials or correcting errors. Students are, of course, not trained teachers and cannot take over any teacher role but they are surely able to adopt some of the teacher's roles. It is necessary that the teacher should respect the ways they handle these tasks and expect the learners to deal with the consequences of their decisions. Scharle & Szabo, (2000) rightly points out that "Support them but do not rescue them…or in other words, do not be afraid to let them make mistakes."

Stages and Activities for Developing Learner Autonomy in English Language Classrooms.

1. Raising Awareness : It is the starting point. Here the teacher presents new view points and new experiences to the learners and encourage them to bring the inner processes of their learning to their conscious thinking level. Here, at this stage the activities are tightly structured i.e. the teacher has to play his role more than the students because of the assumption that here the learners are the beginners and not yet very responsible and therefore they need to be told what to do and how to do exactly through clear instructions and guidance by the teacher.

2. Changing Attitudes : This is the second step where the focus is on practicing the skills introduced at the previous stage in order to begin changing attitudes. This is a very slow process. It requires a lot of patience and practice on the part of the teacher and the learner both since it takes time to proceed from understanding to practicing new roles, habits, strategies, styles etc. breaking away from old patterns of behavior and haphazard learning processes.

3. Transferring Roles : In this third stage, the activities are loosely structured to provide a considerable amount of freedom to the students in deciding, managing and accomplishing tasks to reach the learning objectives and goals. This stage is more demanding for the teacher as it requires a considerable change in classroom management where the students manage every learning process while the teacher skillfully works as the gap-filler whenever required. These activities enhances the learners' skills to take decisions regarding their objectives, strategies and processes of learning. The learner feels more independent in these activities.

The above three stages have been stratified into one or more of the following components under its arena of activities that makes this model more systematic and teacher-friendly.

I   Finding out about your students : These activities focuses on various techniques of collecting information about existing attitudes and knowledge of the students. Based on that a teacher can decide the areas where awareness raising is the most needed. The teacher can design variety of questionnaires, rating scales, inventories to know the learners' awareness about his/her learning skills, habits, attitude, beliefs and doubts regarding English language learning. In addition, the teacher can also use interview, SWOT analysis tasks, written or oral feedback as the tools to know the learners' awareness about his/her learning skills, habits, attitude, beliefs and doubts regarding English language learning.

ii.   Motivation : These activities aim to give confidence to the students. The activities here motivate the learners to know the skills and knowledge they already possess. Some activities can be framed to pose some difficult tasks before them to make them realize that the difficulties are also a part of learning.

iii. Learning Strategies : These activities are designed to introduce various learning styles (e.g. audio, visual, kinesthetic) and strategies so that the learner can choose, experiment and study what is best for him or her. They become aware about their learning styles and strategies that further lead them to learner autonomy confidently.

iv.   Community Building : These activities are designed to demonstrate the importance of listening to and cooperating with others in pair and group work and to help students learn about how they share their views, opinions, feelings, ideas with others in the group. These activities make them aware of identifying learning resources in the group members and also learning points from the ongoing discussion.

v.   Self-monitoring : These activities help the learners to monitor their learning styles and strategies as well as to know how they are different from others.

The above discussion on the stages and its components has provided a clear clue in the direction of learner autonomy. In the table given below, there are some sample activities related to each stage and its component, if any. This model given by Scharle&Szabo, (2000) is specially meant for teachers and teacher educators of English language (learning English as a Foreign Language). They have nicely presented sample activities and illustrations for each stage so that the teacher of English can easily experiment in the day-to-day classroom work. Here is an outline of these activities in the following table created by the author on the model and activities given by Scharle&Szabo (2000).

	Raising Awareness	Changing Attitudes	Transferring Roles
Finding About Your Student	• Collection of information through questionnaire/check list about their likes, dislikes, habits, experiences related to English language learning • Strengths and weaknesses analysis • Interview	NA	• Allocating small tasks in the classroom. Take one and pass • Putting their language learning news on the Notice Board • Helping each other to understand a text
Motivation	• List the words, verbs, nouns they already know • Guessing the hidden strengths of the classmates • Troubles of the rich and famous • Sharing problems in learning English language	• Sharing the mood and getting in the mood • Recalling and writing about family morning • Collecting favourite and/or important objects • Finding errors in public announcement	• Knowledge sharing • Giving a talk to the class • Variety of role playing • Quiz writing • Finding grammatical patterns in sentences and paragraphs
Learning Strategies	• Comparing favourite pastime with various learning styles • Sharing memories of last ten years and with an effort to search why they remembered that • Grouping words / Words of feelings • Identifying Listening difficulties • Experimenting with reading strategies • Making and adjusting guesses	• Listening in order to pick verbs • Look and listen • Linking new words to the old ones • Word families • Linking pictures to words • Finding structure in a text	• Correcting classmate's homework • Students/groups present grammar rules to the class
Community Building	• Who said what – learning students' names • Close your ears – feeling how it is to share a problem to a disinterested person • Group work analysis • Why don't you listen • Learning about group mates' tastes and skills in learning	• Combining sentence halves • Writing a very short story in pair • Essay writing in pairs • Role playing a job interview • Discussing common tastes and interests	
Self-monitoring	• Identifying their self as a language learner • Discovering differences in learning stytles • Writing a brief report on how I learn words	• Correcting mistakes in written work • Recording and analyzing a short talk • Monitoring the use of reading strategies • Reviewing the purposes and objectives of the classroom tasks	

Conclusion

The speed with which ICT and e-learning has started taking charge of our English language classrooms, the future of English language as well as other subject classrooms in general, belongs to learner autonomy and the time has posed before us the challenge to introduce it with the help of passionate experiments and sincere professional commitment since the contexts of learner autonomy are complex, spreading across various disciplines like philosophy, psychology, sociology, culture, ICT etc. However we must embark upon this voyage with the faith that at the end the learner will become finally an autonomous learner that is the ultimate goal of human life and education, in the words of Lord Buddha Atma Deepo Bhava.

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ON MARGIN, CULTURE AND IDENTITY :
THE CASE OF OTHER-ED WRITINGS IN CANADA AND INDIA

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ABSTRACT

In recent years, theories on marginality have focussed on issues of displacement, liminality, diaspora, domination and subjugation. In this upsurge of marginality, the discourse of post colonialism foregrounds the need for recognising identities and voices that were denied during the colonial days. Said, Bhabha, Fanon, Spivak Jan Mohammad and a host of others have questioned the margin as an ideological construct and contributed to the growing discourse on post colonialism. It is the margin that creates the voice of resistance and space for articulating their lived realities. In doing so, most minority writers in Canada, be it Afro-Carribean, Immigrants or Natives have felt the necessity to rewrite themselves for the rightful place / space in Canadian Society. A similar proposition is visible in the writings by Dalits and Denotified Tribes in India. It has mapped the process of its existence from the trajectory of subjugation to survival. Writing becomes a means for assertion as well as negation. In this paper it is proposed to examine marginality as a theoretical construct to negotiate the selected novels of both Native Canadian writers and Dalit writers of India.

Key words: *Family, Educational environment & Achievement of the child.*
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INTRODUCTION

In recent years, theories on marginality have focussed on issues of displacement, liminality, diaspora, domination and subjugation. In this upsurge of marginality, the discourse of post colonialism foregrounds the need for recognising identities and voices that were denied during the colonial days. Said, Bhabha, Fanon, Spivak, Jan Mohammad and a host of others have questioned the margin as an ideological construct and contributed to the growing discourse on post colonialism. It is the margin that creates the voice of resistance and space for articulating their lived realities. In doing so, most minority writers in Canada, be it Afro-Carribean, Immigrants or Natives have felt the necessity to rewrite themselves for the rightful place / space in Canadian Society. A similar proposition is visible in the writings by Dalits and Denotified Tribes in India. It has mapped the process of its existence from the trajectory of subjugation to survival. Writing becomes a means for assertion as well as negation. In this paper it is proposed to examine marginality as a theoretical construct to negotiate the selected novels of both Native Canadian writers and writers from the lowest strata of Hindu Indian society.

Marginalized group often face complex choices in defining and enacting their own identities. They may choose, or feel compelled, to assimilate to the norms and values of the dominant group, thus abandoning alternative identities, or at least judging them by the standards of the dominant group as illustrated in Elias' example above, and weakening the collective ties which had defined them as a group in the first place. Alternatively, they may choose to emphasise a separate identity in contrast to dominant norms and to act this out as demonstrably as possible, drawing individual pride and collective strength from such defiance. Such a stance may run the risk of increasing the isolation of marginalized groups and prompting a repressive backlash from the dominant group if it feels its power is threatened. It may also produce a new set of dominant norms within the marginalized for those members who are unable or unwilling to comply. In reality, most marginalized people steer a path between these two extremes developing a multifaceted identity and negotiating complex relationships with a wide variety of individuals and groups.

As we read Native writing we do find different parallels with respect to other marginal/ post colonial discourses. For instance the discourse on black writing, feminism and other indigenous forms of different settler colonies are similar to the issues and themes of Native writing. These themes rest on the principle of difference – as they are not in tandem with mainstream White discourses. Said traces in Western representations of African difference 'a systematic language for dealing with and study Africa for the West', which figures Africa as a primitive vitality and includes the great colonialist texts on Africa – Conrad, Paton, IsakDinesan. Toni Morrison also employs *Africanism* as "a term for the denotative and connotative blackness that African people have come to signify, as well as the entire range of views, assumptions, reading and misreading that accompany Eurocentric learning about these people" (45). Jan Mohammed's 'The Manichean Allegory' shows how the kind of literature that he names 'specular' fixes the Native "as a mirror that reflects the colonialist's self-image." Apart from its use in legitimating the discourses of slavery and colonialism, Africanism has largely been used by Europe to define itself in opposition to an African alterity. If the slave must be dehumanised to elevate the European master, colonised must be primitivised for creating the civilising Saviour. Invariably, the African 'darkness' has been put into the service of Europe's narcissistic preoccupations. In the representation of the African as the Dark Other threatening the European, Chinua Achebe rightly detects a "desire – one might say the need in Western psychology to set Africa as a foil to Europe, a place of negation.

In this upsurge of marginality, the discourse on post colonialism foregrounds the need for recognizing identities and voices that were denied during the colonial days. Further it is a discourse which brings in the question of race, ethnicity, gender, class, eurocentricism as well as condition of marginality, migration and minoritization. Theorists like Said who talk about Orientalism or Bhabha's concept of ambivalence, mimicry and hybridity, or O'Manoni&Memmi's work on *Psychology of Colonialism* are important in understanding the predicament of marginal groups including the Native people.

Voices of Dissent from the Margins :

The Native Movement of the post 1960s was

an important step towards the re-definition of the Native people. It was an attempt to make the Natives realise their past and traditional histories as a means to contest their received status in White discourse and discursive practices. Like the other movements such as Black Power Movement or Feminist Movement, the American Indian Movement too was a movement for the upliftment of its Native people by engendering self pride and dignity in them. The Movement also questioned the received hierarchies and power structures of the dominant order. With an element of strong vehemence and protest involved, it called for a re- examination of the position of the Native in the dominant White order. Past and history were the two chief modes of regaining this lost identity. The resurgence of Native nationalism called for a Native world view of life untained by White metaphors or cultural symbols.

This period of Native nationalism engendered group-consciousness, solidarity, re-claiming rights and treaties and necessitated another perspective among the Native people. Thomas King and Louise Erdrich, for instance as will be seen in chapter two explore the cross cultural problems like Native rights and race relations while incorporating critical Native issues within narrative structure. The narrative set in the present time recollects a wealth of stories and characters from Native history. In their depiction of the Native history, there is a constant flux and circular vision which is part of Native world view. By going back to their past/history the writers need to assert continuity/interrelatedness of Native world view also gets realised.

Dalit writing is a post-Independence literary phenomenon. The emergence of Dalit literature has a great historical significance. The cause and effect leading to the age-old existence of oppression and despair of the lives of marginalized class of nation's vast population are also observed in many other parts of the world.

Arjun Dangle has defined Dalit literature as: "Dalit literature is one which acquaints people with the caste system and untouchability in India… It matures with a sociological point of view and is related to the principles of negativity, rebellion and loyalty to science. Thus finally ending as revolutionary."

Most of the marginalized groups all over the world have a similar system of oppression but the titles are different as per the class and class divide. In India it was under the pretext of the Cast and in the western World it was under the name of the Race. Inequality was the main source of this marginality which led to insecurity, injustice and exploitation. Marginalized sections were always on the periphery and distanced from the power centres. In this research work the main objective is to draw similarities between the politics of Caste and Race in Indian Dalit and the American Blacks.

Dalit literature is experience based. This 'anubhava' (experience) takes precedence over 'anumana' (speculation). Thus to dalit writers, history is not illusionary or unreal. Authenticity and truthfulness have become hallmarks of dalit literature. These writers make use of the language of the out-castes and under-privileged in Indian society. Shame, anger, sorrow and indomitable hope are the stuff of dalit literature. Because of the anger against the age-old oppression, the expression of the dalit writers has become sharp and sensitive. These writers make a fervent plea for a complete overhaul of the society. That's why SharankumarLimbale

said, "Dalit literature considers human as a centre. … There is no pain of 'I' but pain of ignored society as a whole" (Gupta 15). The literary dalits present their search for identity.

Difference between Caste and Race

As far as Dalits are concerned casteism is both a religious phenomenon as well as a form of economic exploitation while in Canada ethnic discrimination is rooted more in economic exploitation. Traditionally, the caste system of stratification in India was legitimized through classical Hindu religious texts, especially as interpreted by Brahmans (Sekhon). The caste system was rationalized in ancient India on various grounds. One of them was the justification given by the Vedas. The Purushasuktra hymn of Rigveda describes that caste came into existence from different parts of the Purusha, the cosmic soul- the Brahmins came out of his mouth, the Kshatriyas from his arms, the Viashyas from his thighs, and the surdas from his feet. Another justification derives from the theory of Karma which says that caste is based on birth. It supports the argument that people of the lower catses have to blame themselves for their troubles and low status because of their bad karma in their past life. Since one of the main beliefs in Hinduism is that the consequencies of your past actions determine your present state, reincarnation plays a huge role in the prevention of people revolting against the caste system. Reincarnation bolsters caste oppression in two ways. It justifies and discourages hope for progress from this life to the next life. Reincarnation justifies high class birth of the Brahmans on the basis of the virtuous deeds done by them in their past lives while the Surdas and untouchables have earned their sufferings through sinful acts in their past lives. In order to

avoid alow caste birth in their next life, Hindu who are born as Surdas or untouchables learned to support rather than oppose their own oppression (Deshpande S. Manali). However in Canada, discrimination against Halfbreeds is the result of history which includes the processes of conquest, colonialism, state building, migration and economic development, and the institutional racism which accompanied them. Noel Elizabeth Currie asserts, "Europeans constructed different 'races' they encountered in their colonialist and imperialist ventures as 'inferior' and 'savage' in order to exploit them economically; racism provided a justification, after the fact, for that exploitation" (Lundgren).

For the marginalised people the question of 'voice' and 'being' is important to counter the inappropriate image of themselves. This voice is not just a voice of dissent or protest but a voice of colonised Native who proposes to recover and reinvent the un-given truth of the Natives in White discourses. In other words, a revisionist view of history is given from the praxis of their mother culture. This revision or recovery of historical facts becomes a necessary political act to contest and the received version of the Native people in the dominant discourse.

Thomas King and Ruby Slipperjack

Thomas King's novel encompasses political contexts which define Canadians against the negative examples of United States history and popular culture, but at the same time situate the First Nation peoples of Canada as other in relation to Euro-Canadian culture. Thus, the positioning of individual characters and groups of characters with respect to the dominant culture is unstable. On occasion, Thomas King's Native characters identify themselves as Canadian. Latisha and George Morningstar – whose name Latisha likes because it sounds

slightly Indian, although George is not (King 143) –articulate the tensions of their marriage in terms of a nationalistic debate focusing the difference between Canadians and U.S Americans. Before George's psychological imperialism and Latisha's strained forbearance lead to the collapse of the relationship, Latisha is reduced to whispering in the dark to her infant son "a chant, a mantra, 'you are a Canadian. You are Canadian'" (176).

Thomas King's work and his focus on the Canadian –U.S border, provide a useful alterna(rra)tive to the current concerns of boarder studies by exploring the relevance of the forty-ninth parallel for Native peoples. Certainly what is at stake at the forty-ninth parallel is considerably different from the overt and often deadly policing of the border at the Rio Grande. The economic disparity between Mexicans and Americans also creates a tension that is much less apparent in the case of Canada and the United States, where levels of poverty are quite similar, and basic amenities are often identical. As Clark Blaise describes it, the forty-ninth parallel is more concerned with 'psychic death', especially for those who go south of the border (4). Nationalism, in this context, operates on the level of ideological and emotional commitment.

Thomas King's third novel *Truth and Bright Water* challenges the reader's abilities at border crossing. Within a narrative set in the present and written in the present tense, King has embedded a wealth of stories and characters from Indian history. Events and names in the narrator's story reveals events in the tragic history of Indian removals "The bark reads history as story and story a history" (Ridington 80). It is set in the border communities of Bright Water a Canadian Indian reserve, and Truth, an

adjacent American railroad town. One side is Native, the other White, but the character cross often, if not easily, from one side to the other. The narrator is a fifteen year old boy whose parents have shop on either side of Division Street in Truth. The actual town that correspond to Truth and Bright Water are Sweet Grass, Montana and Cutis, Alberta.

Slipper jack, Wagamese, and other novelists are revealing a richness that has long been dormant in Canada. Great stories are, indeed, being told. They make valuable contributions to a greater understand of the Canadian mosaic.

The novel *Silent Words* is divided into twenty chapters with an epilogue in the end. As mentioned earlier due to the influence of the oral tradition, the narrative lacks proper linear development. It moves back and forth, requiring a very careful and attentive reading. The novel opens with Danny in a pathetic state in a state of shock with the poverty, alcohol and violence ridden home. To top it all the inhuman attitude of Sarah, Danny's step mother results in his leaving home.

This search for the mother is metaphorically the search for mother Native culture that was gradually destroyed by the White order. At the same time, one cannot ignore the fact that the longing for mother remains a live issue among Native children, for they are doomed to foster homes and other agencies with the failure of a balanced family life. The journey therefore undertaken by Danny is a type of 'Pilgrim's Progress' to restore back native cultural identity.

To impart a true sense of ative identity Slipperjack makes her protagonist under go a long-canoe trip with Ol'Jim to relive the pre-contact days. It is here that Danny truly understands the concept of nature as held in Native community. His approach to nature was

different from white perception. To quote Arnold Krupat, Native views on life, "derive from an ecosystem, non anthropocentric perspective which is "certainly rather thamarginaaly important to human survival" (55).

Slipper jack subverts the loss of language by making the silence – the absence of Ojibway language – speak. Other aspects of Ojibway culture must fill this gap. One of these is pedagogy. Danny undergoes a learning process in which he acquires experimental knowledge and realises the value of sharing and community. He begins to understand the First Nations expression, "all my relations", and his father later reminds him that his Ojibway community is "like one big family" (244).

Through non-verbal communications, Ol'Jim encourages Danny to cultivate his awareness. Unlike verbal language, the language of silence is non-intrusive, non-directive, and non-authorisation. He often does not tell Danny how to interpret these lessons, but allows him to discover their meaning for himself. Impatience impeded awareness, and both awareness and memory are essential to survival:

You (Danny) rush too much, you know that?...you should take time to look around and remember how things are, son. Would you remember how things are, son. Would you remember how we got here if you had to do the trip all over again without me? (129).

First Nations language, oral traditions, and histories are passed from one generation to the next through social and individual memories. As Ol'Jim explains, Elders play a pedagogical role because they educate the young through their stories, lives, and actions; thus, this process of rememoration contributes to the survival of First Nations (143-44).

Throughout the text, Slipper Jack illustrates the complex web between memory, history, and land. As she points out to Lutz, land is central to First Nations subject formation because it is their history (Lutz 207); land is an integral part of their stories, lifestyle, traditions and culture(s) generally.

Joseph Macwan and Omprakash Valmiki

Angaliyat works on four levels. It is a gripping tale of love, heroism, humiliation, revenge and death. It is a vividly coloured picture of the lives of two neighbouring villages in the Charotar district of central Gujarat. It is a document of the politics of the pre- and post-Independence years, as seen from the perspective of the downtrodden; and finally, it is an account of the struggle of one dalit community against its upper-caste oppressors, spurred on by two opposing ideologies, the Gandhian and the Ambedkarite.

As the dominance on dalits prevails in India, the repression on Black America. In India, this dominance is based on the birth which is not in human hands. In the same way, in America, this repression is based on the colour of the skin, which is also out of the human reach. In the name of racism, these Black Americans were victimized. Robert Blauner believes, racism is "a principle of social domination by which a group seen as inferior of different in alleged biological characteristics is exploited, controlled and oppressed socially and physically by a super ordinate group" (Blauner 26). Another critic of African American literature, Tzvetan Todorov puts forward the definition of racism,

"Racism" is the name given to a type of behavior which consists in the display of contempt or aggressiveness toward other people

on account of physical differences (other than those of sex) between them and oneself (Todorov 370).

Angaliyat is a saga which elaborates two opposite situations; the first one, in which most of the dalit community members are ready to accept the otherness in their own country and the second one, in which they wake up to protest, to challenge this unjustified otherness. The element of this protest has been in Macwan's life and so his characters in the novel are drawn with the same colours of protest. This is the tale of struggle between two different communities of one particular region. One community is well-equipped, alert and powerful whereas the other one which is confronting this community is downtrodden, deprived of all.

Macwan believes that the dalit community itself needs reformation and it needs to shed the load of the evils and so he depicts his beliefs through some individuals who protested against the old fashioned customs, cultural belief, rigid mentality, conditioned mind set up etc. Teeho protested not only to change the attitude of the upper castes but also for the cultivation of values in the dalits. He doesn't give '*pretbhojan*'- a feast to the villagers after the death of this mother as it has been a ritual of the community. According to Teeha, some rituals like '*pretbhojan*' have no ground for logical understanding. He is in a way more rational.

In the course of the novel, the theme of search for self identity and quest for freedom is depicted through many characters like Teeha and Methi, Kanku and Daan, and other major characters. Dhirendra Mehta, a critic of Joseph Macwan, says, "*Angaliyat* is a tale of men who are struggling to maintain their identity as human beings" (Mehta 231). In order to protest against intense casteism, the dalits have to

willingly be ready to lay down their lives. Teeha and his group are prepared for the ultimate sacrifice. After the death of Teeha, Bhavaankaka proclaims, "Don't blame the Swaraj, Master, blame the human heart. Till Ram inhabits the human heart, Ramrajya will be a distant dream. And I feel the death of a single Valji or a single Teeha cannot bring that *rajya.* Many more Valji and Teeha will have to die like this. Our eyes will not open otherwise." (229)

Both the authors, having experienced marginality and suffering – psychologically, socially, and politically – have drawn the sketches of their own experiences with the use of words. Their literary expressions are revolt against oppressions which they experience in their lives and which they watch in their people too. Whether the victims are the Blacks of America or the Dalits of India, they have to suffer due to their place in the margin. They are not allowed any space in the page. About the African writing, Waghmare notes, "African history has given them a full page, but American history has given only small and narrow margin on its page" (Waghmare 21). This is true not only for the African American literature but also for the Dalit literature as the dalits have also been kept aside forcefully from the main stream by the upper castes.

Om Prakash Valmiki's autobiography *Joothan* presents those experiences that did not find a place in literary representation as Valmiki writes in his preface. Experiences like Valmiki's, his birth and growing up in the untouchable caste of Chuhra, the heroic struggle that he waged to survive this preordained life of perpetual physical and mental persecution and his transformation into a speaking subject and recorder of the exploitation and oppression he endured.

The title encapsulates the pain, humiliation and poverty of Valmiki's community which not only had to rely on Joothan but also relished it. Valmiki gives a detailed description of collecting, preserving and eating Joothan. His memories of being assigned to guard the drying Joothan from crows, chicken and of his relishing the dried and reprocessed Joothan burn him with vehement pain and humiliation in the present.

Joothan demands a radical shift from the upper caste and upper class reader by insisting that such a reader not forget his/her caste or class privilege. Unlike canonical Hindi or English writing where the reader's or writer's caste or class is often considered irrelevant. *Joothan's dual*problemtises the reader's caste and class. While Valmiki irony, satire and anger are directed at non Dalit readers, Dalit readers are seen as fellow sufferers. While we is demarcated to we Dalits in the text the upper caste and upper class by the is distanced by the use of pronouns 'they' and 'them'. Valmiki does not claim the authority to address a nation collectively on the contrary he aims to point out the exclusion of people like him from the imagined community of the nation (xxxvii).

Dalit Literature serves as a point of departure to the established meta-narratives of religion myth and history not withstanding the heterogeneity which marks any literary discourse as a collective unit discourse Dalit literature distinguishes itself by resistance to the mythic Indian consciousness. Writers like Om Prakash Valmiki, Ram Lallyee Periyal Singh and Sharankumar Limbale seek an alternative construction of Dalit identity. The Dalit narrator relives these traumatic experiences again, but this time to go past them by understanding them in an ethical framework and passing judgment on them, something that the child could not do.

By documenting these experiences of the Dalit child, first by theatric ali zing them so that we see them in the ethical language of guilt and responsibility, from the perspective of the victim, Valmiki and the other Dalit writers break through the wall of silence and denial behind which the Dalit suffering had been hidden. Valmiki's encounters with his various school teachers show how Dalit children are abused verbally, physically and publicly, without anyone coming to their rescue.

Valmiki place his and his Dalit friends' encounters with upper caste teacher in the context of the Brahmin teacher Dronacharya tricking his low caste disciple Eklavya into cutting his thumb and presenting it to him as part of his gurudakshina or teacher's tribute. This is a famous incident in the *Mahabharata.* By doing this, Dronacharya ensured that Eklavya, the better student of archery, could never complete against Arjun, the Kshatriya disciple. Indeed having lost his thumb, Eklavya could no longer perform archery. In high caste telling, the popular story presents a casteless Eklavya as the exemplar of an obedient disciple rather than the Brahmin Dronacharya as perfidious and biased teacher. When Valmiki's father goes to the school and calls the headmaster a Dronacharya, he links the twentieth-century caste relation to those that prevailed two thousand years ago.

Pitaji snatched the broom from my hand and threw it away. His eyes were blazing. Pitaji who was always taut as a bowstring in front of other was so angry that his dense moustache was fluttering. He began to scream, 'Who is that teacher, that progeny of Dronacharya, who forces my son to sweep?'...

I have never forgotten the courage and the fortitude with which my father confronted the headmaster that day. Pitaji had all sort of

weakness, but the decisive turn that he gave my future that day has had a great impact on my personality. (2010: 6)

By showing his father's ability to deconstruct the story, Valmiki portrays Dalit as articulate subjects who have seen through the cherished myths of their oppressors. Equating the biased and oppressive teacher with the iconic DronacharyaValmiki's father pares down the elevated hallowed pedagogical ideologies from the epic to a discourse subject to favouritism and casteism. While the education system is debilitating for the Dalits, Valmiki pays tribute to the Dalit intellectuals who help nurture the growth of the Dalit consciousness in him. While one of these is his father who has the temerity to name the headmaster a Dronacharya, another is Chandrika Prasad Jigyasu ('Jigyasu' means 'curious' and is an acquired identity after shedding a caste-based one) whose rendering of Ambedkar's life is put into Valmiki's hands by his friend Hemlal. The book helps Valmiki, helping him find voice from a state of muted agony. He further shows how Hindi Literature fails to adequately express the hardships he has to face on a regular basis. The poem of Maithili Sharan Gupta which struck a popular chord with the reader fails to find resonance in Valmiki's life as the idyllic landscape that are romantically eulogized in the poems don't register with his shattered sensibilities constantly battered with oppression and hard-work.

Conclusion

The mid-twentieth century saw the rise and visibility of marginal groups in varied discourses. Many of these voices belong to the indigenous people who have survived "European colonisation and cognitive imperialism" (Battiste xvi). These voices from being victims of empire and silenced in the social sciences have fought back in the 1960s. They have not only resisted colonisation in thought and action but also attempted to restore indigenous knowledge and heritage. For them writing is an attempt to heal their people, restore their dignity and apply fundamental human rights to their communities.

Foucalt has made us aware that all writings are political acts. Native literature is not in exception. This is visible in Native writing that calls for empowerment, resisting oppression, asserting identity and moving beyond survival. The political undertone in their writing begins from denouncing the 'White' to the rejecting the presence of dominant group. It goes in tandem within the same principle that White writings engage in. In other words as the White, the native writers too don't clarify the presence of their specific community.

Like other minority groups, the native too have been neglected in the dominant discourse and discursive practices. Except for few anthologies that have accommodated non-white writers for the purpose of political correctness, the majority of books on Canadian Literature are White-centred. In other words these minority writings have been relegated to the position of the other-ed writing. Such an elitist perception of Canadian Literature itself is against the multicultural policy of Canada. This us-them hegemonic divide has seriously affected their rightful place/ space in Canadian world of letters.

Many of these contemporary indigenous writers challenge non-indigenous writers' way of seeing and subsequently writing about

indigenous people. Contemporary indigenous writers positively and knowledgeably construct aspects of their cultures that have been previously misrepresented by outsiders who knew little about the cultures about which they wrote. In this way, indigenous writers following the example the Maria Campbell's *Halfbreed* significantly challenge literary trends. Writing from places of strength – their own specific cultures- these writers provide an abundance of new ways to see and thus understand indigenous peoples.

The question on margin has been interrogated within the context of social structures that led to classification in the name of religion, race, region, community, caste, gender, nationality and even ideology. This led to the larger concern in what ways the margin/marginalised can speak having remained mute for a long time. With the onslaught of various socio political movements the margin is no longer mute but can speak for its rightful position. This is clearly visible in the writings of Native Canadians as well as the Dalits in India. They are contributing to the discourse of defining both the Native identity as well as the Dalit identity within the context of Multiculturalism. The texts chosen in this paper clearly unfold their desire to fight back resulting in both individual and collective survival along with the possibility of political change

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HOLISTIC EDUCATION: AN EXPLORATION OF ITS PHILOSOPHICAL FOUNDATIONS AND SCIENTIFIC UNDERPINNINGS

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ABSTRACT

The concept and term 'Holistic Education' came into existence into mid 1980s in North America and has become a buzz word in the 21st century. Holistic Education is the need of the hour. Eminent educationists, thinkers and philosophers from ancient Greece (in West) to ancient Vedic Era (in east) have been providing methods, thoughts and reasons for its immediate implementation. Holistic Education is supposed to have its roots in the romantic theories of education proposed by Plato, Rousseau, Pestalozzi, Montessori, Froebel, Dewey etc. in the eastern world. In India it was found in the teaching practices of **Vedic Educational System**. *Further its traces can be seen in the teaching of* **Srimad Bagavad Geeta**. *The concepts of* **Panch Kosh** *and* **Ashtang Yoga** *are very much similar to the general philosophy of Holistic Education. Later,* **Sri Aurobindo** *has implemented this in his concept of Integral education.*

Holistic Education also holds scientific underpinnings. The Brain based learning and system theory work upon the same principles. Neuroscience has proved that brain function is largely implemented in a network and brain regions are closely interconnected. Cognitive, emotional, moral or social functions use more than one brain regions. Therefore our education should also be holistic to produce individuals who would be academically enriched, emotionally balanced, socially acceptable, morally uplifted and spiritually enlightened.The present paper explores the various sources and supporting thoughts of Holistic Education.

Key words : Panchkosha, Srimad Bhagwad Geeta, System Approach, Brain Based Learning, Neuroscience.

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1. INTRODUCTION

*Where the mind is without fear
and the head is held high,
Where knowledge is free;
Where the world has not been broken
up into fragments by narrow domestic walls;
Where words come out from thedepth of truth;*

*Where tireless striving stretches its arms
towards perfection;
Where the clear stream of reason has not lost
its way into the
dreary desert sand of dead habit;
Where the mind is led forward by thee into
ever-widening*

thought and action–
into that heaven of freedom,
my Father,
Let my country awake.

This poem by Rabindranath Tagore *(1861-1941)* probably expresses his longing for the nation of his dreams. Perhaps this poem also voices the aim for a truly international and Holistic Education which could be the only medium to create the country of Tagore's dreams.

The concept and term Holistic Education came into existence into mid 1980s in North America when the Movement for Holistic Education grew. It has become a buzz word in the 21st century because of the drastic degradation in human, social and moral values, and with the emerging problems like global warming, pollution and terrorism. Perhaps the most important cause behind all these is man's self centric nature and drift towards materialism.

Ron Miller (1992), one of the leaders of Holistic Education movement, says that Holistic Education is not a particular method or technique of teaching rather it is a paradigm, a set of basic assumptions and principles which can be applied in diverse ways.

Holistic Education is an endeavour to change the foundation of education right from the beginning which is the need of the twenty first century. Therefore Holistic Education is education for twenty first century to develop human beings with a global conscience, a vision of peace, love, and intelligence (Nava 2001).

2. FOUNDATION STONES OF HOLISTIC EDUCATION

The term 'Holistic' has been originated from Greek word *'holism'*. It means that the universe is made up of integrated whole (Lee 1997). Without using the term 'Holistic Education' various ancient philosophers, thinkers and schools of thoughts have advocated it. Traces can be found from eastern to western horizons.

Holistic Education does not only rely on philosophical grounds, it also holds scientific underpinnings. The present paper explores the various sources and supporting thoughts of Holistic Education.
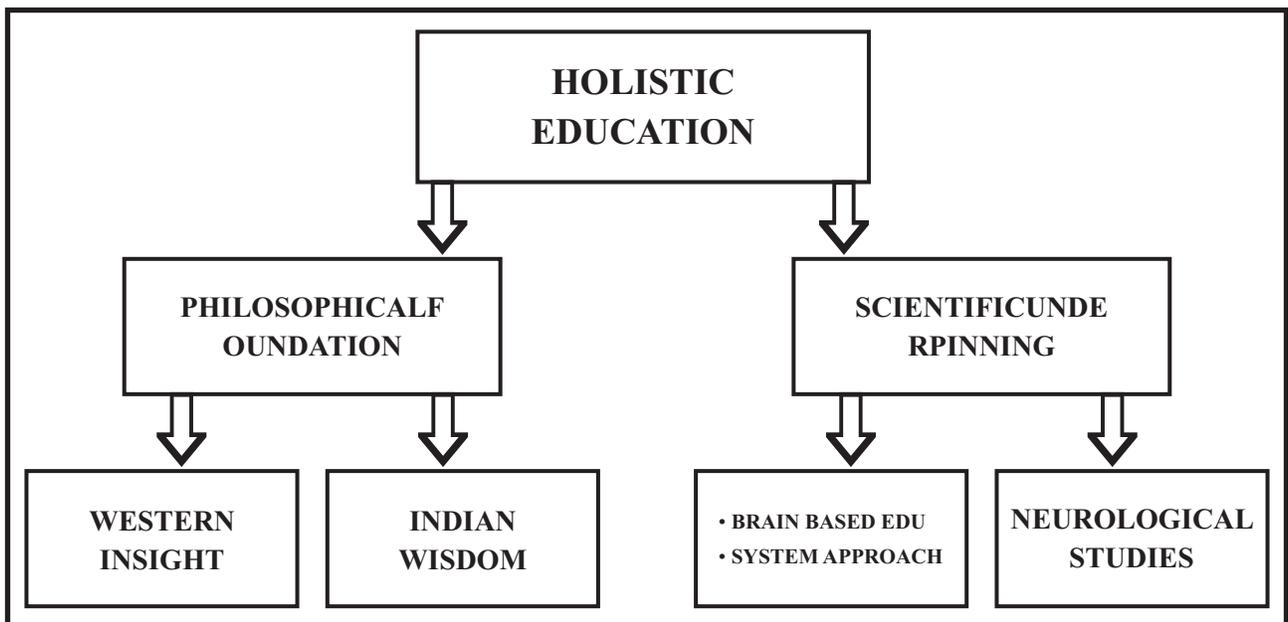

Figure 1.Showing Philosophical foundations and scientific underpinnings of Holistic Education

1. PHILOSOPHICAL FOUNDATIONS:

1.1 WESTERN INSIGHT:

The principles and underlying beliefs upon which Holistic Educationis working have many things in common with ancient, mediaeval and contemporary philosophical thoughts. Its roots can be found in ancient spiritual traditions and cosmologies, which have been described as the Perennial Philosophy by Aldous Huxley. Thoreau, Bronson Alcott, and FransisParker as well as Montessori and Rudolf Steiner, all emphasized the spiritual nature of the human being (Brooks, 2006).

In the educational context Holistic Education is thought to have its origins in the romantic theories of education yielded by Rousseau, Pestalozzi and Froebel. Nevertheless its traces can be found far back in the ancient Greece.

Principles and ideas of Holistic Education are an accumulation from the humanists like Plato, Rousseau, Pestalozzi, Froebel and Tolstoy and from progressive educators like John Dewey, transpersonal thinkers like Emerson, Thoreau, Montessori, Krishnamurthy and many more.

Socrates (470 BCE-399 BCE) can be seen as an advocate of Holistic Education because he advised his disciples to *'know thyself'*. This self-introspection method is considered one of the important tools in Holistic Education. His debate or question answer method which was there for discovering and living the good and virtuous life still holds significance in Holistic Teaching and Learning.

Rousseau (1712-1778) believed in the goodness of child. He said that the essential goodness of child should be unfolded in its natural way. Holistic Education also believes in the goodness of child and natural methods of teaching.

Pestalozzi (1746-1827), the Swiss educator emphasises the importance of classroom and learning environment. The classroom according to him should be a place of meaningful activities. Education is connected with a divine plan and teachers must use their intuitions for this noble act.

Rudolf Steiner (1861-1925; founder of Waldorf School movement) said that '*Soul life'* of children is important which is nurtured in schools. Therefore schools have a vital role to play.

Maria Montessori (1870-1952; founder of Montessori School movement) also talked of nurturing the *'spiritual self'* of the children. She said that each person has a 'Spiritual embryo' and is supported by a divine life. A teacher's role is of immense importance as she has to remove all the obstacles and make the way clear for the journey of spiritual development. Therefore development of learning environment is important to keep the intelligence alive and for its natural unfolding. Her thoughts lay a foundation for Holistic Peace Education.

The core philosophies/ schools of thought which have paved the way for Holistic Education are mentioned briefly in the following table:

Table 1. Philosophies in the background of Holistic Education

PHILOSOPHY	CORE CONCEPTEL	ELEMENTS IN HOLISTIC EDUCATION	EDUCATIONISTS (Who took inspiration from these philosophies)
Perennial Philosophy	Recognizes manifold dimensions of reality. Concerned with the oneness and divine reality which is substantial for things, mind and life.	Divine reality, Oneness, wholeness and multiple dimensions of reality.	John Miller, Parker Palmer
Indigenous Worldview	Reverence for spirit, universe and nature, interconnectedness of all beings, piousness of reality, relationship of man with nature.	Veneration for nature, earth, universe and spirit. Interconnectedness Reintegration of man with nature	Rachel Keslar, Gregory Gajeta
Life Philosophy	There exists a fundamental life force or a universal life process which generates and organizes all beings in the cosmos.	'Life' is the core of Holistic Education theory. Education is a manifestation of life which connects it with fundamental life.	Ron Miller, Atsu'hiko Yoshida
Ecological Worldview	Interconnectedness of all beings in universe. Everything is interdependent and part of a larger eco-system.	Ecological literacy Dialogue with nature Interdependence of reality	Edward Clark, David Orr, Ramon Nava
System Theory	Recognizes interdependence of all things. Systematic explanation of dynamic structure of universe. Education is the on going process of universe.	Multiple levels of wholeness Systematic curriculum System thinking and Integrated curriculum	Ron Miller, Edward Clark, Thomas Berry, Atsu'hiko Yoshida
Feminist Thoughts	Caring relations, care for self, surroundings and nature, partnership education, focus on empathy, mutual responsibility etc.	Caring centred education Partnership education Emphasis on peace, respect, empathy, non-violence	Nel Noddings, Riane Eisler

Though 'Holistic Education' arose as a movement in the 1980s it was already prevailing in the thoughts and deeds of thinkers and educators long before in the western world itself.

3.2 INDIAN WISDOM:

The concept of wholesome living, holistic development and integrated development were existing in Indian wisdom and educational practices since the ages of Vedas. Holistic Education has found its place in the teaching practices of *Vedic Educational System*, the most ancient educational system of India. Further traces of Holistic Education can be seen in the teaching of *Srimad Bagavad Geeta*. The concepts of *Panch Kosh, Ashtang Yoga* are very much similar to the general philosophy of Holistic Education. Later on thinker and philosopher *Sri Aurobindo* has implemented the concept of Holistic Education in his concept of Integral education.

3.2.1 VEDIK AND THE PANCHKOSHA BASED MODEL

The Indian concept of dharma (religion) is based on the happy and wholesome living of all human beings. Dharma has been defined as *'dharmodharyanti'* which means that dharma is a way to make life happy and wholesome (Sharma 2015). In the Indian Vedic Scriptures the ultimate aim of human existence and of education has always been 'Salvation'/ *Liberation* (from all the bondages) or to be 'Swatantra'. Here 'swatantra' means *tanra (essence) of Swa (self)*. Therefore education has this responsibility of developing individuals who are 'swatanra' and who understand the true meaning of Swa (self) in terms of physical, mental and spiritual liberation (Sharma 2013).

Panchakoshas are described in the *Brahmanandavalli* Chapter of *Taittiriya Upanishad* (one of the nine major Upanishads) which is a part of the *Taittiriya Samhita* of the *Krishna Yajur Veda*. Panchkoshas reflect the holistic vision of existence and entirety.

According to Vedantic philosophy *'Kosha'* or Sheath covers the *'Atman'* (soul) or self. There are five (or seven) layers ranging from dense physical body to more subtle levels of emotions, mind and spirit. Human body is only the physical abode of the soul. It is enveloped into seven koshas. Soul remains at the centre of the bliss sheath or anandamayakosh. Development of all seven sheaths is essential for individual's complete spiritual evolution.

The *atman* is behind the Panchakoshas. The Panchkosha-model embodies the hierarchy of human values which is there in Maslow's Hierarchy of Needs (1943). (Each level of Maslow's hierarchy outlines a specific category of need ranging from physical to self-actualization, each of which must be accomplished in a bottom-up order.) Dr. Ramon Nava (2000) also presented a model of multilevel perspective, integration of levels of consciousness in Holistic Education.

Panchkoshas doctrine is a useful foundation for a modern scientific understanding of human evolution and Holistic Education.
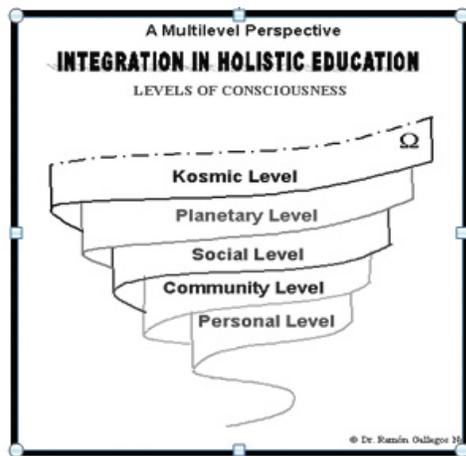
Dr. Ramon Nava's model of levels of consciousness
(Image courtesy: https://ramongallegos.com/english/)
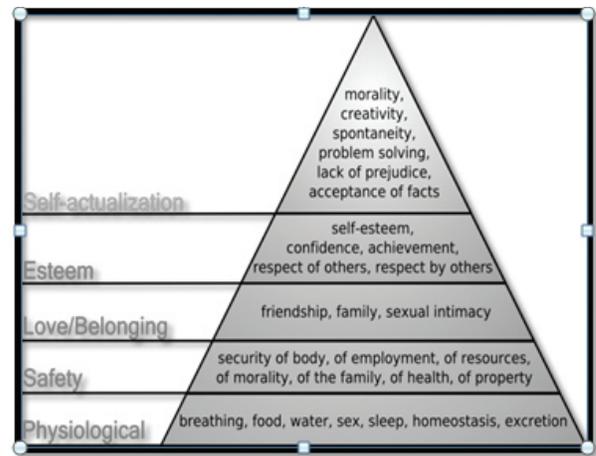
Maslow's Hierarchy of Needs
(Image courtesy: Google image)

Figure 2: Showing models of Human consciousness and human needs

Table 2: Description of Panchkosha

KOSHA	BODY (SARIRA)	FORCE	STATE	DESCRIPTION
Annamayakosha	Gross body (SthulaSarira)	Matter	Physical	Physical body and senses
Pranamayakosha	Subtle body (Suksmasarira)	Vital Air	Energy	Driving force behind the physical aspect of the senses and the operation of the physical body.
Manomayakosha		Mind	Mental	Processing, reason, logic and emotion.
Vijnanamayakosha		Ego and Intellect	Wisdom	Faculty which discriminates
Anandamayakosha	Casual body (karanaSarira)	Centre of Consciousness	Bliss	Independent of any reason or stimulus
Chittakosha		Transcendental	Bliss	Spiritual wisdom
Sat kosha		Transcendental	Bliss	the final state of merging with the Infinite

To nurture and develop these koshas human body interacts with the outer physical world and to its own internal self. These internal and external interactions within oneself and with his surroundings is done with the help of five elements, five sense organs, five action organs and four tools:

FIVE ELEMENTS (PANCH TATTV)	FIVE ACTION ORGANS	FIVE SENSE ORGANS	FOUR TOOLS
• Air • Fire • Water • Earth and • Sky (space)	• Mouth • Hands • Legs • Excreting and • Sex organs	• Eyes • Nose • Ears • tongue and • Skin	• Manas (mind), • Buddhi (Pure intelligence) • Chitta (Creative energy) and • Ahamkar (ego)

The high idealistic aims set by the Vedantic philosophy and the above mentioned organs help in the acquisition of '*Aparavidya*' (worldly knowledge) and '*Para vidya*' (Spiritual knowledge) (division of knowledge as Apara and Para in *Mundkopanishad*). All this leads an individual to the *Sthithpragaya* stage and the attainment of *Sat-Chit-Anand* (Harmony, Creativity and Eternal Peace).

3.2.2 VEDIC EDUCATION SYSTEM AND HOLISTIC EDUCATION

It was the first ever system of education in India spreading from 1500 to 500 C.E. based on the principles of idealism and teachings of Vedas (the original and most authentic source of wisdom and knowledge in India).

Virtuous life and attainment of salvation were of utmost importance and education was

the medium of it. Education was planned to nurture body, mind and soul. Character formation and all round development of personality were the aims of education. Along with them inculcation of social, moral and civic values were considered important.

Teachers exhibited the ideal examples and they were the role models of the disciples. Through the close relationship between the teacher and the taught, qualities of love, care, sympathy, self-respect and confidence were inculcated in the students. In the *Gurukuls,* students received very kind and sympathetic treatment. There was no room for punishment. Gurus used very gentle language and polite tone. Very cordial and respectful relationship existed between *guru* and *shishya*. Self-discipline was focused. Teaching-learning methods were Sravana (listening), Manana (contemplation) and Nididhyasana (concentrated contemp-lation).

3.2.3 ASHTANG YOGA (EIGHT LIMBED YOGA)

The *Yoga Darshan* (Eight fold path) propounded by sage Patanjaliprovides ways to nurture the koshas, enlighten the self and to unite with the divine entity. Its roots are around 5000 years back as described in *Vedas*. It is the art and science of pure life style and helps in the development of body, mind and soul. Yoga is defined as "the controlling of the mind" (chittavrattinirodh). It evokes the hidden potentialities of man. Sage Patanjali talks about AshtangYog (eight-limbed yoga) :

1. Yam- code of conduct for sense organs
2. Niyam- purifying and strengthening actions and sense organs
3. Asana- physical postures
4. Pranayam- regulation of pace and rhythm of prana (breathe control)
5. Pratyahara- Withdrawal of the sense (sense control)
6. Dharana- Focusing or Concentration
7. Dhyana- Meditation
8. Samadhi- Super consciousness (absorption into the universal)

The Yoga darshan is in itself a complete way of leading a happy life; attaining wholesome development of physique, intellect and consciousness. Beginning with Yam and going up to Samadhi, an individual embarks on a journey; he passes all the phases from physical being to the super conscious being and unites with its infinite source from where it came. Thus Yoga Darshan provides a very strong groundwork to Holistic Education.

3.2.4 BHAGWAD GEETA & HOLISTIC EDUCATION

Bhagwad Geeta is a part of *Mahabharata*, the great Indian epic. Literally it means 'a divine song'. It was composed by *Rishi Vyas* in the form of intellectual and philosophical discourse between *Krishna* and *Arjun*. Geeta presents valuable thoughts on educational process and its stakeholders.

All round development of individual, removal of ignorance and establishment of rapport between the individual, society, universe and universal principles are the chief

aims of education. '*atmaupamyenasarvatra*'. True knowledge helps in the acquisition of peace and strong spiritual foundation and enables the individual to find his spiritual unity with his fellow beings. Education helps one to know his real self '*Chaitanaya*', which is omnipresent. This 'Chaitanaya' is needed for the holistic development of personality. But one cannot flourish in isolation. Because man is a social being so there exists interdependence and inter-connectedness in all human beings. Krishna says, '*parasparambhaavayantahshreyah paramavaapssytha'*. One shall attain the highest good by cherishing one another. Nature also follows the principle of interdependence. All living beings share a same self and it is reflected in all of them; '*sarvabhootaatma-bhootaatma'*.

Present education system focuses on head i.e. the cognitive domain only therefore the problems occur, because an individual plays various roles in social, personal, emotional and spiritual fronts. Therefore a shift from IQ driven education system to holistic system of education has become essential. The holistic and balanced development of the individual leads to the state of *STHITHPRAGYA* (balanced state of mind). The concept of *Reflection Quotient* which is gaining importance these days is derived from the concept of sthithpragya.

Lord Krishna taught Arjuna **the process of maintaining equilibrium (StithPragya)** in all situations. **When Arjun asks Krishna what are the symptoms of a *Sthitipraga person*, Krishna replies :**

प्रजहातियदाकामान्सर्वान्पार्थमनोगतान् ।
आत्मन्येवात्मनातुष्ट: स्थितप्रज्ञस्तदोच्यते ॥
|2.55||

(prajahâtiyadâkâmânsarvânpârthaman ogatân | âtmany-evâtmanâtucma sthita-prajñâstadocyate)

When one surrenders all the desires rising in the mind, when one is self-contended, then one is said to be of steady wisdom (sthita-prajña).This is the highest form of devotion to enlightenment. Then, the lower state, not far below it, of one established in steady intellect.

3.2.5 INTEGRAL EDUCATION & HOLISTIC EDUCATION

Integral Education is also based on the holistic concept of life. The term 'Integral' was first used by Sri Aurobindo (1872-1950) in a spiritual context in his book *'The Synthesis of Yoga'* (1914-1921). It was used to describe his 'spiritual teachings' as *'purna yoga'*.

Integral Yoga implies the process of unitingall the parts of an individual with the ultimate divine which leads to the transformation of the individual into a divine, conscious and harmonious existence. For this transformation to occur we need a special kind of education i.e. integral education because the divine transformation cannot occur through the pursuit of a single faculty.

Integral education believes in the oneness of everything and that a relationship exists among all the things in the world.Therefore education should aim at developing wisdom, morality, awareness about social justice peace, ecology,

science, technology and sense of responsibility.

Aurobindo says, '*nothing can be taught'*. Everything lies within the soul. Education just unfolds it. It integrates one with one's true self, surroundings, society, nation and humanity. "*The new aim is to help the child to develop his intellectual, aesthetic, emotional, moral, spiritual being and his communal life and impulses out of his own temperament and being,"* says Sri Aurobindo. (Aurobindo, 1928)

Sri Aurobindo gave a concrete shape to his thoughts in the form of ICIE (Indian Council for Integral Education, founded in the year 1860) and 'Sri Aurobindo Foundation for Integral Education and Research'.

Integral Education in its simplest form caters to the physical, emotional, mental and spiritual domains, these systems are interrelated and interdependent hence cannot be separated.

According to Sri Aurobindo child is not just flesh and blood but a growing soul. This kind of education helps the child to develop and grow to his fullest and best. So that he attains healthy and strong physique, sensitive heart, sense of responsibility, strong will power, intelligence and spirituality. '*The most precious gift you can give to a child is the love of learning'* stated by The Mother who was Sri Aurobindo's disciple and spiritual companion. (Sri Mataji, 1920)

Rabindranath Tagore, Mahatama Gandhi, S. Radhakrishnan, J. Krishnamurty and Gijubhai were the staunch supporters of Holistic Education in India. In the western world Ron Miller, John Miller, Paulo Friere, Ramon Nava, R Martin have strongly supported Holistic Education. At present Ontario Institute for Studies in Education at The University of Toronto, The Holistic Teaching/Learning Unit at The University of Tennessee at Knoxville, Krishnamurty Schools: The Valley School, Bangalore, Rishi Valley School, Chennai, Rajghat Besant School, Varanasi, Pathashaala, Chennai, ManthanVidhyashram; A school for holistic education, Aurobindo Educational Foundation, the Brahmakumari Institutions and Ramakrishna Mission Vidyalayaare the leading centres of Holistic Education worldwide.

1. SCIENTIFIC UNDERPINNING OF HOLISTIC EDUCATION

Holistic Education is the need of the hour. Eminent educationists, thinkers and philosophers have been providing methods, thoughts and reasons for its immediate implementation. They all agree that man is an integrated whole, a complete unit having different facets. But these domains are not water tight compartments. Rather they complement and supplement each other. They interfere in each other's region and hamper or encourage each other's functioning. Best learning is only possible when all these domains are utilized, nurtured, activated and make the best combined effect.

All this is now scientifically proven. The Brain based learning and system theory work upon the same principles. Neuroimaging is the latest emerging field for research and educational opportunities. Neuropsychologists and researchers are time and again presenting facts and findings regarding the interference and

interdependence of various brain regions in performing a particular function. Cognitive, emotional, moral or social functions use more than one brain area/region. They constantly affect each other in positive or negative ways depending upon the nature of the task and individual's physical, emotional and cognitive status. The more complex the function, the more brain regions it includes.

This section briefly discusses 'Brain Based Education' and 'System Approach' which share the same thought as Holistic Education.

4.1 BRAIN BASED LEARNING

The human brain is endowed with most developed mental faculties and this is what differs and keeps him at the top of the pyramid. Human brain has the ability to shape and mould it through its interaction with the environment.

The process of education ultimately, is an endeavour to change the human brain. If teachers learn about the physiology and functioning of brain, they can be more successful in shaping it, giving it the right direction and in discovering the hidden potentials in a far better way. (Sousa 2006).

Brain based education is defined as *the engagement of strategies based on principles derived from an understanding of the brain*. (Jensen 2008).

Brain based education relies on the principle that brain is a multi-tasking organ and can perform several tasks simultaneously (Caine & Caine 1995; Barnard et al., 2007; Robinson, 1998).

It is really thoughtful that when different parts of human brain function together and perform multitasking simultaneously how can teaching learning be fragmented or single domain focussed.

Study of brain and Brain Based Education provide a scientific and logical backing to Holistic Education. Study of brain shows that although every brain is unique; yet every brain perceives and functions as a whole, its various parts affect and are being affected by each other, brain functions as a whole, simultaneously. Brain is a parallel processor which processes parts and whole together. Therefore our teaching learning should also be multidimensional, involving different domains of an individual because learning engages physiology and emotions both.

Cognitive learning is a mental process for seeing, memorizing, organizing, processing, thinking, and solving for particular issues (Madar, Had, Razzaq, & Mustafa, 2011). By contrast, **brain-based teaching and learning takes a holistic approach, looking at teaching developmentally, socio-culturally, and in other broad ways (Caine & Caine, 1995).** Brain-based learning takes into account the whole child by differentiating instruction and creating ways to meet the needs of the individual students.

Three domains of learning as described by B.S. Bloom (1960) Cognitive, Affective and Psychomotor can be better dealt using the brain based teaching learning strategies.

If children are literally formed by their experiences, not just by memorization, then a teacher who knows how to fascinate students into wanting to write, read, play music, and discover the physical world can create miracles (Caine & Caine, 1997).

A teacher enters the classroom with preparation, experience, and a hope that what he is going to teach, students will understand and remember it and will use in their lives. Realization of this hope depends largely on the knowledge of teacher in planning and preparing the lesson and more importantly selection of teaching learning strategies according to brain based theory. If teachers plan and prepare the lesson keeping in mind the various faculties of brain, they would hit the target of holistic teaching directly and indirectly.

4.2 SYSTEM APPROACH

System can be best described through the old philosophical saying; '*Whole is greater than its parts'. A System is "any arrangement or combination, of interacting parts or elements, in a whole" (Bertalanffy, 1968). System is a holistic way of viewing things. It believes that whole is made up of separate parts, but those parts are not separate entities or they do not exist in vacuum. Rather they are tied together, work together to make a combined effect.

Cyrs and Lowenthal (1970) define systems approach (when applied to education) as a "….rational problem solving method of analyzing the educational process taken as a whole, incorporating all of its parts and aspects, including the students and teachers, the curriculum content, the instructional material, the instructional strategy, the physical environment and the evaluation of instructional objectives". It leads to the goal of holistic learning and integrated development of various domains of personality.

The concept like 'systems' and 'system approach' in education have been often deliberatedon by Bern (1967), Bason and Heinich (1966); Kaufman, Corrigan and Manch (1962), Silvern (1963), Hayman (1974), Mithell (1975), Lehaman (1963), Shoemaker (1972) and many more.

System approach places immense importance to the relationships among various parts of the system as well as their relationship to other systems in the environment. In the educational field also a systemic perspective needs to be taken to deal and solve its problems successfully.

System approach shares its roots to Holistic Education in the context of '*Whole and the interconnectedness of its parts'*. System approach like Holistic Approach believes that whole is greater than its parts, and the parts are not separate entities. The purpose of implementing system approach in the field of education is the achievement of Holistic development of the individuals.

4.3 NEUROLOGICAL STUDIES SUPPORTING HOLISTIC NATURE OF LEARNING

From ancient to modern, from philosophy to practice and from religion to science all wise people advocate, support and call for Holistic

Education. The field of neuroimaging has opened up plentiful possibilities and opportunities in the field of educational research also. It is astonishing to take picture of thinking and learning brain and then drawing conclusions based upon that. Science and technology has made this happen. Brain is a real time processor and its functions can be best studied with tools that help in tracing the real time neural activities with specific brain regions (Hari et. al. 2000). Various imaging methods to look into the brain are Positron Emission Tomography (PET), Magnetic ResonanceImaging (MRI), functional Magnetic Resonance Imaging (fMRI), transcranial Near-Infrared-Spectroscopy (NIRS), Electro-encephalography(EEG), and Magnetoencephalo-graphy (MEG).

Brain studies using neuroimaging methods have proved that brain function is largely implemented in a network, brain regions do not function independently rather they interact and exchange information and this is how a specific function of brain is performed. Therefore they go in consensus with the general philosophy of Holistic Education. Unlike the human body, brainis also a single entity which works as a whole.

The neurophysiological studies do not accept the Cupboard Model of brain according to which different functions (cognitive and motor) are located in specific drawers (regions of brain). Pinpointing one brain region for a specific activity means only that particular area is activated during the process. But this is not always true because higher mental abilities and complex cognitive processes show interconnectedness and interdependence of different brain areas. Studies on retention, perception, imagery, working memory, language, priming and semantic and episodic show that complex cognitive performances require interconnectedness and coordination of different brain regions (Cabeza&Nybery 1997, 2000).

Cognition cannot be understood as a single process, but as a set of well-designed performances and behaviours and daily living accomplishments which come from brain activities (Dixon & Nilsson 2004).

Figure 3 : Localisation of psychological functions in the human brain according to Polyak (1957), reproduced by Savoy (2001)

Table-4 : Showing Brain areas and their corresponding activities

ACTIVITIES	BRAIN AREA
Intellect, executive functioning, thinking, planning, organizing and problem solving, emotions and behavioural control, personality	Frontal Lobe
language processes, memory, understanding	Temporal
Regions visual information processing	Occipital Lobe
motor functions, movement	Motor Cortex(central areas)
Sensation	Sensory Cortex
Perception, making sense of world, arithmetic, spellings	Parietal Lobe

Most of these associations between brain regions and cognitive/psychological/motor functionsare still valid. Contemporary researches and functional topographicmaps make use of these (Nichols & Newsome, 1999; Savoy, 2001).

Brain regions are interconnected not only in different cognitive functions, but they affect and are being affected by emotional, physical and psycho-motor activities also. Studies have revealed that emotions can improve or hinder learning, retention and long term memory. Cognitive and emotional processes are said to be highly interrelated (Dewey, 1894; Parrott &Sabini, 1989) (as cited in Storbeck and Clore 2007).

This has been proved in laboratory findings as well as everyday observations. To keep these two phenomena separate would neglect the richness of mental life (Roediger, Gallo, &Geraci, 2002, p. 319). Therefore they should not be divorced (Adolphs&Damasio, 2001;

Barnard, Duke, Byrne, & Davidson, 2007; Halgren (1992).

Halgren (1992) and Nishijo et al. concluded in their studies that when "the amygdala performs emotional evaluation, it does so within the cognitive system. This could explain why it has been so difficult to dissociate emotional from cognitive processing in humans".Latest neuroimaging findings have also indicated that the amygdala and prefrontal cortex cooperate with the medial temporal lobe in an integrated manner making LTM (long term memory) retention and learning successful. Amygdala determines the urgency of the stimulus to help in marking of apparently important experiences hormonally and in terms of experienced arousal and in retrieving the affective value of stimulus. Yet it is noteworthy here that amygdala is not the only region responsible for emotional processing to modulate cognition. The Visual Cortex plays an important role too. Studies also reveal circular emotional control and cognitive

regulation (bottom-up and top-down influences) within the brain to achieve optimal integration of emotional and cognitive processing.

Neurological studies show that academic tasks such as tests, examinations, homework, and deadlines are linked with different emotional conditions that include frustration, anxiety, and boredom. Emotions are also influenced by the subject matter that affects one's capability to learn and remember.

4.3.1 RESEARCH EVIDENCES:

Recent brain research indicates that the brain searches for patterns and interconnections as its way of making meaning. Researchers theorise that the human brain is constantly searching for meaning and seeking patterns and connections. Authentic learning situations increase the brain's ability to make connections and retain new information.(CCEA, 2003b, p. 3) (as cited in Purdy & Morrison 2009).

Proffitt and Colleagues (1999, 2003, 2004) found that cognitive functions are affected by physical and emotional well being. In their experiment they concluded that participants with reduced physical resources, heavy luggage, physical fatigue and increasing age perceived the hills as steeper and at farther distances.

In another study Rieneretet. al. (2003) conducted an experiment in which participants standing at the bottom of ahill were made to listen happy and sad music and then their cognitive functioning and response were studied. Sad students perceived mountains out of molehills and they overestimated the incline on verbal and visual measures as compared to the happy participants.

The Moral Functioning of individual also makes use of some parts of the cognitive and emotional brain regions depending upon the nature of moral activity such as moral judgement, social norms and values, others beliefs and intentions. No brain region is uniquely devoted for moral functioning.

Kohlberg characterized a landmark in the psychological study of morality (Kohlberg, 1963, 1984) by concluding that moral reasoning is a result of cognitive processes which may exist even in the absence of any kind of emotions. Though it was strongly challenged and later researches in psychology (Trivers, 1971; Pinker, 1997; Flack and de Waal, 2000) found that emotions play a crucial role in human morality (e.g., kin altruism, reciprocal altruism, revenge).

Morality is a set of complex emotional and cognitive processes that is reflected across many brain domains. (Pascual, Rodrigues and Pujol, 2013).Probably there is no specific brain region for moral functioning. The neural circuits of brain regions occupied in moral functions are the ones used in cognitive and emotional tasks. Like the inferior parietal region which is mainly associated with working memory and cognitive control is used in some moral activities also. (Greene et al., 2004; Harenski et al., 2008; Cáceda et al., 2011)

The amygdala is considered an essential structure for moral learning (Mendez, 2006) and it is also engaged in the evaluation of moral

judgments (Greene et al., 2004). At the same time amygdala plays a significant part in the processing of emotional processing involving moral judgment. The ventromedial prefrontal cortex (VMPFC) is constantly involved in moral judgement (Greene et al.,2001; Moll et al., 2002; Harenski and Hamaan, 2006; Koenigs et al., 2007; Prehn et al., 2008; Harada et al.,2009). VMPFC also plays an important part in the mediation of the emotions engaged during moral processing (Young and Koenigs, 2007). It is also involved in adherence to social norms and values (Moll et al., 2005) and in the integration of representations of others' intentions with their outcomes during social decision-making (Cooper et al., 2010).

Similarly we have a 'Social brain' also (parts of brain engaged in social activities). It includes Medial prefrontal cortex, superior temporal sulcus, temporal parietal junction, temporal pole and other regions. These brain regions are called the social brain. (Brothers, 1990; Gallagher and Frith, 2003; Frith and Frith, 2006).

Medial prefrontal cortex; which was involved in moral activities also, is an important part of the social brain engaged in the '*mentalizing'* process. Mentalizing is the mental activity of speculating about the mental states (intention, emotion, belief, etc.) of others (Frith and Frith, 1999). The process of mentalizing is fairly important in leading a normal social life and in interacting with different people (Morita, Asada and Naito 2016).

1. CONCLUSION

The above mentioned researches compel us to think that when the human brain perceives things as a whole and works as an integrated unit than why our education system only focuses on cognitive domain. The reason may be again found in the contemporary materialistic driven human nature and unnecessary weightage to economic and wealthy aims of living.

It is high time that we truly accept what our old sages have said long before, what the educationists have been trying to convey and even proved by the neurophysiological studies also. The educational procedures, methods and curriculum need to consider the amalgamation of all the dimensions of personality. Education must be designed in a way that various dimensions of personality are considered and enriched in some or the other way. This will produce individuals who would be academically enriched, emotionally balanced, socially acceptable, morally uplifted and spiritually enlightened.

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THE WRITING ATTITUDE OF HIGHER EDUCATION STUDENTS

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ABSTRACT

Writing attitude plays an important role in forming our view towards writing skill. Writing attitude is highly effective on improving or hindering writing achievement. Students with positive attitudes performed significantly better than those with negative attitudes on writing task. Writing attitude affects writing quality. Thus, the main objective of this study was to measure writing attitude of higher education students with reference to their gender, social class, category, and area of residence, discipline of the study, parental educational status and known languages. Survey method was used in this study. All the post graduate level students of Gujarat Vidyapith were the population of the study. 346 students were selected by random cluster method. Four point Likert type Dhadhodara & Joshi (2017) writing attitude scale was applied.The findings revealed that only 15.89 % students had positive attitude towards writing. There was no significant difference in writing attitude in the context of students' gender, social class category, discipline of the study, parental educational status and languages known. There was significant difference in writing attitude in the context of students' area of residence.

Key Words :Measurement, Higher Education, Writing attitude, Comparison
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INTRODUCTION

Writing attitude is defined by Graham et al (2007, pp 518) as 'an affective disposition involving how the act of writing makes the author feel, ranging from happy to unhappy.' In other words, the more positive attitude students have towards writing, the more energy they spend on the task. The relationship between writing attitude and academic achievement has received rather little attention in the field of education because writing attitude is highly effective on improving or hindering writing achievement (Bartscher, Lawler, Ramirez and Schinault, 2001).

Number of studies showed the direct link between attitude and success, and one of them was conducted by Sarkhoush (2013), which revealed that those learners with positive attitudes performed significantly better than those with negative attitudes on writing tasks. The study of Paker and Erarslan (2015) revealed that the students'attitude towards writing skill had a positive effect on their proficiency in writing. Ni'mah et al also stated that there was a significantly positive correlation between attitude towards writing and learners' writing performance.

Many researches revealed that attitude plays an important role to initiate, stop, stall or continue the flow of human activity. Attitude towards writing would affect academic achievement of higher education students, especially in the Indian universities, students need to perform the majority of their academic tasks in written form. Many previous researches asserted that positive attitude and interest towards writing may enhance students' writing skills and performance and bring success to the students' overall academic and possibly future career achievements (Sullivan 2006, Osman and Bakar, 2009).The present study, therefore, aims at finding out higher education students' attitudes towards the writing in the context of Indian culture.

Objectives of the Study

1. To measure writing attitude of higher education students.

2. To compare writing attitude of higher education students in the context of their subjects.

3. To examine writing attitude of higher education students in the context of their gender, social class category, area of residence, discipline of the study, parental educational status and languages known.

Hypotheses 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 attitude scale by the male and female higher education students.

H_{02} There will be no significant difference between mean scores obtained on writing attitude scale by the general and reserve class category higher education students.

H_{03} There will be no significant difference between mean scores obtained on writing attitude scale by the urban and rural higher education students.

H_{04} There will be no significant difference among mean scores obtained on writing attitude scale by the higher education students of social science, science and language disciplines.

H_{05} There will be no significant difference between mean scores obtained on writing attitude scale by the higher education students having literate parents and those having illiterate parents.

H_{06} There will be no significant difference between mean scores obtained on writing attitude scale by the higher education students who know mother tongue only and those who know other languages also.

Operational Definition of the Terms

Higher Education Students. The students of post graduate departments of Gujarat Vidyapith, Ahmedabad were considered as higher education students.

Writing Attitude. The total score obtained on writing attitude scale by the student was considered as writing attitude of that 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, a list of post-graduate departments of Gujarat Vidyapith was prepared. Each department was running two-year post graduate programmes. 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-1 shows the characteristics of the sample.

Table-1
Characteristics of the Sample

No	Characteristics	Total		Grand Total	Total
1	Gender	Male		196	346
		Female		150	
2	Social class category	General		54	346
		Reserve		292	
3	Area of residence	Urban		56	346
		Rural		290	
4	Discipline of the study	Social Science		245	346
		Science		54	
		Language		47	
5	Parental educational status	Illiterate		282	346
		Literate		64	
6	Languages known	Mother tongue only		295	346
		Other languages		51	

Table-1 shows that total 346 students were in the sample of the study. Among the 346 students, 196 students were female and 150 students were male; 54 students were from general class category and 292 students were from reserve social class category; 56 students were from urban area and 290 students were from rural area. 245 students were from the social science discipline, 54 students were from the science discipline and 47 students were from the language discipline. Among the 346 students, there were 282 students whose parents were illiterate and 64 students whose parents were literate; there were 295 students who knew mother tongue only and 51 students who knew other languages also.

Tool of the Study

Writing Attitude Scale. A four point Likert type Dhadhodara & Joshi (2017) writing attitude scale was applied for collecting data. There were 10 items for measuring 4 factors. Out of these ten items, five items were positive and five items were negative. Each item had four options indicating the degrees of agreement. The degrees of agreement were 'strongly agree', 'agree', 'disagree' and 'strongly disagree'. The respondent had to tick mark (") one of the suitable options. The reliability of the tool was

established using three methods: Cronbach's Alpha value was 0.68 , Spearman Brown Coefficient value was 0.58 and Guttman Split Half Coefficient value was 0.51. As well as Cliffs Consistency Indice– 'C' value was 0.39 which showed validity of the tool in terms of its unidimentionality.

Data Collection and Analysis

The writing attitude scale was administered to collect data in a normal classroom condition. The respondents were given guidance regarding the way of 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 and F-test were employed to analyze the data.

Results

Based on the scores on writing attitude scale,the Mean, Median and Mode were respectively 18.99, 19 and 18, while standard deviation was 4.368 and Variance was 19.078. The value of skewness was -0.427. It shows slightly negative skewness of the data. It means the frequency of the high scorer were more than that of the low scorer in respect of mean score of the data on writing attitude scale. So it concluded that the level of writing attitude of higher education students was high and fairly above than the average score. Standard error of skewness was 0.131 and kurtosis was 0.602; standard error of Kurtosis was 0.261. This indicated that the frequency of distribution was almost normal. Histogram of obtained scores frequency distribution on writing attitude scale is presented as Figure-1.
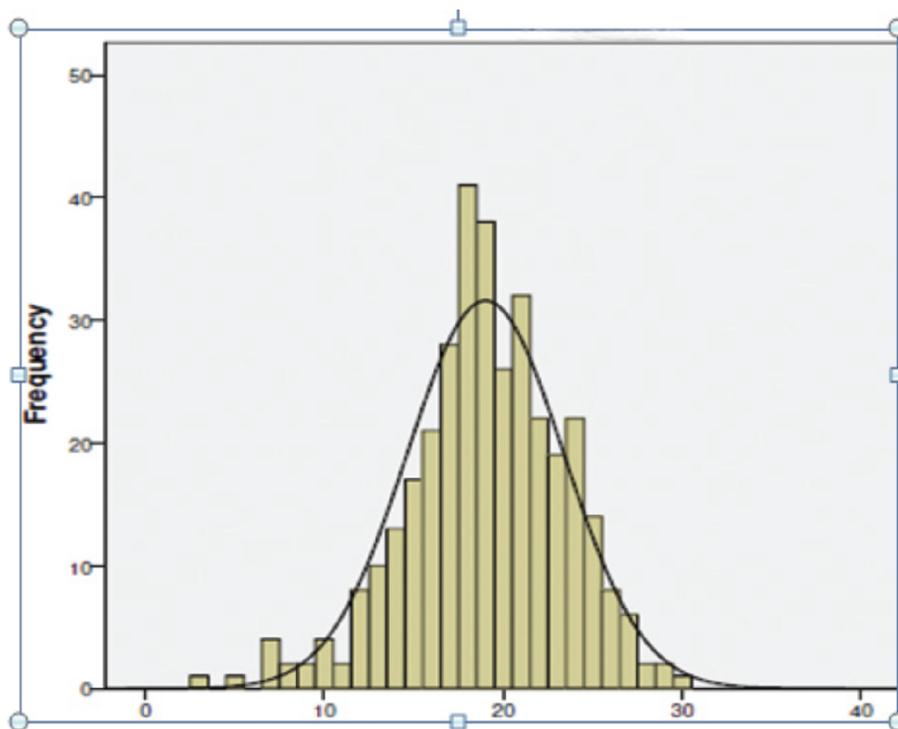

Figure-1
Histogram of Obtained Scores Frequency Distribution On
Writing Attitude Scale

The first objective of the research was to measure writing attitude of higher education students. The maximum possible score on writing attitude scale was 30 (10 x 3). The obtained minimum and maximum score were 3 and 30, respectively. To categorize the negative, moderate and positive writing attitude of students, Mean +/- sd formula was applied. The results are presented in Table – 2.

Table – 2
Higher Education Students' Writing Attitude

No	Writing attitude	Score	N	Percentage
1	Low	< 14.622	47	13.58%
2	Moderate	14.622 to 23.358	244	70.52%
3	High	>23.358	55	15.89%

Table – 2 shows that 13.58 % students had low; 70.52% students had moderate and 15.89 % students had high attitudes towards writing. The results revealed that most of the students had moderate writing attitude. Graphical presentation of the results is shown as Figure-2
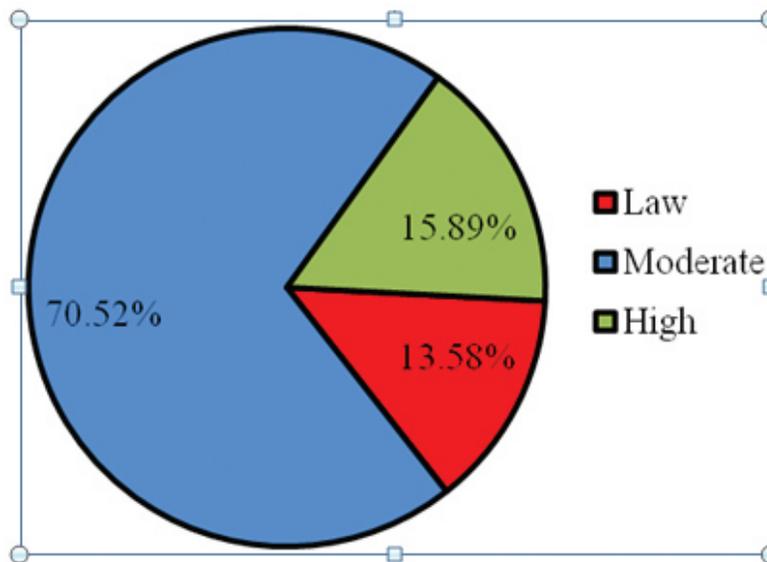

Figure-2
Higher Education Students' Writing Attitude Categories

The second objective of the research was to compare the scores of the higher education students writing attitude in the context of their subjects. The subject wise mean scores are presented in Table – 3.

Table - 3
Subject Wise Mean Values Based On Writing Attitude Scale

No.	Subject	N	Mean
1	Gujarati	32	18.47
2	Library science	11	17.82
3	Hindi	15	18.13
4	History	32	19.25
5	Sociology	40	19.45
6	Journalism	11	20.36
7	Rural economics	43	18.19
8	Education	41	20.29
9	Social work	35	18.89
10	Human resource management	20	18.95
11	Micro biology	41	19.44
12	Physical education	12	18.83
13	Computer science	13	16.77
	Total	**34**	**618.83**

Table - 3 shows that there were 346 students in 13 subjects. The mean score of 346 students for writing attitude was 18.30. Among the 13 subjects the journalism students scored highest (20.36) while the students of computer science scored the lowest (16.77) on the writing attitude scale. Figure-2 shows the graphical presentation of these results.
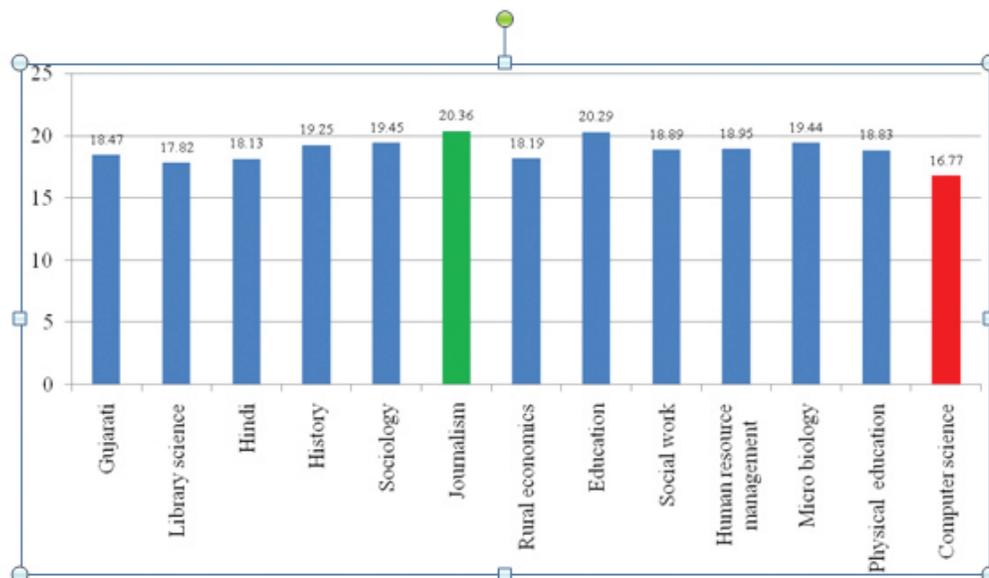

Figure – 2 : Subject Wise Mean Values Based On Writing Attitude Scale

Hypotheses Testing
The results of the hypotheses testing are presented in Table - 4

Table - 4
Summary of the Results of the Hypotheses Testing

Variable	Strata	N	Mean	Std. Dev.	Mean Diff	t-value	df	Sig level
Gender	Female	196	19.20	4.270	0.484	1.022	344	N.S.
	Male	150	18.72	4.492				
Social class category	General	54	19.28	4.924	0.336	0.519	344	N.S.
	Reserve	292	18.94	4.264				
Area of residence	Urban	56	17.86	5.150	1.376	2.164	344	0.01*
	Rural	290	19.23	4.182				
Parental Educational Status	Illiterate	282	19.18	4.380	0.990	1.641	344	N.S.
	Literate	64	18.19	4.253				
Languages known	Mother tongue only	295	19.14	4.523	1.081	1.636	344	N.S.
	Other languages also	51	18.06	3.196				

* Significant at 0.01 level

Table - 4 shows that there were 196 female and 150 male students. Means were 19.20 and 18.72; standard deviations were 4.270 and 4.492 respectively for male and female students. Mean difference was 0.484 and t-value was 1.022. The calculated t-value was less than the table value. Therefore the null hypothesis was not rejected. There was no significant difference in writing attitude of higher education students in the context of their gender.

Table - 4 shows that there were 54 and 292 from general and reserve social class category students, respectively Means were 19.28 and 18.94; standard deviations were 4.924 and 4.264 respectively for general and reserve social class category students. Mean difference was 0.336 and t-value was 0.519. The calculated value was less than table value. Therefore the null hypothesis was not rejected. There was no significant difference in writing attitude of higher education students in the context of their social class category.

Table - 4 shows that there were 56 and 290 from urban and rural area students. Means were 17.86 and 19.23; standard deviation were 5.150 and 4.182 respectively for urban and rural area students. Mean difference was 1.376 and t-value was 2.164. The calculated value was greater than table value. Therefore the null hypothesis was not accepted. There was significant difference in writing attitude of higher education students in the context of area of residence. Rural area students had more positive attitude towards writing than urban area students.

Table – 4 shows that there were 282 students whose parents were illiterate and 64 students whose parents were literate. Means were 19.18 and 18.19; standard deviations were 4.380 and 4.253 respectively for students having illiterate parents and students having literate parents. Mean difference was 0.990 and t-value was 1.641. The calculated value was less than table value. Therefore the null hypothesis was not rejected. There was no significant difference in writing attitude of higher education students in the context of their parental educational status.

Table - 4 shows that there were 295 students who knew mother tongue only and 51 students who knew other languages also. Means were 19.14 and 18.06; standard deviations were 4.523 and 3.196 respectively for students who know mother tongue only and students who know other languages also. Mean difference was 1.081 and t-value was 1.636. The calculated value was less than the table value. Therefore the null hypothesis was not rejected. There was no significant difference in writing attitude of higher education students in the context of the number of their known languages.

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

Table - 5
Descriptive Statistics for the Fourth Hypothesis

Discipline	N	Mean	Std. Dev.
Social science	245	19.16	4.010
Science	54	18.80	5.631
Language	47	18.36	4.547

Table - 5 shows that there were 245 students of social science, 54 students of science and 47 students of language. Means were 19.16, 18.80 and 18.36; standard deviation were 4.010, 5.631 and 4.547 respectively for social science, science and language students. Relationship between writing attitude and discipline of the study is presented in table – 6.

Table - 6
Relationship between Writing Attitude and Discipline of the Study

Source of Variance	Sum of Squares	df	Mean Squares	F-value	Sig level
Between groups	27.586	2	13.793	0.722	N.S.
Within groups	6554.402	343	19.109		
Total	**6581.988**	**345**			

Table-6 shows that Sum of squares between groups was 27.586 and within groups was 6554.402. Mean squares between groups was 13.793 and within groups was 19.109. F-value was 0.722. The calculated value was less than the table value. Therefore the null hypothesis was not rejected. There was no significant difference in writing attitude of higher education

students in the context of their discipline.

Discussion

The results of the research show that 13.58 % students had low; 70.52% students had moderate and 15.89 % students had high attitudes towards writing. The results revealed that most of the students had moderate writing attitude. That is a good sign for university academicians. Moderate attitude towards writing leads to more participation in writing tasks. They like to participate in writing related activities or tasks and results in the student's academic achievement or a writing achievement. It may boost students' writing skill also. So, the teachers have to give continuous positive reinforcement to all students for their written expression. Various activities, related to free writing for higher education students, be organized. The importance of writing in the life and in the career should be explained to all the students periodically.

On the writing attitude scale, the journalism students scored the highest (20.36) while the students of computer science scored the least (16.77). The students in the sample were studying at the post graduate level. It can be inferred that computer science students might be habituated to write with the keyboard rather than the pen or pencil. The medium of instruction is English in the department of Computer Science and they were asked to write in Gujarati in the present research. Moreover, computer users do not bother much about the grammatical aspects of written language. That makes students more anxious in a deliberate writing exercise. On the other hand, the students of the Journalism department scored more. It may be because they have a regular practice of writing.

There was no significant difference in writing attitude in the context of students' gender, social class category, discipline of the study, parental educational status and languages known. These results are in the line of the results of Cunningham's (2009) study. Finding of the study by Pakerand Erarslan (2015) also concluded that gender had no influence on the attitudes of students towards writing.

The results of this research also indicate that there was a significant difference in writing attitude in the context of students' area of residence. The students of rural area had more positive attitude towards writing than those of urban area. So it is very important to conduct a research on such issues. Further research may be conducted to find out the reasons of low attitude of urban area students towards writing.

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