

(e) -PROCEEDINGS

INTERNATIONAL CONFERENCE

Sponsored by

Indian council of Social Science Research

On

Education for Happiness

11-13 March, 2016



Organized by

Faculty of Education & Home Science

Department NAWAL KISHORE BHARTIYA

MUNICIPAL GIRLS (P.G.) COLLEGE, CHANDAUSI

AFFILIATED TO M.J.P. ROHILKHAND UNIVERSITY, BAREILLY

NAAC ACCREDITED WITH CGPA 2.56

www.nkbmgcollege.org

ORGANIZING COMMITTEE

Chief Patron

Prof. Mushahid Husain,
Vice Chancellor, MJPRU Bareilly

Patrons (Managing Committee)

Shri Nirmal Kishore Bhartiya:*Life President*

Shri V.S. Agrawal:*Vice President*

Dr. Poonam Chaudhary: *Honorary Secretary*

Shri Pankaj Sharma: *Member*

Dr. Hari Shankar Agrawal:*Member*

Shri Rajeev Kumar:*Member*

Shri Anurag Garg:*Member*

Smt. Usha Agrawal:*Member*

Smt. Sangeeta Bhargava:*Member*

Chair Person

Dr. Anita Jan, *Principal*

Secretary

Dr. Veenu Nagar,*Asso. Prof. & In-charge, Department of H. Sc.*

Dr. Archana Kumari,*Asso. Prof., Faculty of Education*

Joint Secretary

Dr. Alka Thakur,*Asso. Prof., Department of H. Sc.*

Organizing Secretary

Dr. Anamika, *Asst. Prof., M.Ed.*

Joint Organizing Secretary

Ms. Garima Tyagi,*Asst. Prof, Department of H.Sc.*

Ms. Kanchan Saxena,*Asst. Prof, Department of H.Sc.*

Treasurer

Dr. Suman Gupta,*Asst. Prof., M.Ed.*

Program Coordinator

Dr. Madhu Mahor, *Asst. Prof., M.Ed.*

Accommodation In charge

Ms. Sonia Yadav, *Asst. Prof., M.Ed.*

Dignitaries

Prof. Mushahid Husain: *V.C., MJPRU Bareilly*

Prof. Bruce Joyce: *Saint Simons Island, Georgia*

Prof Ravindra Kumar: *Former V.C., C.C.S.U. Meerut*

Prof. Rekha Agrawal: *Dean, School of Edu., CUSB, Patna*

Dr. Chhaya Shukla: *Member U.K. PSC, Haridwar*

Dr. K.K. Verma: *Asso. Prof., H.N.B.U. Garhwal*

Dr. Dinesh Chahal: *Asso. Prof., Central University of Haryana*

International Conference Proceedings

N K B M G (PG) College

Chandausi (U.P.)

-:Patron:-

Dr. Anita Jan, Principal

-:Editors:-

Dr. Anamika, Asst. Prof., M.Ed.

Ms. Garima Tyagi, Asst. Prof., Dept. of H.Sc.

Ms. Kanchan Saxena, Asst. Prof., Dept. of H.Sc.

-:Reviewers:-

Dr. Veenu Nagar, Asso. Prof. & Head, Dept. of H.Sc.

Dr. Archana Kumari, Asso. Prof., Faculty of Education

Dr. Alka Thakur, Asso. Prof., Dept. of H.Sc.

Published by

Journal Anu Books

Shivaji Road, Meerut

0121 2657362, 9997847837

anubooksmeerut@hotmail.com

www.anubooks.com,

PREFACE

An International Conference on ‘Education for Happiness’ from 11-13 March, 2016, was organized by Nawal Kishore Bhartiya Municipal Girls (P.G.) College, Chandausi in collaboration with Indian Council of Social Science Research, New Delhi. The participants in the conference were leading academicians, administrators & scientists who enlightened the conference with their knowledge. We believe that the ultimate end of education is individual happiness as well as social well-being. Happiness is the most significant goal in human life, and the highest value which anyone should pursue. Therefore, it is important to make a meaningful discussion over the various aspects of ‘Education for Happiness’ to achieve this ultimate goal of Education. Let us think together about this aim so that we may fulfill our dream to nurture a ‘Global Learning Community’ to serve ‘Mankind’ on this ‘Earth’. We hope that all will find this proceeding to be of tremendous value & a resource guide. The chief accent is to suggest some practical solutions for the problems persisting in the present education system. We acknowledge our deep appreciation and gratitude to the authors who helped in bringing out the proceedings through their valuable original thoughts. Due care has been taken to ensure that the information in the proceeding is correct. However, the editors accept no responsibility for the authenticity, accuracy or completeness of such information provided here in by the authors who participated as delegates in the three days International Conference. We are also indebted to the Journal Anu Books, Meerut for publishing conference proceedings. Lastly, we are thankful to the Managing Committee, Principal, Faculties and Non-Teaching staff of Nawal Kishore Bhartiya Municipal Girls (P.G.) College for organizing such a wonderful event at Chandausi & to Indian Council of Social Science Research (Ministry of Human Resource and Development), New Delhi for funding the event.

Dr. Anamika Ms. Garima Tyagi

Ms. Kanchan Saxena

INDEX

S. No	Title with Author's Name	Pg.No.
1	TEACHERS HELPING TEACHERS: LEARNING NEW THINGS, POLISHING PRACTICES, AND IMPLEMENTING CURRICULUM - <i>Bruce Joyce</i>	9
2	EDUCATION: A KEY TO HAPPY FUTURE OF CHILD LABOURERS, SPECIALLY GIRL CHILD LABOURERS - <i>Mrs. Abhilasha Gaur Saraswat* & Dr. Anupma Mehrotra</i>	19
3	RELATION BETWEEN HAPPINESS AND EDUCATION - <i>Smt. Anjali Agrawal* & Ms. Pooja Tyagi**</i>	22
4	EDUCATION FOR HAPPINESS - INNOVATIVE APPROACHES - <i>Aruna Sharma</i>	27
5	TEACHERS' EVALUATION AS AN INNOVATIVE APPROACH TO PROMOTE HAPPINESS IN EDUCATION - <i>Archana Gautam</i>	30
6	JOYFUL LEARNING: A WAY OF EDUCATION FOR HAPPINESS - <i>Bibhuti Kumar</i>	33
7	VALUE BASED INDIAN SOCIETY BY QUALITY EDUCATION - <i>Dr. Vikas Kumar</i>	38
8	PEACE AND VALUE EDUCATION TO CHILDREN IN EARLY AGE IS NEED OF PRESENT - <i>Dr. Mahendra Prasad 'Pandey* Mrs. Rajkumari Gola**</i>	41
9	DISTANCE EDUCATION AS A MEANS TO PROVIDE HAPPINESS AMONGST ADULTS - <i>Geet Chawla</i>	45
10	SOCIOLOGICAL PERSPECTIVES OF EDUCATION FOR HAPPINESS - <i>Dr Anjula Rajvanshi</i>	48
11	MUSEUMS AS A SOURCE OF EDUCATION - <i>Azfar Husain</i>	53
12	LEARNING THROUGH MUSEUM FOR EDUTAINMENT: "A CASE STUDY OF NATIONAL CHILDREN MUSEUM, NEW DELHI - <i>Habib Ahamad</i>	60
13	STUDY ON VIEWS OF PRE-SERVICE TEACHERS IN REGULAR EDUCATION ABOUT INCLUSION - <i>Jitendra Kumar Gupta</i>	67
14	Psychological Aspects in Education & Happiness of Learners - <i>Dr. K.C.Gaur</i>	72
15	YOGA AND HAPPINESS - <i>Dr Kalpana Gupta</i>	77
16	EDUCATIONAL DEVELOPMENT & HAPPINESS IN SOCIETY - <i>Dr. Krishna K Verma</i>	80
17	EDUCATION IN INDIA FOR THE HAPPINESS OF SOCIETY: POLICIES, PROGRAMMING AND FUTURE PROSPECTS - <i>Dr. Lata Sharma</i>	89
18	HAPPINESS: AS AN AIM OF EDUCATION - <i>Meenakshi Chaturvedi* & Amitesh Kumar Singh**</i>	93
19	EDUCATION - A TOOL FOR WOMEN EMPOWERMENT & HAPPINESS - <i>Megha Gangwar</i>	99
20	PEACE EDUCATION IN INDIA - <i>Dr. Mohan Lal 'Arya* & Prof. (Dr.) Rajkumar Singh**</i>	103
21	ROLE OF INFORMATION COMMUNICATION TECHNOLOGY FOR DEVELOPMENT OF TEACHER EDUCATION - <i>Dr. Neeta Mishra* Mrs. Rajesh Kumar** Mrs. Niranjan Sing***</i>	112
22	COMPETENCIES OF EDUCATORS IN MAKING SCHOOLS AND CLASSROOMS HAPPY PLACES – <i>Neha Mishra</i>	115
23	RELATION BETWEEN STUDENTS NUTRITION AND ACADEMIC ACHIEVEMENT – <i>Khushnoor Ansari* & Dr. Veenu Nagar**</i>	122
24	ADOPTING INNOVATIVE METHODS IN THE TEACHING OF SOCIAL SCIENCES - <i>Neha Taneja</i>	126

25	EDUCATION FOR HAPPINESS - <i>Dr. Pravat Kumar Dhal</i>	130
26	INNOVATIONS IN EDUCATION FOR STUDENTS' LEARNING - <i>Poonam Aggarwal</i>	139
27	EDUCATION FOR HAPPINESS - ITS APPROACH TO HUMAN DEVELOPMENT - <i>Prabhuta Raghav</i>	142
28	EDUCATION FOR HAPPINESS: LIFE SKILLS AND THEIR DEVELOPMENT - <i>Pradeep Kumar</i>	146
29	EDUCATION FOR HAPPINESS AND WELL-BEING: A BUDDHIST PHILOSOPHICAL PERSPECTIVE – <i>Prince Kumar Gupta</i>	154
30	ROLE OF AGENCIES IN THE EDUCATION OF CWSN FOR HAPPINESS – <i>Priyanka srivastava* Varun kumar bhaskar** Rajesh kumar***</i>	159
31	COUNSELING: AN INNOVATIVE APPROACH FOR ADOLESCENTS FOR HAPPINESS - <i>Dr. Pushkrit Gupta</i>	165
32	HAPPINESS THROUGH CONCEPT FORMATION MODEL OF TEACHING IN TEACHING STUDENT AT SECONDARY LEVEL OF SCHOOL - <i>Md Raghیب Alam* & SohrabAli**</i>	169
33	DOES EDUCATION MAKE US HAPPY: AN INVESTIGATION - <i>Ragini Dubey*, Dinesh Prasad** & Ujjala Singh***</i>	178
34	EDUCATION AS A BLISS AND HAPPINESS TO HUMAN SOCIETY - <i>Ms. Rajni Tewari</i>	183
35	EDUCATION LEADING-PEACE, JOY AND EQUALITY - <i>Dr.Ranjana Rauhela</i>	189
36	EDUCATION AND HAPPINESS - <i>Dr. Renu Gupta</i>	196
37	EDUCATIONAL PSYCHOLOGY AND HAPPINESS - <i>Roopendra Kumar</i>	199
38	CONTEMPLATION & NURTURE OF EDUCATION FOR HAPPINESS - <i>S P Singh</i>	202
39	EDUCATION MAKES WOMEN HAPPIER - <i>Mrs. Gunjan Varshney*, Miss Razia Sultana**</i>	205
40	SECRETS OF SUCCESS IN LIFE - <i>Dr. Shanti Swaroop, Dr. Madhu Mahor & Dr. Kalpana Agnihori</i>	210
41	INNOVATIVE UTILIZE OF ICT IN EDUCATION WITH SPECIAL REFERENCE TO B.Ed TEACHER EDUCATION COURSE - <i>Ms.Sarita S Ogale</i>	213
42	EDUCATION FOR HAPPINESS - <i>Seema Teotia</i>	220
43	ROLE OF EDUCATION AND SOCIALIZATION IN HUMAN LIFE: A SOCIOLOGICAL ANALYSIS - <i>Sheetal Singh</i>	223
44	CONCEPTS OF HAPPINESS ACROSS TIME AND CULTURES AND THEIR PEDAGOGICAL IMPLICATIONS - <i>Prof. Shri Krishan</i>	228
45	SPIRITUAL EDUCATION: MAKES LIFE HAPPY - <i>Soniya Yadav</i>	236
46	HAPPINESS AND EDUCATION - <i>Dr. Suman Gupta</i>	239
47	EDUCATION AND HAPPINESS: AN EMPIRICAL STUDY - <i>Suman Lata</i>	242
48	INNOVATIVE APPROACHES IN INCLUSIVE EDUCATION - <i>Tausif Alam* and Dr. Muzammil Husain Quasimi**</i>	244
49	WAYS TO BE HAPPY-ROLE OF EDUCATION - <i>Dr. Urmila Malik*, Dr.T.P.Malik**, Sunita** * and Sunil Koak****</i>	260
50	AGENCIES IMPARTING HAPPINESS - <i>*Varsha Shashi Nath & Vishal Prakash</i>	267
51	ROLE OF EDUCATIONAL AGENCIES - <i>Smt. Vimlesh Mishra</i>	271
52	ROLE OF DIET IN HAPPINESS - <i>Vinita Tomer</i>	276
53	EDUCATION FOR HAPPINESS - ISSUES AND CHALLENGES - <i>Dr Mani Joshi</i>	287

54	ISSUES AND CHALLENGES FACING EDUCATION - <i>Dr. Naushaba Parveen</i>	289
55	EDUCATION FOR HAPPINESS - <i>Ms Neeti Mahaur</i>	291
56	INDIAN EDUCATION SYSTEM - STUMBLING BLOCKS AND CONFRONTATIONS - <i>Dr. Amita gupta</i>	296
57	EDUCATION AND WELLBEING: A REVIEW OF THE LITERATURE - <i>Dr. Pratibha Sharma,</i>	302
58	REMIEDIATING COMMUNICATION SKILL DEFICITS AMONG MENTALLY RETARDED CHILDREN THROUGH COMPUTER AIDED INSTRUCTION - * <i>Dr Ajita Singh Tiwari**Dr Anju Agarwal***Dr Yash Pal Singh</i>	308
59	A FRAMEWORK FOR INCLUSION OF ICT IN TEACHER EDUCATION FOR HAPPINESS - <i>Neetu Bansal</i>	315
60	EDUCAITON AND HAPPINESS RESIPROCAL TO EACH OTHER: IN SPECIAL CONTEXT OF SOCIAL PERSPECTIVE - <i>Dharm Bir Patel* & Anjali Kumari**</i>	320
61	STRESS & HAPPINESS OF STUDENTS - <i>Dr. Nisha Shukla * Ms. Kanchan Saxena ** Ms. Garima Tyagi ***</i>	323
62	CASTE SYSTEM IN ISLAM - <i>Dr. Saraswati</i>	327
63	EDUCATION FOR HAPPINESS: ROLE OF DIFFERENT AGENCIES - <i>Dr. Sheetal Yadav</i>	331
64	EDUCATION AS A MAIN SOURCE OF DEVELOPMENT AND HAPPINESS FOR WOMEN – <i>Dr. Deepti Kaushik</i>	334
65	CONSUMER AWARENESS AMONG ADOLESCENT GIRLS ON CLOTHING PURCHASE - <i>Vedika &Dr Surender Kaur</i>	338
66	The Emprical Analysis of Happiness And Education - <i>Dr. Neeta Gupta</i>	344
67	Empowering Women for their self Happiness - <i>Anjum Khan, *Divvy Jaiswal, ** & Vishu Gupta ***</i>	350
68	HAPPINESS AND BUDDISM - <i>Dr Anjali Mittal</i>	355
69	CLASSROOM TEACHING: BEYOND MARKS TOWARDS HAPPINESS - <i>Hitendra Kumar Virani</i>	358
70	INITIATIVES FOR EXPLORING HAPPINESS IN EDUCATION - <i>Dr. Girish Kumar Dwivedi & Mr. Shrawan Kumar</i>	368
71	EDUCATION FOR HAPPINESS: WHAT WE REQUIRE FROM OUR EDUCATION SYSTEM - <i>Neha Nagar</i>	370
72	EDUCATION FOR HAPPINESS- <i>Ms. Sapna Agrawal</i>	373
73	HAPPINESS: THE PHILOSOPHICAL PERSPECTIVE OF J. KRISHNAMURTI - <i>Vandana Anand</i>	376
74	SPIRITUALISM FOR HAPPINESS: AN ANALYSIS OF GANDHIAN THOUGHT- <i>DR. SHIVALI AGARWAL</i>	379

TEACHERS HELPING TEACHERS: LEARNING NEW THINGS, POLISHING PRACTICES, AND IMPLEMENTING CURRICULUM

Bruce Joyce

117 Seminole, Saint Simons Island, Georgia 31522

1

How do teachers expand their repertoire of curricular and instructional tools? What are their needs when they are moving into new professional territory – fresh content and models of teaching that are novel to them? How do varieties of collegueship fit into the picture of teacher learning?

Beginning in the late 1970s my colleagues and I began a series of investigations focused on these questions, hoping that the results would help in the design of professional learning opportunities (see, Joyce & Showers, 2003). This work continues to this day -- our current projects keep enlarging our knowledge and has been enriched by the work of many others who have engaged in the study of teaching, curriculum change, school improvement, and research on the professional development of educators. Some recent studies provide encouraging information on how school district-wide curriculum change can be implemented with substantial effects on student learning (see, for example, Joyce and Calhoun, 2010, especially chapters five and six).

Does the accumulated research point us to ways of effectively supporting teachers as they deal with some of today's most complex challenges – such as implementing CCSS, STEM, and ICT? Yes, it does, with the caveat that designing good support requires serious changes in the professional development offered in many school districts.

Does that research and experience offer information for coaches, PLC's, principals and central office consultants? Again, the answer is "yes," but with another caveat -- that information leads to the need for substantial PD for those and any others who provide personalized support to teachers. Sometimes this type of work is known as "Instructional Coaching," a phrase without a settled definition.

We will provide a brief overview of the evidence that bought us to these claims. Before doing that, let's look at a scenario where a couple of teachers find out how to implement an important item in the CCSS standards. Then we will look at the salient studies and their findings, and describe two whole-district studies, one with a district of 12 schools and the other with 63 schools, which will lead us to considerations in the organization of large-scale professional development.

A Tale of Two Learners

Jan and Jackie, a pair of seventh grade teachers, have been enrolled in a series of district-offered monthly workshops on CCSS in literacy. The focus of this course is one of the 7th grade standards: "Write arguments to support claims with clear reasons and relevant evidence."

(National Governors Association. CCSS W.7.1.). In the first session, the instructor provided them a paper from “Vermont Reads” (Monahan, 2013) and gave a talk on writing to present an argument – an orderly presentation of relevant reasons, including data if that is available. The instructor also provided a few “prompts” to help them elicit writing from their students in the genre of making arguments.

Jan and Jackie tried a couple of the prompts with their classes and found that nearly all their students tried to persuade the reader with somewhat strident rhetoric. After they discussed the use of evidence and logic asked them to write to another prompt, the same thing happened. Now what?” they asked each other and, at the second session, asked the instructor.

The answer given was to keep trying – providing prompts and pointing out where rhetoric rather evidence and logic was used to make a case for positions or claims. The instructor also said that pointed feedback is a powerful instructional tool.

Jackie and Jan wondered if they could use better prompts and came across substantial collections of prompts assembled by the New York Times. They picked one that asked “Should middle school students have drug testing?” It elicited lively writing, but they discovered that the students actually didn’t have much real information about the topic. The students wrote in a rhetorical style partly because they had opinions but little evidence to back them up. Interestingly, when they shared their essays, they also discovered they had widely different opinions about possible drug use in their own school and neighborhood.

Jan and Jackie had found a real clue. Although one can use logic to build an argument, building solid arguments without information is not just difficult, but for many topics it is close to impossible. They brought their classes together and, using the interactive whiteboard, lead an online search for information about the topic. Another clue emerged. The students could see that many of the items found in the first stages of the search were simply rhetorical – with little data. Some argued from extreme cases – “In Billups School, many of the students use their lunch money “ Because the students were looking for information, they could spot the items that reported or used actual data and those that presented their position by exaggeration and overblown language. The students ended up writing about the kinds of items they had retrieved because that was a topic they now knew something about. They could back up claims with some real data.

Jan and Jackie developed some little units where they provided a prompt and had the students pursue the topic with a search for relevant information before writing. The students sent the files to the computer that fed the whiteboard and studied one another’s essays. They were making progress. At the next workshop session, Jackie and Jan reported their experience. The instructor was polite but dubious about the strategy they had developed. She said that the best writing comes “right off the top.” Jan and Jackie asked for more help with instruction, and the

advice was to have the students compare samples of writing where different types of argument were used.

Jan and Jackie had a tool to elevate that advice. They had studied the Concept Attainment model of teaching where the items in a data set are sorted into categories. The items are presented to the students, one by one, labeled as belonging to a category (in this case, sharing the attributes of types of argument) until the attributes are clarified. (see, Joyce & Calhoun 2015, Chapter 6)

The students were improving, but something was missing – modeling how a writer thinks as he or she creates a paragraph or more. They needed to model the process – the thinking that goes on as one writes. Here a district coordinator came to the rescue. She knew of a site where the “composing think aloud” process was demonstrated in a series of video lessons with students. Jan and Jackie watched the modeling process and taught themselves how to model for the students the process of composing arguments. Jan and Jackie each modeled the writing of several short essays. They drew on George Hillocks (2010) reviews of research on writing and his use of the British Philosopher Stephen Toulmin’s (1958) conceptions of logical argument.

The students responded. Their writing improved substantially – not only the structuring of arguments -- they created strong openers that made the topic clear and tidy closers that did more than repeat the content or argument. Then one of the students asked if she could do a “think aloud” for the class, talking about how she developed the argument within an essay. From time to time during the coming weeks other students thought aloud before their peers. In pairs the students worked with each other, helping think through the construction of arguments – adding a new wrinkle to the peer-editing process. The students also began to identify controversial issues in their social environment and personal lives that could be prompts for writing.

What was going on here?

This tale illustrates the actions of a pair of teachers who were uncommonly aware of how they learn and persistent in creating the conditions they needed to master a new process. They needed to Understand the content – really the process of building argument,

See the process demonstrated several times so they could practice on their own and demonstrate for their students, Find and develop lessons and materials they could use with the students, Practice and help each other over the rough spots in their common inquiry. Superficial understanding would not carry the inquiry.

Watching demonstrations made the technique clear – written examples could take them only so far. Furthermore, they needed to be able to model for their students who, themselves, needed those models in order to understand the thinking processes that are the key to writing well.

They needed to prepare for practice by finding and developing prompts, learning how to analyze student writings and using the results to prepare further actions. And, working together, they were able to refine their practice. Let's move along to a brief discussion of the avenue that we and our close colleagues followed as we tried to contribute to the design of PD where new repertoire is part of the content.

Research and Repertoire

Before the late 1970s there was little empirical research on how educators learn – how they develop teaching styles and whether their repertoire enlarges with experience or changes in curriculum and instructional materials.

During the 1950s and 1960s, the National Science Foundation promoted the Academic Reform movement, a curriculum development effort with content similar to today's CCSS/STEM. The new curriculums had outstanding success in schools where extensive training was provided and it was implemented (see, for example, the reviews by Anderson, 1983, Shymansky, Kyle, and Alport, 1983, and Bredderman ,1983,) Those reviews dealt with the results from well over 2000 classrooms and 300,000 students. Similar development and implementation during recent years has, again, had outstanding results (see, Minner, Levy, and Century's 2010 analysis of 138 studies from 1984-202, including 2000 classrooms and more than 40,000 students).

Unfortunately, only a small proportion of American districts offered the necessary PD to capitalize on this powerful evidence and achieve implementation of these curriculums in their schools. Even so, parts of the movement have a living heritage. Organizations like the BSCS -- in biology -- offers materials and training to this day. The journals of the professional organizations in science, social studies, and mathematics offer information about new practices, guides to instructional materials and online courses. The journals are important resources for CCSS/STEM.

Important learning came from that period. Particularly, the new curriculums were different enough from normative practice that, without extensive high-quality PD, implementation would not take place. Studies of teaching practice indicated that most teachers primary mode of teaching is following the textbook (the operational version of the curriculum) with a homework-and-recite pattern. The kinds of conceptual, inductive, and hands-on teaching represented by the Academic Reform Movement was too big a change to be adopted by the field. Districts did not know how to develop the needed support. Powerful curriculums and models of teaching were available but strong professional development was not.

Research was badly needed and our little group was part of the effort to start inquiry on how teachers learn to expand their repertoire – to go from normative practice to the kinds of

practice asked for by the academic reform movements and now contained in the CCSS standards, the aspirations of STEP and need for better use of ICT in the classroom.

A Collaborative Research Agenda

The important studies by my colleagues and me were conducted in school districts. The content was research-based models of teaching that were not within the teachers' current practice (for a compendium of those models, see Joyce and Calhoun, 2015). By the mid-1970s the research indicated that a design that included three components enabled teachers to reach a level of knowledge and skill that would support them through initial practice with the content – the models that were new to their practice. The critical studies followed the teachers for months to determine long-term use. The early studies are described in Joyce and Showers (2003) and in papers that can be found on modelsofteaching.org.

Those components included what Jan and Jackie asked for to enable them to learn:

- Inquiry into the knowledge base of the curriculum or model of teaching to be learned -- opportunities to study the rationale of the model, its purposes, evidence supporting it, and its application to school curriculum areas.
- The study of the knowledge base was interwoven with demonstrations. Video has been a boon – demonstrations can be captured with students of varying characteristics and in different curriculum areas.
- The development of lessons tailored to their own students and curriculum. Essentially, they leave the workshop setting ready to practice. Without studying the rationale, studying demonstrations, and preparing to practice, the participants will not have the skill to implement.

Given those three components almost all the participants possessed the knowledge and skill to use those lessons and they did so. However, when they were observed and interviewed a few weeks down the road, only a handful had created other lessons and units and were using them. Something more was needed!

The Teachers Were Right All Along

Teachers have long complained that when a course or set of workshops is done, no one follows up, visiting and providing support and encouragement. It made good sense to pay attention to those folks, so follow-up by the workshop providers was instituted. Meetings that included more demonstrations, discussions, and preparation of lessons were scheduled every few weeks – about six visits in all. And, importantly, the providers dropped in every couple of weeks to discuss progress and offer help.

The duration and frequency of practice rose dramatically – 90 percent of the participants used the additions to their repertoire until they became a normal part of practice.

Importantly, as the providers talked with the teachers, most of their expressed needs had to do with weaving the new approach into the curriculum and the flow of their normal practice. Can teachers help each other?

The problem with provider follow-up is that it is not practical. A pair of providers can work with groups of fifty, sixty, even 100. But, visiting that many folks on a regular basis is not schedulable! So, we needed to learn whether the educators could follow themselves. Let's include a monthly brief follow-up meeting, or workshop and also ask pairs of participants to get together on a weekly basis and discuss how to make the curricular or instructional model work. Even better, they can plan lessons that they each teach so they can share the results and problems to solve.

Jan and Jackie made wonderful, natural partners. Can others do so? Folks who come to study in pairs begin with a partner. Can folks make do with an "elbow partner" found in the first workshop?

They can. Implementation is very high and lasts – as much as ten years – the longest period where we collected data. Working together works – peer coaching we called it. By the way, teachers do not need special training to be able to work effectively with partners. Folks know how to relate over common content.

Returning to the Original Questions

Do we know how to design PD that will result in a reasonably good implementation of CCSS and STEP and ICT? Yes, but there are organizational caveats. New procedures can lead to novice providers. We advise all districts to organize a district leadership team made up of school lead teachers, coaches, central office coordinators, PLC leaders, and principals – all of them. That district team studies the new stuff – not too much at one time -- until they are very good at it and are ready to provide service to their colleagues .

Does the research on PD for curriculum and models of teaching have advice for today's coaches and those who organize them?

Where there is new content, and CCSS, STEM, and the use of ICT are new to most folks, coaches, as part of a district leadership team, need to master them or they will not be of much use to their colleagues in those areas. We would place coaches in classroom teaching teams where they can practice and bring their clients over for demonstrations. They can free one another to visit clients.

Second, demonstrations are crucial for new repertoire, even smallish strategies. Video works fine. Coaches need to acknowledge the limitations of their repertoire – the knowledge and skills they can draw on to help others. Everyone needs to follow the simple rule: If you can't do it, don't try to teach it. (Note that Jan and Jackie had to surpass their instructor in mastery of

argument and how to teach it.) Coaches may have to expand their repertoires if a curriculum asks for skills they do not come with.

Governance: Top Down vs. Bottom-up, and Large Scale Curriculum Change

Does PD have to be decided by district policymakers (Top-Down) or generated by faculties (Bottom-Up) or, at least, built on the expressed needs of teachers and school leaders. The development of the positions of “coach” were made by policymakers but from the position that effective teachers could help others learn from their knowledge and skill. The “Top” empowered the “Bottom.” Similarly, the establishment of PLC’s was administered by the “Top” but was designed to enhance collegial study and person-to-person dialog. Where does curriculum change fit in, along with the PD that is essential to its implementation. Currently state legislative and executive branches are making decisions about adoption. District leaders, both staff and trustees, follow and have to make decisions. For decades, committees have made the adoptions of curriculum-relevant textbooks and other instructional materials and lead teachers and principals have been members. There is little quarrel with these largely Top-Down practices. Most teachers seriously want instructional materials. In many classrooms, the textbook is the operational flow of the curriculum.

What about PD where CCSS/STEM/ICT are concerned ?

This is where the water gets muddy. There is no question that heaps of teachers everywhere do not possess the repertoire of teaching strategies that will make CCSS sing. Just mashing through even fine instructional materials with a Q & A or chalk-and-talk strategy will not get practices like argument incorporated into writing. Let’s suppose that a district develops the kind of leadership team we suggested above -- an essential to large scale change.

Can the district say to the teachers and principals whose actions will or will not bring that curriculum to life that they need to participate in a PD series that begins with a four or five-day experience just before school begins and continues with a day each month throughout the year, with implementation studied and student learning assessed on a random sample in each classroom?

The answer is that a district can do just that. (Contracts and salaries may have to be changed – a topic for another paper.) In any event, The participants need to be paid for their time, need to report successes and problems, and collaborate with a partner to achieve implementation. The rationale needs to be explained, the tone needs to be civil and upbeat, and the coaches, school leaders, PLC leaders, principals, and central office coordinators will be ready to provide service and support. Large districts can be divided into units – clusters of a high school and feeder schools -- to assemble and prepare leaders.

It turns out that educators can accept and profit from both top-down and bottom-up initiatives. We will describe a couple of our experiences with our colleagues where district-wide

curriculum/instruction initiatives were carried out and documented. One is a school division of 12 schools but spread over a geographic area larger than Vermont. The second is a city district of 63 schools.

The 12-School District Project: Kindergarten Learns to Read

The project is reported in Joyce, Calhoun, Hrycauk, and Hrycauk, 2006 and on pages 84-94 in Joyce and Calhoun, 2010.

The change was initiated when kindergartens moved from a half-day to a full-day mode. The district policymakers decided to simultaneously introduce formal reading instruction built around the Picture Word Inductive Model of Teaching. None of the kindergarten teachers (three from each elementary school) had ever taught reading before on a systematic basis and were both anxious and excited. A district leadership team and external consultants provided training on roughly the time schedule described above – a week’s sessions right before school and so on. The theory-demonstration-practice preparation-peer coaching paradigm was employed. District team members visited the school teams regularly and principals from that team administered formal assessments during and at the end of the year using the Gunning procedure that determines the level of trade books the students can read with comprehension.(see: Gunning, 1998).

By the end of the academic year, seventy-two percent of the students could independently read books where text carries the meaning and pictures and photographs are used for illustration. Twenty-six percent could read picture books, where text is largely in captions. Just two percent had not progressed beyond books where text uses only a few words closely connected to pictures that carry the meaning.

In past years 30 percent of the end-of-year first grade students would not have been able to read beyond the picture level.

The kindergarten teachers felt very good about their children and themselves. So did the students – throughout their schooling. Each year their average scores on provincial tests were those of students two grades higher. At the end of grade seven, their average was equal to that of 10th grade students in the province. There were no ethnic, socioeconomic, or gender differences in achievement. Almost none were referred as having even the mildest learning disability.

The 63-School District Project: Read to Succeed, a Program for Struggling Readers

(The 63-school project is reported in Joyce, Calhoun, Jutras & Newlove, 2006) and in Joyce and Calhoun, 2010, 104-107 and 121-127.)

The district initiated a literacy program with several dimensions: a K-2 curriculum built around the Picture Word Inductive Model, Read to Succeed for struggling readers from grade three to

twelve, and Just Read , an initiative to increase independent reading by all students. Here we will discuss the highlights of Read to Succeed, where 69 sections of 15-18 students were enrolled. The class met daily for about 45 minutes. The curriculum consisted of daily reading and writing, the modeling of reading comprehension and composing writing by the teachers, and instruction with the Picture Word Inductive Model. Assessment was with the Gray Oral Reading Test, (GORT) an individualized, standardized test administered by the district team at the beginning and end of the academic year to a sample of students in each section. PD was scheduled as above – several days before school, a day each month, peer coaching, and visits and support by the district team.

All 69 sections implemented the curriculum reasonably well according to their self-report and observations by the team. In previous years in school the average R2S student had gained only about 0.6 months in GLE terms in comprehension and 0.25 in fluency. During the first year of implementation the average gain in comprehension was GLE 1.3 and, in fluency, 1.15. About 30 percent of the students gained less than 1.0. The average for the other 70 percent was 1.7 – they were catching up to their cohorts. In the second year that 30 percent improved to an average gain of 1.3 in each measure. (Experience in other settings is similar – about one-third of struggling readers take more than a year to begin to achieve normally and catch up to the average of the majority of the students.)

Here another district-wide initiative – in an area thought to be difficult – teaching struggling readers how to learn to read and write. About half of the instructors volunteered and the other half were assigned to sections. Each half implemented the curriculum to about the same extent and their students learned about equally. Literacy team members taught R2S sections and the average gains of their students were as high as 2.0. The aggregated effect size of the student gains relative to their previous was 2.2.

Essentially, these initiatives followed a straightforward plan. They began with a district-wide need and the resolve by officials and the board of education, meetings with principals, teachers, and parents where discussions about the needs took place and plans were presented. Then, time was found for regular sessions on the content, peer-coaching relationships were developed, and implementation was studied by all participants. An assessment team developed skill in the Gray and Gunning procedures and administered them to samples of students in each classroom and prepared the teachers to assess the rest of the classes. Open discussions of problems and progress took place and included parents. In other words, the procedures were not fancy but were thorough. The change theory was borrowed from Nike – “Just Do IT.”

Next- We suggest that currently there is sufficient knowledge to organize and implement complex curricular/instructional initiatives through professional development. For us, the next frontier is to see if distance professional development (partly using online tools) can be designed so that the large organizations – states and urban districts, can address their curriculum-implementation needs. When an initiative involves new curriculum and models of teaching and

scale is large, a critical process is the development of a district-wide cadre composed of teachers, coaches, principals, and central office personnel who study the content, practice it, and prepare themselves to help others learn it. Time for workshops is essential and a positive end-game depends on teachers helping teachers – peer coaching teams that practice, study implementation and student learning, and celebrate success. Where states or provinces or large districts embark on initiatives that really change curriculum and instruction, we think that distance resources can be designed that will importantly improve the odds of a good implementation.

References and Related Readings

- Anderson, R. (1983). *A consolidation and appraisal of science meta-analyses*. *Journal of Research in Science Teaching*, 20 (5), 497-509.
- Bredderman, T. (1983). *Effects of activity-based elementary science on student outcomes*. *Review of Educational Research*, 53 (4), 499-518.
- Gunning, T. (1998). *Best Books for Beginning Readers*. Boston: Allyn and Bacon.
- Hillocks, Jr., G. (2011). *Teaching Argument Writing*. Portsmouth: Heinemann.
- Joyce, B., Calhoun, E., Hrycauk, M. & Hrycauk, W. (2006) *The tending of diversity through a robust core literacy curriculum*. A paper delivered to the Asian Pacific Educational Research Association. Hong Kong.
- Joyce, B., Calhoun, E., Jutras, J. & Newlove, K. (2006). *The results of a literacy program implemented in an entire education authority of 53 schools*. A paper delivered to the Asian Pacific Educational Research Association. Hong Kong.
- Joyce, B. & Calhoun, E. (2010). *Models of Professional Development*. Thousand Oaks: Corwin Press.
- Minner, D., Levy, A., & Century, J. (2009). *Inquiry-based science teaching – What is it and does it matter? Research from a research synthesis years 1984-2002*. *Journal of Research in Science Teaching* 47 (4), 474-496.
- Monahan, Mary Beth. (2013) *Persuasive vs. Argument Writing*. Burlington: Vermont Reads Institute.
- National Governors Association Center for Best Practices and Council of State School Officers. *Common core state standards for English language arts and literacy in history/social studies, science, and technical subjects*. Washington, D.C.: Authors. CCSS W.7.1.). <http://www.corestandards.org/wa-content/uploads/ela>
- Shymansky, J., Kyle, W, & Alport, J. (1983). *The effects of new science curricula on student performance*. *Journal of Research in Science Teaching*, 20 (5), 397-404.
- Toulmin, S. (1958). *The Uses of Argument*. Cambridge: Cambridge University Press.

EDUCATION: A KEY TO HAPPY FUTURE OF CHILD LABOURERS, SPECIALLY GIRL CHILD LABOURERS

2

Mrs. Abhilasha Gaur Saraswat* & Dr. Anupma Mehrotra**

*Researcher, Lecturer, H. Sc., SRS Girls Degree College, Bareilly

** Associate Prof. H. Sc., DAKPG College, Moradabad

Child labour means the employment of children (5 to 14) years of age in gainful occupations which are injurious to their physical ,mental ,moral and social development .Participation of children in the labour force is endlessly varied and infinitely volatile ,responding to changing market and social conditions .Poverty and social exclusion, labour mobility, discrimination and lack of educational opportunity all come into play in influencing child labour outcomes .Experience shows that a combination of economic growth, universal education and social protection, together with a better understanding of the needs and rights of children, can bring about a significant reduction in child labour .

The data of the children running under the *Sarva Shiksha Abhiyan* for the year (2013 – 2014) and (2014 – 2015) was evaluated by a NGO named “ *Hum Log* “ which depicted that in the year 2009-2010 number of govt. schools was 1873 with a strength of 335068 students and till the year 2013-2014 the number of schools went upto 1940 whereas the strength went down to 249433. The above data clearly shows that the number of schools in villages is increasing but the strength of school going children is continuously decreasing.

The increasing number of schools shows government efforts and decreasing number of children from schools shows the incidence of child labour which ultimately shows the failure of government policy of promoting education. Merely opening schools would not help, the final success would be attained when each and every child including child labourers are not just enrolled in schools but they regularly attend it and gain from it.

Educational exclusion has its greatest impact on girls. Girls often face double jeopardy: because of their sex and because of their poverty. The exclusion of girls from schools is an age – old problem. World wide domestic and household work is very often not seen as work as such. Also, if a girl helps her mother in the household, it is in most parts unrecognized because home – based work is seen as an unskilled nature with low status. Their lack of educational or vocational training, due to the preference given to boys, blocks their ability to move upward. Because she lacks education, she has less possibility on the labour market and is only relegated to low paid and unskilled jobs. This vicious cycle is hard to break because the exploited young girls become the exploited young woman who often does not see her work as an economic activity but as under –valued.

Girls may often be the last one to be enrolled and the first one to be withdrawn from schools if a family has to make a choice between sending a boy or girl to school. Girls’ access to education may also be limited by other factors, for example the safety of the journey to school or lack of adequate water and sanitation facilities. The most neglected and vulnerable group, girls require special attention. Girls’ domestic work commitments are particularly likely to compete with time for education whilst domestic work for third parties can be one of the most neglected forms of child labour, and a significant barrier to education.

It is important to recognize girl child labourers as an important group facing exclusion based on their work demands, highlight the problem of special water and sanitation facilities and the recruitment of female teachers, particularly at the secondary level, to serve as role models and facilitate parental support for their daughters' continued schooling. The consequences of excluding girls then, as now, are very considerable. There is growing global consensus that girls' education is one of the best investments any country can make. Among the long term benefits of educating girls are enormous which will pave way towards their happy future. They are as follows:-

Enhanced economic development- Regions that have invested over the long –term in basic education including girls' education, such as South –East and East Asia, have tended to show higher levels of development.

Important social returns - If educated girls become mothers they are more likely to send their children to school. Additionally, education of girls has a wider positive social impact in terms of lower birth rates, improvement in maternal and child health, and knowledge of how to guard against HIV/ AIDS and sexual and labour exploitation. All this will happen when education would be structurally available with quality check and would cater to the needs of all child workers, specially girl child workers. Schooling should provide the kind of skills or training needed by the job market, along with incentives not only to the parents of child labourers for sending their children to school and to children for coming to school. The curriculum should be reformed to suit local environment, school timings and local community resources.

Pre-vocational training and bridge course would prove to be more effective in this regard. Former child labourers may need special transitional education as a bridge to enter or re- enter into the formal education system. Former child labourers may also need special support services to ensure that they remain there and are able to learn effectively and progress within the system. **Bridge course** would help the child labourers for the same. The bridge course is for a period of three to twelve months. It prepares the child workers as students to go into classes corresponding to their age. During the course they are given the confidence that they too can study, enjoy the world of books and at the same time acquire the discipline of learning. In the meantime it orients the schools to welcome these children as very special persons.

'Reaching the unreached ' policy along with the preventive and rehabilitative measures that need to be implemented within the education system should be vocational and include career guidance elements that can help ensure future "employability" – that all children are equipped to enter the world of work when they grow up. For this, **Pre-vocational training** should form a part of educational policy. It refers to training arranged primarily to acquaint children with materials, tools and standards relating to a range of occupations that could possibly assist children in choosing a future career path.

Pre-vocational training is also sometimes seen as increasing the relevance and interest of the curriculum to child workers, which in turn might reduce the chance of them of dropping out. Educating a child is not enough without educating the parents. Hence, greater emphasis on adult education would prove to be a game changer. Such kind of education imparted to the child labourers would definitely prove to be a life changer in this regard.

The above mentioned measures would not only help child workers specially girl child workers to enter into the main stream but also help them in obtaining decent work and decent livelihood as an adult. Educated girls are more likely to have better income as adults, marry later, and have fewer and healthier children and to have decision making power within the household.

They are more likely to ensure that their own children are educated, helping to avoid future child labourers. Without access to quality education, girls drift into the labour force at an early age well below the minimum age of employment. It is therefore vital to extend quality education and skills training specially for girls and to ensure that children from poor and rural households can access this provision. Education would in turn develop them into disciplined, skilled and talented adults who would become responsible and happy citizens of India.

BIBLIOGRAPHY

- *Deccan Herald* , "Education brings down girl child labour "
- *ILO* , " Combating child labour through education", *International Programme On The Elimination Of Child Labour (IPEC)*
- *L. Guarcello, S. Lyon, F. C. Rosati* , "Child labour and education for all: an issue paper.
- *Shanta Sinha* , "Girl child labour and education " , April 1998.
- www.ilo.org . "World day against child labour, 2009: Give girls a chance."
- *Wikigender University* , "Girl child labourers in India :An invisible issue"

RELATION BETWEEN HAPPINESS AND EDUCATION

Smt. Anjali Agrawal* & Ms. Pooja Tyagi**

*Lecturer, Dept. of Education, N.K.B.M.G. (PG) College, Chandausi, Uttar Pradesh

** Assist. Prof., Noida Institute of Engineering & Technology, Greater Noida

3

Meaning of happiness

Happiness is something everyone wants to have. You may be successful and have a lot of money, but without happiness it will be meaningless. That's why I'm excited with this theme of Happiness. We will discuss this topic and I'm sure we will learn a lot. But, before we move further, it's a good idea to get deeper understanding of the word happiness itself. Let me start with an official definition.

According to Merriam-Webster's Online Dictionary, the definition of happiness:

- a state of well-being and contentment
- a pleasurable or satisfying experience

This definition is a good starting point and we can dig deeper from it. The best way to do that is to consult some of the greatest minds in history. So I researched what these people say about happiness and found some essential definitions. They are:

According to Mahatma Gandhi- Happiness is when what you think, what you say, and what you do are in harmony.

According to Ayn Rand - Happiness is that state of consciousness which proceeds from the achievement of one's values.

According to Aristotle - Happiness is the meaning and the purpose of life, the whole aim and end of human existence.

On the basis of these definitions we can say that happiness is that feeling that comes over you when you know life is good and you can't help but smile. It's the opposite of sadness.

Happiness is a sense of well-being, joy, or contentment. When people are successful, or safe, or lucky, they feel happiness.

Happiness is to be found within your own life, in your thoughts at this very moment. You yourself are most noble and precious. You have no need to be envious of anyone or to long for far-off things.

Meaning of Education

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Education is the actor or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life. The term education is derived from Latin word educere, educare, and educatum which means to learn, to know and to lead out that is education means to lead out internal hidden talent of a child.

Education is universal; we can gain education from anywhere, anytime. There is no bound of place and time Education is the long life process. Education in its general sense is a form of learning in which the Knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. Education is “Preparing a person to face everyday life”.

The key quality of an educated person is the ability to move from negative states of mind to positive states of mind and assist others to do the same. • This covers all situations where there are problems such as poverty, conflict, and pollution as well as problems like depression, ignorance, or ambition.

Knowledge by itself has no value, it is like a dictionary filled with words. Words by themselves have no value, it is the process of stringing them together that gives them value. • How they are strung together determines the level of value.

Education for happiness

One of the striking features of political life and discussions around educational reform is the almost complete absence of any sensible conversation around well-being and what might make people happy. Instead much debate is formulated in terms of how education might contribute to economic growth and upon accreditation and achievement within the narrow boundaries of national curricula and the like. Attention is given to what is taught and how. In one of a number of memorable passages in *The Courage to Teach*, Parker J. Palmer dissects a fundamental problem with much of the discussion around educational reform:

The question we most commonly ask is the “what” question – what subjects shall we teach? When the conversation goes a bit deeper, we ask the “how” question – what methods and techniques are required to teach well? Occasionally, when it goes deeper still, we ask the “why” question – for what purposes and to what ends do we teach?

But seldom, if ever, do we ask the “who” question – who is the self that teaches? How does the quality of my selfhood form – or deform – the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes? (Parker J. Palmer 1998: 4)

We cannot hope to reform education, he argues, if we fail to cherish and challenge ‘the human heart that is the source of good teaching’ (Parker Palmer 1998: 3). Nor will much be achieved if do not engage with the question of aims.

As Nel Noddings (2003: 74) has commented, until recently ‘aims-talk figured prominently in educational theory’, and most educational systems had some sort of statement of aims. Today much discussion in market democracies is dominated by a concern with standards – and ‘the reasons given for this emphasis is almost always economic’ (ibid.: 84).

If we believe that people should have the chance to live happy and fulfilling lives then this will simply not do. We both need to rescue aims-talk – and to infuse it with a concern for flourishing. Placing happiness at the centre of debates around aims does not mean a lack of attention to vocational and to the economic – as John Dewey was so careful to point out. But it does mean putting them in their place alongside other facets of life. As John White (1982) has helpfully shown when we place well-being, happiness at the core of educational effort then three tasks come to the fore. First, individuals have to understand in general terms what their well-being consists in. They have to see themselves as animals with an array of desires, ‘and to appreciate the way in which these desires may take different forms owing to cultural influences and new desires of all kinds be built out of them’ (White, 1982: 58). This process is both expansionary (it opens up doors) and restrictive (i.e. choices have to be made).

Second, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationships, in obtaining the means of subsistence, in work and so on. Nel Noddings (2003) has explored a number of possible areas with regard to educating for ‘private life’ (making a home, loving places and nature, parenting, character and spirituality, and interpersonal growth) and around educating for ‘public life’ (preparing for work, educating for community, democracy and service).

Third, and crucially, the possession of general understandings and skills is not enough – educators also have a fundamental role in shaping dispositions. In other words, if people are to flourish and be happy they need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole.

Just how educators start to do this within narrow, prescriptive and economistic education systems is a matter of some interest to many at the moment. For individuals it does entail having the ‘courage to teach’ rather than merely parrot the requirements of national and state curricula – and finding the resources to do this is a struggle. This is especially so where teachers have been trained and socialized as unquestioning ‘deliverers’ rather than educators. However, the example of the significant number who dare to question and to subvert narrow schooling does provide something of a beacon. It is also clear that little can be achieved without educators joining together to develop different understandings, organize and campaign.

Happiness in education

We can now turn to Parker J. Palmer’s ‘who?’ question. Education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can (see Palmer 1998). As Nel Noddings has again written with regard to the education of children:

The best homes and schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also recognize that happiness serves as both means and end.

Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world. (Noddings 2003: 261)

One of the clearest explorations of the what is entailed in creating space of this kind has been given by Parker J. Palmer. In *To Know As We Are Known*, he argues that a learning space has three essential dimensions: openness, boundaries and an air of hospitality (1983; 1993: 71-75). In the first the educator and participants work to clear away the clutter – whether that is meaningless words, pressure to get on with the daily round, obstructive feelings, whatever. However, ‘the openness of a space is created by the firmness of its boundaries’ It has to be a structure for learning, not ‘an invitation to confusion and chaos’. Learning can be painful, its processes and outcomes off-putting. For this reason, and much in the same way that Ivan Illich championed conviviality, Parker J. Palmer has looked, helpfully, to hospitality. ‘Hospitality means receiving each other, our struggles, our newborn ideas, with openness and care’. He continues, ‘the classroom where truth is central will be a place where every stranger and every strange utterance is met with welcome’ (Palmer 1983; 1993: 74) (for a discussion of Palmer’s view of spaces for learning see Parker J. Palmer: community, knowing and spirituality in education).

Conclusion

In this piece we have seen just how societies that focus on economic growth run the risk of significantly depressing the happiness of many of their members (as well as people in other societies). We have also seen that there is strong evidence to the effect that certain areas of human experience encourage happiness and well being. These include the quality of relationships in the home and with friends, the ability to contribute to economic and social life, and a strong philosophy of life. We have also seen there is a very strong case for putting happiness at the centre of educational endeavour.

If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education.

First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes a extra-curricular activity and the opportunity to become involved in associational life.

Second, it involves engaging with informal education, community learning and more dialogical forms of educating.

Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate.

Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation.

The list goes on ... and its scope and scale is an indicator of the difficulties involved in re-orienting educational systems. Perhaps Jean Baudrillard was right when he spoke of the difficulties of resisting dominant cultures – but people’s happiness seems too important for us not to try.

References

- Aristotle *The Politics (A treatise on government)*, London: Penguin.
- Barnes, J. (1976) 'Introduction' to Aristotle *The Nicomachean Ethics ('Ethics')*, Harmondsworth: Penguin.
- Bentham, J. (1988) *Introduction to the Principles of Morals and Legislation*, London; Prometheus Books.
- Csikszentmihalyi, M. (1990) *Flow: The Psychology of Optimal Experience*, New York: Harper and Row.
- Frey, B. S. and Stutzer, A. (2002) *Happiness and Economics: How the economy and institutions affect human well-being*, Princeton NJ.: Princeton University Press.
- Halpin, D. (2003a) *Hope and Education: The Role of the Utopian Imagination*, London, Routledge-Falmer.
- Lykken, D (1999) *Happiness: the nature and nurture of joy and contentment*, New York: St Martin's Press.
- Martin, P. (2005) *Making Happy People. The nature of happiness and its origins in childhood*, London: Fourth Estate.
- Palmer, P. J. (1983, 1993) *To Know as We are Known. Education as a spiritual journey*, San Francisco: HarperSan Francisco.
- Sennett, R. (2000) *The Corrosion of Character. Personal consequences of work in the new capitalism* New York: W. W. Norton.
- Singer, B and Ryff, C (eds) (2001) *New Horizons in Health: An Integrative Approach*, Washington: National Academies Press.

EDUCATION FOR HAPPINESS – INNOVATIVE APPROACHES

4

Aruna Sharma

Asst. Prof., Dept. of Education, DAK College, Moradabad

Education is a light that shows the mankind the right direction to surge. The purpose of education is not just making a student literate but adds rationale thinking, knowledgeable and self-sufficiency. When there is a willingness to change, there is hope for progress in any field. Creativity can be developed and innovation benefits both students and teachers.

Introduction

Education and training systems are under increasing pressure to respond to the new skills demands generated by a rapidly changing and globalized labor market. The acceleration of scientific and technological innovations requires new strategic responses to train the workforce and make an effective use of existing skills. Educational institutions and universities need to respond to the cycle of innovation and adapt their organization and pedagogies to serve increasingly heterogeneous student profiles and improve the teaching and learning of a variety of skills for innovation.

Innovation is about doing useful things differently: converting novel ideas and methods into solutions that meet new needs, or adding significant value to established products and services. In education, new technological and practice requirements necessitate curriculum innovation, while innovation in educational practice can improve students' learning and faculty productivity. Most education innovation takes place within prescribed degree structures. This paper addresses the formative stage of professional engineering education: usually the bachelor degree of four or five year's duration that is accredited by an external authority that represents the practicing profession.

Innovative tools

1. Multimedia

Multimedia, is the combination of various digital media types such as text, images, audio and video, into an integrated multi-sensory interactive application or presentation to convey information to an audience. Traditional educational approaches have resulted in a mismatch between what is taught to the students and what the industry needs. As such, many institutions are moving towards problem-based learning as a solution to producing graduates who are creative; think critically and analytically, to solve problems. In this paper, we focus on using multimedia technology as an innovative teaching and learning strategy in a problem-based learning environment by giving the students a multimedia project to train them in this skill set.

Currently, many institutions are moving towards problem-based learning as a solution to producing graduates who are creative and can think critically, analytically, and solve problems. Since knowledge is no longer an end but a means to creating better problem solvers and encourage lifelong learning. Problem-based learning is becoming increasingly popular in educational institutions as a tool to address the inadequacies of traditional teaching.

Since these traditional approaches do not encourage students to question what they have learnt or to associate with previously acquired knowledge (Teo & Wong, 2000), problem-based learning is seen as an innovative measure to encourage students to learn how to learn via real-life problems (Boud & Feletti, 1999). The teacher uses multimedia to modify the contents of the material. It will help the teacher to represent in a more meaningful way, using different media elements. These media elements can be converted into digital form, modified and customized for the final presentation. By incorporating digital media elements into the project, the students are able to learn better since they use multiple sensory modalities, which would make them more motivated to pay more attention to the information presented and retain the information better.

2. MindMap

Mind maps were developed in the late 60s by Tony Buzan as a way of helping students make notes that used only key words and images, but mind map can be used by teachers to explain concepts in an innovative way. They are much quicker to make and much easier to remember and review because of their visual quality. The non-linear nature of mind maps makes it easy to link and cross-reference different elements of the map. Mind Maps are also very quick to review, as it is easy to refresh information in your mind just by glancing once. Mind Maps can also be effective mnemonics and remembering their shape and structure can provide the cues necessary to remember the information within it. They engage much more of the brain in the process of assimilating and connecting facts than conventional notes.

3. Humour

Everyone loves a teacher with an infectious sense of humor. Looking at the lighter side of life not only fosters cordial relations between professors and students, but also provides welcome relief while trying to follow a difficult lecture on a complicated subject. When there is a willingness to change, there is hope for progress in any field. Teaching is a challenge. Learning is a challenge. Combining both effectively is a challenge. Being humorous is a challenge. However, laughing is easy. We are convinced both by experience and research that using humour in teaching is a very effective tool for both the teacher and student.

4. Z TO A Approach

This approach attempts to explain the application part of a particular concept first. The teacher should explain the application of a particular concept first and explain the effects of such applications. For example in management subject - motivation is explained in a manner that the organization get extensive benefits out of using some techniques like promotions and awards. So here the use of promotion is explained first and later students would get interest in knowing what are promotions and awards. The teacher starts explaining what is promotion and explains what motivation theory in management is. Another example we can try is that in accounting the Income statement and Balance Sheet can be explained first and later drawing their attention to double entry system of book keeping.

5. WORDS Approach

Here the teacher is not supposed to talk on a particular concept for a quite long time. But to make it clear to the students he can just go on saying mnemonics or its associated meaning in words. Here he goes on saying only words instead of sentence, and once they come to a basic understanding of the meaning of a particular concept then the teacher will explain in sentences. For example in teaching language courses this technique can be used as an effective medium by the teacher to develop word power.

Conclusion

Across the world, information technology is dramatically altering the way students; faculty and staff learn and work. Internet-ready phones, handheld computers, digital cameras, and MP3 players are revolutionizing the college life. As the demand for technology continues to rise, colleges and universities are moving all sorts of student services, from laundry monitoring to snack delivery online. At Columbia University, a real-time Web-based service called Laundry View lets students log on to a Web- based system to see which washing machines are free before they head to the laundry room. They can monitor their wash and can even program the service to e-mail them when their load is done.

References

- *Agnew, P. W., Kellerman, A. S. & Meyer, J. (1996). Multimedia in the Classroom, Boston: Allyn and Bacon*
- *Boud, D. & Feletti, G. (1999). The Challenge of Problem-Based Learning,(2nd Ed.), London: Kogan Page.*
- *Hofstetter, F. T. (1995). Multimedia Literacy, New York: McGraw-Hill*
- *Jonassen, D. H., Peck, K. L., and Wilson, B. G. (1999). Learning With Technology: A Constructivist Perspective, New Jersey: Merrill/Prentice Hall.*
- *Lindstrom, R. (1994). The Business Week Guide to Multimedia Presentations: Create Dynamic Presentations That Inspire, New York: McGraw-Hill.*

TEACHERS' EVALUATION AS AN INNOVATIVE APPROACH TO PROMOTE HAPPINESS IN EDUCATION

Archana Gautam

Research Scholar (JRF), Department of Education, University of Lucknow

5

Introduction

Education demands reformation because education is like an engine for the growth and progress of any society. So it is necessary to add the new innovative approaches in education for getting better results of teaching and learning. Teachers' evaluation is a new idea for students as well as teachers also in higher Education. In this paper teachers' evaluation means to evaluate the performance of teachers or teaching at higher level and this type of evaluation executed by their students.

Happiness is invisible in student's life

In today's era education is just like burden and boredom for students rather than fun and adventure. They do not enjoy their education life and always feared about examinations because learning of students in present scenario only based on memorization not understanding. Always their life is looking in haphazard and they feel that education is like burden, day by day the happiness of students is invisible in their education life. As at present scenario teachers behave is neither like talker nor than listener. In this condition interaction between students and teachers only one way therefore the quality of teaching and learning process is affected by this condition. Definitely teachers' are responsible for this. Now the question is why teaching is eroding out and increasing the burdens in student's life. Here are the few reasons.

- Lack of teaching skills
- Rigid curriculum
- Teachers' irregularity
- Lack of life skills
- Lack of accountability
- Corruption in education
- Political influence in education
- Lack of proper evaluation method
- Separation of research and teaching
- Lack research work and projects
- Inappropriate teacher student ratio

Therefore to maintain the quality and improve the teachers' accountability and increases the student's happiness in education it is necessary to reduce this type of problem in education field. Any educational institution has its prestige because of his academic record either it is good or bad. And it is the teacher only who can maintain this record in a positive way so that the institution can progress higher and higher. If the teacher will not fulfil their responsibilities with devotion obviously the students' performance will suffer and students' happiness will decrease. So in teaching learning process evaluation is very necessary. Now the question is arise teachers' evaluation by their students is right or not?

Why the teachers' evaluation by their students is Important?

Evaluation of student or teacher both is important in present scenario because in teaching learning process teacher and student influenced by each other. It is the teacher only who can tell about their students how capable their students are. Teachers have to right to evaluate their students by posing questions, observing their activities, class performance and by giving test and assessing the assignments. In the same way, no other can assess the teachers as better the students can do. So the students too should have the right to evaluate their teachers. This is the recent idea which is not implemented yet in every university and colleges in India but few Indian universities and colleges has adopted this idea and implemented in their institutions. Punjab University and University of Himachal is one of them and on the basis of this type of evaluation the teachers of these universities are promoted and awarded. This evaluation made the teacher regular, more capable and accountable and it motivates them to strive harder and harder for their own prestige and their institution's too. So teachers' evaluation by their students should be considered as one of the factors for promotes the students happiness in education field especially at higher level.

Here we are giving few reasons that why this idea should be taken into consideration while evaluating any teachers in colleges and university.

- Helpful in promoting the more capable teachers
- Helpful in renewal or termination of the teachers
- Make the Permanent teachers conscious about their performance
- Helpful in assessing the capable teachers to be awarded
- Helpful in maintaining the quality of teaching learning process
- Make the teachers accountable and responsible
- Motivate the teachers to update themselves

Quality can be assured by the evaluation only. Without high quality evaluation systems, we cannot know if we have high quality teachers or not. There are so many teachers in our educational institutions that they are not capable and have no quality in their teaching but still they are working in institutions from many years. Government/Management is also responsible for deterioration of quality standard as the teachers teaching at higher level are appointed by the government/management itself. So before pointing out the teachers, it is a big question for experts that why they have not appointed the capable and high quality teachers. And if the capable ones are appointed than why they are not performing satisfactorily?

These types of teachers only concern their salary and never worry about the student's future then it is clear that the happiness of students will down. If any teacher is not performing well, it is the liability of government/ management to think over it and find out the causes of the same and try to remove them. Management has to think over the poor performance of teachers and should provide all the necessary facilities so that they can do their job without any stress. So before implementing the idea of teachers' evaluation by their students, the management should be strict. Only then this idea will be successful. As there many others reasons too that affect the teaching quality of teachers like college environment, relationship with colleagues, salary, insufficient facilities at college etc. So first these causes will have to be removed, only then the teachers can be truly judged.

Conclusion

In last, we can say that quality assurance is very essential in education field, if it will maintain. Then students' happiness is also increases because future of students depends in teacher's hand. Along with the other factors of promoting happiness for students, 'teachers' evaluation by their students' should also be included as one of the factors. Quality depends on many aspects and one of them is teachers. So teachers' evaluation is important and it is students that are affected by teachers. Therefore, they must have the right to evaluate their teachers. But this evaluation should be fresh and free of biasness of students then quality is come in education.

References

- http://ac.els-cdn.com/S1877042812039523/1-s2.0-S1877042812039523-main.pdf?_tid=a85ef0b8-a423-11e5-9857-00000aacb35f&acdnat=1450291056_53f7dd4631f2393ee118c569874f62be
- http://www.gla.ac.uk/media/media_127773_en.pdf
- Laxmi, S. (2004). *Teacher Education of In-service*. Encyclopaedia of Indian Education. Vol II. Noida; NCERT.
- Ramya, M. (2014) *No Indian University in top 100 global list, Harvard voted best*. Retrieved on 16/12/2015 from <http://timesofindia.indiatimes.com/home/education/news/No-Indian-university-in-top-100-global-list-Harvard-voted-best/articleshow/31569174.cms>

JOYFUL LEARNING: A WAY OF EDUCATION FOR HAPPINESS

Bibhuti Kumar

*M.Sc. (Chemistry), M.Ed. (Education), UGC-NET (Education)
Research Scholar (Education), Tilka Manjhi Bhagalpur University Bhagalpur*



Introduction

Joyful learning envisages the breaking down of the traditional hierarchy that exists between teacher and student and all the teaching learning materials are handmade by the teacher and hands on experimentation are encouraged. The Joyful learning method of classroom transaction not only gives a greater autonomy to the teacher but also creates the right atmosphere for the child to learn in a friendly and Joyful way. Learning takes places systematically in groups organized according to age wise competencies in an interactive manner. When children master the competency of one group, they move on to another group to learn the next competency. In Joyful learning method a minimum level of learning could be scrutinized among all the students.

Historical perspective

In India, Activity-based Learning as a method of education was started in the Corporation schools of Chennai in 2003. But the “joyful learning” experiment of the mid-nineties was also having Activity-based Learning. It was started in Tamil Nadu and faculty members from DIETs, personnel of the BRCs and Rishi Valley Rural Education *learning* is based on community, engagement, interest, meaning, love, creativity, appreciation, and fun. Indian ideals like freedom, diversity, innovation, and the pursuit of excellence are at the heart of joyful learning.

Importance of Joyful Learning

Joyful Learning presents a range of strategies that can be used at both the elementary and secondary levels to engage students in discussion, debate, creative thinking, questioning, and teamwork. Following step to be expected by the Teacher to

- Promote relationship building and interdependence
- Help students teach one another as they make discoveries about course content
- Support learners in preparing for assessments
- Engage in whole-class learning while assisting students who need personalized instruction
- Assess learner understanding and celebrate growth

Characteristic of Joyful Learning

- Joyful learning has emerged as a powerful concept to change the way of teaching and learning in the classrooms.
- A joyful classroom is an active, bright and cheerful place.
- Joyful learning classrooms can be characterized by the glow on children's faces as they come willingly to learn in the classroom.
- Joy catches the thrill of true learning- the curiosity, the passion, the collaboration, the fun, the sharing.
- Joyful learning talks about the process of learning that we can describe as joyful and outcome that we think should be joy.

Concept of Joyful Learning

Concept of joyful learning is very rich, rewarding and rennovative idea in a system of education particularly when it gets entangled in the labyrinth of rote learning, mere information- gathering, insensitive teaching and unintelligent learning. Joyful learning is learning with joyful and joy yielding. Joy is pleasant and is an indicator of positive motivation enunciated and cherished from within. Stimuli, which produce pleasant feeling or satisfaction, maintain the interest of the learner long enough for him to master definite idea or subject matter. At the same time, it helps to concentrate and bring back the attention which is fluctuating in nature. The prolong attention absorb experience. Thus, the joyful experience released the tension and increases the interest of learning which, in turn, increases the ease and amount of learning.

The joy in the teaching learning matrix comes from the smooth relationship and the mutual attraction between the teacher and the students. The linking for each other in the classroom induces in the teacher and the students a kind of mutual interaction and trust. The important role in the interactive situation is played by the teacher but he centre is student. The teacher as an initiator and inducer of motivation of the joy motivates and guide the students. So, in joyful learning, the interest, aptitude and linking of the student have to be safeguarded, only then there can be a kind of mutual interaction and linking in the teacher and student.

The concept of joyful learning involves

1. The concept of happiness.
2. The concept of child centered education.
3. The concept of teacher.
4. The concept of teaching.
5. The concept of learner.
6. The concept of learning.
7. The concept of play. The concept of freedom.
8. The concept of discipline.

The Role of the Teacher in Joyful Learning

Whatever policies may be laid down, in the ultimate analysis, these have to be interpreted and implanted by teachers as much through their personal example and as through teaching learning process. In the interactional matrix of the classroom, the teacher plays an important role. Even the best curriculum and the most perfect syllabus remains dead unless quickened into life by the right method of teaching and right kind of teacher. Any method good or bad, links up the teacher and his pupil into an organic relationship with constant mutual interaction, it react not only on the mind of the student but on their entire personality, their attitude and values (secondary education commission, 1952-53). It is through right method and strategies that the teacher not only achieves aims and objective of education but also job satisfaction.

Hence, the teacher should function much more creatively in learning rather than a teaching environment. The child centered and activity based approach should be the main strategy of

curriculum transaction to make the learning joyful. Adoption of such an approach by the teacher influence joyful learning among students. Role of teacher in joyful learning environment should be as facilitator not dictator. Collegial, supportive, and spontaneous classroom climate will certainly help a child to communicate, learn and move freely. A social skills group or "friendship group" can help the child learn skills such as taking turns, not standing too close, not dominating a discussion, finding out what others are interested in, etc. Evaluation should be inbuilt in the system and it should be done without the child knowing it. Finally, students should be treated with the dignity and respect.

Techniques to be adopted by Teachers for joyful learning

Following strategies and techniques may be adopted by teachers to make learning joyful- Classroom transaction should be based on child's needs and interests. Rote learning and memorizing should be discouraged and emphasis on Activity Based Learning (ABL) with enough freedom in selection of activity be given to the child. Avoidance of extensive uses of drill and practice in workbooks. Encouraging new and novel ideas and not discouraging curiosity will be taken care of. There should be scope for development of creativity and use of multimedia to explain new concepts. Repetition of points when necessary and the medium of instruction should be in mother tongue or the language they understand properly. Learning experiences should match the personality and learning style of learners. Development of communication and other skills through activities like dance, play, role playing, storytelling, and drawing should be on priority. Providing incentives for homework completion or on-task behavior and environment of asking, listening, thinking, expressing oneself in speech, movement or writing may provide better environment for learning. Individual differences should be welcomed, and supported

ICT and Joyful Learning

It is generally agreed that ICT enhances motivation, and can increase engagement. Students are more involved in the computer based activities. It is the nature of the child that he/she wants to participate in activity that is perceived as 'fun' ICT is also perceived as enjoyable. We know that learning needs attention and ICT has power to increase students' attention. When ICT increases the students' attention, it provides the opportunity to the teachers to work with individuals. Children need to participate, if they are to be engaged. Furthermore, they will be most engaged if, as well as being involved in production, their critical faculties are activated.

Importance of ICT in joyful Learning

ICT can be used to bring real-world problems into the classroom create computer simulations; provide scaffolds and cognitive and meta cognitive tools to support inquiry or discovery learning; provide opportunities for feedback, and reflection and support collaborative learning.

- Multimedia enables learning to become fun and friendly, without fear of inadequacies or failure.
- When dealing with students with low learning motivation, it is very important to keep them interested in learning. This can be done By the use of ICT.
- Use of pictures, animations and sounds can help in keeping the students interested in learning about a new domain.
- The interactivity generated by the use of multimedia instruction would also help in motivating the students towards learning.
- It can provide active response in terms of question-answers, solving quizzes, puzzles etc.

Approach of ICT to promote joyful learning

- Interactive Multimedia material can be designed in such a manner that progressing to the next step, moving backward speed of audio, selection of modules, selection of multimedia inputs like audio, video, navigational sequence and even the mode of learning (presentation or simulation or drilling) can be controlled by the learner.
- Being an electronic device, it provides immediate confirmation of every response of the learner. Reinforcement technique with attractive multimedia strategies enhances the motivation level and the sense of accomplishment at every step
- Students are allowed to choose between things such as alternate goals, levels of difficulty, names and types of character roles to play, and use of sound effects.
- Simulation is a representation or model of a real or imagined specific object, system or phenomenon. Let us look at some more examples of using multimedia in teaching-learning of mathematics.
- In teaching mathematics, a teacher could use a multimedia CD to create a lecture on geometrical figures like cube, cuboids, cylinder etc. by using 3D images and animation on figures through PowerPoint presentation, also by incorporating other audio visual information with text to make the subject come alive.
- All this material may be available on a CD/DVD prepared by Government agencies like CIET(NCERT), IGNOU, ET cell in various SCERTs and also material developed by private companies like Edu com, Zeus Learning, Azim Premji Foundation along with a large number of online programmes stored on the websites such as math.com, teachertube.com etc.

Creating Classroom Joyful

The joyful learning method of classroom transaction not only gives a greater autonomy to the child in a friendly and joyful way but also creates the right atmosphere. Learning takes place systematically in groups organized according to age wise competencies in an interactive manner. When children master the competencies of one group to learn the next competencies. In joyful learning method a minimum level of learning could be scrutinized among all learners. Climate of any classroom is closely related to the teachers personal qualities and the way carry out their role as teachers.

Realness in the teacher

When a teacher interacts with children without pretensions about himself, he is being real. When students see the teacher as the real person they do not feel the need to keep guessing about what teacher expects or approves.

Trust

A teacher needs to trust what the child says or expresses and not infer that there is some other intention hidden behind a facade. He have to be open and allow children to trust him.

Empathic understanding

When a teacher has an empathic understanding, the child gets feeling that at last there is someone who understands him. This reduces his efforts for being understood.

Free expression

Opportunity should be provided for free expression in any form which may be of interest to the child.

Individual importance

The teacher should realize that interest and need of children are seldom alike. Therefore while planning education through play way he should cater to the need of each child individually.

Relevant method of teaching

Rigid, formal and bookish method should be replaced by activities nature to the child. These should be based on the needs and interest of the child.

Conclusion

Whether learning joyful or painful depends to a considerable extent, on the desire, approach and ability of learner as well as the persons who influence learning. Joyful learning is possible through play way method or activity based approach in which the focus is on learning by doing and self-learning, making learning more enjoyable required thoughtful planning and execution. We can benefit from the ideas of eminent educationist, like Froebel, Montessori etc. in making ourselves joyful and making our teaching joyful,. Preschool and elementary classes should be organized keeping in mind of Kindergarten (aq Garden of Children) as conceive by Froebel. Majority of our school going children at primary level view learning at school as a boring, even Unpleasant and bitter experience. The limited purpose of preparing them for examination is indeed a very important factor for the unpleasantnesses of learning. Psychologists emphasize that teaching should take place at a level that is neither too difficult and stressful nor too easy and boring for the age of the child. When teachers use strategies to reduce stress and build a positive emotional environment, students gain emotional resilience and learn more efficiently. The classroom environment, lessons, materials should be developed and teaching strategies and techniques should be used accordingly to respond to learner's characteristics. It is the responsibility of the teacher to make the journey of sharing and construction of knowledge joyful by creating appropriate environment.

References

- Dewey, J. (1938). *Democracy and Education*. New York, NY: Simon and Schuster.
- Fisher, B. (1998). *Joyful learning in kindergarten*. Portsmouth, NH: Heinemann.
- Yashpal (1993) (Chairman), *Learning without Burden Report of the National Advisory Committee*, Government Of India,
- *National Curriculum Framework* (2005). New Delhi: NCERT
- *Electronic media*

VALUE BASED INDIAN SOCIETY BY QUALITY EDUCATION



Dr. Vikas Kumar

Assistant Prof. (Commerce), Govt. Raza P.G. College, Rampur(U.P)

Vidya dadati vinay, vinay yati patrta ,
Patrta dhan utpatti, dhanay tatay sukham.

The above famous quotation is given in Sanskrit which means education provides politeness, politeness births to ability, wealth derives from ability and resultant from wealth, we feel happiness. It can be said that education gives happiness and prosperity to everyone if its direction is in a right way.

Nelson Mandela said, "Education is the most powerful weapon you can use to change the world". This statement is absolutely true in respect of our country. India is growing in leaps and bounds on the education front in form of democracy. In ancient India Nalanda was a big center of higher learning covering 10000 students who were taught by 3000 professors. It had a nine story library. This center attracted pupils and scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Hsuan Tsang, the famous pilgrim from China came here and studied and taught for 5 years.

In the same way Takshashila became a noted centre of learning at least several centuries before christ and continued to attract students until the destruction of the city in the 5th Century AD. Takshashila is best known due to association with chanakya who was the writer of Arthashastra (Economics). Chanakya (or Kautilya) the Maurya Emperor Chandragupta and the Ayurvedic healer charaka studied at Taxila. Normally a student entered Takshashila at the age of sixteen . The vedas and eighteen arts were taught there. There were also law school, Medical School and School of Military Science.

From the above it is clear that in every society and civilization there were ways and means to educate the youngs. Contribution of Information Technology in education was only a dream before 50 years. But due to continuous dedication and sustained efforts human welfare has become the prime goal of dedicated human beings. At present human beings understand the forces of nature, they know how to utilize the treasure trove that the Mother Earth has in its possession for the betterment of human life.

Since the current modal of education contributes to the lopsided development of students, that's why it is necessary to reorienting education for values. This modal of education presents alienation between head and heart. Students are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The idea of excellence is promoted at the cost of emotional and relational skills. Students hardly understand why they are in school or college, why they are studying different subjects and how their schooling will be helpful for them. Learning is limited only to the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the society, care about the environment and other social and moral values. They are not clear in their mind that after completing their schooling education what will be their role in the society. The children become machinery by this type of education.

The mark of an educated person, wrote Plato in the Republic, is the willingness to use one's knowledge and skills to solve the problem of the society. Society is the empowering context for

individuals. No one can become fully human or attain dignity and fulfillment outside the web of relationships and responsibilities presupposed in the society. Effective education equips human beings to live creatively, responsibly and peaceably in a society and become pillars for value based society. In his Republic Plato also wrote , ‘ A good life consists in being a certain sort of a person than merely doing certain sorts of action’. To Plato the answer lies in moving from ‘What should I do’ to ‘What sort of a person should I be’? And here come the teacher and Quality education. The teacher converts a lay innocent child into a personality. The teacher takes him from humanity to divinity. If that object is achieved, there will be truth, non violence and peace all around. Love and brotherhood would follow and love would no longer remain an invisible aspiration. That would be the strength of education that inculcates value through the teacher who knows his role as a role model on one hand and as a nation builder on the other.

Not only Quality education but also wisdom and vivek are necessary to let the human race survive. When Mahatma Gandhi said that nature has sufficient to meet the needs of everyone, but not the greed of anyone, he, in fact summarized the entire future of human race in these words. It describes the seriousness about man-nature relationship and contains a warning that exploitation of natural resources must end. Mahatma Gandhi also said, “ My Life is my Message”. By his own example and actions, he inspired crores of Indians to lead a value- based life, realized the need to serve the needy and finally be ready to sacrifice every thing for the country and countrymen.

There was low literacy, lack of communication means to spread the Gandhian idea and value whole of the society. That’s why the role of school teachers was important in spreading the Gandhian thoughts. They spread the use of Khadi and that meant acquisition of the value of aparigraha-non accumulation. Anybody who limits his needs and requirements, shall certainly be ideal and valuable for the society. In 1925 Mahatma Gandhi published seven social sins in the Young India:

1. Commerce Without Morality
2. Education Without Character
3. Pleasure Without Conscience
4. Politics Without Principles
5. Science Without Humanity
6. Wealth Without Work
7. Worship Without Service

Every planner and implementer should follow the above seven social sins for improvement in their human beings in the society. Let Indians convert the above seven sins to seven individual Action points, putting with instead of without and witness the miracle. By effective initiatives once people are educated and persuaded to lead a life based on these indications, the dimension of work culture in places of work as also the climate in educational institutions would stand transformed.

In recent times, Quality education has become synonymous with employability, preparation for the word of work, less and less consideration is given to the subject of education i.e. individual

student and his / her full development as a human being. Quality of Education should be in a more holistic and expanded manner not in terms of number of years of schooling but the quality aspect of the development of the individual ; the formation of the whole persons and full flowering of the human being and character building . The improvement in Quality of Education as a powerful means to inculcate value among students is also due to the fast degeneration of values in our country. Although considerable progress is made in our society is shaken by conflicts, corruption and violence. There has been distortion in our value system. Wherever we look, we find falsehood and corruption. We are busy in our own family and not interested in fulfilling our responsibilities to society. Value erosions is increased so far. The typical example of value erosions are: people have become greedy and selfish. Honesty has begun to disappear in the society. Violence has become the order of the day. Corruption, abuse and power have become more common.

Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. The present need is re-examination of the content and process what each school is teaching to children under their charge. Although quality education is both parent and public responsibility school ought to take the major responsibility. Let every teacher, every person, every professional, every parent realize his role in transforming Indian society.

References

Books:

- *Sovana, N. (2006), "Fostering values: A challenge for the society", Value Oriented Education, Reddy, D.D and Rao, D.B., Neelkamal Publishers, New Delhi,*
- *Singh, R. P. (2008), "Quality assurance in educational research: A quest for possibility", University News, 46, 48,*
- *Gupta, M. (2010), "The ancient education system and its relevance", University News, 48, 25*
- *Plato; REPUBLIC, Wordsworth Classics of World Literature, London, 1987*
- *Young India, October 22, 1925*

Webliography :

- www.livingvalues.net
- www.indiavalue.com
- www.livingvalueseducation.org

+

PEACE AND VALUE EDUCATION TO CHILDREN IN EARLY AGE IS NEED OF PRESENT



Dr. Mahendra Prasad 'Pandey'* Mrs. Rajkumari Gola**

*Associate Professor, Department of Education, IFTM University, Moradabad.

**Research Scholar, Department of Education, IFTM University, Moradabad.

“Those who want war prepare young people for war: but those who want peace have neglected young children and adolescents so that they are unable to organise them for peace”.

- Maria Montessori

-

Peace is being quiet inside. "Peace is having good feelings inside." Peace is when people get along and don't argue or hit. Peace begins within each one of us. Peace is more than the absence of war. Peace is living in harmony and not fighting with others. Peace is a calm and relaxed state of mind. Peace consists of positive thoughts, pure feelings, and good wishes. To stay peaceful requires strength and compassion. World peace grows through non-violence, acceptance, fairness and communication. Peace is the main characteristic of a civilized society. Since war begins in the minds of men, it is in the minds of men that the defiance of peace must be constructed.

From the point of view of not only some children but some adolescents and adults, peace is not just the absence of war; it is the practice of love. In a peaceful society people would work together to resolve conflicts, develop morally, treat each other with justice, satisfy basic needs, and respect each other. In essence, they would live in unity. Our aim is not to achieve a perfect world. What we do want is much more unity and peace throughout the world. Peace can take place within the individual. Some believe this inner peace can be strengthened through our relationship with the Divine. Inner peace involves peace of mind and absence of fear. Outer peace is peace in society.

Our impression is that in India there is, in general, a greater stress on inner peace than in the West, where there is more emphasis on outer peace. East and West must come together, as the world needs both. This is known as holistic inner-outer peace. It has both spiritual and material dimensions. The sacred texts of the world's great religions can help us better understand holistic inner-outer peace. Peace education would not exist unless people throughout the world believed that world peace is attainable through a multifaceted effort but starting with the education of children and youth. One such was Maria Montessori. Peace education is strengthened through the will-power and efforts of those who actively promote it, for they are aware of the terrible consequences if they do not. In *The Promise of World Peace*, the Universal House of Justice declares, "Whether peace is to be reached only after unimaginable horrors precipitated by humanity's stubborn clinging to old patterns of behaviour, or is to be embraced now by an act of consultative will, is the choice before all who inhabit the earth." In other words, the horrors and suffering within our society and worldwide can be reduced if we have the strong will to act. In the words of the Indian thinker and philosopher Sarvepalli Radhakrishnan "We must will

peace with our whole body and soul, our feelings and instincts, our flesh and its affections." A number of strategies to achieve peace exist, including peace through strength, pacifism, peace with justice, institution building, peace through sustainability, and peace education. These are not mutually exclusive, but in some cases complement each other.

Peace education is more effective when it is adapted according to the social and cultural context and the needs of a society. It is enriched by that society's cultural and spiritual values along with universal human values. Such values can be included in peace education for schools throughout the world. But at the same time this curriculum, being developed in India, reflects Indian social problems, Indian culture, its strong religious beliefs, and the country's needs especially as the curriculum moves up to higher age levels. So it is enriched by certain widespread Indian spiritual and cultural values as ahimsa, that is, non-violence and non-killing.

As to a definition of peace education, there are several, but a good one is from Dale Hudson, who rests his definition on certain basic principles. He states: "Peace education can be defined as: education that actualizes children's potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and with nature. This definition rests on the following principles:

1. The cardinal prerequisite for world peace is the unity of humankind.
2. World order can be founded only on the consciousness of the oneness of humankind.

The oneness of humankind has at least three major aspects: First- All human beings belong to the same species and all humans are related, at least as close as 50th cousins, Second- A common spiritual capacity, Third- A common home—planet earth, Since Hudson was writing with children aged three or four to around twelve in mind, we can simply add that peace education applies as well to adolescents and adults. In the past, peace education cantered on the causes of war, an issue that grew as nations developed the capacity of destroying the whole human race many times over. But today the scope of peace education includes not only the causes, the nature, and the terrible consequences of war but also the study of violence in all forms. Such forms of violence include conflict, threat to life, ethnic hatred, discrimination, prejudice, racism, injustice, genocide, poverty, violence in the home and family, destruction of the environment, and so forth. A basic aim of peace education is to save humankind from destroying a large portion or all of itself. Once we become aware of our suicidal behaviour, peace education points out to us the alternatives that can gradually slow down and stop this mad rush. As H.G. Wells put it, human beings are embarked upon "a race between education and catastrophe." Will we win or lose that race?

But peace education does not provide a complete answer, as it appears to offer a long term solution to threats here and now. It depends on millions of students being educated, ideally in every country, to work to change from violent to peaceful behaviour. This takes time and effort. The good news is that more and more countries are waking up to the need, and international

organizations such as the United Nations Educational, Scientific and Cultural Organization continue to promote peace education. But various other strategies for peace exist. One such is institution building with a major example being improvement of the United Nations and its peacekeeping efforts that must be used to deal with more immediate dangers. Simultaneously peace education must grow, especially if it spreads quickly and becomes more effective within schools and reaches out to parents, families, various ethnic and religious groups, and the community.

In India peace education can readily be integrated into values education as a subject. Experience with the infusion approach, introducing peace education into existing school subjects such as history, mathematics, and science, is limited to some brief training of teachers using UNESCO's Learning the Way of Peace and the use of cooperative games in the teaching of English, mathematics, and other subjects. Drawing from a wide variety of sources from several countries all in English, appropriate for various age levels, synthesizing approaches, and adding some creative ideas, the result has been a wide-ranging program of education for peace as a subject. This has also included the use of cooperative learning for all school subjects as well as cooperative games so that peace education in one form or another can impact schools in all subjects each and every school day. But to be truthful, the more we learn about peace education and the various strategies to achieve peace, the more we realize what little we know—it's just the first steps in climbing the mountain. When you begin to explore education for peace, it is like exploring a huge garden with beautiful, flourishing sections competing with unsightly weeds that need to be rooted out by expert gardeners. We are those gardeners, and we all need to be trained for the task. This approach that has been developed in India aims at producing peaceful, morally mature individuals who are active peacemakers and contribute to a more unified, peaceful, progressive nation and world. Since education for peace is value-centered, peace being a value itself, the primary means to achieve this aim is a growing understanding of what are termed universal human values and the various ways and means of practicing them according to the capacities and potentialities of the learners.

Reference:-

- Bacchus, M.K. (1992). "Meeting the Higher Educational Needs of small States: Financial and Management Implications," *Journal of Educational Planning and Administration*, 6(4) (October), 373-400
- Erwin, T.D. (1991). *Assessing Student Learning and Development: A Guide to the Principles, Goals and Methods of Determining College Outcomes*, San Francisco: Jossey Bass.
- Leonisa Ardizzone, "Towards Global Understanding: The Transformative Role of Peace Education," *Current Issues in Comparative Education* 4, no. 2 (2002): 16–25.
- Prabha Desikan, "Waste Management: Flexible Rules will Improve Compliance," *The National Medical Journal of India* 17, no 2 (2004): 118.
- Mahatma Gandhi, "Basic Education," in *Selected Works of Mahatma Gandhi*, ed. Shriman Narayan, vol. 6 (Ahmedabad, India: Navajivan, 1968).

- *Manmohan Singh, Prime Minister of India, Convocation Address (Benares Hindu University, Varanasi, India, 15 March 2008).*
- *Rena, Ravinder (2003). "Marks Vs. Knowledge – A Shift in Students' Objective in Eritrea", Asmara: Eritrea Profile, Vol. 10, No. 21, (5th July.), p.5.*
- *Modern value education by Mohammad Naqi, edition 2005.*

DISTANCE EDUCATION AS A MEANS TO PROVIDE HAPPINESS AMONGST ADULTS



Geet Chawla

Lecturer, S.R.S. M.M., Rohilkhand University, Bareilly

Adult Education in the widest sense is any form of learning that adults engage in, beyond traditional schooling. This is to fulfill the basic quest of literacy for personal fulfillment, or for attainment of advanced degrees. As Dr. Zakir Hussain (ex-president) pointed out, adults have to widen their horizons of social, cultural, vocational and physical knowledge so that the country might produce happy and prosperous citizens, wise electors, ingenious artisans and artists. Adult education is concerned with helping people to live more successfully. It assists adults to increase competence, negotiate transitions in their roles as workers, parents, retire etc, gives them fulfillment in personal lives, and assists them in solving personal and communication problems (Darkenwald and Merian, 1982). But their involvement in assigned roles, jobs, familial duties and limitation of time, resources and energy act as a hurdle in attaining new knowledge.

Moreover, a conviction is required to understand that adult education not only means providing the 3R's i.e. reading, writing and arithmetic, but helps in improving upon intellectual development, contentment level, progressive attitude and useful utilization of leisure time and in providing overall happiness. Correspondence education, evening classes, continuing education centres and open universities are means which are helpful in providing education to those who are in the quest of receiving continued education.

Here the role of 'Distance Learning' emerges as a means of non-formal education. It serves the cause of promoting diversified education in conformity with the emerging needs. With the establishment of the first open university in the state of Andhra Pradesh and at the same time augmenting the dual mode at Delhi, the policy makers have enabled to pave the way to the presence of Distance Teaching Institutions (D.T.I.) in the subcontinent as one of the education providers. Earlier distance education institutions, including open universities had to face profound ridicule and criticism (Takwale, 1999), but they have survived the initial difficulties and today display a sense of identity and an air of permanence. As Khan (1999) opines, open and distance learning is neither supplementary, complementary or an alternative to conventional system. It is a part of the evolution of newer methodologies in teaching and learning.

Within a relatively short period of fifty years, distance education has been able to contribute to about 23% of the total enrollment in higher education. As per the XII plan Document of Planning Commission of India the GER in higher education has increased from 12.3% in 2006-07 to 17.9% in 2011-12. The DL system has contributed immensely in this increase in the GER, showing a growth to the tune of 8.9%. Distance Learning system is catering to the educational needs of millions of Indians. It can be characterized by:

- Use of technical media, as distance learning relies on mechanical and electronic media such as print, audio, video and teleconferencing for educational communication.
- Separation of teacher from learner, as physical distance in time and space defines Distance Learning.
- Two way communication as it is the very baseline of DL and involves communication from both ends.

- Learner centred education as the focus remains on the learner in DL as opposed to teacher centredness in conventional education.
- Separation from learning groups, as in this system cooperative peer learning is minimum.
- Industrialized form of education such as mass production and distribution of learning materials, administering and coordinating the activities and the layout of operational units.
- Organized effort of an educational institution where the plans, designs, syllabus, curriculum and layout are monitored.

DL is a flexible method of study and teaching in which there is openness in access, contact, delivery system and assessment. There are no rigid entry qualification and learning is in accordance to ones own place and convenience. The choice of courses and use of modern means and methods of communication technology is done. DL is helpful for those who are employed but want to improve their educational qualifications or to those who want to pursue education outside conventional models. It is also helpful to those who are physically, economically, geographically or socially disadvantaged or do not have access to conventional education.

The system of DL benefits the learner in many ways such that:

- It aims at improvement of technical and vocational skills.
- It is flexible in terms of time and place.
- It progresses at the learners speed and convenience.
- It supports self learning and self improvement.
- It is useful in remote areas via the medium of radio, television, electronic media or postal service.
- It is an economical method in comparison to conventional system.
- It can be used at any level from primary to college level or for professional growth.
- DL makes higher education accessible to all sections of society.
- It helps in fulfilling the goals of universalization of education.
- It helps in development of manpower resources in the country.

But looking at the other side of coin, DL has its darker side also such as,

- The courses become stereotyped.
- A limitation of study centres and book banks is felt.
- The system provides limited social and cultural awareness.
- Practical experience can not be facilitated.
- The periodic review of courses is not frequent.
- Suggestions are not invited from students about the utility of material.
- Co-curricular and extracurricular activities are a miss.
- Teacher learner separation affects the 'psyche' of the student.

Viewing the picture in totality, certain suggestions can be culled out for the improvement of DL for the benefit of all involved such as -

- Equal recognition and treatment to degrees from DL.
- A national policy to develop network of DL institutions at state and national level.

- Coordination of learning and instructional material between various open universities to avoid duplication .
- Unity of command so as to maintain quality of DL.

Thus, it can be concluded that careful planning, implementation and conscious efforts shall improve the system of DL. This shall also aid in emphasizing upon the 3 E's in employability i.e. Expansion, Equality and Excellence, thus providing a sense of satisfaction and happiness to the Distance Learner.

References

- *Dorothy, J.S., University News (Vol 51, No. 43, Oct 28, 2013), Laws in the ambit of the Distance Education System (DES).*
- *Khan, A.W. (1999) Vice Chancellors Report of 10th Convocation IGNOU (New Delhi)*
- *Takwale R. (1999); Foreward to DE in India.*
- *A Model for Developing Countries by Manjulika S. and Reddy V.V. (1999), Associated Business Corporation, Dhaka (First Publication).*
- *Sundarrajan N. and Nanda Gopal V.B. University News (Vol. 52 No. 14 April 2014), Online Education : Riding the Next Wave in Education.*
- *Z. Zayapragasarazan and Stephen George, Indian Journal of Psychometry and Education (Vol 41 (i) Jan 2010), 'Perception of DL towards DE programmes'.*
- *Mishra Sanjaya, University News (Vol. 52 No. 07, Feb 2014) 'Need for Newer Policy on Open and Distance Learning in India'.*
- *C. Raja Mouli, University News (Vol. 52 March 09, 2014) 'Networking of Open Distance Learning Institution'.*
- *Manjulika Shrivastava, University News (Vol 52 No. 29, July 2014), 'Empowering India through DE'.*

SOCIOLOGICAL PERSPECTIVES OF EDUCATION FOR HAPPINESS (IN SPECIAL REFERANCE OF FRIENDSHIP)



Dr Anjula Rajvanshi

Assistant Prof., Depart. of Sociology, RG PG College, Meerut

Happiness is a term of motivation. Society is a good tool of happiness. When a person feels happy in society, he feels motivated and satisfied. Most of the time, happiness reduce emotional sad backs, mental problems and stress. Researches show that 90% of longterm happiness is predicated by the internal world because external world can give happiness for a short period. In a general observation, a person gets bored with external happiness very soon.

I

Happiness and its cause is always discussed in Psychology. Sociology ignored it. Although happiness of the members of any society can develop an organized society, crimeless environment and progressiveness. *Happiness is based on the Greek word EUDAIMONIA, which literally means something like 'favoured by the DAIMONES (near- gods or gods)'. It is usually translated as 'happiness' but it connotes something closer to what people nowadays would call wellbeing rather than happiness. Today, in common parlance 'happiness' is frequently and perhaps more often than not psychologise. It is often taken to mean something very close to an extended feeling of pleasure or an extended good mood or pleasant affect. Because the English 'happiness' is linguistically more versatile than 'wellbeing'. (1)*

Happiness is not only favoured by God it is also a feeling of GOOD. According to Richard Layard, *By happiness I mean feeling good- enjoying life and wanting the feeling to be maintained. By unhappiness I mean feeling bad and wishing things were different. There are countless sources of happiness and countless source of pain and misery. But all over experience has in it a dimension that corresponds to how good or bad we feel. In fact most people find it easy to say how good they are feeling, and in social surveys such questions get very high response rates... The scarcity of 'Don't knows' shows that people do know how they feel, and recognize the validity of the question... Most of us take a longish view. We accept the ups and downs and care mainly about our average happiness over a longish period of time. . (2)*

Mother is first school of teaching the child. Second is family and friends. Mother and family are essential part of a child's life and this relationship one can get since birth without any argument. However, friendship is from outer world for children. Making friends is a lifelong process. Social, Psychological and cultural transformations during the influence of friends is a topic of study in Sociology. Friendship also affects the collective interaction and private sphere. Although it's argued that *Friendship plays a crucial role in people's lives, especially during critical events such as an illness, the death of near relative or the loss of a job. In modern societies friendship differs from in the past, being a particular interpersonal relationship based on reciprocity, trust and affect, which is freely chosen by individuals according to their elective affinities. Friends represent a precious social and emotional capital, providing a capital, providing a network, but also offering different kinds of resources such as emotional support, information, trust, financial support, and influence. (3)*

Human beings gain happiness through their relationship with other peoples. It may be by way of friendship or any family or nonfamily relationship. Nel Noddings (2003:1) has commented, *Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness.*(4)

We can examine the need and value of friendship through the social conditions for happiness. Is friendship fosters social cohesion or promotes social inequalities? Sometime we feel that nowadays friendship is being limited on Facebook, twitter, Whatsapp, emails, Instagram and any other social sites.

In every period of society, Individuals have strived for a happier life, for better living conditions and for improved wellbeing. In this context, happiness is a concept that has many phrases as social, economical, philosophical, psychological and mythological misbalance also affect the feeling of happiness, togetherness and friendship.

Aristotle describes the importance of cultural factors in the experience of social life; he considers the virtues and priorities associated with eudemonia (happiness) to be fixed, rather than socially constructed and flexible. The founding father of sociology, Auguste Comte explained, "Notion of 'Bonheur' (happiness) denotes a state of intellectual enlightenment combined with sacral feelings of inclusion and consensus."

In sociology and related disciplines like cultural studies and feminist and queen theory, happiness is subject to critiques, which question how it might contribute to oppression and be a key mechanism in forms of social control. Subjective and objective effect of the nature of humanbeing or involvement of society made a life happy with his or her friends. Friendship always changes as per the time, condition and place. Friendship brings more social trust, less stress, better health, mental peace and social support. Friendship and happiness in different social spheres. Friendship is vital to happiness in many areas of social life.

A friend's support cannot be limited to only giving advice but also offering a new perspective for looking at our self, sometimes being harsh and critical to support a transformation. However, friendship can breakdown in ways that provoke misrecognition of the other. This misrecognition of the friend makes the separation from him/her particularly emotionally painful- frustration, anger, depression resulting into a final breakdown of the friendship.

However, Friendship is subject to social change and helps individuals maintain some sense of a stable identity. Sociological literature on friendship has debated its importance for social cohesion versus its role in reproducing wider social inequalities. Although patterns of friendship are, going discussed as social structural and psychological aspects but there is a variation of Friendship and Happiness from a Sociological perspective. Sociological emphasis has tended to focus on structural issues. George Simmel was not satisfied with the other finding scholars in the discipline, specifically discussed friendship as an important social part of society from individual's same social position. He argued that it involves two main emotions: faithfulness and stability. Now point is, Friendship operates within the constraints of class, age, ethnicity, work place and society.

From a phenomenological perspective, friendship understood as “a specific social relation based on an exchange of an intimate trust between the individuals involved in the relationship that foresees regularity and continuity and a true representation of one’s feelings.” Emotional intimacy develops between friends thanks to the disclosure and free expression of emotions such as joy and happiness but also sadness, sorrow, and depression. These emotions is related to the experiences and memories that are narrated to the friend who is actively involved in listening to his/ her friend, or experiences these emotions with the friend. Hence, we understand emotion neither as reducible to inner emotional states nor as just an external “pure stimulus” to which the individual reacts. An emotion is not as an “inbuilt” mental or bodily reaction or instinct. Rather emotions are “done in interaction with others; they involve bodies, thought, talk and action.”

II

Friendship is not only the gift of nature or God. It requires internal and external gifts and good luck beyond our control, but it requires individual and communal initiatives. Without understanding, love, dedication and pardon, no one is able to continue the friendship. To develop and educate the value of friendship, some agencies and factors of society play their significant role, i.e. mother, family, community, working conditions, time, social media, natural interests, financial situations, health, personal freedom, personal values (age, gender, looks, IQ, education, etc.). In my research paper I have discussed the need and value of friendship with twenty 60+ males as per their availability at Meerut, a city of Uttar Pradesh India. We asked them that, Is friendship governed by the age group or work culture? Is friendship required lifelong bonding? Which type of requirements friendship demand? How can friends enjoy the relationship? In this old age, Friendship is known as....? Is friendship a source of happiness? How can we educate the relationship between friendship and happiness?

III

In my small and informal research, I got amazing results and answers. Firstly, in the age of 60+, friendship is a asset of time pass, sharing mental or emotional or past or thoughts or physical or illness/ diseases, discussing the current affairs either familiar or social, company, etc. Most of the time, old men are doing morning and evening walks together and shares all things. Sometimes they go for shopping, consult with doctors or meeting with other friend or banks etc. together. Even experience of handling the family relations, food and doctors are the topic of discussion between them.

Friendship does not govern by the age group and work culture. It’s governed by the tuning of two persons, helping nature, sharing experiences & understanding, accommodating, and meeting regularly & as per time. In addition, most of the time old friends are more concerned in old age. They meet frequently on telephone, social sites or personally.

Friendship is a lifelong process. This search cannot stop with some friends. It is a continuing process. We always try to search friends as per their availability. Sometimes new friends are more precious than old ones. Professional friends become family friends or near dear as relatives. Therefore, we can say this is a lifelong process and search.

Friendship demands love, care, share, meeting, time, space, happiness, help, dedication, relax, stress free time, family support, respect and suitable atmosphere. It demands clear concept and misconception between two persons or friends.

Friends enjoy their friendship after giving up egos, nature of hiding things & views, criticize to others, underestimate to others, comment personally or family, demanding & more expectations, ignorance, superiority complex, misguide others, backbiting, irritate others, groups, etc. Happiness is the overall task to keep friends. In bad time of life, only friends can be helpful. Support is an essential need of friendship.

After the age of 60, friendship is as an organ of body and a lifeline. Because in this age we can't travel too much. We delinked from outer world. We have no social and official circle. Our family members are busy in their task. We have lots of time. Our body are not young and flexible now. We suffer from many ailments/ problems. Our age group persons can better understand most of these problems. We want to live happy with our family and friends.

Yes, friendship is a source of happiness. Our family teaches us to live happy with family and friends. When we resent our friends, our parents motivate us to resolve the problem and displeasure. It is the way to continue the relationship for long time. It is not necessary that everyone do work according to me. Therefore, the family can give this teaching in the starting time of life and afterwards best friends or friend circle. Friend is a need of every stage of life. Without friends, happiness will be for short time. When we think for our best part of life than we realize that our childhood and our friends were the pillars of our happiness and our parents played a best role to communicate and fortify the friendship between two.

More expectations are the mites of any relationships. Therefore, less expectations and avoid comments are needed for lifetime friendship. With the involvement of family, friendship never be turn on negative mode. Age and experience are required for the grown up of relationship. Happiness comes from the right direction and judgement. Somebody should be neutral during discussing of hot topics and burning issues between friends. Better judge is family. So in their views family, friends and society can teach the art to keep friendship in happy and long term mode.

IV

To conclude, I can say that a wide and deep study is required to understand the relationship between education of happiness and friends in Sociology, their agencies, requirements, needs, benefits, demands, expectations, suggestions, judgements, and criteria. Society is a need of living beings. No one can live without society or groups. Relationship develops in society and we discuss the relationship in Sociology scientifically. Therefore, it is an old but burning topic to discuss in Sociology by researchers. This issue should discuss in Sociology of family, kinship and marriage, Sociology of relations, Sociology of daily life, Sociology of Leisure, and Sociology of elderly / veterans.

References:

1. Alex C. Michalos, **Happiness and wellbeing**. Paper presented in International Conference on 'Is happiness measurable and what do those measures mean for public policy' at University of Rome, 2-3 April 2007
2. Richard Layard (2005:12) **Happiness**. Lessons from a new science, London: Allen Lane. 310-ix Pages
3. M. Demir(ed), **Friendship and happiness**, DOI 10.1007/978-94-017-9603-3-2)@google.com
4. Noddings,, N. (2003). **Happiness and Education**. New York: Cambridge University Press.

MUSEUMS AS A SOURCE OF EDUCATION

Azfar Husain

Research Fellow (UGC)

Department Of Adult And Continuing Extension & Education

Jamia Millia Islamia Central University, New Delhi.

11

Introduction

Museums accommodating nature of education is associated with the museum. The museum not only as guardians, but also as a medium of communication for the use of scholars with the idea of the museum as a collection museum trying to change the perception of work as communicators. In that way, visitors need to take into account practices are changing. Consequently, a large-scale museums of their visitors is not to accept pets but individuals with special needs. Active post-modern museum visitor through new theories of learning and communication approaches. In the past, the museum acquired the responsibility of officials, conservation, research and various art, archaeological, ethnographic display was limited to scientific and technological objects. But the responsibility of the museum to visitors in the modern world is much broader role. Visitors not only look at objects and admire and enjoy them, but also to learn from them and pass them to succeeding generations. In a museum, art objects, this is the rarest, the most beautiful and oldest independently and can be seen from the study. Rarity is not the only consideration; His workmanship, Historical Association, concerned with some important discoveries, the development of human culture, links, etc. are taken into account. Whatever the collection, through various educational activities to educate the public, now a museum, is considered as one of the primary functions.

History of museum and museum education

“Museum, the temple of the Muses “, the very word conveys to the place of learning and study, The element of sacred temple and that of an educational institution had mingled in the Greek schools of philosophy of Pythagoras in the South Italy and Platos academy at(Sicily, Sicilia ‘i’ Italy), where the study of philosophy was regarded as a services to the Muses. Thus the temples of Muses were the temple of learning from the very inception of their evolution. Like Muses, Goddess Saraswati, the goddess of learning in India was originally a river with seven streams. She was considered as a celestial river, descended from the sky. During the Vedic age, this celestial river with her varied Potentialities identified as one with Vag ”the Goddess of Speech”. The combined form came to be known as one with tag Devi’ and was taken as the personification of wisdom and eloquence and was praised as ‘Muse’.

The first image of Vag Devi, also known as Saraswati with a temple at ‘Dhara’ was installed by the Paramara King Boja in 12th Century A.D. and thereby he named the Temple as a Temple of Learning, “Saraswati Mandir”. Thus it is evident from the very beginning that museum had intricate relation with education. This tradition never ceased even today and few museums in Rajasthan and Gujarat are called “Saraswati Bhandar”. However, the importance shifted from religious and ethical to the intellectual side for the first time in the Hellenistic Institute of Alexandria established in 283 B.C., where the term ‘museum’ was also used. It was an academic institution where scholars carried out research and higher learning in Social and Natural philosophies. Therefore, the instruction to instruct and aid research has been inseparable from the

museum idea even in its most embryonic form, when it was considered to be not more than a cabinet of curiosity. Study of such subjects led to the publication of encyclopedias in the 17th century to satisfy the curiosity of the learned. These collections of 17th and 18th centuries became the basis of the 19th century museums in world over. At the end of the 18th century, the "Louvre" in Paris was the first public museum established as part of the State education system. In the 19th century, neither the class room nor Public Library could provide for the dual role of verbal teaching and means of communications. People find in the middle of the 19th century an institution called museum, which in theory at least could serve both needs. National Museums of Science and Art at South Kensington in London (now Science Museum & Victoria & Albert Museum), both established around the middle of the 19th century, were among the first large museums in the world, deliberately founded to exhibit the progress of scientific discovery and the best of aesthetic design, for both educational and economic purposes.

Joseph H. Choate at the opening of the new building of the Metropolitan Museum of Art, New York (1880) commented that their plan was not to establish a mere cabinet of curiosities which should serve to kill time for the idle, but gradually to get together a more or less complete collection of objects which should serve the purpose of instruction and enlightenment of the people. since the early years of 20th century there has been an increasing acknowledgement in many countries on the importance of educational function of museums. However, a serious and systematic thought to the problem on an international level was given in 1951, setting the stage for the UNESCO seminar on the educational role of museums held in Brooklyn in 1952.

On return from the seminar many of the delegates conducted similar programmes in their countries. This could be said to be the scientific beginning in the field of overall museum education at an international level. An encouraging feature of the situation today is an increasing focus of interest on resources of our museums and their educational potential. A seminar arranged by the West Bengal Museum Association (1964) followed by similar seminar New Delhi (1966), was the beginning of harnessing the potential of museums for general education of the masses in India.

Changing role of museums

The earlier museums were scholarship oriented, opened to scholars and members of royal houses, with object of curiosity. The common people did not have access to it. The two notable events in world history, viz. The American war of Independence (1776) and The French revolution's declaration of human and civil rights (1789) were a turning points and opened new vista for the development of education and culture. This new development further intensified the collection of objects of art and culture and a gradual increase in public access to museum collections. Education was put as one of the major function of museums.

Definition of museum

A museum is defined as "a non - profit making permanent institution, in the service of the society and its development and open to the public, which acquires, conserves, communicates and exhibits, researches for the purpose of study, education and enjoyment, material evidence of men and his environment". This declaration made in the Copenhagen 10th General Assembly of the International Council of Museums held in 1974 which is fairly comprehensive.

The role of museums today

Today, the museum's educational role can claim to be a major justification. The nature and extent of the educational role of museums has changed dramatically. Museum collections, scholarship, are repositories of expertise and skills. Therefore, museums make their resources available to all potential users of the distribution of these resources have the duty and the museum has to do with education. The educational roles of the museum to be important new possibilities and structures for education in museums around the world are emerging as think. Museum education is being evaluated and renewed in fact developed. Other institutions like the museum now beliefs and principles, which shape their development has entered a time of change. Moreover, those who are asking them to show museums fund their investments benefit society. In other words, museums display only in terms of security and their collection can justify its existence. They also have to prove what they have to offer to society. Part of the proposal has to do with knowledge and education.

Definition of education

Education experience, which brings in changes in human behavior desirable generally called, is defined as the process of learning; Knowledge, skills and attitudes with regard to outstanding. Museum education is associated with the museum's sociable nature. The museum not only as guardians, but also as a medium of communication for the use of scholars with the idea of the museum as a collection museum trying to change the perception of work as communicators. In that way, visitors need to take into account practices are changing. Consequently, a large-scale museums of their visitors is not to accept pets but individuals with special needs. Active post modern museum visitor through new theories of learning and communication approaches.

Museum education

Museum education is associated with the museum's sociable nature. The museum not only as guardians, but also as a medium of communication for the use of scholars with the idea of the museum as a collection museum trying to change the perception of work as communicators. In that way, visitors need to take into account practices are changing. Consequently, a large-scale museum of their visitors is not to accept pets but individuals with special needs. Active post-modern museum visitor through new theories of learning and communication approaches. The first and most important museums are educational institutions and scholars and as such, its users have an important role in providing education services for children or adults. They are also important resources for lifelong learning, as their collection and related information from visitors of all ages can be used for educational purposes. Form and extent of educational services for museums, collections, staff and financial resources available depends on. However, it is imperative that every museum education policy and schools either within or outside the museum to establish some form of educational service.

Education services in museum

Before starting with the educational procedure, it is necessary to mention that every museum should have at least one education specialist, normally a teacher who knows the museum and its collections, and who can to help children learn. The role of this person is of enormous value as their experience with child psychology helps present complex concepts in a simple way.

Museum programmers for education

Education one of the integral parts of functioning of museum. Every Museum worth mentioning, does have various programmes, aimed at different target groups for educational purpose – physical, natural, or cultural what so ever may be. Such programmes of museums or nothing but ramifications of regular educational activities some of these are listed below.

- **Gallery talks.** – These have very little differences with the guide lecture, here either the guide lecturer or the in charge of the collection of a particular gallery like educator or curator and any eminent scholar of the subject.
These are the main vital role in nature to communicate or popularize the subject to layman in simply words.
- **Popular lecture** – These are mainly demonstrated in the science museums, where various conceptual ideas or theme especially on science explore like mechanism wild life or scientific experiment
- **Awareness programmes** – These types of programmes are presently undertaken for enthusiastic people to prepare them to appreciate properly interest of the nature.
- **Special programme for special visitors** – Special visitor comprise the chunk of population with any sort of physical or mental challenge, like the locomotors disorder, the visual impaired, the hearing impaired, the mentally challenged, aged people etc. Who need some sort of adjustment in the regular programmes. Special programmes are carried out by the Museum personnel for these visitors often with the help of different organization working with such groups of agencies like NGO, Trust, Special need organization, and International Collaboration and Govt. sector.
- **Slide show** – Small shows of slide, prepared on the collection of the museum on display in small theatre, are conducted for the visitors.
- **Film shows** – The films on various topics of different themes on events are shown regularly to the visitors in the museum auditorium.
- **Quiz programme** – The education staff of the Museum conducts such programmes are the visitors generally young to arouse interest and curiosity on the Museum collection are related topics small incentives are also offered.
- **Mobile exhibition/ museo bus** – The idea of such programmes is to extend the museum educational activities to the ruler areas of the country. Generally a set of exhibits is especially prepared for such exhibition. The concept might have originated in abroad but the technique has been perfected in India. In 1965, the BITM (Birla Institute of Technology Museum) Kolkata, BITM, VITM – Bangalore had design a special bus to carry a set of science exhibit, all working to the remote, commerce of the country, the film are shown in the evening some time popular talks are also organized. This is very effective extension program conducted by the museums.

- **Sit and draw programmes** – These are also organized mainly for the young visitors on special occasion.
- **School loan services/ school loan kits.**- The Museums generally fabricated small boxes containing replicas of object in the collection of Museum. Science Museum put small working models to demonstrate certain scientific principle. Most of the Museums put preserve specimen and models. The box are kit containing the object or exhibit with all necessary information visual aids etc. are given to the schools on loan for a specific period after which such kits can be return and new set can be barrowed. This is very effective tool to compliment the formal education.
- **Science demonstration lecture** – Museums organize demonstration lectures for specific target groups on various topics related to its collection, science Museum generally constitute a team of expert educational staff to conduct such programmes comprising few scientific experiment on the selected topic of the science curriculum of secondary and higher secondary levels. The unit is sent to the ruler school where laboratory facilities might not be up to the standard.
- **Seminar, conference and workshop** – Museums organizes no. of seminar, conferences and workshop on various topics on various occasions.
- **Fair** – Museums organize different fairs like science fair, Handicraft fairs, Cultural Fairs and performing meets etc.
- **Hobby camps / vacation camp** – Conducted for the school students during the vacation. The aim is to arouse curiosity, honing nurturing creative abilities science Museums maintain a special summer and winter camp to creative ability centre for the purpose Various activities of ten to twelve days are choosen on topics like painting, Modeling, Clay Modeling, Origami Photography.
- **Puppet show**- Mainly organizes for the children in National Handicraft Museum, International Shankar doll Museum etc.
- **Special programme** – Miny Museums organize many special programmes of Education like nature study camp, Comic strip preparation, Poster making, Slogan contest, environmental issues, Special needs – Braille Day, Heritage Day, AIDS day etc.
- **Discovery room** – Another very useful method or educating the visitors. A Discovery room is a separate section within the context of a larger in Museum. Containing a collection of objects that can be touched and examined it offers self directed education activities.

The discovery room offers visitors for

- ❖ A chance to touch
- ❖ A place to sit down.

- ❖ A Closer look.
- ❖ Freedom to be curious.
- ❖ Self directed – self paced activities.
- ❖ A place where family can learn together – Enactive, Iconic and Symbolic.

Comparison of learning in schools and museums

SUBJECT	SCHOOL	MUSEUM
<i>Free choice</i>	No	Yes
<i>Instruction based on</i>	Text	Object
<i>Senses most used</i>	Oral	Visual
<i>Syllabus oriented</i>	Yes	No
<i>Formal assistant</i>	Yes	No
<i>Time schedule</i>	Yes	No
<i>Learning</i>	Linear non-spontaneous	Multi-faceted spontaneous

Publications

Museums should produce different types of publications aimed at children. Written resource materials allow children and parents to take part of the museum home with them. A first step is to give careful consideration to the layout and the design; when buying a book, children pay attention to its colors and drawings. Parents want to buy something well written and easily legible. Museum staff is required to research, write and illustrate these books. “Although, this procedure is time-consuming, it is an excellent way for museums to communicate with their young audience, whether they are at the museum or at home”.

Conclusion

There is no fixed formula for an educational program you are setting. Museums of different types can produce a variety of educational services. Interactive displays are increasingly in demand in modern society. Learning can be very enjoyable, especially when it's fun as well as interesting and attractive. Interactive displays allow visitors, especially children- are in place to learn. Children are in contact with objects from different periods. They check their social and cultural infrastructure, thus stimulating their cognitive skills and imagination. Through appropriate programming, children's museums can provide an enjoyable learning opportunity.

Museums, educational institutions and non-governmental organizations seeking to coordinate time. It is a fact that education is powerful tool for human development, which depends on the level of all round national development. All countries and international organizations such as UNESCO and ICOM also that people of all age groups and the intellectual background of the system of thematic exhibitions of museums and their collections in this area through the effective use of communication by bridging the gap can be agreed is.

References

- *Hooper-Greenhill (Ed.) The Educational Role of the Museums, London, 1996.*
- *Sud P.D. Museums- Media of Mass Education with special reference to India. Journal of Indian Museum, vol. 37, 1981, P.P.48-55.*
- *Venugopal, Museum Education.*
- *Harison Molly, Education in Museums, The organization of museum, practical advice, UNESCO, Paris, 1960, P.P.81-92.*
- *Ambrose, T. and Paine C., Museums Basics, 1993, London and New York:Icom and Routledge*
- *Ames, P., 'Effective Education for everyone', Museums Journal, 1993, 5:27-34*

Web Site

- *International Council of Museums (ICOM):<http://www.icom.org>*

LEARNING THROUGH MUSEUM FOR EDUTAINMENT: “A CASE STUDY OF NATIONAL CHILDREN MUSEUM, NEW DELHI”

By Habib Ahamad

EX- CONSULTANT (National Handicrafts & Handlooms Museum, New Delhi),
Ministry of Textiles

12

The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education. “Martin Luther King, Jr.”

Introduction

In Course of studying the sources on the topic, it struck on mind that both the words in the title Museum and edutainment, Edu - for education and tainment - for entertainment appear to be in National Children Museum activities. Most of the children are more eager and prefer learning through free choice via modes of participating, performing and creativity which are the key components and activities of the Museums.

Children have pedagogy, learning in situation where learning can be fun therefore Museum is a better supplement for edutainment. Museum is a non-formal educational institute where family is also encouraged. In this paper I am highlighting different types of activities which were organized by National Children Museum, New Delhi under the Ministry of HRD Govt. of India.

The present paper deals with experiences and experiments undertaken by the author as an intern Gallery Guide in National Children Museum in designing educational programmes for the school children and other segments of the society. The activities carried out were targeted to outreach the school curriculum to create relevance of Story of Wheel-Mode of Transportation through the Ages under the educational programme.

ICOM (International Council Of Museum) Defines Museum

Museum as a non-profit making, permanent institution in the service of society and of its development open to the public which acquires conserve, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of study, education and enjoyment.

Development of museum (india and world)

The Latin word ‘MUSEUM’ is derived from greek word ‘Musion’ which means temple of the Muses – Goddess of Art and daughter of zeus – the king of Greek i.e. the nine goddess associated with learning of epic, music, love, poetry, oratory, history, tragedy, comedy, dance and astrology. Museums serve as repository of knowledge, treasure house of artifacts reflecting the cultural fame of a nation, as a recreation spot.

Indian Context

The Museum Movement in India dates back to 1814, when the Indian Museum at Kolkata was first established by Asiatic Society of Bengal, with a Danish Botanist Dr. Nathaniel Wallich as its first Curator. The Movement embarked upon a new phase of development during the time of Lord Curzon who had evinced keen interest in the preservation of the archaeological monuments in the country and had established several museums under the stewardship of Sir John Marshall, an eminent archaeologist, who was appointed as the Director General of Archaeological Survey

of India. It was during his period that a number of museums at places like Khajuraho, Gwalior, Jodhpur, Ajmer, Saranath, Nalanda, Nagarjunakonda and Baripada (Odisha) were established. Some museums were established under the auspices of the Archaeological Survey of India.

The importance of the museums in the educational set up of the country was emphasized with the formation of the Museum Association of India in 1944 at Varanasi as an adjunct of Indian History Congress. Later on it started functioning as a separate entity. The establishment of the National Museum at New Delhi in 1949 with a high level of managerial competence went a long way in providing the much needed leadership and orientation to the movement.

Apart from large number of Archaeological Museums and multipurpose provincial museums a number of organizations like the Craft Museum, New Delhi, the Health Museum, Hyderabad, Calico Museum of Textiles, Ahmedabad etc. have been developed in various fields of human knowledge. The Coin Museum at Anjeneri near Nasik is exclusively meant for numismatic study. It has been established by joint efforts of Dr. P.L.Gupta, the renowned historian and museologist and K.K.Mahesvari, the great industrialist. Indira Gandhi Rashtriya Manav Samgrahalaya of Bhopal represents the ethnic culture of man vividly.

In The World Context

Early museums began as the private collections of wealthy individuals, families, or institutions of art and rare or curious natural objects and artifacts. These were often displayed in so-called wonder rooms or cabinets of curiosities. Public access was often possible for the "respectable," especially to private art collections, but at the whim of the owner and his staff.

The first public museums in the world opened in Europe during the eighteenth century's Age of Enlightenment:

- The Museo Sacro, the first museum in the Vatican Museums complex, was opened in Rome in 1756.
- The British Museum in London, was founded in 1753 and opened to the public in 1759. Sir Isaac Sloan's personal collection of curios provided the initial foundation for the British Museum's collection.
- The Uffizi Gallery in Florence, which had been open to visitors on request since the sixteenth century, was officially opened to the public in 1765.
- The Belvedere Palace of the Habsburg monarchs in Vienna opened with an outstanding collection of art in 1781.

American museums eventually joined European museums as leading centers for the production of new knowledge in their fields of interest. A period of intense museum building, in both an intellectual and physical sense was realized in the late nineteenth and early twentieth centuries (called "The Museum Period" or "The Museum Age"). While many American museums, both natural history museums and art museums alike, were founded with the intention of focusing on the scientific discoveries and artistic developments in North America, many moved to emulate their European counterparts in certain ways (including the development of classical collections from ancient Egypt, Greece, Mesopotamia, and Rome). It is typically understood that universities took the place of museums as the centers for innovative research in the United States well before the start of the Second World War, however, museums to this day contribute new knowledge to their fields and continue to build collections that are useful for both research and display.

Role of museum in society

Museums provide a structured platform for interactions between cultures, which make them ideal ambassadors for intercultural communication. Museums also have the responsibility to display rationale culture that reflects and represents society.

Museums provide a central arena where individuals can meet in order to look, examine, and wonder at creation and learn in the process that when we judge a work of art we are also judging ourselves

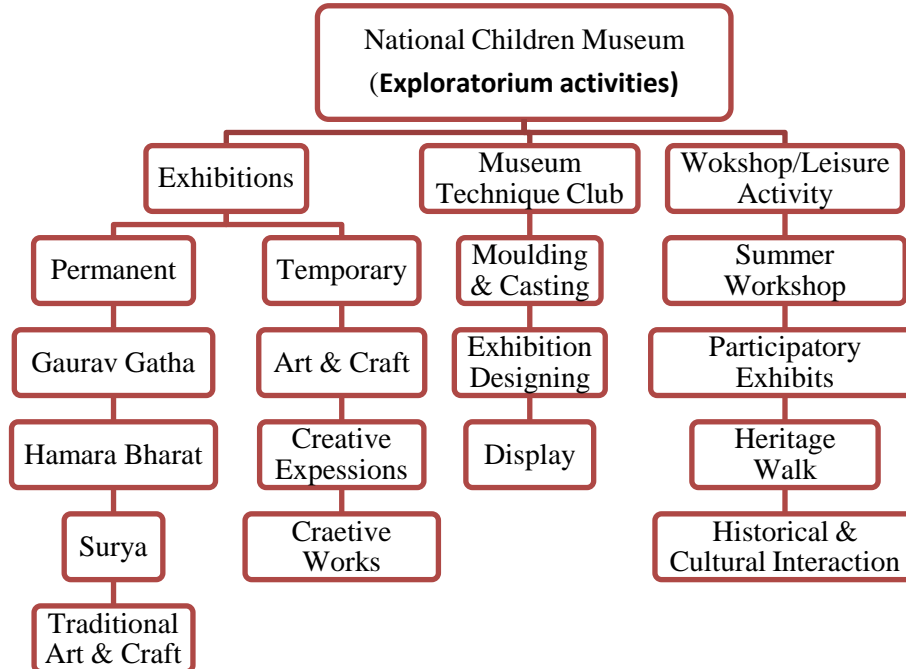
- Contributing to the preservation and conservation of the community's cultural and natural heritage;
- Serving as a cultural focus and a place of shared 'memory' for the community;
- Engaging with educational organizations and offering students of all ages opportunities to learn through contact with original material;
- Providing accessible cultural facilities, e.g. Exhibition spaces, meeting rooms, lecture theatres;
- Representing the history and culture of minority groups;
- Organizing accessible cultural events and activities;
- Providing opportunities for community involvement through volunteer programmes, friends' groups or training programmes;
- Working in partnership with other cultural bodies, e.g. Libraries, archives, theatres, arts centers to develop joint programmes and projects;
- In a very real sense, museums are able to inspire people and enhance the quality of human culture and their material evidences.

Changing role of museum in imparting education

Museum education in wider perspective is understood as, "Any museum activity pursued with a view to convey knowledge or experience to the public" which ultimately lead to practical learning. Earlier education through museums were restricted to activities such as objects display, labels, hand written materials, which comprises little explanation and basic information, and projected museum as "Cabinet of Curiosity in the eyes of people". But in modern perspectives museums are emphasizing more on informal modes of education (Learning outside the curriculum- engaging Family, Peer group, Media, and Youth culture) to increase learning through active social participation. In current scenario, to achieve educational aims, Museum exhibitions features electronics media, Demonstration, storytelling, theatres, dance, musical performances, and hands on activity to impart "Edutainment" or education through fun. Nowadays, digital media and technology is playing a key role in involving youth whose eyes are always glued to the screen and are gaining information and knowledge round the clock.

A case study: national children museum

The National Children Museum is an integral part of National Bal Bhavan, Bal Bhavan – a unique institution for enhancing creativity among children which was founded by Pt. Jawaharlal Nehru in 1956. The targeted audience of this museum is children. All the exhibitions and activities of this museum are thoroughly and positively inculcated.



Flow Chart of National Children Museum Activities

Out of four Educational Programmes, “The Story of Wheel -Modes of transportation through the Ages”, was selected and I had the privilege to organize educational theme based programmes during session 2013 – 14.

1. Let’s Explore Our Neighborhood Virasat
2. MY INDIA- The Blend of Unity & Diversity
3. Story of Wheel-Mode of Transportation through the Ages
4. Let’s Explore Museums- Treasure Houses of Our Glorious Past

Theme of Educational Programme

“The Story of wheel-Modes of transportation through the Ages”.

Objective

The programme was not only to inform and educate the children, about the history of wheels and modes of transportation and its evolution through the ages but it was more aimed and focused on fun based activities and innovative approaches for imparting education and its analysis, and the outcome of the effort after the completion of the programme.

Targeted Participants: -

Participated 29 members - All children (16 Girls and 13 Boys) of Bal Bhavan.

Age Group: -

7 - 14 Years.

Duration

A five day long programme “**Story of Wheel-Mode of Transportation through the Ages**” was organized by Museum from 3rd to 7th June, 2014.

Technical aspects and innovative approaches- Audio visual devices (3D Projector), Storytelling, Worksheet, digital equipments, Models of Historical replica, Origami Clay modeling, Photography, Theatre, Gallery guide Lecture, Orientation and different types of pictorial brochure.

Methodology

The programme “***Story of Wheel - Modes of Transportation through the Ages***”, coordinated by author (Habib Ahamad) won applauds and praises for its remarkable achievement and powerful presentation in enjoyable way for the children.

The highlight of the programme was the pre test conducted on children before the start of the programme to test and analyze the knowledge and awareness of the children on the history of wheel and modes of transportation through the ages.

The programme was formally inaugurated by Dy. Director and children’s by unwinding a strip of paper wrapped on the replica of a giant wheel.

The strip carried the title of the programme as well as the pictures of various modes of transportation used in different periods as a symbolic representation of evolution of transportation through the ages. Prior to this as soon as all the participants gathered and they were evaluated through a Pre-Test.

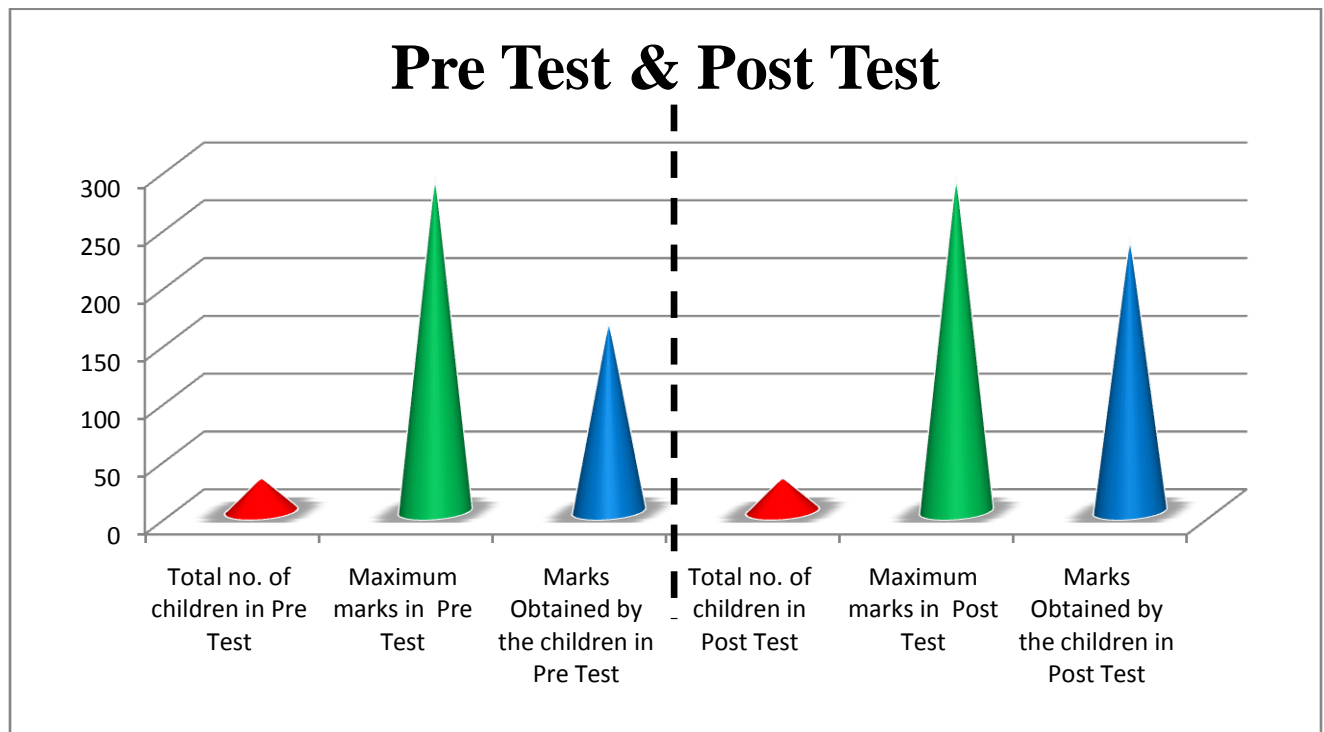
After a brief orientation about the programme, its subject and day to day schedule through a especially Power Point Presentation. Titled ‘Facto-Meter’ children were made realize that we are surrounded by wheels in our day to day life which shows that today we can’t think of moving even an inch without wheel. Some interesting facts related to wheels, its various types and uses etc. were also told to children. This was followed by narration of Wheel’s Story through Power Point Presentation giving factual information about how, where, when and by whom the wheel was invented and its evolution through the ages. Children came to know that the oldest wheel found in archaeological excavations was discovered in Mesopotamia (presently Iraq) and is believed to be over fifty-five hundred years old. This was made up of wood.

Children also learnt that the Potter’s Wheel was invented in about 4500 BC and the [spoked](#) wheel was invented quite later. They also came to know that in the [Harappan](#) civilization of the Indus Valley and Northwestern India, we find toy-cart wheels made of clay with lines which have been interpreted as spokes painted or in relief. While telling participants about how invention of wheel brought revolution in human life they were given information about different modes of transportation like air, water, under water and road transportation.

On 4th June Children made toys based on wheel as well as various means of transportation such as boat, aeroplane etc. through paper craft activity. On 5th June, 2014 children were told about various ways and means of Future Transportation. They also learned why and what kind of future transportation is needed. They were also shown photographs and videos of a few such means of transportations which can help us in avoiding traffic jams, parking problems as well as pollution. Prior to these children were also told about importance of land, air and water transport.

Thereafter using waste egg trays children learned to make helicopter. On 6th June, 2014 all the participants played specially designed games based on the subject and through that learnt various facts related to the subject.

A quiz based on the theme was also organized wherein children participated in two teams- Team A & Team B. Each member of Winning Team was given a chocolate as a token prize. On 7th June i.e. last day of the programme all the participants were taken to visit 'Metro Museum' where they gathered information about the latest mode public transportation introduced in Delhi recently and which has made our life quiet easier. Following is the graphical representation of the student's performance before the commencement and after completion of the programme.



***Figures on Y-axis represent both no. of Students as well as Marks obtain by them**

Story Of Wheel – Modes of Transportation Through the Ages

PRE TEST -

- Total No. of Participants = 29
- Per Sheet question Marks = 10
- Maximum marks = $29 \times 10 = 290$
- Marks Obtained by the Children = 164

Effectiveness (%) of the Programme (Pre Test) = $164 \times 100/290 = 56.55 \%$

POST TEST –

Total No. of Participants	= 29
Per Sheet question Marks	= 10
Maximum marks	= $29 \times 10 = 290$
Marks Obtained by the Children	= 236

Effectiveness (%) of Edutainment (Post Test) = $236 \times 100/290 = 81.4 \%$

Result and findings

After successful completion of the Programme we analyzed the effectiveness/result of the programme on the children by conducting another test (Post Test), and what we observed was a remarkable improvement in the performance level of the participants. There was a considerable increase in the percentage result from 56 % to 81 % on the same Programme based questions.

Conclusion

Our experiment and implementation of innovative approaches in imparting education through fun based activities proved to be quite instrumental in the learning curve of students as it resulted in significant increase in the percentage of correct answers. The increase in the marks of students depicted and strongly conveyed that if right mix of entertainment based activities is collaborated with innovative educational approaches, it has the potential to bring out positive results and can contribute to the upgradation of educational standards by infusing a sense of enthusiasm and curiosity towards education and learning.

References

- *Ambrose, T. and Paine C., Museum Basics, 1993, London and New York: ICOM and Routledge.*
- *Website*
<http://odisha.gov.in/e-magazine/Orissareview/2014/Dec/engpdf/58-60.pdf>
<http://www.newworldencyclopedia.org/entry/Museum>
- *National Bal Bhavan: Annual Report, 2004-2005, Secretary, National Bal Bhavan, New Delhi.*
- *Sharma, R., Event Lecture, 2013-14, National Children Museum, New Delhi.*
- *Smriti, K., Museum artist, 2013-14, National Children Museum, New Delhi.*
- *Husain, A., Research fellow, 2016, Deptt. of Extension education, JMI, New Delhi.*

STUDY ON VIEWS OF PRE-SERVICE TEACHERS IN REGULAR EDUCATION ABOUT INCLUSION

13

Jitendra Kumar Gupta

Introduction

Education is a human rights issue. In a democratic country like India, every child has the right to education. Sarva Shiksha Abhiyan launched in the country aims to educate all children together in the inclusive classroom. This means children with disabilities are also included in the general schools. Now schools imparting elementary education have enrolled these children. The teachers of schools are of prime importance. They are in direct contact with the students who teach them, motivate them, guide them and help them in many more different ways. Teacher's views on inclusion, their acceptance of children with disabilities, their behavior towards these children are of at most importance for making inclusive education in schools a success. However, there are very few studies have been done which seek to know the views of B.Ed. trainee teachers on inclusion or towards education of children with disability. There is need to a study on view of pre-service teachers in regular education about inclusion.

Review of Related Literature

A sizable number of studies have sought to understand teachers' attitudes towards inclusive education (e.g. Arif & Gaad, 2008; Jung, 2007; Al zyoudi, 2006; Avramdis, 2001; Van Reusen, Shosho, & Bonker, 2000; Choles, 2000; Gordon, 2002; Kgare, 2000; Bothna, 1998; Van Staden, 2001; Hyan, 2001; Makunga, 2002; Siebalak, 2002, Al-Khatteb 2004, AlKhatani, 2003). A few have investigated pre-service teachers' attitudes using instruments used for teacher attitude studies, mostly in Western cultural contexts (e.g. McHton & McCary, 2007; Shippen et al., 2005; Kearn & Shevline, 2006), with little in developing countries.

There is some evidence that an important predictor of successful integration of students with disabilities in regular classrooms is the positive attitude of teachers (Sharma, Florin, Lowerman & Earle, 2006; Al-Khatteb 2004; Avramidis, 2001; Mowes, 2000; Elloker, 1999; Gadium, 2002; Dover, 2002; & Mckeskey & Waldrom, 2002). Research evidence also suggests that positive teacher attitudes towards inclusion often begins during pre-service teachers' preparation (Jung, 2007; Avramisids, Bayliss, & Burden, 2001; Campbell, Gilmore, & Cuskelly, 2003; Shippen et al., 2005). Subban and Sharma (2007) pointed out that if teachers leave from the university with negative attitudes then those attitudes are difficult to change. Consequently, positive attitudes can and need to be fostered through both training and positive experiences with students with disabilities.

Brownell and Carrington (2005) and Sharma, et al, (2006) reported that general education programs were found to have little focus on the provision of knowledge and training in the area of managing children with disabilities. In contrast, special education preparation programs had pronounced emphasis on inclusion and diversity, and differed in teaching philosophy as compared to that of general education teacher preparation.

Objective of the Study

- To find out view of pre-service teachers in regular education about inclusion.

Operational Definitions of key terms used

Teachers View: The views which are derived from those general education pre-service teachers in B.Ed. course.

Inclusive education: It can be defined as the education of special children as integral part of the general education system.

Pre-service Teachers: Male/female students enrolled in B.Ed. course.

Hypothesis

H₀1: There is no significant difference between the views of pre-service male and female teachers in regular education about inclusion.

H₀2: There is no significant difference between the views of pre-service female teachers having PG. and U.G. degrees in regular education about inclusion.

H₀3: There is no significant difference between the views of pre-service male teachers having PG. and U.G. degrees in regular education about inclusion.

Delimitation of the study

- This study is delimited to Lucknow city.
- Sample is pre-service teachers in regular B.Ed. course only.

Design of the Study

The present investigation is a descriptive research study.

Method of study

In the present study, the investigator has gathered data using the survey method.

Sample Size & Nature

The population of interest to be investigated is pre-service teachers in regular education i.e., B.Ed. colleges located in Lucknow city. Sixty five pre-service teachers were purposively selected as the sample of the study, which had been selected from 17 different B.Ed. colleges.

Research Tools

The investigator developed close ended questionnaire to find out the view of pre-service teachers of regular education about inclusion.

Data Analysis & Interpretation

Table 1: Comparison between male and female Pre-service teachers

<i>Group</i>	<i>N</i>	<i>Mean</i>	<i>S.D.</i>	<i>df</i>	<i>t-value</i>
Female	42	21.26	4.97	60	0.70
Male	23	20.26	4.79		
Total	65				

The obtained score $t = 0.70$ which is less than tabulated value of 't' at 0.05 (2.00). Therefore, the null hypothesis is accepted. There is no significance difference between male and female trainee's teacher. The mean score indicates slight differences that view of male teachers' about inclusion are more than that of female teachers'.

Table 2: Comparison between female U.G. & P.G. Pre-service teachers

<i>Group</i>	<i>N</i>	<i>Mean</i>	<i>S.D.</i>	<i>df</i>	<i>t-value</i>
P.G.	24	22.5	4.94	40	2.04
U.G.	18	19.75	4.69		
<i>Total</i>	<i>42</i>				

The 't' value is 2.02 which is more than tabulated value that is 't' value at 0.05 for df 40. Hence null hypothesis is rejected. The mean score of female P.G. pre-service teachers are more than those of U.G. It means P.G. teachers are more aware about inclusion and they have positive view about inclusion and in favour of giving opportunities to children with disabilities in regular setup.

Table 3: Comparison between male U.G. & P.G. Pre-service teachers

<i>Group</i>	<i>N</i>	<i>Mean</i>	<i>S.D.</i>	<i>df</i>	<i>t-value</i>
P.G.	10	18.8	4.59	21	1.53
U.G.	13	21.44	2.40		
<i>Total</i>	<i>23</i>				

The above table shows that 't' value in 1.53 it is less than tabulated value at 0.05 is 2.0 at df 21. Hence, null hypothesis is accepted. But, mean score of male U.G. teacher is more than that of P.G. teachers.

Conclusion

Most of the pre-service teachers are in favour of implementing inclusive set up for educating the children with special needs.

References

- Abdallah, O. (1998). *The attitudes of teachers and principals of basic schools towards mainstreaming handicapped students in general. Unpublished M.A. Dissertation. Al-Njah National University. Nablus. Palestine.*
- Al Garir, A. (2004). *Development of special education in Jordan. Amman. Jordan.*
- Al Roumi, M, (2008, February 10), UAE ratifies UN convention on rights of people with disabilities, Gulf-News. Retrieved July 10, 2008, from <http://www.gulfnews.com/nation/General/10188576.html>.

- Al Tarwana, N. (2008). *Pre-service teachers attitudes toward teacher preparation. Unpublished Doctoral Dissertation. Jordan.*
- Al Zyoudi, M. (2006). *Teachers' Attitudes towards inclusive education in Jordanian schools. International Journal of Special Education, 21 (2), 55-63.*
- Alkhatani, A. (2003). *Teachers' attitudes towards integration in Saudi Arabia. Unpublished M.A. Dissertation. University of Jordan. Amman. Jordan.*
- Alkhateb, J. (2003). *Teachers' perception of the inclusive school concepts in Jordan. Education Journal, 65, 19-39.*
- Alkhateb, J. (2004). *Teaching students in inclusive schools. Dar Wal, Amman, Jordan.*
- Alqaruti, A. (2003). *A program for teaching deaf students in the UAE. Unpublished M.A Dissertation.*
- Arif, M. & Gaad, E. (2008). *Special education in the UAE: a system perspective. Journal of Research in Special Education Needs, 8 (2). 111-117.*
- Avramidis, E. (2001). *Mainstream teacher's attitudes towards the inclusion of children with special educational needs in the ordinary school. Unpublished Doctoral Desseration, University of Exeter.*
- Avramidis, E.; Bayliss, P.; & Burden, J. (2001). *A survey into mainstream teachers' attitudes towards the inclusion of children with special educational needs in ordinary school in one local education authority. Educational Psychology, 20, 193-213.*
- Bothna, M.P. (1998). *The attitudes of primary school teachers towards inclusive education. Unpublished master dissertation, Rand Afrikaans University.*
- Brownell, J., & Carrington, S. (2005). *Opportunities for authentic experienced and reflection: A teaching program designed to change attitudes towards disability for pre-service teachers. Support for learning, 15, 99-105.*
- Campbell, J., Gilmore, L., & Cuskelly, M. (2003). *Changing students teachers' attitudes towards disability and inclusion. Journal of Intellectual and Developmental Disability, 28, 369-379.*
- Choles, M. (2000). *Attitudes of South African teacher educators in relation to mainstreaming pupils with special educational needs. Unpublished M.A Dissertation, University of the Witwatersrand.*
- Crawford, L.; Almond, P.; Tindal, G & Hollenbeck, K. (2002). *Teacher perspectives on inclusion of students with disabilities in high school stake assessments. Special Services in the Schools. 18 (1-2), 95-118.*
- Dover, E. (2002). *Instructional Management of Para-educator's in inclusive classrooms: The perspectives of teachers. Annual National Conference Proceedings of the American Council on Rural Special education. (22nd), Reno, NV, March 7-9. U.S. South Carolina.*
- Elhoweris, H., & Alsheikh, N. (2006). *Teachers' attitudes toward inclusion. International Journal of Special Education, 21 (1), 115-118.*
- Elloker, S. (1999). *Inclusive education as a strategy to develop effective schools: A case study of a primary school in a socio-economic disadvantaged environment. Unpublished M.A Dissertation, University of the Western Cape.*
- Gordon, C. (2002). *Attitudes of teachers with experience in exclusive education towards inclusion. Unpublished M.A Dissertation, University of the Witwatersrand.*
- Gudium, D.M. (2002). *A qualitative study of the perceptions of six pre-service teachers: Implementing oral and written retelling strategies in teaching reading to students with learning disabilities. Paper presented at the Annual Meeting of the Eastern Educational Research Association. (Sarasota), FL, 2 February-27 March 2002*
- Hamre, B., Oyler, C. (2004). *Preparing teaching for inclusive classrooms: Learning from a collaborative inquiry group. Journal of Teacher Education, 55 (2), 154-163*
- Hanwi, J. (2003). *Parents' attitudes towards integration of their children in public schools. Unpublished M.A. Dissertation, University of Jordan, Amman.*
- Higher Council for Disabled People. (2008). *Amman, Jordan.*
- Hyan, M.E. (2001). *The roles of teachers in developing inclusive classrooms. Unpublished M.A. Dissertation. Rand Afrikaans University.*
- Ivey, J.K. & Reincke, K. (2002). *Pre-service teacher's attitudes toward inclusion in a non-traditional class. Electronic Journal of Inclusive Education. Oklahoma State University*
- Jung, W. S. (2007). *Preservice teacher training for successful inclusion. Education, 28 (1), 106-113.*

- Kearn, H. & Shevlin, M. (2006). *Initial teacher preparation for special educational needs: Policy and Practice. Teacher Development*, 10 (1) 25-42.
- Kgare, D. (2000). *The role of education support services in the implementation of inclusive education. Unpublished M.A Dissertation, Rand Afrikaans University.*
- Lambe, J. & Bones, R. (2006). *Students teachers' perceptions about inclusive classroom teaching in Northern Ireland prior to teaching practice experience. European Journal of Special Needs Education*, 21 (2) 167-186.
- Lopes, J., Monterio, I., Quinn, M. (2004). *Teachers' perceptions about teaching problem students in regular classrooms. Education and Treatment of Children*, 27 (4), 394-419.
- Makunga, N. (2002). *Educator's perceptions of inclusive education for the hearing impaired learner. Unpublished M.A. Dissertation. University of Zululand.*
- Martinez, R. (2003). *Impact of a graduate class on attitudes toward inclusion. Perceived teaching efficacy and knowledge about adapting instruction for children with disabilities in inclusive settings. Teacher Development*, 7 (3), 473-494.
- Mastropieri, M., Scruggs, T., Groatz, J., Norland, J., Gardizi, W., McDuffie, K. (2005). *Case studies in co-teaching in the content areas: Successes, Failures, and challenges. Intervention in School and Clinic*, 40 (5), 260-270.
- McHoton, P., & McCary, E. *Inclination toward inclusion: Perceptions of elementary and secondary education teacher candidates. Action in Teacher Education*. 29, 25-32.
- Mcleskey, J. & Waldron, N.L. (2002). *Inclusion and school change: Teacher perceptions regarding curriculum and instructional adaptations. Teacher education and special education*. 25 (1), 41-54.
- Ministry of Social Development. (2008). *Special education in Jordan. Amman. Jordan.*
- Mowes, D. (2000). *The attitudes of educators in Namibia towards inclusive education. Unpublished Doctoral Dissertation, University of Stellenbosch.*
- Mundia, S. (2001). *School teacher attitudes to inclusive education in Swaziland. Unpublished Doctoral Dissertation, University of South Africa.*
- Naicker, S. (2002). *Transforming education in South Africa: From Apartheid to inclusive education. Paper presented at Wayne State University*
- Pace, D. (2003). *Increasing awareness and understanding of students with disabilities. Academic Exchange*, 205-214.
- Romi, S., Leyser, Y. (2006). *Exploring inclusion pre-service training needs: a study of variables associated with attitudes and self-efficacy beliefs. European Journal of Special Needs Education*, 21 (1), 85-105.
- Sharma, U., Forlin, C., Lorman, T., & Earle, C. (2006). *Pre-service teachers' attitudes, concerns and sentiments about inclusive education: An international comparison of the novice pre-service teachers. International Journal of Special Education*. 21 (2) 80-93.
- Shippen, M., Crites, S., Houchins, D, Ramsey, M., Simon, M. (2005). *Pre-service teachers' perceptions of including students with disabilities. Teacher education and Special Education*, 28(2), 92-99.
- Siebalak, S. (2002). *Educator's perceptions of inclusive education. Unpublished doctoral thesis, University of Zululand.*
- Subban, P., & Sharma, U. (2006). *Teachers' perceptions of inclusive education in Victoria, Australia. International Journal of Special Education*, 21 (1), 42-52.
- UN. (2008). *Convention on the Rights of Persons with Disabilities and Optional Protocol.*<http://hrlr.oxfordjournals.org/content/8/1/1.short>
- UNESCO. (1994). *Salamanca statement. Paris: UNESCO*
- Van Reusen, K.; Shosho, R. & Bonker, K.S. (2000). *High school teacher's attitudes toward inclusion. High School Journal* 84 (2), 7-20
- Van Staden, J. (2001). *Teacher's responses to the challenges of inclusive education. Unpublished M.A. Dissertation. Rand Afrikaans*

Psychological Aspects in Education & Happiness of Learners

Dr. K.C.Gaur

Head, Faculty of Education, DPBS (PG) College, Anoopshahr, Bulandshahr (UP)

14

From Ancient Greeks and Buddhists to modern philosophers and politicians, thinkers have queried the meaning of happiness. Over the last 15 years, psychologists have importantly contributed to this discussion by empirically investigating measures, behavioral correlates, and determinants of happiness. However, there are as many definitions of happiness as the number of people studying happiness. Webster simply defines it as- “A pleasurable or satisfying experience”.

To talk about the destructive effects of keeping students powerless is to describe the benefits of having a sense of self-determination. Five such benefits seem particularly compelling.

1. Effects on general well-being: Many different fields of research have converged on the finding that it is desirable for people to experience a sense of control over their lives. These benefits reach into every corner of human existence, starting with our physical health and survival. One series of studies has shown that people who rarely become ill despite having to deal with considerable stress tend to be those who feel more control over what happens to them. In another well-known experiment, nursing home residents who were able to make decisions about their environment not only became happier and more active but were also more likely to be alive a year and a half later than were other residents. The psychological benefits of control are, if anything, even more pronounced. All else being equal, emotional adjustment is better over time for people who experience a sense of self-determination; by contrast, few things lead more reliably to depression and other forms of psychological distress than a feeling of helplessness. One recent study showed this was true in an educational setting: distress was inversely related to how much influence and autonomy teachers said they had with respect to school policy. Whereas rewards and punishments are notably ineffective at maintaining behavior change, people are likely to persist at doing constructive things, like exercising, quitting smoking, or fighting cavities, when they have some choice about the specifics of such programs. Laboratory experiments have also shown that individuals are better able to tolerate unpleasant sensations like noise, cold, or electric shock when they know they have the power to end them. Children are no exception to these rules, the studies show. One-year-old infants had fun with a noisy mechanical toy if they could make it start; it was less interesting, and sometimes even frightening, if they had no control over its action. Elementary students had higher self-esteem and a greater feeling of academic competence when their teachers bolstered their sense of self-determination in the classroom.

2. Effects on behavior and values: One is repeatedly struck by the absurd spectacle of adults insisting that children need to become self-disciplined, or lamenting that “kids just don’t take responsibility for their own behavior” – while spending their days ordering children around. The truth is that, if we want children to take responsibility for their own behavior, we must first give them responsibility, and plenty of it. *The way a child learns how to make decisions is by making decisions, not by following directions.* As Constance Kamii has written, We cannot expect children to accept ready-made values and truths all the way through school, and then

suddenly make choices in adulthood. Likewise, we cannot expect them to be manipulated with reward and punishment in school, and to have the courage of a Martin Luther King in adulthood. In fact, an emphasis on following instructions, respecting authority (regardless of whether that respect has been earned), and obeying the rules (regardless of whether they are reasonable) teaches a disturbing lesson. Stanley Milgram's famous experiment, in which ordinary people gave what they thought were terribly painful shocks to hapless strangers merely because they were told to do so, is not just a comment about "society" or "human nature." It is a cautionary tale about certain ways of teaching children. Indeed, an emphasis on obedience, with all the trappings of control that must be used for enforcing it, typically fails even on its own terms: children are less likely to comply with a rule when they have had no role in inventing or even discussing it. And if our goals are more ambitious – if we want children to make good values their own over the long haul – then there is no substitute for giving them the chance to become actively involved in deciding what kind of people they want to be and what kind of classroom or school they want to have.

To talk about the importance of choice is also to talk about democracy. At present, as Shelley Berman of Educators for Social Responsibility has drily noted, "We teach reading, writing, and math by [having students do] them, but we teach democracy by lecture." I believe it is time to call the bluff of every educator who claims to prize democratic principles. Anyone who truly values democracy ought to be thinking about preparing students to participate in a democratic culture or to transform a culture into a democracy, as the case may be. The only way this can happen, the only way children can acquire both the skills of decision making and the inclination to use them, is if we maximize their experiences with choice and negotiation.

Ultimately, even virtues that appear to be quite different from an orientation toward participation or a capacity to make intelligent decisions turn out to depend on these things. For example, like many others, I am concerned about how we can help children to become generous, caring people who see themselves as part of a community. But these values simply cannot be successfully promoted in the absence of choice. A jarring reminder of that fact was provided by a man who recalled being "taught that my highest duty was to help those in need" but added that he learned this lesson in the context of how important it was to "obey promptly the wishes and commands of my parents, teachers, and priests, and indeed of all adults.... Whatever they said was always right." The man who said that was Rudolf Höss, the commandant of Auschwitz. A commitment to helping is important, but if the environment in which such values are taught emphasizes obedience rather than autonomy, all may be lost.

3. Effects on academic achievement: Every teacher who is told what material to cover, when to cover it, and how to evaluate children's performance is a teacher who knows that enthusiasm for one's work quickly evaporates in the face of being controlled. Not every teacher, however, realizes that exactly the same thing holds true for students: deprive them of self-determination and you have likely deprived them of motivation. If learning is a matter of following orders, students simply will not take to it in the way they would if they had some say about what they were doing. Not long ago, in a 10th-grade geometry class whose teacher collaborates with students to decide about curriculum and grades, a student explained to me that being able to make such choices "leads to learning rather than just remembering."

The evidence to support that view is so compelling that it is frankly difficult to understand how anyone can talk about school reform without immediately addressing the question of how students can be given more say about what goes on in their classes. The classic Eight-Year Study, which should be required, reading for everyone with an interest in education, provided data on this point more than half a century ago. After 30 high schools were encouraged to develop innovative programs whose “essential value was democracy,” researchers found that the graduates of those schools did better in college than a matched comparison group from traditional schools. In fact, the students who were most successful tended to come from the schools that had departed most significantly from the conventional college-prep approach—the approach currently lauded by those calling for higher standards, more accountability, and getting back to basics.

- When second-graders in Pittsburgh were given some choice about their learning, including the chance to decide which tasks they would work on at any given moment, they tended to “complete more learning tasks in less time.”
- When high school seniors in Minneapolis worked on chemistry problems without clear-cut instructions – that is, with the opportunity to decide for themselves how to find solutions – they “consistently produced better write-ups of experiments” and remembered the material better than those who had been told exactly what to do. They put in more time than they had to, spending “extra laboratory periods checking results that could have been accepted without extra work.” Some of the students initially resisted having to make decisions about how to proceed, but these grumblers later “took great pride in being able to carry through an experiment on their own.”
- When preschoolers in Massachusetts were allowed to select the materials they used for making a collage, their work was judged more creative than the work of children who used exactly the same materials but did not get to choose them.
- When college students in New York State had the chance to decide which of several puzzles they wanted to work on and how to allot their time to each of them, they were a lot more interested in working on such puzzles later than were students who were told what to do.
- When teachers of inner-city black children were trained in a program designed to promote a sense of self-determination, the students in these classes missed less school and scored better on a national test of basic skills than those in conventional classrooms.
- When second-graders spent the year in a math classroom where textbooks and rewards were discarded in favor of an emphasis on “intellectual autonomy” – that is, where children, working in groups, took an active role in figuring out their own solutions to problems and were free to move around the classroom on their own initiative to get the materials they needed – they developed more sophisticated reasoning skills without falling behind on basic conceptual tasks.

The evidence goes on and on. At least one recent study has found that children given more “opportunity to participate in decisions about schoolwork” score higher on standardized tests; other research shows that they are more likely than those deprived of autonomy to continue working even on relatively uninteresting tasks. There is no question about it: even if our only

criterion is academic performance, choice works. In a way, this conclusion shouldn't be surprising. Putting aside the value of particular programs that give students more discretion about what they are doing, the irrefutable fact is that students always have a choice about whether they will learn. We may be able to force them to complete an assignment, but we can't compel them to learn effectively or to care about what they are doing. The bottom line is that "teaching requires the consent of students, and discontent will not be chased away by the exercise of power." No wonder that expanding the realm in which the learner's consent is sought tends to enhance learning.

4. Effects on teachers: Despite attitudinal barriers to creating democratic classrooms and schools, which I will discuss later, educators who are willing to share power may well find that they benefit directly from doing so. One's job becomes a good deal more interesting when it involves collaborating with students to decide what is going to happen. As one fifth-grade teacher in upstate New York explained, I've been teaching for more than 30 years, and I would have been burned out long ago but for the fact that I involve my students in designing the curriculum. I'll say to them, "What's the most exciting way we could study this next unit?" If we decide their first suggestion isn't feasible, I'll say, "Okay, what's the next most exciting way we could study this?" They always come up with good proposals, they're motivated because I'm using their ideas, and I never do the unit in the same way twice. Teachers also benefit in other ways from allowing students to be active participants in their learning. In such a classroom, according to the researchers involved in the second-grade math project described above, the teacher is "freed from the chore of constantly monitoring and supervising the children's activity and able to give her full attention to . . . interacting with the children" as they work.

5. Intrinsic value: Finally, it needs to be said that allowing people to make decisions about what happens to them is inherently preferable to controlling them. It is more respectful and consistent with basic values to which most of us claim to subscribe. Apart from the skills that will be useful for students to have in the future, they ought to have a chance to choose in the present. Children, after all, are not just adults-in-the-making. They are people whose current needs and rights and experiences must be taken seriously. Put it this way: students should not only be trained to live in a democracy when they grow up; they should have the chance to live in one today.

References

- Freud, S. 1940. *Outline of psychoanalysis*. In J. Strachey (Ed. and Trans.). *The standard edition of the complete psychological works of Sigmund Freud* (Vol. 23, pp. 141-205). London: Hogarth Press.
- Ornstein, R. 1972. *The psychology of consciousness*. San Francisco: Freeman; New York: Viking Press.
- James, W. 1890. *The principles of psychology* (2 vols.). New York: Henry Holt. Unaltered republication, New York: Dover, 1950.
- Corsini, R. J. 1999. *The dictionary of psychology*. Publishing office. Brunner/Mazel.
- Edie, J. 1987. *William James and phenomenology*. Bloomington: Indiana University Press.
- Hakimi, M. 2004. In Khosrow Qbadyany, school. *Tehran Qalam publication*.
- Breuer, J., & Freud, S. 1895. *Studies in hysteria*, In J. Strachey (Ed. and Trans.), *the standard edition of the psychological works of Sigmund Freud* (Vol. 2). London: Hogarth press.
- Kandinsky, W. 2001. M. T. Sadler (Translator), Adrian Glew (Editor). *Concerning the Spiritual in Art*. (New York: MFA Publications and London.
- Dewey, A. C. Barnes, and Laurence B. 1947. *Art and Education*. Merion, Pa: Barnes Foundation Press.
- James, W. 1890. *The Principles of Psychology*. Toronto, Ontario. Available at <http://psychclassics.yorku.ca/James/Principles/prin4.htm>

- *Jung, C. G. 1989. Memories, Dreams, Reflections. Rev. Ed. Edited by Aniela Jaffé. New York: Vintage Books.*
- *Clare, D. and Jung, C. 2000. Wounded Healer of the Soul. New York: Parabola Books, 2000.*
- *Marx, K. 1978. The German Ideology. New York: Norton.*
- *Berk L. E. 2008. Development through the Lifespan (2nd Edition). New York: Macmillan.*
- *Sternberg, R. J. 1997. The concept of intelligence and its role in lifelong learning and success. American Psychologist, 52, 1030-1037.*

YOGA AND HAPPINESS

Dr Kalpana Gupta

Assistant Prof., Faculty of Education,
Dayalbagh Educational Institute, Dayalbagh, Agra

The word yoga comes from the Sanskrit root 'YUJ' meaning 'to join'. It designates 'the joining of the lower human nature to the higher in such a manner that it allows the supreme universal spirit to obtain relief from pain and suffering'. **Yoga** is a broad discipline which consists of eight limbs viz. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. Yoga teaches self discipline and self control. Through constant practice of yoga one can overcome all difficulties and eradicate all weaknesses. Pain can be transmuted into bliss, sorrow into joy, failure into success and sickness into perfect health. Determination, patience, persistence lead us to the goal (Bhagwad Geeta). Yoga bestows upon every aspirant the powers to control body and mind. Yoga brings hope and self confidence to all those who are disappointed by their materialistic life or are bound up in all sorts of problems. Yoga teaches us to live reasonably and avoid uselessly squandering our energy; it also shows us how to exercise self control and preserve a positive attitude towards life.

The Tools of Yoga

The emphasis of yoga is not on *belief*, but on direct *experience*. Yoga says: Believe whatever you want, but try these practices and discover the way to happiness through your own personal experience. Many people equate yoga with its most visible tools: the *asanas* (yoga postures), which offer many of the physical benefits of yoga. Depending on how they are practiced, asanas can also give psychological and spiritual benefits. For example, [Ananda Yoga](#) (the asana style that I practice and teach) draws upon the power of the mind and heart to amplify the asanas' natural uplifting effects on consciousness, thereby taking us closer to the joy we seek.

Yet asanas are only a tiny sliver of yoga. Yoga is a complete way of life, giving us practices and insights to enhance everything we do — mundane as well as spiritual, outward as well as inward. Uniting and reinforcing them all is the supreme technique of yoga: meditation.

By quieting our thoughts and feelings, meditation enables us to perceive directly the joy of our true nature. So long as we are active — even in pleasant ways, even just mentally — that deeper joy eludes us. Other yoga techniques convey many benefits, but their greatest value lies in how they support inner stillness. Throughout the ages, yogis have proved that deep, daily meditation is the ultimate tool for experiencing divine joy.

The Energy-Mind Link

There is a highly practical, common thread that unifies all these aspects of yoga: energy.

Since the time of Albert Einstein, science has said — and later proved — that all matter is simply energy. For millennia, yoga has gone a step farther, saying that energy (*prana* in Sanskrit) not only constitutes our physical bodies, but also intelligently governs the operation of all bodily systems, and is intimately linked to the workings of the mind. To emphasize the “intelligent” aspect of *prana*, yogis often call it “life force.”

Since the goal of life is a state of mind (i.e., happiness), prana's connection with the mind is especially relevant. A simple experiment will demonstrate this connection, as well as provide an important insight into why yoga is the science of happiness:

Sit upright with a straight spine, close your eyes, and relax your body. Breathe evenly, and relax your mind as well. Now imagine that, all of a sudden, a friend brings you some stunning good news: "You just won the lottery!" If you imagine this vividly enough, you will feel an inner "lift" that straightens up your body — perhaps even turns your eyes to look upward — and you will inhale. That lift is only partially physical; primarily, it is due to energy rushing upward through your body toward the brain.

Then, just as you're excitedly planning what you'll do with your lottery winnings, your friend says, "Sorry, my mistake. You didn't win after all." The reverse happens: your body sags, your eyes turn downward, and with an exhalation, you sigh (or curse). Here again, the sagging sensation is only partially physical; it's mainly due to energy pouring downward through your body. All this is so familiar that few people bother to take a closer look. Most people simply accept it as an obvious fact of life: Things that we like *lift* our spirits, and things that we dislike *depress* us. Thus they continue their "yoyo" existence, reacting positively and negatively, *up and down*, all day, every day.

The ancient Indian sages, however, *did* take a closer look. Here's what they discovered: If our reactions to life's happy and sad events are always accompanied by upward or downward movements of energy, then by learning to control those inner movements of energy, we can better control our reactions — and thus begin to find the inner joy that doesn't depend on outer circumstances.

This insight is crucial, because our likes and dislikes (which give rise to our reactions) are far too numerous to correct, one by one. But they all have one thing in common: their link to the inner flow of energy. If this flow can be brought under control, then we can more easily improve our state of mind.

Those sages developed a broad spectrum of yoga practices that help us, each in its own special way, to bring the energy-flow under control. When done correctly, those practices give us the strength and clarity that bring us ever closer to true, lasting happiness.

The Highest Art

That phrase "done correctly" is where the "art" of yoga comes in. For while the mechanics of yoga practice are important, mechanics alone can never govern the subtle realm of human consciousness. Even in the physical realm of asanas, more than mechanics is needed for maximum benefit. The highest success in any aspect of yoga requires that we have the "feel" of the yoga techniques.

In fact, that's how it is in any field: the highest success requires more than intellect, training, willpower, or motivation. All those are valuable, and no doubt many physicists had as much of them as Einstein, and many artists had as much as Michelangelo. Yet how many could equal those two geniuses? Almost none, because Einstein and Michelangelo had something more: an *intuitive* understanding of their fields, which took them beyond the limits of the intellect.

How can we gain such an understanding of the art and science of true, lasting happiness? Yoga teaches that the heart is the key — not the physical heart, but rather the heart *chakra* (energy center) in the middle of the chest. This is where we feel love, and can receive intuitive insight.

But the heart can also be agitated by our likes and dislikes, which keep us in an up-and-down existence. The ancient sage Patanjali put it this way in his [Yoga Sutras](#)²: “Yoga (union) is the neutralization of the whirlpools of likes and dislikes.” When the heart is perfectly calm and receptive, our intuitive (“feeling”) faculty enables us to experience our true essence; when the heart is *not* calm, our feeling faculty gets caught up in the swirl of emotional reactions, dimming our inner capacity for deep understanding. Thus it is that many yoga techniques — above all, meditation — involve calming the heart energies. The calmer and more receptive the heart is, the clearer our understanding of anything toward which we turn our attention. Yogis turn their attention toward a deeper understanding of their own essence.

Invaluable Aid

Some rare individuals are able to attain an intuitive understanding of yoga seemingly by themselves, but most need a teacher — someone who has that understanding, and can impart it to the receptive aspirant through means subtler than words or even thoughts. Much progress can be made without a teacher, but to attain that pinnacle of human aspiration — everlasting joy and complete inner freedom — yoga maintains that a teacher is needed. Thus we come to the much-misunderstood concept of guru. Some spiritual seekers think they do not need a guru. Others fear that a guru will impose upon their free will. To such concerns, [Paramhansa Yogananda](#) replied: “People have no idea how to get out of their mental forest. Every path they attempt ends in a confusion of dense undergrowth, or leads them back to where they first started out. In time, the realization dawns on them that they are lost. “Then, if someone comes and says, ‘I know this forest well; let me show you the way through it,’ will they consider his offer a menace to their free will? Won't they view it, rather, as an opportunity to accomplish successfully what their own will has been trying for so long, but always in vain, to accomplish? “The purpose of the guru is not to weaken your will. It is to teach you secrets of developing your inner power, until you can stand unshaken amidst the crash of breaking worlds.” We can gain that ability through the art and science of yoga, aided by the invaluable support of one who has it already. Then we will surely find the true, lasting happiness that we all seek.

References

- <http://www.expandinglight.org/free/yoga-teacher/articles/gyandev/art-and-science-of-happiness.php>
- <http://www.positivityblog.com/index.php/2013/08/20/happiness-quotes/>
- <https://yogainternational.com/article/view/patanjalis-10-steps-to-a-happier-life>
- <https://www.happier.com/blog/how-yoga-can-actually-make-you-happier>

EDUCATIONAL DEVELOPMENT & HAPPINESS IN SOCIETY

Dr. Krishna K Verma

16

*School Of Commerce, HNB Garhwal University (A Central University)
Campus Badshahithoul, Tehri Garhwal Uttarakhand*

Prologue

Education is considered as a panacea for all evils prevailing in the society and improving people's lives. It helps people in acquiring self-confidence and to realise their potential as contributors to society. For people to lead truly flourishing and happy lives, it is important for them to understand that they are personally satisfied and developing as well as functioning in a positive manner with regard to society. But unfortunately, most people are living unhappy, unfulfilled lives as well as lacking social and community relations as well. As per an estimate of US less than 20 percent of the population are flourishing and over 25 per cent are languishing, with the rest being somewhere in between. (Shah & Marks, 2004)

In the developing economy as India, education is seen as a way of enhancing living standard and facilitating many of the freedoms that economic development brings and which people have reason to value. High class education is related to high class income as well high class professional status.

Review of literature

Several humanistic psychologists such as Maslow (1970), Rogers (1961), and Fromm (1941) developed successful theories and practices that involved human happiness, despite a lack of solid empirical evidence at the time behind their work. Current empirical researchers in this subfield include B. Andura (1999), Seligman (2002), Csikszentmihalyi (1990, 1997) and Taylor (1983). Can happiness be measured 'objectively' by questioning? If questioning is the only way to assess how people judge life, do interviews tap an existing state of mind or do they merely invite a guess? If people do indeed have an idea about their enjoyment of life, do their responses to questions reflect that idea adequately?

These questions have instigated a great deal of empirical research and can now be fairly well answered/ during the last decades more than a hundred methods have been proposed; some of them presented under impressive names such as 'Life Satisfaction Index,' 'General Satisfaction Score' or 'Happiness Scale'. 'The Positive Affectivity and Negative Affectivity Scale – PANAS' (Watson & Clark, 1994) and the subjective well-being Inventory (Nagpal & Sell, 1985) are other widely used measurements of subjective well-being. The last decades have witnessed several happiness measurements, most of which are multidimensional and are used to measure different qualities of life.

'How's life?' was a study done by Helliwell J.F. in 2003. In this study, combining individual and national variables to explain subjective well-being 'analysed the determinants of happiness and also found that education attainment was not clearly associated to life satisfaction. However, he went further and noted that education does actually affect life satisfaction indirectly through income, health, perceived trust and social participation.

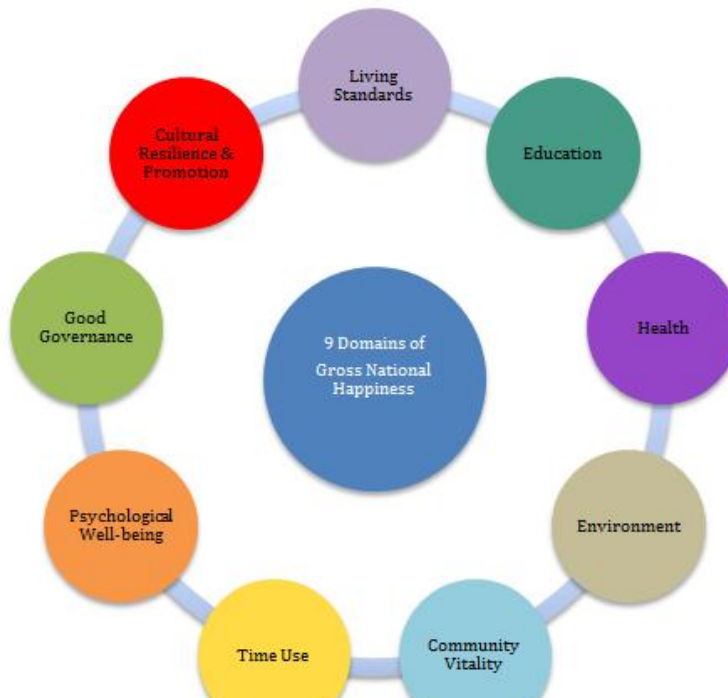
In 2006, a study on ‘Sheepskin or Prozac: the causal effect of education on mental health’ was done by Chevalier, A. and Fcinstein, L. they use an instrumental variables (IV) approach to estimate the effect of education on a measure of depression among individuals in the UK’s National Child Development Study. The researchers find that education significantly reduces the risk of adult depression. In 2011, Salinas J.Y., Jimenez J.et al. made a study on ‘Education as a Positional Good : A Life Satisfaction Approach’. The researchers focused explicitly in the relationship between education and happiness and systematize the theory behind this relationship. They distinguished two components in the effect of education on happiness, investment component and consumption component. They noted that education attainment is significantly and positively associated with happiness only within low average education.

In Bhutan, Gross National Happiness led to a practical conceptualization of the concept. The foundation is made of four pillars:

- **Good Governance**
Good Governance is a considered a pillar for happiness because it determines the conditions in which Bhutanese thrive. While policies and programs that are developed in Bhutan are generally inline with the values of GNH, there is also a number of tools and processes employed to ensure the values are indeed embedded in social policy.
- **Sustainable Socio-economic Development**
A thriving GNH economy must value social and economic contributions of households and families, free time and leisure given the roles of these factors in Happiness.
- **Preservation and Promotion of Culture**
Happiness is believed to be contributed to by the preserving the Bhutanese culture. Developing cultural resilience, which can be understood as the culture’s capacity to maintain and develop cultural identity, knowledge and practices, and able to overcome challenges and difficulties from other norms and ideals.
- **Environmental Conservation**
Environmental Conservation is considered a key contribution to GNH because in addition to providing critical services such as water and energy, the environment is believed to contribute to aesthetic and other stimulus that can be directly healing to people who enjoy vivid colours and light, untainted breeze and silence in nature’s sound.

The four pillars are further elaborated into nine domains, which articulate the different elements of GNH in detail and form the basis of GNH measurement, indices and screening tools.

- Living standards
- Education
- Health
- Environment
- Community Vitality
- Time-use
- Psychological well-being
- Good Governance
- Cultural resilience and promotion



These 9 domains, clearly demonstrate that from the perspective of GNH, many inter-related factors are considered to be important in creating the conditions for happiness. For example, GNH counts the importance of material security as one of these – and assessing whether people enjoy sufficient and equitable **living standards**, is included in the GNH survey. Similarly, the happiness of human beings is not seen as separate from the wellbeing of other life forms, and **ecological diversity and resilience** are included in the measure of GNH. The **balance between material and non-material development**, and the **multi-dimensional** and **interdependent** nature of GNH are key features that distinguish GNH from GDP as a measure of a country's progress.

Objectives of the Study: The present study is done with following three main objectives

1. To study to find the meaning of education and educational development in India.
2. To find out the factors of happiness in the society.
3. To examine the relationship of education and happiness in the society.

Research Methodology

The data used in the research paper are taken from secondary sources as internet, some specifies books, journals, newspapers and the personal observations are also included in the study in order to fulfil the above objectives.

Education Development:

In India responsibility to spread the education is given the Ministry of Human Resources Department, Government of India. The essence of Human Resource Development is education, which plays a significant and remedial role in balancing the socio-economic fabric of the Country. Since citizens of India are its most valuable resource, our billion-strong nation needs

the nurture and care in the form of basic education to achieve a better quality of life. This warrants an all-round development of our citizens, which can be achieved by building strong foundations in education. In pursuance of this mission, the Ministry of Human Resource Development (MHRD) was created on September 26, 1985, through the 174th amendment to the Government of India (Allocation of Business) Rules, 1961. Currently, the MHRD works through two departments:

- Department of School Education & Literacy
- Department of Higher Education

While the Department of School Education & Literacy is responsible for development of school education and literacy in the country, the Department of Higher Education takes care of what is one of the largest Higher Education systems of the world, just after the United States and China. The Dept of SE & L has its eyes set on the “universalisation of education” and making better citizens out of our young brigade. For this, various new schemes and initiatives are taken up regularly and recently, those schemes and initiatives have also started paying dividends in the form of growing enrolment in schools. The Dept of HE, on the other hand, is engaged in bringing world class opportunities of higher education and research to the country so that Indian students are not finding lacking when facing an international platform. For this, the Government has launched joint ventures and signed MoUs to help the Indian student benefit from the world opinion.

Objectives

The main objectives of the Ministry would be:

- Formulating the National Policy on Education and to ensure that it is implemented in letter and spirit
- Planned development, including expanding access and improving quality of the educational institutions throughout the country, including in the regions where people do not have easy access to education.
- Paying special attention to disadvantaged groups like the poor, females and the minorities
- Provide financial help in the form of scholarships, loan subsidy, etc to deserving students from deprived sections of the society.
- Encouraging international cooperation in the field of education, including working closely with the UNESCO and foreign governments as well as Universities, to enhance the educational opportunities in the country.

What is Happiness?

Happiness is considered as a highly personalized and dynamic phenomenon. Individual happiness not only depends on the present circumstances but also on past experiences and future expectations of the individual. Interpersonal comparison also plays an important role in determining happiness. In this sense, happiness is a collective or aggregate expression. Happiness is generally defined as subjective well-being, which is to say, an experiential state that contains a globally positive effective tone. Researchers have conceptualized and measured happiness in at least two quite different ways. First is effect balance, indicating having more pleasant than unpleasant emotional states, and is thus essentially an aggregate of how one feels at

different moments. Secondly, life satisfaction goes beyond momentary feelings to invoke an integrative, evaluative assessment of one's life as a whole.

Layard's Big Seven

Richard Layard (2005) advocated that seven factors are central to happiness. Furthermore, he used research such as the US General Social Survey to establish (for the US at least) five in some sort of order of importance. Two further factors were seen as central, but could not be ranked due to lack of survey evidence.

1. **Family Relationship:** In just about every study, family relationships and our close private life are 'more important than any other single factor affecting our happiness'.
2. **Financial Situation:** As we have already seen our individual financial position is of significance- especially when we are on the margins of poverty- but beyond that it is a poor second to the quality of close and family relationships as a significant source of longish term peppiness.
3. **Work:** There is considerable evidence that we need to feel we are contributing to the wider society. Layard comments, '[W]ork provides not only income but also an extra meaning to life.' He continued 'that is why unemployment is such a disaster: it reduces income but it also reduces happiness directly by destroying the self-respect and social relationships created by work' (2005:67). However, it is also that the work is fulfilling (and here one of the most significant features is the degree of control people have over what they do) (ibid,64). This is a theme that Richard Sennett has explored in *The Corrosion of Character* (2000).
4. **Community & Friends:** As we have already seen writers like Lane have placed a strong emphasis upon companionship. However, it is also clear that the quality of the communities in which we participate has a strong influence upon how we feel. If we do not love and operate in communities and groups where there is a sense of trust and belonging then there is a raft of evidence that shows the impact upon our ability to be happy. In recent years issues around this have been most strongly articulated in debates around social capital (see, in particular Rober Putnam.)
5. **Health:** In studies people frequently cite health as an important contributor to happiness- and for some reason. While we may be able to adapt too many things that happen to us physically, but they take an emotional toll. When it comes to chronic pain and mental illness adaptation is more difficult and there should be a priority placed upon controlling suffering. (Layard 2005:69)

Also Key:

- **Personal Freedom:** Happiness also depends upon the quality of the political, economic, legal and social systems in which we operate. There is some evidence that people living in stable and peaceful societies in which they have a voice and an ability to follow their interests (where it does not harm others), and in which institutions are accountable will be happier. (Lane 2000, Layard 2005:69-70)
- **Personal Values:** People's happiness depends on their 'inner selves' and philosophies of life. 'People are happier if they are able to appreciate what they are able to appreciate what they have, whatever it is: if they do not always compare themselves with others; and if they school their own moods' (Layard 2005:72). While we may want to question an emphasis on 'schooling moods' and

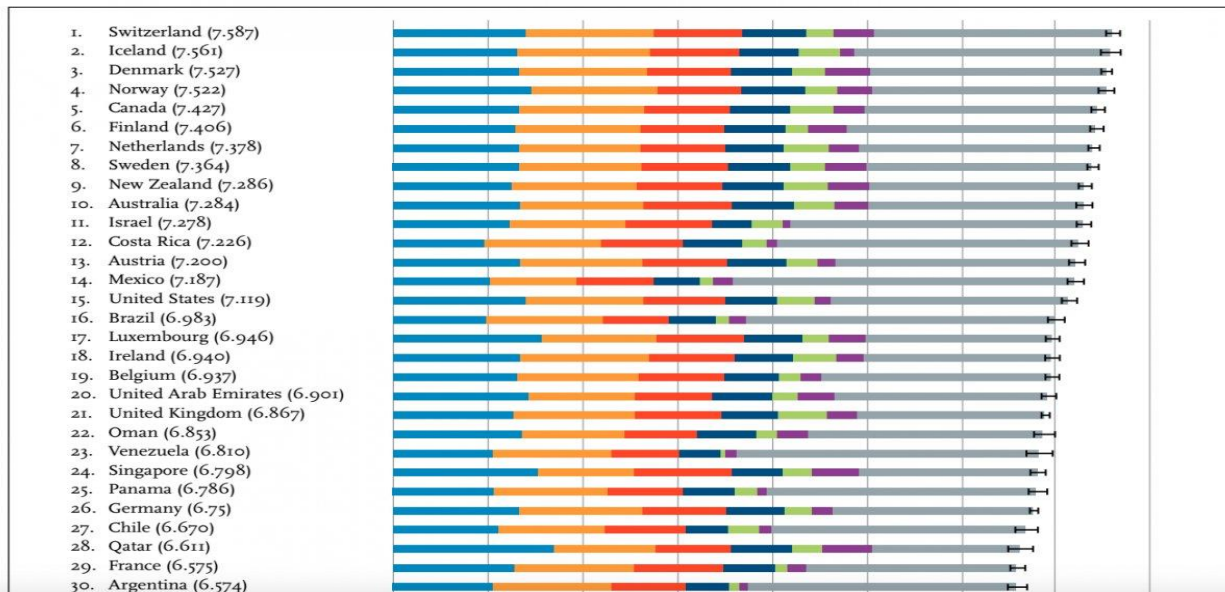
its behaviourist overtones, and to balance it with a concern with biography and the unconscious, the direction of Layard’s argument is surely right. As Parker Palmer has put it, it is difficult to see how people can come to know others, or the world, if they do not know themselves. And, in turn, it is difficult to overcome ‘the pain of disconnection’ if we do not attend to matters of spirit. One of the interesting things about lists such as these are the factors that are omitted. Five features that we might expect on such a list, but that appear to have little impact on happiness are, according to Layard.

- **Age :** Such research as we have shown that average happiness is remarkably stable over the lifespan.
- **Education:** Education appears to have only a small direct impact on happiness, though it does raise happiness indirectly through its impact on people’s ability to earn, for example. (Layard 2005;62)

The World Happiness Report:

SDSN published its the World Happiness Report in 2015. The initiatives were taken by United Nations in 2012 by conducting a survey through an American research based company Gallup over a period 2012-14. Six variables- GDP per capita, healthy life expectancy, having someone to count on, and perceived freedom to make life choices, education and generosity-were considered in this survey. In the World Happiness Report 2015 published by Sustainable Development Solution Network (SDSN), position of India is placed at 117th spot out of 158 countries. The rank of India is much lower than its neighbour Pakistan, Switzerland has been named happiest country in the world, followed by Iceland, Denmark, Norway, Canada and others.

Figure 2.2: Ranking of Happiness 2012-2014 (Part 1)



Source: World Happiness Report 2015 published by SDSN

Top 10 Happiest Countries of the World:

1. Switzerland
2. Iceland
3. Denmark
4. Norway
5. Canada
6. Finland
7. Netherlands (Holland)
8. Sweden
9. New Zealand
10. Australia

Bottom 10 Happy Countries of the World:

1. Togo
2. Burundi
3. Syria
4. Benin
5. Rwanda
6. Afghanistan
7. Burkina Faso
8. Ivory coast
9. Guinea
10. Chad

Correlation between Happiness and Education:

There is two types of relation between education and happiness. These are direct relation as well indirect. As per some researchers, the highly educated people are happier in their lives as their incomes are also higher while some high educated people are less happy because they are not self-contented. On the other side of the coin, in the opinion of the some researchers, the less educated people are more happy as they are happy with what they have and they are not sad on the ground what they do not have. Thus there is two ways relation between education and happiness.

Education for Happiness: There are several studies which show the impact of education on many aspects of the lives of people including happiness. Some of them are quoted here:

- Education, as one of the most important investments in human capital, is highly correlated with personal income; which is a positively associated with well-being, Accounting for the Association between Education and Happiness. Studies have reported that higher educational attainment is associated with greater happiness- Ricardo Sabatates & Cathie
- Education improves life-satisfaction and thus happiness. Some other benefits are also associated with education like- Higher employment probability and Positive effect on health- Wan-Chi Chen.
- John Whit (1982) has helpfully shown when we place well-being, happiness at the core of educational effort then three tasks come to the fore.
First, individuals have to understand in general terms what their well-being consists in. They have to see themselves as animals with an array of desire and to appreciate the way in which

these desires may take different forms owing to cultural influences and new desires of all kinds be built out of them. This process is both expansionary (it opens up doors) and restrictive (i.e. choices have to be made).

Second, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationship, in obtaining the means of subsistence, in work and so on, Nel Noddings (2003) has explored a number of possible areas with regard to educating for 'private life' (making a home, loving places and nature, parenting, character and spirituality, and interpersonal growth) and around educating for 'public life' (preparing for work, education for community, democracy and service).

Third, and crucially, the possession of general understandings and skills is not enough-educators also have a fundamental role in shaping dispositions. In other words, if people are to flourish and be happy they need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole.

Happiness in Education:

Nel Noddings has again written with regard to the education of children as the best homes are schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also recognize that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world (Noddings, 2003:261).

One of the clearest explorations of what is entailed in creating space of this kind has been given by Parker J. Palmer. In *To Know As We Are Known*, he argues that a learning space has three essential dimensions: openness, boundaries and an air of hospitality (1983,1993:71-75). In the first the educator and participants work to clear away the clutter- whether that is meaningless words, pressure to get on with the daily round, obstructive feelings, whatever. However, 'the openness of a space is created by the firmness of its boundaries (ibid:72). It has to be a structure for learning, not 'an invitation to confusion and chaos'. (op.cit.). Learning can be painful, its processes and outcomes off-putting. For this reason, and much in the same way that Ivan Illich championed conviviality, Parker J. Palmer has looked, helpfully, to hospitality. 'Hospitality means receiving each other, our struggles, our new-born ideas, with openness and care'. He continues, 'the classroom where truth is central will be a place where every stranger and every strange utterance is met with welcome' (Palmer 1983;1993,74) (for a discussion of Palmer's view of spaces for learning see Parker J. Palmer : community, Knowing and spirituality in education).

Epilogue:

In the name of globalization, liberalization and economic reforms, our country has progressed a lot since independence and India is today one of the major G-20 economies of the world. But at the same time, India also needs to change its policy reforms to benefit the poorer and under-privileged sections of the country. A development system should be framed to attack poverty in the country. In fact, India can follow the footsteps of Bhutan by implementing GNH along with GDP for the progress of the country in the true sense.

GNH aims at improving the conditions of all people in the society, irrespective of caste, creed, sex, religion and economic background, which in turn can improve the entire economy. Peace and happiness are the two essences of GNH. Gross Happiness measures socio-economic development by emphasising Economic Wellness, Environmental Wellness, Physical Wellness, Mental Wellness, Workplace Wellness and Political Wellness. So may be India can adopt this policy of Gross National Happiness, which can increase the number of people who are happy and at the same time decrease the inadequate and poor conditions of people to make them happy. Combining GDP with GNH will not be a bad idea at all, after all every Indian has a right to happiness.

References:

- <http://www.gnhcentrebhutan.org>
- <http://www.mapsofindia.com/my-india/society/can-india-link-gdp-with-gross-national-happiness>
- A.K.Mishra & Anurag Agrawal, 2016, *Tourism, Mercantilism and Human Happiness*, Mumukshu Publication of Humanity, Shahjanpur page 582-583, ISBN 978-81-910666-7-8
- *Ibid* p 583
- Ricardo Sabatates & Cathie Hammond, 2008, *the Impact of Lifelong Learning on Happiness and Well-being*, *International Journal of Lifelong Education*. 05/2011; 30(3-3) p 403-420.
- Wan-Chi Chen, 2012 *How Education Enhances Happiness: Comparison of Mediating Factors in Four East Asian Countries*, *Social Indicators Research An International and Interdisciplinary Journal for Quality of Life Measurement*, Volume 106 Number 1, p 117-131.
- Whit, J. (1982) *The Aim of Education , Restated*, London, Rout ledge and Kegan Paul.
- Shah, H. and Marks, N.(2004) *A well-being manifesto for a flourishing Society*, London: New Economics Foundation, <http://www.neweconomics.org>

EDUCATION IN INDIA FOR THE HAPPINESS OF SOCIETY : POLICIES, PROGRAMMING AND FUTURE PROSPECTS

Dr. Lata Sharma

Asst. Professor (Physics), Govt. Girls Degree College, BEHAT (Saharanpur)

17

Introduction

Education and development go hand in hand. There is enough evidence to support a high correlation between educational levels and rates of social and economic development. Besides alleviating poverty, promoting social well-being and reducing income disparity education is a basic investment necessary to improve the overall quality of life and equitable nation building. In ancient times, Takshashila and Nalanda were great seats of advanced Vedic and Buddhist studies respectively, and their fame had spread far and wide. Vallabhi and Vikramshila flourished in the medieval ages. Nadia and Mithila were other well known centers. In South India Kanchi and Tiruvarriur enjoyed considerable fame in 13th and 14th centuries. Muslim rulers established madrasa imparting higher education. Muhammad Ghori founded one at Ajmer and Iltutmish's madrasa-e-moizzi was well known all over the north.

Delhi had the longest number of these institutions. The 18th century witnessed the rise of more institution and a new functional curriculum known as Dars-e-Nizami was introduced. Though, primarily, these ancient and medieval of higher education, the other primary aims include the promotion of democracy, values of human dignity and life, social justice, freedom of conscience and qualities of leadership. After the enactment of the constitution of India our education policy needed a fresh look and restatement in accordance with the philosophy of the constitution, our national goals and aspirations. Under the chairmanship of Dr. D.S. Kothari, Education Commission has been established. The commission enunciated the main objectives of universities in the modern world. These are as follows :

- i) 'to seek and cultivate new knowledge', 'to seek truth' and 'interpret old knowledge and beliefs in the light of new needs and discoveries'.
- ii) 'to provide society the right kind of leadership in all walks of life'.
- iii) 'to provide society with competent men and women trained in agriculture, arts, medicine, science and technology and various other professions with a sense of social purpose'.
- iv) 'to strive to provide equality and social justice and to reduce social and cultural differences through diffusion of education' and
- v) 'to foster in the teachers and students and through them in society generally, the attitude and values needed for developing the 'good life' in individuals and society'.

The recommendations offer a constructive mix of idealism and practical considerations and stress the social values and relevance of education keeping with the changing scenario both at the national and international levels.

National policy on education (1986)

Based on these fundamentals ideas, a national policy was adopted in 1968, it surfaced up again in 1986. The new policy covered the entire gamut of education from the pre primary to the research stage. It conceived education as a tool of personal development as well as an investment in corporate, national development.

- In our national perception education is essential for all. This is fundamental to our all round development, material and spiritual.
- Education has an acculturating role. It refines sensitivities and perception that contribute to national cohesion, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.
- Education develops manpower for different levels of the economy. It is also the substrata on which research and development flourish, being the ultimate guarantee of national self-reliance.
- In sum, education is a unique investment in the present and the future. This cardinal principle is the key to the National policy education.

The NPE embraces all levels of education. In passing attention may also be drawn to the idiom of economics used repeatedly, suggesting the privacy of economic factors in the modern scheme of things. In NPE concern for equality and quality is paramount, the inter-regional mobility of staff and students is recommended in order to promote national integration. Establishment of autonomous colleges, promotion of inter disciplinary and ideological studies recommended in NPE provides a new and challenging dimension. Though, teachers at the higher education stage find no separate reference, the NPE states: 'teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities and concerns of community'. To boost up quality education the policy also suggests the institution of an All India Education Service which obviously relate to colleges/university teachers.

Programme of action

The recommendations pertaining to higher education focus mainly on the consolidation and expansion of colleges and universities, autonomous colleges, restructuring the curricula teachers training, improvement of research activity, promotion of distant and agriculture oriented education and inter-regional mobility. The programme insists an adequate funding of universities/colleges according to norms devised by UGC steps should be taken to ensure that no new institutions are opened without the assured provision of necessary finances and physical facilities. Admissions are to be made on the basis of merit and availability of necessary infrastructure. to improve the efficiency and competence of teachers frequent/regular orientation and refresher courses have been recommended.

Planning

Planning is the soul of sustained development, and India too charted his progress in terms of five year plans. Various education commissions in the country have also recommended reviews and consequent planning. The NPE-1986 too concluded on the same note. Constant efforts have been made in this respect since independence. Over the last 50 years, India has emerged as one of the countries that provided full policy support and substantial public funds to create one of the world's largest systems of higher education. On the science and technology side, India has built up the largest stock of scientists, engineers and technicians. The growth of higher education in India has been phenomenal. Starting with 1950-51, there were only 2,63,000 students in 750 colleges affiliated to 30 universities. This has grown by 2005 to 11 million students in 17,000 Degree Colleges affiliated to 230 universities. The enrolment is growing at the rate of 5.1 percent per year. In an environment of global competitiveness that Indian products of the higher education institutions are as competent as graduates of any other country. Unless the quality and standard of Indian Higher Education Institutions is enhanced zealously and sustained at a high level through innovation, creativity and regular monitoring, it seems to be difficult for the Indian academics/professionals to complete in the world scene. Quality upgradation is not a one time phenomenon. Quest for excellence is a continuous and perennial pursuit. In view of this, the setting up of an Internal Quality Assurance Cell (IQAC), is one such mechanism. Institutional mechanisms on the pattern of NAAC, may be set up for upgrading the quality of education.

Future prospects

The Government has also given the required thrust to the sector in its five years plans. During the Eleventh plan period (2007-2012) India achieved a Gross Enrollment Ratio (GER) of 17.9% up from 12.3% at the beginning of the plan period.

Expansion

- India GER of 16% was much below the world average of 27% as well as that of other emerging countries such as China (26%) and Brazil (36%).

Equality

There is wide disparity in GER

- Interstate disparity – 47.9% in Delhi Vs. 9% in Assam.
- Urban-rural divide – 30% in Urban Vs. 11.1% in rural areas.
- Differences across communities – 14.8% for OBCs, 11.6% for SCs, 7.7% for STs and 9.6% for Muslims.
- Gender disparity – 15.2% for females Vs. 19% for males.

Suggestion

- Internationalization of education.
- Merit based student financing.
- Enabling a research environment.
- High quality faculty.

- Employability.

Conclusion

Education in India has been a key factor for its ability to change and to induce change and progress in the society. Not surprising that in today's globalised economy, it is the globalization of knowledge that will enable us to deal with the present and future challenges that is confronting us in every sphere of life, whether it is in environment, health or food security. Demand for higher educated manpower will increase substantially in the near future and its will impel central focus on the quality and quantity of manpower produced by the higher education system, which is essential for the happiness and uplift of society and development of mankind.

References

- *University Education Commission Report (1948-49), Para 2.67, 67.*
- *Education Commission Report (1964-66) Para, 11.02, 274-75.*
- *NPE-1986, Paras 2.1-2.4.*
- *Jaggannath Patnaik, Higher Education Information Age, 2001, 50, New Delhi.*
- *J.B.G. Tilak, "The Dilemma of Reforms in Financing Higher Education in India, ibid,23.*
- *D.N. Swami, U.G.C. Schemes. A practical book for the 10th plan and NET, 2002-2007, Shree Niwas Publication, Jaipur.*
- *A.S. Desai, "Policies on Higher Education in India", in policies of Higher Education, published by Association of Indian Universities, 1995.*

HAPPINESS: AS AN AIM OF EDUCATION

Meenakshi Chaturvedi* & Amitesh Kumar Singh**

*Research Scholars, Department of Education, C.S.J.M. University Kanpur, U.P.

18

Introduction

Education is widely seen as enhancing people's lives. It helps people achieve self-fulfillment and relies their potential as contributors to society. Basic education provides the foundation for all future education and learning. Its goal, as concerns those in the pre-school and primary school age populationis to produce children who are happy with themselves and with others.....an approach to seeking knowledge, that they can use and develop throughout their lives.....Basic education is aimed at all essential goals of education. Learning to know, to do, to be (i.e. to assume one's duties and responsibilities) and to live together with others (UNESCO, 2002, Delors, 1996).

Happiness is the ultimate goal of every person and education is a worthy means to live a happy life. Supposing that humans are imperfect beings, who seek after perfection, education would be one of significant tools for humans to become perfect being, and happiness would be an ideal aim or life of them. This what schools can provide and what education should aim; instead schools show typical characteristics of today's modern world deterioration. Schools reproduce mechanism of competition, selection, evaluation and promotion that ultimately reinforce inequalities. A concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes a extra-curricular activity and the opportunity to become involved in associational life.

What is happiness ?

Happiness is when, what you think, what you say, and what you do are in harmony.-**Mahatma Gandhi**. In Aristotle word, "Happiness is the meaning and the purpose of life, the whole aim and end of human existence." **Siligman (2002)** uses the term 'Authentic Happiness'. Authentic happiness is derived through relationship with family, friends, meaningful work and engagement in our community rather than through a relentless striving for material possessions. Several studies indicate that individuals who are less materialistic tend to have higher self reports of happiness and are more inclined to engage in environmentally friendly behavior such as cycling and recycling.(**Brown and Kaseer 2005, Sheldon & McGregor, 2002**)It seems that the over consumption of consumer societies is neither the ultimate path to authentic happiness nor the path to sustainability. More than that, over consumption, particularly of non-renewable resources, is unsustainable. We have a consumer society whose default informal education process tends to reinforce individual lifestyles that are unsustainable and less likely to lead to authentic happiness and overall life satisfaction.Sustainable happiness is a concept developed by **O' Brien (2005)** that can be used by individuals to guide their actions and decisions on a Daily basis; at the community level it reinforces the need to genuinely consider social, environmental and economic indicators of well-being so that community happiness and well being are sustainable, at the national and international level it highlights the significance of individual and community actions for the well being of all, now and into the future.

Sustainable happiness reinforces the fact that we are inter connected and interdependent with all life on the planet, even life that is yet to be born. It can also be used to foster sustainable behavior. Our natural desire for happiness can become the entry point for discovering that our well being is inextricably linked to the well-being of others and the natural environment. The positive effect of education on happiness and well-being result from a variety of intermediary processes, which probably include higher income, non- alienating work household composition, health behaviors, used of health services, emotional resilience, social capabilities and, amongst older adults, better physical health. In an extensive survey of studies regarding the relationship between happiness and physical and mental well-being **Veenhoven, (2006)**, reported that we can make people healthier by making them happier. Happiness depends not only on objective and external factors, such as income, employment, supportive marriage, good health etc. but also on inner subjective (or psychological) factors, such as honesty, positive attitudes, self- esteem and numerous other personality traits. Education by its very nature, should help to develop their best selves- to become people with pleasing talent, useful and satisfying occupations, self- understanding, sound character, a host of appreciations, and a commitment to continuous learning (**Nodding, 2003**).

Is happiness an aim of education?

From ancient times to the present, number of sage and theories have inquired happiness, and some of them have inquired or illustrated education and happiness. In Aristotle view, everywhere we see people seeking pleasure, wealth and a good reputation. But while each of these has some value, none of them can occupy the place of the chief good for which humanity should aim. Aristotle claims that nearly everyone would agree that happiness is the end which meets all these requirements. It is easy enough to see that we desire money, pleasure and honour only because we believe that these goods will make unhappy. It seems that all other goods are a means towards obtaining happiness, while happiness is always an end itself.

History of Happiness

In the aspect of religion, Buddhism stresses happiness, as a central theme of Buddhist teaching, which can be only achieved by overcoming desire in all forms. The ultimate aim of education is to make a happy life, society and state. **Nel Noddings (2003)**, state that, "Happiness and education are, properly, intimately connected, Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness; sadly much schooling and-non formal education has become increasingly directed towards economic end. " Education is a valuable means for achieving both an ideal individual and a social aims. The educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skill in relationship, in obtaining the means of subsistence, in work and so on. Happiness in education requires the possibility of easy access to counseling provision so that those who are troubled have a means to come an understanding of themselves and their situation.

Nel Noddings (2003), has explored a number of possible areas with regard to educating for "Private life" (Making a home, loving places and nature, Parenting, character and spirituality and interpersonal growth) and around educating for 'public life' (Preparing for work, educating for communication democracy and service).

When parents are asked what they want for their children, they usually answer that they want their children to be happy. Why, then, is happiness rarely mentioned as an aim of education? Unfortunately Education has become a means of unhappiness among students. **King et. al (2014)**, reported that college students are least happy with their financial situation, school and work. They suggest, college campuses should further explore, why students are not happy with school, and create proper initiatives to increase their student's overall happiness. Empirical studies using data from different countries have shown a low positive association between education and life satisfaction. (**Veenhoven, 1996, Caporal, et at. 2007**)

As educators we would not serve society nor our student well, if we reacted to every new educational trend. The drawback, of course, is that education system or not very adaptive to societies and environments that are experiencing rapid change. 'Happiness' as a goal of education may not be acceptable to us, but reading **Nel Noddings's** wards about it can certainly prompt us to wonder how schooling might change if her ideas become the norm. In Noddings opinion-education is often a vision of the future and the world that uproots children from that which can be a grounding for their happiness their, name:

"Beyond the house and its everyday objects and activities is a region, and again find it odd that the love of place so celebrated in art and so often a factor in both child and adult happiness is neglected in school". (**Noddings, 2003**)

The education today aims to produce quality students to become good citizens, who are mentally and physically healthy in order that they can live with others happy. Therefore, teachers are important persons who can make the students feel free and easy to involve themselves into have such qualifications. Teachers need to create an atmosphere for happiness learning. The happiness learning is to create a relaxed atmosphere in which the students into the classroom activities. Happiness learning focuses on learning what the students are interested in; so that they will learn happily. (**Keawcher, 2014**).

Recommendation: to make happiness as a an aim of education

Only a human values oriented approach in education can impart true intelligence. Today every parent envisions that their child grow up to be a well educated and happy human being with good values. However, education often fails to fulfill its true goal-happiness.

A child's smile joy and friendliness are unmatched. However observe the face of the same child by the time he or she passes out of school and university does the child still retain that joy, that innocence that beauty endowed as an infant?

Education must not only instill in student an appreciation for the sciences but also reflect today's diverse cultural influences. A good system of education must instill rely esteem and creativity in children. It must help nurture, a anger free and relaxed mind. Such a well-rounded education system can also prevent fanaticism in young mind.

Teachers are the single most important resources to a child's learning. Teacher. and local authorities must join hands to create a classroom system where in a child learns to increase awareness and not just assimilate information. Education reform should include innovative

strategies that empower teachers to improve students outcomes. In addition to intellectually stimulating children, education system must also include physical activities such as sports as well as ancient techniques like meditation, yoga and pranayam as part of a child's learning process that will teach them how to manage their emotions. True education means a preparation for achieving life skills to attain not only one's dreams but also build a safe and strong community. The need of the day is a broad-minded education accompanied by a warm and caring heart. A well-educated person is one who is friendly and compassionate, and capable of selfless action. A complete education is one which empowers an individual to play the role of a global citizen in making the local community stronger and the world a safer and happier place to live.

**Based on the talk given by
Sri Sri Ravishankar**

It has been noticed that life skill training techniques like yoga and meditation can be extremely potent methods for personality development, enhancement of emotional quotient and employability and also stress related issues and depression in the youth. There should not be any kind of examination as part of education, but everyday, every hour, observation by the teacher. Their remarks throughout the year will decide whether children move further or remained a little longer in the same class. Nobody fails, nobody passes, it is just that a few people are speedy and a few are lazy- because the idea of failure creates a deep wound of inferiority and idea of being successful creates a false superiority.

The education should be informal. Let the students participate more and more. To enhance their intelligence and skill, teachers can need to pay close attention to the kind of food they eat and their behavior. Should not give children fried food eat at night. In the morning make them have lots of vegetables, fruits in their diet. For making themselves free from alcohol and drugs, students must do yoga and meditation. They make good human beings. We should make school a joyful place to live. Teachers should be loving and blissful to them. Parents should stop labeling their children. Different people have their own competence and capability.

The teacher has been of immense importance in the past, because he knew he had passed all the examination. He had accumulated knowledge. But the situation has changed and this is one of the problems, that situations are changing but our responses remain the old ones. Now the knowledge explosion is so vast, so tremendous that we can't write a book on any scientific subject. It can be out of date, new facts, new discoveries will have made it irrelevant. Teachers should be guide. His function will be totally different. He should not imparting knowledge to the children, he should making children aware of the contemporary knowledge, of the latest knowledge.

Right now history consists of Changhis Khan, Tamerlane, Nadirshah, Adolf Hitler etc. These are not our history, these are our nightmares, Even the idea that human beings can be so cruel to other human beings is nauseating. In future, history should consist of those great geniuses who have contributed something to the beauty of this planet, to humanity. Buddha, Socrates, Lao Tzoo J. Krishnamurti, great poet like Walt Whitman, Omar Khayyam, literary figures like Leo Tolstoy, Maxim Gorky, Dostoevsky, Tagore etc. We should teach the positive grandeur of our inheritance.

Every person should know at least two languages. We can create in the world an atmosphere of brotherhood because Language connect people. It is tremendously important to teach scientific subjects because it is lay of the reality. All area of creativity should be allowed the students can choose. There should be only a few things compulsory, for example, an international language and a certain capacity to earn livelihood should be compulsory.

A good education system must focus on learning what the students are interested in; so that they will learn happily. Learning by doing is also one of techniques in happiness learning; they can integrate their ideas and the story to learning process. Moreover, teachers can integrate body movement, music and arts into the leaning process in order to make students happy. When students are happy, their brains will release dopamine, a feel- good chemical. They will also eager and enjoy learning new things. Interestingly, happy students can learn and remember things better than unhappy ones.

"Closely related to the observation the happy students learn better than unhappy ones is something I judge to be even more important. Happy people are rarely mean, violent or cruel." (Noddings 2003)

Conclusion

So called education makes people sad and serious. And what is missing in present day education, the art of living. People have taken it for granted that they know what love is. In today's education, occupational (economic) life is the focus of our attention. We want every child to succeed in their professional life. We do not care the all round development of a child. This could be harmful for our children personality. There is a disparity between what schools are providing and what they should provide. The high prevalence world wide of depression among young people, the small rise in life satisfaction, and the synergy between learning and positive emotion, all argue that the skills for happiness should be taught in schools. Every child should be helped to transform his anger, hatred, jealousy into love.

Reference

- Bennett, P.D. (2009). *Education? Why?*
- www.peggydbennett.com/up-content/uploads/2010/07/Education-why...pdf. 24 January 2016
- Barragan, P.C. (2008). *Happiness and Education : A Research on Value Based Education*. Retrieved from worlddatabase-of-happines.eur_nl/hap-bib/.../cubas-barragan-P-2008.pdf. 23 January, 2016.
- Brown, K. & Kasser, T. (2005). *Are Psychological and Ecalogical Well Being Compatible? The Role of Values mindfulness and Lifestyle*. *Social Indicators Research*, 77, PP. 349-368. Retrieved from https://selfdeterminationtheory.org/SDT/.../2005.BrownKasser_Sir.pdf. 24 January 2016.
- Caporale, G.M., Georgellis, Y., Tritsianis, N. and Yin, Y.P. (2007). *Income and Happiness across Europe : Do Reference Valves Matter?* Brunel University, Mimeo. Retrieved from worlddataeofhappiness.-eur.nl/hap-bib/.../caporalegm-2007.pdf. 17 January, 2016.
- Delors, J. et al (1996). *Learning: The Treasure with in, Report to UNESCO of the International commission on Education for the Twenty First Century*. UNECO Publishing.
- Happiness and Education – Theory, Practice and Possibility. Retrieved from infed.org/mobi/happiness-and-education-Theory-Practice-and-Possibility 26 January, 2016
- Keawchuer, S. (2014). *Factors Affecting Happiness Learning of Students of Faculty of Management Science, Suan Sunandha Rajabhat University*, *International Journal of Behavioral, Educational, Economic, Bussiness and Industrial Engineering* : 8:6, PP. 1790-1794. Retrieved from waset.org/.../factor-affecting-happiness-learning-of-students-of-faculty... 15 January, 2016

- King, K.A., Vidourek, R.A., Merians, A.L. & Singh, M. (2014). A study of Stress, Social Support, and Perceived Happiness among College Students. *The Journal of Happiness & Well-Being*, 2:2, PP. 132-144. Retrieved from www.journalofhappiness.net/articles/pdf/vozi02/4.pdf 15 January, 2016.
- Nodding, Nel (2003). *Happiness and Education*. Cambridge, UK : Cambridge University Press. Retrieved from www.loc.gov/catdir/samples/eam033/2002041547.pdf. 18 January, 2016.
- O' Brien, C. (2005). *Planning for Sustainable Happiness: Harmonizing our Internal and External Landscapes*. Paper Prepared for the 2nd International Conference on Gross National Happiness. Nova Scotia, Canada. Retrieved from www.gpiatlantic.org/confrence/papers/pdf. 22 January, 2016
- O' Brien, C. (2010). *Sustainability, Happiness and Education*. *Journal of Sustainability Education*. Vol. 1 Retrieved from www.jsedimensions.org/.../sustainability-happiness.and-educatio-2010. 24 January, 2016.
- Seligman, M. (2002). *Authentic Happiness*. Toronto: Free Press. Retrieved from <http://www.authentichappiness.sas.upnn.edu/> 18 January 2016.
- Sheldon, K. & McGregor, H. (2000). *Extrinsic Value Orientation and the Tragedy of the Commons*. *Journal of Personality*, 68, PP. 383-411. Retrieved from web.missouri.edu/Sheldonk/pdfarticles/JPOOtrag.pdf. 18 January 2016.
- Summery/Review : *Happiness and Education/* <https://www.buffalolib.org/vufind/record/1249485/Reviews>. 26 January, 2016.
- Veenhoven, R. (1996). *Development in Satisfaction Research*. *Social Indicators Research*, 378, PP. 1-46.
- Retrieved www2.eur.nl/fsw/research/veenhouen/pub/990s/96a-full.pdf. 26 January 2016.
- Veenhoven, R. (2006). *Healthy Happiness: Effect of Happiness on Physical Health and the Consequences for Preventive Health Care*. *Journal of Happiness Studies*, PP.15-11 Retrieved from www2.eur.nl/fsw/research/veenhouen/pub2000s/2008d-full.pdf. 26 January 2016.
- <https://en.m.wikipedia.org/Wiki/happiness> 24 January, 2016
- [www.lifeoptimizer.org/2008/07/03/what.is-happiness-10-definitions-of-Happiness/..](http://www.lifeoptimizer.org/2008/07/03/what.is-happiness-10-definitions-of-Happiness/) 24 January, 2016.
- www.pursuitofHappiness.org/Historyofhappiness/oristotle/ 24 January 2016.

Introduction

There are always a number of elements in the society which are deprived of their basic rights in every society, state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list. In fact, women are the most important factor of every society. Even though everybody is aware of this fact, yet nobody is ready to accept this fact. As a result, the importance which used to be given to women education is declining in today's society. As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. If we consider our country, each Indian citizen is given certain basic rights. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Due to such current situation, it was needed to make women free from all the shackles and to empower them as well. This is nothing but empowerment & happiness of women.

Historical development of women education

The history of Indian women can be divided in to three periods i.e. Ancient, Medieval and Modern. The East India Company established its rule over India since 1757, which call modern period. During this period education of men was modernized and institutions were opened to promote this but nothing was done to promote women education. In 1858, the British government took upon itself the direct responsibility of the administration. But in spite of this, they did not pay any attention towards the education of women of this country. In 1904, Annie Besant established Central Hindu Girl's School at Banaras and Prof. Karue established SNDT Women's University at Poona for the promotion of women education. After independence, India's national government introduced some committees and commissions for the development of women education in India, i.e. Radhakrishnan Commission or University education Commission (1948) Smt.Durgabai Deshmukh committee (1959), Smt. Hansa Mehta Committee (1962), M. Bhaktvatsalam Committee to look into the causes of Public Support particularly in Rural Area for girls Education and to public Corporation, Kothari Commission (1964-64), Resolution on the National policy on education (1968), Report of the Committee on the status of women in India(1974),Challenge of Education (1985), National policy on Education(1986), Programme of Action(1986), and (1992),etc. On the other hand, to develop the primary education and to achieve the aim of universalisation of primary education upto age level 6-14 years, some schemes or programmes like, OBB, DPEP, SSA, NLM, National Programme of Nutritional Support of Primary Education (NPNSPE) or (Mid-Day Meals), RTE Act 2009 and Knowledge Commission etc. were introduced to achieve the national goal i.e. hundred percent literacy. Despite these government efforts to the education, still women are lagging behind than men. Women of India generally remained unlettered and uneducated. As a result of ignorance, women become victims of man dominated society.

Importance of education in women's empowerment

Pandit Jawaharlal Nehru once said: “**If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered**”. Education is the key factor for women empowerment, prosperity, development and welfare. There is continued inequality and vulnerability of women in all sectors- Economic, Education, Social, Political, Health Care, Nutrition, Right and Legal etc. women oppressed in all spheres of life, they need to be empowered in all walk of life. In order to fight against the socially constructed gender biases, women have to swim against the system that requires more strength. Such strength comes from the process of empowerment and empowerment will come from the education. Therefore, literacy should spread amongst women. The literacy rate amongst the women in the post Independent Era is not as per the expectations. We, as a nation, dream of becoming a Super Power by 2020. For becoming a Super Power, each element of our society/ nation should contribute in the nation building process. But women, who are a major factor of this society, aren't literate then we can't expect to become a Super Power. India can become a developed nation only if women contribute to the best of her capacity and ability which is possible when she is educated and empowered. Therefore, it is urgent for us to know the importance of women's education, which would, in turn, give an impetus to the process of women's empowerment.

Table 1. Literacy rate in India

Year	Persons	Males	Females
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	62.38	76.0	54.0
2011	74.04	82.14	65.46

Source: Registrar of Census, provisional population table

As Table 1 shows the pre-Independence time literacy rate for women had a very poor stream in comparison to literacy rate of men. This can be witnessed from the fact that literacy rate of women has risen from 0.7% to 7.3 % while the literacy rate of men has risen from 9.8 % to 24.9 % during these four decades. The literacy rate of male has almost tripled over the period e.g. 25% in 1951 and 76 % in 2001. Government has undertaken various programmes to increase literacy rate. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981 -2001. The growth is almost 6 times e.g. 7.9 % in 1951 and 54% in 2001. From this analyze one can infer that only half of the female population are literates are wadding behind three fourth of the literate male population. On observing the above table, we come to know that at no point could the literacy rate of women match that of men. As a result, even after 65 years of independence, women occupy a secondary position in our social hierarchy. Inspire of being aware of her position, women can't transform the situation due to lack of education. Therefore, women's empowerment can't be effected unless we persuade the importance of women's education.

Importance of women education

- Education will empower women to come forward and contribute towards the development and prosperity of the country.
- Economic empowerment and independence will only come through proper education and employment of women.
- Educated women are now looked upon with dignity and honor. They become a source of inspiration for millions of young girls who make them their role models.
- Educated women are more informed of their rights. It would eventually lead to decline in instances of violence and injustice against women such as dowry, forced- prostitution, child marriage etc.
- Educated women can choose a profession of her choice and can prove be highly successful in the field of life.

Objectives to be achieved through women's education

- Awareness of daughter's education is essential. It is said that "educated mothers educate family which results in educated population of a nation which builds strong nation"
- Encourage and ensure socio-economic participation of women in local and international forums.
- Encourage participation of women in income generating activities.
- Change the approach towards women based on sex discrimination.
- To induce the feeling of self-dependence amongst women.
- Child bearing at young ages should be prevented by preventing early marriages.
- Removal of gender inequality.
- Women should actively participate in social and political moves. 50 % seats should be reserved for women in all the governments.
- Awareness needs to be generated regarding the necessity of educating girls so as to prepare them to contribute effectively to the socio-economic development of the nation.
- Eliminating all forms of discrimination in employment especially to eliminate wage differentials between men and women

- In order to change the attitudes towards female education and to raise the social consciousness of the country, a conscious strategic change is required in national media and communication effort
- Education is capable of increasing women's sense of analyzing which will support wider reforms in support of gender equality
- Increasing real representation of women in political bodies and governance institutions in order to move from being objects of legislation to initiators of change
- Instead of giving women a secondary position in society, they should be given equal status.
- To make women realize their own potential and to provide guidance to them for developing their potential.
- To create opportunities for them so that they can prove themselves in society and social institutions.
- To create certain roles for women in economic, political and social areas.

Conclusion

Taking an overview of all the above aspects, we come to know that the transformation is very much needed, accepting at the same time that its pace may be less than the desired pace. For giving this process a momentum, education is indispensable. Hence, if women's empowerment and happiness is to be effected, it can be carried out only through the medium of education. Hence, it is of foremost importance to raise the level of education amongst women.

References

- Alva, A. and Hans V. B. (2013). "Higher Education in India – Opportunities, Changes and Challenges".
- Balve S. (2015). "Women Entrepreneurship towards women Empowerment in India: plan Initiatives" *Southern Economist* 54(3):11-16.
- GoI(2001), *National Population Policy, 2000*.
- GoI(2012a), *Census of India 2011*.

PEACE EDUCATION IN INDIA

Dr. Mohan Lal 'Arya'* & Prof. (Dr.) Rajkumari Singh**

* Assistant Professor, Department of Education, IFTM University, Moradabad

**Professor and Head, Department of Education, IFTM University, Moradabad

20

Peace Education

“Those who want war prepare young people for war: but those who want peace have neglected young children and adolescents so that they are unable to organise them for peace”.

Maria Montessori

As an academic discipline, peace education begs some clear definition; the evolving concept means different things in different contexts. Ian Harris suggests that peace education includes any attempt to teach about violence and alternatives to violence. While this might present a useful starting point, we need a more focused idea of what comprises this expanding discourse. Betty Reardon, one of the USA's groundbreaking peace educators, suggests that peace education is . . . the transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities.

Peace education—education on peace-related content—is often distinguished from education for peace, which is a holistic approach to education that seeks to shape individuals and societies. These two processes, however, are not mutually exclusive. As peace educators, we typically see our role as twofold: To educate students about issues related to peace, conflict, and violence, and to transmit ideas and values that can infuse our students with ways of engaging in the world that add to its potential for peace. Some suggest that the main goal of peace education is to influence people to behave more peacefully, or to develop caring and non-aggressive people, who relate peacefully to others in their own lives, facilitate the well-being of others, and work to promote peace and prevent violence in society and the world at large. The goal is not regarded as simply to educate students but to transform societies: “For peace education to be effective, it must transform ways of thinking that have been developed over the millennia of human history.” An emerging question for peace educators is the degree to which our work should be focused on content, compared to the degree to which it should be focused on process, practice, and values that impact, both directly and indirectly, the students and contexts we encounter. A further question is to what degree academics take on the role of transforming societies as suggested above. Various dimensions of this field—conflict management, conflict resolution, conflict transformation, nonviolence studies, peace studies, peace research, and peace science—have all been carved out as particular pieces of this pie, perhaps unnecessarily creating arbitrary divisions. In some contexts, what might be considered peace education is also known as education for democracy, civic education, tolerance education, or human rights education.

Within its scope, peace education has included a focus on interpersonal, intra-group, inter-group, and international conflict. Within certain realms, inner peace, or a spiritual dimension, has been related to the ability to impact larger global issues. Some contexts focus largely on international issues, while others prioritize the domestic domain. Harris has delineated five types of peace education:-

- Global Peace Education, which includes international studies, holocaust studies, and nuclear and disarmament studies.
- Conflict Resolution Programs, which teach about mediation, negotiation, and various communication skills.
- Violence Prevention Programs, which emphasize domestic violence, drug abuse, anger management, and the teaching of tolerance.
- Development Education, which includes human rights education, environmental studies, and an emphasis on power, resource inequities, and structural violence.
- Nonviolence Education, which finds roots in the teachings and philosophies of Martin Luther King, Mahatma Gandhi, and other great peacemakers.

While most programmes of peace education likely combine various components of the above categorizations, these constructs are useful to consider as we begin to analyze the contexts in which they are offered. While some elements of peace education could be universal in relevance and applicability, Gavriel Salomon suggests that the ways we consider peace education should depend on the context in which it originates. The goals, methods, and opportunities of this discipline are largely informed by the political climate of the region involved. Societies embedded in deep violent conflict, those struggling with subtle ethnic tensions, and others enjoying a climate of relative tranquility will each require a different integration of this discipline in academic and political arenas. In considering these goals along with the components of peace education suggested by Harris, we can see the myriad ways that peace education will vary according to context. However it is defined, peace education is a discipline that has gained much momentum in the last several decades. As a form of diplomatic intervention, it has come to be accepted as essential to the social change necessary for peacemaking and peace building efforts worldwide. Education has long been considered an important dimension of multi-track diplomacy in an ever-conflicted world. There has been a tremendous increase in the number and types of certificate and degree programs offered in response to conflict and violence.

The reasons why educational institutions develop peace education programs during these troubled times may seem obvious. However, how and why such courses and curricula have been developed in some parts of the world and not in others may be less obvious. Issues related to ideology, socioeconomic and structural conditions and traditions of learning all play a part. Peace Education in India While the development of peace studies curricula is becoming a global phenomenon, some regions of the world, including India, have only recently joined this academic discourse.

Only in the last few years has higher education in India turned deliberate attention to peace studies. At a Conference on Conflict Resolution at the Birla Institute of Technology and Science, Jane Schukoske and Manjrika Sewak, citing information provided in 2003 by researcher Veena Bhalla at the Association of Indian Universities, reported that there were no institutions in India offering conflict resolution courses, and only a few courses in negotiation or alternative dispute resolution. The *Global Directory of Peace Studies and Conflict Resolution Programs* lists only three offerings in all of India: a postgraduate diploma in Human Rights at the University of Hyderabad, “coursework” in peace studies at the University of Calcutta, and a focus on Gandhian philosophy and theories of nonviolence at the Centre for Gandhian Studies. Although peace education as a distinct academic discipline has been slow to emerge, Indian institutions of higher education have, in certain ways, addressed the types of peace education that Harris

delineates. These areas of focus are often scattered among various academic departments and suffer from a lack of coherent curricula focused on issues of peace and conflict. Departments of political science, international studies, and defence and strategic studies exist in many departments and research centres within Indian universities and colleges. The topics of peace, nuclear disarmament, and international conflict tend to be studied with strong emphasis on political, military, and strategic dimensions, and less on the intersection between interpersonal, inter-group, and international phenomena. The students in these arenas typically come from a relatively homogenous academic framework rather than from an inter-disciplinary focus typical of other peace studies and conflict resolution programs.

Since the Supreme Court of India's 1991 directive around environmental issues, Environmental education has been taken more seriously, and since 2003 has become part of the compulsory education curriculum at all levels. Gender studies, social work, and psychology have addressed issues such as domestic violence and drug abuse, and the Domestic Violence Act of 2005 has attracted attention at the national level. Of course, Mohandas Gandhi is widely studied in multiple political and philosophical arenas, and there are several programs in Gandhian thought and peace studies, which inform the studies on nonviolence. In all of these arenas, while important dimensions of this field are addressed, the focus is not on peace education, but more on specific discipline-bound pieces of the pie. Furthermore, in most of these programmes, the focus is mainly on content rather than on "education for peace," whose curriculum is intended gradually to transform society. Slowly, other dimensions of peace education are emerging. The Nelson Mandela Centre for Peace and Conflict Resolution was launched in 2004 by Jamia Milia Islamia in New Delhi; it claimed to be one of the first centers for peace and conflict studies in an Indian University. The University Grants Commission, the highest body administering higher education, has contemplated introducing peace and conflict resolution studies in a concerted way in its 2007–2012 Plan. The Commission has encouraged the study of human rights and funded universities and colleges to initiate courses in these areas. Human rights education has therefore developed out of various departments including History, Political Science, and Legal Studies. Compared to many other countries, however, there are surprisingly few programs of this kind. Further, the number of courses in these areas and the number of students who take these courses are few. Regional factors, employment issues, and delays in filling up faculty vacancies in the universities and colleges have affected the quality of, and demand for, these areas of study. Many, both in India and beyond, have wondered why Indian academic institutions do not have larger numbers of departments and centers studying and researching peace-related areas. This seems a particular paradox, given Gandhi's legacy of peacemaking, and traditions such as Buddhism and Jainism, which represent nonviolence principles at their core. Scholars have often turned to peace issues when wars wreaked widespread destruction or involved nuclear weapons. Similarly, one would expect that events like the partition of India, migration and consequent huge refugee problems, communal conflict and riots in select Indian cities, and Gandhi's practice of nonviolent protest under the most provocative circumstances would make this population think of exploring the theme of peace and nonviolence more pervasively. Yet, while many individuals and groups around the world, including Nobel Peace Prize winners, have been inspired by Gandhi, less of that inspiration is evident in Indian academic society. In India, where issues of peace, nonviolence, and social change were the cornerstones of independence and development, why have academics only recently pursued these issues?

On an ideological level, it is important to understand the connection between Gandhi's work and the limited development of peace education in India. While Gandhi's life and thought attracted the attention of many in India and beyond, his eclectic thinking and activities drew diverse responses. Followers picked up on select dimensions of Gandhian thought and championed these causes in a selective manner. Gandhi wrote and spoke on matters both trivial and profound, and many in India celebrate certain facets of his personality while ignoring others. On the one hand, uncritical approaches have dominated the study of the "Father of the Nation"; on the other, some blame Gandhi and his views for stagnant India's sociopolitical ills. Though scholars in history, political science, philosophy, economics, and literature engaged Gandhi's ideas during the post-independence period, they could take only as much as their respective disciplines would allow.

To a large degree, institutional forces dictated the academic development of this thought. While certificate, diploma, and even master's courses were initiated by Gandhian Studies departments and centers, in order to meet university standards, academic courses had to be structured in an acceptable form. Collective choice and administrative interests dominated the ways in which this curriculum was framed. In many situations, what might be defined as "Peace Studies" or "Peace Education" as outlined by Harris got subsumed into other arenas or departments and was not given a central place in the curriculum.

In many cases, Gandhi's life and thought became the central point within this curriculum, but analysis of the implications of this thought and its efficacy in a comparative perspective within a global context was lacking. While the events of Gandhi's period were chronicled in detail, the connections of his thought to global problems attracted less attention. Gandhi's relation to peace evoked different reactions.

Gandhi's views evolved over time and his "pacifism" is markedly different from that of western anti-war pacifists. The study of peace, as it related to Gandhi's work, focused mostly on *satyagraha* and *ahimsa*, which are only a portion of his work. Because there has often been a divide between nonviolent action and conflict resolution in peace studies curricula, the seemingly natural link between Gandhi's ideas and peace studies as an academic curriculum has been surprisingly blurred. Gandhi did discuss education in his writings and, in many ways, espoused a philosophy parallel to those who see educating for peace as a way to imbue values and transform societies. He had an integral and holistic perspective of human living, and his ideas on education primarily addressed national regeneration and progress. Gandhi's ideas spelled out in "Basic Education," combined with his other views, have strong relevance to peace studies curricula. This relevance is evidenced by the number of scholars and activists in several fields—education, religion, environment, politics, economics, and others—who follow and incorporate Gandhi in wide-ranging cultural contexts and situations. It is ironic; therefore, that academia has so tidily implemented his ideas.

Besides ideological issues, structural and institutional factors influence higher education and the development of peace studies in India. On a structural level, it is unclear how much influence academic thought carries in the political arena. There is much cynicism about the role of academics in third-world societies; researchers and scholars are often considered to be armchair theorists. While the academy has much to offer in the understanding and prevention of violent conflict, this wisdom has yet to be fully utilized. Offering curricula in this context can only be a viable proposition if academics have a significant and substantial voice. While academia may have a limited influence on a day-to-day basis, India has allowed an academic such as Dr Man

Mohan Singh ji and Shri Narendra Modi ji to become the prime minister of the country, and, consequently, several policy channels have been opened to academics and intellectuals. On an institutional level, higher education in India inherited certain features from the British system, which was extremely traditional in the content and form of its educational practices. Both pedagogy and curriculum are informed by this traditional approach.

This includes the policies and administrative structures of the universities, the perseverance of rules and procedures that may lose relevance in a changing context, systems of rote assignments and examinations, and manners of bureaucratic administration. The basic educational patterns have remained the same for a long time and have failed to adapt to the changed conditions of post independence India. Methods of learning remain largely traditional, and alternative pedagogy has yet to infiltrate the college and university system in a significant way. These overarching institutional forces and rigid disciplinary boundaries make it very difficult to develop alternative pedagogical methods and innovative programs. While the number of colleges and universities has increased, they have imitated existing institutions rather than developing areas of special interest based on region, intellectual resources, or other capacities.

It has become common in recent years to establish separate universities for agriculture, veterinary science, technology, women's education, medicine, law, sports, and allied fields. Most universities introduce the same disciplines and teach the courses in a more-or-less uniform way. Typically, administrations have not allowed deviation or innovation to suit the new necessities and changes in society. Reforms percolate slowly, sometimes imitating western institutions without adequate preparation and consensus.

Within the Indian university system, the potential for new departments to innovate around interdisciplinary and multidisciplinary areas is diminishing. Faculty strength is not increasing, and university administrations are suggesting that departments raise their own funds to continue or start fresh academic activities. As education in the humanities and social sciences is undervalued in certain Indian states, fresh initiatives are slow to emerge. Relative emphasis on science and technical education has also limited the resources available to promote new courses and ideas in new branches of learning. As is the case in many other countries, Indian universities seem to be operating with less state funding for their programs than before. Furthermore, the percentage of the Indian population pursuing higher education is still a small fraction of the overall population; currently, only ten per cent of young people are seeking a college education and still fewer are enrolled in universities. These institutional issues make it difficult to introduce topics such as peace studies, when their relationship to the university system and their potential for contributing to employment remain unclear. On a resource level, peace education has yet to develop its potential in India due to a paucity of funding. Universities in India struggle with many of the same resource issues that face much of the country. Things that many take for granted in better funded institutions overseas are precious resources in India.

The socio-economic situation in higher education has been changing, and the emphasis on consulting and fundraising to earn more resources for the institution is challenging the role of the traditional teacher. The employment situation has changed, and people are no longer getting jobs as a result of merely completing a bachelor's or postgraduate degree. Academia has been forced to educate for professional success, sometimes at the expense of intellectual and socially driven pursuits. It is impossible to ignore the acute levels of economic disparity that exist between

Indian institutions and their counterparts in the West. Is peace education a luxury item that only countries with ample resources can afford to integrate into their curricula? Is peace education only possible in countries without serious economic and development issues? These questions present another paradox: countries with the greatest need for peace education programs are least able to implement them. If we consider Johan Galtung's concept of structural violence as a great inhibitor of peace, then we see that India is, in fact, a victim of many of the conditions discussed in peace studies. Structural violence is those systems of economic, ecological, racial, and gendered injustice that pervade societies and inhibit their members from reaching their full potential. Both chronic and acute forces of structural violence plague Indian society every day.

A major goal and responsibility of academics should be to address these dimensions of structural violence in India. Some institutions have analyzed issues pertaining to structural violence in specific contexts, have offered solutions in neighbouring villages, and have contributed to the working of civil-society organizations in certain localities. However, India's larger economic, structural, and ideological challenges make it difficult for peace studies and peace education to meet their potential for impact. The structural violence that peace education seeks to eradicate is the very thing that inhibits its development.

The Development of a Centre:-

In an attempt to address some of these issues, five faculty members at the University of Madras with a long history of shared interests in the area of peace and conflict founded the Centre for Peace and Conflict Resolution Studies in 2003. They came from the departments of Politics and Public Administration, International Law, Christian Studies, Islamic Studies, and Anthropology. The Centre for Peace and Conflict Resolution Studies was started through the initiative of these individuals rather than through any institutional body or agenda. It received verbal support from the University administration but no formal financial or institutional support. At different times, several of these faculty members were heads of their respective departments, with extremely limited time, energy, and resources to carry out Centre for Peace and Conflict Resolution Studies activities, but they persevered. The experiences and interests that motivated these faculty members toward the development of the Centre for Peace and Conflict Resolution Studies varied. Motivations included a lifelong interest in Gandhi and his thinking on peace, awareness of the economic issues related to both military spending and development, increased dissatisfaction with an overly litigious and combative legal system, increased concern over the role of religion in violent communal conflicts, and extensive involvement in human rights issues, particularly those related to caste-related oppression and women's rights. The interdisciplinary nature of the faculty and their interests created a wide-ranging agenda. Initial goals and objectives were as follows:-

1. To explore the theoretical underpinnings of peace and conflict.
2. To provide educational programs and activities for students and community members.
3. To provide support for, and engage in, various peace building activities.
4. To increase the role of scholars in India in peace-related issues and conflict resolution activities.
5. To develop a network of scholars in the field.

While much energy had been put into visioning its development, no programs had yet been offered. One of the goals of the collaboration between the Centre for Peace and Conflict

Resolution Studies and USEFI was to produce programs for students and community members in order to raise the profile of the Centre for Peace and Conflict Resolution Studies. Some of the programs conducted included a two day mediation training for lawyers and law students; a two-day seminar on gender, power, and conflict; and lectures for a wide range of student and faculty audiences on topics such as intercultural conflict resolution, peace studies and education, the Israeli/Palestinian conflict, and collective memory and conflict resolution. Further, various meetings were held with community groups to explore local and national issues of peace and conflict resolution. Ongoing efforts subsequent to the Fulbright collaboration have continued. The Centre for Peace and Conflict Resolution Studies organized a major conference with Fulbright scholars from Sri Lanka, Nepal, and India, and has received visiting lecturers from numerous countries in Africa, Asia, Europe, North America, and South America. Furthermore, the faculty members have signed memoranda of understanding with International Conflict Research at the University of Ulster and with the United Nations University in Tokyo. In collaboration with USEFI, staff conducted additional programs and a workshop for school teachers. The ongoing networking with other similar institutions in India and abroad has gone well, and the Centre for Peace and Conflict Resolution Studies seems to be becoming part of a larger phenomenon called peace education.

The Role of Peace Educators within India

Given the challenges presented above, the role of the peace educator in India warrants deep exploration. The Centre's faculty members have given much thought to this question, and the following thoughts emerged in discussion: The role of educators is to serve people:-

- In a variety of ways, for academia is answerable to the people, to society. When academics engage themselves with the issue of peace, they are doing what every academic should be doing. This flows from the social responsibility that all forms of knowledge should have. It is important to awaken a sense of responsibility among scholars and students to contribute to peace and communal harmony. The role of academics is one of animation and, wherever feasible, guidance.
- Education should be used as a means to transform institutions and societies. Scholars need to initiate peace through academic discourse within and outside campuses and institutions. They need to teach peace, order, and conciliatory attitudes as value-laden life processes in civic education. They need to change the mindset inherited from past generations by re-implanting a culture of tolerance and conciliatory notions both at early-learning and mature levels of education.
- Academics can play a major role in peacemaking and peacebuilding activities, and the academy can play a leading role in making society more peaceful. Through their work in their respective institutions, through their writings, and through appearances in the media, academics can play a vital role.
- Academic institutions are becoming aware of the efficacy of training programs. They are prepared to learn from common people and be influenced by their needs and desires.
- A peace centre can address a variety of issues and make more and more people see why peace is needed and what peace can bring.

- Wherever possible, teachers should teach these courses even when formal and financial support are lacking. Commitment to peace should enable teachers to start in a small way and try to convince the more influential of the need for, and scope of, peace studies.
- Scholars need to set examples and make students and administrators believe in the efficacy of peace education.
- The role of peace educators is rooted in the ability to provide hope and confidence. Despite skepticism regarding the role of scholars, people still have faith in them; their works and words carry respect and regard among common people. Their involvement in peacemaking and peacebuilding will generate confidence. Their impartial, supposedly unbiased, and forthright views will first of all enhance hope among the needy, those who are most in need of peace. And their involvement will be welcomed without suspicion. The academics' role is one of hope.

Suggestion

In light of the challenges outlined above, we offer several suggestions to assist in the nurture of peace education in India:-

- Awareness about peace education has not percolated adequately in India. It is imperative to increase this awareness. Through all levels of education, community groups, and private and public organizations, communicating the potential for this discipline is important for its success and viability. By teaching peace-related issues in primary-school levels, educators may introduce peace education as a core, rather than peripheral, force in education.
- Scholars must involve the media whenever possible in peacemaking and peace education in order to cultivate these ideas in the public mind.
- Peace educators need to spark the interest of the media and the general population, and finding connections to this interest is crucial.
- The world, and particularly the academic world, needs to be aware of the paucity of resources in Indian academic institutions. The ability of third-world countries to contribute their most vital scholarship to this discourse depends on their ability to reach their audience. Greater understanding of the limitations within third-world institutions in the development of peace education programs is vital.
- One way to address these resource issues is to develop partnerships for Indian institutions. Linkage grants and reciprocal arrangements between institutions in India and institutions overseas can have multiple benefits: they can distribute global financial resources more equitably, increase the opportunities for cultural and intellectual exchange, and expand the network of international peacemakers.
- An additional way to help develop peace studies in India is to cultivate the support of corporate sponsors and foundations.
- Academics need to find ways for potential funding bodies to see peace education as a discipline that is in line with their own goals and missions. Peace is everyone's business. Supporting the development of peace education as an academic discipline is not just an act of philanthropy; it is an investment in the future of the country.
- Academics need to bridge the divide between theorists and practitioners. Partnerships between universities and other peacebuilding institutions such as nongovernmental organizations, development organizations, religious organizations, and dialogue, training,

and reconciliation groups will all increase the role and visibility of academics. These bridges are essential to develop successful partnerships for peace.

- Political decision and policy makers need to know about the need for peace studies and peace education programs. Their acceptance and support will greatly enhance the respectability and validity of peace education in academia. Academics, in turn, need to be not just theorists, but also viable policy informants. It is important to utilize and nurture the bridges that do exist between the academic and political worlds.
- Scholars need to develop curricula that have both domestic and international relevance. Peace studies will only become a viable and successful venture in India if students show an interest in its offerings. Connections to current crisis situations of which people are aware go far to popularize peace education courses. It will help to broaden the definition of “peace” as a concept that goes beyond the cessation of war, and make links to issues crucial to society.
- Issues such as women’s and *Dalit* rights, democracy, resource distribution, environmental issues, communal conflicts, and development are all vital to the teaching of peace. Joining forces with other departments teaching in these areas and connecting with them under the rubric of peace studies can give peace education greater visibility and a stronger base in Indian colleges and universities.
- Issues of pedagogy in India demand attention. One way to help integrate the issues and skills essential to the work of peacemakers is to challenge traditional learning methods.
- Indian educators need deeper discussion on what they most hope to achieve to further peace education in India. Issues of development, human rights, communal conflict, and conflict with Pakistan have been the foci of peace studies curricula. Given these foci and India’s own history of embedded conflict, using education to address the conflicting histories, narratives, and inequities among its population could go far to break through some of the intractability around these conflicts.
- Education is a highly underutilized tool to address India’s multiple issues.

While some of these recommendations may seem self-evident, it is important to think clearly and directly about them. Peace is a choice, not an accidental state of being. So also is the conscious development of ways to enhance the work of peace. Peace education and research make up a large part of this work. India has the intellectual, historical, and philosophical potential to be a leader in this field, and the world has much to learn from her. Yet in the current state of vast global and structural inequities, India cannot do this alone. As stated earlier, peace is everyone’s business; so is the development of peace education in India and other third-world regions.

References

- Leonisa Ardizzone, “Towards Global Understanding: The Transformative Role of Peace Education,” *Current Issues in Comparative Education* 4, no. 2 (2002): 16–25.
- Prabha Desikan, “Waste Management: Flexible Rules will Improve Compliance,” *The National Medical Journal of India* 17, no 2 (2004): 118.
- Mahatma Gandhi, “Basic Education,” in *Selected Works of Mahatma Gandhi*, ed. Shriman Narayan, vol. 6 (Ahmedabad, India: Navajivan, 1968).
- Manmohan Singh, Prime Minister of India, Convocation Address (Benares Hindu University, Varanasi, India, 15 March 2008).

ROLE OF INFORMATION COMMUNICATION TECHNOLOGY FOR DEVELOPMENT OF TEACHER EDUCATION

Dr. Neeta Mishra* Mrs. Rajesh Kumar** Mrs. Niranjan Singh***

*Associate professor, Nehru Gram Bharati University, Allahabad

**Research Scholar, Nehru Gram Bharati University, Allahabad

*** Research Scholar, Nehru Gram Bharati University Allahabad

21

The rapid growth of Information Communication Technology (ICT) has brought remarkable changes in twenty-first century, as well as affected the demands of modern society. It is becoming increasingly important in our day to day life and also in the education system. It has now become indispensable and essential technology for the educational institutions to use in order to train and impart the skill and knowledge to student of the 21st century. Education has two main missions: to teach people about the diversity of the human species and to contribute to make people and in particularly children aware of the similarities and dependence amongst all human being. The revolution of ICT is a major challenge for teachers' professional development.

They have to learn technical skills adequate to use ICT productively, as well as to instruct and guide the student to use ICT purposefully and generatively. The importance of the role of the teacher as an agent of change, promoting understanding and tolerance has never been more obvious than it is today especially in promotion of character and making learners morally invincible and ultimately bringing sustainable development. Education may be understood to have two different dimensions (UNEP, 2003); i.e.:-

- Education is a fundamental human right that has to own intrinsic benefits for individuals.
- Education is a tool for introducing the values, skills and competencies needed to address the challenges of today's world.

This means that education should focus on ways of resolving problems such as poverty, social and political conflicts, and gender discrimination, violation of human right, unsustainable patterns of consumption and production, environmental degradation and unsustainable use of natural resources as well as the declared fight against HIV/AIDS and other infectious diseases etc. It is prudent to help children through education to become free people, to be free to learn how to live consequently.

New expectations from teachers

In this era of knowledge explosion and rapid technological advancements, role of the teacher is expected to be quite different from what it is in the conventional classroom teaching. In the present scenario, multiple sources of knowledge, sometimes better and more authentic than the teacher are available. The key point of instruction is not the infusion of information, but the construction of knowledge, cultivation of abilities and illumination of wisdom (Kharade & Thomas, 2004) furthermore, keeping in view the demands of this new century and need for revamping the education system. It is high time that roles of a teacher be decided a fresh and accordingly the objectives of teacher education program be set forth with futuristic approach. Some of the important objectives in this regards are:-

- To enable the teachers to be learning facilitators, collaborator, mentor and knowledge navigator.
- To develop in them the ability of learning “how to learn”.
- To inculcate higher order thinking skills amongst teachers.
- To enable teachers in using multifaceted approach to deal with variety of learning styles of the learners.
- To develop in them the ability of integrating information technology with the teaching methodology for the fulfillment of instructional objectives in a better way.

This last objective needs an elaboration and specifications as suggested by Dahiya (2004). Bhatiya (2005). Agarwal (2006) and chatterjee (2006) following objectives are subsumed in this:-

- To make the teacher able to appreciate the potential of ICT and have positive attitude towards it.
- To make them technically competent in using compiles and related ICT tools.
- To enable them to integrate ICT tools into learning activities throughout the curriculum.
- To make them capable in determining the best way to use the technology taking consideration of local level needs and available infrastructure.

How ICT can help the teachers

ICTs exemplified by the internet, interactive multimedia and teleconferencing can do the wonders in the field of school education particularly in India where existing system has not been able to bring desired results due to considerations like geographical, economical and technological. ICT tools have the potential to transform the nature of where and how learning takes place and to change the role of teachers accordingly. The integration of ICT will help our education system in several ways. Barriers of space and time can be pushed *aside velocity of transmission can be enhanced presentation of content can be made enriched* enhancing its respectability. Instruction can be made individualized and tailor made information resources can be made easily accessible, thus the knowledge of ICTs can help to improve the efficiency of the teachers making in two ways:-Firstly, as an essential tool for day today work, it will provide opportunities for their professionals’ growth and secondly, in enhancing the learning of their student by making the teaching learning process more effective, interesting, quick and individualized.

What is to be done?

Teacher need to be trained not only in integrating the use of technology into their routine teaching but also required to teach in a new way while trying to figure out how to integrate technology into these new approaches. Thus the real issue is not to be able in using the technology in the teaching learning process but to decide whether or not technology is enhancing the learning process. In nut shell, it can be said that professional development of the teachers requires understanding in following new areas of professional ability.

- To become familiar with the capabilities of newly emerging technology and systems.
- To be able to explore how these new devices and processes can be integrated into classroom practical and subject specific teaching.
- To be skilled in handling, sequencing and designing of information for various technologies.

Educational Implication of ICT for teachers

The teachers are cognitively, affectively and conatively ready and prepared for this. There are following aspects should be needed for education development ICT:-

- Teacher training on demand (orientation or refresher courses) can be facilitated through video conferencing or on line.
- Interaction and communication between teacher and the student can be made more flexible and frequent through e-mail for discussions, feedback and guidance, thus enabling teachers in better students' progression.
- Face to face interaction can be made more interesting and effective through varieties of audio-visual presentation.
- Through recording of the students performance teachers can make the testing more objective and feedback more immediate.
- By making sensible use of hypermedia technology teacher can develop update/reverse resource materials in forms of e-books, on-line courses, multimedia packages etc. to facilitate learner controlled instruction

Suggestion

In the developing countries the application of ICT is initiated in formal education as well as informal education as per discussed above there is needed that educational institute should make themselves abreast with current development and expectations of their students by means of survey and interaction and discussing with other similar organizations.

- The training of ICT at in service level by organizing refresher and orientation programmes for the teachers.
- More and more seminars, conference should be organized for the teacher educators so that they can update their knowledge in the field of ICT and can provide latest knowledge to their pupil teachers.
- Computer Education Curriculum should be updated and new dimensions of computer education should be in the form of ICT so that the pupil teacher will be able to group and understand the new problem and try to solve them.
- More and more awareness campaign is required to be initiated at local level and governmental level to make them aware about the latest development in the field of technology.
- U.G.C should provide more grants for the extension of ICT labs in colleges of Education.
- Authorized group of teachers should be made responsible for accurate combination of theory and practical curriculum.

References

- *Kharade & Thomas. (2004), Knowledge Management and Teacher Education in and for the New Times, University News, 42(26)16-18.*
- *Bhatia, R. (2005): ICT Enabled Teacher Education UniversitynNews, 43(22), 7-9page.*
- *Agarwal, R. (2006). Teacher Education and IT: Needed Shift from 'T' to 'I'. In B.M.K.Saxena & S.Gihar (Eds): Teacher Education in Communication Age, Delhi, Wisdom Publications, 120-124.*
- *Chatterjee, S.K. (2006). New Trends in Teacher Education University News, 44(40), 1-7.*
- *Dahiya, S.S. (2004) ICT: It's Integration in Teacher Education University News, 43(52), 13.*

COMPETENCIES OF EDUCATORS IN MAKING SCHOOLS AND CLASSROOMS HAPPY PLACES

Neha Mishra

Research scholar, education, D.A.V.College, Kanpur

22

Introduction

In simple words, happiness is achieved when people's desires are met, when they have enough money, job, good health, positive life events and so on. In specific terms, happiness is not a matter of the stuff human beings have, or whether people are beautiful, healthy, powerful or rich. A happy life is one in which people deal well with these things that they have and cope well with illness, poverty, loss of status etc, if these things happen. In fact, happiness is to be found in the living of a life. It is an on going activity where people use reason and good judgment to act rightly and in pursuit of the good. Everyone wants to be happy, since this desire is universal so this is expect to find the ways to promote happiness.

Educated class of society would expect to find happiness included as an aim of education. Educated class of society would expect to find happiness included as an aim of education. The United Nations declared 20th March the International Day & Happiness to recognize the relevance of happiness and well-being as universal goals. Understanding the determinants of human happiness and well-being through education is important in the quest for ecological sustainability and social justice because happiness in the present is not incompatible with future happiness, and it may even be instrumental for future happiness educators should therefore give attention to the quality of student's present experience.

Today, Global awareness and support for 'Happiness' as an alternative focus for development continue to grow rapidly, western media have aired documentaries and published articles on the concept of Happiness, International conferences have been held to explore the happiness concept and how it might be measured, UNICEF released a report providing 'An overview of child well-being in rich countries' based on children's health, securing , education, and sense of being loved (UNICEF, 2007) and the New Economics Foundation released the Happy Planet index, an indicator measuring 'happiness' according to a country's average life expectancy, general feeling of life satisfaction, and ecological footprints (NEF, 2006).

Somphone (2006) articulates a vision for developing education that links learning with wellbeing and happiness as follows: 'Let's plant the seeds of good leadership and quality education among our new generation, starting right from birth and through the various stages of education, in and out of the schools environment. If we do this right, we will be contributing to molding a generation who will be physically, emotionally and spiritually health, creative and dynamic, take pride in their culture and history, respectful of diversity, protection of the environment, and ensure a sustainable and peaceful future for the generation to come.' Education has the great potential to plant this seed and engage people in environmentally, socially and culturally relevant life-long learning fir sustainable development, wellbeing and happiness. There cannot hope to reform or develop education for happiness if there is a failure to cherish and challenge, the educator heart that is the source of good teaching.The purpose of this paper is to add to the

literature on education and happiness and suggests some competencies in educators for teaching for the pursuit of happiness.

This paper is important because the pursuit of happiness through education and educators in teaching is the need of the hour. Finally, this paper explores ways by which educator may make schools and classrooms happy places.

Happiness

“Happiness is the ultimate desire of every human being. All else is a means to achieve this end. It should logically follow then that all individual and collective efforts should be devoted to this common goal” (UNESCO, 2007). Aristotle enshrines happiness as a central purpose of human life and a goal in itself. According to Aristotle, Happiness is –

- Happiness is the ultimate end and purpose of human existence.
- Happiness is not pleasure, nor is it virtue. It is the exercise of virtue.
- Happiness cannot be achieved until the end of one’s life. Hence it is a goal and not a temporary state.
- Happiness is the perfection of human nature. Since man is a rational animal, human happiness depends on the exercise of his reason.
- Happiness depends on acquiring a moral character, where one displays the virtue of courage, generosity, justice, friendship and citizenship in one’s life. These virtues involve striking a balance or ‘mean’ between an excess and a deficiency.
- Happiness requires intellectual contemplation, for this is the ultimate realization of our rational capacities.

Happiness by definition occurs when a person ‘experiences life satisfaction and frequently joy, and only infrequently, experiences unpleasant emotions such as sadness or anger’ (Diener, Sun, & Oishi, 1997, p.25). Happiness is often identified with the satisfaction of needs, wants or desires.

Basic Factors for Happiness

Some factors are central to happiness like health (Physical & Mental), Relationships (Family, friends, marriage), wealth (Financial Status, Income, Property), Freedom (personal, social), work (job, engagement), Environment (Home & work), Values (Personal, moral), status (social & economic, power (decision making), Education, Equality and many other factors affecting happiness. In addition to these five features that appear to have little impact on happiness are – age, gender, looks, IQ, qualification. Life circumstances of human being such as income, possessions and relationships as well as things like nature of neighborhood and jobs play a part. Intentional activities such as socializing, doing meaningful work, reflecting upon and savoring life, and exercise may account of the variation in happiness.

More recently various social scientists have researched human happiness around the world. Some common findings emerge, despite using different experimental and survey methods and exploring the issue in very different countries. One of the most common conclusions is that money or financial wealth is not the most important determinant. Beyond an annual per capita income equivalent to \$ 10,000 in purchasing power parity (glossary term), happiness is a

function of non-material factors. The support of family, friends and community, a meaningful role in life, and basic freedoms are much more important at all levels of wealth beyond this range. Their conclusions vary in detail but all agree that both material and non-material factors are important. Government through policy and action can else help resolve alleviate, or prevent many of the issues that cause unhappiness.

Education and Happiness

According to Tagore, “The widest road leading to the solutions of all problems is Education.”

Thus Education is not limited to schools or colleges only, nor is limited to age. The things happening in the practical life also educate everyone. Educations make better citizens, bring confidence, and ensure a bright future, spreads awareness, educates persons help in progress of country. Education cultivates human being for solving, preventing or dealing with issues that cause problems. These problems cause unhappiness. Therefore, Education is one of the most influencing and affecting factor for happiness. It can improve happiness in many ways including teaching people train for a job that could improve their income which could be used to resolve problems, or by actually educating them on happiness. Indeed, Happiness and education are, properly, intimately related: Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness. (Noddings, 2003, pp27-29)

Increasing well-being and happiness through education requires more emphasis on learning and teaching. Linking learning and happiness through education sustainable development can be a part of any number of formal, non-formal and informal education settings. (UNESCO, 2007)

Education aimed at happiness cannot be achieved by simply teaching about happiness. It cultivates spaces for learning where people can be happy. It requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can. One does not have to look far to find plenty of evidence of the influence of education on many important aspects of people’s lives. So, if happiness is understood in the sense if overall human well being, then education evidently has an enormous impact. Happiness is based upon the realization of virtue and a virtue is the ability to feel and act well in any given situation. It means virtue is the outcome of education.

Education for Happiness

On of the striking features of people’s life and discussion around educational reform is the almost complete absence of any sensible conversation around well being and what make people happy. Attention is given what is taught and how, for educational reform and developing education for happiness. In one of a number of memorable passages in ‘The Courage to Teach’, Parker J. Palmer dissects a fundamental problem with much of the discussion around education reform:

The question we most commonly ask is the ‘what’ question - what subjects shall we teach?

When the conversation goes a bit deeper, we ask the ‘how’ question – what methods and techniques are required to teach well?

Occasionally, when it goes deeper still, we ask the ‘why’ question – for what purposes and to what ends to we teach?

But seldom, if ever, do we ask the ‘who’ question – who is the self that teaches? How does the quality of my selfhood from – or deform – the way I relate to my students, my subject, my colleagues, my world?

How can educational intuitions sustain and deepen the selfhood from which good teaching comes?

(Parker). J. Palmer, 1948, p.4)

There cannot hope to reform or develop education for happiness, if there is a failure to cherish and challenge ‘The educator heart that is the source of good teaching.’ In fact, nor will much be achieved if do not engage will the question of educational aims.

As John White (1982) has helpfully shown when we place well-being, happiness at the core of educational effort then three tasks came to the fore. First, individuals have to understand in general terms what their well-being consists in. Second, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationships, in obtaining the means of subsistence, in work and so on. Third, Educators also have a fundamental role on shaping dispositions. In others words, if people are to flourish and be happy the need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole. Just how educators start to do this within narrow, economist, prescriptive and theoretical education system is a matter of some interest to many at the moment. Especially, when teachers have been trained as deliverers rather than educators. Therefore, It is clear that nothing cannot be achieved without educators joining together to develop different understandings, organize and campaign.

Competencies of educators in pursuit of happiness

Students often go into survival mode when may feel threatened by an overwhelming cognitive task on confusing text or when they are called on and don’t know the answer, or are confronted or teased by another student or a teacher. This is noticed that students learn best when they are happy. Happy students are rarely mean, violent or cruel. Education, by its very nature, should help people to develop their best selves to become people with pleasing talents, useful and satisfying occupations, self – understanding, sound character, a host of appreciation, and a commitment to continuous learning (Noddings, 2003, pp282-85).

Educator’s role is the most important factor for making schools and classrooms happy places. Here, some skills are presented which should be developing in educators for the pursuit of happiness for themselves and also their students.

- **A heavy emphasis on play** - Educator shouldbelieve in student’s learning through play, imagination and self-discovery, so not only allow students for play, but also encourage play and participate in play.

- **Emphasis on quality of life** - It is recognized that happy teachers are good teachers, and happy students learn best so educators should give attention to the quality of their lives and also quality of student's present experience.
- **Emphasis on Ethics** - Ethics are the most important for educators so that they may be produce and transfer this as values to students.
- **Emphasis on Collaborative Environments** – The infrastructure of schools and classrooms should be design to promote collaboration. Educators must have faith in the system of collaborative environment and will to teach and learn.
- **Love** – Educators must have love for each student as they are his/her own. Their successes, happiness and inquiry should be central to educator's daily work.
- **Acceptance** – Educators can definitely change anything be first listening, then understanding what might be the reason for the problem's existence. His/her focus, whatever the problem, must remain child-centered not adult centered.
- **Forgiveness** – Choose to forgive and forget, understand that forgiveness is a gift to educators first and foremost, this keep them going when they want to scream. Forgiveness is hard work and needs daily practice with students.
- **Trust** – Educators must trust themselves as well as others such as parents, colleagues and students until they prove otherwise. Government should trust on educational administrators, educational administrators should trust on teachers, teachers should trust on students and in return, parents and guardians should also trust on teachers.
- **No Discrimination** – To make environment of study happy places educators should know that learning wears many hats, make no distinction between age, sex, social status, color, religion or race. Maintaining a smile and sense of humor should be a part of daily pursuit.
- **Encourage** – Educators should encourage students for their passions and try to bring in examples of their needs into lessons. Show them that their dreams are part of their legacy is uplifting as they too pursue their happiness.
- **Praise** – Teachers should praise the students as well as colleagues and parents which they wish to reinforce. Students respond well when praised for what they need, so teachers should do for this matter. Being safe in a classroom is being happy there.
- **See problems as challenges** – Educators should see problems as challenges, as opportunities to explore new ways of doing and seeing things, expressing their gratitude, understanding that underneath these challenges are opportunities that will allow them to expand and to grow. To pursue happiness in classroom teacher should say, 'we can try to resolve together' and 'tensions to be managed not problems to be solved' will quite astonished as well as empowered. Empowered people are more engaged in their own development and self-awareness.
- **Selflessness**– Educators should enjoy to find meaning, empowerment and happiness in the lives of many. They need to look for ways to give and to share the best with the world and to make other people happy too so that they may seek that ways to incorporate into lessons. If will make

the day to celebrate students before class begins and after ends. Celebrating what have explored together may be a great summary strategy of everyone.

- **Kindness**– Being kind to a student is a life time gift. It is just simple. There should be no place for sarcasm or negativity. Raise students in laughter, reflection, ‘what if’ questions and ‘why not try’ are kindnesses teachers need to extend.

- **Positively** – Students need teachers to remain positive and share how to do the same. Goal of teacher should help students laugh at themselves, love themselves and respect others and the world for its gift teacher should be a model for students to keep a positive perspective on everything.

- **Be Creative, innovative and technologist** – Education in the digital world of today can actually make that meaningful shift by ensuring that if students do not learn the way they are taught, they can be taught the way they learn. This pedagogical shift, when integrated into educational software and appropriate technology, creative and innovative thinking can make learning exciting and enjoyable while securing successful learning outcomes in shorter time frames.

In short, success of education for happiness is totally reflected when educators achieve specific teaching skills for pursuit of happiness.

Conclusion

‘Happiness is the meaning and the purpose of life, the whole aim and end of human existence’

(Aristotle). Happiness should be an aim of education and educators role is the most important to serve this aim of education. Educators need to lighten up a bit and pay attention to student’s present experience for future happiness. Happiness is not the only aim of either education or life, but it is a central aim, and it can be used as an evaluation screen through which to judge everything we do. That sort of evolution can change the lives of the teachers & students. Quality of life in schools must yield some happiness, and students must be encouraged to put what they have learned into practice. Educators must have some competencies in pursuit of happiness such as emphasis on game, quality of life, ethics, love, kindness, positivity, forgiveness, trust, praise etc. Educator must be a good researcher, evaluator, manager, learner friendly, effective teacher for making schools and classrooms, happy places and stable this happiness life -long. The focus should now in

(i) creative and innovative thinking rather than memorization (ii) using different ICT tools rather than relying only on the printed text (iii) encouraging multiple perspectives rather than the right answer (iv) helping learners construct knowledge for themselves and most importantly (v) being the ‘guide on the side’ rather than ‘a sage on the stage.’

If educators to take happiness, human flourishing seriously then there need to be some fundamental changes in the way of teaching that skills have above mentioned. A concern for happiness in education entails looking beyond the classrooms and immediate teaching context. This includes extracurricular activity and the opportunities to become involved in associational life. Happiness in education requires the possibility of easy access to counseling and gaudiness

so that those who are troubled have a means to come an understanding of themselves and their situation.

Reference:

- Bannett, P.D., (2009). Education? Why? Retrieved from
- <http://www.peggydbennett.com/wp-content/uploads/2010/07/education-what.pdf>
- Diener, E., Eug, E.M., & Oishi, S. (1997). Recent findings on Subjective well being. *Indian Journal of clinical psychology*, 24(1), 25-41
- Education for sustainable development linking learning and happiness, Retrieved from <http://www.unesdoc.unesco.org/images/0015/001559/155943eb.pdf>
- Faridi, S (2014). Happy teaching, Happy Learning: 13 Secrets to Finland's success, Retrieved from <http://www.edweek.org/tm/articales/2014/06/24/ctq-faridi-finland.html#top>
- Happiness and Education, Retrieved from
- <http://www.amazon.com/Happiness-Education-Net-Noddings/dp/0521614724>
- Hernandez, E ., Life, Social Studies, and the Pursuit of Happiness using classroom – based Multicultural Democratic Education to Challenges Conservative Nations of Civic Education.
- Retrieved from <http://www.digitalcommons.fiu.edu/vgi/viewcontent.cgi?article=1313&context=sfere>
- <http://catdir.loc.gov/catdir/samples/cam033/2002041547.pdf>
- <http://classics.mit.edu/Aristotle/nicomachean.html>
- <http://www.ncert.nic.in/new.ncert/ncert/rightside/links/pdf/focus-group/aim-of-education.pdf>
- <http://www.pursuit-of-happiness.org/history-of-happiness/aristotle>
- Lindsay, D. Teacher: The Dream Role in the pursuit of Happiness, Retrieved from <http://www.educationworld.com/blog.teacher-dream-role-pursuit-happiness>
- Michalos, A.C., (2007). Education, Happiness and wellbeing, Retrieved from <http://www.oecd.org/site/worldforum06/38303200.pdf>
- Murahari, B. (2008). Teaching Today for Tomorrow, *University News*, 46 (15), April 14-20, 2008, pp 10-15.
- Nodding, N. (2003). *Happiness And Education* United Kingdom, Cambridge university press.
- Palmer, P.J. (1983, 1993). *To know as we are known. Education as a spiritual journey*, San Francisco: Harper San Francisco.
- Smith, M.K. (2005, 2013). *Happiness and Education –Theory, Practice and Possibilities*, the encyclopedia of informal education, Retrieved from <http://infed.org/mobi/happiness-and-education-theory-practice-and-possibility/>.
- Somphone, S. 2006. The interdependencies between education and sustainable development, Paper presented at the 10th UNESCO-APEID International conference, Learning Together for Tomorrow: Education for Sustainable Development: Bangkok, Thailand, 6-8 December.
- Summary/Reviews: Happiness and Education, Retrieved from <http://www.buffalolib.org/vufind/Record/124985/Reviews>
- Understanding Human Happiness and well-being, Retrieved from
- <http://www.sustainableScale.org/attractivesolutions/understandinhumanhappinessandwellbeing.aspx>

RELATION BETWEEN STUDENTS NUTRITION AND ACADEMIC ACHIEVEMENT

23

Khushnoor Ansari* & Dr. Veenu Nagar**

*Research Scholar, N.K.B.M.G. (P.G.) COLLEGE, CHANDUSI

**Reader & H.O.D. Home Science Dept., N.K.B.M.G. (P.G.) COLLEGE, CHANDUSI

Introduction

National or community development depends largely on the quality of education, an understanding of the nature of the relationship between health and education is important for policy planners as well as the masses. It is generally believed that the basis for any true development must commence with the development of human resources. It has been argued that health is an important factor for academic achievement at school and in higher education. Consequently, in the context of universities or colleges, promoting the health and well-being of all members means promoting effective learning. . Various studies have provided enough evidence of the importance of proper nutrition to the cognitive development of an individual which also affects their education achievements.

Malnutrition is a major problem in both developed and developing countries and deficiencies in some nutrients have been reported to cause diseases which could lead to impaired cognitive development. Chronic malnutrition experienced during early life inhibits growth, retards mental development, and reduces motivation and energy level, causing a reduction of educational attainments and delay in school entry. Malnourished children suffer from slow rates of brain development, low brain weight, a thin cerebral cortex, decreased numbers of neurons, deficient myelinization, changes in dendrite spines, etc. Dietary deficiency of omega-3 fatty acids in humans has been associated with increased risk of several mental disorders, including attention-deficit disorder, dyslexia, dementia, depression, bipolar disorder and schizophrenia. Proper nutrition is critical to maximizing brain function and enhancing learning. It was seen that due to economic lacking most of the students remained unable to meet their nutritional value they required. Most of the students were unable to take fruit once in a week even they don't take milk on daily bases, that is considered the main element in nutrition All these things impact badly on their educational performance and make them lethargic during the lectures and study.

Helping children develop healthful habits from a young age will aid them in reaching their optimal potential. Other studies have related lifestyle of students, particularly breakfast consumption, to their cognitive abilities as reflected in their academic progress. Breakfast is widely acknowledged to be the most important meal of the day. Children who habitually consume breakfast are more likely to have favorable nutrient intakes including higher intake of dietary fiber, total carbohydrate and lower total fat and cholesterol. Breakfast also makes a large contribution to daily micronutrient intake Iron, B vitamins (folate, thiamine, riboflavin, niacin, vitamin B₆, and vitamin B₁₂) and Vitamin D are approximately 20-60% higher in children who regularly eat breakfast compared with breakfast skippers. There is evidence that breakfast positively affects learning in children in terms of behavior, cognitive, and school performance. "We have the data to show that students who eat healthier and move more learn better. The State Board of Education recognizes this important link and acted, proudly passing more policies in school health than any other area in the past 12 years." KATHLEEN STRAUS, MICHIGAN STATE BOARD OF EDUCATION, FORMER. The study shows that the students

who often skip their breakfast feel apathy and lazy during class and study specially skipping breakfast influence problem solving capacity. Study reveals that the students who skip often their breakfast feel lazy during class lecture and during study as compare to students who tacking breakfast.

Food-mood connection

Stop for a moment and think about how food affects your mood. If you're like many people, you feel fuzzy headed and sleepy after lunch. That's because your blood-sugar levels, which rise after you eat, suppress orexin, a brain chemical responsible for feeling alert. On the other hand, when you're really hungry and your blood sugar is low, more-primitive regions of the brain start taking charge, and you're more likely to become impatient, irritable and angry. Eating a carbohydrate-heavy meal can cause one to feel more calm and relaxed. Fat makes up more than 60% of the brain and acts as messenger in partial control of aspect such as more. Certain fat like Omega-3 keep the brain stave off feelings of depression, inflammation, increase memory and mood with an increase in serotonin, which is also known for creating the feeling of pleasure. Chocolate has a long history associated with feeling of well-being. Eating chocolate increase the levels of endorphins released into the brain, giving credence to the claim that chocolate is a comfort food. The endorphins work to lessen pain and decrease stress. One of the more unique neurotransmitters released by a chocolate is phenyl ethylamine. This is so called "chocolate amphetamine" causes change in blood pressure and blood-sugar labels leading to feeling of excitement and alertness and increased mood. Drew Ramsey, a psychiatrist at Columbia University and author of the happiness diet, says a nutrient- rich diet is best for beating stress. An dark chocolate can have "an acute affect on mood" , he point to a study that found cocoa flavanols can help boost mood and sustain clear thinking among adults who are engaged in intense mental efforts like students cramming or journalist on dead line, he believe there is a very connection between food and mood.

Indulge in Brain Food-An easy way to start eating healthier and feeling better is to indulge in brain food. Everything in the body is connected, so if your body feels good and you're eating well, your mood will likely be positive. There are specific foods known to boost brain function, such as the following:

Nuts	Avocados	Flax seeds	Eggs
Salmon	Blueberries	Broccoli	Low-GI whole grains
Tomatoes	Black currants	Pumpkin seeds	

Certain fats are necessary, such as Omega-3 fatty acids, commonly found in certain types of fish, such as salmon, walnuts and kiwi, to name a few. In the study of Ghosh and Shaha they found that fat consumption is strongly correlated with academic achievement because fat form a crucial part of the neuronal circuitry.

Nutrition and cognitive capabilities

Nutrition has a direct effect on neurotransmitters which are important in sending messages from the body to the brain. Protein found in meat, fish, milk and cheese, among others, are used to create explained above as chemical messengers to the brain. A lack of this substance, known as protein energy malnutrition, led to poor student performance, and was also a cause of lethargy,

and children becoming passive and withdrawn. The brain needs amino acids and choline from outside sources (dietary intake) in order to maintain the brain's necessary amount of neurons to release other necessary chemicals such as serotonin, acetylcholine, and norepinephrine. Explains that serotonin involves "control of appetite, sleep, memory and learning, temperature regulation, mood, behavior (including sexual and hallucinogenic behavior), cardiovascular function, muscle contraction, endocrine regulation, and depression. Having a decreased amount of zinc in the diet affects memory by slowing down the brain's ability to recall information. Neurotransmitters, explained above as chemical messengers to the brain. A lack of this substance, known as protein energy malnutrition, led to poor student performance, and was also a cause of lethargy, and children becoming passive and withdrawn. Carbohydrates, found in grains, fruits and vegetables as key due to the breakdown of the compound into glucose (sugar) from which the brain gets energy. Carbohydrates also better enable the brain to absorb tryptophan, which is then turned into serotonin. Fluctuating levels of carbohydrates may cause dizziness and mental confusion, both of which can affect cognitive performance. Eating a carbohydrate-heavy meal can cause one to feel more calm and relaxed because of a brain chemical called serotonin and its effect on mood. As noted above, serotonin plays a critical role in helping children, as well as adults, utilize brain capabilities. Certain fats are necessary, such as Omega-3, in order to keep the brain well-nourished. A study found that various vitamins like, Vitamin C, Vitamin A, Riboflavin, Thiamine, are the strongest correlation with academic status because all these vitamins are particularly important for neuronal development as well as neuronal connectivity. Manganese and magnesium are two minerals essential for brain functioning; sodium, potassium and calcium play a role in message transmission and the thinking process. Certain vitamins and minerals are vital to promote healthy brain growth and function. Vitamins such as A, B, and E are antioxidants and can be found in drinks such as green tea, and Vitamin B is essential in creating energy.

Finding the Right Balance

There's been a lot of buzz lately about the happiness diet which is based on balancing fats, carbohydrates and protein. Nothing is restricted on the happy diet and no food groups are eliminated. So you won't experience a vitamin deficiency, and you should never feel hungry or grumpy, as long as you make an effort to eat nutritious meals and reach for healthy snacks. Balance is the key to feeling good, and it starts with your diet. Aim to fill your plate with lots of different colors, and don't load up with foods from one particular group and neglect another. Don't restrict yourself, but maintain portion control. People who regularly get enough magnesium in their diet are less likely to be depressed other magnesium- rich food: Wild salmon, soybeans, cashew nuts and bananas. Yikes-2012 study found that the Trans fat found in margarine can lead to impatience, aggression and irritability. If you have to choose one, go with butter.

Think green

A study shows that people who eat 7 servings of fruits and vegetables a day rank highest in happiness and mental health. In another study provides the first evidence that Food and vegetables consumption may be related to a broader range of well-being states that signal human flourishing in early adulthood. There is growing evidence that a diet rich in fruits and vegetables (FV) is related to greater happiness, life satisfaction, and positive affect. It provides the first evidence that eating Food and Vegetables is related to greater eudemonic well-being in a

naturalistic setting. Eating FV was also related to greater self-reported curiosity and creativity. Research indicates that eating fruits and vegetables throughout the day is not simply good for the body it's also beneficial for the mind.

Conclusion

Good nutrition is associated with good educational performance and good grades in academic records and at the same time improper food leads to the poor academic achievement and low grades. The improper food intake habit can also leads to poor education performance and low cognitive capacity among students, proper nutrition increased the mental health and learning ability among students while those who took poor nutrition, had mental illness and apathy that decreased their learning ability. It is concluded that the students who used to skip their breakfast were more prone towards low cognitive capacity. The students who consume less milk, fruits, fish, fresh juice, lettuce and soup their grades are low and they do not focus on study properly. They feel lazy and feeling of unrest during the study and due to this their memory status is getting badly influenced. From the above discussion we can conclude that nutritional status of a college going students/school going children has definite relationship with his/her academic achievement.

References

- Ado plus K., Lawton C.L. & Dye L. (2013). The effect of breakfast on behaviour and academic performance in children and adolescents. www.dx.doi.org/103389/fnhum_2013.00425.
- Arshad N. et al. al. (2014) Impacts of food intake pattern on education performance of university students *Pakistan journal of nutrition* 13 (12):746-751.ISSN 1680-5194.
- Carroll C. (2014) Better academic performance – Is nutrition- the missing link?*Today's Dietitian vol.16 no. 10 page 64. Suggested CDR learning codes: 2020,4010,4150,4160.*
- Dodsworth L. M. (2010) Student nutrition and academic achievement. www.fisherpup.sifc.edu/mathcs_etd_masters.
- Ghosh S. & Saha H. The role of adequate nutrition on academic performance of college student in north Tripura The online *Journal of new horizons in education vol.3 issue 3* www.tojned.net
- Ghosh, Rakshit & Bhattacharya (2013) Academic performance and nutritional status – a case study on college students in north Tripura. *IOSR Journal of research and method in education vol.1, issue for, pp57-68.* www.iosrjournals.org.
- Kristen C. (2004) *Chocolate on the brain* last modified: Wednesday, 25-feb-200409:37:25 EST. www.serendip.brynmawr.edu>kcoveleskie.
- Rausch R. (2013) Nutrition and academic performance in school age children the relation of obesity and food insufficiently. *Journal of nutrition and food sci.* 3:190.doi:10.4172/2155-9600.1000190.
- Ross A. (2010) *Nutrition and its effects on academic performance how can our schools improve?* www.nmu.edu>Ross_Amy_MP.
- Woodhouse, Allison & Lampion, Ph.D., Mark A. (2012). The relationship of food and academic performance: a preliminary examination of the factors of nutritional, neuroscience, malnutrition and diet adequacy. *Christian perspectives in education, 5(1).* www.digitalcommons.liberty.edu/cpe/vol5/iss1/1

ADOPTING INNOVATIVE METHODS IN THE TEACHING OF SOCIAL SCIENCES

24

Neha Taneja,

TGT, Geography, Salwan Public School, New Delhi.

The purpose of the paper is to discuss the innovative methods which can be adopted in the classroom for teaching of social sciences. The role of the facilitator expands as a researcher, innovator and a mentor who transforms the whole process of learning into learning with happiness. Each lesson should have well defined objectives which should be introduced by the teacher at the beginning of the lesson. Make the purpose of tasks clear to students and help them to focus on the important learning; in other words, talk not only about what they are doing, but what they are learning and why, (Sinnema & Aitken, 2012).

What should be done to activate prior knowledge?

To activate the prior knowledge of the student brainstorming is a very popular and effective method. The teacher writes keywords and gives clues and invites ideas from students. Once the goal or purpose is reached the session should end. With every new lesson the method to test prior knowledge should change, for example while teaching about the Political Parties of India the teacher can discuss or start a conversation on various Political parties to test the knowledge of the students.

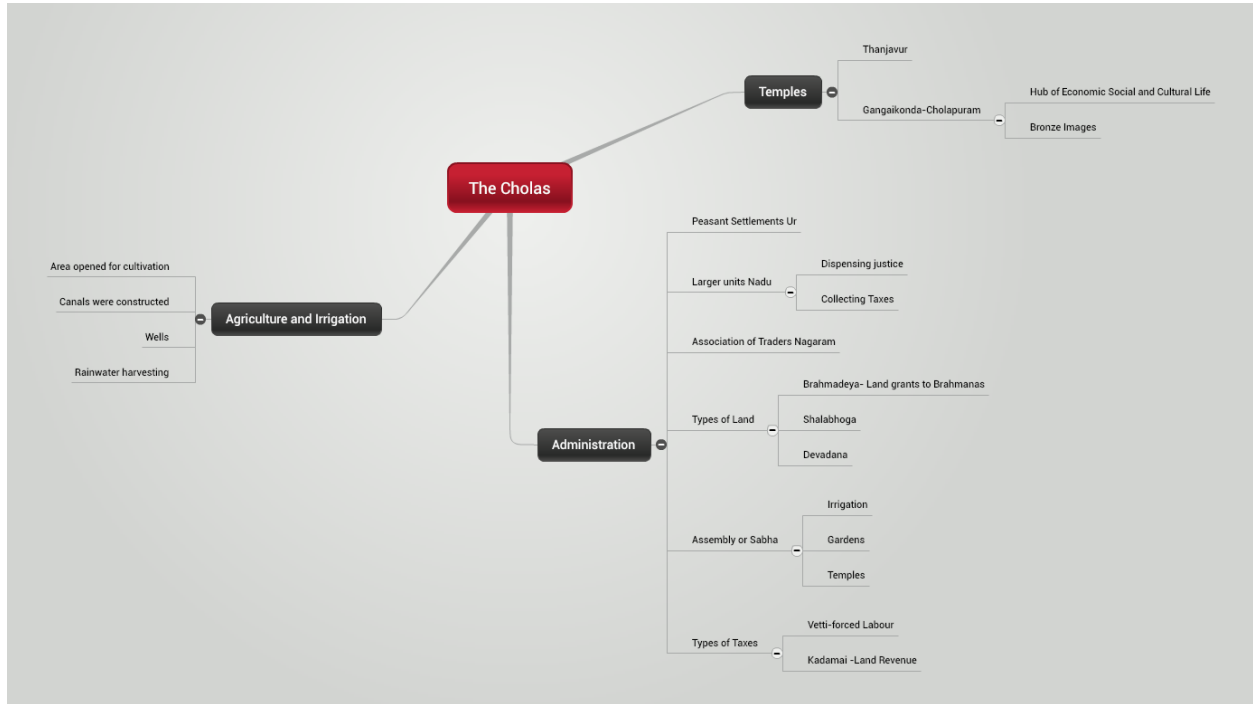
In certain sub branches of Social Science, students can be asked to read the newspaper, regarding the topic to be taught. In Geography while dealing with the topic water scarcity students can be asked to watch YouTube videos on drought prone states or collect articles from magazines. The variety of information not only enriches their knowledge but also enhances the quality of learning.

Mind maps have proved to be beneficial in learning, it's like a picture which remains in the child's mind and a teacher can use an app Mindomo which helps the teacher to develop their own mind maps. I developed my own mind map on the chapter New Kings and Kingdoms (Refer Map 1) for class 7 using this particular app. Mind Mapping is a useful technique that helps you learn more effectively, improves the way that you record information, and supports and enhances creative problem solving. Dr. Damodharan and Dr Rengarajan (2002) have also written about the importance of Mind maps in teaching and how it is an innovative method of teaching. Mind Maps are also very quick to review, as it is easy to refresh information in your mind just by glancing once. Mind Maps can also be effective mnemonics and remembering their shape and structure can provide the cues necessary to remember the information within it. They engage much more of the brain in the process of assimilating and connecting facts than conventional notes.

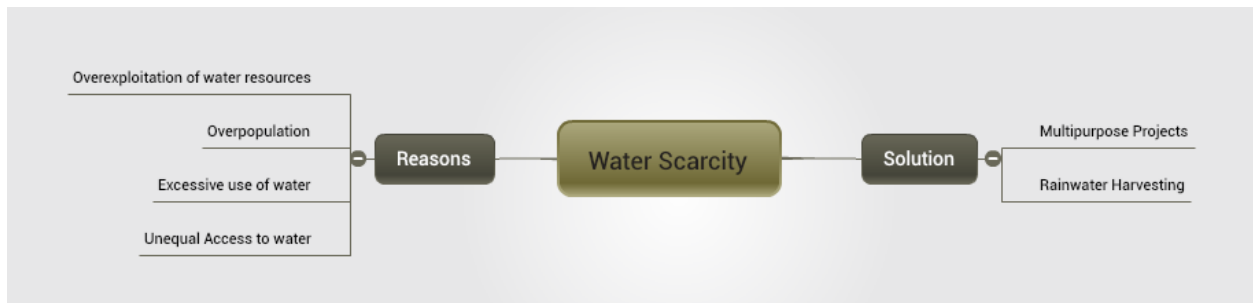
By using Mind Maps, you can quickly identify and understand the structure of a subject. You can see the way that pieces of information fit together, as well as recording the raw facts contained in normal notes. More than this, Mind Maps help you remember information, as they hold it in a format that your mind finds easy to recall and quick to review.

About Mind Maps

Mind Maps were popularized by author and consultant, Tony Buzan. They use a two-dimensional structure, instead of the list format conventionally used to take notes. Mind Maps are more compact than conventional notes, often taking up one side of paper. This helps you to make associations.



Mind map 1



Mind map 2

Collaborative Learning

Collaboration means working together. This is an important work place skill identified by the U.S. Department of Labor as one of the keys to successful adult employment. It is also an essential skill for citizens in a democracy. Two heads are better than one, especially in the classroom. Students enjoy working in groups on shared goals. They learn to depend upon and use each other's strengths to solve problems and complete tasks.

Research shows that collaborative work supports greater retention of subject matter, improved attitudes toward learning, and teaches kids how to get along with each other (SSCED Tool Kit, Curriculum, Instruction, and Assessment).

Collaborative learning can also become a part of interdisciplinary activities like video graphing the monuments of Delhi, Market surveys etc. It helps to learn with each other and accomplish the task with precision. These kinds of activities also enhance and fine tune their skills and upgrade the level of CCE activities.

Students develop their understandings and capabilities through discussion with their peers—but only if they have the necessary dialogue and group co-operation skills. Explicit teaching and Modeling of these skills is crucial, as is feedback. Involving students in developing the norms for group work can lead to improved group functioning and a greater contribution to dialogue. The design of group tasks influences student interactions. Tasks that can only be accomplished collaboratively are more likely to lead to quality dialogue and learning than routine tasks that students could complete just as easily on their own. (Sinnema&Aitken, 2012), has discussed this in pedagogy in Social Sciences.

Use of Real life Applications (RAP)

Real experiences can be genuinely real or may replicate reality; these are relevant as they focus on issues ranging from social to economic or political. Make use of real experiences both beyond and inside classrooms. Select resources and activities which are appealing to the students. Select Drama, visiting speakers', debrief about the real experiences to draw out the important learning (Aitken2012 and Nuthall 2000).

Use of Varied Resources

Use more diagrams, videos, animations and sometimes movies to make the lesson interesting. PowerPoint presentation should be made on certain chapters for example People as Resource, Economics class IX, French Revolution, History, and Drainage Geography. These not only make learning interesting also help in retaining important points.

Map Based Learning.

Map based learning should be encouraged from classes VI onwards where identification should be given more emphasis than location. Teachers can make their own worksheets based on maps skills and once a week let the students learn about the world through maps. Teachers need to modify the maps and published data to suit the learning objectives. Use similarities-and-differences strategies effectively to make connections, being aware that, such strategies can unintentionally reinforce “them and us” attitudes and simplistic generalizations (Bishop & Berryman, 2006). Involve students in developing group work norms. Explicitly teach dialogue and group work skills. The four mechanisms for effective teaching in the social sciences—connection, alignment, community and interest—provide a framework that can contribute to teachers’ thinking. At the heart of effective pedagogy in the social sciences is an inquiry-oriented approach and mindset. That inquiry should draw on practitioner and research evidence to support decisions about learning priorities, find strategies that are likely to be effective, and contribute to ongoing improvements in teaching the social sciences and citizenship (Aitken & Sinnema, 2008).

Bibliography

- Aitken, G.; Sinnema, C. (2008). *Effective pedagogy in social sciences/tikangaâiwi: Best evidence synthesis iteration*. Wellington: Ministry of Education. [www.educationcounts.govt.nz/goto/BES]
- Alton-Lee, A.G.; Nuthall, G.A.; Patrick, J. (1995). *Reframing classroom research: A lesson from the private world of children*. *Harvard educational review*, 63(1), 50–84. Also in: G. Capella Noya; K. Geismar; G. Nicoleau (Eds.), *Shifting histories: Transforming education for social change. Reframing classroom research: A lesson from the private world of children*. Cambridge, MA: Harvard Educational Review Reprint Series. (No. 26).
- Alton-Lee, A.G. et al. (1997). *Gendered discourses in social studies: Intermediate students' learning and participation during studies of Antarctic work and survival focused on women*. Wellington: Ministry of Education. (Report to the New Zealand Ministry of Education: Understanding Learning and Teaching Project 3.)
- Anderson, A.; Hamilton, R.; Hattie, J. (2004). *Classroom climate and motivated behaviour in secondary schools, learning environments research*, 7(3), 211–225.
- Aulls, M.W. (2002). *The contributions of co-occurring forms of classroom discourse and academic activities to curriculum events and instruction*. *Journal of educational psychology*, 94(3), 520–538.
- Ballantyne, R.; Packer, J. (2002). *Nature-based excursions: School students' perceptions of learning in natural environments*. *International research in geographical and environmental education*, 11(3), 218–236.
- Barton, K.; Levstik, L.S. (1996). *Back when God was around and everything: Elementary children's understanding of historical time*. *American educational research journal*, 33(2), 419–454.
- Beaumont, E. et al. (2006). *Promoting political competence and engagement in college students: An empirical study*. *Journal of political science education*, 2(3), 249–270.
- Bishop, R.; Berryman, M. (2006). *Culture speaks: cultural relationships and classroom learning*. Wellington: Huia Publishers.
- Boykin, A.W.; Lilja, A.J.; Tyler, K.M. (2004). *The influence of communal vs. individual learning context on the academic performance in social studies of grade 4–5 African-Americans*. *Learning environments research*, 7, 227–244.
- Brophy, J. (2001). *Subject-specific instructional methods and activities*. In: J. Brophy, (Ed.) *Advances in research on teaching*, vol. 8. New York, NY: Elsevier.28
- Connolly, P.; Hosken, K. (2006). *The general and specific effects of educational programmes aimed at promoting awareness of and respect for diversity among young children*. *International journal of early years education*, 14(2), 107–126.
- Dillon, J.T. (1985). *Using questions to foil discussion*. *Teaching and teacher education*, 1(2), 109–121.
- Gersten, R. et al. (2006). *Eyes on the prize: Teaching complex historical content to middle school students with learning disabilities*. *Exceptional children*, 72(3), 264–280. *Historical content to middle school students*.
- Nuthall, G. (2000). *The role of memory in the acquisition and retention of knowledge in science and social studies units*. *Cognition and instruction*, 18(1), 83–139.

Introduction

India's ancient scriptures state that '*Sha Vidya, Ya Vimuktaye*'. It means education provides liberation from *falsehood, ignorance, darkness and death*. Otherwise, it provides us *Truth, Wisdom, Light and Immortality*. Its objective is *Goodness* of society. Along with the above '*Gurukula*' system of education taught about the religious and virtuous life through *austerity*. That provides the disciples '*Peace*', '*Bliss*' and '*Ananda*', which is eternal happiness realized as cosmic experience. The learners learned about both '*Para*' and '*Apara*' *Vidya* that means subjective and objective knowledge, material and subtle knowledge, inner and outer knowledge, They could realize joyful learning. Every hard work they did with '*shradha*' to maintain '*shreya*' life instead of '*preya*'.

But time has changed. Now it is felt that education is burden. Students learn it forcefully to get a good job and earn more. Teachers taught carelessly to complete his course at any rate. Parents sent their child to school forcefully keeping in mind how they become become good job holders. Politician makes educational institution haphazardly keeping in mind the vote bank. Leaders of society create school for their credit and reputation. Government agency inspects schools/colleges to perform their duty. Where is happiness in education!! There is long line at engineering, medical, management and so called high salaried job. Have we not seen the failure manager! The Ineffective engineer or careless doctor! The human being is running like a machine, reciting as a parrot, singing as a mike without touching the inner being.

Having seen this scenario Sri Aurobindo in his treatise *The Human Cycle* coined:

"...each human being is a self developing soul and the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material."

The Mother in Sri Aurobindo Ashram said the education was like looking at a greyish wall: a semblance of effort, like shadows playing on a wall, but everything superficial. The wall was hard and impenetrable, it shut out the true light, and there was no door to beyond. This wall had to be pulled down.

Today's child is so busy with his school task. He is going to school with a heavy school bag. He may be busy with computer or video game. But there is no time to wonder in the lap of nature or play in the field. He may remain alone in the home, but makes frown to play with peers. He may listen songs from tape recorder or Dee, but never try to sing a melodious song. Living parents three years' children are going to kids' school. Then, how will he become happy!

Our super- civilized methods of education are in one sense so successful that, "by the time the new human being is fifteen or so, we are left with a being like ourselves. A half crazed creature, more or less adjusted to a mad world. This is normally in our present age."(R.D.Laing)

What is happiness?

To Richard Layard (2005: 12-3), by happiness I mean feeling good – enjoying life and wanting the feeling to be maintained. By unhappiness I mean feeling bad and wishing things were different. There are countless sources of happiness and countless sources of pain and misery. But all our experience has in it a dimension that corresponds to how good or bad we feel. In fact most people find it easy to say how good they are feeling, and in social surveys such questions get very high response rates... The scarcity of ‘don’t know shows that people do know how they feel, and recognize the validity of the question... Most of us take a longish view. We accept the ups and downs and care mainly about our average happiness over a longish period of time.

Aristotle sought to identify the key elements of happiness. In his writings it is possible to discern two radically different conceptions. The first, ‘comprehensive’ view focused around *eudaimonia* and allowed for some contingencies. He recognized that wealth, health and [friendship](#) were significant but argued that the exercise of reason was ‘the major component of happiness’ (Noddings 2003: 10). His second, ‘intellectualist’ view was built around the notion that ‘theoretical or contemplative thought *is* happiness’ (*op. cit.*). [Contemplation](#) involves mulling over facts and ideas that the person already possesses. This is how one writer describes it:

The Aristotelian contemplator is a man who has already acquired knowledge; and what he is contemplating is precisely this knowledge already present in his mind... the contemplator is engaged in the orderly inspection of truths which he already possesses; his task consists in bringing forward from the recesses of his mind, and arranging them fittingly in the full light of consciousness. (Barnes 1976: 38)

John Stuart Mill argued that happiness (meaning pleasure or the absence of pain) was the ultimate purpose or end of human life. But this was not an individualized phenomenon. Instead, Mill looked to the greatest happiness of the greatest number of individuals (known as the ‘greatest happiness principle’). Actions could then be judged as right ‘in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness’ (Mill 1863; 1998). He concluded that: It is quite compatible with the principle of utility to recognize the fact that some kinds of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone. (Mill 1863, Chapter 2)

What makes us happy-Some studies?

Robert E. Lane’s influential study (2000) showed strong links between subjective feelings of well-being and companionship (by which Lane meant family solidarity and friendship). We gain happiness through our relationships with other people. He argued, ‘it is their affection or dislike, their good or bad opinion of us, their acceptance or rejection that most influences our moods (*ibid*: 6).

Richard Layard (2005) argued that seven factors are central to happiness. Furthermore, he used Education, which appears to have only a small direct impact on happiness, though it does raise happiness indirectly through its impact on people’s ability to earn, for example. (Layard 2005: 62)

1. **Family relationships.** Family relationships and our close private life are ‘more important than any other single factor affecting our happiness’ (*ibid*: 63).
2. **Financial situation.** Our individual financial position is of significance on generating happiness.
3. **Work.** Layard comments, ‘Work provides not only income but also an extra meaning to life’. He continues ‘that is why unemployment is such a disaster: it reduces income but it also reduces happiness directly by destroying the self-respect and social relationships created by work’ (2005: 67).
4. **Community and friends.** Lane has placed a strong emphasis upon companionship. However, it is also clear that the quality of the communities in which we participate has a strong influence upon happiness. If we operate in communities and groups where there is a sense of trust and belonging then there is a raft of evidence that shows the impact upon our ability to be happy.
5. **Health.** In studies people frequently cite health as an important contributor to happiness – and for some reason. While we may be able to adapt many things that happen to us physically, but they take an emotional toll. When it comes to chronic pain and mental illness adaptation is more difficult and there should be a priority placed upon controlling suffering (Layard 2005: 69).
6. **Personal freedom.** Happiness also depends upon the quality of the political, economic, legal and social systems in which we operate. There is some evidence that people living in stable and peaceful societies in which they have a voice and an ability to follow their interests (where it does not harm others), and in which institutions are accountable will be happier. (Lane 2000; Layard 2005: 69-70).
7. **Personal values.** People’s happiness depends on their ‘[inner selves](#)’ and philosophies of life. ‘People are happier if they are able to appreciate what they have, whatever it is; if they do not always compare themselves with others; and if they school their own moods’ (Layard 2005: 72).

Happiness and education

Happiness and education are closely related. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness. An interest in biography has increased one’s concern about the connections among happiness, misery, boredom, and schooling. Students who are generally happy with their studies are better able to bring meaning to difficult periods and get through them with some satisfaction.

It was closely observed that happy students learn better than unhappy ones. Happy people are rarely mean, violent, or cruel. Moral education should be a commitment to building a world in which it is both possible and desirable for children to be good—a world in which children are happy. A. S. Neill has spoken out boldly on happiness.

The Japanese educator Tsunesaburo Makiguchi also makes happiness a primary aim of education, and his identification of happiness with the creation of value is interesting. Another approach is that taken by Robin Barrow, who presents an analysis of happiness and some implications of that analysis for schooling.

Understanding the possibilities and reflecting on them should in itself make a major contribution to finding happiness. True happiness requires a capacity to share unhappiness; which will alleviate boredom. To be happy, human beings must have important needs satisfied. For example, positive relations with other people are certainly a source of happiness in both private and public life. Similarly, a good character seems to contribute substantially to both personal and occupational happiness. We can explore several important sources of happiness in personal life: making a home, love of place and nature, parenting, and the development of personal and interpersonal relationships.

It is wonderful to find happiness in one's work. The role of community in supporting happiness is also considered. It may be raised in mind, whether happiness is likely to be enhanced by life in a democratic society. If democratic life influences our happiness at all, the effects are probably indirect, but the possibility is worth exploring.

Education aimed at happiness cannot be satisfied by simply teaching students about happiness. If our means are to be compatible with our ends, then the quality of life in schools must yield some happiness, and students must be encouraged to put what they have learned into practice. Happiness is not the only aim of either education or life, but it is a central aim, and it can be used as an evaluative screen through which to judge everything we do.

Happiness in education

According to Parker J. P., education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing it. This means cultivating spaces for learning where people can be happy. It also requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can (see Palmer 1998).

As [Nel Noddings](#) has again written with regard to the education of children:

The best homes and schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also recognize that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world. (Noddings 2003: 261)

Lord Buddha believed that if we reject desire, suffering will disappear. Alternately we will be happy. In particular, the areas of mental cultivation, which include right effort, right mindfulness and right concentration, are the mental skills and tools used for achieving happiness. Lord Buddha once described the mind as a wild horse. In the Eightfold Path, he recommends practicing "right effort" by first avoiding and then clearing our minds of negative, unwholesome thoughts. According to him, there are four stages of deeper concentration called Dhyana: 1) In the first stage, concentration is one in which mental hindrances and impure intentions disappear and a sense of bliss is achieved. 2) In the second stage, activities of the mind come to an end and only bliss remains. 3) In the third stage, bliss itself begins to disappear. 4) In the final stage, all

sensations including bliss disappear and are replaced by a total peace of mind, which Buddha described as a deeper sense of happiness.

Socrates had had certain beliefs, chief among them that happiness is obtainable by human effort. Specifically, he recommended gaining rational control over your desires and harmonizing the different parts of your soul. The key to happiness, he argues, is to turn attention away from the body and towards the soul. By harmonizing our desires we can learn to pacify the mind and achieve a divine-like state of tranquility. A moral life is to be preferred to an immoral one, primarily because it leads to a happier life. We see right here at the beginning of western philosophy that happiness is at the forefront, linked to other concepts such as virtue, justice, and the ultimate meaning of human existence.

Epicurus "Pleasure Garden," is a place where he and his students would congregate in the pursuit of achieving the most pleasant life possible in this world. True to his philosophy, Epicurus claimed to spend the last few days of life in pleasure, despite all the physical pain he was in. He gives a straightforward definition, influenced by Aristippus, a disciple of Socrates and founder of the Cyrenaica school of philosophy: *"Pleasure is our first and kindred good. It is the starting point of every choice and of every aversion, and to it we always come back, inasmuch as we make feeling the rule by which to judge of every good thing."*

Another one of the main conclusions of recent research on happiness concerns the limited role that external conditions play in making one happy. It has been found that income, marriage, good looks, even winning the lottery only have a small impact on one's lasting happiness. Epicurus anticipates this with his claim that the greatest secret to happiness is to be as independent of external things as possible.

Locke writes: *"The necessity of pursuing happiness is the foundation of liberty. As therefore the highest perfection of intellectual nature lies in a careful and constant pursuit of true and solid happiness; so the care of ourselves, that we mistake not imaginary for real happiness, is the necessary foundation of our liberty. The stronger ties we have to an unalterable pursuit of happiness in general, which is our greatest good, and which, as such, our desires always follow, the more are we free from any necessary determination of our will to any particular action..."* (1894, p. 348)

One of Maslow's lasting and most significant contributions to psychology is what he calls the "hierarchy of needs." In his quest to understand human motivation and the pursuit of happiness, he formulated a list of basic human needs that had to be fulfilled for maximum psychological health. Through his interviews and studies, he came to categorize a hierarchical list of needs that need be fulfilled for increasing life satisfaction. The top 'pier' of Maslow's hierarchy is dubbed "self-actualization." Maslow studied happy people in order to determine what it was that made them happy or, self-actualized (Maslow, 1987, p. 22).

Maslow notes that feelings of intense happiness associated with peak experiences would always be fleeting. In fact, he discouraged people from expecting peak experiences to be anything other than temporary. He seemed to feel that it was only when people accepted this that they were free

to settle into personal well-being and happiness. He found that not all self-actualizing people had peak experiences, but noted a higher degree of satisfaction for those who did experience them versus those who did not (Maslow, 1987, p. xxii).

According to James, happiness is created as a result of our being active participants in the game of life. Instead of brooding on the suffering and evils of existence, we are to readjust our attitudes and act as if life does have an ultimate meaning, even though this can never be proved by the rational mind. As James writes, "Believe that life is worth living, and your very belief will help create the fact." (Pragmatism and Other Writings, p. 240)

To him, we can abstract four main ingredients for a happy life:

- **Happiness requires Choice**
- **Happiness requires Active Risk-taking:**
- **Happiness involves "As-if" thinking**
- **Happiness often comes after a Crisis of Meaning**

According to Seligman (2002, p. 249), we can experience three kinds of happiness: 1) pleasure and gratification, 2) embodiment of strengths and virtues and 3) meaning and purpose. Each kind of happiness is linked to positive emotion but from his quote, we can see that in his mind there is a progression from the first type of happiness of pleasure/gratification to strengths/virtues and finally meaning/purpose. Happiness can be taught and learned.

The main thesis of Csikszentmihalyi's most popular book, *Flow: the Psychology of Optimal Experience* (1990), is that happiness is not a fixed state but can be developed as we learn to achieve flow in our lives. The key aspect to flow is control: in the flow-like state, we exercise control over the contents of our consciousness rather than allowing ourselves to be passively determined by external forces. He points to ways in which humans have attempted in vain to find happiness through assigning power to things outside of one's control. The key to happiness consists in how we invest our psychic energy. When we focus our attention on a consciously chosen goal, our psychic energy literally "flows" in the direction of that goal, resulting in a re-ordering and harmony within consciousness.

Csikszentmihalyi argues that Hatha Yoga in particular is one of the best models to describe what happens when psychic energy is flowing along a single channel of consciousness. As he writes, "The similarities between Yoga and flow are extremely strong; in fact it makes sense to think of Yoga as a very thoroughly planned flow activity. Both try to achieve a joyous, self-forgetful involvement through concentration, which in turn is made possible by a discipline of the body." (Csikszentmihalyi, 1990, p.105)

Influence of education on happiness

Education has enormous influence on happiness. 'Happiness' is considered as a general wellbeing involving, "living well and doing well" by enjoying goods of the mind (e.g., wisdom, moral virtue and pleasure), goods of the body (e.g., physical beauty, health and pleasure again) and external goods (e.g., wealth and adequate material resources), good parents and families,

good friends, peace and security within and between communities, and well-governed communities.

Michalos (1991, pp.20-28) summarized the Profile of a Happy Person drawn from several studies cited in that book. A happy person is likely to have low levels of fear, hostility, tension, anxiety, guilt and anger; high degrees of energy, vitality and activity; a high level of self-esteem and an emotionally stable personality; a strong social orientation; healthy, satisfying, warm love and social relationships; an active lifestyle with meaningful work; and to be relatively optimistic, worry-free, present-oriented and well-directed.

Aristotle's requirement for self-sufficiency in a good or happy life is not absolute, but relative to a community which would be absolutely self-sufficient. Being able to live in such a community constitutes an important external good. The similarities between his and Plato's views on community and individual interdependence are striking (Michalos, 2008).

Very often in the Nicomachean Ethics, Aristotle insisted on the necessity of external goods for a completely happy life. He asked "Why not say that the happy person is one whose activities accord with complete virtue, with an adequate supply of external goods, not for just any time but for a complete life?" (Aristotle, 1999, p.14)

With the right education, training and hard work, one may come to exercise these capacities excellently. A good or happy life, according to Aristotle, is achieved exactly insofar as one deliberately engages in the unimpeded excellent exercise of one's capacities for the sake of doing what is fine, excellent or noble. In short, a good or happy life consists of a harmonious mixture of internal and external goods in the first place, and regarding the former, an equally harmonious mixture of reason, appetite and emotion.

[Nel Nodding](#) (2003: 1) has commented, 'Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness'. Sadly, much schooling and [non-formal education](#) has become increasingly directed towards economic end. The result has been both a narrowing of educational experiences within schooling, and state-sponsored informal education and lifelong learning, and now, it seems, a sharply decreased ability to add to people's well-being. If those concerned with the 'new science' of happiness are to be believed, much educational policy is profoundly misguided.

Education for happiness

As John White (1982) has helpfully shown when we place well-being, happiness at the core of educational effort then three tasks comes to the fore. First, individuals have to understand in general terms what their well-being consists in. They have to see themselves as animals with an array of desires, 'and to appreciate the way in which these desires may take different forms owing to cultural influences and new desires of all kinds be built out of them' (White, 1982: 58). Second, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationships, in obtaining the means of subsistence, in work and so on. Nel Noddings (2003) has explored a number of possible areas with regard to educating for 'private life' (making a home, loving places and nature, parenting, character and spirituality, and interpersonal growth) and around

educating for ‘public life’ (preparing for work, educating for community, democracy and service).

Third, and crucially, the possession of general understandings and skills is not enough – educators also have a fundamental role in shaping dispositions. In other words, if people are to flourish and be happy they need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole.

Conclusion

In a nutshell, our education should be provided happiness. The education without happiness is meaningless. A child will grow with love and affection. There would be no burden to a child. Learning should be enjoyable. He will lean everything with ‘*shradha*’ or love, and then it will be permanent learning. Learning will be meaningful in life. ‘*Shardhaban lavate param*’. There are two types of happiness. One is external and other is internal. External pleasure may be obtained through physical, mental and vital activities or relationships for short time. But contact with inner being i.e. psychic provides bliss and ‘*Ananda*’, which is the source of permanent happiness, peace and ‘*Ananda*’. Hence, our education should be taught about inner journey rather than outer one. It is far better to discover the Psychic being rather than going to moon for wellbeing of civilizations. Hence, the integration of spirit and matter is more important in Integral education enunciated by Sri Aurobindo. According to Sri Aurobindo, true happiness obtained by cultivation of psychic being. The cultivation with of physical and mental aspects provides beauty and knowledge. Vital aspect provides power. The goal of education is verily to help the pupil to evolve in to a noble specimen of the race, the witness to Truth in its four fold aspects of Love, Knowledge, Power and Beauty. The educational process would simply be the flowering of the human consciousness, ever more intimate and far reaching till it becomes knowledge, action and realization in one. On the whole, Integral knowledge provides:

“To see a world in a grain of sand,

And heaven in a wild flower,

Hold infinity in the palm of your hand,

And eternity in an hour”. (Blake)

References

- Aristotle: 1999, *Nicomachean Ethics*, T. Irwin, second edition trans., Hackett Pub. Co., Indianapolis.
- Barnes, J. (1976) ‘Introduction’ to Aristotle *The Nicomachean Ethics* (‘Ethics’), Harmondsworth: Penguin.
- Barnes, J. (1982) *Aristotle*, Oxford: Oxford University Press.
- Baudrillard, J. (2001) ‘The Consumers Society’, in *Jean Baudrillard: Selected Writings*, edited by Mark Poster, Stanford: Stanford University Press.
- Bentham, J. (1789), *An Introduction to the Principles of Morals and Legislation*, Oxford University Press, Oxford.
- Bentham, J. (1988), *Introduction to the Principles of Morals and Legislation*, London; Prometheus Books
- Bodhi, B. (2005), *In the Buddha’s Words: An Anthology of Discourses from the Pali Canon* (Teachings of the Buddha). Somerville, MA: Wisdom Publications.
- Csikszentmihalyi, Mihaly (1990). *Flow: The Psychology of Optimal Experience*. New York, NY: Harper and Row.

- James, William (1902, 1982) *The Varieties of Religious Experience*. London: Penguin Books.
- James, William (2000), ed. Giles Gunn, *Pragmatism and Other Writings*, London: Penguin Books.
- Kahneman, D.: 1999, "Objective happiness", in D. Kahneman, E. Diener and Kahneman, D., P.P. Wakker and R. Sarin: 1997, "Back to Bentham? Explorations of experienced utility", *Quarterly Journal of Economics* 112, pp.375-405
- Lane, R. E. (2000), *The Loss of Happiness in Market Economies*, New Haven: Yale University Press. pg. 465 + x
- Layard, R. (2005) *Happiness. Lessons from a new science*, London: Allen Lane. pg. 310 +ix
- Lykken, D (1999) *Happiness: the nature and nurture of joy and contentment*, New York: St Martin's Press.
- Michalos, A.C.: 1991, *Global Report on Student Well-Being: Volume I& II, Life Satisfaction and Happiness*, Springer-Verlag, New York.
- Mill, J. S. (1998) *Utilitarianism* (ed. R. Crisp), Oxford: Oxford University Press. First published in 1863, Chapter 2 of *Utilitarianism* – 'What utilitarianism is' can be found at: <http://www.utilitarianism.com/mill2.htm>.
- Noddings, N. (2003) *Happiness and Education*, New York: Cambridge University Press. 320 pages
- Palmer, P. J. (1983, 1993) *To Know as We are Known. Education as a spiritual journey*, San Francisco: HarperSan Francisco.
- Palmer, P. J. (1998), *The Courage to Teach. Exploring the inner landscape of a teacher's life*, San Francisco: Jossey-Bass.
- Pawelski, James (2007). *The Dynamic Individualism of William James*, The State University of New York Press.
- Iyengar, K.R. (1978) *Re-Thinking on Ends and Means in Education*, New Delhi, Sri Aurobindo Education Society.
- Seligman, Martin E.P. (1991). *Learned Optimism: How to Change Your Mind and Your Life*, New York, NY: Pocket Books.
- Seligman, Martin E.P. (2002). *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York, NY: Free Press.
- Shah, H. and Marks, N. (2004) *A well-being manifesto for a flourishing society*, London: New Economics Foundation.
- Smith, H. (1991), *The World's Religions*. New York, NY: HarperCollins, Inc.
- Sternberg, R.J.: 2001, "Why schools should teach for wisdom: the balance theory of wisdom in educational settings", *Educational Psychologist*, 36(4), pp.227-245.
- White, J. (1982) *The Aims of Education Restated*. London, Routledge and Kegan Paul

INNOVATIONS IN EDUCATION FOR STUDENTS' LEARNING

26

Poonam Aggarwal

Research Scholar, J.V. Jain College Saharanpur

Introduction

Innovation in education is necessary for students' learning. Innovation is about doing useful things differently: converting novel ideas and methods into solutions that meet new needs, or adding significant value to established products and services (Finkel and king 2013). Education is the most important means which is used for human development. It is the only means with which all aspects of a person can be fully developed. It is such a process which brings about change in a person's behaviour and makes him an able citizen of the society and inspires him toward the direction of desired change in the form of society. This is the reason that education is accepted as the process to bring about a change in the behaviour of a teacher and also as a foundation for change in the society.

According to T. P. Nunn, "Education is the complete development of individuality of the child, so that he can make an original contribution of human life according to his best capacity" (as quoted in Pachauri 2012, p. 11). A person receives several types of experiences by given knowledge. These experiences bring one or other type of change in his thoughts, emotions, activities, etc. these changes operate the developmental process of the person continuously. The changes which direct the development and provide it the momentum are based on the learning process, learning capacity and learning arrangement. So, learning is also called behavioural change. Some new achievement is change, and in a person this change signifies learning. Learning is a continuous process. It begins with cradle and ends with grave (Rai 2011, p. 130). According to Blair, Jones and Simpson, "Any change in behaviour which is result of experience and causes people to face later situations differently may be called learning" (as quoted in Lal and Joshi 2012, p. 115).

Innovation is the spark of insight that leads a scientist or inventor to investigate an issue or phenomenon. That insight is usually shaped by an observation of what appears to be true or the creative jolt of a new idea. Innovation is driven by a commitment to excellence and continuous improvement. Innovation is based on curiosity, the willingness to take risks, and experimenting to test assumptions. Innovation is based on questioning and challenging the status quo. It is also based on recognizing opportunity and taking advantage of it.

In the world of education, innovation comes in many forms. There are innovations in the way education systems are organized and managed, exemplified by charter schools or school accountability systems. There are innovations in instructional techniques or delivery systems, such as the use of new technologies in the classroom. There are innovations in the way teachers are recruited, and prepared, and compensated (Webster).

Educational Innovation (EI) empowers faculty and staff to be agents of change, creating a sustained campus environment of innovation, improving capacities, and generating new resources (www.edinnovation.wisc.edu). Innovation is advantageous because it creates changes in the current processes and products we use and advances society in doing so. It can also be

disadvantageous because the process of innovation takes time and is therefore costly. Every country, therefore, can benefit from having a good educational system, including pre-collegiate, collegiate, and postgraduate education. How to organize such a system and what the optimal level of resources to allocate to it is of course difficult questions. There probably are diminishing returns to providing higher education, because IQ provides a ceiling beyond which educational effort is wasted on students (Ponser 2010).

Education not only needs new ideas and inventions that shatter the performance expectations of today's status quo; to make a meaningful impact, these new solutions must also "scale", that is grow large enough, to serve millions of students and teachers or large portions of specific under-served populations. True educational innovations are those products, processes, strategies and approaches that improve significantly upon the status quo and reach scale. Systems and programs at the local, state and national level, in their quest to improve, should be in the education of identifying and scaling what works.

Yet, we traditionally have lacked the discipline, infrastructure, and incentives to systematically identify breakthroughs, vet them and support their broad adoption - a process referred to as field scans. Programs like the Department of Education's Investing in Innovation Fund are designed as field scans; but innovation fund is tiny in comparison to both the need and the opportunity. To achieve our objectives, larger funding streams will need to drive the identification, evaluation, and adoption of effective educational innovations (Shelton 2011).

Innovation in education ensures that educational programs attract students. In education, new technological and practice requirements necessitate curriculum innovation, while innovation in educational practice can improve students' learning and faculty productivity. In teaching methods, curriculum, evaluation methods and co-curricular activities, innovation is needed. Innovation and intervention is needed to reach prospective students while they are at school. In the present time teaching-learning process has many defects so that students are getting scared from it or feeling bored in teaching – learning. Through innovation in education we can create students' interest in teaching and learning and teachers could make their teaching effective. So that students' can learn easily and effectively.

For this there should be no boundaries for learning and education. Students can learn anytime, anywhere and anything. In educational settings a democratic environment should be given to the students as a result feeling of democracy can be inculcate in students. So they can learn collectively, in comfort and understand things easily. And teachers should provide help to students in their learning. Teachers should be given pre service and in service training for innovations. With the help of this training they can teach students effectively. A teacher should give priority to experimental work so that students may be habitual of learning by self doing.

References

- Finkel, A., & King, R. (2013). Innovative Approaches to Engineering Education. CAETS 2013 Budapest – June 27.*
Lal, R. B., & Joshi, S. C. (2012). Educational Psychology and Elementary Statistics. Meerut: R. Lall book depot.
Pachauri, G. (2012). Development of learner and teaching learning process. Meerut: R. Lall book depot.
Ponser (2010). Education and Innovation in Developing Countries. Retrieved from: <http://www.becker-posner-blog.com/2010/09/education-and-innovation-in-developing-countriesposner.html>
Rai, G. (2011). Development of learner and teaching learning process. Meerut: R. Lall book depot.

Shelton, J. (2011). Education Innovation: What it is and why we need more of it. Retrieved from <http://blogs.edweek.org/edweek/sputnik/2011/09/>.

Webster (n.d.). What Do We Mean by "Innovation"? Retrieved from: <http://www2.ed.gov/about/offices/list/oii/about/definition.html>

What is Educational Innovation? Retrieved from: www.edinnovation.wisc.edu

“EDUCATION FOR HAPPINESS - ITS APPROACH TO HUMAN DEVELOPMENT”

27

Prabhuta Raghav

*Assistant Lecturer, Department Of English
Naval Kishore Bhartiya Municipal Girls PG College, Chandausi*

In the past few months, when I have told people that I'm writing a research paper on happiness and education, more than one has responded with some puzzlement, "But they don't go together!" Indeed, the fact that the two seem increasingly opposed this day is one motive for tackling the topic. Happiness and education are, properly, intimately related: Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness.

An interest in biography has increased my concern about the connections among happiness, misery, boredom, and schooling. Why is it that so many bright, creative people have hated school? Observing this well-documented misery, why do we continue to justify it with the old excuse, "Some day you'll thank me for this"? Parents and educators are sustained in this attitude, in part, because so many adult children do thank us for their perceived success – a success, sometimes questionable, that they credit to their earlier misery. And so, they are ready, even eager, to inflict a new round of misery on others. Indeed, many parents and teachers are afraid not to do this, fearing that children will be spoiled, unprepared, undisciplined, unsuccessful, and ultimately unhappy.

Another motivating factor has been disappointment with my Christian upbringing. I have developed an aversion to the glorification of suffering that pervades Christian doctrine, to the fear-based admonitions to be good, and to the habit of deferring happiness to some later date. Some readers will be quick to point out that formal religions – even Christianity – also bring happiness to many lives and that the concept of joy is central to religious life. In the discussion of religion, I have tried to balance these very different tendencies.

Through more than five decades of teaching and mothering, I have noticed also that children (and adults, too) learn best when they are happy. This is not to say that harsh methods are never effective in producing rote learning, nor does it mean that intermittent vexation and occasional failure are absent from a happy student life. On the contrary, challenge and struggle are part of the quest for knowledge and competence. However, struggle is an inevitable aspect of learning; we educators do not have to invent struggles for our students, and students who are generally happy with their studies are better able to bring meaning to difficult periods and get through them with some satisfaction. Closely related to the observation that happy students learn better than unhappy ones is. Something I judge to be even more important. Happy people are rarely mean, violent, or cruel. Having said that, and I believe it is largely true of individuals, I will immediately modify it by noting that groups and even whole societies can be happy, while others suffer under their exploitation and neglect.

We shall have to ask in what sense such people are happy. I will, however, affirm the initial claim: Happy individuals are rarely violent or intentionally cruel, either to other human beings or to nonhuman animals. Our basic orientation to moral education, then, should be a commitment to building a world in which it is both possible and desirable for children to be good – a world in which children are happy.

These are the major observations that have led me to a study of happiness and education. But there have been smaller things, too. Why do we so often defeat our own purposes by choosing means that are in clear contradiction to our aims? If, for example, we teach poetry in the hope that it will be a lifelong source of wisdom and delight, why do we bore students with endless analysis and an emphasis on technical vocabulary? Why do we tell children to do their best and then give them low grades when their best is not as good as that of others? Why, for that matter, do we give grades at all?

I have also wondered why so few educational theorists have written about happiness. A. S. Neill has spoken out boldly on the topic, but most school people find Neill too permissive, and even I prefer more direction than Neill recommends.² The Japanese educator Tsunesaburo Makiguchi also makes happiness a primary aim of education, and his identification of happiness with the creation of value is interesting, but its focus may seem a bit odd to Western readers.³ Another approach is that taken by Robin Barrow, who presents an analysis of happiness and some implications of that analysis for schooling.⁴ His book, like those of Neill and Makiguchi, is well worth reading, but some readers may find it too abstract. As my own investigation proceeds, we will see that a few others have also discussed happiness in connection with education, but we are unlikely to find any mention of happiness in current writing devoted to school reform and standards. (I hasten to add that we find some such mention in writing that opposes the present movement.)

In the chapters that follow, I first discuss some important definitions and descriptions of happiness. Is happiness episodic or can a whole life being described as happy? Is pleasure the main feature of happiness? Can only good people be really happy, and what does it mean to be good? Is there such a thing as a happy personality? Educators need not agree on exactly what constitutes happiness in order to agree that students should be given an opportunity to learn about the variety of views. What could be more important than sorting through these views to find or modify one's own?

Teachers should not define happiness for their students and, although I clearly prefer a complex description of happiness; I have tried to leave the concept open to continued exploration. Similarly, I have not tried to separate questions about the description of happiness from questions about how to achieve it. Understanding the possibilities and reflecting on them should in itself make a major contribution to finding happiness.

As the discussion proceeds, we encounter closely related topics that require further analysis. For example, one feature of happiness seems to be the absence of pain or suffering. I will reject the glorification of suffering so often found in religious traditions, but I will contend that true happiness requires a capacity to share unhappiness; that is, to be truly happy, we must be moved to alleviate the misery around us. We must ask whether there are times when an otherwise happy person should be unhappy. The analysis offered will not, however, be a “hair shirt” perspective. With the philosopher David Hume, I have little admiration for the ascetic virtues unless they are necessary for the happiness of others, and they rarely are.

To be happy, human beings must have important needs satisfied and, in considering needs, several fascinating questions arise: How far should parents and teachers go in satisfying expressed needs (those that arise in the one who has them)? How far should we press in establishing and meeting inferred needs (those that arise externally and are imposed on the one said to have them)? How do we distinguish wants from needs? Do we know what makes us happy? Are there things that should make us happy?

I will refer to two great domains in which we seek happiness – the private (or personal) and the public (primarily occupational) – as well as a number of sources of happiness. For example, positive relations with other people are certainly a source of happiness in both private and public life. Similarly, a good character seems to contribute substantially to both personal and occupational happiness. However, despite such overlaps, I have separated the two large domains to facilitate the analysis. I look primarily at personal life, and consider public life.

Before discussing the sources of happiness in personal life, I consider a fundamental question of education – that of aims. Not only do I suggest that happiness should be an aim of education but also I encourage the restoration of aims-talk. In the past, great educators have devoted much thought to the issue of aims, but today we hear little such debate. It is as though our society has simply decided that the purpose of schooling is economic – to improve the financial condition of individuals and to advance the prosperity of the nation. Hence students should do well on standardized tests, get into good colleges, obtain well-paying jobs, and buy lots of things. Surely there is more to education than this. But what? This question is at the heart of aims-talk. What are we trying to accomplish? For whom? Why? Closely related to basic aims-talk is discussion of the function of aims in evaluating all we do. Are our aims consistent with one another? Are the means we have chosen compatible with our aims? Aims-talk – the continual dialogue and reflection on aims – is essential to the thoughtful practice of education.

Armed with some sense of what happiness are, its relation to suffering and the satisfaction of needs, and the centrality of aims-talk in education, we are prepared to explore several important sources of happiness in personal life: making a home, love of place and nature, parenting, and the development of personal and interpersonal capacities. In this last category, we will consider the development of character, spirit, intellect, and personality. Throughout all of this discussion, I ask readers to imagine how rich and satisfying studies of these topics might be and to wonder with

me why we give them so little attention in our schools. Why do we insist on teaching all children algebra and teach them almost nothing about what it means to make a home? If one's answer to this is that making a home is properly learned at home, how do we provide for those children who do not learn this at home? Moreover, all of us still have much to learn about this task that is so central to our lives and happiness.

I consider the sources of happiness in the public domain. It is wonderful to find happiness in one's work. How can schools help in this quest? The role of community in supporting happiness is also considered and, finally, I ask whether happiness is likely to be enhanced by life in a democratic society. If democratic life influences our happiness at all, the effects are probably indirect, but the possibility is worth exploring. Perhaps even more important is a question of the special requirements exerted on citizens by life in a liberal democracy. What does it take to be happy in such a society?

I ask about happiness in education. Education aimed at happiness cannot be satisfied by simply teaching students about happiness. Here, again, aims-talk is crucial. If our means are to be compatible with our ends, then the quality of life in schools must yield some happiness, and students must be encouraged to put what they have learned into practice. Moreover, the evaluative function of aims-talk becomes important. Happiness is not the only aim of either education or life, but it is a central aim, and it can be used as an evaluative screen through which to judge everything we do. That sort of evaluation can change the lives of teachers and students.

Work cited

1. *Gandhi, M.K. Basic Education. Navjivan prakashan, 1956*
2. *Altekar, A.S. Educational in Ancient India. Varanasi: Nandkishore & Brothers, 1944*
3. <http://www.uiuc.edu/asap>

EDUCATION FOR HAPPINESS: LIFE SKILLS AND THEIR DEVELOPMENT

28

Pradeep Kumar

Assistant Prof., Department of Education,
Maulana Azad National Urdu University Hyderabad

Introduction

Education plays an important role in building future of the society. The objective of education is complete and holistic development of the child which is necessary to prepare healthy human resources for the society. It is a common belief that educational success brings happiness. Rousseau has also stated that a proper intellectual education during childhood is the basis of future happiness. It is assumed that continued school attendance and good results are helpful factors for enhancing the chances of psychological well-being of individuals.

The link of Education with Happiness- Happiness has been defined as the overall satisfaction with quality of life. Diener *et. al.* Have stated that Happiness occurs when a person experiences life satisfaction and frequent joy, and only infrequently experiences unpleasant emotions such as sadness or anger. [1]

‘Happiness’ has been referred as, living well and doing well by enjoying goods of the mind (e.g., wisdom, moral virtue and pleasure), goods of the body (e.g., physical beauty, health and pleasure again) and external goods (e.g., wealth and adequate material resources, good parents and families, good friends, peace and security) within and between the communities. [2]The school education experiences are believed to increases happiness and in this regard three factors are considered - [3]

- a. Understanding is considered as a pleasant experience. Since education gives rise to more understanding, it results in more pleasant experiences and hence more happiness.
- b. School education enhances intellectual skills as well as psychological competence. As school is considered to transform its learners more imaginative, creative, more balanced and more socially competent, so the longer stay in school is related to higher educational achievement and thus provides the better ability to cope with life's problems and the happier individual.
- c. School education effects adult happiness indirectly by providing opportunities for a social well being and a better social position. Higher education is considered to further enhance the chances for upward social mobility and thus increases happiness. [2]

These views and studies suggest that education and happiness are interlinked to each other and Researches have also proved this relation. Some of them are pointed below-

- Salinas-Jimenez et al. (2011) showed that education attainment is significantly and positively associated with happiness.
- Cuñado and Pérez-de-Gracia (2011) found that education has an impact on happiness beyond well known pathways (income and employment status).[4] [5]
- Happiness relates positively to income and health, and thus makes the individual richer and happier. [6]
- Education improves life-satisfaction and thus happiness. Some other benefits are also associated with education like- Higher employment probability and Positive effect on health. [7]

- Education is important human capital investments and directly correlated with income; which brings well-being, accounting for the Association between Education and Happiness. Studies have reported that higher educational attainment is associated with greater happiness. [8]
- In general, higher educational qualifications are associated with greater happiness, life satisfaction, self-esteem, self-efficacy, and reduced risk of depression. [9]

Education has an aim to produce human beings who are happy within themselves and with others; and create an approach for knowledge that children can use and develop throughout their lives as they learn to know, to do, to be and to live together with others which are emphasized in Delor's report. [10] Accepting the essential role that education plays in improving the quality of life of current and future generations, United Nations has declared years 2005-2014 as the UN Decade for Education and Sustainable Development.[11]

In this direction a new concept, sustainable happiness, was developed by O'Brien by merging the principles from sustainability and findings from happiness studies. Sustainable happiness has been defined as "happiness that contributes to individual, community and global well-being without exploiting other people, the environment or future generations." Each of us may contribute positively or adversely to the well-being of others and the natural environment. Sustainable happiness is also given place as a course in the teacher education program at Cape Breton University Canada. [11]

1. Value Education for Happiness-

Plato in *The Republic* stated "The mark of an educated person is the willingness to use his knowledge and skills to solve the problems of society."

True education prepares individuals to live creatively, responsibly and peaceably in a society, and become agents of change for a better society. Values regulate and guide human behaviour and action in daily life. Values involve the processes of thinking, knowing or understanding feelings and action. In the context of education values like truth, happiness, and peace are desirable in any society.

Developing societies like India are facing the conflict of tradition and modernization, and the characteristics of Indian values like tolerance, social harmony, emphasizing modesty, cooperation, duty, acceptance, etc. are marginalized. Education is a process of inculcating these values and to prepare the learners to lead a life that is satisfying to the individual and ideals of the society. Value education is helpful for achieving these objectives.

Educational policy planners and different documents in the country have indicated the need of value education time and again. [12]

- The National Commission of Secondary Education (1952-53) emphasized on character building as the goal of education.
- University Education Commission (1962) indicated the need as, "If we exclude spiritual training in our institutions, we would be untrue to our whole historical development."
- The Education Commission of 1964-66 put the spotlight on education and national development and identified the "absence of provision of social, moral and spiritual values in education as a serious defect in the curriculum.
- The National Policy on Education (1986) expressed concern over the erosion of essential values in society and advocated turning education into a forceful tool for the cultivation

of social and moral values and proposed that Education should foster universal and eternal values, oriented towards the unity and integration of our people.

- The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage.
- The Government of India's report on Value Based Education (Chavan's Committee Report, 1999) continued these efforts to work on value orientation of education.
- The National Curriculum Framework for School Education (2000) advocated integrating value education into the curriculum and stated "Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within."
- The National Curriculum Framework NCF (2005) supported the vision of education with values are inherent in every aspect of schooling. It focused on the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multi-cultural society. Enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children's creativity, making children sensitive to the environment.

The Constitution of India provided an idea of what values should be fostered through education and laid down in the Fundamental Duties for citizens in Article 51A, emphasizing that every Indian citizen would:

- promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional or sectoral diversities;
- renounce practices derogatory to the dignity of women;
- value and preserve the rich heritage of our composite culture;
- protect and improve the natural environment;
- develop the scientific temper;
- abjure violence; and
- strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

The Constitution of India lays down four universal values in its Preamble viz. *Justice, Liberty, Equality and Fraternity*.

Value Education aims to promote broader capabilities, attitudes and skills of learners for making the world a better place for learners and for their family, friends, colleagues and others. Education for values highlights the understanding that values are to be inculcated in students not just for their own interest but also for the common good, reflecting the balance between individual's interest and larger interest. The focus of education should also be on holistic development by fostering the emotional and relational skills conducive to health and wholeness of the society and the nation, besides improving academic knowledge, practical and technical skills.

The attitudes and values of hard work, discipline, cooperation, communication skills, etc. enable students to develop healthy interpersonal relationships which in turn facilitate their better adjustment in the career also. These qualities are highly desirable in the world market of employment. Value education aims at promoting social cohesion and national integration for

transforming societies, nations to create a better world. This makes an understanding of human rights and fundamental freedom; where people learn to care and share to live together in a just, peaceful and compassionate society both in their immediate contexts and in the world at large.

A group of attitudes and competencies associated with the core value concerns has been identified to be inculcated among learners. Sensitivities, attitudes, beliefs and competencies all are important in the formation of values at cognitive (knowing), affective (feeling) and conative (doing) levels of learning. The important Values at school level are-

1.1. Health and Hygiene

Health is important aspect for the overall development of the child as well as retention, learning and performance of the child in the school. It aims to enable students to acquire positive attitudes and desirable habits for keeping themselves fit and healthy. The related attitudes and skills with health and hygiene are cleanliness, healthy food habits, posture, fitness, and avoiding indulgence, etc.

1.2. Responsibility

It can be categorized as-

(a) Responsibility Towards self-development

Responsibility is one of the most desired values in our daily life. It awakes the consciousness of students to take responsibility for their own selves and for personal improvement. Its Objective is to empower students with necessary attitudes, qualities and skills for their personal and psychological development. The related attitudes and skills with it are- Basic manners (courtesy, respect; modesty, politeness), Self esteem (discovery and acceptance of one's own abilities, talents, strengths and weaknesses) and Genuineness (honesty, sincerity; integrity; patience, calmness, awareness and self regulation of emotions, optimism to face challenges).

(b) Responsibility towards Duty

Its Objective is enabling students to assume responsibility for their work and duty in learning and work situations, and develop positive attitude and skills in them to work efficiently. Related attitudes and skills with it are initiative, resourcefulness, motivation, Time management, goal setting, planning, Skills in information handling, Self-Discipline, Competing with self, Cooperation and team spirit in taking responsibility etc.

(c) Social Responsibility

Education is considered as a catalyst to promote the value of social responsibility and social consciousness among students by helping students to learn for appreciation, demonstrate sensitivity and skills to fulfil their responsibility as citizens towards a better society.

The required attitudes and skills for it are awareness and respect for self and others' rights and responsibilities in the context of constitutional values like justice, freedom, equality, secularism, multiculturalism, sustainable development; cooperation, sensitivity for human rights, rights of women, respect for national symbols, events, days, heritage and resources.

1.3. Love, Care and Compassion

Love is an essential value for nurturing humaneness of self and others. It enables us to express our best and to see the best in others. Its objective is to stimulate the values of love, empathy, caring, sharing and compassion for harmonious and humane relationships in students. The related attitudes and skills with it are Belief in the dignity and worth of all human beings, listening and communication skills; Love, kindness, courtesy, generosity, caring and sharing, empathy; Love for family, society, country, nature and humanity as a whole; Trust, gratitude, forgiveness, non-violent ways of conflict resolution, respect for others and Joy of giving.

1.4. Critical and Creative Thinking

Critical thinking helps students to think logically, analyze situations, apply judgement of good and bad, examine their own values vis-à-vis the values in the world. Its objective is to enable students developing critical and creative thinking to solving daily life and societal problems.

The related attitudes and skills are Accuracy of observation and concentration; Curiosity; Receptivity to new ideas; Questioning assumptions, analyzing situations, visualizing consequences of actions, responsible decision making, experimenting with new ideas and Creative problem solving.

1.5. Appreciation for Beauty and Aesthetics

Appreciation for beauty and aesthetics equips students with an awareness of the ability to create, express their ideas for good, with logical and right way. Its objective is to enable students in developing aesthetic appreciation and expression.

The Related attitudes and skills are Inspiration; Appreciation, respect and care, balance and beauty in nature; Aesthetic expression, ideas, feelings and emotions.

2. Life Skills for happiness

To become able to bring happiness among people education should incorporate certain qualities within them. These qualities should be capable to transform students and modify them into a better adjusted and emotionally intelligent. Some of these qualities have been identified and called as life skills and are introduced in school educational system like in syllabus of Central Board of Secondary Education India (CBSE) and some other state boards. In the today's modern society these skills are more relevant and necessary to prepare students for facing present day challenges of life. These life skills are able to transform learners into more adjusted, intelligent and happy individuals of society and thus resulting in happiness through education.

World Health Organization has defined life skills as – *the living skills or abilities for adaptive and positive behaviour that enable individuals to deal effectively with demands and challenges of everyday life.* [13] These basic life skills prepare an individual to deal with different aspects of life. The life skills approach is based on the four pillars of Delor's report **learning the treasure within** (1996). The life skills are identified by World Health Organization as Self Awareness Skill, Empathy, Interpersonal Relationship, Effective Communication, Critical Thinking, Creative Thinking, Decision Making, Problem Solving, Coping with Emotions and Coping with Stress Skill. These skills are classified into three classes which are- Cognitive Skills, Social Skills and Negotiating Skills or Coping Skills.

2.1. Cognitive Skills

Cognitive Skills are thinking skills which cover thinking process to solve the problems by taking decisions through critical thinking and creative thinking.

(a) Creative Thinking Skill

Creative Thinking Skill is an ability to bring about something new and valuable more than break away from old pattern.

(b) Critical Thinking Skill

Critical Thinking is an ability to draw sound conclusion on facts and observations, to analyze carefully and evaluate the information.

(c) Decision Making Skill

Decision Making Skill is the ability to follow the process of choosing appropriate alternative course of action.

(d) Problem Solving Skill

Problem Solving Skill is an ability to use problem solving procedure for resolving a problem in efficient manner.

2.2. Social Skills

Social skills are related with the social life of the individual. An individual needs to have these skills to become a good citizen in the society. These social skills are interpersonal relationship, effective communication, self awareness and empathy skill.

(a) Effective Communication Skill

Effective Communication Skill is an ability to make exchange of information between two or more persons in such a way that it creates understanding between and among them.

(b) Interpersonal Relationship Skill

Interpersonal Relationship Skill is an ability to maintain good relationship with the other members of the society.

(c) Self Awareness Skill

Self Awareness Skill is the ability to understand oneself.

(d) Empathy Skill

Empathy Skill means an ability to understand another person's (his or her) emotions and feelings.

2.3. Negotiating Skills

Negotiating Skills are related to adjustment of the individual as per needs of the society. If the person is not able to adjust himself with others then it will affect him/ her. So, one has to acquire negotiating skills which includes, coping with emotions, coping with stress and adjustment skills.

(a) Coping with Stress Skill

Coping with Stress Skill is an ability to recognize source of stress in own life and cope up by appropriate behavior in the situation.

(b) Coping with Emotions Skill

Coping with Emotions Skill means ability to manage own emotions and understand others emotions.

3. Role of Schools for Inculcating life skills and value education among pupils-

Children and youth need to be educated towards the values of harmony and peace with self and others. Development of values takes place during the process of socialisation. Socialisation always occurs in a context. The smallest context in which the child lives is his immediate family, school teachers, peers and the neighbourhood, play area, etc.

Values are learnt with learning habits in the process of growing up. Learning values takes place quite early in life by word of mouth or simple commands from parents and other adults at home. The process of educating students for values is a process of inducing critical and reflective thinking, rational choice and responsible behaviour.

Although value education is the responsibility of both parent and public but schools, due to their institutionalised nature, have the major responsibility. Each school must priorities values and put immediate attention according to their cultural conditions and settings. Schools need to develop a clear vision and charter of values to be included in their own mission statements.

Life skill education has been adopted by the government at school level with a focus on emotional, social and thinking skills. These skills are further classified into sub skills.

- Emotional skills include the sub skills are Coping with Emotions, Empathy, Determination and Coping with Stress.

- Social skills include the sublevels are Adjustment, Interpersonal Relationship and Communication.
- Thinking skills consist of the sub levels Self Awareness, Critical Thinking, Decision Making, Creativity and Problem Solving.

These life skills can be implemented in schools with the proper attention and help of teachers. So it is an obvious need to train teachers towards incorporating these skills into students. These changes can result in developing understanding within learners, can make them able to learn and create their own versions of knowledge with their growth and adjustment with peers and social life. This understanding is important to make their life creative, wholesome and enjoyable.

To inculcate the life skills in the students, schools have greater responsibility as the schooling itself is the period of behaviour modification of a child. Teacher has to adopt learner's centered approach in teaching life skills and plan innovative group and or individual activities which can be games, project work, assignment, case studies, brain storming exercises, survey, role play, drama, poster presentation, group discussion, quiz, debate, etc.

4. Conclusion

To cope with present day social problems and to produce happy and well adjusted human being certain characters are required to be developed into personality of learners which are defined as Values and Life Skills. These life skills and values are accepted and introduced in the curricula of various school boards like CBSE at secondary and pre secondary educational level but goals are very far away as several education boards are unaware with the importance of these two.

There is a hope that If life skills and value education are given proper place in school curriculum and with good practice and implementation, we will surely be able to produce good citizen with enhanced moral values and character, better personalities along with increased social skills and capabilities which in turn make more socially adjusted and better citizen for the society and country.

References

1. Hernandez E., 2013, *Life, social studies, and the pursuit of happiness: Using classroom-based multicultural democratic education to challenge conservative notions of civic education*. In M. S. Plakhotnik & S. M. Nielsen (Eds.), *Proceedings of the 12th Annual South Florida Education Research Conference* (pp. 78-85). Miami: Florida International University.
2. Stefano Castriota, *Education and Happiness: a Further Explanation to the Easterlin Paradox?* * Universita' Tor Vergata, Via Matteo Bartoli 302, 00143 Roma (Italy), available at <http://www.econbiz.de/Record/education-and-happiness-a-further-explanation-to-theeasterlin-paradox-stefano-castriota/10005694949>
3. Ruut Veenhoven and Peter Bakker, 1977, *LEVEL OF EDUCATION AND THE PROMISE OF HAPPINESS* by Erasmus University Rotterdam, Department of sociology, Working paper December 1977, available at <http://www2.eur.nl/fsw/research/veenhoven/Pub1970s/77e-full.pdf>
4. Borja López Noval and Marta Guijarro Garvi, *Empirical Relationship between Education and Happiness. Evidence from SHARE* Universidad de Cantabria Universidad de Cantabria available at <http://congresoreedes.unican.es/actas/PDFs/196.pdf>
5. Ulf-G Gerdtham* and Magnus Johannesson, 1997, *The relationship between happiness, health and socio-economic factors: results based on Swedish micro data*, Working Paper Series in Economics and Finance No. 207, Department of Economics, Stockholm School of Economics, Stockholm, Sweden, available at <http://swopec.hhs.se/hastef/papers/hastef0207.pdf>

6. *Joop Hartog Hessel Oosterbeek, 1997, HEALTH, WEALTH, AND HAPPINESS: WHY PURSUE A HIGHER EDUCATION?, University of Amsterdam Department of Economics available at <http://papers.tinbergen.nl/97034.pdf>*
7. *Wan-chi Chen, 2012,How Education Enhances Happiness: Comparison of Mediating Factors in Four East Asian Countries, Social Indicators Research An International and Interdisciplinary Journal for Quality-of-Life Measurement, Volume 106 Number 1, p 117-131*
8. *Ricardo Sabates & Cathie Hammond, 2008, The Impact of Lifelong Learning on Happiness and Well-being, International Journal of Lifelong Education 05/2011; 30(3-3) p 403-420*
9. *Delores J., 1998, Learning: the treasure within. Report to UNESCO of the International Commission on Education for the Twenty-First Century UNESCO 1998.*
10. *Alex C. Michalos, 2007, Education, Happiness and Wellbeing, Institute for Social Research and Evaluation University of Northern British Columbia Canada, International Conference on 'Is happiness measurable and what do those measures mean for public policy?', at Rome, 2-3 April, University of Rome*
11. *Catherine O'Brien, 2010, Sustainability, Happiness and Education, Journal of Sustainability Education, Vol. 1*
12. *Education for values in School: A framework, NCERT New Delhi*
13. *World Health Organization, 1997, Skills for Health, Skills-based health education including life skills: An important component of a Child-Friendly/Health-Promoting School, Meaning of Life Skills.*

EDUCATION FOR HAPPINESS AND WELL-BEING: A BUDDHIST PHILOSOPHICAL PERSPECTIVE

PRINCE KUMAR GUPTA

*UGC-JRF Research Scholar, Faculty of Education (IASE),
University of Lucknow, Lucknow*

29

Introduction

Every person always tries to get the ultimate goal of happiness and well-being, and education play a vital role to live a happy life. Education would be a significant tool to lead human towards perfection and happiness as well as well-being which would be the ultimate aim of perfect beings. In this way, education and happiness as well as well-being are two sides of a coin. From ancient to till now, happiness is a matter of inquiry. Many philosophers have inquired and also illustrated education and happiness as well as well-being. In ancient China, Confucius and Mencius gave a vision for education as a valuable tool for achieving the goal of happiness and well-being which would be an individual or social aims of human beings. In Greece also, Plato and Aristotle regarded education to achieving a happy life and make an ideal state. In religious aspect, Buddhism focuses happiness as well as well-being, as the central point of Buddhist teaching, which can be achieved by delimiting all desires; while Christianity defines happiness in the form of ultimate end of human beings, and that can be achieved only from a close relationship with God.

Review of Related Literature & Research Questions

Many philosophers, psychologists, neuroscientists, sociologists and economists (Annas 1995; Bruelde 2006; Bruni and Porta 2007; Diener 1984, 2000; Easterlin 1995; Frey and Stutzer 2000; 2002; Gilbert 2006; Griffin 2006; Hecht 2007; Holowchak 2004; Klein 2006; Layard 2005; McMahan 2005; Ott 2005; Ricard 2006; Russel 2005; Schoch 2006; Seligman 2002; Tkach and Lyubomirsky 2006; White 2006) have considered happiness and well-being subjects according to their academic basis. A lot number of economists and sociologists (Ben-Shahar 2007; Bruni and Porta 2007; Easterlin 1995; Frey and Stutzer 2002; Halpin 2003; Keller and Mangold 2002; Krueger and Lindahl 1999; Layard 2005; Michalos 2007; Miller and Tcha 2005; Stefano 2006) have studied and pointed out that education is positively correlated with happiness and well-being. A close review of the previous studies indicates that a few number of studies conducted on education for happiness and well-being from the Buddhist perspective. To understand the Buddhism and its happiness principles are essential and it promotes reciprocal to understand education for happiness and well-being.

In this way, the importance of this study is to provide the basic Buddhist perspective to understand education for happiness and well-being. Therefore, the aim of the study is to investigate and understand education for happiness and well-being from the philosophical perspective, especially the Buddhist perspective.

In order to conduct the study systematically, three research questions are formulated as follows:

- i) What is Buddhism?
- ii) What are the happiness principles of Buddhism?
- iii) How to develop education for happiness and well-being from the Buddhist perspective?

To investigate these research questions, a descriptive analysis method is used. As for delimitation of the study, the Buddhist perspective is restricted.

Description as per Research Question

Buddhism: An Introduction

Lord Buddha emphasises to understand the root causes of suffering which leads to the path of happiness and well-being. He is considered as a pessimist on the basis of sorrowful life of human beings. He is also a skilful guide who suggests the proactive treatment for this problem. The treatment is the wisdom inherent in Buddha's teachings 'Dharma', and the role of the caring as nurse is played by Buddhist community 'Sangh'. For curing the illness as suffering, the treatment 'Eightfold Path' is followed and involves control of the mind. In Buddhism, a daily practice of mindful thought and action help in curing of the suffering. Meditation is one of these practices to lead control of mind and help to walk on the path of happiness.

Buddhism & Happiness and Well-Being

The ultimate goal of education is to make a happy life, society, and world as well as well-being. Then, what are the principles of happiness and well-being from the Buddhist perspective. The Buddhist teachings lead to the path of happiness and well-being. Buddha emphasises on the Four Noble Truth as follows:

- i. Life is full of Dukkha or suffering.
- ii. Dukkha arises from craving.
- iii. Dukkha can be eliminated.
- iv. The Eightfold Path is the way (marga) to the elimination of dukkha.

'Avidya' is the root cause of dukkha or suffering and also involves all forms of craving, desire, longing, thirst, wanting, and yearning such as life or death, fame or infamy, physical or metaphysical, material or mental, and biological or emotional (DN 15, Thanissaro, trans., 1997a). the Fourth Truth is the way (marga) leading to the cessation of suffering and to this liberation, i.e., the Noble Eightfold Path (Dhammacakkappavattana Sutra (SN 56.11, Bodhi, trans., 2000: 1523-24; 1843-47).

The Eightfold Path:

The noble Eightfold Path is a practical guide of bring about three discipline related to cognitive, ethical and mental discipline which is as follow:

- a. Cognitive discipline:
 - Right understanding
 - Right thought
- b. Ethical discipline:
 - Right speech
 - Right conduct
 - Right livelihood
- c. Mental discipline:
 - Right effort
 - Right mindfulness
 - Right concentration/meditation

This is a practical and systematic way for craving dukkha from the mind and life. The whole system helps to lead towards mindful thoughts and actions. The three paths related to mental discipline are more significant to the happiness that is achieved by equanimity, or peace of mind.

Equanimity: Peace of mind leads to happiness and well-being

Mental equanimity leads to happiness and well-being by detaching oneself from the cycle of craving that is root cause of dukkha. In this way, to get a mental state detached from all desires, need and wants of life, leads to the path of happiness and well-being.

Education for Happiness and Well-being

Happiness as well as well-being is the ultimate goal of human beings' life from the philosophical perspective especially Buddhist perspective, while education is a major mean to develop individual, society and nation, and promotes to attain happiness and well-being. From the Buddhist perspective, the ultimate goal of education is the creation of a happy society as well as to develop happiness and well-being of individual. Buddhism is a philosophy that mainly focused with the mind and its various delusions, misunderstanding and craving and looks a way for happiness and well-being through deep consciousness and mindful practice.

It is a great point in Buddhist teachings to a rigorous engagement with lived reality. Equanimity, a deep sense related to happiness and well-being, is achieved through proper knowledge and practice in daily life. There are some salient features of education for happiness and well-being from the Buddhist philosophical perspective as follows

Goals of Education:

The eight steps of Ashtang 'Eightfold Path' become the highest goals of education for happiness and wellbeing as follows:

1. Right knowledge, 2. Right will, 3. Right speech, 4. Right conduct, 5. Right vocation, 6. Right exercise, 7. Right memory, 8. Right concentration.

Method of Teaching:

The following methods of teaching help to achieve the ultimate goal i.e., happiness and well-being as:

1. Verbal or oral method, 2. Question answer method:- This method has also been introduced, 3. Discussion & debates, 4. Interpretation method, 5. Inductive method, 6. Extension lecture method, 7. Education through tours, 8. Direct method, 9. Periodical gatherings, 9. Meditation method, Etc.

Conclusion:

Buddha is one of those major thinkers who devoted much of his life to the pursuit of happiness and well-being. To understand the root causes of suffering leads to the path of happiness. Buddhist philosophy has advocated for the link between happiness and ultimate purpose of life. According to Buddhism, every person is born with a 'knowing pain in the life' as sorrow is the result of a disconnection from thereality. Physical things of the world have distracted human from ultimate purpose in life. That is why people become so unhappy which also misleads to be well-being. To get happiness and well-being, the human should try for the happiness which comes not from the body, but from a place deep within us as 'Appo Dipo bhov' in Buddhism. Education plays a vital role to make aware and provide the means for getting the ultimate

purpose of life. The 'Dhammapada' is the earliest known collection of Lord Buddha's sayings in reference to suffering and happiness. Lord Buddha talks about an idea 'Middle Path' what closely resembles Aristotle's 'Golden Mean'. He suggests the solution of the problem as the four noble truths and the eightfold path to happiness and well-being. The 'Right Effort', one of the eightfold path, promotes a state of mind that is conducive to the practice of mindfulness and meditation. In Buddhism, equanimity, or peace of mind leads to happiness and well-being. The whole heartedly following the practices of Eightfold Path definitely leads to well-being and the cessation of dukkha is attainment of state of happiness. Happiness is a positive connotation presented in Buddhist philosophy that appears as a consequent of cessation of dukkha, but avoided clearly to mention. This hidden intention to attain happiness in from of bliss as a state of perfect human being.

References

- Annas, J. (1995). *The Morality of Happiness*. Oxford: Oxford University Press.
- Ben-Shahar, T. (2007). *Happier: Learn the Secrets to Daily Joy and Lasting Fulfillment*. New York: McGraw-Hill.
- Bodhi, B. (trans.) (2000). *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya*. Boston: Wisdom Publications.
- Bruelde, B. (2006). *Happiness Theories of the Good Life*. *Journal of Happiness Studies*, 8 (1), 15-49.
- Bruni, L., & Porta, P. L. (2007). *Economics and Happiness: Framing the Analysis*. Oxford; New York: Oxford University Press.
- Bruni, L., & Porta, P. L. (2007). *Economics and Happiness: Framing the Analysis*. Oxford; New York: Oxford University Press.
- Diener, E. (1984). *Subjective Well-being*. *Psychological Bulletin*, 95: 542-575.
- Diener, E. (2000). *Subjective Well-being: The Science of Happiness and a Proposal for a National Index*. *American Psychologist*, 55 (1), 34-43.
- Easterlin, R. (1995). *Will Raising the Incomes of All Increase the Happiness of All?* *Journal of Economic Behavior and Organization*, 27 (1), 35-47.
- Frey, B. S., & Stutzer, A. (2000). *Happiness, Economy and Institutions*. *Economic Journal*, 110 (466), 918-938.
- Frey, B. S., & Stutzer, A. (2002). *Happiness and Economics: How the Economy and Institutions Affect Human Well-being*. Princeton, NJ: Princeton University Press.
- Gilbert, D. (2006). *Stumbling on Happiness*. New York: Knopf.
- Griffin, J. (2006). *What do Happiness Studies Study?* *Journal of Happiness Studies*, 8 (1), 139-148.
- Halpin, D. (2003). *Hope and Education: The Role of the Utopian Imagination*. London: Routledge-Falmer.
- Hecht, J. M. (2007). *The Happiness Myth: Why What We Think Is Right Is Wrong: A History of What Really Makes Us Happy*. San Francisco: Harper.
- Holowchak, M. A. (2004). *Happiness and Greek Ethical Thought*. London; New York: Continuum.
- Keller, S., & Mangold, M. (2002). *Gluck zwischen Okonomie und Padagogik (Happiness between Economics and Pedagogics)*. *Zeitschrift fuer Padagogik*, 48 (4), 534-552.
- Klein, S. (2006). *The Science of Happiness: How Our Brains Make Us Happy, and What We Can Do to Get Happier*. Stephen Lehmann (trans.). New York: Marlowe.
- Krueger, A. B., & Lindahl, M. (1999). *Education for Growth in Sweden and the World*. *Swedish Economic Policy Review*, 6, 289-339.
- Layard, R. (2005). *Happiness: Lessons from a New Science*. London: Allen Lane.
- McMahon, D. M. (2005). *Happiness: A History*. New York: Atlantic Monthly Press.
- Michalos, A. C. (2007). *Education, Happiness and Wellbeing*. Prince George, B.C.: University of Northern British Columbia, First Draft for Discussion for International Conference on 'Is Happiness Measurable and What do Those Measures Mean for Public Policy', at Rome, April 2-3, 2007.
- Miller, P. W., & Tcha, M. (2005). *Happiness in University Education*. *International Review of Economics Education*, 4 (1), 20-45.

- Ott, J. (2005). *Level and Inequality of Happiness in Nations: Does Greater Happiness of a Greater Number Imply Greater Inequality in Happiness?* *Journal of Happiness Studies*, 6 (4), 397-420.
- Ricard, M. (2006). *Happiness: A Guide to Developing Life's Most Important Skill*. New York: Little Brown and Company.
- Russel, D. C. (2005). *Plato on Pleasure and the Good Life*. Oxford; New York: Oxford University Press.
- Schoch, R. (2006). *The Secrets of Happiness: Three Thousand Years of Searching for the Good Life*. New York: Scribner.
- Seligman, M. E. P. (2002). *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: Free Press.
- Stefano, C. (2006). *Education and Happiness: a Future Explanation to the Easterlin Paradox?* Tor Vergata University, Departmental Working Papers, No. 246.
- Thanissaro, B. (trans.) (1997a). *Maha-nidana Sutta: The Great Causes Discourse (DN 15)*. Retrieved 2008-01-04 from "Access to Insight" at <http://www.accesstoinsight.org/tipitaka/dn/dn.15.0.than.html>
- Tkach, C., & Lyubomirsky, S. (2006). *How Do People Pursue Happiness? Relating Personality, Happiness-Increasing Strategies and Well-Being*. *Journal of Happiness Studies*, 7 (2), 183-225.
- White, N. (2006). *A Brief History of Happiness*. Malden, MA; Oxford: Blackwell Pub.

ROLE OF AGENCIES IN THE EDUCATION OF CWSN FOR HAPPINESS

Priyanka srivastava* Varun kumar bhaskar** Rajesh kumar***

* Research scholar, Lucknow University, Lucknow

** Research Scholar, Banaras Hindu University, Varanasi

***Teacher, Janta Inter College, Sitapur

30

Introduction

“I think most social scientists would put their money on education as the most important factor in ensuring longer lives.” Says psychologist Laura carstensen, director of the Stanford center on longevity.

Happiness and Education is ultimately a critique of American culture, not just its educational system. But Nodding shows how the narrow curriculum found in most classrooms helps shape a culture with some misguided priorities. Education has been widely documented by researchers as the single variable tied most directly to improved health and longevity. And when people are intensely engaged in doing and learning new things, their well being and happiness can blossom.

Your mind may be the closest thing to the Holy Grail of longevity and happiness. Education has been widely documented by researchers as the single variable tied most directly to improved health and longevity. And when people are intensely engaged in doing and learning new things, their well-being and happiness can blossom. (US News eBook, How to live to 100)

People with more education get better jobs that pay more money, are less physically demanding and provide more enjoyment. They live in safer neighborhoods, practice healthier lifestyles and have less stress. Education not only predicts mortality in the US. It is also a large predictor of health in most countries regardless of their level of development. Through education happiness comes in the life in the following way. Education works as-

- Health predictor
- Healthier lifestyles
- Life expectancy
- Problem solving skill
- Decision making power
- Better cognitive functioning
- Learning flow
- Positive approach towards the challenges of life
- Multitasking
- Self confidence

And these become more precious if these are for those persons who are really needed for that because of such lack which was not due to their fault. Those are Children with Special Needs (CWSN) who have some lack in physical, mental, cognitive, behavioral or sensory abilities to such extent that affect their functioning. At that time the agencies plays a greater role for that. There are several governmental and non governmental agencies in India which are working in the field of rehabilitation of children with special needs. They provided those aids and appliances, scholarships, life insurance, guidance and counseling etc. to overcome their obstacles.

Children with special needs (CWSN)

Children with special needs (CWSN) are no different from children without disability in many ways. CWSN are children first and then they have certain special needs to cope up with their environment. Barring children with mental retardation, many of the CWSN are high achievers in studies; they are creative, innovative, highly motivated and also show behavioural problems like children without special needs. However, due to their disabling condition, CWSN require special efforts on their part and on the part of their parents, family, teachers, school, and community for completing their education successfully. While children with sensory disabilities like blindness and deafness require aids and appliances, physically challenged must have barrier free access in school environment. Children with developmental disabilities need more remedial teaching and resource support depending on the severity of their disability. For some CWSN, vocational education may also be a better option than formal education. Therefore, proper assessment of their disabilities is very essential for their placement in appropriate educational set up. Some children with severe and profound disabilities may require home based education or Open Schooling. Children requiring custodial care can be looked after well in Special Schools. However, there should be no doubt that the potentials of CWSN must be tapped and they should be given equal opportunities like their non-disabled counterparts to excel in their studies. Early identification and early intervention are very vital apart from positive attitude and support of family, teachers and school administration. CWSN may sometime exhibit problem behaviours at home or school, they may also have some peculiar personality characteristics which need to be handled carefully. Use of behaviour modification techniques and counseling play an important role in checking undesirable behaviours. Counseling to the child is as important as counseling to the parents. Therapeutic interventions from time to time and as and when need arises are important. Services of Speech Therapists, Physiotherapists, Occupational Therapists, Clinical Psychologists and Medical professionals play a significant role in optimizing the potentials of CWSN.

Agencies

Agencies are those governmental or non governmental bodies which have the ability to organize future situations and resource distribution. Agencies have greater role in the happiness of children with special needs. They provide them all the resources to come out from their small circle of hesitation, negative thoughts, feel of ignorance towards the life of positivity and a better life style. So that they can organize their different abilities, develop it and do some extra ordinary work. Like a visually challenged student can be a good singer. A hearing challenged student can be a good painter. They only need some support from the people. That support has been provided by the agencies.

The category of organizations

1. Government undertaking and Corporation
2. Educational Institutions
3. Ministry of Government of India
4. State Government and their Organization
5. Private Sector and Individual

Legislative Measures

Based on the sample data collected by the NSSO 58th round, an estimated 18.49 million persons were projected as disabled persons, in which speech impaired is 11.65% and hearing impaired are 16.55%. The last decade of the 20th century saw the enactment of three legislations for the rehabilitation and welfare of people with disabilities.

1. Rehabilitation Council of India Act 1992:
2. Person with Disabilities Act, 1995
3. National Trust Act 1999:

The three legislations are comprehensive in spirit and together deal with all aspects pertaining to rehabilitation, from prevention, employment, long-term settlement, human resource development and research and documentation.

1. Rehabilitation Council of India Act 1992:

The Rehabilitation Council of India Act 1992 led to the establishment of the Rehabilitation Council of India (RCI). The RCI is responsible for standardizing and monitoring training courses for rehabilitation professionals, granting recognition to institutions running courses, and maintaining a Central Rehabilitation Register of rehabilitation professionals. The RCI Act was amended in 2000 to give the RCI the additional responsibility of promoting research in rehabilitation and special education.

2. Person with Disabilities Act, 1995

The Persons with disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act was passed in 1995. This is an important legislation that provides for both preventive and promotional aspects of rehabilitation such as education, employment and vocational training, reservation, research and human resource development, creation of barrier, pre environment, inclusion and independent living.

3. National Trust Act 1999:

The National Trust Act 1999 provides for the constitution of a national body for the welfare of people with autism, cerebral palsy, mental retardation and multiple disabilities in the event of the death of their parents, procedures for appointment of guardians and trustier for persons in need of such protection, and support to registered organizations to provide need-based services in times of crisis to the families of the disabled.

4. National Policy for Persons With Disabilities (2006)

The National Policy recognizes that persons with Disabilities are valuable human resource for the country and seeks to create an environment that provides those equal opportunities, protection of their rights and full participation in society.

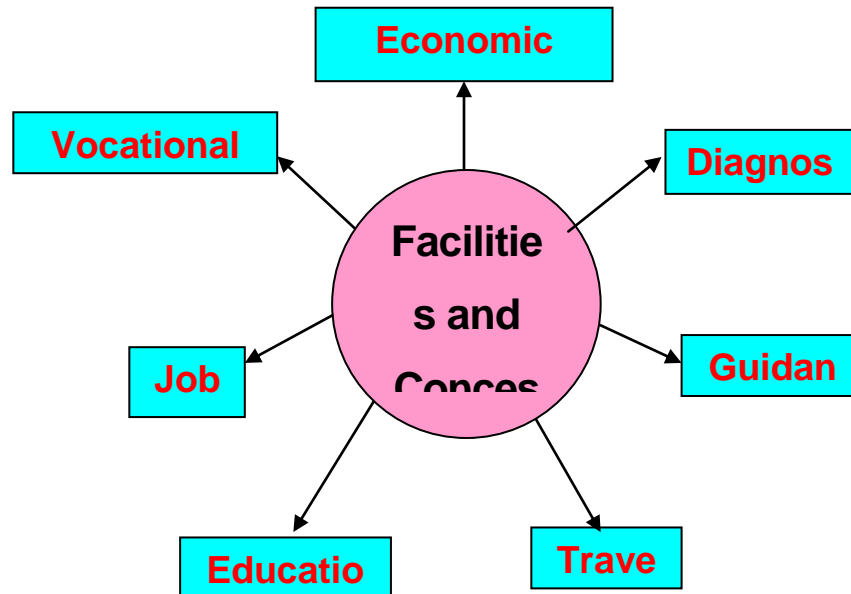
5. Schemes, Facilities and Concessions

Those schemes are ADIP, TEDC, DRS (Deendayal Rehabilitation) Schemes, SSA scheme, NHFDC etc.

The concessions and facilities include scholarships and fellowships for education and vocational training, job reservation in Government Sector, economic assistance for disabled persons and other welfare measures like rebate in income tax, loans at soft interest rates, travel concessions and specific poverty alleviation programmes for disabled persons.

Role of Agencies

There are several policies through which several organizations provided following support to the children with special needs.



Review of Literature

- ❖ In a paper published earlier by the National Bureau of Economic Research, authors David Cutler and Adriana Lieras-Muney reviewed education longevity research around the world. They cited research that 25 years old with some college education in 1980 could expect to live another 54.4 years on average, whereas 25 year old with high school degrees had life expectancies of another 51.6 years or nearly three years less.
- ❖ A similar study in 2000 only 20 years later found that the life expectancy gap between those with some college and high school graduates had increased to seven years.
- ❖ **Dr. Bupinder Zutshi**, (Sep. 2004) conducted a case study of Disability status of Delhi Metropolitan Region. This study was supported by an educational grant from Ford Foundation.

The present study examines her conceptual and theoretical aspects of disability sector in India with a special focus on magnitude, prevalence rates, incidence rates, characteristics and composition of disabled person in India. Special focus has been given to identify available services and facilities for disabled persons through Government and Non-Government organizations with special reference to Delhi Metropolitan Region.

- Incidence rates has depicted significant declining trends during 1991- 2002 for all types of disability groups in lower and high age groups due to appropriate preventive measures like awareness generation and medical care support, but increasing incidence rate during 1991-2002 among the age groups of 15-29 years for locomotors impaired persons needs further in-depth analysis.
 - As aspect significant proportions of disabled were from scheduled castes, schedules tribes and other backward classes. These groups require special attention through specific programmes to create awareness and support them though appropriate medical care and other rehabilitative measures.
 - However several state governments are still lagging behind in implementing these provisions. The disability incidence rates were very low in Delhi as compared to the national average depicting appropriated measures like awareness and medical care support for taking preventive measures for controlling disability.
- ❖ **B. L. Sharma** (2001) reported in his study that Complaint redressal mechanism has not only been successful in terms of providing relief to the aggrieved disabled persons but it has also created awareness about the rights of the disabled at various levels of Government. The office of Chief Commissioner of Disability soon after its creation in October 1998 took up matters pertaining to deprivation of rights, violation of the Act, laws and orders passed for the PWDs from time to time. In the first 6 months, only 65 complaints were received. As awareness increased among PWDs about their rights and about the existing of office of CCD, the number rose to 529 in the year 1999. This further increased to 800 in year 2000. During the year 2001 out of total 1118 complaints received 803, 72% were decided.
- ❖ **Bupinder Zutshi** (2004) reported that frequently in Delhi about 51.5% of the disabled can function without aids/appliances, while 20.9% cannot function even with aids and appliances and another 21.3% can take self care with the help of aids and appliances. Significantly 6.3% of the disabled have neither tried nor have access to aids and appliances and hence cannot take self-care in case of urban areas. Thus as compared to the national average aids and appliances have been provided to a majority of the disabled person in Delhi.

Result and Discussion

Agencies have a greater role in the education of children with special needs for happiness. It is observed that several agencies are working. But sometimes due to lack of awareness the CWSN are unreachable to those facilities provided by them. So we should point out these difficulties also and try to make it accessible for every child. The NGOs itself should working in the area of awareness. In pursuance of obligations of PWD Act, Government at various levels has taken a number of initiatives. However, despite the statutory provisions on schemes, facilities and concessions, administrative orders etc the benefits meant for Persons with Disabilities do not reach them. In order to address this critical problem Chief Commissioner of Disability devoted its attention on creating awareness about the Act and facilities made throughout India through workshops, seminars, orientation programmes and awareness programmes in all States / Union Territories including districts and Talukas. In these workshops Government functionaries, local

NGOs, parents, teachers and professional were the target groups (B.L. Sharma, 2001). However, much has not done, much is needed and much needs to be done in future.

References

- *Central Government Schemes For The Rehabilitation of Persons With Disabilities, Accessed from Website – www.rehabcouncil.nic.in*
- *Concessions/Facilities Available to Disabled through State/U.T. Government, (1998). Published by National Information Center on Disability & Rehabilitation, CACU-DRC Scheme, Ministry of Social Justice & Empowerment, Government of India.*
- *Dr. Verma Preeti and Dr. Swarup Smriti (2001) Introduction to Disabilities Published at Madhya Pradesh Bhoj (open) University.*
- *Dr. Zutshi B. (Sep.2004) Disability Status: Case Study of Delhi Metropolitan Region, Accessed from <http://www.disabilityindia.org/disabilitystatus.cfm>*

“COUNSELING: AN INNOVATIVE APPROACH FOR ADOLESCENTS FOR HAPPINESS”

31

Dr. Pushkrit Gupta

Associate Professor in Education, SRM College of Education, Panchkula, Haryana

Counseling is wonderful 20th century invention. We live in complex, busy, changing, stressful world. Everyone is busy in their life. No one has time to spend with others. We see all over the world there are various types of experiences that are difficult for people to cope with. Mostly when individual have problems and have confusion regarding anything they always prefer to deal with that particular situation with the help of others (by talking with family, friends, relatives or our family doctors). Occasionally their advice is not sufficient. Sometimes people feel too ashamed to discuss what is bothering them. They do not have appropriate person to turn to. Here we can say that counseling is a really useful option at these moments. In most places counseling is available fairly, quickly and costs little or nothing. Counselor does not label a person with specific problem but listen the subject with patience and tried to diagnose relevant solution of that particular problem. Within the few meetings counselor and counselee get the solution of the problem. In every stage of life like children, adolescents, adulthood and old people all needs counseling. When they are under stress and unable to understand themselves what is right and what is wrong for them at that time a experienced and who know the exact meaning of individual difference and having a solution of such problems called, “counselor”.

It is believed that adolescents and the youth of a country play main role in the development of a country. So youth and adolescents should be follow direction in their life. In simple words we can say that they should have sufficient knowledge about their future and future plans.

COUNSELING:

Counseling is process of assistance to a needy person. It is one of the services of guidance which intend to establish a relationship between counselor and subject. With the help of counseling a person become able to analyses his problem, making correct decision. Counseling can be a confusing term – it often has different meaning for different people.

A.J. Jones, “Counseling is a personal and dynamic relationship between two individuals (one of whom is older, or more experienced, wiser than the other), who altogether approaches a more or less well defined problem of the younger or less experienced or less wise, with mutual consideration for each other to the end that the problem may be clearly defined and that the one who has the problem may be helped to a self-determined solution of it.”

Ruth Strong, “counseling process is a ‘joint quest’. The student’s responsibility is to try to understand himself and the direction in which he should go gain self-confidence in handling problem as they arise. The counselor’s responsibility is to assist in this process whenever the student needs and ready for help. The counselor serves as kind of key that unlocks new insights.” The same author further observe: “the essence of the counseling process is a relationship in which the individual being counseled feels free to express himself fully and gains clarification of

his goal, self confidence in his ability to realize them, and methods or means of attacking difficulties as they arise.”

PRINCIPLES OF COUNSELING PROCESS

- Principle of acceptances: counselor should accept every individual with his\her different capabilities and potentialities counselor should be aware about the individual differences deals with as such. He should not try to mould any
- Principle of respect for the individual: all the school of thoughts of Counseling advocates for the respect of the individual i.e. respect an individual’s feeling must be an important part of counseling process.
- Principle of permissiveness: by permissiveness we mean a disposition to allow freedom of choice and behavior. So we can say that Counseling is a process where client is free to talk with the counselor about his desires and problems. Counseling shapes environment according to the person. It develops the optimism.
- Principle of thinking with the individual: it pays attention mainly on the thinking with the individual. Counselor does all the efforts which help the subject to know all the factors about themselves. It is the role of counselor to think about all the forces around the subject to join clients’ thoughts and make such decisions. Regarding counseling which are helpful for getting the solution of his problems.
- Principle of learning: Counseling process creates the learning mean the counselee learns the relevant knowledge about themselves which is essential to know in the process of counseling client learn about their potentialities and abilities.
- Principle of Consistency with ideals of democracy: as we know the Counseling process is based on the individual difference.

NEED OF COUNSELLING

“Counseling is a specific process of assistance extended by an expert in an individual situation to a needy person”.

There is an urgent need of introducing and strengthening the counseling service in schools and colleges of our country to meet the various needs of the students administrative and the educational system.

1. To help the all over development of students. Intellectual development proper motivation and clarification of goal.
2. It is required in the proper choice of courses.
3. It is helpful for vocational development.
4. Counseling creates the ability of readiness for choices and face new challenges.
5. Counseling helps in minimizing the mismatching between education and employment and help in the efficient use of manpower.
6. It motivate youth for self employment.

7. It helps fresher establish proper identity guidance and counseling service is needed to help students deal effectively with the normal developmental task of adolescents and face life situations boldly.
8. It is also helpful for weaker section of society, because it motivate them also. Some people think that their children cannot get higher level jobs because they are not rich.
9. It is helpful in checking wastage and stagnation.
10. Counseling helps students in the need of special help.
11. There are such students as the gifted backward and handicapped who need special opportunities. They need special attention and opportunities
12. To minimize the incidence of indiscipline

IT'S SIGNIFICANCE:

When we meet with today's adolescence, we see some of them want to take their decision by their own. Because they think that now they only know what is right and wrong for them. Some parents do not give a proper guidance to their children because of their less knowledge or communication gap with their children. So, that sometimes the adolescents take wrong decision because the lack of any type of counseling for their further studies. They can't understand what is suitable for them. In some cases they choose difficult subject to maintain their status in their peer group. But they are unable to perform well in that specific stream. At that time academic counseling is helpful for them. So at that time academic counseling must be provided by their teacher and specific counselor. When academic counseling provided at the right time the students performed well according to their ability.

There are so many of courses available for students but they don't know which one is suitable for them according to their abilities and approach. All students do not belong to same socio-economic status, so their educational aspiration level may not be same. Simultaneously they do not know the resources/ path/ proper guidance for achieving their aspirations. They take decisions but majority of time results of those decisions are not matched with their destiny. Sometimes they feel frustrated by those decisions which become a conflict between them and their educational aspiration, so at that time they feel helpless. So academic counseling must be providing in school and colleges to adolescents for their bright future.

Educational program should be organized in school for the awareness of about all the courses and requirement of that course. Sometimes after doing 10th 12th they are totally confuse about various subject they do not know what is Science, Commerce, Arts stream .They do not which courses are available for further education. Very often students are unable to make any coordination between their educational aspiration and SES. Suppose one of them wants to become Dr. But because of his SES he is unable to choose this stream.

There he needs awareness about the educational loans as well as counseling in the same stream which option is much suitable for him. Sometimes they are not aware about different exam which are held every year for entrance test in various streams by almost all the universities for admission as well as for government job after 10th 12th .They do not know how to attempt such exam which skills they need to practice for clearing such exams. The solution of such academic

problems can be solved by a wise teacher, man and most effectively by a counselor by giving them adequate academic counseling.

REFERENCE

- Ahmar E, Anwar F, (2013) *Socio economic status and its relation to academic achievement of higher secondary school students. IOSR Journal of Humanities and Social Science (IOSR-JHSS), volume13, Issue 6, pp 13-20, e- ISSN: 2279-0837.www.iosrjournals.org*
- Eric Jon Reed (2012) *examinations of the educational aspirations parents have for their children .Iowa research online. Http*
- Jay D. Teachman and Kathleen Paasch (1998) *The family and educational aspirations. Journal of marriage and family vol.60, no. 3 http://www.jstor.org/discover/10.2*
- Li-fang Zhang, Gerard A Postiglione (2001) *Thinking styles, self -esteem, and socio- economic status. Journal of personality and individual difference, volume.31 (8):1333-1346, doi: 10.1016...*
- Linda P. Juang, Rainer K. Silbereisen (2002) *The relationship between adolescent academic capabilities beliefs, parenting and school grades volume. Journal of Adolesences. www.sciencedirect.com/science/article/pii/S0140197101904452.25 (1):3-18, doi:10.1006/jado.2.*
- Muola, J.M., Mathya,R, Mwinzi,A.M(2011) *The effect of academic advising on academic performance of university students in kenyan universities International Multidisciplinary Journal, Ethiopia-African Research Review. volume-5(5), serial no.22, ISSN 2070-0083http://dx.doi.org/10.4314/afrrrev.v5i5.26*
- Nancy E. Hill, Domini R. Castellino, Jennifer E. Lansford, Patrick Nowlin, Kenneth A. Doge, John E. Bates and Gregory S.Pettit(2004). *Parent academic involvement as related to school behavior, achievement, and aspiration: demographic variations across adolescence*

HAPPINESS THROUGH CONCEPT FORMATION MODEL OF TEACHING IN TEACHING STUDENT AT SECONDARY LEVEL OF SCHOOL

Md Raghieb Alam* & SohrabAli**

* Research Scholar, Institute of Advanced Studies in Education,

**Professor, Institute of Advanced Studies in Education,
Jamia Millia Islamia, New Delhi

32

Introduction

Happiness is an emotional feeling experienced by individuals. It has a positive impact on an individual resulting in an increased mental strength to handle problems, greater self-confidence, sound of mind and improved academic performance and well-being. True happiness is achieved when there is a perfect balance between present pleasure and future benefits [Ben-Shahar, 2007]. Happiness is a characteristic for more successful and beneficial feelings which enhances better coping. It is encouraged by positive thinking and adaptive behavior [Lyubormirsky, et al., 2005]. Fordyce [1997], a prominent figure in the psychology of happiness, believes that happiness can be taught. He carried out much research and published noteworthy works in the field. Method of teaching plays an important role for students' happiness. Research reveals that happy people are more successful in performance of multiple dimensions of life, including, relationships, health, longevity, income and study, teaching, job [Chida & Steptoe 2008; Diener & Chan 2011; Harter, Schmidt, Asplund, Killham, and Agrawal 2010]. There are various forms of happiness. A type of which is accompanied with high level of excitement [Argyle, 2001]. The significance of happiness in school was shown in a research conducted with adolescence [Huebner et al, 2006] and it also reflected that lack of happiness is a crucial risk factor for detachment from school, Depression, as well as loss of social support from parents and friends. As Noddings [2003] suggests in her research, the key goal of education should be students' Happiness, since happier students learn better than unhappy students. Modern theorists explained happiness as the result of fulfilling certain needs in one's life. There are lots of factors which contribute to an individual's happiness. The present study analyses and identifies the factors influencing the happiness of the school students and determines how the concept formation model of teaching is associated with happiness and the level of happiness.

Factors Influencing Students' Happiness

The factors which influence the happiness level of students have been identified through questionnaire and several discussions with students. A number of students came up with a list of factors which have affect on their level of happiness. Some other important factors were considered while reviewing previous research carried out by [Chan et al 2005], Mangeloja and Hirvonen [2007] and Guerreiro and Vieira [2007]. These factors were further analyzed and selected 10 factors. These factors would serve as features during data analysis. The selected factors are Interesting courses, Academic performance, Effectiveness of Teaching method, school facilities, Extracurricular activities, Financial situation, Relationships (family and partner), Living conditions, Relationship formed with other student, Future job prospects.

Concept Formation Model Concept Formation Model based upon the work of [Hilda Taba, 1966], involves both inductive and deductive reasoning processes. The model focuses on the creation of generalizations from a student-derived list of created concepts.

The model has several steps and involves student participation at every step. Students begin with a broad concept, determine specific examples from that, create appropriate categorization systems, establish a generalization from those categories, and then apply the generalization to their readings and other situations. Given the stimulus of a broad concept, such as change, students generate examples of the selected concept. Examples are derived from students' own understanding and experiences. Focusing questions such as "What does this word mean to you? Can you give me any examples of this concept?" allow open-ended responses in which students of all levels can participate. Students use their memories of events and things to determine if there is an appropriate "fit" with the concept. According to Joyce and Weil, Hilda Taba utilized three main assumptions in developing her teaching model [Joyce & Weil, 2000] as;

1. Thinking can be taught.
2. Thinking is an active transaction between the individual and data.
3. Processes of thought evolve by a sequence that is "lawful."

Since Concept Formation is considered as the basic form of cognition on which all cognitive processes depend, Taba utilized Concept Formation and defined it as consisting of three different processes: I) the differentiation of the specific properties of objects or events, ii) grouping or a process of assembling specified properties across many objects and events, and iii) labeling or categorizing [Woods, 2002].

Materials and methods

As it was an experimental study, 10 lessons were developed based on Concept formation model and taught the 'experimental group' in which 'concept formation model' was compared with 'traditional method' to check the happiness of students. In this study, a pre-test – post-test was conducted with control group and experimental group.

Participant: The sample of this study consists of randomly selected 100 students of class IXth from a public school. These 100 students were evenly divided into Control group (A) Experimental group (B). The participating school was Crescent Public School, Daryaganj, New Delhi. Control group was taught with tradition method and experimental group with concept formation model. Before and after teaching, a pre - post-test was conducted. During the test the participants fill up the happiness questionnaire.

Instrument: Questionnaire design Adaptation

Based on the identified factors, a questionnaire was designed based on the questionnaires given by Nwamu Phillippa Unoma to measure the students' happiness level. The questionnaire included 10 items. It included only closed ended questions. The questionnaire was divided into two sections. The first section contained demographic information of the student and second section contained the selected 10 items and students were required to rate their current level of happiness on a scale of 1-10 level. The data obtained from this questionnaire would serve as the dependent variable. Students were also required to assess how the listed factors impact their happiness level. This was rated on a scale of 1-10 level. The obtained data would serve as the independent variable. Happiness scales 1-10 level. The paper based questionnaire designed was shown in **Appendix 1**.

Statistics

The data was analyzed using the Statistical Package for the Social Science (SPSS) version 21(SPSS, In., Chicago, IL, USA). An independent t- test was used to analyze the difference between the two groups for happiness and achievement score. Paired t-test was used to analyze the difference the pre intervention and post intervention values of happiness and achievement score within groups. P value ≤ 0.05 was considered significant.

Results

Demographic details of both the groups: There are two groups, viz. control group and experimental group. Both groups have equal number of students (n) of 50. In control group: Males-25; Females-25, and in experimental group: Males-21; Females-29. The mean \pm S.D of age, weight and parents income of student in control group is 14.08 ± 0.56 , 44.90 ± 2.86 , 400505 ± 77623.10 respectively, while in experimental group 14 ± 0.49 , 45.98 ± 3.25 , 423005 ± 80438.84 respectively were shown in Table 1. Heath statuses of children & parents back ground details (n) for both group (control and experimental) were shown in Table 2.

Independent t-test was done for data analysis to compare between pre and post happiness level and pre and post achievement score between two groups and paired t test within groups. The first stage is an overall analysis of individual means for each item for each group and second is total happiness means between groups and within groups.

Descriptive analysis showed that means Achievement score is higher in experimental group after 10 lessons of teaching; while in control group it was slightly difference (Table 3).

Independent t-test showed that significant difference was found between two groups; post achievement score at 95% confidence level means \pm SD (7.90 ± 1.35), degree of freedom (df)= 98 ($t= 10.91$ $p= 0.001$) shown that is highly significant difference through concept formation model of teaching as shown in (Table 3).

Independent t-test showed that significance difference was found between two groups in Happiness Items 1 ($t= 17.15$, $p=0.001$), item 2 ($t= 9.42$, $p= 0.001$), item 3 ($t= 28.57$ $p = 0.001$), item 4 ($t= 17.87$ $p= 0.001$), item 5 ($t= 3.89$ $p= 0.001$), item 6 ($t= 7.25$ $p = 0.001$), item 7 ($t= 4.49$ $p= 0.001$) item 8 ($t= 5.12$ $p= 0.001$) item 9 ($t= 3.50$ $p= 0.001$) item 10 ($t= 7.86$ $p= 0.001$), total ($t= 24.99$ $p= 0.001$) as shown in (Table 3).

Paired t-test for group 1 showed significant change in achievement score ($t= 3.34$, $p= 0.001$), happiness item 1 ($t= 1.83$, $p= 0.073$), item 2($t= 1.85$, $p= 0.070$),item 3($t= 1.72$, $p= 0.864$), item 4($t= 3.85$, $p= 0.001$), item 5($t= 3.46$, $p= 0.001$) item 6 ($t= 3.85$, $p= 0.001$), item 7 ($t= 4.10$, $p= 0.001$), item 8($t=3.07$, $p= 0.003$), item 9 item ($t= 2.33$, $p= 0.024$) item 10 ($t= 6.91$, $p= 0.001$) total ($t= 7.38$, $p= 0.001$) all are significant (except Item 1,2,3) as in (Table 4). In group 2 achievement score ($t= 11.96$, $p= 0.001$) item 1 ($t= 15.28$, $p= 0.001$), item 2 ($t= 10.83$, $p= 0.001$), item 3 ($t= 31.36$, $p= 0.001$), item4 ($t= 15.88$, $p= 0.001$), item 5 ($t= 8.64$, $p= 0.001$), item 6 ($t= 4.95$, $p= 0.001$),item 7($t= 6.24$, $p= 0.001$), item 8 ($t= 6.23$, $p= 0.001$), item 9 ($t= 8.02$, $p= 0.001$), item 10($t= 11.85$, $p= 0.001$) , total($t= 27.74$, $p= 0.001$) all are significant difference shown in (Table 4)

Discussion

Purpose of this study were to examine the happiness associate with the Concept Formation Model of teaching and the level of happiness of the students in teaching the concept of chemistry in class IXth student. The study showed that after teaching through Concept Formation Model to the experimental group the happiness level of students has increased that lead to increase the level of understanding and interest of student in course content, teaching method, achievement, extracurricular, relation between other students etc. Statistical analysis showed that significant difference between two groups in post intervention through Concept Formation Model. Achievement score of experimental group means \pm SD 7.90 ± 1.35 , degree of freedom (df)= 98 $t= 10.91$ $p= 0.001$ shown that there is highly significant difference through Concept Formation Model of teaching as shown in Table 3. Similar findings are evident in previous studies such as [Yazdi and Abolmaali, 2014] and [Loukas et al., 2006]. However, post intervention through tradition method did not make any significant difference between groups in terms of achievement as shown in Table 3.

Independent t-test between two groups post intervention through Concept Formation Model happiness level of each item are significantly difference $p= 0.001$. Average total happiness measured showed on reported mean of 7.93 and this is satisfactory value suggesting acceptable $t= 24.99$ $p= 0.001$ as shown in Table-3. However, some works have shown lower value, while some have reported higher value in different population and age groups [Chan et al., 2005; Guerreiro and Vieira [2007]. Study done in different countries in learning happiness model was reported average happiness mean 7.00 [Unoma. 2013]. Total happiness post intervention through tradition method didn't make significant difference between two groups. Similarly, individual happiness items post intervention through tradition method also didn't make significant difference between the two groups as shown in Table-3.

Paired t-test within groups (group-1) all individual happiness items (except 1, 2 and 3) are significant and total happiness and achievement score are also significant difference within group as given in Table-4.

Paired t-test within groups (group-2) individual happiness item, total happiness and achievement score all are significant difference within group shown on Table-4.

Therefore, it is recommended for use in all Indian school level students. The important limitation of the study is small sample size. Future studies should be with large sample, different school and different population.

Conclusion

The study concludes that teaching through Concept Formation Model students obtained higher achievement and happiness level and also enjoyed the relationships, social activities, interactions between the teachers – students, and started to do more social activities and took more interest in course. Concept Formation Model of teaching method play more important role in increasing happiness level in school level students.

Table 1-Demographic details of the participants

Name of the groups	Age (years) (mean+ SD)	Weight(kg) (mean+ SD)	Parents Income Lakh (Rs) (mean+ SD)
1. control % (50)	14.08 ± 0.56	44.90 ± 2.86	400505 ± 77623.10
2. Experimental (50)	14 ± 0.49	45.98 ± 3.25	423005 ± 80438.84

Group 1: Males-25; Females-25, Group 2: Males-21; Females-29

Table 2 .Heath statuses of children & parents back ground details (n)

Background details	Group		2	3	4	5
Health status of child	1	39	11	NA	NA	NA
	2	46	4	NA	NA	NA
Father's Education	1	2	10	18	11	9
	2	00	3	18	24	5
Mother's education	1	5	22	20	3	00
	2	2	10	23	15	00
Father's occupation	1	26	14	9	1	NA
	2	17	22	8	3	NA
Mother's occupation	1	27	10	5	8	NA
	2	28	14	1	7	NA

Health status of Child: 1-Very good, 2-Good. Father's Education: 1: Matriculate, 2-Intermediate, 3-Graduate, 4- Post graduate, 5- PhD. Mother's Education: 1: Matriculate, 2-Intermediate, 3-Graduate, 4- Post graduate, 5- PhD. Father's Occupation: 1- Business man, 2-Teacher, 3-Professor, 4-Clerk. Mother's Occupation: 1- Housewife, 2- Teacher, 3-Professor, 4- Clerk. NA: Not applicable

Table 3: Comparison of pre and post happiness and achievement scores between Group 1 and Group 2.

Variables		Control group 1 Mean 5.34SD	Experimental group 2 Mean ± SD	df	t-value	p value
Happiness Item 1	Pre intervention	6.76 ± 1.04	6.86 ± 1.22	98	0.43	0.662
	Post intervention	6.92 ± 0.94	9.56 ± 0.54	98	17.15	0.001*
Happiness Item 2	Pre intervention	5.34 ± 1.04	5.40 ± 1.04	98	0.28	0.775
	Post intervention	5.58 ± 0.99	7.84 ± 1.37	98	9.42	0.001*
Happiness Item 3	Pre intervention	3.10 ± 1.31	3.12 ± 1.28	98	0.07	0.939
	Post intervention	3.12 ± 1.36	9.24 ± 0.65	98	28.57	0.001*
Happiness Item 4	Pre intervention	6.54 ± 0.73	6.62 ± 0.80	98	0.51	0.605
	Post intervention	6.86 ± 0.53	8.88 ± 0.59	98	17.87	0.001*
Happiness Item 5	Pre intervention	4.84 ± 2.02	4.66 ± 1.85	98	0.46	0.644
	Post intervention	5.16 ± 2.22	6.80 ± 1.97	98	3.89	0.001*
Happiness Item 6	Pre intervention	6.08 ± 0.75	6.16 ± 0.71	98	0.54	0.586
	Post intervention	6.42 ± 0.75	7.44 ± 0.67	98	7.25	0.001*
Happiness Item 7	Pre intervention	6.06 ± 0.81	6.12 ± 0.84	98	0.51	0.720
	Post intervention	6.38 ± .85	7.08 ± 0.69	98	4.49	0.001*
Happiness Item 8	Pre intervention	5.26 ± 1.36	5.36 ± 1.27	98	0.37	0.706
	Post intervention	5.48 ± 1.43	6.70 ± 0.88	98	5.12	0.001*
Happiness Item 9	Pre intervention	5.30 ± 1.52	5.54 ± 1.09	98	0.90	0.369
	Post intervention	5.60 ± 1.74	6.76 ± 1.55	98	3.50	0.001*
Happiness Item 10	Pre intervention	6.00 ± 1.88	6.50 ± 1.41	98	1.49	0.137
	Post intervention	7.80 ± 0.83	9.06 ± 0.76	98	7.86	0.001*
Happiness Total	Pre intervention	5.52 ± 0.50	5.63 ± 0.44	98	1.10	0.270
	Post intervention	5.93 ± 0.45	7.93 ± 0.33	98	24.99	0.001*
	Pre intervention	4.96 ± 0.99	5.22 ± 0.91	98	0.136	0.174

Achievement	Post-intervention	5.40 ± 0.88	7.90 ± 1.35	98	10.91	0.001*
-------------	-------------------	-------------	-------------	----	-------	--------

* -Significant, N.S- Not Significant

Table 4: Comparison of pre and post happiness and achievement scores within groups

Group	Variables	Pre-intervention values(Mean ± SD)	Post-intervention values(Mean ± SD)	df	t value	p value
Group 1	Happiness Item 1	6.76 ± 1.04	6.92 ± 0.94	49	1.83	0.073
	Happiness Item 2	5.34 ± 1.04	5.58 ± 0.99	49	1.85	0.070
	Happiness Item 3	3.10 ± 1.31	3.12 ± 1.36	49	1.72	0.864
	Happiness Item 4	6.54 ± .73	6.86 ± 0.53	49	3.85	0.001*
	Happiness Item 5	4.84 ± 2.02	5.16 ± 2.22	49	3.46	0.001*
	Happiness Item 6	6.08 ± .75	6.42 ± 0.75	49	3.85	0.001*
	Happiness Item 7	6.06 ± .81	6.38 ± 0.85	49	4.10	0.001*
	Happiness Item 8	5.26 ± 1.36	5.48 ± 1.43	49	3.07	0.003*
	Happiness Item 9	5.30 ± 1.52	5.60 ± 1.74	49	2.33	0.024*
	Happiness Item 10	6.00 ± 1.88	7.80 ± 0.83	49	6.91	0.001*
	Happiness Total	5.52 ± .50	5.93 ± 0.45	49	7.38	0.001*
	Achievement	4.96 ± 0.99	5.40 ± 0.88	49	3.34	0.001*
Group 2	Happiness Item 1	6.86 ± 1.22	9.56 ± 0.54	49	15.28	0.001*
	Happiness Item 2	5.40 ± 1.04	7.84 ± 1.37	49	10.83	0.001*
	Happiness Item 3	3.12 ± 1.28	9.24 ± 0.65	49	31.36	0.001*
	Happiness Item 4	6.62 ± .80	8.88 ± 0.59	49	15.88	0.001*
	Happiness Item 5	4.66 ± 1.85	6.80 ± 1.97	49	8.64	0.001*
	Happiness Item 6	6.16 ± .71	6.56 ± 0.67	49	4.95	0.001*
	Happiness Item 7	6.12 ± .84	7.08 ± 0.69	49	6.24	0.001*
	Happiness Item 8	5.36 ± 1.27	6.70 ± 0.88	49	6.23	0.001*
	Happiness Item 9	5.54 ± 1.09	6.76 ± 1.55	49	8.02	0.001*
	Happiness Item 10	6.50 ± 1.41	9.06 ± 0.76	49	11.85	0.001*
	Happiness Total	5.63 ± .44	7.93 ± 0.33	49	27.74	0.001*
	Achievement	5.22 ± 0.91	7.90 ± 1.35	49	11.96	0.001*

* -Significant, N.S- Not Significant

References

Argyle, M. (2001) *The Psychology of Happiness*, 2nd edition, Sussex: Routledge

Ben-Shahar, T. (2007). *Happier: Learn the Secrets to Daily Joy and Lasting Fulfillment*. McGraw-Hill; 1 edition (May 10), ISBN-10: 0071492399.

Chan, G., Miller, P. and Tcha, M. (2005) 'Happiness in university education', *International Review of Economics Education*, vol. 4, no. 1, pp. 20 - 45.

Chida, Y., & Steptoe, A. (2008). *Positive psychological well-being and mortality: A quantitative review of prospective observational studies*. *Psychosomatic Medicine*, 70(7), 741-756.

Diener, E., & Chan, M. Y. (2011). *Happy People Live Longer: Subjective Well-Being Contributes to Health and Longevity*. *Applied Psychology: Health and Well-Being*, 3(1), 1-43.

Fordyce, M. (1997). *Educating for happiness revue quebecoide de psychological* 18, <http://www.Gthappy.Net/guebec/Htm>

Guerreiro, M. and Vieira, G. (2007) 'Students' happiness and well-being at the University Of Algarve, Portugal.'

Hilda Taba, (1966). *Teaching strategies and cognitive Functioning in Elementary School Children*, Cooperative Research Project 240 (San Francisco: San Francisco state college)

Huebner, S. E., Gilman, R. and Suldo, M.S. (2006) 'Life satisfaction. In G. Bear & K. Minke (Eds.)', *Children's needs III*, pp. 357 - 368.

Joyce, B., Weil, M., & Calhoun. (2000). *Models of Teaching* (6th Ed.). U.S.A: Allyn and Bacon.

Loukas, A., Suzuki, R. and Horton, KD. (2006). *Examining school connectedness as mediator of school climate effects*, *Journal of research on Adolescence*. 16(3). 491-502.

Lyubomirsky, S., Sheldon, K.M. and Schkade, D. (2005) 'Pursuing happiness: The architecture of sustainable change', *Review of General Psychology*, no. 9,

Mangeloja, E. and Hirvonen, T. (2007). *What Makes University Students Happy?* *International Review of Economic Education*, vol. 6, no. 2, pp. 27 - 41.

Noddings, N. (2003) *Happiness and education*, Cambridge: Cambridge University Press.

Unoma, N. (2013). *Learning the students' happiness model research methods and Professional skills COMP60990*

Woods, P. (2002). *Teacher Strategies*. London: Croom Helm.

Yazdi, A. & Abolmaali, K. (2014). *Effectiveness of happiness teaching with Fordyce method on belonging to school of students*. *Journal of Novel Applied Sciences Available online at www.jnasci.org* ©2014 JNAS Journal-2014-3-3/287-290, ISSN 2322-5149

Appendix-1 Happiness Questionnaire design

BACIS INFORMATION (please tick where appropriate box)

Age Group: 11 12 13 14 15 16 17 18

Gender: Male Female

Nationality: Indian

School: Delhi Name of School:

Teacher: TGT PGT Health Good Bed

Class: 7 8 9 10 11 12

QUESNNAIRE INSTRUCTION

For your view please rate what effect the following factors have on your level of happiness on a scale 1-10 with 10 being the strongest influence and 1 being the least influence under current status, please grade your current condition of each factor on a scale of 1 to 10 with 10 being the most satisfactory and 1 being the least satisfactory.

As a student please rate what effect the following factors have on your level of happiness please indicate your current condition for each factor (please tick where appropriate)

Please rate your current state of happiness (on a scale of 1 to 10)

1. How interesting are the courses you take 1 2 3 4 5 6 7 8 9 10
2. How well you perform in your studies 1 2 3 4 5 6 7 8 9 10
3. Effective of concept formation model and
Course structure 1 2 3 4 5 6 7 8 9 10
4. How the available school facilities meet your
Learning needs 1 2 3 4 5 6 7 8 9 10
5. Available extracurricular activities
(Leisure time, sport, socialactivities) 1 2 3 4 5 6 7 8 9 10
6. Financial situation stability 1 2 3 4 5 6 7 8 9 10
7. Well balanced family and partner relationship 1 2 3 4 5 6 7 8 9 10
8. How comfortable your living conditions are 1 2 3 4 5 6 7 8 9 10
9. Relationships formed with other students 1 2 3 4 5 6 7 8 9 10
10. Getting a good job after schooling
(Future job prospects) 1 2 3 4 5 6 7 8 9 10

DOES EDUCATION MAKE US HAPPY: AN INVESTIGATION

33

Ragini Dubey*, Dinesh Prasad** & Ujjala Singh***.

JRF scholars, Department of Education.

Guru Ghasidas Vishwavidyalaya, Bilaspur (C.G.)

Background of the Study

Education as we know is often considered as the best tool for creating wealth and happiness. It's a common belief that educational success exemplifies a promise of later happiness. The role of education for a complete and happy life has always been stressed from the very beginning of our civilization. For example, Rousseau mentioned that a proper intellectual education during childhood is the basis of future happiness. This belief is still in prevalence nowadays. Continued school attendance and good marks are generally thought to further the chances for succeeding in life and happiness. In this connection Compulsory education has been advocated as a way of happiness in the lives of all the people and more recently "equality of educational opportunities" is often equated with "equality of happiness-chances".

Some of the explanations to support the statements are: First of all, understanding is thought to be a pleasant experience in itself, and as education gives rise to more understanding, it should also result in more pleasant experiences and thus in more happiness. Second common sense theory is that education provides chances for a better social position and is supposed to further the chances for upward social mobility; as conditions for happiness are thought to be better in the higher social strata so the highly educated people are expected to experience more of it and education effects on happiness indirectly. Finally in modern pedagogies, apart from intellectual skills, psychological competences are stressed as well. Education is thought to make the students more creative, imaginative, balanced and socially desirable.

Thus the longer one's stay in educational setting and the higher one's educational achievement, the better one should be able to cope with life's problems and the happier one should be. Although these propositions sound reasonable, however the opposed ones can be equally true. Obviously the educational setting inhibits development in several aspects like less motivated activity, less varied social contacts, etc.

Besides, many more negative effects of school education on happiness could be imagined. For instance, long school attendance creates an unrealistic picture of social reality and the things learned in school often prove useless in real-life situations. Similarly, raising aspirations and expectations that are not met and occupations that carry high levels of stress can make the highly educated people less happy. There is some evidence that adults with high level qualifications are not much happier or resistant to depression than adults with qualifications at an intermediate level (Sabates & Hammond, 2008).

Significance

If it is needed to estimate what all parents hold in common as a goal for their kids, the response will be very simple that is happiness. Everyone wants their child to be happy or to lead a good life. Therefore the point to be discussed here is; if happiness is the most universal goal of all the parents for their children, why it has been ignored? Isn't it reasonable that it should also be a goal for education? And then only the education can improve the overall welfare of citizens. Factors and variables that may be linked to subjective happiness are Age, Education, Social status, Class, Income, Marital status/relationships, Employment, Freedom, Religion, Health, Life events activities and so on. In this concern to examine a long held belief that a high level of education leads to later happiness will be worthwhile to study. For this a superficial review of literature was done which revealed that a wealth of studies have been studied previously. Among the studies, educational level has been related to various factors named as happiness, mood, life satisfaction, morale, psychological well-being etc. These studies concern quite different groups and their results differ significantly. Most of these studies present their results in frequency distributions and there is no simple, clear-cut relation between level of education and happiness. Obviously the relation is more complicated than we tend to think. As we lack a clear picture about the phenomenon so, what we need is a multidimensional study of literature and an empirical check not only in research but in practice as well. Therefore, we set out to assess whether the more highly educated are actually happier people.

Objectives

Objectives of this study are: to study and understand the relationship between education and happiness, to explore the direct and indirect effects of education on one's happiness and to know whether the education system is happening for the learners today.

Methodology

To explore the existing literature as well as the present scenario in this concern, Literature review and Descriptive survey research design is used and necessary information were collected from an interview schedule which is semi structured in nature. Respondents included in this study were 40 students from different levels of education which are higher secondary, graduation, post-graduation and research scholars.

Happiness and the Level of Education in Literature

Before knowing the relation between Education and Happiness it will be better to know about the term happiness and its concept. Veenhoven(2006) defined the term as "the overall appreciation of one's life-as-a-whole; in short, how much one likes the life one lives". It's an attitude towards one's life; more specifically as "the degree to which an individual judges his life on the whole as favourable". This is often measured through tests of subjective well-being and life satisfaction. Continuing the work Veenhoven (2006) completed an extensive survey

of studies regarding the relationship between happiness and physical and mental well-being. The evidence “implies that we can make people healthier by making them happier”.

Regarding education and happiness a direct positive association is found between education and the probability of being happy in some studies (Diener et al., 1999; Gerdtham & Johannesson, 2001; Argyle, 2002; Easterlin, 2003). Hartog and Oosterbeek (1998) also investigated the relationship controlling for wealth, health and early life circumstances. Their results indicated that the positive relationship between education and happiness is significant only for intermediate qualifications and for a higher vocational qualification. In contrast, Caporale, et al. (2007); Hirvonen & Mangelaja (2005); Clark & Oswald (1996) found a negative association between education and happiness. Compared with individuals having low qualifications, higher levels of educational qualifications were associated with higher levels of unhappiness, controlling for socioeconomic and demographic factors including absolute income. However, when relative income was included in the analysis, the results were changed indicates that for individuals with more education, their level of happiness is dependent on relative income. Perhaps this is because having high-level qualifications raises expectations about income, which are not always met. Similarly Veenhoven & Bakker (1977) found that a High level of education turned out to be positively related to "depression" ($G = +.09$ $p < .01$), "sense of uselessness" ($G = +.16$ $p < .01$) and "sociosis" ($G = +.16$ $p < .01$).

Present Scenario Major Findings & Discussion

After reviewing all the above mentioned literature and studies, we come to know that though education may increase the happiness but the effect will not always be direct. There is strong evidence that people with more education are both happier and have higher levels of life satisfaction than people with lower levels of education but the association is small. The effect of education on happiness comes from work (better and more satisfying jobs), occupational status and finally, from income. The positive effects of education on happiness and well-being result from a variety of intermediary processes, which probably include higher income, non-alienating work, household composition, family behaviours, use of health services, emotional resilience, social capabilities and better physical health. Some studies found that people with higher education qualifications are less happy and have lower levels of life satisfaction than those with intermediate levels of education. Most of the evidence also suggested that individuals with higher levels of education are relatively dissatisfied with their employment. A suggested explanation for this finding may be raising aspirations and expectations that are not met and occupations that carry high levels of stress. Attaining higher education qualifications raises aspirations that prove to be unrealistic and ultimately less happy.

To explore the present scenario in this concern when different levels of students were interviewed, results showed that happiness is to reach the destination but the more interesting is the destination is not clearly defined to anyone. It seems like we cannot define happiness in some words or lines for all the human beings. After all, happiness means different things to different people, however, we can ask people whether they feel happy or not. The finding is similar to the

conclusion of Frey and Stutzer (2002) and it is clear that Happiness is a subjective term (Sumner, 1996).

Role of education today is to make us known how to live in a society, how to be more progressive and competent and it also gives more opportunities which lead towards happiness. The relation between education and happiness depends upon how one understands or grasps the two words, in its border sense both are strongly associated. Regarding our education system result revealed that the present education is not happening upto a satisfactory level and it should be more practical, task based, job oriented, relevant and related to their life. They also accepted that learning makes us happy but study does not.

Conclusion

In a survey of current practice, a UNESCO report questioned whether education is the problem or the solution (United Nations Education, Scientific and Cultural Organization [UNESCO], 2005a). Of course, it's a solution means it should be leading towards a harmonious and happy life, not only for classes of people but also for the mass of the people. Today there is a need of promoting a new concept sustainable happiness, developed by O'Brien (2005) to merge the principles of sustainability and happiness studies. It is defined as "happiness that contributes to individual, community and/or global well-being without exploiting other people, the environment or future generations." Material well-being is important, but it is also important to enjoy sufficient well-being in things like community, culture, governance, knowledge and wisdom, health, spirituality and psychological welfare, a balanced use of time, and harmony with the environment.

Happiness is the ultimate desire of every human being and all else is a way to accomplish this goal.

References

- Argyle, M. (2002). *The Psychology of Happiness*, Routledge.
- Caporale, G.M., Georgellis, Y., Tsitsianis, N. and Yin, Y.P. (2007). *Income and happiness across Europe: Do reference values matter?* Brunel University, Mimeo.
- Clark, A and Oswald, A. (1996). *Satisfaction and Comparison Income*, *Journal of Public Economics*, 61, 359–381.
- Diener, E., Suh, M., Lucas, R. and Smith, H. (1999). *Subjective Well-Being: Three Decades of Progress*, *Psychological Bulletin*, 125(2), 276–302.
- Easterlin, R. (2003). *Explaining happiness. Special series of inaugural articles by members of the National Academy of Sciences. May 23, 2003.*
- Frey, B. and Stutzer, A. (2002). *Happiness and Economics*, Princeton University Press.
- Gerdtham, U.G. and Johannesson, M. (2001). *The relationship between happiness, health, and socio-economic factors: results based on Swedish microdata. Journal of Socio-Economics*, 30(6), 553-557.
- Hartog, J. and Oosterbeek, H. (1998). *Health, Wealth and Happiness: Why Pursue a Higher Education?* *Economics of Education Review*, 17, 245-56.
- Hirvonen, T. and Mangelaja, E. (2005). *You Will Find a Fortune, But Not the Fortune You Seek: On Income and Happiness*, *School of Business and Economics, Working Paper series*, 295.

- O'Brien, C. (2005). *Planning for sustainable happiness: Harmonizing our internal and external landscapes*. Paper prepared for the 2nd International Conference on Gross National Happiness, Nova Scotia, Canada.
- O'Brien, C. (2010). *Sustainability, Happiness and Education*. *Journal of Sustainability Education*, 1, ISSN: 2151-7452. Retrieved from <http://journalofsustainabilityeducation.org/>
- Sabates R. & Hammond, C. (2008). *The Impact of Lifelong Learning on Happiness and Well-being*. Final version, NIACE's Commission of Inquiry, 01-26.
- Cathie Hammond UNESCO. (2005a). *Guidelines and recommendations for reorienting teacher education to address sustainability*. *Education for sustainable development in action*. Technical paper No. 2. Retrieved from <http://unesdoc.unesco.org/images/0014/001433/143370E.pdf>.
- Veenhoven R. & Bakker, P. (1977). *Level of education and the promise of happiness*. Working paper, Erasmus University, Rotterdam.
- Veenhoven, R. (2006). *Healthy happiness: Effects of happiness on physical health and the consequences for preventive health care*, *Journal of Happiness Studies*, 15-11.

EDUCATION AS A BLISS AND HAPPINESS TO HUMAN SOCIETY

34

MS. RAJANI TEWARI

Asst. Professor, SOS. J. N. Kaul institute of education, Bhimtal, Nainital(U.K)

INTRODUCTION

Education is a lifelong learning process. We have to keep on learning whatever age, time it is we can educate ourselves and we should have that zeal to keep on learning. As learning is never ending process and man can't learn everything that is there in this universe in this life .Man is never perfect and therefore should keep on learning whether it's from home, environment, society, from mistakes and even from children. Education is very important if we want happiness and want to remove miseries from our life. Education is a very powerful weapon through which we can fight poverty, unemployment and diseases etc. For the upliftment of women and common masses also education is very important. It helps us in solving problems of our life. We can recreate ourselves by reading novels, dancing, singing, meditating, playing and doing Yoga. It helps in recreation. It helps in our overall development. It develops our personality. It helps us in fighting for our rights and against social evil leading to happiness .It helps to strike a balance between spirituality and science thus leading to happiness and bliss. Education helps us in fighting against the discrimination done on the basis of caste, creed or religion. Though many changes can be seen now but much has to be done. It emphasizes on equality.

➤ MODIFICATION OF BEHAVIOUR

In general sense when we talk about education means expected change. We can say that education is the backbone of development. Development means prosperity of society, country and its people. We can gain education from experience, education from environment, education from home, education from society and make use in life or we can implement it in life. .Experiences makes us wise they also educate us. Everyday we are learning something or the other. Life is given to us for learning purpose.

➤ CONNECT WITH COSMOS

Through education one can know about the unknown, about God who has created us. Through education we can know about the creator of this universe. We can learn about the unseen powerful forces of this universe. The Supreme Power which exist in this universe. Education helps us in becoming **spiritual** in connecting with the **cosmos** that has created us and all the creations of this universe .It helps us to know that we are part of God. Education teaches us spirituality. It teaches that we all are one creation of God i.e. we all are part of God.

➤ NO ONE IS DIFFERENT IN THIS UNIVERSE

We are not different from each other. Education thus help us to elevate our higher self through meditation so that we can be different than animals .As there is not much difference even between us and animals. Through meditation only we can be better than animals as human beings are the most intelligent and powerful person in this world.So therefore it's very important to use ones energy in the right direction so therefore we can say that it is the task of education to lead one on the right path or right direction.As happiness is a state of mind metal peace is very important for attaining happiness. Through spirituality and meditation one can attain bliss and happiness which is also part of learning process that can be done only through education.

➤ **REDUCE THE DIFFERENCES EXISTING IN THE SOCIETY**

We can remain united through education. Through education only we can try to eliminate the differences existing on the basis of caste, creed, religion or colour. Education is the only weapon which helps to fight poverty, diseases and unemployment as well as gender biasness.

➤ **FULFILLING OUR BASIC NEEDS**

By it one can help in fulfilling the basic needs and their aspiration.One can get employment if they are educated. They can buy food, clothing, shelter etc.Education helps ones to even improve status. One does not have to live isolated life. One gets respect in society if they are educated. One can live life of dignity if they are well educated as they can thus secure good job for themselves.One can remove miseries of life through education. One can even fight for their rights if they are educated and thus avoid any kind of exploitation. As they can know about their rights only if they are educated. Due to this we can find many changes taking place in the society as people are going for Right to Information, Right To Education, Ban on child labour, Ban on child marriage, emphasis on women's education.Thus we can say that education has brought revolution in society and upgraded the lifestyle of all and made people aware of their rights.

➤ **UPLIFTMENT OF WOMEN AND COMMON MASSES**

\To a very great extent we can say that education has helped in the upliftment of women and the common masses for which great leaders like Swami Vivekananda and Mahatma Gandhi fought for so long. Education helps women to know their rights and fight for their rights .It helps women to be equally intelligent and competent .It helps in women's overall development ,even development of the society .It helps in reduction in any kind of violence against women It helps women to be more strong ,monetary wise ,health Wise and education wise .It helps women to contribute her services in the development of the nation.

➤ **THE DEVELOPMENT OF WOMEN**

It helps women to show her talent in every area for ex army,air force, nursing, teaching, writing, reporting, political and administration field .It helps women to know their self worth as women has even reached moon. To live freely with self worth,respect and dignity .To have complete control over their life whether at home or at workplace They can make their own choices and take their own decisions related to marriage, education,financial, household .Equal rights to participate in social, religious and public activities .Women are given equal social status in the society .Women are given equal rights for social and justice.

➤ **EQUAL OPPURTUNITIES TO WOMEN**

Equal opportunity for education, job etc. No gender **discrimination** .Right to safe and comfortable working environment Women **empowerment** and women equality with men is a universal issue .It is serious issue on which a burning debate can take place.It refers to the creation of an environment where women get equal rights.

➤ **WOMEN'S EMPOWERMENT**

Where woman can take there own decisions for their own benefits and for the society. It **emphasizes** on monetary ,health,economic, political and legal strength of the women that they should be strong money wise education wise and health wise .As when a man is educated an individual is educated but when a women is educated the whole family is educated .Women is an **embodiment** of power we worship her as Ma kali , Durga in temple so we can say that is power (Shakti) so women should realize their own powers and help in the development of the society and of the country .Women should not be dependent on outer source she should help her own self first ,women should also help another women in any yet every way they should come forward for the **upliftment** of women.Upliftment and empowerment can only take place when one is educated . Many acts have been passed one of them equal right to property; they can claim their right in parent's property. These rights should not be only on paper but they should be implemented too.

➤ **WOMEN TO FIGHT FOR THEIR RIGHTS AND INJUSTICE DONE TO THEM**

Government should take strict action for safeguarding the rights of weaker section and women though many changes can be seen now but much has to be done. Education helps women and weaker section to fight for their rights. It helps them in becoming strong.

➤ **AS WOMEN AND VILLAGERS (WEAKER SECTION ARE THE GREATEST SUFFERERS)EDUCATION BRINGS AWARENESS IN THE SOCIETY ABOUT THEIR EXPLOITATION**

As industrial people are also seen taking advantage of women and villagers their work is copied, moulded or **distorted** they are made to work in the industries but they are not paid wages accordingly. Women or Villagers are not given any credit or their work is not recognized. Their original work is distorted by the industrialist. They can't be given any recognition even if they are making a saree or creating music because they live in villages and are many in number and there is no proof that it's their own original work. It's only through education people can know their right and work smartly that their work is recognized and one is not exploited. Education is very important for leading a happy and fulfilling life.

➤ **WOMEN STAND ON THEIR FEET**

We can find many changes in the status of women due to education. They are coming on the forefront like. Since past Vedic Age women has always been considered as powerful as man and has always been given equal rights, now as our country is free we can see many changes taking place in giving women's right. Since they got their rights they are coming on the forefront and they have proved themselves in every field for ex. Indira Gandhi, Kalpana chawla, Kiran Bedi, Mother Teresa and Indira Nooyi, Lata Mangeshkar, Kiran Mazoomdar, Chanda Kochchar, Arundhati Bhattacharya, Saina nehwal, Sanya mirza, Sunita Williams etc. Women's education has made a great difference in women's status of living and we can find them walking shoulder to shoulder along with men in various areas of their interest where we find them excelling in every field in which they have taken part. They have understood their own power and have even fought for others right.

➤ **TEACHES US ABOUT OUR RICH AND VARIED CULTURE**

Through education we can broaden our mental horizons. Education helps us to know about various cultures their food habits, life style, dances, songs, festivals, their way of clothing etc. All students can learn from them if culture is included in the syllabus. They can take what is beneficial and good in the culture. They can share the culture, they can mould it according to the **present scenario** add something new innovative to it. Students when they learn about different cultures can only bring reforms in the country and thus help in the development of the nation too. Through this **amalgamation** of culture in the syllabus one can even help in preserving their culture as it can be preserved and passed on to next future generation too. This would help building unity, brotherhood and fraternity amongst all students. Then only they can fight for the cause of the nation. Education helps in the development of the nation. It helps in fighting against any kind of injustices. Doctors; lawyers are a boon to society. Engineers, scientist have also contributed in our life due to education. They have made our life so happy.

➤ **GREAT LEADERS ARE BORN DUE TO EDUCATION**

Great writers, poet, thinkers and great leaders are born due to education. They have helped in the development of the nation. Through education one can develop their intellect. One can know about anything whether about history, flying aero planes, learning music or dance. All are parts of education only. Education is a broad word which has a various meaning to learn to change, modification of behavior. Through education we can attain happiness as we can fulfill all the basic needs. We can fulfill our dreams. We can raise our standard of living.

➤ **BOON FOR HUMAN SOCIETY**

Exploration, invention, new thoughts, ideas, comfortable and **luxurious** life e.g. mobiles, cars, trains, medicines, airways, ships, electricity, internet etc. has made this world a small place to live in. We can connect with anyone by clicking on our monitor screens, mobiles etc. We can communicate with anyone in any part of this world. Life has become very comfortable. Life has become easier than before due to education. Through electric trains and aero planes we can reach any part of this world within no time. New types of cell phone are being launched everyday. Instead of books children are using tabs in the class. Smart classes are going on and now smart city. It all due to education. We can study at night due to light. It's all the magic of education. Earlier exploitation was done of women and village people but now we can see people fighting for their rights.

➤ **BOTH SCIENTIFIC AND SPIRITUAL DEVELOPMENT**

When through education there is both scientific and spiritual development it leads to happiness. Education is the only tool which helps in differentiating between animal and man. Education is a means that helps us maintain balance between scientific and spiritual world. It even helps us to connect with the democratic and modern world. Education is very important as it makes us wise. It also teaches us that united we stand and divided we fall. Instead of fighting due to the differences we should find out the ways to cherish the varieties we have in our culture. We learn many things through education.

➤ **CONTRIBUTION IN THE SCIENTIFIC DEVELOPMENT**

Wars are also becoming highly technical. Nuclear weapons, atom bombs are being used due to education to kill each other. We can find different kind of war weapons used at war time. Rockets help one to reach even moon. Man has stepped even on the moon that is a great achievement for man. Satellites help one to know about universe and help to connect as well as give us the information required to us. Corporate sectors are also coming into being through this many people are able to get employment. So this employment generation is also due to this education. One can get job in any area of their interest. Medicines are helping to fight severe diseases. It's all due to education that we can even fight cancer, heart problems, T.B and AIDS. Due to this death rate has decreased. Through medicines we can cure deadly diseases. These all are gift of education. Through education only one can develop their personality.

➤ **STRIKES A BALANCE BETWEEN SPIRITUALITY AND SCIENCE**

One can help in the development of the society, family as well as country Education is a means that helps us maintain balance between **scientific** and spiritual world. It helps us that we should not be too materialistic neither leading a very simple spiritual life

➤ **HUMAN BEING BECOME SOCIAL ANIMAL THROUGH EDUCATION**

It even helps us to connect with the **democratic** and modern world. It helps us to know that we are all one and there are no differences on the basis of caste, colour, creed or religion. There should be no war. Peace should prevail in society. We have the feeling of brotherhood, **fraternity** and unity. It further helps us to live without any **discrimination** on the basis of caste, creed, region, colour or religion. Economic **disparities** are reduced due to education. Education helps us in becoming aware of the social evils existing in our society. It helps us to fight e.g. **Corruption, bribery, unemployment** and **exploitation**. It helps us to fight against evils like selling of people by one race. It helps us to learn moral values. It helps us to take care of our neighbor. It helps us to be kind. It helps us not to be **orthodox** and follow age old **ritual**. It helps us to treat others as we like to be treated ourselves. It helps one to become economically and financially strong.

CONCLUSION

Education is very important for us because it has become a part of our life now. Education has helped us in preserving our culture and tradition as well as our history. Education is the right of everyone in this world. Through education one can know what is right or what is wrong. It helps us by taking us in the right path. It's our guiding light. We can pass to the coming generations too what is good in culture. Through education we become aware of everything like for ex: our surroundings, whats happening in the world etc one can even know that how to fight for their rights or what are their rights. It helps us to fight the social evils and move out of social traps. It helps in giving equal rights to everyone. Helps us to live in **harmony** and cultivates brotherhood and makes us more civilized. Thus, we can conclude that education by its various means leads us to happiness and bliss. It makes our life more easy, comfortable and happy. Education is a boon to the society as well as human beings thus we can say that in every way education is happiness and bliss to the mankind.

REFERENCES:

www.utilitarianism.com
www.infed.or

EDUCATION LEADING-PEACE, JOY AND EQUALITY

35

Dr.Ranjana Rauhela

*Principal, SOS. J. N. Kaul, Institute of Education,
Bhimtal, Nainital (U.K)*

INTRODUCTION

Education is important part of our life. Through education one can have long life too. As life is a learning process. We have to keep on learning. We have found that through education there is development of whole personality. One can develop economically and financially. It is found that who are more educated are less demanding physically. The question is can a person attain happiness through education. Education helps one elevating their spirit. Through education one can fight for their rights and others right too. One can fulfill their basic needs. Education can help us to connect with the world. Education helps one to understand about ones history, geography etc. It helps in building sense of unity, brotherhood, fraternity etc. Through education we can learn different languages. We can learn about different cultures. We can share. We can find students from worldwide studying under one roof. There can fond less differentiation on the basis of caste, creed or religion.

➤ LEADING- PEACE AND JOY

Education can help spreading the message of peace .It teaches us unity, brotherhood , fraternity. Unity in diversity, united we stand and divided we fall. It help us to respect all culture, religion, caste their scriptures. Following the path of truth and non-violence, Music,dance, yoga, and meditation is part of education binding us together helps us to find peace and joy within ourselves. We can connect with God who has created us called Cosmos though meditation and Yoga. Education help us to know that we all are part of one God .No one is different. All religion teaches the same thing. Education helps us in becoming **spiritual** thus **elevating** our higher self.

➤ SELF REALIZATION

Through education one can fight against any kind of injustice being done in the society in any form. Education enlightens us awakens us. It helps us by taking us on the right direction. It helps in the development of our mind. We can make use of our potentials through education. We can do the self realization.

➤ THE MESSAGE OF PEACE AND NON-VIOLENCE

Through education we can spread the message of peace, truth and non violence like Asoka did writing his message on the Stupa and we can find the influence of his inscriptions written on it right now also. Buddha, Mahavira had spread the message through educating the common masses by interaction. This education was passed orally or in written and we can see its influence now also. They emphasized on peace and not on war, truth and non violence. We can learn about Quran, Bhagwat Gita, Bible, Guru Granth .They preach the same thing. We can know about God about Vedas through education only. Whether orally or written all

religious and scripture teachings have been preserved and passed since past so many years through education.

➤ **HEALTHY ENVIRONMENT**

Education is about building good relationships with all .It helps to build healthy environment. It helps us to live in safe environment. It helps to become better human beings. It helps in fighting against any kind of exploitation. Education helps us to become aware of our surroundings. Education helps us to be happy as we can keep on learning. By more degrees we can also increase our income but we can't say that having more degrees mean more income it depends upon your health too if you have good health you can work, learn and earn more. Through education we can learn about various disciplines, cultures, leaders, king's .How they brought revolution and reforms. About the people of different countries and different generations.

➤ **PAST HISTORY AND CULTURE**

How human beings became civilized. How one race dominated another race, how people killed each other, how people exploited each other and how they sold another race or black colour people. We get to learn a lesson from all these things though education. Education helps us in becoming strong and fight for the freedom. It helps in nation building. Education is that light which helps in lightening others life light.

➤ **DEVELOPMENT OF PERSONALITY**

Education helps one to lead a life of dignity of self esteem .Education is a good past time. As books are one's best friends. Education helps in nurturing one mind and personality. Through education one can achieve ones aim. One can fulfill ones dream. One can fulfill the basic needs like housing, clothing and shelter. If one reads novel one can even go to another world or visit various places without actually being there but only through books one can visit unknown beautiful real as well as imaginary places. One can learn about so many Things happening in the society through newspaper, magazines, journals etc. One can even learn about the events through radio or T.V if one is not educated but this is also a part of learning or educating oneself.

➤ **INVENTING NEW THINGS**

Inventions like T.V, radio , D.V.D, microwave ,cars, aero planes , rockets, jets, tabs, computer, mobiles, electric train, electric bulb are all gift of education. They have made life so easy and comfortable for us.

➤ **MORE LEARNING**

Students learn more nicely when they are happy .Teachers and parents should try to create a happy environment so that more learning takes place. Their needs should be taken into consideration they should be fulfilled so that students and children are satisfied and can

concentrate on learning. One has to even take care which needs need to be fulfilled and which wants not to be fulfilled.

Children are always motivated to learn they mostly don't depend upon awards for learning but sometimes motivation may help them become happier and help in their development fully. We are educating ourselves with the help of society, environment. It helps us in becoming democratic. Society also determines our happiness when we are learning through it. Are we able to adjust well it also depends on our education to a very great extent too. Therefore happy atmosphere needs to be developed whether at home or at school so that more learning takes place.

➤ **HIGHER POSITION**

First one has to also find out whether accumulating lots of degrees really lead to increase in pay. No we can't say that because we can say that other things also play an important role in our increase of pay that is health. If one is healthy one can work and earn more. As we can say that if when one is educated one can find out the remedy how to do themselves alright. Degrees are way to higher position and administrative power and authority. Thus we can say that education leads to happiness in some way. As it even leads to creating comfort zone. One can find comfort zone for themselves. Many a times we can say that education is helpful in many ways.

➤ **EDUCATION IS LIFE LONG LEARNING PROCESS**

It is seen that education is learning process. One can learn many things at a faster rate when they are happy. Happiness is very important for all of us. For mind also it's very important. Happiness in society, at work place, in school and colleges is very important. When there is happiness within one can perform better. Education is very important as it leads to happiness as one is always learning something new. Ones mind is occupied. When feels that they are tired when they are learning for many hours but that is not so. It's only a state of mind. When you feel learn something you feel exalted you feel happy. It is because you have learnt something new. Learning is an ongoing process. Life is given to us for learning purpose. Our happiness is very much determined by our society too, political environment etc. Education has been imparted through many ways orally, written etc. It imparts different values to us. We can learn about great leaders their struggles in life. How they fought for our independence and what should be done to retain it. We can learn about the leadership qualities through it.

➤ **TECHNICAL AS WELL AS SCIENTIC DEVELOPMENT**

World has become a small place to live in due to education. We can travel long distances in short span of time. We can communicate with each other face to face with each other. We has many applications like face book, twitter, whatsapp etc through which we can share messages what we have in mind, we can connect with the world. We can share our views, we can share information. Education is very important for the development of our country. Through education we can also share what scientific and technological developments are taking place in

other countries too. Telescope, electric bulb etc are great invention due to education otherwise it would not have been possible.

➤ **EDUCATION AND EQUALITY-**

Education helps people to become aware of their rights the weaker section and especially the women. If they are educated they would be able to fight for their rights and fight diseases, poverty and unemployment through education. They would be able to raise their standard of living .They would be more independent , more free more safe and more wise to take their decisions after taking education. This all can take place only through education. Education can only help in the reduction of inequality on gender basis or on the basis of caste, creed or religion.

➤ **AWAKENING AND UPLIFTMENT OF THE MASSES**

An awakening has also taken place due to education .Many social vices have been reduced due to education like for ex: Sati system, child marriage, ban on dowry, inequality between rich and poor, between different caste, religions, races, and colour. Every great leader emphasized on education whether Swami Vivekananda or Rabindranath Tagore .They said for the development of the nation and its people education is compulsory. Education is important for the upliftment of women and weaker section too as well as the common masses. Education should be provided to all without any **discrimination**. Education should be for all whether rich or poor belonging to any religion, caste, creed, region or religion. All should come under one roof for education. They therefore opened Ramakrishna Mission and Shanti Niketan now known as Vishwa Bharti. Education is must for all which would ultimately lead to happiness. Education should be given value .They **emphasized** that for the development of the nation even vocational and technical universities should be build .So that everyone is able to get job. Women especially they are able to stand on their feet.

➤ **OVERALL DEVELOPMENT OF CHILD**

Education should be imparted in happy environment. Then only child would be able to learn more. Children should be able to learn more in less time. Teachers should help in an overall development of students .Even at home parents should provide happy and healthy atmosphere to their children. Students won't be able to learn much in harsh environment .So therefore why to provide such kind of environment where learning is hindered .Education in good happy atmosphere would lead to happiness. Education should be such which helps one to know that this whole world is one that there is no difference amongst anyone. We all are part of God only. We should be able to find out the solution to the problem through education. Education teaches us that war is not a solution to anything as all would die in war .As we have very dangerous weapons whether they are nuclear weapons or missiles they can kill millions at one time we have already seen one example during bombardment in Nagasaki and Hiroshima. Thus we can say that education should be such which leads to peace and non-violence and not violence. Which teaches us unity, brotherhood, love thy neighbour, we become more caring, learns kindness, humility, respect and share with each other. This kind of education would surely lead to happiness. Education which binds us and not which divides us.

➤ **TO FIGHT AGAINST INJUSTICE**

Education is through which we can stop any kind of evils existing in the society like for ex: bribery, corruption, exploitation and selling of people etc. When we teachers and parents teach and practice peace, happiness or non-violence and not are harsh then only children are also found to be following the same things. If they are treated happily then they would treat others also with happiness but when they are treated harshly they would treat others also harshly. So therefore we can say that education and learning can take place in various ways but the right type of education is a must which must be imparted.

➤ **TOWARDS DEVELOPMENT OF CREATIVITY**

Education should be as such which lead to creativity. This can lead to originate new ideas, new thinking, new music, so that one can create their own songs, their own poetries, their own novels, invent something new. Education which brings out the talent and creativity of students this would lead to happiness. When a person learns anything new they become happy. They should keep on learning to remain happy. As an **idle** mind is devil's workshop. One won't be able to enjoy the salary for sitting idle as mind keeps on working and it wants to keep on learning. Education can help develop good thoughts in mind .It help mind to be creative thus we can say that education would lead us to happiness and helps in ones personality development.

➤ **RECREATION AND LEARNING VARIOUS DISCIPLINES**

Education helps to know and learn about great people we can learn from their biography. We can learn music, dances, yoga as they are also part of education. They help in mind's recreation .It helps in bringing peace to mind while there is so much **chaos** outside in society. Education is a boon for us. We should be like children always learning with **self - motivation**. We should be self motivated like a child is motivated to learn without any prize and reward .Child keeps learning and doesn't require any award or prize for motivation .They have more learning power than others. We should also learn music, dance, and drawing and sports leading to recreation .Therefore we can find happiness too.

➤ **TO BECOME LESS DEMANDING AND MORE ADJUSTING**

Education helps us to devote more time in learning and we are less attached to materialistic world. We should strike a balance between materialistic world and learning as it can lead to frustration too .Many students or people who are learning are found to be less demanding. While parents fulfill the need of the students they should know that which need to be fulfilled and which wants are not to be fulfilled. They should set some limit too. We can be strong as well as our country can be strong only when everyone is educated. We have to even implement what we teach.

➤ **INCREASE IN WOMEN'S EQUALITY AND WOMEN'S EMPOWERMENT**

Women should be given empowerment that can come only through education. When they are educated they can fight for their rights and others right too. They would not only help in their own development but the development of the whole society. They should learn how to earn and save that can happen only through education .As when a man is educated an individual is educated but when women are educated the whole family is educated. Women should be educated for their happiness they should know their rights and duties towards society. Many acts have been passed one of them equal right of property ,they can claim their right in parents property .Women have many role to play as a mother ,sister ,daughter ,wife etc she has to prove herself in every field .No one can take place of a mother not even father.

➤ **WOMEN TO CONTRIBUTE IN THE SOCIETY**

Now a day's women are seen coming on the forefront as great leaders, industrialist, business women and sports persons, engineers, astronauts, scientists etc. They have to keep a balance between home or family and workplace ,they have to prove themselves in both the areas .Women have left their homes and household work and come on the forefront leading our country .They should know that they have the right to live freely with self worth ,respect and dignity .They should have complete control over their life whether at home or at workplace They can make their own choices and take their own decisions related to marriage ,education ,financial ,household .Equal rights to participate in social, religious and public activities .Women are given equal social status in the society .Women are given equal rights for justice .Equal opportunity for education, job and no gender discrimination. Right to safe and comfortable working environment. They can be aware of their rights and fight for their rights only through education .For that government is also taking steps.

EDUCATIONS CONTRIBUTION IN WOMEN'S UPLIFTMENT IN INDIA

● **Kalpana Chawla-**

Kalpana Chawla is an Indian American **astronaut** and the first Indian women to walk in space.

● **Kiran Bedi –**

Kiran Bedi was the first IPS Officer of our country ,She is an idol and icon for millions today.

● **ARUNDHATI BHATTACHARYA-**

She is the most powerful woman in Indian Business Sector. She is CEO of SBI looking after millions of **assets**.

● **CHANDA KOCHCHAR-**

CEO of ICICI bank. He started the mobile banking taking it to rural areas and thus benefitting women of those areas.

• **INDIRA NOOYI-**

In 1994 she joined Pepsico as senior VP (Strategic Planning).With 65 billion dollars. Pepsico is the world's second largest food and Beverages Company. She helped in it's restructuring. President Obama invited her for discussion on economic crisis which US faced in November in 2012.We can see that due to education many changes are coming in the women's status as it has improved heir status to a very great extent and much still has to be done

CONCLUSION

As we see the exploitation of women and weaker section in society it can be only reduced due to the effective implementation of rules and regulations. Laws which are made should not be on the paper only but they should be implemented too. For that strict action needs to be taken by lawyers, **administrators**, politicians who are having high **authority**. Education is essential to retain our freedom. To fight against any **injustice** and **exploitation** and **inequality** existing in society etc education is very important and must for all. It helps us connect with the world. It helps in **self realization**. It helps in spreading the message of peace, unity, brotherhood. It helps us by bringing joy to our mind when we are listening to music, dancing or drawing etc which is a part of recreation. Thus we can say that education in every way has improved our lifestyle. We can be at par with the competitive world only through education. Education is a source of happiness for all. Education is a right of all .One should be educated enough to fight for their own freedom and others too and thus, spreading joy and happiness. Education is important for all .For the overall development of personality. For happiness and finding **joy** within . When one is educated than only one can help in the development of the country. Thus we can say education by its various means leads to happiness, peace, equality and joy.

REFERENCES

www.voiced.edu.au
www.economist.com

EDUCATION AND HAPPINESS

Dr. Renu Gupta

*Asst. Professor, Department of Botany,
N.K.B.M.G. (P.G.) College, Chandausi*

Introduction

What makes us happy is so varied. To be happy is a fleeting thing, which we enjoy so much and often want it back as soon as possible. 'What makes us happy?' That seems like a simple question, but the truth is that many people don't know. Or, as psychologists have discovered, they think they know the answer, but really don't. Psychological research on happiness has identified several things people have in common: the types of things that make them happy, the things they think will make them happy, and the differences between the two. Research shows that the best indicator of a person's happiness is the quality of his or her close relationships. Whether we're talking about romantic relationships, family dynamics, or simply close friendships, the happier we are in our social engagements, the happier we are in general. The present work tries to contribute to the attempt to bring together capability and happiness approaches to human development. Aristotle made a huge contribution to this project through his concept of virtue as source of authentic happiness. In this sense he can be claimed as the first supporter of the identification of human development and happiness.

Education and Happiness: Some Theories

In any case, evidence of no correlation between education and happiness can be explained without leaving Aristotelian theory through an element that has not been sufficiently stressed: the content of happiness depends on the kind of life characteristic of the individual. He distinguishes three groups of people each of them with a different idea of happiness: ordinary people, politicians (people concerned with social issues), and philosophers. We may think that education is one of the main differential factors among them. So it is worth studying the education as a source of heterogeneity regarding determinants of happiness. The science of happiness had not paid much attention to the effect of education attainment on happiness (understood as life satisfaction). Frey and Stutzer devote few words to this relationship. They note that empirical research has not found a systematic relationship. Hell well ran a multiple regression on an international sample to study the determinants of happiness and also found that education attainment was not clearly associated to life satisfaction. However he went further and noted that education does actually affect life satisfaction indirectly through income, health, perceived trust and social participation. The last two pathways establish a link between education and social capital. Education is likely to shape or induce changes in individuals' preferences. The idea of education rising individual aspirations is based on this hypothesis. Education is also believed to increase the variety of goods to be enjoyed, including among them what Scitovsky called stimulating activities. Contrary to comfort activities, subject to adaptation and satiation, stimulating activities are supposed to have lasting effects on wellbeing. The contribution of the authors is at odds with this hypothesis as they state that education does not affect happiness statistically among individuals in the highest socioeconomic status group.

The most relevant findings are the different impact of family circumstances and social activities depending on education attainment: to live with a couple affects strongly life satisfaction of high educated individuals while this effect is not significant among low educated individuals once we control for children. Nevertheless, low educated individuals find it more difficult to cope with loneliness due to marital breakdown or decease of the partner. Children do not affect life satisfaction of high educated individuals. Regarding social activities, low educated people get some satisfaction from religious involvement but not from other social activities. High educated individuals also feel better when helping family, following courses and being politically active.

In the initial waves of the survey, there is a clear positive relationship between happiness and the level of education individuals would eventually attain. However, happiness levels converge, such that by age 25 years there is almost no difference in the mean reported levels of happiness by educational attainment. Multivariate models that control for a range of initial effects of the individuals, including personality traits and family background, show that for the period overall there is no simple monotonic relationship between happiness and educational attainment: early school leavers and those who complete a university degree are found to have lower levels of happiness than those with intermediate vocational qualifications. Hence, any negative association between higher education and happiness is essentially limited to lower levels of wellbeing reported by university graduates relative to those with intermediate-level qualifications.

Michalos suggests that the relationship between education and happiness may depend in part on how broadly education is defined. Defining education as formal education leading to some kind of certification as opposed to the more general sense of the many ways in which learning occurs may be a substantial oversimplification. While this is an important and valid point, it is the more limited formal definition of education that is of interest here, since this paper seeks to explain the relationship between happiness and the attainment of formal educational qualifications. With a self-confessed degree of exaggeration, Michalos proposes four scenarios which seem instructive here:

- ❖ Real paradise—people’s living conditions are good and people accurately perceive them to be good (presumably such people would report being happy)
- ❖ Real hell—people’s living conditions are bad and people accurately perceive them to be bad (presumably such people would report being unhappy)
- ❖ Fool’s paradise—people’s living conditions are bad but people inaccurately perceive them to be good (presumably such people would report being happy)
- ❖ Fool’s hell—people’s living conditions are good but people inaccurately perceive them to be bad (presumably such people would report being unhappy).

Conclusion

Happiness to me is complete love and understanding of the being that we are, and the soul that we have. When a person understands the purpose of their life, they are content, and therefore, happy. Low educated people get some satisfaction from religious involvement but not from other social activities while high educated individuals also feel better when helping family, following courses and being politically active. The strongest evidence is found for family circumstances: children just affect significantly subjective well-being of low educated individuals, so a personal factor could be compensating lack of social factors involve in life satisfaction.

References

- ❖ Helliwell, J. F. (2003): "How's life? Combining individual and national variables to explain subjective well-being", *Economic Modelling*, 20 (2), pp. 331–360.
- ❖ Michalos, A. C. (2008): "Education, Happiness and Wellbeing", *Social Indicators Research*, 87 (3), pp. 347– 366.
- ❖ Easterlin, R. (1995), "Will Raising the Incomes of All Increase the Happiness of All?" *Journal of Economic Behavior and Organization*, Vol. 27.
- ❖ *Economist* (2005). *The world in 2005*. Available from http://www.economist.com/media/pdf/QUALITY_OF_LIFE.pdf.

EDUCATIONAL PSYCHOLOGY AND HAPPINESS

Roopendra Kumar

Research Scholar, Gurukul Kangri University Haridwar

Introduction

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life (Parankimalil 2012). According to Swami Vivekananda, "Education is the manifestation of divine perfection already existing in man."(Bhatnagar, Bhatnagar and Bhatnagar 2008 p. 02).

Psychology is the knowledge of human behaviour. When psychology applied in education we saw that a teacher could change behaviour of the students in good direction easily. psychology demonstrates that it is more important to focus on developing positive characteristics rather than on avoiding or diminishing negative ones, such as depression. However, at present we know much more about negative effects of depression on student success than about the benefits of happiness and life satisfaction. For example, depression is negatively related to student success, and depressed adolescents have lower grade point averages and spend less time doing homework (Field, 2001). The Positive Educational Practices Framework offers educational psychologists an innovative and optimistic approach planning for and working with individual pupils, small groups, whole classes and whole schools. It is an application of the core principles and directions from the positive psychology movement. (McGrath and Noble 2008). Shafiq, Butt and Shoaib (2012) cleared that students were satisfied with the teaching facilities and were inclined towards education that means through education the effects of terrorism could be mitigated and that could produce positive effects on the psychology of the populace.

Most people want to be happy. Almost everyone I know devotes considerable time, energy, and money pursuing happiness, pleasure, and contentment (Boven 2005). Happiness is defined by Veenhoven (2008) as "the overall appreciation of one's life-as-a-whole, in short, how much one likes the life one lives" Personal happiness is an important individual goal. It is quite remarkable that our understanding of how to pursue it has been left, for the most part, to informal learning (the media, friends, and parents) and non-formal education (spiritual leaders, self-help books, and support groups)." Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness" (O'Brien 2010). Happiness' is too worn and too weary a term to be of much scientific use, and the discipline of Positive Psychology divides it into three very different realms, each of which is measurable and, most importantly, each of which is skill-based and can be taught (Seligman, 2002). King, Vidourek, Merianos and Singh (2014) declared that on perceived happiness, perceived stress differed significantly based on emotionally closeness to parents/legal guardians and friends. Those who reported low perceived stress reported higher emotional closeness to others.

Educational psychology and happiness:

Educational psychology and happiness related to each other. Because if human being is psychologically fit we can say he is happy in his life. Other hand if human being is not

psychologically fit in his life this is unhappy moment for him. And education is the more effective with the applications of psychology. So educational psychology helps the change behaviour of human being in good direction. The first is hedonic: positive emotion (joy, love, contentment, pleasure etc.). A life led around having as much of this good stuff as possible, is the 'Pleasant Life'. The second, much closer to what Thomas Jefferson and Aristotle sought, is the state of flow, and a life led around it is the 'Engaged Life'. Flow, a major part of the Engaged Life, consists in a loss of self-consciousness, time stopping for you, being 'one with the music' (Csikszentmihalyi, 1990). People's perceptions, thoughts, feelings and actions, then, have an impact on their own and others' living conditions. When people's living conditions are good, and people accurately perceive and think about them, feel good, act appropriately with good results, we may describe that as Real Paradise and If people's living conditions are bad, and people accurately perceive and think about them, feel bad, act appropriately but still with bad results, we may describe that as Real Hell, If people's living conditions are bad, and people inaccurately perceive and think about them, feel good, but act inappropriately with bad results, we may describe that as the classical Fool's Paradise and If people's living conditions are good, and people inaccurately perceive and think about them, feel bad, act inappropriately but still get good results, we may describe that as a Fool's Hell (Micholas 2004). It is a quality of the psychology that balancing two different variables as good and bad developed in human mind. Haidt, Seder, and Kesebir (2008). Said with result that the psychology points to new ways to increase social capital and encourages a new focus on happy groups as being more than collections of happy individuals.

Shoshan and Steinmetz (2013) demonstrate the potential benefits of evidence-based positive-psychology interventions for promoting school-children's mental health, and point to the crucial need to make education for well-being an integral part of the school curriculum. There is growing evidence that self-compassion is an important source of happiness and psychological wellbeing (Barnard and Curry, 2011). Francis, Yablon and Robbins (2014) studied | significant association between religiosity and happiness after taking individual differences in personality into account. Mostafaei, Aminpoor, Mohiadin, Mohammadkhani(2012). Result of their study is Orphanage children show more negative emotions and less positive emotions in comparison with non-orphanage children. There is no significant correlation between age, education and happiness. Jenaabadi and Esfahrood (2014). Indicated a significant relationship between mature and immature defensive methods and happiness of primary teachers. Lyubomirsky, King and Diener (2014) happiness is associated with and precedes numerous successful outcomes, as well as behaviors paralleling success and positive affect—the hallmark of well-being—may be the cause of many of the desirable characteristics, resources, and successes correlated with happiness. Limitations, empirical issues, and important future research questions are discussed. New technology has made preparations for rapid global growth. These changes have created and formed a new world with components that have made a challenging network in which the education system has to benefit in preparing the youth for the future. Such an education system should have a dynamic quality, be changeable and flexible and yet ready to move toward excellence, Talebzadeh and Samkan (2011). Satu (2014) said Success is not therefore any particular phase of life but a manifestation of the combination of necessary elements of success that are closely connected with human happiness.

Conclusion:

This is fact that education make us a highly profile person. It helps the total world living thing for refine their behaviour in sufficient direction. And use of psychology in education, Education makes for the understandable to find out the behaviour of each living thing. So we can say that we will call happy person if we change our behaviour with appropriate social changes. And adjust with the every type of environment surrounding us.

References:

- Barnard, L. K. & Curry, J. F. (2012). *The relationship of clergy burnout to self-compassion and other personality dimensions*. *Pastoral Psychology*, 61(2), 149-163.
- Bhatnagar, A.B., Bhatnagar, M., Bhatnagar, A (2008). *Development of learner and teaching learning process*. Meerut: R. Lal book depot.
- Boven, L.V. (2005). *Experientialism, Materialism, and the Pursuit of Happiness*. *Review of General Psychology*, 9(2), 132-142.
- Csikszentmihalyi, M. (1990) *Flow: the psychology of optimal experience* (New York, Harper & Row).
- Field, T. (2001). *Adolescent depression and risk factors*. *Adolescence*, 36, 491-498.
- Francis, J.L., Yablon, B.Y., and Robbins, M. (2014). *Religion and Happiness: a Study among Female Undergraduate Students in Israel*. *International Journal of Jewish Education Research*, (7), 77-92.
- Haidt, J., Seder, J. P. and Kesebir, S. (2008). *Hive Psychology, Happiness, and Public Policy*. *Journal of Legal Studies*, 37(2), 5133-5155.
- Jenaabadi, H., & Esfahrood, M.M. (2014). *The Relationship between Happiness and Defensive Methods among Primary School Teachers in Birjand*. *International Journal of Business, Humanities and Technology*, 4 (4), 112-115.
- King, K. A., Vidourek, R. A., Merianos, A. L., Singh, M. (2014). *A study of stress, social support, and perceived happiness among college students*. *The Journal of Happiness & Well-Being*, 2(2), 132-144.
- Lyubomirsky, S., King, L., & Diener, E. (2014). *The Benefits of Frequent Positive Affect: Does Happiness Lead to Success?* *Psychological Bulletin*, 131 (6), 803-855.
- Michalos, A.C. (2004). *Social indicators research and health-related quality of life Research*. *Social Indicators Research*, 65(1), 27-72.
- Mostafaei, A., Aminpoor, H., Mohiadin, & khani, A. (2012). *The comparison of happiness in Orphanage and non-orphanage children*. *Annals of Biological Research*, 3 (8), 4065-4069.
- Noble, T., & McGrath, H. (2008). *The positive educational practices framework: A tool for facilitating the work of educational psychologists in promoting pupil wellbeing*. *Educational & Child Psychology*, 25(2), 119-134.
- O'Brien, C. (2010). *Sustainability, Happiness and Education*. *Journal of Sustainability Education*, 1, 1-19.
- Parankimalil, J. (2012). *Meaning-nature-and-aims-of-education*. Retrieved from: <https://johnparankimalil.wordpress.com/2012/03/26/meaning-nature-and-aims-of-education/>.
- Satu, U. (2014). *On the positive connection between success and happiness*. *International Journal of Research Studies in Psychology*, 3 (1), 85-96.
- Seligman, M.E.P. (2002) *authentic happiness: using the new positive psychology to realize your potential for lasting fulfillment* New York, Free Press.
- Shafiq, M., Butt, M.N., & Shoaib, M. (2012). *What Makes University Students Happy: A Study of Terror Affected Area*. *World Applied Sciences Journal*, 19 (3), 309-313.
- Shoshani, A. & Steinmetz, S. (2013). *Positive Psychology at School: A School-Based Intervention to Promote Adolescents' Mental Health and Well-Being*. Springer Science Business Media Dordrecht. 1-23.
- Talebzadeh, F., & Samkan, M. (2011). *An Evaluation of the Factors Influencing Happiness among Female Students of Elementary Schools in Tehran*. *International Conference on Social Science and Humanity*, 5, 441-444.

CONTEMPLATION & NURTURE OF EDUCATION FOR HAPPINESS

38

S.P. SINGH

(JRF), Department of Education, University of Lucknow (U.P)

Perhaps the earliest written record of hedonism comes from the Charvaka philosophy, an Indian philosophical tradition based on the Barhaspati sutras. The Charvaka ideology persisted for two thousand years (from about 600 B.C.). The Charvaka followers acknowledge that some pain is often accompanied, or later caused by sensual pleasure, but that pleasure was worth it. Happiness has been a topic of interest for many centuries, starting with ancient Greek philosophy. Starting from post enlightenment western European moral philosophy specially utilitarianism, up-to the present we do discuss happiness. In the modern era quality of life and well- being in social political and economic life, during the past thirty years and specially since the creation of positive psychology happiness finds an important place. In the spring of 1776, in his first substantial publication, a “fragment on government” Jeremy Bentham invoked what he described as a fundamental axiom “it is the greatest happiness of the greatest number that is the measure of right or wrong” Happiness is the state of being happy. Happiness is that feeling that comes over you when you know life is good and you can’t help but to smile. Happiness depends on “Education of desire”. Happiness is satisfying one’s desires or is it virtuous activity? Happiness depends on us more than anybody else; Aristotle enshrines happiness as central purpose of human life and a goal in itself. But happiness is neither a pleasure, nor a virtue; it is an exercise of virtue. Hence, it is a goal and not a temporary state. Happiness is positively associated with intrinsic motivation, a personal drive for all people and also with extrinsic motivation.

The *World Happiness Report* is a landmark survey of the state of global happiness. The first report was published in 2012, the second in 2013, and the third on April 23, 2015. Leading experts across fields – economics, psychology, survey analysis, national statistics, health, public policy and more – describe how measurements of well-being can be used effectively to assess the progress of nations. The reports review the state of happiness in the world today and show how the new science of happiness explains personal and national variations in happiness. They reflect a new worldwide demand for more attention to happiness as criteria for government policy.

Generally a country with great promise and a bright future is ranked so poorly, while countries with high population and declining economic growth are ranked higher, is not hard to fathom. The index considers current conditions and also takes into account not just economic measures, but also positive social relations, characterized by value such as trust, benevolence and shared social identities that contribute positively to economic outcomes as well as delivering happiness directly.

The ultimate of human happiness is to be found in contemplation& nurture we use happiness to denote what man ordinary mean by this term. To be sure in all language the term trends banality. Nevertheless, we can always detect the relationship which links all gratification of any thirst with ultimate beatitude. God and happiness are the same the staggering result. Happiness and joy are two different things. Joy is essentially secondary the response to happiness. The good which we seek even at any cost of the joy, nevertheless joy has no purpose is a whole good feeling. All being desire joy in the same manner, as they also desire what is good for them. Nevertheless they

desire joy for the sake of the good and not the converse; this it follows that, every joy is consequent to a good. The supreme good and its attainment that is happiness and joy is; response to happiness.

Happiness means: attaining 'the whole good' but what is meant by attaining? Happiness as a result of acting and doing, three fundamental propositions: Happiness means perfection: perfection means realization; realization come by acting. Acting that remains within, the work does not absorb the creator. In realizing the importance of happiness in our life, it becomes imperative to know what the sources of happiness are. Is happiness momentary or it is for our entire life, what are the conditions of being happy and also it becomes desirable to know what all things will happen to us if we are happy and what things are destitute if we devoid ourselves for being happy.

In order to search for the source of happiness the list may be endless for a laymen .When the question is asked to common man to tell what are the things that makes him happy , the potential answers are all those ways that makes our daily things to happen and reach to us without any obstacles were making them happy. And in the absence of any of the things needed the concept and feeling of happiness vanishes into the vacuum and is replaced by stressful and desolating moments. Life becomes miserable and loses its objectives of existence.

But if the deeper look is taken to this source it can be concluded that this source of materialistic happiness is very superficial. Happiness is just not be attained by being possessive of our desires. It is something more which does not get surfaced if we do not introspect. A holistic introspection of our selves will draw us to the path that these momentary sources of happiness will lead to unnatural causes of being happy. And therefore this cause can never ever leads to us to have realized positive hormones in our body that could help us to manifest our body mind and soul.

In understanding of all sources only one source seems to be justifiable and that is education. It is the skill of education which can make any mind and any heart to be on the track of deriving happiness. Education and happiness are very closely associated and very softly bounded to each other. It is two thoughts with one soul. The aim of education is to give happiness and hence core and heart of the happiness can only be understood by skilfully applying the learning of the education. The education can only provide the personal and collective happiness. According to new mental health research from the University of Warwick getting a good education may not improve your life chances of happiness but also achieve high level of mental wellbeing which can be defined as 'feeling good and functioning well'. People with high levels of mental wellbeing manage to feel happy and contented with their lives more often than those who don't because of the way they manage problems and challenges especially in relationships with others.

Researchers worldwide have documented that education is the single variable tied most directly to improved health and longevity. Researchers have provided the data that when people are intensely engaged in doing and learning new things, their well-being and happiness can blossom. Learning automatically works as a propellant for happiness. Most of the researches have drawn out direct relation of education with happiness. In a paper published by the National Bureau of Economic Research, authors David Cutler and Adriana Lleras-Muney reviewed education-longevity research around the world. "Education not only predicts mortality in the U.S., it is also a large predictor of health in most countries, regardless of their level of development. They

concluded that people with more education tend to have better problem-solving skills and the tools to help themselves. They enhance their health and survival odds by making well-informed lifestyle decisions. Education provides the platform where the personality of individual gets evolved and if compared with the evolution of the Darwin, it will not be wrong to conclude that only fittest person survives after going through the struggle for existence.

Struggle which helps to surface all facet of life and education initiates the process of enlightenment and self-actualization. And person who has attained the phase of self-actualization will only receive happiness as he encounters with the truth. Mahatma Buddha realized the desires of these worldly pleasures are the root cause of miseries. And through education one could attain salvation and liberation. Salvation and liberation is the ultimate source of happiness as happiness is positively associated with intrinsic motivation. In the report published by UNESCO 2002 “Basic education aims to produce children who are happy with themselves and with others; to create an approach to knowledge that children can use and develop throughout their lives as they learn to know, to do, to be and to live together with others”.

As basic education broadly includes formal education which is formally structured into school education and higher education and informal education which does not connects to any formal degrees and diplomas and involves learning from outside from our daily experiences, social interaction and routine as well as extra-ordinary life experiences, it leads to general well-being of an individual. Well-being leads to happiness as Aristotle says that “living well and doing well” is comprehended by enjoying goods of the mind (e.g., wisdom, moral virtue and pleasure), goods of the body (e.g., physical beauty, health and pleasure again) and external goods (e.g., wealth and adequate material resources, good parents and families, good friends, peace and security within and between communities, and well-governed communities, and ‘influences’ as indirect as well as direct associations among the diverse kinds of education and learning and the diverse features of a happy or good life, then the answers to the basic questions are more complicated and for that reason, less well-known. Given these more robust definitions of ‘education’, ‘influences’ and ‘happiness’, education has enormous influence on happiness.

It can be very truly concluded that happiness in person brings and develops low levels of fear, hostility, tension, anxiety, guilt and anger; high degrees of energy, vitality and activity; a high level of self-esteem and an emotionally stable personality; a strong social orientation; healthy, satisfying, warm love and social relationships; an active lifestyle with meaningful work; and to be relatively optimistic, worry-free, present-oriented and well-directed and education plays vital role in providing the vision and strength to individuals to develop all skills that would make them happy.

Bibliography

- CLARK, A. E. and OSWALD, A. J. (1994): “Unhappiness and Unemployment”, *The Economic Journal*, 104 (424), pp. 648–659
- Delors, Jacques, et al. (1996) *Learning: The Treasure Within, Report to UNESCO of the International Commission on Education for the Twenty-first Century*. UNESCO Publishing
- EASTERLIN, R. A. (2008): “Life cycle happiness and its sources: why psychology and economics need each other”, *En Capabilities and happiness*, Oxford University Press, New York.
- FREY, B. S. and STUTZER, A. (2002): *Happiness and economics: how the economy and institutions affect well-being*, Princeton University Press, Princeton, N.J.
- Pieper, J. (1958). *Happiness and contemplation*, London: Faber and Faber 24 Russell Square

EDUCATION MAKES WOMEN HAPPIER

Mrs. Gunjan Varshney*, Miss Razia Sultana**

**Dept. of Hindi, N.K.B.M.G. (PG) College, Chandausi*

***Dept. of English, N.K.B.M.G. (PG) College, Chandausi*

The position of women in higher education management cannot be treated in isolation from the general status of women in society, and from the general aims of economics and social development. Access to education is a telling indicator of women's status in given society. Historically the global picture has been one of discrimination against girls and women in education for all but a favoured few. Several writers note that in ancient times access to education was restricted to the daughters of the ruling elites. For example, there were women scholars in India in Vedic times and later in the royal households and scholarly Brahmin families. The select daughters of the Inca Empire were taught decorative and culinary arts for use in temple ceremonies or in the court (Zamora.) During this century there has been a burgeoning of the education infrastructure in country after country as part of the process of modernization. Globally the process of mass education is underway the data show that primary level education is now widely available in all of the countries studied and opportunities for secondary and higher education are increasing. However resource limitations pose constraints. Some countries which have legislated for compulsory primary education doesn't policy. For example, in Peru, primary education has been compulsory since 1905. and free since 1933. But lack of government resources as well as poverty amongst the rural and newly-settled urban population have prevented compliance with these bold policies in the Arab Region education is compulsory in all but eight states but the legislation is not fully implemented and as a consequence about 60% of women are still illiterate. In most countries class sizes and lack of facilities are major causes of concern. At the other end of the spectrum increasing numbers of students in North America and Europe are staying at school to complete their secondary education. This development has taken governments by surprise to some extent because it runs counter to the era general demographic downturn in the school level average group in these countries. Increasing that in the new technological era their job prospects will be bleak without some form of post-secondary education. The rising aspiration for further education is placing increasing pressure on governments to expand all forms of post-secondary education. Although girls have benefited from the expanded opportunities for education with participation rates raising more rapidly than

for boys, the perception of equality is frequently illusory. Girls are still underrepresented, even at primary level in many countries and are unacceptably high; particularly in rural areas the developing countries and amongst newly settled urban populations. In parts of Africa and India many women are still gravely marginalised and deprived of education. Even where girls attend school, their education may be have the resources to implement the prematurely curtailed or in developing and industrialised countries alike, They may find themselves limited to traditional female subjects, which in turn lead them into traditional female professions. Girl's education is more likely to be delayed or interrupted by the need to help the family in framework or other economic activity. And a child may be capable of this at a very early age. For example, an Indian village a girl of three may be a net contributor to the family income. The significance of the male as the bearer of the family name is also a consideration when hard choices are to be made rather than the female will be the breadwinner. The role of the women as child bearer is asserted whenever girls are denied education or withdraw from education for early betrothal or marriage. Culture values and cultural stereotypes, which see women either as the archetypal seductress. Vulnerable and in need of protection or prematurely destined for a nurturing, domestic role are again in evidence in the restrictions placed on girls within formal education system. In the Arab states cultural and religious mores lead to strict segregation of the sexes at school and at work, with girls taught in single sex schools by female staff and restricted to a curriculum which favors home economics over science and maths. This does not prepare girls for full and equal participation in the workforce and thereby limits their career horizons. Many countries have introduced equality programmes in schools backed up by extensive training to stimulate a change in patterns of female participation. Where girls have been successful in breaking out of the traditional mould to progress to higher education it has frequently been the economic incentive that has assisted them the higher. Education system in India is massive and structurally diverse with 4.3 million students in 196 university level institutions. Gandhi ji affirmed the importance of education for women but this did little to change entrenched social attitudes. The barrier to education for women in India was the persistent belief that women should not deign it take paid employment although voluntary work was acceptable The "bold" exceptions who pursued a profession for personal fulfilment usually did not marry. Economics factors in more recent times have broken down the resistance to women working to supplement family incomes and today women are well represented in many. occupations. However access to higher education is often

restricted. For girls who live in rural areas or in towns without colleges or universities. But where women have been successful in gaining academic or professional positions they frequently face culture barriers in the form of their own internalised new of their roles and the expectations which others have of their roles and the expectations which others have of them. In case after case the difficulties are attributed to their dual responsibilities as wife/mother and professional woman. But the prime target of empowerment must be adult women and in the context of social justice and transformations, they must be lowincome adult women. A prerequisite to empowerment, therefore, necessitates stepping outside the home and participating in some form of collective undertaking that can be successful, thus developing a sense of independence and competence among the women. A description of two successful empowerment projects for women in Latin America might be helpful. The first project took place in child through the Rural School of Women, which functioned in three rural sites. The school provided working rural Women with a consciousness-raising experience in the areas of family and work; it was organized so that the women spent several days together over a period of six months as part of their training. Education saves and improves the lives of girls and women. It allows women greater control of their lives and provides them with skills to contribute to their societies. It enables them to make decisions for themselves and to influence their families. It is this power that produces all the other developmental and social benefits. Women's participation and influence in governments, Families, communities, the economy and the provision of services is a common good. It leads to more equitable development, stronger families, better services and better child health. In addition to its benefits for girls and women, education is a uniquely positive force with a wide ranging impact on society and human development. Among the many long term benefits of educating are Enhanced economic development Decades of research provide substantial evidence of the link between the expansion of basic education and economic development and girls education has an even more positive effect. Countries that fail to raise the education level of women to the same as that of men increase the cost of their development efforts and pay for the failure with slower growth and reduced income. It the same time economic development, hence higher income per family, can help in convincing reluctant parents to forgo the quick economic benefit of their daughter's work and instead send them to school, producing long-term benefits for a country's economy. Education for the next generations If educated girls become mothers they are much more likely to send their children to school,

thereby passing on and multiplying benefits both for themselves and society in a positive, intergenerational effect. One of the clearest findings from a recent UNICEF analysis of household data from 55 countries and 2 Indian states is that children of educated women are much more likely to go to school, and the more schooling the women have received, the more probable it is that their children will also benefit from education.

For educations-for all, which is the main gateway to stamping out illiteracy, ignorance and underdevelopment, is a still difficult attainment in most developing countries; nor have all children at schooling age profited from it. Furthermore, the percentage of children in full time education in urban and rural areas as still irreconcilably different. The education gap between the sexes in these two milieus is widening further and the difference becomes clear when the comparison involves cities and villages. It may be said that, where education is concerned, girls are the most discriminated against, and for various reasons- economic, social and cultural. Most of the time, all these reasons combine to form an obstacle in the way of women's involvement in modernity and participation in development and decision-taking. This has forced rural women especially, or those who have not had the opportunity to attend school in the city, to live on the margin of society and fall prey to illiteracy with all its types (abecedarian, functional, and civilisational) and abide by its consequences.

Some researchers believe that if a nation expects to live in a modern, democratic state while remaining ignorant, it is expecting something that has never happened and will never happen. It is clear, therefore, that there can be no cultural, economic, democratic and scientific take-off in any particular society so long as there is a large segment of its population that does not consciously participate in defining the goals of this take off,

As well as the requirements and conditions for its realisation and now days one can't talk about women education without talking about a special curriculum that derives its components from the context of the goals and objects expected from that education. This is so because women are today the focus of educational systems and a basic for the projects seeking to achieve the progress of countries and the development of societies. The 1975 Mexico Conference was a critical turning point in the interest in women education issues. During this conference, it was

noticed that the level of women education had dwindled significantly and that illiteracy was rife among them. Matters get worse when we realise that illiterate women are more prone to producing large numbers of children, and that they are more resistant to sending their children (especially daughters) to school. Purely administrative and managerial positions, are even less popular, since these are often “non- vacation” posts which do not fit in with their responsibilities as home makers. The basic problem thus seems to be that most women in the academic profession consider their role as professionals or as earners secondary to that of the men in the family and therefore, lack the drive to move up of course all this is rapidly changing. As mentioned earlier many women now accord equal importance to their responsibilities as career women and homemakers and some even consider their careers more important. Although this change is visible particularly in cities like Mumbai, the shape of its impact is somewhat unclear. From the foregoing, it is evident that women’s access to positions of management in higher education is restricted by many factors. Two organisations. The National Institute of Education and Public Administration (NIEPA) at Delhi and the SNDT Women’s University at Mumbai, which regularly conduct courses for women managers of higher education have been collection some information to guide then in designing and administering these courses.

Reference

- “*Gender Girls and Women Education*” research book by Mahesh Verma.
- www.infed.org/biblio/hope.htm.
- <http://infed.org/mobi/happiness-and-education-theory-practice-and-possibility/>.

SECRETS OF SUCCESS IN LIFE

Dr. Shanti Swaroop* Dr. Madhu Mahor** & Dr. Kalpana Agnihori***

*Assistant Professor S.M. College, Chandausi

**Assistant Professor N.K.B.M.G. College Chandausi

***Assistant Professor C.S.J.M. University Kanpur

40

What is happiness-

It is a feeling of inner peace and satisfaction. It is usually experienced, when there are no worries, fear or obsessing thought. This usually happens, when we do something we love to do, or when we get, win, gain, or achieve something gain that we value. It seems to be the outcome of positive events, but it actually come from the inside, triggered by external events.

For the most people, happiness seems fleeting and temporary, because they allowed external circumstances to be affect it. One of the best way to keep it, is by gaining inner peace through daily meditation. As the mind becomes more peaceful, is become easier to choose the happiness habit.

Some secrets of daily life

- Sleep less. This is one of the best investments you can make to make your life more productive and rewarding. Most people do not need more than 6 hours to maintain an excellent state of health. Try getting up one hour earlier for 21 days and it will develop into a powerful habit. Remember, it is the quality not the quantity of sleep that is important. And just imagine having an extra 30 hours a month to spend on the things that are important to you.
- Do not allow those things that matter the most in your life be at the mercy of activities that matter the least. Every day, take the time to ask yourself the question "is this the best use of my time and energy?" Time management is life management so guard your time with great care
- Use the rubber band method to condition your mind to focus solely on the most positive elements in your life. Place a rubber band around your wrist. Each time a negative, energy sapping thought enters your mind, snap the rubber band. Through the power of conditioning, your mind will associate pain with negative thinking and you will soon possess a strongly positive mindset.
- Always answer the phone with enthusiasm in your voice and show your appreciation for the caller. Good phone manners are essential. To convey authority on the line, stand up. This will in still further confidence in your voice.
- Throughout the day we all get inspiration and excellent ideas. Keep a set of cards (the size of business cards; available at most stationary stores) in your wallet along with a pencil to jot down these insights. When you get home, put the ideas in a central place such as a coil notepad and review them from time to time. As noted by Oliver Wendell Holmes: "Man's mind, once stretched by a new idea, never regains its original dimensions.
- Always remember the key principle that the quality of your life is the quality of your communication. This means the way you communicate with others and, more importantly, the way you communicate with yourself. What you focus on is what you get. If you look for the positive this is what you get. This is a fundamental law of Nature.

- Stay on purpose, not on outcome. In other words, do the task because it is what you love to do or because it will help someone or is a valuable exercise. Don't do it for the money or the recognition. Those will come naturally. This is the way of the world.
- Laugh for five minutes in the mirror each morning. Steve Martin does. Laughter activates many beneficial chemicals within the body that place us into a very joyous state. Laughter also returns the body to a state of balance. Laughter therapy has been regularly used to heal persons with varied ailments and is a wonderful tonic for life's ills. While the average 4 year old laughs 500 times a day, the average adult is lucky to laugh 15 times a day. Revitalize the habit of laughter, it will put far more living into your life.
- Learn to be still. The average person doesn't spend even 30 minutes a month in total silence and tranquility. Develop the skill of sitting quietly, enjoying the powerful silence for at least ten minutes a day. Simply think about what is important to you in your life. Reflect on your mission. Silence indeed is golden. As the Zen master once said, it is the space between the bars that holds the cage.
- Enhance your will-power; it is likely one of the best training programs you can invest in. Here are some ideas to strengthen your will and become a stronger person.
- Do not let your mind float like a piece of paper in the wind. Work hard to keep it focused at all times. When doing a task, think of nothing else. When walking to work, count the steps that it takes to get all the way to the office. This is not easy but your mind will soon understand that you hold its reins and not vice versa. Your mind must eventually become as still as a candle flame in a corner where there is no draft.
- Your will is like a muscle. You must first exercise it and then push before it gets stronger. This necessarily involves short term pain but be assured that the improvements will come and will touch your character in a most positive way. When you are hungry, wait another hour before your meal. When you are labouring over a difficult task and your mind is prompting you to pick up the latest magazine for a break or to get up and go talk to a friend, curb the impulse. Soon you will be able to sit for hours in a precisely concentrated state. Sir Issac Newton, one of the greatest classical physicists the world has produced, once said: "if I have done the public any service, it is due to patient thought." Newton had a remarkable ability to sit quietly and think without interruption for very long periods of time. If he can develop this so can you.
- When a negative thought comes to your mind, immediately replace it with one that is positive. Positive always dominates over the negative and your mind has to be conditioned to think only the best thoughts. Negative thinking is a conditioned process whereby the negative patterns are established over and over. Rid yourself of any limitations and become a powerful positive thinker.
- Make an effort to be humorous throughout the day. Not only is it beneficial from a physical viewpoint but it diffuses tension in difficult circumstances and creates an excellent atmosphere wherever you are. It was recently reported that members of the Tauripan tribe of South America have a ritual where they awake in the middle of the night to tell each other jokes. Even tribesmen in the deepest sleep wake to enjoy the laugh and then return to their state of slumber in seconds.
- Associate only with positive, focused people who you can learn from and who will not drain your valuable energy with complaining and uninspiring attitudes. By developing relationships with those committed to constant improvement and the pursuit of the best

that life has to offer, you will have plenty of company on your path to the top of whatever mountain you seek to climb.

- You must have a mission statement in life. This is simply a set of guiding principles which clearly state where you are going and where you want to be at the end of your life. A mission statement embodies your values. It is your personal lighthouse keeping you steadily on the course of your dreams. Over a period of one month, set a few hours aside to write down five or ten principles which will govern your life and which will keep you focused at all times. Examples might be to consistently serve others, to be a considerate citizen, to become highly wealthy or to serve as a powerful leader. Whatever the mission statement of your life, refine it and review it regularly. Then when something adverse happens or someone tries to pull you off course, you quickly and precisely return to your chosen path with the full knowledge that you are moving in the direction that you have selected.
- All the answers to any questions are in print. How to improve as a public speaker, how to improve your relations with others, how to become fitter or develop a better memory – all aspects of personal development are dealt with in books. Therefore, in order to achieve your maximum potential, you must read daily. But, in this age of information, you must be ruthless in what you consume. Focus on your goals and read only those materials that will be an asset to you. Do not attempt to read everything for you are busy and have other tasks at hand. Choose what is important and filter out what is of no value. Begin with a solid newspaper every morning for an excellent summary of the key events of the day. Also ensure that your readings are broadly based. For example, perhaps you may wish to read history, business, Eastern philosophy, health books etc. Then go to the library and develop the habit of making regular visits. Read the classics from Hemingway to Bram Stoker. Read history, with all its lessons on life and read biology for a new perspective. Look under the heading of "success" at the library and you will be amazed at the literature you will find: inspirational stories of people who developed greatness in the face of adversity, strategies for improving yourself physically, mentally and spiritually and texts to tap the unlimited power for success that certainly exists within us. Drink deeply from such books. Surround yourself with them and read them constantly whether on the bus each day or before you go to bed. Let them inspire and motivate you.
- Use these strategies to improve the quality of your mind-calming meditation: 1. Practice meditation at the same time each day and in the same place so that your mind becomes accustomed to entering the desired serene state as soon as you enter the peaceful place. 2. The early morning is undoubtedly the most powerful time to meditate. Indian yogis believe that the pre-dawn time has almost magical qualities which aid in achieving the super-peaceful state so many meditators attempt to attain. 3. Before you start, command your mind to be quiet by using affirmations such as "I will be focused and very calm now." 4. If thoughts do enter, do not force them out but simply let them pass like clouds making way for the beautiful blue sky. Picture that your mind is like a still lake without even a ripple. 5. Sit for ten minutes at first and then increase the time every few sittings. After a month or two, you will not be interrupted by any pressing thoughts and will surely feel a sense of peace that you have never felt before.

References

- *Charles Newton, 2005, Secrets of success, Orient Paperbacks, New Delhi*
- *Rhonda Byrne, 2013, The Secret, Manjul Publishing House Pvt. Ltd., New Delhi*

INNOVATIVE UTILIZE OF ICT IN EDUCATION WITH SPECIAL REFERENCE TO B.ED TEACHER EDUCATION COURSE

Ms.Sarita S Ogale

Principal, Green Heaven College of Education,
Rui, B/h Sahara city, Nagpur (M.S)

41

Introduction

ICT (information and communications technology/technologies) is an umbrella term that includes any communication device or application, encompassing: radio, television, cellular phones, computer and network hardware and software, satellite systems and so on, as well as the various services and applications associated with them, such as videoconferencing and distance learning. ICTs are often spoken of in a particular context, such as ICTs in education, health care, or libraries. Information and Communication Technology can contribute to universal access to education, equity in education, the delivery of quality learning and teaching, teachers' professional development and more efficient education management, governance and administration. UNESCO takes a holistic and comprehensive approach to promoting ICT in education. Access, inclusion and quality are among the main challenges they can address.

ICT in education

The present curricula for ICT in Education aim at realising the goals of the National Policy of ICT in Schools Education and the National Curriculum Framework. Given the vibrant nature of ICT, the curricula, emphasising the core educational purposes, is generic in design and focuses on a broad disclosure to technologies, jointly aimed at enhancing creativeness and imagination of the learners.

ICT in Education includes the use of technological strategy in Education for simplifying teaching-learning process. Possessing the knowledge of ICT is really the need of the hour. Particularly as a teacher, the need of ICT knowledge is very much essential in order to carry out the process of teaching and learning efficiently. Information and Communication Technology (ICT) has given a new facet and a new layer to Education. The use of ICT in Education has really given a facelift to teaching-learning process.

ICT in B.Ed.

There are many types of Information and communication Technology (ICT) having been recommended to use and are in use in traditional classrooms in order to make teaching-learning practices more effective and productive. But the starting –point for innovation must always be the goals and requirements of pedagogy. ICT are used in education in two general ways: To support existing 'traditional' pedagogical practices e.g. teacher-centric, lecture-based, memorisation learning, as well as to enable more learner-centric, 'constructivist' learning models.

NCTE regulation 2014 (National Council for Teacher Education, India new norms and regulation Act 2014)

NCTE has recommended that ICT shall form an integral part of Teacher Education curriculum for Critical Understanding of ICT by student-teacher for enhancing professional competency. “A course shall be offered as an important curricular resource, according primacy to the role of the teacher, ensuring public ownership of digital resources, and promoting constructivist approaches that privilege participation and co-creation over mere access to ICTs.”

According to NCTE “preparing teachers to use technology in a classroom is an important step for ICT enabled education in the country. This course will focus on moving beyond computer literacy and ICT-aided learning, to help student-teachers interpret and adapt ICTs in line with educational aims and principles. It will explore ICTs along three broad strands; teaching-learning, administrative and academic support systems, and broader implications for society. ICTs have often been seen as a stand-alone subject, consisting of a finite set of proprietary applications, taught to children directly by technology experts, bypassing teachers, which has diluted possibilities of teacher's ownership, enhancement of expertise and engagement. Seeing ICTs as an important curricular resource and an integral part of education, according primacy to the role of the teacher, ensuring public ownership of digital resources created and used in education, taking a critical perspective on ICTs as well as promoting constructivist approaches that privilege participation and co-creation over mere access, are principles that the course will help teachers explore. Applying these principles can support Teacher Professional Development models that are self-directed, need-based, decentralized, and collaborative and peer-learning based, and continuous, in line with the NCFTE, 2009 vision for teacher education.

Since ICTs are technologies, along with developing such understanding, the course will also help student-teachers to learn integrating technology tools for teaching learning, material development, developing collaborative networks for sharing and learning. This learning can help integrate pre-service and in-service teacher education, address traditional challenges of teacher isolation and need for adequate and appropriate learning resource materials (MHRD, 2012). The course will explore use of ICTs to simplify record keeping, information management in education administration. Communication and information sharing/ storing are basic social processes; new digital Information and Communication Technologies (ICTs), by making these easier and cheaper, have significantly impacted and are impacting our socio-cultural, political and economic spheres (Castells, 2011). The course will help student-teachers to develop an understanding of the shift from an 'industrial society' to a 'post industrial information society', where the production and consumption of information is both easier/ simpler as well as important (DSERT Karnataka, 2012). This change has positive and negative implications and possibilities for democracy, equity and social justice, all core components of our educational aims. The course will help student-teachers reflect critically and act responsibly to prevent how ICTs are used to support centralisation and proprietisation of larger knowledge structures; it will show student-teachers how ICTs can be adapted to support decentralized structures and processes, as well as build the 'digital public' to make education a participatory and emancipator process (Benkler, 2006)”.

ICT in Teacher education (B.Ed.) course

Following the guidelines of the NCTE Regulation 2014 and realising the importance of ICT in Education, a compulsory course, namely, Information and Communication technology (ICT) has been designed, developed and implemented in the B.Ed. programme with the aim- to integrate ICT in Teacher Education, to have student-teachers a basic familiarity with computers, even if they do not have much hands-on- experience and to enable student-teachers to recognise, understand and appreciate ICT as an effective learning tool for learners and an enormous functional support to teachers. Several constituents from ICT province has been included in theory course and practicum comprising of Enhancing Professional Competencies of new B.Ed. programme in India. Also, intelligent uses of ICT by teacher-educator have been endorsed for transaction of course.

Innovative approach of ICT in various areas or use of ICT in innovative way-

As the technological growth started invading class rooms, several attempts were made to make use of technology in teaching and learning process and administrative work. Effective ICT use in education increases teachers' training and professional development needs. However, ICTs can be important tools to help meet such increased needs, by helping to provide access to more and better educational content, aid in routine administrative tasks, provide models and simulations of effective teaching practices, and enable learner support networks. such as-curricular areas, co-curricular areas (e.g. Language development/language lab), extra-curricular areas such as sports, games, extempore, other competitions for preparing program structure, Registration forms, Result sheets etc.

Innovative application of ICT in Academic/Curricular & Co-curricular and Extra-curricular areas:-

ICT-a helping tool-It helps teachers to create more 'learner-centric' learning environments. The most effective uses of ICT are those in which the teacher, aided by ICTs, can challenge pupils' understanding and thinking, using ICTs. ICTs are seen as vital apparatuses to enable and care the travel from traditional 'teacher-centric' teaching styles to more 'learner-centric' methods.

Effectiveness-By means of ICTs information presentation is of mixed effectiveness, the use of ICTs as presentation tools through overhead projectors and LCD projectors, television, electronic whiteboards, computers, etc. is seen to be of assorted efficiency. While it may promote class understanding and discussion about difficult concepts, such uses of ICTs can re-enforce traditional pedagogical practices and divert focus from the content of what is being discussed or displayed to the tool being utilized.

Interactive whiteboards-Interactive whiteboards are a useful teaching aid in classroom-based lessons as they can support learning through presentations, demonstrations and modelling, actively engage pupils and improve the pace and flow of lessons.

Tele and Video conferencing- Tele & Video conferencing can be used for formal teaching, using guest teachers, multi-school projects and community events. Once linked, pupils can converse or see the other person on a phone or TV screen and ask questions.

WI-FI- Wireless internet (wifi) is also a feature as pupils can access the web in wifi areas to aid their research.

The virtual learning environment (VLE)-The virtual learning environment is a global website that allows pupils to access their work and their curriculum from anywhere in the world.

Use of YouTube within institution—YouTube is a video-sharing website where users can upload, view and share video clips.

What's App: A group of students, teachers and other involved personals in education can be made on what's app. It could be fruitfully used for discussion, sharing new information, group communication, brain storming process, sorting out solution to certain academic or administrative issues, any time availability and connectivity of group members

Online learning/ E-learning- Face book, twitter, educational blogs, mail, websites and other e-learning material/software can be used for transformation and exchange of information, ideas and knowledge as well as for freedom and sharing of expression and thoughts.

Cameras/Mobile camera phones in sports/games/practicing or rehearsing extracurricular activities-There are a range of hardware applications that can be used with physical education departments & extra-curricular/cultural programme.

Video cameras can provide footage of experienced performers in action and can be used to inspire, to demonstrate correct techniques and to develop pupils' understanding and knowledge of the subject. For example, during an orienteering unit of work pupils can take photographs with their phones/cameras of the items they were trying to find and use the picture as evidence of completion of the course.

Film editing -There are many film-editing software packages that teachers can use to support and enhance teaching and learning.

Portable multimedia players -Portable multimedia players (PMP), sometimes referred to as a portable video player (PVP) or an Internet Media Tablet (IMT), are capable of storing and playing digital media. Digital Audio Players (DAP) that can also display images and play videos are portable multimedia players.

Some of the Innovative approaches of ICT practiced in the institution of author-

The author would like to share experience and information about few of the innovative utilization of ICT accomplished at her work place/institution in teacher education course-

- Language Lab-As strong communication skills are essential in almost all of the professional careers, language lab help in acquiring this important skill. It makes the students to have interactive session. It provides equal opportunity to all the students to hear the instructor Efficient use of time and learning efficiency is much more than usual classroom learning
- Smart Classroom- availability of Interactive board make teaching learning strain less process and create joyful atmosphere in the class.
- Use of ICT in e-library (digital library)- provided e-books and audio books and caters to the information needs at every level by providing the content and services needed to bring the latest and best information for the students.
- On line learning software- MOODLE (modular object-oriented dynamic learning environment) is a free source of e-learning software platform. It is used for assignment submission, instant messages, online calendar for activities, news and announcements, providing online study material and Discussion.
- Wi-Fi premises- Free availability of Wi-fi keeps students, teachers and administrators connected and reachable to each other at every corner of the campus.

- Face book- Face book page of college has been generated to which the currently enrolled and passed out alumina are linked in and share the knowledge.
- What's App- What's app group of every batch of students is created to build a learning circle. Where, the teachers and students post their doubts, queries, suggestion, ideas, and latest information. Also, they exchange the important information, intimations and update the group members.
- Use of ICT for other purposes-Along with teaching the ICT in the institution to which author belong is also use for different administrative and management task like-For induction programmes of teachers and students, in regular classroom teaching-learning process, for presentation, evaluation and assessment process of academic and co-curricular activities, budget preparation, report writing, data recording, maintaining financial record, day to day administrative task, correspondence of notices, instructions, information and providing relevant latest updates, etc. to staff and students through mail, whats'app, bulk sms etc.

Feed back and Outcome or Benefits of these practices observed- The author would like to share here the few positive outcomes/benefits observed with the innovative utilization of ICT at the institution.

The feedback received from the students and other stake holders is very positive. The inclusion of ICT in practice results in the excellent academic performance of the students and teachers of the institution. The student-teachers of the said institution are consistently maintaining the record of being placed in merit list of concerned university from the year of inception of the institution and reasonably high pass percentage in overall result. Students become more cooperative and less competitive. Student-teachers are transformed into self learners. Students are more actively engaged. Student-teachers improvised the teaching aid and gadgets for taking lessons. ICT creates awareness of recent methodologies and thus teacher educators feel empowered. There is shift from whole class to small group/individualized instruction. Guidance occurs along with lecture and recitation. Teachers work with weaker students more often. Teachers become more confident and accessible to students. ICT also help to reduce social disparities between pupils and teachers, since they work in teams in order to achieve a given task or common goal. Overall it indicates constructive impression on enhancement of teaching learning process.

Barriers to use of ICT in education:

On referring researches and surveys done on this subject it reveals that in spite of the efforts of government and non-government sector in education for the use of ICT in the teaching-learning process, in overall scene it has been observed that the set objectives are not achieved in this respect. Following are the few major factors which restrict in general for inclusion of ICT in education.

Students are more refined in their use of technology than teachers-

There seems to be a great disconnect between today's students' knowledge and usage of ICTs and the familiarity and skills of teacher to practice ICTs.

Limitation to use of ICT- Teachers Limitedly use ICTs for administrative tasks Teachers restricted use of ICTs for 'routine tasks' like record keeping, lesson plan development, official work, information presentation, basic information searches on the Internet, etc. and not for improvising their presentation and teaching skills.

Anxiety prevents many teachers / administrators from using ICTs- Many teachers/administrators still feel unease in using ICTs, and thus are reluctant and possess low confidence and lack of intrinsic and extrinsic motivation to use ICT in their job.

Lack of availability of ICT resources- In Indian Scenario it has been observed that the physical and technical facilities required for effective ICTs resources are not available in adequate quantity and quality.

Misuse- ICT has opened whole chunk of knowledge in front of the users. Students who have the access to internet can view both desirable and undesirable information which can have negative impact on their behaviour and overall personality.

Costly –The initial cost of setting up the infrastructure for the use of latest ICT is very high which average institution in developing country like India find it difficult to manage their budget.

Digital divide- ICT in education being comparatively new concept in India is adapted more in urban areas than the rural places. This may cause digital divide among students.

Suggestive measures to improve the qualitative and quantitative inclusion of ICT with recent pedagogy: With reference to above discussion the author would like to put forth few suggestive measures which could help in minimizing the barriers and optimizing the innovative utility of ICT in education. All these barriers can be overcome with positive attitude, by understanding the need to change as per the demand of the system and society and proper planning.

- Informal and consistent access to ICTs- the most noteworthy factor for continuing the development of teachers' ICT-related skills is for them to have regular access to functioning and relevant ICT equipment/s.
- Regular training for use of ICT- Teachers involves widespread, on-going acquaintance to ICTs to be skilled to evaluate and select the most appropriate resources as per the need of content. Administrators, supervisor and authorities should encourage and facilitate suitable ICT training for teachers.
- The level of ICT infrastructure in educational institutions needs to be improved. Consideration should be given to equipping all classrooms with a computer for use by the teacher, broadband internet access with adequate bandwidth, and a fixed projector and screen for use by the teacher in presentations.
- There needs to be an increased emphasis on the application of ICT in teaching and learning in teacher education at pre-service, induction and continuing professional development stages. Consideration should also be given to extending and expanding significantly the current range of professional development courses available for teachers. A major focus of such an initiative should be on how ICT may be integrated fully in the teaching and learning of specific subjects and curricular areas.
- Institutions should attempt to provide all their pupils and staffs with a suitable and equitable level of experience of ICT and provide with adequate access to the internet.
- Teachers should endeavour to integrate ICT more in their planning and preparation for teaching.
- Educational institutions need to ensure that ICT is used to support learners with special educational requests in the most effective and suitable way. Institutions need to ensure that they match students' needs to the most appropriate technology available, and that ICT is used to support not only the attainment of literacy but the broadest range of students' needs.

- Educational institutions should explore the assistances to be had from ICT in their assessment procedures and also in their administrative practices

Conclusion:

The new age is the age of technology. This technology has become an integral and indispensable part of our life. The most amazing innovation in the field of education is the integration of Information and Communication Technology (ICT). The education institutions should cope up with the speedily growing demand for information and skills. To cope with the competitive world and for the global education, it requires that the traditional and modern should go hand in hand with appropriate blend. The importance of ICT in Teacher Education preparing teachers today requires critical examination of what it means to teach and learn in increasingly networked, technology-rich classrooms. Open hearted acceptance of assistance from Information and communication technology definitely show positive impact on education system. ICTs are most effective when they help to enable learner-centric pedagogies. Thus, recent education system needs skilled inclusion and execution of ICT for developing teaching and learning process.

References:

- Bhatia K.K. & Jaswant (2008) *Singh Essentials of Educational Technology and School Management: Tandon Publication Ludhiana.*
- Dr. S. Arulsamy, Dr. P. Sivakumar (2009) *Application of ICT in Education: Neelkamal Publication New Delhi.*
- Dr. Savita D. Manchekar (2015) *Information and Communication Technology in Education: laxmi book publication, Solapur.*
- I Sundar (2008) *Teaching and Learning through information and communication technology: Sarup Book Publishers Pvt. Ltd.*
- Mangal S.K. (2002) *Educational Technology: Tandon Publication.*
- Pandey V.P. (2003) *Information and Communication Technology: Isha Publication Delhi.*
- Patel Rambhai.N. (2011) *Educational technology: Himalaya publishing house.*
- Singh C.P (2011) *Advanced Educational Technology: Saurabh Publishing House New Delhi.*
- Srivastava A.K. *Educational Technology: Kunal books, Delhi.*
- *The gazette of notification- Extraordinary: NCTE 116 pp.*
- <http://ncte-india.org/CurriculumFramework/B.EdCurriculum.pdf> 21,22 pp.
- <http://searchcio.techtarget.com>
- www.google.com

According Aristotle "Happiness depends upon ourselves". Happiness is a fuzzy concept and can mean many different things to many people. Part of the challenge of a science of happiness is to identify different concepts of happiness, and where applicable, split them into their components. Related concepts are well-being, quality of life and flourishing. Literature meaning of word "Happiness" is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological, religious and philosophical approaches have striven to define happiness and identify its sources. Various research groups, including positive psychology, are employing the scientific method to research questions about what "happiness" is, and how it might be attained. The United Nations declared 20 March the International Day of Happiness to recognize the relevance of happiness and well-being as universal goals. Happiness and education are closely related to each other as education makes a person sensible to understand "what is happiness".

Happiness is not the absence of problems; it's the ability to deal with them. Happiness is good for your health and vice versa. A review of hundreds of studies has found compelling evidence that happier people have better overall health and live longer than their less happy peers. Anxiety, depression, pessimism and a lack of enjoyment of daily activities have all been found to be associated with higher rates of disease and shorter life spans.

According Dalai Lama "*Happiness is not something readymade". It comes from your own actions*". Eleanor Roosevelt says "*Happiness is not a goal; it is a by-product*".

According American philosopher Mortimer Adler "*The ultimate end of education is happiness or a good human life, a life enriched by the possession of every kind of good, by the enjoyment of every type of satisfaction*".

Nel Noddings (2003: 1) has commented, "*Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness*". [1]The ultimate end of education is individual happiness as well as social well-being. Happiness is the most significant goal in human life, and the highest value which anyone should pursue. Although there are a number of conditions and factors enable to pursue happiness, but Education which may be a golden key to open the triple doors, namely, individual happiness, social welfare, and national prosperity.

Educational philosophers contend that education enhances autonomy and thus happiness, but empirical studies rarely explore the positive influence of education on happiness. Based on the previous finding that being better connected to the outside world makes people happy, this study examines the possibility that how well an individual connects to the world accounts for the positive association between education and happiness. In short, individuals who receive more education have more extensive social networks as well as greater involvement with the wider world; these life conditions are positively related with happiness. By enhancing one's ability and propensity to connect with the wider social world, education may improve an individual's subjective well-being. [2]

There is no link between your education level and your personal happiness, says a new mental-health research study published by the British Journal of Psychiatry. According to a press release, researchers from Warwick Medical School were inspired by the strong association between poor education and mental illness and wanted to investigate if the opposite was true: Does being educated lead to happiness? The team discovered that the odds of happiness were equivalent throughout all levels of educational attainment. "These findings are quite controversial because we expected to find the socioeconomic factors that are associated with mental illness would also be correlated with mental well-being," said Sarah Stewart-Brown, the lead author on the study. "But that is not the case." Researchers defined happiness as a state of high mental well-being in which people "feel good and function well." They applied this to data from the Health Survey for England, which was administered to 17,030 people in 2010 and 2011. Stewart-Brown said that her discovery means that socioeconomic factors may not be applicable to programs aimed at boosting mental well-being. [3]

It is generally accepted that education enriches people's lives. It is well established that higher educational attainment puts people on better career paths and is also believed to enhance outcomes in other life domains, such as health and relationships. One would therefore expect people who achieve higher levels of education to be happier, on average, than those with lower levels of education. However, a number of studies in the rapidly growing literature on subjective wellbeing have observed precisely the opposite empirical relationship in developed countries—that higher levels of educational attainment are associated with lower self-rated happiness or life satisfaction. These include studies based on data collected in Australia. [4]

Human capital theory views education as an initial investment that generates a stream of later returns in the form of increased productivity, leading to better employment prospects and higher earnings (Becker 1962)[5].

According to Hartog and Oosterbeek (citing Veenhoven [6] 1996 as their source): Education correlates strongly (and positively) with happiness scores in poor nations and weakly in rich nations. Recently, in developed nations even negative correlations are found. Happiness is generally found to be unrelated to intelligence as measured by concurrent tests. (Hartog & Oosterbeek 1998, p.247)[7]

Michalos (2007) suggests that the relationship between education and happiness may depend in part on how broadly education is defined. Defining education as formal education leading to some kind of certification as opposed to the more general sense of the many ways in which learning occurs may be a substantial oversimplification. While this is an important and valid point, it is the more limited formal definition of education that is of interest here, since this paper seeks to explain the relationship between happiness and the attainment of formal educational qualifications. With a self-confessed degree of exaggeration, Michalos (2007, p.4) [8] proposes four scenarios which seem instructive here:

- Real paradise—people's living conditions are good and people accurately perceive them to be good (presumably such people would report being happy)
- Real hell—people's living conditions are bad and people accurately perceive them to be bad (presumably such people would report being unhappy)

- Fool's paradise—people's living conditions are bad but people inaccurately perceive them to be good (presumably such people would report being happy)
- Fool's hell—people's living conditions are good but people inaccurately perceive them to be bad (presumably such people would report being unhappy).

If more-educated people are genuinely less happy, it may be that they are living in a 'fool's hell' or that less-educated people are living in a 'fool's paradise'. Even if there were such a causal negative relationship with education, Michalos questions the inference that could be drawn from happiness measures, from both a moral and policy perspective. He draws upon Socrates' view of well-being as meaning 'living well and doing well' to argue that there is more to life than being happy. [8]

Real happiness and prosperity can only be achieved through peace education, since peace education help the individual to reach more mature decision regarding his responsibilities as a world citizen. Peace is a vital part of our collective consciousness. It is an attitude towards life which, by restraining violence strengthens social cohesion and makes the life worth living. Literature on non-violence suggests that the concept of non-violence has at least eight components: peace, equality, fearlessness, humility, love, self-control, truth and tolerance. Of course, these components are not exclusive of each other, and peace appears to be a major part of non-violence. College life must be influenced by the spirit of peace education. [9]

References

- *Nel Noddings, Happiness and Education – 2003, Stanford University.*
- *How Education Enhances Happiness: Comparison of Mediating Factors in Four East Asian Countries by Wan-chi Chen, Social Indicator Research, March 2012, Vol. 106, Issue 1, pp117-131.*
- *Education Does Not Make You a Happier Person, Kevin McSpadden @KevinMcspadden, March 26, 2015.*
- *Education and happiness in the school-to-work transition, Alfred M. Dockery, Centre for Labour Market Research, Curtin University of Technology.*
- *Becker, GS 1962, 'Investment in human capital: A theoretical analysis', Journal of Political Economy, vol. LXX, pp.9-49.*
- *Veenhoven, 1996, 'Development in satisfaction research', Social Indicators Research, vol.37, no.1, pp.101-60*
- *Hartog, J & Oosterbeek, H 1998, 'Health, wealth and happiness: Why pursue a higher education?' Economics of Education Review, vol. 17, no.3, pp.245-56.*
- *Michalos, AC 2007, 'Education, happiness and wellbeing', paper written for the International Conference on 'Is happiness measurable and what do those measures mean for public policy?' University of Rome, April.*
- *Higher Education Today and Tomorrow by Umarao Singh Chaudhari (2009).*

ROLE OF EDUCATION AND SOCIALIZATION IN HUMAN LIFE: A SOCIOLOGICAL ANALYSIS

43

Sheetal Singh

Sociology Lecturer, N.K.B.M.G. (P.G.) College, Chandausi.

“A Smile is the universal welcome”.

-Max eastman, American philosopher

“Smiling is very important. If we are not able to smile, then the world will not have peace”.

-Thich Nhat Hanh, Buddhist monk

Introduction

Education is one of the basic activities of the people in all human societies. From the ancient society knowledge is used by everybody. Every new generation get some knowledge by their elder or ancestors by birth and some of them are earn by own. This chain of knowledge is called education by which mans have developed their mental, spiritual and social status. Education only raises a man human being to social being. Education is a right like the right to have proper food or a roof over your head. Article 26 or the 1948 universal declaration of human rights states that “everyone has the right to education”. Education is not only a right but a passport to human development. It opens doors and expands opportunities and freedoms. It contributes to fostering peace, democracy and economic growth as well as improving health and reducing poverty. Durkheim conceives of education as “The socialization of the younger generation”. He further states that it is “A continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously. According to Bogardus- “Education consists in acquiring the meaning of the cultural heritage and life”.

Happiness is a mental state. Only when the spirit is rich, the mind is peaceful and steady, is happiness possible. For me, happiness can be defined in four aspects: free of physical sufferings, illnesses or disabilities; being socially acceptable, getting along well with other people, being respected and cared for, not being isolated; free of worries and hardships, being able to live a carefree and joyful life; and possessing a healthy, normal mind, being accepted by the society. Happiness is absolutely great and one of the most important states of being a person or living thing could ever pursue. The pursuit of happiness is one of my supreme goals in life. To me happiness is doing and being who I want to be without being held back by the restrictions of society. Happiness is a reward for all the hard work you employ.

Importance of Education

Some people may wonder, is education really that important? My answer to that question is definitely yes. Education is very important to everyone, even though some people may not realize it at first. Can you imagine a world where no one is educated? Imagine that no one can read or write, make change or count money, or even tie their shoes. What if our world leaders had no education whatsoever and had no clue on how to lead us? Living a civilized life in a world like that would be nearly impossible. This proves that everyone definitely needs an education, no matter who they are or what they plan to do in their lifetime. If every child in India is properly educated, our nation’s future will be much, much brighter. In the future, all of our doctors, lawyers, policemen, and even presidents along with all the other future employed citizens will be able to do their jobs and protect our nation even better than the present generation has. Besides, all children deserve an education so they can pursue their dreams of

becoming whatever they want to be so they can contribute to the safety and strength of our country. Literacy knows how to read and write. Education is to be able to reason, to use your ability to read and write to your benefit and to be able to gain your spectrum of knowledge by trying to surge deeper into the literate knowledge imparted to you.

- Happiness abound: stable, balanced, self-dependent life.
- Earn your own living
- The will to keep trying fill success strikes
- A longer, disease free life for the younger generation
- Economic growth of the nation
- A healthier lifestyle and living
- Exposure to the world
- Keeping up with evolutions
- Forgoing baseless superstitions
- Avoiding societal embarrassment

Social Functions of Education

Education as a social institution has a great social importance especially in the modern complex, industrialized societies, philosophers of all periods, beginning with ancient sages, devoted to it a great deal of attention. Accordingly various theories regarding its nature and objectives have come into being. Let us now examine some of the significant functions of education.

To Complete the Socialization Process: The main objective of education is to complete the socialization process. The family gets the child but the modern family trends to leave much undone in the socialization process. The school and other institutions have come into being in place of family to complete the socialization process.

To Transmit the Central Heritage: All societies maintain themselves by the exploitation of a culture. Culture here refers to a set of beliefs and skills, art, literature, philosophy, religion, music etc. that are not carried through the mechanism of heredity. This social heritage must be transmitted through social organizations.

For the Formation of Social personality: Individuals must have personalities shaped or fashioned in ways that fit into the culture. Education helps in transmitting culture through proper moulding of reproduce themselves.

Reformation of Attitudes: For various reasons the child may have absorbed a host of attitudes, beliefs and disbeliefs, loyalties and prejudices, jealousy and hatred etc. these are to be reformed. It is the function of education to see that unfounded beliefs, illogical prejudices and unreasoned loyalties are removed from the child's mind. Though the school has its own limitations in this regards, it is expected to continue its efforts in reforming the attitudes of the child.

Education for Occupational Placement: An instrument of livelihood education should help the adolescent for earning his livelihood. Education has come to be today as nothing more than an instrument of livelihood. Education must prepare the student for future occupational positions. The youth should be enabled to pay a productive role in society.

Conferring of Status: The most important function of education is related to one's position in the stratification structure in two ways. i) an evaluation of one's status is partially decided by what kind of education one has received and ii) many of the other important criteria of class

position such as occupation, income and style of life, are partially the result of the type and amount of education one has had.

Education Imparts Values: The curriculum of a school, its “extra curricular” activities and the informal relationships amongst students and teacher communicate social skills and values. Through various activities a school imparts values such as ‘co-operation’ or team-spirit, obedience, fair-play. This is also done through curriculum that is through lessons in history literature etc.

Education and Socialization

The meaning of socialization is to inculcate the knowledge and culture of society to make them a functioning unit of the society. It is a concept which generally refers to a process of tearing or interaction through which an individual or newborn acquires the norms, values, beliefs, attitudes, language and any other characteristics of his/her group. Man becomes a human being only as a member of society. By nature he cannot live alone or in isolation. He is compelled by his biological and social necessities to live in a group or a society. Each of us is largely a social product. Socialization is the process through which we learn to live in a society and learn the values of the society and the ways of thinking, doing and living that are deemed to be desirable. The following definitions throw light on the several aspects of socialization. **Bogardus** defines Socialization as “The process whereby persons learn to behave dependently together for human welfare and in doing so experience social control, social responsibility and balanced personalities”.

Gandhi states, “I value individual freedom but you must not forget that man is essentially a social being and socialization is the process of making a social being”.

Ross observe, "Socialization is the development of we-feeling in associates and the growth in their capacity and will to act together".

Role of Education in Socialization:

A noted France sociologist Emile Durkheim explains the role of education in socialization in these words "education is the influence exercised by adult generation on those that are not yet really for social life. Its objective is to across and develops in the child a certain number of physical intellectual and moral traits that are demanded of him by both the political society as a whole and the special milieu for which he is specially destined more briefly, education is a socialization of the younger generation"

Brown has brought out this function of education beautifully when he states, "education is the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group. Education is the highest sense has taken place when external controls have been accepted as conviction by the person and have thus become internal controls. It makes for more effective participation in the total process of interaction in terms of various socially desirable values".

Family and Parents

“Happiness, for me, is feeling loved and respected and always having people there for you”. In addition, being oneself within a relationship is vital for the quality of love: “Happiness is being

surrounded by people I can be myself with, people I relate to”. The process of socialization begins for every one of us in the family. Here the parental and particularly the maternal influence on the child are very great. The intimate relationship between the mother and the child has a great impact on the shaping of child abilities and capacities. The parents are the first persons to introduce to the child the culture of his group.

Health

Health is a common theme in most cultures. In fact, all communities have their own concepts of health and disease. Traditionally health is conceived as “absence of disease”. WHO-“health is a state of complete physical, mental and social well being and not merely an absence of disease or infirmity”. It envisages three dimensions of health namely physical, mental and social. The link between health and happiness is complex. Adverse change in health do have a negative impact on happiness levels, at least temporarily poor health has the potential to significantly affect almost every aspect of your life; your independence, your self-image, your personal relationship, your ability to work and carry out basic daily activities. So, its no surprise that when your health takes a hit, your happiness does as well. Both physical health and emotional health influence happiness. Mood disorders diminish quality of life even more than chronic physical ailments, such as arthritis heart disease and diabetes.

Culture Learning

Education creates happiness by socialization, culture, family; health etc. all these factors gives happiness for life when man become social being or culture being he/she learns many things towards their society or family. It is the process by which the individual learns the fundamental culture pattern of the society in which he will live. Through culture conditioning one learns to walk, talk, wear dress, great friends, handle social obligations, develop the attitudes approved in his society. It is the culture which conditions our attitudes towards various issues such as religion, morality, marriage, science, family planning prostitution and so on. Our values concerning private property, fundamental rights, representative government, romantic love etc. are influenced by our culture.

Importance of Socialization

- Socialization converts man, the biological being into man the social being.
- Socialization contributes to the development of personality.
- Helps to become disciplined
- Provides the knowledge of skills
- Help to reduce social distance
- Help the transmission of culture

Conclusion

Education creates happiness by socialization, culture, family, health etc. all these factors gives happiness for being he/she learns many things towards their society or family. If we socialized us

we mingle with other people of society by interaction them we learn many things. Family or parents is our first teacher by them we com to know the many norms and values of the society which help us to deal with the problem and when we become a part of society at some level it gives happiness to us. Education provides the right path of success and if we get success in our life we feel happiness, and happiness provides a peace of mind or mentally satisfaction. While my personal preference is for a robust definition of 'education', 'influences' and 'happiness', other approaches are also legitimate and easier to manage. My preferred approach costs more in many ways because it is worth more in the long run. Nevertheless, it seems to me that most of the governments of most countries of the world have endorsed a political agenda that pretty clearly follows from those robust definitions. For philosophers and social scientists, the utility of happiness for individuals and the broader society has always been associated with social analysis. Throughout history individuals have strived for a happier life, for better living conditions and for increased well-being. As a result, happiness is a concept that has received different interpretations and definitions, according to different philosophical traditions and the more recent varying theoretical perspectives of sociologists. Yet a sociological understanding of happiness and the good life needs to acknowledge both the importance of social and personal factors, whist accounting for shifting cultural norms that change with time.

Reference

- *J.C Aggarwal, (2004)"Teacher and Education in a developing society", Vikas Publishing House pvt. Ltd., New Delhi. (fifth edition)*
- *C.N. Shankar Rao, (2006)"Sociology", S. Chand & company ltd., New Delhi.*
- *Www. Sociological guide.com*
- *Jalbert. E. Susanne., (2000)" Women Entrepreneurs in the Global Economy".*
- *Gupta, M.L., Sharma, D.D., (2008) "Sociology", Sahitya Publication, Agra.*
- *Diener, E. and M. Diener,(1995), 'Cross-cultural correlates of life satisfaction and self-esteem', Journal of Personality and Social Psychology.*
- *Mishra, Dr. Viswanath, (2010), "Sociology", Book hive (India), New Delhi.*
- *www.indiamart.com/bookhivecompetitive-books.*

CONCEPTS OF HAPPINESS ACROSS TIME AND CULTURES AND THEIR PEDAGOGICAL IMPLICATIONS

Prof. Shri Krishan,
Department of History and Dean,

Introduction:

This paper will explore cultural and historical variation in concepts of happiness. This paper would analyze the definitions of happiness to understand cultural similarities and differences in the concepts of happiness across cultural and temporal dimensions. This is to understand historical changes in cultural construction of happiness. Across cultures and time, happiness was most frequently defined as good luck and favorable external conditions. However, during Enlightenment and after, this definition was replaced by definitions focused on favorable internal feeling states. The paper highlights the value of a historical perspective in the study of psychological concept like happiness. What is happiness? The question has been variously answered by different strands of thoughts. From the Greek philosophers to Gautam Budhha all defined it in their own way. Although the scientific study of happiness and *subjective well-being* has thrived over the last 30 years, the concept of happiness has been elusive. In fact, Ed Diener (1984) advocated the use of the scientific term *subjective well-being* as opposed to happiness precisely because of the ambiguities associated with the term 'happiness'. The basic objective of this paper is to demonstrate the utility of a historical perspective on psychological science. In addition to the epistemological advantage, there are also advantages in doing a cross-temporal meta-analysis of different historical periods. It would help us in tracing the trajectory of historical change that defined various historical attitudes that can have pedagogical implications.

Happiness in Ancient Greece and Christianity:

The concept of happiness has been most extensively analyzed by philosophers and historians. Most philosophers and historians agree that the concept of happiness in antiquity centered around good luck and fortune, whereas the contemporary Western men view happiness as something over which they have control and something that they can actively pursue. The Greek term *eudaimonia* (the term often translated as happiness in English) was first used by the poet Hesiod in the *Work and Days* as follows: "Happy and lucky the man" (*eudaimon te kai olbios*). Because the related term *eudaimon* (the adjective of *eudaimonia*) is the combination of *eu* (good) and *daimon* (god, spirit, demon), McMahan concludes "*eudaimonia* thus contains within it a notion of fortune—for to have a good *daimon* on your side, a guiding spirit, is to be lucky—and a notion of divinity, for a *daimon* is an emissary of the gods who watches over each of us". Thus, in ancient Greece happiness was deemed as something beyond human agency, controlled mainly by luck and the gods. McMahan goes on to declare: "happiness is what happens to us, and over that we have no control" It is interesting to note then that whereas poets and tragic writers accepted the fatalistic view of happiness, Socrates thought of happiness as something at least partially within one's control. Socrates argues that the education of desire is a key to happiness. That is, Socrates insisted that children should learn to appreciate the beauty of individuals and nature, so that they can acquire the appreciation for knowledge and wisdom as adults and approach happiness properly. Likewise, in the *Republic*, Plato has Socrates state the following: "While [children are] young, they should be educated and should study philosophy in a way which suits their age... When their physical strength starts to wane and they are too old to play a public part in the community or to serve in the militia, they should be allowed to roam free and graze at will, and to concentrate on philosophy, with everything else being incidental. This is the

correct programme for people who are going to live a happy life.” Aristotle emphasizes the distinction between happiness and amusement, and argues that happiness consists in a contemplative (philosophical) life. While Aristotle shares the Socratic view of happiness, it is important to note that Aristotle is quick to point out the importance of external factors such as good friends, health, and resources. Indeed, the prominent moral philosopher Martha Nussbaum maintains that Aristotle was very aware of the fact that virtue and contemplation alone do not guarantee a *eudaimonic* life. In other words, happiness stands in need of good things from outside for it is impossible or difficult to do fine things without resources.

In the teachings of the Stoics and the Epicureans, the movement towards the internal in things called happiness solidified. Both schools took an earnest interest in the emotional states of their followers and much of their practical teachings involved ways of alleviating human suffering. Like Socrates and Plato (and Aristotle to a slightly lesser degree), both schools made an attempt to increase human control over happiness, to wrest our fate from the fates. This control, however, was preached and practiced in a more accessible way than the philosophical high road advocated by Plato, Socrates and, in the end, Aristotle as well. Epicurus, for example, admitted unabashedly that —pleasure is the beginning and goal of a happy life, while the Stoics remained true to the Socratic idea that virtue, and virtue alone, is determinative of happiness. Happiness for the Stoics is living in accordance with nature, and this is, for them, equivalent to living in accordance with virtue. This involves a distancing from one’s normal concerns and adopting a somewhat more objective view of one’s own desires, and, according to some Stoics, as equivalent, or nearly equivalent to the desires of others. Living in accordance with nature also meant freedom from suffering, or *apatheia*. Unlike the Epicureans, the Stoics reject the value of pleasure and pain as witnessed by Seneca: —The happy man is content with his present lot, no matter what it is. Thus it seems that two elements are in play in Stoic discussions of happiness. Happiness is living virtuously, or living in accordance with nature. Such living, however, also results in a —contentment with one’s lot or a kind of life-satisfaction or desire satisfaction – being content with one’s life, or what one has, no matter what external circumstances obtain. What unites the two doctrines of Stoicism and Epicureanism is, perhaps surprisingly, their asceticism. Epicurus does not wish his followers to pursue the pleasure of the debauch, but instead advocates the pruning of desire. He believes our true desires to be very limited in nature and exclaims that he who is not satisfied with frugal food and drink, shelter, and a modicum of security —is satisfied with nothing. In this sense his Stoic counterparts might almost be able to agree with him; both schools saw a problem in unsatisfied desires and expounded on practices to distance oneself from one’s desires or to reduce them in number and intensity. While for Socrates and Plato the highest happiness was equivalent to the highest sort of philosophical insight, Aristotle was a bit more generous to non-philosophers. Although he maintained that philosophical activity was the means of highest happiness, virtuous activity held out hope for those of a non-philosophical bent to achieve a kind of secondary happiness. The Stoics and the Epicureans provided a conception of happiness accessible to an even wider circle of people, offering to cure them of their desires and so render them *eudaimon*. These two schools drove the internalization of *eudaimonia* forward among a wide group of people by concentrating in a straightforward way on the internal states of the persons it offered to help. Not only was a wider circle addressed by the dramatic lowering of the intellectual bar, but the formal requirements for taking part in Epicurean and Stoic schools were also loosened. The Stoics preached the universal kinship of all humankind, and, like Epicurus, opened their doors to women and slaves.

While Stoic and Epicurean invocations on leading a good life were well received, their success as doctrines and their success in helping their followers cope with a life rife with pain and suffering paled in comparison with the wild success and the transformative power of Christianity. Darrin McMahan claims that some of this success arose as a result of Christianity's facility with regard to what psychologists now call hedonic inversion. Through the promise of eternal happiness after death, and the narrative of achieving such happiness through temporal suffering, Christianity, the foremost symbol of which was an instrument of torture, surpassed the appeal of the classical schools as a way to deal with the vicissitudes of the world. Christianity proclaims:

Happy are the poor in spirit, for theirs is the kingdom of heaven.

Happy are those who mourn, for they will be comforted.

Happy are the meek, for they will inherit the earth.

Happy are those who hunger and thirst for righteousness, for they will be filled.

Happy are the merciful, for they will receive mercy.

Happy are the pure in heart, for they will see God.

Happy are the peacemakers, for they will be called children of God.

Happy are those who are persecuted for righteousness's sake, for theirs is the kingdom of heaven. (Matthew 5:3-11)

The rise of the post-life emphasis in the Christian concept of happiness forced the question of what to do with things that look like happiness in this life. Despite the rejoicing one should do about the prospect of eternal life, and the power of hedonic inversion that Christianity offered the faithful, Augustine, himself, was pessimistic about the prospects for happiness in this life. Christians could only take comfort in the —happiness of hope, the thought that this suffering was in the end leading them to God.

The Pursuit of Happiness in Buddha's Teachings:

The Buddha lumped together almost everything that most of us call happiness in the lowest category. He called it the "happiness of sensual pleasures." or the "happiness of clinging." It includes all the fleeting worldly happiness derived from sense indulgence, physical pleasure, and material satisfaction. The "happiness of renunciation," the spiritual happiness that comes from seeking something beyond worldly pleasures. The classic example is the joy that comes from dropping all worldly concerns and seeking solitude in peaceful surroundings to pursue spiritual development. Generosity is a powerful form of renunciation. Generously sharing what we have, and many other acts of renunciation, make us feel happy. The Buddha knew that the relentless search for happiness in pleasurable worldly conditions traps us in an endless cycle of cause and effect, attraction and aversion. Each thought and word and deed is a cause that leads to an effect, which in turn becomes a cause. Pointing out how the cycle of unhappiness works, the Buddha said:

"Because of feeling, there is craving; as a result of craving, there is pursuit; with pursuit, there is gain; in dependence upon gain, there is decision-making; with decision-making, there are desire and lust, which lead to attachment; attachment creates possessiveness, which leads to stinginess; in dependence upon stinginess, there is safeguarding; and because of safeguarding, various evil, unwholesome phenomena [arise]—conflicts, quarrels, insulting speech, and falsehoods."

The Eightfold Path consists of right views, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Right views include knowing the Four Noble Truths and the goal of spiritual enlightenment. The Four Noble Truths are: 1. All existence is filled with suffering. 2. Suffering is ultimately caused by craving. 3. We can be liberated from suffering. 4. Liberation requires following the eightfold path.

Buddha gave a profound meaning to happiness and life. All living beings", says the Buddha, "desire happiness and recoil from suffering" (sabbe sattā sukha-kāmā dukkha-paṭikkūlā) It is not possible to define happiness with mathematical precision. There are some who argue that what constitutes happiness is purely subjective, relativistic, emotive, or attitudinal. They also maintain that sources of happiness cannot be properly identified. On this issue, Buddhism takes a different position. The Buddhist position is that there is an inseparable connection between morality and happiness: What are morally good leads to happiness. What are morally bad leads to unhappiness? But in our mundane and false existence, we become conditioned to the cycle of craving and their fulfillment and get forever embroiled in suffering and dukkha.

The Enlightenment and Modern Conception of Happiness:

The Enlightenment and its intellectual progeny pushed happiness strongly toward the subjective end of the scale, and, through their stubborn insistence on happiness as a highly internal and subjective phenomenon; they successfully unseated happiness from its position as the highest individual good. Many (though certainly not all) Enlightenment philosophers continued to see happiness as the highest good, a view expressed most explicitly by those following in their immediate intellectual wake, namely, the Utilitarian. The Utilitarian's stated explicitly that happiness was the bearer of value and, as such, was the good that was to be maximized. In the spring of 1776, in his first substantial (though anonymous) publication, *A Fragment on Government*, Jeremy Bentham invoked what he described as a 'fundamental axiom, it is the greatest happiness of the greatest number that is the measure of right and wrong.' The Utilitarian calculus postulated the principle in the following universalistic terms, although it can mean different things to different set of people.

"Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it...The principle of utility recognises this subjection."

The association between Bentham and the central phrase in this 'axiom' – the greatest happiness of the greatest number – is now, of course, a commonplace. In making the internal the point of departure for their theories of happiness, Enlightenment thinkers often did not distinguish clearly between the actual satisfaction of desires, the contentment or positive emotional state (sometimes

reduced to a very coarsely conceived pleasure) that was supposed to result from desire satisfaction, and a judgment about whether enough of our desires have been satisfied. Immanuel Kant's writings provide a good example of this. He defines happiness as —the satisfaction of all our desires [Neigungen]. In a similar vein, Kant says the following about happiness: —All inclinations [Neigungen] taken together (which can be brought into a fairly tolerable system, whereupon their satisfaction is called happiness)... Other definitions of Kant's, however, go in the direction of positive emotional states. In the *Groundwork*, for example, he says that happiness is complete well-being (Wohlbefinden) and contentment (Zufriedenheit) with one's state. It is unclear if he means a feeling of contentment, or a judgment that one is content, or both. These elements are clear in another definition from the *Metaphysics of Morals* in which he claims that happiness includes —constant wellbeing, a pleasant life, and complete satisfaction [Zufriedenheit] with one's condition... Many Enlightenment figures shared Kant's orientation to the question of happiness, writing as if fulfilled desires were equivalent to or automatically corresponded with positive emotional states. Kant's thoughts on the subject represent a clear example of happiness losing its place as the highest good. As mentioned above, however, the Utilitarian's held views similar to Kant's on happiness, yet continued to see in it the origins of all value. John Stuart Mill—a Utilitarian and a formidable thinker in his own right, as well as a close friend of Jeremy Bentham. John Stuart Mill claims to have been brought up without religion, but in his *Autobiography*, he says the following about his experience of reading Bentham's thoughts: "When I laid down the last volume... I had become a different being. The —principle of utility, understood as Bentham understood it... fell exactly into its place as the keystone which held together the detached and fragmentary component parts of my knowledge and beliefs. It gave unity to my conceptions of things. I now had opinions; a creed, a doctrine, a philosophy; in one among the best senses of the word, a religion; in the inculcation and diffusion of which could be made the principle outward purpose of a life."

The fact is that the commitment to happiness in Western culture is relatively modern. Until the 18th century, Western standards encouraged, if anything, a slightly saddened approach to life, with facial expressions to match. As one dour Protestant put it, God would encourage a person who “allowed no joy or pleasure, but a kind of melancholic demeanor and austerity.” This does not mean people were actually unhappy—we simply cannot know that, because cultural standards and personal temperament interact in complicated ways. The intellectual shift toward a higher valuation of matters in this world and a reduced commitment to traditional Christian staples such as original sin—all part of the cultural environment created by the Enlightenment. It's important to stress that the happiness surge was not antireligious; a key component was the new idea that being cheerful was pleasing to God. The 18th century also saw some measurable advances in human comfort for the middle classes and above, ranging from better home heating to the availability of umbrellas to provide shelter from the rain. The 18th century was a time of improved dentistry, when people became more willing to lift their lips in a smile; he argues that the ambivalent smile of a *Mona Lisa* probably reflected embarrassment at tooth decay. The several shifts driving the happiness surge were powerful enough to propel happiness into politics by century's end, with the American revolutionary commitment to the pursuit of same. During the 19th century, although the commitment to happiness in general did not escalate, there were important applications to facets of daily life. The new middle-class work ethic came close to arguing that work should be a source of happiness. The happiness surge applied even more clearly to family life. Now that the family began to play a decreasing economic role, as jobs

moved out of the home, it took on new emotional responsibilities. Wives and mothers were urged to maintain a cheerful atmosphere in order to reward their hardworking husbands and produce successful children. The cultural commitment to happiness promoted new efforts to associate work with happiness, through experiments in human relations techniques or just piped-in music. It inspired new workplace standards that instructed white-collar employees and salespeople in the centrality of cheerfulness. It spawned new commercial empires such as the Walt Disney Company, whose corporate motto became “make people happy” and whose employees convinced customers that they were already happy simply because they were in a Disney setting. It prompted “happy meals.” This was also the context in which, in 1926, the song “Happy Birthday” was composed, becoming a family staple by the late 1930s—despite, or perhaps because of, the gloom of the Great Depression. The escalation of happiness built on the existing culture, but there were other contributing factors. The transition from a largely manufacturing to a white-collar economy played a role, providing more settings in which managers could see happiness as a business advantage. Consumerism was central. All sorts of advertisers (a newly distinct profession) discovered that associating products with happiness spurred sales. The West’s happiness cultures have been widely shared. “Happy Birthday,” for example, has been translated into all major languages, and birthday celebrations are now important in the middle-class consumer cultures everywhere, altering or even reversing prior traditions. The historical evolution of our happiness culture also suggests limitations. We have seen that the translation of happiness norms into family and work expectations produces frustration and disappointment when experience contradicts cultural hyperbole. When too much is expected, less actual satisfaction may result.

Happiness in the age of Cultural Imperialism:

In recent times, the notion of cultural imperialism emerged in the 1960s. Cultural imperialism has been defined as the economic, technological and cultural hegemony of the industrialized nations, which determines the direction of both economic and social progress, defines cultural values, and standardizes the civilization and cultural environment throughout the world. It is argued that the whole world is becoming a cultural common market area in which the same kind of technical product development, the same kind of knowledge, fashion, music and literature, the same kind of metropolitan mass culture is manufactured, bought and sold. Western ideologies, political beliefs, western science, western laws and social institutions, western moral concepts, sexual symbols and ideals of beauty, western working methods and leisure activities, western foods, western pop idols and the western concept of human existence have become objectives, examples and norms everywhere in the world.

In the civilized modern state enculturation, the transmission of culture to new generations has become increasingly institutionalized; it has become the responsibility of official organizations, which conform to supranational, metropolitan standards. The cultural heritage of every race comes more and more under the control of 1) The western educational system and 2) The supremacy of western communication. With the control of mass media, the local culture, local knowledge is fast being supplanted by globally standardized culture and knowledge. In every country, regardless of its ideology, the western educational system is pursuing goals that are increasingly standardized. The developing countries are following suit in the creation by professionals of educational communities that are organized along similar lines and pass on the

similar kind of knowledge and cultural values. It is assumed that the super-culture created by advanced technology and its values are destroying the local culture and knowledge systems and the whole communicative, symbolic and empirical system of causal relations on which traditional culture is based. In their place the super-culture supplies the western mechanisms of socialization, notions of power, and values. The super-culture has its own superior machinery for the assessment of cultures. Just as individuals are assessed in terms of intelligence quotients and Capability scales, the nations of the world are also assessed in terms of technocratic units of measurement. Every aspect of a culture has its own quantitative unit of measurement: 1) Those of development: gross national product, volume of exports, industry index. 2) Those of 'happiness' i.e. the standard of living: how many material possessions each person/household has. 3). Those of 'unhappiness': starvation, sickness, mortality. These cultural statistics have become indispensable to western society as they provide the scientific basis for social and economic planning.

Concluding Remarks:

In light of the numerous dimensions along which happiness has moved throughout the centuries, it is easier to understand why happiness may be the bearer of multiple meanings and remnants of meanings. Happiness and its cognates are differentiated across temporal and cultural dimensions and this plurality has pedagogical implications. Happiness and its cognates bear a strong etymological relationship to the word *hap*. Although since having fallen out of common usage, *hap* means chance or luck, thus calling forth visions of fortune (especially good fortune), an element shared by many of the conceptions of happiness outlined in this paper. This investigation found its beginning in concern about the confusion reigning in philosophical and psychological discussions of happiness. This is a state of affairs that does not do justice to the strong and widely-held practical interest in this concept and less so in lessons we can draw for pedagogy. The current endpoint of the development of our concept of happiness owes much to the Enlightenment, being very subjective, internal, and affective. Interestingly, it is just this sort of continuous positive affective state that the happiness motivational system was designed to avoid. As Kant so shrewdly observed over two centuries ago, —nature did not design us to be happy. Humans were shaped by natural selection not to be happy, but in numerous respects and for numerous reasons, to be unhappy. Unhappiness provides us with an incentive to continue striving for those goods and situations that bring us greater differential reproductive success. This can be seen in a variety of mechanisms uncovered in recent years by empirical psychology that serve to do just that: to make certain, that even if we achieve the things for which we strive, our positive reactions to these achievements dissipate very rapidly, and in almost every case, much more rapidly than we expect. This provides an explanation for a disturbing human tendency to continue to look for happiness in places it cannot be found and when it is not found, to believe that it can be found in the next place it seems natural to look.

References:

- *Annas, The Morality of Happiness, New York: Oxford University Press.*
- *Burns, J. H. and Hart, H. L. A. ed., (1977), A Comment on the Commentaries and A Fragment on Government, ed., The Collected Works of Jeremy Bentham, London.*

- Epicurus, "Ethical Fragment," no. 69 in *The Essential Epicurus: Letters, Principal Doctrines, Vatican Sayings, and Fragments*, ed. E. M. O'Connor (Amherst, New York: Prometheus, 1993).
- Epicurus, (1993), "Letter to Menoeceus," in *The Essential Epicurus: Letters, Principal Doctrines, Vatican Sayings, and Fragments*, ed. and trans. E. M. O'Connor, Amherst, New York: Prometheus.
- Gunaratana, Bhante Henepola (2001), *Digha Nikaya, or The Long Discourses of the Buddha, from Bhante Henepola Gunaratana, Eight Mindful Steps to Happiness: Walking the Buddha's Path*, Wisdom Publications, Boston.
- Hanh, Thich Nhat (1998), *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation*, Berkeley: Parallax Press.
- Irwin, William (2013), "Liberation through Compassion and Kindness The Buddhist Eightfold Path as a Philosophy of Life", *Journal of Philosophy of Life*, Vol.3, No.1
- Kant, Immanuel (1976), *Critique of Practical Reason, and Other Writings in Moral Philosophy*, trans. L. W. Beck, *The Philosophy of Immanuel Kant*, New York: Garland Pub.
- Kant, Immanuel (1965), *Critique of Pure Reason*, trans. N. K. Smith (New York: St. Martin's Press.
- McMahon, D. M. (2006), *Happiness: A history*. New York, Atlantic Monthly Press.
- Mill, J. S. (1989), *Autobiography*, ed., Robson, J. M., New York: Penguin Books
- Nussbaum, M. C. *The Therapy of Desire: Theory and Practice in Hellenistic Ethics* (Princeton: Princeton University Press, 1994.
- Nussbaum, M. C. (1986/2001), *The fragility of goodness: Luck and ethics in Greek tragedy and philosophy*, New York, Cambridge University Press.
- Oishi, S. (2012), *The psychological wealth of nations: Do happy people make a happy society*. Malden, Wiley-Blackwell.
- Seneca, (1992), "On the Happy Life," in *Moral Essays* (Cambridge, Harvard University Press, (first published 1932).
- Walpola, Rahula, (1959), *What the Buddha Taught*, New York: Grove Press
- Waterfield, R. (1993). *Plato: Republic*, New York, Oxford University Press.

SPIRITUAL EDUCATION: MAKES LIFE HAPPY

45

Soniya Yadav
Lecturer, Education Dept.
N.K.B.M.G. (P.G.) College, Chandausi

INTRODUCTION

True education consists in the cultivation of the heart. The cultivation of love is the greatest need. Today's education must be orientated towards the attainment of character for leading clean simple lives but modern education develops the intellect and imparts skills, and does not promote qualities in any way. Today's education is a process of filling the mind with the contents of books, emptying the contents in the examination hall and returning empty-headed. Humility, reverence, compassion, forbearance, sacrifice and self-control are the qualities that reveal the outcome of the true education. But this physical world is make the people eager, anger and self-centered. Science without discrimination, human existence without discipline, friendship without gratitude, music without melody, a society without morality and justice cannot be of benefit to the people. The five human values, Truth, Right Conduct, Peace, Love and Non-Violence these all are developed in their pupils by the teacher (Guru) in ancient time in India. And Swami also stated "Man should fill the welfare of society. The thought, word and deed of man should always be sacred. The heart not polluted by desire and anger, the tongue not tainted by untruth and the body unblemished by the acts of violence- these are the human values. It is because of the lack of these human values that the country is facing hardships today. Normally we men and women take up some with the college or university? Sitting for the exams at the year and after successfully passing the exams and getting the diploma or degree, we assume we are highly educated. But how does that education helps us or the society? Only help it does give us is to make money for living. Many scholars stated that "students should realize the truth that education is for life. The knowledge that we obtain in the educational institutions today is only information-oriented. It can be compared to gathering raw materials. The information you acquire should enable you to bring out the products such as self-respect, self-support, self-confidence etc. It is our duty to supply these products to the nation. The students of today are the teachers of tomorrow. So the modern education deviates from the right path. Only good education can transform people and profession."

Spiritual Education helps to make Human Character- Character is the most precious gift of education. "*Character is higher than intellect. Thinking is the function. Living is the functionary,*" Emerson wrote in his spectacular 1837 speech on the life of the mind and the enterprise of education, adding: "*A great soul will be strong to live, as well as strong to think.*" And yet in the century and a half since Emerson, the notion that education's highest task is the cultivation of a great soul has become increasingly radical as we've grown more and more reliant on measuring the intellect and standardizing those measurements to the point of absurdity. Recently some researchers have explored these questions in depth, trying to tease apart the differences between a meaningful life and a happy one. Emerson research also suggests that there's more to life than happiness—and even calls into question some previous findings from the field of positive psychology, earning it both a fair amount of press coverage and criticism. The controversy surrounding it raises big questions about what happiness actually means: While there may be more to life than happiness, there may also be more to "happiness" than pleasure alone. A sapling can be helped to grow straight, but once it becomes a tree it cannot be guided in its growth.

Spirituality makes Human Life Blossom- It does not matter what you are pursuing in your life, whether it is business, power, education or service, you are doing so because somewhere deep

inside you is a feeling that this will bring you happiness. Every single action that we perform on this planet springs from an aspiration to be happy because it is the original nature. When you were a child you were simply happy. That is your nature. The source of joy is within you; you can take charge of it. Today morning, did you see that the sun came up wonderfully well? The flowers blossomed, no stars fell down, and the galaxies are functioning very well. Everything is in order. The whole cosmos is happening wonderfully well today but just a worm of a thought worming through your head makes you believe it is a bad day today. Suffering is happening essentially because most human beings have lost perspective as to what this life is about. Their psychological process has become far larger than the existential process, or to put it bluntly, you've made your petty creation far more important than the Creator's creation. That is the fundamental source of all suffering. We have missed the complete sense of what it means to be alive here. A thought in your head or an emotion within you determines the nature of your experience right now. And your thought and emotion may have nothing to do even with the limited reality of your life. The whole creation is happening wonderfully well but just one thought or emotion can destroy everything. Spiritual education, therefore, implies the existence of emotional relationships with the divine or personal object of one's worship and devotions called God, Allah, Yahweh, unknowable essence, heaven tao, etc. The divine luminaries of the human civilization such as Moses, Jessus, Muhammad, Buddha, and Krishna have been the perfect mirrors of this personal relationship and its transforming influence. Mothers beginning with conception are the first educators of human spiritual nature through their emotional shared experience with dear offspring. Prayer is an emotional engagement and relations process. More research is needed into the physical, mental and spiritual powers of prayer and meditation.

A positive and joyous environment is conductive to better learning and happiness- An educator who knows the language of the student's heart finds a way to teach. All emotions are impulses to act. Anger makes us run, fear make us freeze, become alarmed, and ready for action to protect and defend. Happiness causes increased activity in the brain center that inhibits negative feelings and fosters an increase in available energy and reduction of anxiety. Among all emotions, happiness has a unique effect on the whole system, the mind as well as the body, which influences human will and therefore achievements of goals. Happy people satisfy their wants and needs, but that seems largely irrelevant to a meaningful life. Therefore, health, wealth, and ease in life were all related to happiness, but not meaning. Happiness involves being focused on the present, whereas meaningfulness involves thinking more about the past, present, and future—and the relationship between them. In addition, happiness was seen as fleeting, while meaningfulness seemed to last longer. Meaningfulness is derived from giving to other people; happiness comes from what they give to you. Along these lines, self-described “takers” were happier than self-described “givers,” and spending time with friends was linked to happiness more than meaning, whereas spending more time with loved ones was linked to meaning but not happiness. So many of us these days feel the strong desire to make changes in our lives that will shift us to a new level of happiness. And so many of us feel the urgent call to make changes in the world that will create a brighter future for us all. But however much we may want to save the world or fix what's wrong, the truth remains that we change the world by changing ourselves. Inner transformation is the key to outer change.

Conclusion- Education must assume full responsibility to enter the moral and spiritual lives of pupils. Be eager and earnest to know more and more about the art of joyful living. A teacher has

the power to compel students to spend many hours living in the light, or the shadow, of the teacher's inner life. Not living for food, but living for the sake of an ideal, that is the goal of education. Are we doing enough to help teachers-in-training understand their inner terrain in ways that will minimize the shadow and maximize the light? Too often, I believe, the answer is no, and here is an ironic way to make my point. You are solely responsible for both your happiness and your unhappiness. Decide today that you will no longer be a victim of circumstances. The power to make a choice in how you respond to life is the foundation for becoming a master of your inner world. Notice when you feel anxious, angry, resentful, isolated, or any other feeling of discomfort. Notice how there's a thought attached to this feeling that revolves around blame, shame or pain. This practice stills ego's chatter to bring clarity and peace. Notice when your mind tightens into "I can't" or "I won't" and when your body tenses in fear or stress. Now breathe deeply and softly: consciously soften around the edges of your resistance. The more you let go and relax, the more life supports you by bringing joy, aliveness and creative flow to everything you do. Wherever you are and whatever you're doing, choose to be absolutely present. This is especially important when faced with something challenging or painful. The more deeply present you can be, the closer you get to the silence of your being-nature. Action that is rooted in being is far more powerful than "mindless doing". Pure love is the chief manifestation of education.

Reference –

- Chandra, A. (2015) *Education and spiritual values through bharatnatyam – part-X*. www.nartaki.com.
- Dockery, A.M. (2010) *Education and Happiness in the school-to- work transition* www.voced.edu.au.
- Geula, K. (2004) *Emotional intelligence and spiritualdevelopment*. www.chiron.valdosta.edu/whuitt/CGIE/guela.pdf.
- Goodnough, M. and Suzanne (2007) *Review of research on spiritual and religious formation in higher education*. www.coeweb.fiu.edu/research_confrence.
- *How to be happy in life?* www.isha.sadnguru.org
- Singer, m. *what to be more mindfull* www.store.noetic.org
- *Spiritual heritage education at work what makes a good life lesson from the longest study on happiness*, www.spiritualeducation.org>library
- *What does "spiritual education" mean* www.livingwisdomschooling.org
- Wuthnow, R. (1994). *Producing the sacred: An essay on public religion*. Chicago, CA: University of Illinois Press.

HAPPINESS AND EDUCATION

Dr. Suman Gupta

Assistant Professor, M.Ed. Dept.,

N. K. B. M. G. P. G. collage, Chandausi

Since the beginning of this universe happiness has been the prime objective of life .People linked the happiness with economic growth spirituality good family and social relations. But there is correlation between happiness and education i.e. happiness is intimately related with the education. Economic growth has been a central policy objective of most governments over the last fifty or so years. Part of their overt rationale has been that by increasing national and

individual incomes, people have more choice and the ability to pursue that choice. However, as an increasing number of commentators have identified, the relationship between growing economic prosperity and both individual happiness and social well-being that may have existed in ‘developed countries’ appears to have broken down. Shah and Marks comment, ‘whilst economic output has almost doubled in the UK in the last 30 years, life satisfaction has remained resolutely flat... Meanwhile depression has risen significantly over the last 50 years in developed countries’. They go on to argue that many people are languishing rather than flourishing i.e. living happy and fulfilling lives. There is also a normative dimension to happiness. To appreciate this dimension, and to understand it in relation to education in the world, it is necessary to return to Aristotle. He and other classical thinkers like Plato and Socrates looked to claim happiness from contingency. That is, ‘they wanted to define happiness in a way that makes it independent of health, wealth, and the ups and downs of everyday life’.

1. **Family relationships.** In just about every study, family relationships and our close private life are ‘more important than any other single factor affecting our happiness’.
2. **Financial situation.** As we have already seen our individual financial position is of significance – especially when we are on the margins of poverty but beyond that it is a poor second to the quality of close and family relationships as a significant source of longish term happiness.
3. **Work.** There is considerable evidence that we need to feel we are contributing to the wider society. Layard comments, ‘Work provides not only income but also an extra meaning to life’. He continues ‘That is why unemployment is such a disaster it reduces income but it also reduces happiness directly by destroying the self-respect and social relationships created by work’.
4. **Community and friends.** As we have already seen writers like Lane have placed a strong emphasis upon companionship. However, it is also clear that the quality of the communities in which we participate has a strong influence upon how we feel. If we do not live and operate in communities and groups where there is a sense of trust and belonging then there is a raft of evidence that shows the impact upon our ability to be happy. In recent years issues around this have been most strongly articulated in debates around social capital
5. **Health.** In studies people frequently cite health as an important contributor to happiness – and for some reason. While we may be able to adapt to many things that happen to us physically, but they take an emotional toll. When it comes to chronic pain and mental illness adaptation is more difficult and there should be a priority placed upon controlling suffering
6. **Personal freedom.** Happiness also depends upon the quality of the political, economic, legal and social systems in which we operate. There is some evidence that people living in stable and peaceful societies in which they have a voice and an ability to follow their interests (where it does not harm others), and in which institutions are accountable will be happier.
7. **Personal values.** People’s happiness depends on their ‘inner selves’ and philosophies of life. ‘People are happier if they are able to appreciate what they have, whatever it is; if they do not always compare themselves with others; and if they school their own moods. While we may want to question an emphasis on ‘schooling moods’ and its behaviourist overtones. One of the interesting things about lists such as these is the factors that are omitted.

Education for happiness

One of the striking features of political life and discussions around educational reform is the almost complete absence of any sensible conversation around well-being and what might make

people happy. Instead much debate is formulated in terms of how education might contribute to economic growth (which, as we have already seen, often has a negative impact on human flourishing) and upon accreditation and achievement within the narrow boundaries of national curricula and the like. Attention is given to what is taught and how.

The question we most commonly ask is the “what” question – what subjects shall we teach?

When the conversation goes a bit deeper, we ask the “how” question – what methods and techniques are required to teach well?

Happiness in education

Education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can. The best homes and schools are happy places. The adults in these happy places recognize that one aim of education is happiness. They also recognize that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world.

Conclusion

In this piece we have seen just how societies that focus on economic growth run the risk of significantly depressing the happiness of many of their members. We have also seen that there is strong evidence to the effect that certain areas of human experience encourage happiness and well being. These include the quality of relationships in the home and with friends, the ability to contribute to economic and social life, and a strong philosophy of life. We have also seen there is a very strong case for putting happiness at the centre of educational endeavour. If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education. First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes an extra-curricular activity and the opportunity to become involved in associational life.

Second, it involves engaging with informal education, community learning and more dialogical forms of educating. Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate. Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation. From the above discussion we concluded that happiness should be the main objective of education.

References

- Frey, B. S. and Stutzer, A. (2002) *Happiness and Economics: How the economy and institutions affect human well-being*, Princeton University Press.
- Martin, P. (2005) *Making Happy People. The nature of happiness and its origins in childhood*.
- Palmer, P. J. (1983, 1993) *To Know as We are Known. Education as a spiritual journey*.
- Shah, H. and Marks, N. (2004) *A well-being manifesto for a flourishing society*, London: New Economics Foundation. Accessed March 25, 2005.

EDUCATION AND HAPPINESS: AN EMPIRICAL STUDY

47

Suman Lata
Dept. Of Physics,
Govt. Raza P.G. College Rampur

In a perfect world, education equals success, success equals money and money equals happiness. The market culture teaches us that money is the source of well-being. Many studies show that people are not very good at explaining why they feel good or bad and accepting the conventional market ideology, they believe that the source of happiness is money. It is altogether too often accepted that more income is equivalent to more happiness. It is straight forward to assume that people with more money can afford more product and services, which increase their personal level of happiness. So we can say that education correlates with happiness.

The relationship between education and happiness has not received much attention so far. Frey and Stutzer (2002b, p. 59) confine themselves to claiming that “the level of education, as such, bears little relationship to happiness. Education is highly correlated with income... Education may indirectly contribute to happiness by allowing a better adaptation to changing environments. But it also tends to raise aspiration levels. It has, for instance, been found that the highly educated are more distressed than the less well educated when they are hit by unemployment. The review of theoretical and empirical results on education and happiness provides arguments in favour of the positive effects of education on well-being.

Empirical studies usually find a positive effect of education on happiness, even after controlling for the income level. The main determinants of education demand and the reasons why education should improve life-satisfaction are the following:

- People need a minimum level of capabilities to appear in public without shame;
- Acquiring knowledge provides direct utility per se, like a normal good;
- Education is a signal: schooling experience reveals information. In addition, people get indirect utility from prestige;
- Higher employment probability: education promotes labour market participation, employability and job protection;
- Higher expected salary: education is positively correlated with earnings (Becker, 1994);
- Higher job quality: the educational attainment helps getting more interesting jobs and fastening promotions (Blanchflower and Oswald, 1994), provides higher autonomy and independence, reduces routines and enhances participation in relevant decisions (Albert and Davia, 2005);
- Positive effect on health, since more educated people are supposed to have less unhealthy habits and to visit their doctor when required.

Obviously, a set of constraints can limit the access to education, the demand being higher if family resources are high, borrowing rates are low, tuition fees are cheap and expected returns are high. Intergenerational persistence in education due to parent imitation, assortative mating, access to credit and territorial segregation can play a significant role as well. In spite of all these positive effects, the empirical evidence on the link between education and life-satisfaction is not fully conclusive. Some studies (e.g. Clark and Oswald, 1996) find opposite results: after controlling for income, more educated individuals register a lower level of satisfaction. The result could depend on two main factors. First, highly educated people have higher job expectations which are more difficult to fulfil. Being overqualified for a job generates frustration. Individuals are called “over-schooled” when they hold a job which does not require the amount of schooling they have attained. This can be considered inefficient, a waste of resources, although there are other benefits of schooling which contribute significantly to improve the quality of life of individuals and of the society as a whole. Second, the dispersion of incomes increases with education. Comparison with people who have the same education level but higher salary can produce a negative effect.

Education is an investment: it has economic and non-economic costs on one side, and benefits on the other. If the average education level rises, the relative advantage of better education declines. Returns on education are higher where access to education is lower. This is the likely reason why

Clark and Oswald (1996) find a negative effect of education on happiness: considering only one advanced economy is very different from analyzing a cross section of rich and poor countries. Again, if we could analyze data for western countries back to the first half of the 20 century, when the returns to education were obviously very high, we would probably find a positive effect of education on life- satisfaction.

Conclusions

Education plays an important role in human life. It affects well-being directly and indirectly. Direct influences include the positive effect on self-confidence and self- estimation, and pleasure from acquiring knowledge. Indirect influences refer to higher employment probability, better job quality, higher expected salary and better health. Although the empirical evidence on the link between education and life-satisfaction is not fully conclusive, the majority of studies find a positive effect of education on happiness, even after controlling for income levels.

References

- Lane, Robert E; “The loss of happiness in market democracies”, New heaven: Yale University.(2000)
- Article “How can we become happier”; Global happiness organisation. 2011
- Stefano Castriota; “Education and Happiness: a Further Explanation to the Easterlin Paradox?” Department of Economics, Universita’ Tor Vergata, Via Matteo Bartoli 302, 00143 Roma (Italy);
- Clark, A. E. and Oswald, A. J. , “Satisfaction and Comparison Income”, Journal of Public Economics , No. 61; 1996
- Blanchflower, D. G. and Oswald, A. J.; “Estimating a Wage Curve for Britain”, Economic Journal, Vol. 104; 1994.
- Albert, C. and Davia, M. A.; “Education, Wages and Job Satisfaction”, Paper presented at the Epunet Conference 2005, Colchester; 2005.
- Frey B. S. and Stutzer, A.; “Happiness & Economics”, Princeton University Press; 2000b

INNOVATIVE APPROACHES IN INCLUSIVE EDUCATION

Tausif Alam* and Dr. Muzammil Husain Quasimi**

**Ph.D. (Research Scholar),*

*** Asst. Prof.*

*Department of Department of Teacher Training & Non-formal Education (IASE),
Faculty of Education, Jamia Millia Islamia, New Delhi*

48

INTRODUCTION

Inclusive education in its more extensive sense is a course of action where children with special needs get educational services together with their normally creating peers in the same classroom/learning environment. After distinguishing proof and **individualized**

education program (IEP), incorporation targets mix and the offering of educational opportunities for achieving the most suitable/most noteworthy level of scholastic, social and self-improvement. One of the points of inclusive education is creating positive behaviours towards disability and individuals with disabilities. Standard curriculum is trailed by everything except children with special needs get support services. Once in a while, adjustments are likewise made to the teaching activities. Specific/adjusted types of gear are utilized where accessible and bolster rooms offer assistance for a fitting physical and psycho-social learning environment. Special education is an as one part of the general education framework. All children, paying little mind to their disability can profit by a special education. It is a principal part of an equal opportunity to proceed with general and/or vocational education, and rehabilitation services without intrusion. Traditionally, been three expensive ways to deal with the training of children with special needs:

Segregated education happens when students with disabilities take in totally isolate from their associates. Regularly, particularly in "creating" nations, isolated instruction happens as unique schools made particularly for the training of understudies with incapacities, or in totally isolated classrooms for understudies with inabilities. Segregated education pinpoints the youngster as the issue in the framework, the hindrance to learning, and subsequently, these understudies will regularly get a totally diverse educational programs and distinctive strategies for testing, as opposed to being taught the same educational programs as their companions. This detachment in school frequently makes partition inside different regions of life also.

Integrated education is like inclusive education, however with no ideological duty to value. Integrated places students in a mainstreaming classroom with "a few adjustments and assets. Be that as it may, students are relied upon to "fit in with previous structures, mentalities, and an unaltered environment. Integration is frequently confused for inclusion since students are put in a mainstream classroom, which is a stage towards inclusion. Be that as it may if there has not been an outlook change inside of the school and these students are not saw as equivalents, if the curriculum is not taught for the comprehension of all rather than a few, then the students are integrated, yet excluded in the school. Inclusive education is a procedure of fortifying the limit of the training framework to contact all learners. It includes rebuilding the way of life, strategies and practices in schools so they can react to the differences of students in their territory. For a school to be inclusive, the demeanors of everybody in the school, including administrator, teachers, and other students, are certain towards children with special needs.

Inclusive education implies that all children, paying little mind to their capacity level, are incorporated into a mainstream classroom, or in the most suitable or least restrictive environment (LRE), that students of all capacity levels are taught as equivalents, and that teachers must conform their curriculum and teaching methodologies so that all students benefit. This additionally abstains from squandering assets, and "smashed trusts," which regularly happens in classrooms that are "one size fits all. studies on have demonstrated that frameworks that are really inclusive lessen drop-out rates and reiteration of evaluations, and have higher normal levels of accomplishment; contrasted with frameworks that are not inclusive. People who have confidence in inclusive education trust that the education system is the hindrance to learning for a child, and that each child is fit for learning!

Inclusive education implies education of all students, where all students are equivalent members in the learning process. Procurement of inclusive education including children with special needs

depends on the conviction that those with disabilities ought not to need to rely on upon specific administrations alone, to profit by educational resources, exercises, and practices that are generally accessible to all. Inclusivity is kept up when all individuals from a gathering can partake in its exercises, which implies, procurements made are kind of all individuals and not only those from particular gatherings or, with special abilities, disabilities, and/or needs. It ought to suit all children paying little mind to their physical, intellectual, social, emotional, linguistic or different conditions. This ought to disabled and gifted children, street and working children, children from remote or migrant populaces, children from linguistic, ethnic or social minorities and children from other burdened or minimized regions or gatherings. The Salamanca Statement and Framework for Action on Special Needs Education. The classroom offers a dynamic, beneficial space where thoughts, values, data, information are shared and passed on. Association of the class and cooperation's amongst its key segments i.e., the students, educator, and curriculum-transaction, make the potential for the gathering to move from a condition of not knowing not of knowing. With the acknowledgment of training's effect on advancement, education and its perspectives are currently under sharp core interest. There are a few indicators bringing up that our schools need huge changes to build up the quality and powerful reach of training to children going to the country's broad educating framework.

The operational definition of Inclusive Education: Inclusive education means that all students in a school, regular of their strengths or weakness in any area, become part of the school community. They are included in the feeling of belonging to other students, teacher, and support staff. Hence, the school has a duty to educate children with special needs in general education classrooms.

APPROACHES OF INCLUSIVE EDUCATION:

Inclusive education is at last word upon the human associations that occur inside of training and related social frameworks. To a vast degree, strategy shapes and illuminates the human communications that happen in teacher education institutions, schools and groups and is a fundamental component of inclusive education and a key zone for promotion. Inclusive teaching methodology is eventually the route in which teachers can put inclusive education ideas, speculations and systems into practice. Be that as it may, inclusive teaching methodology can test to establish (particularly for those teachers and students who have had little experience of inclusive methodology in their own education background). It needs practice and backing, combined with promotion, to guarantee that inclusive education is comprehended, utilized generally and delicately and is, at last, successful.

Inclusive education is reliant upon the nature and nature of teaching and learning. Actually, 'the medium is the message'. This implies when teaching methodology is inclusive in structure and capacity, the act of such methodology itself turns into a method for inclusive education promotion and a fortification of the ideas and expected result of a quality learning experience for all. For example, if a teacher can encourage blended capacity bunch work in a classroom (a key inclusive education technique) in which students with various capacities can bolster one another, this not just serves to support and create real adapting, additionally exhibits the possibilities and points of interest for students of various capacities to learn together, i.e. this models an inclusive classroom in practice.

Keeping in mind the end goal to understand inclusive approach to deal with teaching methodology which is adjusted to and steady of curricula, a scope of methodology related targets must be met. In the accompanying segments of this backing guide, we will take a gander at some of these destinations as recognized through recent research. This include:

1. More Teachers = More Assistance

The general education teacher and special education teacher regularly cooperate to teach and deal with the class. This plan is regularly called collaboration team teaching. With two teachers in the classroom, it's simpler for students to request and get help. More grown-ups close by can likewise keep request in class.

2. Supportive Strategies

The teachers weave in uniquely composed direction and backing that can help students gain ground. For example, while one educator works with a percentage of the students, the other teacher might work with a littler gathering to audit material. This can be children with special needs and consideration issues. Children are offered chances to move around to discharge overabundance vitality. Additionally, the educators might make class-wide or individualized motivations for positive behaviour.

3. A Variety of Teaching Approaches

Inclusive classrooms can suit students with an extensive variety of learning styles and needs. The teacher addresses everybody's issues by presenting lessons in various ways. For example, they might utilize a lot of visual aids to include hobby and expansion understanding. When teaching math, they may build the lesson around manipulatives such as cubes or color chips that can help kids learn new concepts.

Some inclusive classrooms utilize an interactive whiteboard, which is somewhat like a computerized chalkboard. Children can utilize their fingers to compose, eradicate and move pictures around on the substantial screen. This teaching device can likewise be utilized to transform students' work into a video, which can be energizing for children and keep them locked in.

One of the key teaching strategies in inclusion classrooms is to break students into little groups. Along these lines, children can be taught by specific learning style and capacity. This is called separated direction.

4. Access to Learning Specialists

Notwithstanding having a special education teacher accessible, an inclusion class frequently gets perusing experts and other administration suppliers. These experts might have specific knowledge of what's trying for your child and how he can benefit from outside intervention.

5. Resources and More Resources

Financial plan limitations imply that schools frequently need to pick and pick where they'll burn through cash. In some school areas, incorporation classes are regularly the recipients of additional backing and assets. These may be the rooms that get the tablets, the intuitive whiteboards or the imaginative different options for antiquated course books. On the off chance

that free coaching is offered after school, kids in the classroom with the best needs might get the chance to be first in line.

CURRENT PRACTICES IN INCLUSIVE SETTING:

1. Students Who Have Visual Impairments:

All students show diverse levels of visual acuity. Be that as it may, it is entirely likely that you will have students whose vision is seriously hampered or limited. These students might need to wear special glasses and require the utilization of special equipment. In spite of the fact that it is far-fetched that you will have a visually impaired in your classroom, it is possible that you should give an altered instructional arrangement to visually impaired students. Consider these tips:

- a. Tape-record bits of reading thematerial, exchange books, and other printed materials so students can tune in (with earphone) to an oral presentation of fundamental material.
- b. When utilizing the blackboard, use white chalk and strong lines. Additionally, make sure to say so everyone can hear whatever you compose on the writing slate.
- c. As with hearing impaired student, it is imperative to situate the visually impaired student near the primary instructional range.
- d. Provide clear oral directions.
- e. Be mindful of any wording you might utilize that would request visual acuity the student is not able to do. For example, phrases such as “over there” and “like that one” would be inappropriate.
- f. Partner the student with adifferentstudent who can help or offer assistance.

2. Students Who Have Learning Disability:

Teaching learning disabled child will give you some one of a kind and distinctive challenges. Not just will these students request a greater amount of your time and persistence; in this, too, will they require specific instructional techniques in an organized situation that backings and improves their learning potential. Remember that learning disabled students are not students who are debilitated or not able to learn; rather, they require separated guideline customized to their particular learning capacities. Utilize these suitable methodologies with learning disabled students:

- a. Provide oral direction for students with reading disabilities. Present tests and perusing materials in an oral configuration so the appraisal is not unduly affected by theabsence of reading ability.
- b. Provide learning disabled students with regular advancement checks. Let them know how well they are advancing toward an individual or class objective.
- c. Give prompt criticism to learning disabled students. They have to see rapidly the relationship between what was taught and what was found out.
- d. Make exercises succinct and short, at whatever point conceivable. Long, drawn-out tasks are especially baffling for a learning debilitated child.
- e. Learning disabled students have difficulty learning abstract terms and concepts. At whatever point conceivable, furnish them with solid articles and occasions—things they can touch, listen, smell, and so on.
- f. Learning disabled students require and ought to get heaps of particular commendation. Rather than simply saying, "You did well," or "I like your work," make sure you give

particular lauding remarks that connection the action specifically with the acknowledgment; for instance, "I was especially satisfied by the path in which you sorted out the stone accumulation for Karin and Miranda."

- g. When essential, an arrangement to rehash guidelines or offer data in both composed and verbal organizations. Once more, it is imperatively fundamental that learning disabled child use whatever number of their tangible modalities as could be allowed.
- h. Encourage cooperative learning activities (see Teaching with Cooperative Learning) when conceivable. Welcome students of shifting capacities to cooperate in a particular undertaking or toward a typical objective. Make a climate in which a genuine "group of learners" is encouraged and improve.

INNOVATIVE PRACTICES IN INCLUSIVE SETTING:

Inclusive education does not mean dumping children with special needs into the regular classroom. We have to accept their diversity, respect their individuality, create an opportunity for their participation in all activities of the school and provide support to both children and teacher so that children can realize their full potential and teacher will be able to improve their performance. Innovative practices are presented her:

1. E-Learning and Education:

It is inescapable that e-Learning has turned into a vital part in our general public today. E-learning or "electronic learning" is quick turning into the main method of separation conveyance in grown-up training, with expanding differing qualities among learners; as more learners get to be occupied with e-learning, teachers and course engineers are finding that the pool of learners is turning out to be progressively various. Among the learners who access grown-up training through e-learning, an extent will be the individuals who have learning challenges. E-Learning offers a decent stage for instruction an assortment of students, workforce, and managers in the ranges of differences mindfulness and settlement. E-Learning can include students concentrate completely online furthermore a mix of online and eye to eye training. E-Learning can advance consideration for students why should not able go to class furthermore for students with print hindrances who can all the more effortlessly get to course notes and freebies made accessible digitally. This inclusion of children with special needs is significant.

E-learning is not for all students. In any case, for children with unique needs, the numerous aspects or methodologies that e-Learning offers more open doors than any time in recent memory. For instance, visual learners could profit by applications in PowerPoint and Flash Multi-Media innovation. Sound-related learners could profit by online classrooms with sound-related addresses, Podcasts for students, and, in addition, live visits. From a mixed methodology viewpoint, some online projects offer both sound-related addresses, and also PowerPoint slide presentations. Additionally, live talks (both sound-related and visual) offer more open doors for an assortment of learners.

E-Learning applications from the perspective of visually impaired individuals are receiving and coordinating a suitable screen reader and voice recognition system. Programmed discourse acknowledgment can bolster widespread access to correspondence and learning, by making

content synchronized with talking. This infers support for the visually impaired persons, for those with visual impairments or dyslexia keeping in mind the end goal to peruse and hunt down data. A customary desktop screen reader, such as JAWS.

2. Assistive Technology:

Assistive technology (AT) is any instrument that offers children with special needs some assistance with doing things all the more rapidly, effortlessly or freely. It can be involved and costly or straightforward and minimal effort. Assistive technology administrations are backings for utilizing assistive on gadgets, for example, assistive technology assessments, equipment maintenance, technical assistance, demonstration or training.

Technology is to enhance the lives of people. Persons with visual impedances are the same and require the utilization of assistive technology (AT) to make up for their vision misfortune. A percentage of the cutting edge assistive technology (AT) utilized by persons with visual impairments in today's innovatively cutting-edge world comprise both equipment and programming items including screen magnifiers, screen readers, closed-circuit television, electronic magnifiers, scanners and optical character readers, compact and refreshable Braille shows, advanced and electronic information, and available mobile phones.

Assistive technology can be characterized as "anything, bit of gear, or item framework, whether procured industrially off the rack, adjusted, or altered, that is utilized to increment, keep up, or enhance the practical capacities of people with children with special needs.

Assistive technology is to work around particular shortfalls, as opposed to altering them. It people groups with learning contrasts achieve their maximum capacity and live fulfilling, remunerating lives. Assistive technology, be that as it may, ought to be a part of a general project to help children with learning disabilities.

Assistive technology alludes to the gadgets and administrations that are utilized to increment, keep up, or enhance the capacities of students with adisability. While the expression assistive technology might make us consider computers and electronic gadgets, assistive technology can likewise be low-tech. For instance, pencil-graspsare viewed as assistive technology. Assistive technology that offers children with learning disabilitiessome assistance with including computer programs and tablet applications that give text-to-text (e.g., Kurzweil 3000), speech-to-speech (e.g., Dragon Naturally Speaking), word prediction capabilities (e.g., WordQ), and realistic coordinators (e.g., Inspiration).

3. Teaching Learning Materials (TLM):

The curriculum must be executed through atextbook. Henceforth, while creating reading material, it is essential to make them inclusive. The textbooks would need to be created in a way so that a specific idea can be comprehended by a differing gathering of learners in a classroom. Furnishing each student with textbooks is insufficient if the print medium is blocked off to students with various disabilities because of physical, sensory, or cognitive barriers. For instance, giving textbooks in theprint organization is a hindrance for students who are dyslexic and are absolutely difficult to reach to visually impaired students. Technology now empowers textbooks

to be available through a change to open electronic arrangements. These configurations give awesome adaptability to addressing the requirements of all children with disabilities since the advanced organization can be perused boisterously by computer or screen reader or printed on a Braille printer. Creating and giving access to e-text version of the print material. Textbooks ought to permit children to hear content stood up noisy. Textbooks ought to additionally be shown in custom shading mixes, in various text styles, in bigger sizes, or in any of these blends. Visually impaired children in integrated programs are helped by asset instructors in sensory training, orientation, and mobility, preparing in exercises of day by day living, Braille reading and writing skills, utilization of extraordinary guides such as Abacus, Taylor's Frame etc. Another errand of these educators is to pick and get ready important instructional materials as indicated by the necessities of the visually impaired children and to help them to utilize the materials fittingly. The scholastic standard of the child, his age, the status of vision, insight, getting a handle on force, the degree of backing and nature of direction from the customary teachers, and the level of training and contribution of the folks, are a portion of the elements to be considered by the asset educators in surveying needs. Ceaseless observing of the learning capacity in the area of encounters, idea advancement and a genuine comprehension of the subjects can give clues to the instructors to accurately pick the suitable teaching learning materials.

Teaching learning materials in proper structures ought to be arranged for learning disabled child all the time. Resource educator needs to manage the children on the best possible utilization of such materials. These perusing materials could likewise be utilized by other children. A stock of the materials supplied as of now and of those required by the children on will be kept up all the time.

Teaching learning materials ought to effortlessly open all around composed and put away in the same place every day. The less the learning disability students need to stress over, fathom or recollect, the most noteworthy shot of achievement. An excess of subtle elements can without much of a stretch overpower this sort of understudy. Learning disabled adolescents experience issues learning unique terms and ideas. At whatever point conceivable, give them solid articles and occasions—things they can touch, listen, smell, and so forth.

4. Applied Behaviour Analysis (ABA):

Connected conduct investigation is sure to conduct change for people, gatherings of individuals. Connected conduct examination people groups accomplish their maximum capacity by changing the earth around them and helping them assemble abilities. Connected Behavior Analysis (ABA) is a procedure of concentrating on and altering conduct. It has been thoroughly tried and is compelling for some people with extremely introverted-ness and another formative issue. It changes the earth and screens changed reactions from the individual, to bring about changed conduct or learning of life attitudes. Connected Behavior Analysis incorporates the utilization of direct perception, estimation, and practical investigation of the relations in the middle of environment and conduct. Connected Behavior Analysis utilizes precursor boosts and results, taking into account the discoveries of distinct and useful examination, to deliver useful change.

Connected conduct examination, connected behavioral investigation, is just the utilization of behavioral standards, to regular circumstances, that will, after some time, increment or lessening focused on practices. Connected conduct investigation has been utilized to offer people some assistance with acquiring a wide range of abilities, for example, dialect attitudes, self-improvement aptitudes, and play aptitudes; what's more, these standards can diminish maladaptive practices, for example, hostility, self-stimulatory practices, and self-harm. There are numerous suppliers of connected conduct investigation administrations, a hefty portion of who are very great. Every now and again, a guardian will pick a qualified supplier with whom they have comparable philosophical methodologies in the use of serious behavioral medications.

The attention is on particular curricular zones of significance to learning handicapped youths: perusing, spelling, handwriting, composing, and number-crunching. In every range, the particular variables that have been contemplated by other connected conduct examiners are quickly said. An announcement as to which practices have been measured and which medications have been organized is incorporated. A learning handicap is a decreased scholarly capacity and trouble with regular exercises – for instance, family unit errands, mingling or overseeing cash – which influences somebody for their entire life. Individuals with a learning inability tend to take more time to learn and might require backing to grow new abilities, comprehend complex data and associate with other individuals. Most extensive scale connected conduct examination research in learning incapacity is about building administration models joining proof based practices. At the point when contrasted and training not surprisingly/varied practice, better results are accomplished utilizing connected conduct examination models. Utilizing the same assets for connected conduct investigation as are put resources into a custom curriculum, or utilizing high caliber yet low-power models can prompt better results for youngsters.

5. Peer Tutoring:

Peer tutoring is direction given by the associates of students. It implies children teaching other students generally on a coordinated premise. It might be cross-age mentoring or same age coaching. Peer tutoring is the best in inclusive settings. The achievement of associate mentoring relies on the interpersonal and correspondence relationship between peers.

Peer tutoring is likewise important on the grounds that students can regularly manufacture more grounded bonds with different students than with grown-ups and are all the more effortlessly ready to create premium and inspiration in the younger learner. While there are a few issues with this methodology including the way that not all understudies are great educators furthermore that the nature of direction may not be as high as sought, there are numerous points of interest to peer tutoring as:

- a. Involves students specifically in the teaching and learning process.
- b. The demonstration of teaching others improves students own learning.
- c. Encourages coordinated effort between learners.
- d. Enriched learning environment.

- e. Shares obligation regarding teaching in the middle of teacher and learners;
- f. Uses mastery in the learning group.
- g. Can be seen as a system for managing singular contrasts in the classroom.

Peer tutoring is for the most part portrayed by two students working together, with one student giving instructional to the other. Peer tutoring requires close checking and catch up by the classroom educator and the instructor of students with visually impaired. Doling out a well-known cohort as a coach suppliers and open door for two students to wind up the likelihood that the students to end up better familiar and upgrades the likelihood that the students who arevisually impaired will saw the course of action be a positive one, as will different peers.

Peer tutoring is a financially and instructively successful intercession for learning incapacities that can advantage both the tutor and tutee, socially and instructively by rousing them to learn. Peer tutoring gives instructors the capacity to suit a classroom of assorted learners to enhance scholastic accomplishment crosswise over capacity levels and substance regions. Peer tutoring is an adaptable, peer-interceded procedure that includes students serving as scholastic guides and tutees. Typically, a higher performing student is paired with a lower performing student to review critical academic or behavioral concepts.

6. Cooperative Learning:

Cooperative learning is a procedure used by a mixed ability group to achieve a common goal with mutual collaboration and support. Cooperative learning provides opportunities to children to learn academic skills and pro-social skills of listening, taking turns, asking thequestion, seeking assistance, answering questions, offering asuggestion, good manner, speaking positively about other and correction others. It promotes individual accountability for learning. It is a convenient way of helping the children with special needs to learn academic and social skills.

Cooperative learning as, a technique for thedirection that urges students to work in little gatherings, learning thematerial, and afterward displaying what they have figured out how to other little gatherings. In doing as such, they assume liability for their own particular learning and also their schoolmates. At the end of the day, cooperative learning is a framework in which students get to be both inspired and sparks. By moving obligation regarding gaining from instructors to students, agreeable learning takes away the "us versus them" attitude that the commonplace school association actually has a tendency to support and makes in its place another element where students feel enabled and avid to succeed all alone terms and not just to satisfy their educator.

Cooperative learning help students with social skills and developing arelationship with peers because sighted and visually impaired students must interact to accomplish the group project. Cooperative learning groups set the stage for developing afriendship outside of the group. Cooperative learning helps students with visually impaired mesh in the social milieu.

Cooperative learning gives social advantages to learning inabilities in inclusive settings. Particularly learning disabilities frequently experience issues with building social connections. Student's learning disabilities manage sentiments of dissatisfaction and humiliation about their scholastic shortcomings and are regularly hesitant to take an interest in gathering work and combines. Agreeable learning helps to provide so as to learn incapacities to fabricate the social attitudes students with the chances to partake with non-debilitated companions in a positive way. Students increase fearlessness and freedom through partaking in cooperative learning exercises. These students start to get positive consideration from associates and educators since cooperative learning diminishes off-errand and troublesome practices. This methodology produces propelled social abilities and good example conduct in students. Cooperative learning enhances student's scholastic execution too. Following heterogeneous gathering is at the center of the helpful learning methodology, a learning disability can work intimately with students that are working at cutting-edge levels. This procedure permits a gathering or matching them with students that might be solid in memory and met comprehension aptitudes. Generally speaking, children with special needs advantage in the social, behavioral and scholarly ranges with the utilization of agreeable learning.

7. Collaboration:

Collaboration is fundamental for significant incorporation to happen. Collaboration is basically prepared whereby taking part instructors, positive cooperation, discussion and correspondence. Collaboration is the procedure of blending the learning, knowledge and abilities of all accomplices to meet basic objectives. In spite of the fact that cooperation happens among every instructive accomplice, this area concentrates on collaboration between instructional asset educators and classroom/subject instructors. This can happen both formally, for example, a planned meeting, and casually, for example, a work room discussion. Such cooperation might include: Problem comprehending around system arranging, the decision of instructional methodologies, translation of appraisal information to educate guideline.

IDEA provides a central focus on the collaboration between general and special education when student receive special education services. The intent of the law is that once a student begins to receive special education services the relationship between special and general education should be strengthened as a way to ensure that the student participation in the general education curriculum is enhanced (IDEA, 2004).

General education teachers serving students with visual impairments must work as a team with vision masters. Vision experts ought to be a part of the group of experts attempting to guarantee that students are accepting proper administrations and facilities. Vision masters can figure out what objectives and related administrations ought to be incorporated into the individualized education program (IEP) of the students, and in addition what sorts of facilities are required in the classroom. General instructors who counsel consistently with vision authorities are better ready to design learning encounters proper for their students.

The elementary teacher must team up not just with instructors of the visually impaired and other bolster staff additionally with the students themselves. In investigating for her book *Your Visually Impaired Student: A Guide for Teachers*, Eileen Scott (1982) got some information

about their encounters with science. All concurred that great correspondence between the student and the science instructor was critical. They trusted that instructors and student ought to cooperate to arrange for how the student with visual impairment will take an interest in the classroom and research center, with every individual included not hesitating to offer proposals. This joint effort is to guarantee that student with visual impairment has been given appropriately adjusted materials, models, and diagrams for use (Ross and Robinson 2000).

As a major aspect of the collaboration effort, which can happen between numerous gatherings, including the consistent instruction educator and the custom curriculum instructor, the substance territory instructor and the specialized curriculum educator, or educators and paraprofessionals, the instructors ought to examine adjustments in reading material, classroom materials, shows, models, and additionally alterations in the research center.

8. Team Teaching:

Team teaching refers to an instructional circumstance in which two or more join together, arrangement together, educate together and assess together. Custom curriculum instructor cooperating in the classroom and educating the whole class. To make classroom direction more compelling to meet the youngsters with unique needs. To guarantee agreeable and a joint effort between normal training educator and custom curriculum instructor.

Techniques like Project Based Learning can work in detached classrooms with a decent educator; however, they are best when instructors of different premiums and capacities cooperate as a group to convey a multidisciplinary program for the student. Team teaching is additionally advantageous in light of the fact that it makes educating a less desolate calling than it has generally been. By working intimately with their companions, instructors themselves pick up the advantages of agreeable learning. Students advantage from group showing educational program, not hampered by an instructor's shortcoming in any given range since that may be quality another educator in the gathering has. Team teaching additionally encourages the utilization of square planning that was talked about before.

Both educators teach on the same lesson with all students present. A few synergistic educating approaches have turned out to be effective to guide instructors who cooperate in co-instructing associations to separate direction. The methodologies include:

- a. Supportive Co-instructing - where the one individual from the group plays the lead part and the other part turns among students to give support.
- b. Parallel Co-educating - where bolster faculty and the classroom educator train diverse heterogeneous gatherings of students.
- c. Complementary Co-educating - where an individual from the no-showing group accomplishes something to supplement or supplement the direction gave by the other individual from the group (e.g., models note tackling a straightforwardness, rewards the other constructor's announcements).

- d. Team Teaching - where the individuals from the group co-educate close by each other and offer obligation regarding arranging, instructing, and surveying the advancement of all students in the class.

9. Curriculum Adaptation:

In inclusive schools, the center is not how to help all children to access the current educational programs of the school. Maybe the emphasis is on adjusting the educational programs to fit the requirements of any students. The instructional destinations might be same for all students, yet the learning knowledge might be distinctive for various children when required.

Most instructors who instruct in an inclusive classroom alter their educational program to address the issues of their special education students. Educational programs changes can incorporate the procurement of a sound taped content, abbreviated assignments and compressed parts of the reading material and, in addition, instruments, for example, realistic coordinators and shading coded sections to improve student's level of perception.

Visually impaired children are required to cover the same educational programs and syllabus as their located associate's under-inclusive setup. Be that as it may, educational modules in its unique structure may not be reachable to the outwardly weakened child. Proper adjustments in the educational modules are required with the goal that it is not weakened as far as substance, strategies, and materials. When you consider substance, strategy, and materials in any inclusive classroom, it is essentially visual, though most data got by an outwardly weakened kid is through touch and hearing. Subsequently, there is a requirement for adjustments in the educational programs and unique methodologies in light of multi-tangible encounters.

- a. **Duplication**-Here the educator copies the substance, material or strategy for visually impaired children. For e.g. Printed matter in the textbook is duplicated in Braille. A printed graph is embossed for him.
- b. **Modification**-Modifications as far as substance, strategy for the showcase, kind of material utilized and Module on Training of Resource Teachers Under SSA on Visually Impaired children reaction from the child. At essential level particularly when the child is in the first standard the assessment should be possible orally. Before the end of the first standard the visually impaired children with ordinary insight experts Braille. Later he can compose his exams in Braille.
- c. **Substitution**-Sometimes there is no suitable method for change then the educator needs to substitute the matter. It is normal that a located child needs to draw a chart of an eye. An outwardly disabled child must get the concession of depicting the structure of an eye.
- d. **Omission**-Pictures in the course reading, geology maps, science charts can't be adjusted quickly in the same course reading on account of specialized reasons. The guideline of oversight must be utilized as a part of these cases.

Curriculum adaptation is not a different technique for learning inabilities. It is a procedure of rolling out important improvements in learning substance, for example, modification, substitution/replacement, omission oversight if all else fails and pay and so forth without changing the learning reason. Remembering the learning handicaps while adjusting the educational modules, little changes in learning content, adapting the agreeable environment, proper learning approach, adjustment in learning help and assessment ought to be finished. On the off chance that the educational modules are arranged along these lines and connected like this for all youngsters in the classrooms, then learning can be expanded for all child, including learning disabilities.

NEED OF INNOVATIVE PRACTICES FOR CHILDREN WITH SPECIAL NEEDS:

1. Creating an inclusive classroom for all when you have a student with visually impaired:

- a. When talking, confront the class.
- b. If you feel the outwardly weakened student is not mindful, touch her/him on the shoulder or arm to draw consideration; this additionally causes in demonstrating to the student that you are including her/him in your guidelines and dialogs.
- c. Provide substantial print, Braille forms when required so that the outwardly debilitated kid can take after the classroom's content based educating and lessons alongside the located companions.
- d. Assign an associate to give assistance or help when required. (Tip: To consolidate socialization objectives, furthermore to advance acknowledgment and finding out about contrasts in the classroom, select diverse companions for various subjects or exercises.)
- e. Use genuine articles to permit the understudy to learn and encounter through touch (You can make your lessons comprehensive furthermore using so as to fascinate hands-on techniques, and making the greatest number of encounters as you can, intuitive.)
- f. Provide students with material charts and graphs where accessible.
- g. Use blended gatherings: separate your class in littler gatherings, this will permit you to give closer and required educating using the solid material for your visually impaired students.
- h. Resort out the classroom with the goal that you can without much of a stretch help the outwardly weakened student when required, for example, a crescent or a circle classroom plan.
- i. Be adaptable in tolerating due date for assignments (to the visually impaired students and to any of the colleagues when they are included in a gathering task, as the student with outwardly weakened might require more opportunity to process a percentage of the data that would be effortlessly available to the located associates).
- j. Give specific directions in addressing the whole class

2. Creating an inclusive classroom for all when you have a student with learning disable:

- a. Record addresses
- b. Provide point by point address notes to supplement note taking
- c. Consider a multi-sensory approach and offer an assortment of instructional modes

- d. Provide an open door for one-on-one talk to audit course material and answer questions
- e. Provide express criticism with respect to execution
- f. Repeat, underline and summarize the fundamental focuses.

Conclusion:

From the going discussion, it is clear that many current practices are applied both for visually impaired children and learning disabled children. Whereas stereotype practices with Braille documents are usual for visually impaired children it is necessary to adopt applied behaviour analysis to broaden the spectrum of teaching for visually impaired children. On the other hand various methods and approaches can be applied for the learning disabled child. It depends on the identification of symbols and indicators relating to reading, writing or dealing with numbers in maths. The researcher has emphasized on peer tutoring, cooperative learning, team teaching, simplification and curriculum based on applied behaviour analysis.

At present, the burning need is to think about all these strategies and methods including an adaptation of modern techniques not only make these children in an inclusive environment but also to make them feel that they are the essential parts of the mainstream and society adaptation of modern techniques has paved the way for inclusive education. It is the duty of the teachers, parents and all concerned people to provide equal opportunity to these children. Early identification of learning disabilities makes it easier to put efforts in the desired direction.

References

- Barrett, B. G. (2009). *Using E-Learning as a Strategic Tool for Students with Disabilities*. Retrieved from http://wikieducator.org/images/9/98/PID_209.pdf.
- Booth, M. T. & UNESCO (2003). *Overcoming Exclusion through Inclusive Approaches in Education: A Challenge & A Vision; Conceptual Paper*. Retrieved from <http://unesdoc.unesco.org/images/0013/001347/134785e.pdf>.
- Bryant, D. P. (1998). *Using Assistive Technology Adaptations to Include Students with Learning Disabilities in Cooperative Learning Activities*. *Journal of Learning Disabilities*, Vol. 31, PP 41-55.
- Butucea, D. (2013). *Personalized E-Learning Software Systems. Extending the Solution to Assist Visually Impaired Users*. *Database Systems Journal*, Vol. 4(3), PP 41-49.
- Cox, P. R., & Dykes, M. K. (2001). *Effective Classroom Adaptations for Students with Visual Impairments*. *Teaching Exceptional Children*, Vol. 33(6), PP 68-74.
- Das, A. K. Sharma, S. & Singh, V. K. (2012). *Inclusive Education in India: A Paradigm Shift in Roles, Responsibilities and Competencies of Regular School Teachers*. *Journal of Indian Education*.
- Dietrich, S. L. (2005). *A Look at Friendships between Pre-School Aged Children with and without Disabilities in two Inclusive Classrooms*. *Journal of Early Childhood Research*. Vol. 3, PP 193-215.
- Giffard-Lindsay, K. (2007). *Inclusive Education in India: Interpretation, Implementation, and Issues. CREATE Pathways to Access. Research Monograph No. 15*. Retrieved from http://www.create-rpc.org/pdf_documents/PTA15.pdf.
- Gillies, R. M. Ashman, A. F. (2000). *The Effects of Cooperative Learning on Students with Learning Difficulties in the Lower Elementary School*. *Journal of Special Education*, Vol. 34, PP 19-28.
- Hastings, Richard (2012). *What is "ABA", and how can ABA Approaches Benefit Children with Autism and Children with a Learning Disability?* *Health and Well-Being Public Lecture Series, Intellectual and Developmental Disabilities Research Group*.

- Hott, Brittany (2012). *Council for Learning Disabilities*. Retrieved from <http://www.council-for-learning-disabilities.org/peer-tutoring-flexible-peer-mediated-strategy-that-involves-students-serving-as-academic-tutors>.
- Jacobs, G. M. Power, M. A. & Wan Inn, L. (2002). *The Teacher's Sourcebook for Cooperative Learning*. California: Corwin Press, Inc.
- Lovitt, T. C. (1975). *Applied Behavior Analysis and Learning Disabilities Part II: Specific Research Recommendations and Suggestions for Practitioners*. *Journal of Learning Disabilities*, Vol. 8(8), PP 504-518.
- Davis, P. Florian, L. & Ainscow, M. (2004). *Teaching Strategies and Approaches for Pupils with Special Educational Needs: A scoping study*. Nottingham: Department for Education and Skills.
- Dubey, Anurag (2009). *A Comparative Study of Problem Solving Ability of Visually Impaired Students Studying in Inclusive and Exclusive Setting*. Unpublished M.Ed. (Special Education) Dissertation, IASE, Faculty of Education, Jamia Millia Islamia, New Delhi.
- Kaplan, I. & Lewis, I. (2013). *Promoting Inclusive Teacher Education: Methodology*. Retrieved from <http://unesdoc.unesco.org/images/0022/002210/221037e.pdf>.
- Karten, T. (2010). *Inclusion Strategies that Work! Research-based methods for the classroom (2nd ed.)*. Thousand Oaks, CA: Corwin Press.
- Kent, M. (2015). *Disability and eLearning: Opportunities and Barriers*. *Disability Studies Quarterly*, Vol. 35(1).
- Kohama, A. (2012). *Inclusive education in India: A Country in Transition*. An Undergraduate Honors Thesis, Department of International Studies, University of Oregon Angela Kohama.
- Knight, B. A. (2009). *Teaching Students with Special Needs*. In *International Handbook of Research on Teachers and Teaching* (pp. 865-879). Springer US.
- Lalthankhuni, R. (2007). *A Study of the Attitude of Parents, Teachers and Society towards Adjustment and Academic Achievement of Mentally Retarded Adolescents in Mizoram*, Unpublished Ph.D. Thesis, IASE, Faculty of Education, Jamia Millia Islamia, New Delhi.
- McMaster, K. N. Fuchs, D. (2002). *Effects of Cooperative Learning on the Academic Achievement Students with Learning Disabilities: An Update of Tateyama-Sniezek's Review*. *Learning Disabilities Research & Practice*, Vol. 17, PP 107-117.
- Mercina, R. & Nirmala, D., (2005), *Importance of Inclusive Education: The Role of School Teachers*, Bharathidasan University, Trichy.
- Mitchell, D. (2010). *Education That Fits: Review of international trends in the education of students with special educational needs*. University of Canterbury, New Zealand.
- Motitswe, J. M. C. (2012). *Teaching and Learning Methods in Inclusive Classrooms in the Foundation Phase*. Master's in Education Dissertation, Department of Inclusive Education, Faculty of Education, University of South Africa.
- National Council of Educational Research and Training (2014). *Including Children with Special Needs: Primary Stage*. The Department of Education of Groups with Special Needs (DEGSN).
- Prater, M. A., Bruhl, S., Serna, L. A. (1998). *Acquiring Social Skills through Cooperative Learning and Teacher-Directed Instruction*. *Remedial and Special Education*, Vol. 19, PP 160-173.
- Rao, I. (2002). *Inclusive Education in the Indian Context*. South Asia: CBR Network. Retrieved from
- Sanjeev, K., & Kumar, K. (2007). *Inclusive Education in India*, *Electronic Journal of Inclusive Education*, Vol. 2 (2). Retrieved from <http://corescholar.libraries.wright.edu/cgi/viewcontent.cgi?article=1086&context=ejie>
- Schwab Foundation for Learning (2000). *Assistive Technology for Children with Learning Difficulties*. Retrieved from http://www.pluk.org/Pubs/ATguide4LD_419k.pdf.
- Sirithumgul, P., Suchato, A., & Punyabukkana, P. *E-Learning Transformation for the Visually Impaired*.
- State Government Victoria (2006). *Inclusive Schools are Effective Schools: Developing Inclusive Environment for Students with Additional Learning Needs*. Department of Education. Retrieved from <http://www.education.vic.gov.au/Documents/about/research/inclusiveschool.pdf>
- *The SENnet Project is Partly Financed by the European Commission's Lifelong Learning Programme (2012). Special Needs and ICT in Mainstream Schools: Trends and Innovative Approaches*.

- UNESCO (2013). *Inclusive Education: Towards Innovative Training. Category 7-Seminar and Workshop*. Retrieved from <http://en.unesco.org/events/inclusive-education-towards-innovative-training>.
- UNICEF (2011). *The Right of Children with Disabilities to Education: A Rights-Based Approach to Inclusive Education*. Geneva: UNICEF Regional Office for Central and Eastern Europe and the Commonwealth of Independent States (CEECIS).
- Villa, R. A. & Thousand, J. S. (2003). *Making Inclusive Education Work*. *Educational Leadership*, Vol. 61(2), PP 19-24.
- Young, G. (2013). *Assistive Technology for Students with Learning Disabilities: Perceptions of Students and their Parents*. *Technology-Mediated Learning*, PP 77-83.
- Wong, M. E., & Cohen, L. (2012). *Assistive Technology uses amongst Students with Visual Impairments and their Teachers: Barriers and Challenges in Special Education (No.12-005)*.

Web URLs

- <http://www.teachhub.com/18-inclusion-strategies-student-success>
- <http://www.autism-help.org/intervention-applied-behavioral-analysis.htm>
- http://www.pealcenter.org/images/PEAL-S4Success_20pg_web_version.pdf
- http://wikieducator.org/Inclusive_Education
- <http://www.fieldingnair.com/wp-content/uploads/2015/05/EdInnovationNair5.pdf>
- <http://www.teachhub.com/effective-co-teaching-strategies>
- <http://beyondpenguins.ehe.osu.edu/issue/rocks-and-minerals/teaching-science-to-students-with-visual-impairments>
- <http://www.readingrockets.org/article/using-peer-tutoring-facilitate-access>
- <http://www.allaboutlearningpress.com/teaching-children-with-special-needs>
- http://center.serve.org/tt/Comm_SpecialNeeds.pdf
- <http://www.appliedbehavioralstrategies.com/what-is-aba.html>
- <http://fod.msu.edu/oir/inclusive-teaching-methods>
- <http://www.un.org/esa/socdev/egms/docs/2013/ict/innovation-technology-disability>

WAYS TO BE HAPPY-ROLE OF EDUCATION

Dr. Urmila Malik*, Dr.T.P.Malik**, Sunita*** and Sunil Koak****

*Associate Professor, C. R. College of Education, Hisar

** Professor, CCSHAU, Hisar

***Research Scholar, Banasthali Vidyapith, Rajasthan

**** Associate Professor, College of vocational studies, University of Delhi

49

INTRODUCTION

Lord Krishna says "Sukh dukhe samee krutava labh alabhau jaya ajayaou."

Happiness is not artificial. Go ahead with your 'Karma' - service to Society - and He would extend your profit. Happiness remains in Karma - execution of one's duty in life.

Create all the happiness you are able to create: remove all the misery you are able to remove. Every day will allow you to add something to the pleasure of others, or to diminish something of their pains. And for every grain of enjoyment you sow in the bosom of another, you shall find

harvest in your own bosom; while every sorrow which you pluck out from the thoughts and feelings of a fellow creature shall be replaced by beautiful peace and joy in the sanctuary of your soul.

The first aim of our education is *all round development of a child*, but it is quite apparent that all round development is like a day dream because the current system is not developing even a single ability in the child. Father of the Nation, Mahatma Gandhi once said, "By education I mean all round drawing out of the best in child and man body, mind and spirit." Our national poet, great philosopher and follower of naturalistic approach of education somewhere wrote that, the highest education is that which does not merely give us information but makes our life in harmony with all existence." Our education today guides students to get good marks not to get knowledge. Our teachers emphasis on the marks or how they will complete their syllabus not on providing new knowledge to students.

We should train the child in such a way, in the future he should be able to take up a job which will be not only satisfactory materialistically but also for his spiritual developments which is more important. It is important for each one of us to provide opportunities for our children to recognize themselves, to use their potential, to develop and awaken their personality, without parents imposing their own personal ideologies on them. Our education system today must teach values of meditation and sharing with others have. A good teacher not only bring out all the hidden good qualities of the child, but also capable to remove the unnecessary past negativities which are hidden in the child's mental body. A person should have all the four qualities, i.e., spirituality and meditation for sometime in a lonely place, courage like kings to attack the negativity in the world, to know how he is benefited materialistically and spiritually in every deed he does like merchants, and ready to do any physical work if necessary as a low born. By such teachings in the schools, super human for the coming generation can be produced. We are not denying the Modern technologies provide all the comforts but this is not only the place where one enjoys. An individual can enjoy the world more happily if mixed with spirituality. When a person shares whatever he is having with others and uses the modern technology makes him and others happy, staying in aloneness (which makes him an individual, not depending on others for his happiness) their world can be heaven here only. Actually there is no heaven or hell somewhere above the world and after the death. At the time of death we see our past life as a cine reel, seeing all our mistakes is the hell. When you see what the good deeds we have done to make others happy is itself heaven.

Brain is only the medium through which we educate our mind. The mind is a composition of four different faculties, which in yogic terminology are defined as manas, buddhi, chitta and ahamkara. The word *manas* means to rationalize, to think about something. *Buddhi* means intellect. *Chitta* is an area of consciousness where impressions are stored. *Ahamkara* is the concept of ego. In the modern education system we are feeding only one aspect of the mind - buddhi. We are not dealing with the manas aspect, which deals with the faculty to know what is right and what is wrong. We are not dealing with chitta, where impressions of knowledge are stored in the form of memory and experience. Nor are we dealing with ahamkara, the ego. Rather we are cramming buddhi with information without boosting up the other aspects of our mind. Therefore, despite all our education, we are not able to apply it constructively and creatively in our lives. A degree is not education. It is only a certificate which allows you to lead a life with

self-esteem. A degree is only a passport to attain satisfaction, job status and recognition from other people. But a degree is not an indication of your education. In order to provide proper education, allow children to use their intuitive abilities along with their intellectual abilities, allow them to overcome their fears and inhibitions, to overcome the psychological pressures which are created without imposing one's own conditions on them. Education should always aim at the development of a spiritual attitude towards life. Spirituality does not hinder material progress. In fact it buttresses material interests. The real advancement and well-being of every society and nation depends upon the right kind of educational basis.

Happiness means feeling good, enjoying life and wanting the feeling to be maintained. Unhappiness means feeling bad and wishing things were different. There are countless sources of happiness and countless sources of pain and misery. But all our experience has in it a dimension that corresponds to how good or bad we feel. Actions could be judged as right 'in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness'. True and lasting happiness does not come through education, kindness, or health. People think that they'll be happy when they get something, or find a better job, receive a raise or praise, or when their kids grow up, or when they go on a vacation and so on. The truth is the completely opposite i.e. happiness is not a consequence, but the cause. Only when we're happy we can get a better job, a raise or anything else. Happiness guarantees success, success doesn't guarantee happiness. Happiness is not something we can buy, inherit, inject or learn. We cannot search nor find happiness. Happiness is practiced. There are certain habits that guarantee permanent happiness. These habits are achieved with the help of certain virtues, techniques and tools. Strengthening of the virtues and skills needs to be emphasized. Learning how to achieve happiness starts with the willingness to really know yourself. The majority of things we seek to make us happy are not what we truly need for long-lasting peace of mind and happiness. We all want pretty much the same things, which have nothing to do with "things." We want to be loved and accepted.

As long as we're not happy with ourselves, we're never really going to achieve happiness. Happiness is a by-product of right living. Right living can be subjective, but deep inside us all (unless we suffer some mental illness) we have a moral compass that nudges us towards right living. Even with that moral compass, we do a grand job of squashing its influence or silencing it with denial, material things, addictions, and unhealthy behavior. Happiness is achieved by self-love and acceptance. When we learn to accept the consequences of being ourselves, we're effected less by outside sources. Achieving happiness is not the goal as much as self-acceptance and realizing that everything we need to be happy is already within us. True happiness comes from peace of mind and inner-peace. We all have some really good traits and qualities that can assist us in achieving happiness. We just need to be able to see them as assets and not liabilities. It takes practice, help, and getting to know oneself in order to turn liabilities into assets, but it can be done. Happiness is something you can achieve if you set your mind to it. However, it is not done the way most of us have been trying for years. Happiness is achieved through self-acceptance, love, and building healthy relationships. Happiness is finding love, purpose, and gratitude in every moment possible each and every day. Happiness is the theme of human life, and achieving students' happy life is the sacred mission of education. Happiness implies a harmonious and agreeable existing state when a person faces life enthusiastically and firmly.

Reasons for unrest

Most of our students today are obsessed with greed and self-centeredness and devoid of a sense of ethics necessary for a democratic society to flourish. Individuals are becoming more and more self centered than other centered. It is increasing rapidly recently. Due to the modern education system, which is developing the commanding and selfish interests in the man and not developing the heart domain, which is much more important than the other domains, man is degrading himself than animals. Due to the modernization and advance technical development and foreign culture, the joint family system has been destroyed. As both the parents are working for the sake of fulfilling their children's ambitions, there is no time for them to spend for the morality of their children. Even if the grandparents live with them also, there is no time for the children to talk to the old people to learn wisdom about life from them. Parents are more eager to teach their children the modern techniques in this competitive world, thus making them to be fit and more competitive in the society. Parents want their children to be well off materialistically. To be high at the materialistic step does not mean happiness in true sense. Such people are tensed as they are not able to achieve what they want – thus not at ease. We are not bothered about the human relationships but always calculating with what we earn. Ethics is concerned with all human values and with the rules, principles, standards and ideals which give them expression. In relation to action and choice, therefore, ethics must be conceded primacy over each of the forms of understanding. Ethical understanding involves understanding reasons for judgments—for what makes some things and some acts right and others wrong—regardless of the authority of the persons involved. Forming and sustaining relationships with the social world, with the natural world, and with one's self, with emotional richness, sensitivity and values. This gives meaning to life, providing it with emotional content and purpose. This is also the basis for ethics and morality. The level of our social, moral, culture values and ideals are going downwards towards hell in the society. We are acquiring western culture and social values which are totally different from ours. We believe in spiritual education and they believe in physical or worldly education. The spirit of service is found so little in our society today. No one expresses any concern for others, no one responds to others, one won't get what is his due. It is because people dealing with the subject are not concerned about others, they have learnt to concern only with themselves and their self-interest. Elementary virtue of the spirit of service is required to be developed among our students. It is so little present in our country. The fault lies in our current education. As is well known, the existing system of education is largely unrelated to life and there is a wide gulf between its content and purposes and the concerns of national development. Instead of promoting social and national integration and making an active effort to promote national consciousness, several features of the educational system promote divisive tendencies; caste loyalties are encouraged in a number of private educational institutions; the rich and poor are segregated, the former attending the better type of private schools which charge fees while the latter are forced, out of circumstances, to attend free government or local authority.

Main issues and challenges of contemporary Indian education

- **Dissatisfaction of youth:** The fore most issue is the **lack of satisfaction of youth.** Teachers are unable to satisfy the youth by their knowledge and methods of teaching. The knowledge level and education system is not providing the satisfaction and due to this the youth stands against the teachers and system.

- **Indiscipline:** The second reason is **indiscipline** in schools and colleges. of Our leaders and social contractors are very much responsible for indiscipline as they instigates the youth time to time for their own benefits.
- **Unemployment:** Unemployment even after getting bachelor or post graduate degree gives birth to a revolt.

How to achieve Happiness

Determination: Work towards your happiness with determination. Successful and happy people are extremely lucky people.

Value time: Time flies and you won't even know it. After all, time doesn't stop for anyone. So instead of wasting away your years staring at a big bucket list and waiting for the perfect life, create yearly milestones and try to pursue everything you want.

Relationships: This may seem difficult to digest, but every single relationship in your mortal life is a barter of give and take. Even unconditional love will fade if it's not reciprocated over time. If you give, you will receive. If you receive, you need to give. If that balance shifts, you'll experience unhappiness. . Don't waste your thoughts and time on someone who doesn't make you happy.

Persistence is courageous. But even the boldest person should know when to give up. Always remember that giving up is never a bad thing, just as long as you know you've tried your best.

Hard work is good, smart work is better: Hard work pays all the time, no matter what you do. But smart work always beats hard work hands down.

Enjoy your present: It's the little moments you experience everyday that come together to make your life. But don't forget to plan your daily activities keeping your future in mind. Stop being jealous of someone else's success

Positive thinking: Positive thinking makes you happy and feel good about yourself. It makes you feel more confident and gives you the strength to face any hurdle in life. As long as you fill your mind with positivity, it will help you achieve your dreams and will keep you happy every day.

Avoid negative thinking. A person who fills their mind with nothing but negative thoughts will never be happy, because they're too obsessed with thoughts on how bad the world is.

Negative thinking leads to failure .When you think about someone or something with negativity, it drains your energy and fills you with negativity, which will repel happy people away from you. And most importantly, you need to remember that the grudge, anger or hate you hold against someone will never affect that person. It will only affect you and hurt you.

Don't give up: It's never the end of the world. It's never too late to start afresh, and it's never too late to be what one might have been. It doesn't matter how many a person fail or how deep in the pits one is today. All it takes is the determination and the effort to put one foot in front of the other.

Don't worry: Worrying about something over which one has no control over will never help y. Worry is interest paid on trouble before it's due. It doesn't matter whether you worry or not, when something has to happen, it will. Worrying about something will not change the outcome.

Accept failure. A big life lesson that one need to learn is to learn to accept failure now and then. Failure doesn't make the person weak , in fact, it helps the one to understand the reasons behind failure better. Try to learn something every time one fails and never repeat the same mistake ever again. The stronger the breeze, the mightier the oak becomes. When the person experience

failure, he will taste his success sweeter. A person can appreciate true happiness only when he knows sadness.

Be happy in your life. Don't become tireless naggers and feel miserable. Learn to appreciate life and try to be happy with what you have, because there are many others who are less fortunate than you. Realize how lucky you are and be thankful for what you have and lead a happier life.

Money isn't everything. Pursuit of wealth and material happiness can definitely give pleasure. But at the end of the day, relationships and inner satisfaction will give more meaning to life than a fat bank balance.

Satisfaction: One will never ever be satisfied in life. As humans, we're greedy and always want more, no matter what we already have. Don't let monetary goals define life's success in order to get true satisfaction in life. Instead, focus on happy moments and the experiences.

Love yourself. Don't hate yourself or feel like you're no good. One cannot achieve true potential in life if that person have negative self concept.. Don't ever try to be someone you're not just to fit in. Instead, work on your perceived flaws and be the best person you can be. When one love himself he will feel more confident about himself and his abilities.

Take a decision. Postponing a decision will only make life more worrisome and troubled. There are just two choices in every obstacle or confusion one face in life. One can either walk away or one can pursue on. So instead of letting worries mount up and distract all the time, make up mind and move on with a firm decision.

Your future is in your hands alone. One can control his own future. Today's actions can change one's future forever. Make each day in life feel like an achievement. A person can achieve greatness in his life only when he make each day in his life count for something valuable.

Don't blame another person. Learn to accept failure and mistakes gracefully instead of arguing about it.

Have principles in life. This is the most important lesson in life that one needs to learn. Principles in life give identity and define who you are. Setting clear principles in life can make all the difference. When a person set principles and rules about what he feel is morally right and wrong, and follow it in everything he do, it'll make him a better human being and give a clear conscience. Just remember to be just in your principles though, and understand that the rules that you apply for everyone else around you has to be followed by you too.

The Goals of education - to create happiness:

- Intellectual curiosity and a desire for lifelong learning
- The ability to get along with people of varying backgrounds, beliefs and lifestyles without sacrificing personal ideals and values
- A sense of community responsibility which embraces respect for law and authority, public and private property, and the rights of others
- An appreciation for tradition and the ability to understand and respond constructively to change as it occurs in personal life and in society
- A sense of purpose in life and ethical or spiritual values which respect the worth of the individual, justice, fair play, and fundamental rights, responsibilities, and freedoms.

'Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness'. "Our education system needs to encourage and facilitate the pursuit of excellence

and truth by students, teachers and administrators by means of curriculum and attitudes reflecting the values of tolerance, rational thinking, freedom, esteem of self and others, independence, originality and honesty." Education aiming at happiness has many kinds of action, of which cultivating living ability, teaching their appreciation competence, fostering eminent quality, optimizing their way of life are important approaches for educators to guide students to happiness. We need to educate our children with the capacity to think for themselves; we have to instill into them the scientific temper and the humanistic temper. The scientific temper should be combined with a humanistic temper. Both these together constitute the spiritual growth of man, as understood in our Vedanta. They constitute the critical search for truth and the passion to ensure human happiness and welfare. This is, therefore, not the work of the science teachers only, but of all teachers. We have to transform, through education, our nation into a thoughtful, critical, scientific community, imbued with the passion for truth and for total human welfare. Both are passions, creative and dynamic. When you develop that double passion in our children, they will get the capacity to appreciate their nation's great wealth of spiritual and cultural heritage and to brighten the life of our people at large. They will begin to understand the lofty philosophy and spirituality of the Upanishads and their scientific temper and approach. The sages of the Upanishads were moved by a passion for truth and a passion for human happiness and welfare. They achieved their purposes through rational questioning and inquiry and deep meditation. We can appreciate the greatness of our own culture, our own spirituality, our own philosophy, only when we develop a critical, truth-seeking, scientific mind.

Education aimed at happiness cannot be achieved by simply teaching about happiness. One aim of education is happiness. Happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Basically happy people who retain an uneasy social conscience will contribute to a happier world. Certain areas of human experience encourage happiness and well being. These include the quality of relationships in the home and with friends, the ability to contribute to economic and social life, and a strong philosophy of life. Happiness needs to be put at the centre of the entire educational endeavor. In a static society, the main function of the educational system is to transmit the cultural heritage to the new generations. But in a changing society, these keep on changing from generation to generation and the educational system in such a society must not only transmit the cultural heritage, but also aid in preparing the young for adjustment to any changes in them that may have occurred or are likely to occur in future. For people to lead truly flourishing lives they need to feel they are personally satisfied and developing, as well as functioning positively in regard to society. Unfortunately too many people are instead languishing – living unhappy, unfulfilled lives as well as lacking social and community engagement.

Education has an important role to play in helping students develop ethical behavior and core values. Character education holds that certain core values form the basis of "good character," – the attitudes, beliefs, and behaviors that the school wants from, and is committed to teach to, its children. Education must produce responsible citizens, politically and environmentally aware, committed to the ideals of peace, justice, understanding and cooperation, and to the implementation of these ideals through action and personal example. Aristotle did not say "happiness is the reward of values", but "happiness is the reward of virtue." There is a big

difference. Values education is not enough to encourage a child to lead a productive and happy life. Neither sentiment nor ideals nor even conviction in the deepest truth is sufficient. Values alone cannot bring happiness. Good intentions have never been enough. In addition, the systematic development of good habits is needed. Otherwise we are condemned to a life where we aspire to do good but are constantly frustrated. Values remain in the mind, no matter how sincere the conviction. But we are beings of body and soul, of matter and spirit and therefore we need a psychology that recognizes this. Virtues make us better people; in some way they change who we actually are. Virtues are flesh and blood habits of action, habits that are part of us. Values are milky ideals, bereft of any power until they are translated into action. The social, ethical, and emotional development of young people is as important as their academic development. It is critical to create school environments that simultaneously foster character development and promote learning. Schools should become more caring, responsive places better foster children's ethical and social development.

The three Rs needs to be underlined by the three Cs – connection, character, and content. When school is a place of deep human connections, students are motivated to be the best people they can be. When values like cooperation, responsibility, and friendship are taken seriously, school becomes a better place for learning. When content is pared down so that students have time to see the meaning and importance in what they learn, students are more likely to develop a stronger connection to schools. So, to be effective, values education requires a comprehensive definition including the cognitive side of learning (thinking), the emotional side of learning (feelings), and learning manifested as character-in-action (behaviour). Schools and teachers therefore need to understand that the moral framework for their mission, policies, curriculum, pedagogy, standards, assessments, discipline, and the conduct of daily school life must be comprehensive. Schools are an important indicator of the well-being of our democratic society. They remind us of the values that must be passed on to young people in order for them to think critically; to participate in decisions that affect their lives; and to transform inequities that close down democratic social relationships. Education must be built on a strong foundation of relationships, human experience, and connectedness. Effective leaders will be expected to put words to the formless longings and deeply felt needs of others. They create communities out of words. The future strength of our communities lies in the education of our children. The Chinese have always believed this is demonstrated most aptly in the proverb, "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny. Empathy needs to be awakened through such teaching strategies as drama, role plays, simulations, and being given responsibilities within the school community and the classroom lesson. The teacher's task is to enhance capacities of thinking and feeling in regard to values. We must humanize education and make it relevant for the pursuit of the wide variety of human aptitudes. Education is worthwhile only when it brings with it an upliftment and reinforcement of the human spirit and the moral fiber of those who see the advantage of knowledge. Education should produce persons of positive outlook, inspired by the spirit of service. It is of the utmost importance that the right values, moral and ethical concerns are instilled in the mind of every educated person. This is necessary for the growth of individual and for the well being of the society. True education involves the inculcation of positive thinking and right orientation of mind, which when consolidated, makes good strong character. Purpose of education is-learning to know, learning to learn, learning to do and learning to live together. Learning to live together refers to harmonious co-existence with all sections of the society –of the human kind and all

species of the nature, giving due respect to all living and non-living forms of the universe. Education does not involve merely developing individual skills, it also needs to encompass the necessity for young people to become positive and integrated elements of their respective societies. Learning to be refers that education must contribute to all round development of each individual mind and body, intelligence, sensibility, aesthetic sense, personal responsibility and spiritual values. The holistic education must acknowledge the multiple dimensions of human personality-physical, intellectual, aesthetic, emotional and spiritual- thus moving towards the perennial dream of an integrated individual living on harmonious development.

In school we're taught to be smarter.
In church we're taught to be more moral.
At work we're taught to be more successful.
The School of Life teaches you to be happier!

“Plants are shaped by cultivation and humans by education”

References

- Rajasekharan, V.N. (2005) *Socially Relevant Technical Education*. Univ. News, 43(11), 18-21.
- Reddy, A.R.(2004)*Higher Education Needs Speedy Reforms*. Univ. News, 42(17), 5-10.
- Smith, M. K. (2005, 2013). 'Happiness and education – theory, practice and possibility', the encyclopedia of informal education. [<http://infed.org/mobi/happiness-and-education-theory-practice-and-possibility/>]
- Lane, R. E. (2000) *The Loss of Happiness in Market Economies*, New Haven: Yale University Press.
- Patil, N. P. (2012) *Role of Education in Social Change*, International Educational E-Journal
- Hill, Brian V. (1994). *An Education of Value: Towards a Value Framework for the School Curriculum*, in *Report of the Review of the Queensland School Curriculum 1994: Shaping the Future*, vol. 3, Brisbane: Queensland Government, 1994, 233276
- Diener, E.L.(2002).*Subjective well being: The Science of Happiness and Life Satisfaction*, *Handbook of Positive Psychology*,63-73

AGENCIES IMPARTING HAPPINESS

***Varsha Shashi Nath & Vishal Prakash**

**Research scholar, Dept. of Education, Guru Ghasidas Vishwavidyalaya,*

A Central University, Koni, Bilaspur, C.G.

50

Introduction

Education is a life-long process. That is, it begins from womb, and ends to tomb. Education transforms the helpless infant into a matured adult. This transformation is achieved through the contribution of various institutions and bodies. The various institutions and bodies which help us to get matured and educated are the agencies of education. These agencies are the chief communicating agents between an individual and the goal of education. They are classified by

role as well as form. According to the role, they are of two types- Active and passive and according to the form they are of three types- formal, informal and non- formal.

Active agencies are those in which both educator and educed participate actively. Interaction between them is lively. Here, the teaching- learning process is a two way process. Family, home and school are some examples of active agencies of education.

Passive agencies are those which influence the educed but in turn are not influenced. The interaction is not lively and it is just a one- way process, due to which it remains passive. T.V., radio, library, cinema, etc. are some examples of passive agencies.

Formal agencies are those which have pre-planned objectives, specific curriculum, and examination pattern. The objectives are set up by the society for specific place and population, to be achieved in fixed time duration. School, college and university are the examples of formal agencies.

Non- formal agencies are especially meant for those who are unable to carry on their education with formal system like out of school youths, adults and women. In this type of education, attendance of students is not required and contacts between the educator and the educed are decreased. An educative process is endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor. Open school, correspondence course, Open University and adult education are some non- formal agencies.

Informal agencies are certain other agencies whose specific and exclusive function is not to impart education but it has educative influence which cannot be ignored. The family, the community, peer group, professional organization, museum, T.V., radio, etc. are informal agencies through which children receives a lot of education without making conscious and deliberate effort. These agencies help in transmission of culture and knowledge from one generation to another in an informal and unorganized manner. Other informal agencies include talks from parents and grandparents, youth clubs, mass media, internet and activities of leisure time. It has been revealed by research that activities of leisure time are not only for fun they are educative too. They provide explicit or implicit learning opportunities, not just of specific skills but of attitudes and strategies that are conducive to perceived well-being (MacKean, & Abbott-Chapman 2011). Our grandparents are the motivating spirits who help us to solve our daily life problems and live our life happily. They emphasize that we learn something from anything.

Relative role of different agencies:

All the agencies of education are related to each other, we cannot say that when a child is receiving education from school or college he or she is not receiving any type of knowledge from any other source in an informal way. A child is continuously influenced by his/ her family, neighborhoods, community members, and mostly by the peer group meanwhile s/he is receiving the formal education. In other words, different agencies of education play complementary as well as supplementary role. (Brief notes on the Types of educational agencies)

Difference in formal and in formal agencies:

Formal and informal agencies are different in many aspects like curriculum, credits earned, teachers, and recognition by government. Where formal agencies are organized and guided by a curriculum, informal agencies are devoid of any formal curriculum. Formal agencies lead to a formally recognized credential such as a high school completion diploma or a degree whereas no such credits are earned in informal education. Formal agencies are often guided and recognized by government at some level whereas no such recognition is required in informal education. Teachers are usually trained as professionals in some way for formal education but more experienced such as parent, grandparent or a friend in informal education (Eaton, S. E, 2010).

Importance of different agencies of informal education:

Although informal agencies are not pre-planned and with no goals fixed, their importance cannot be ignored. In our daily life we are encountered with lots of Informal agencies of education which perform following duties-

1. They make the child more social in nature.
2. They teach the child many things of morality thus making the child morally sound.
3. They educate us directly (like the educated parents) or indirectly (like the youth clubs).
4. They are good source of recreation.
5. Many leisure activities like outdoor games help in proper growth and development of children.
6. They help in mental as well as emotional development of child.
7. They boost creativity of child.
8. They help in preservation of traditions and convention for future generation.
9. They encourage research work in various fields by financially supporting it.
10. They inculcate we-feeling among children and thus make them feel secure and stronger.
11. They inculcate spiritual feeling among children.
12. They help in modifying behavior of individuals of the group.
13. They teach us to work independently and become self- dependent.
14. They help in overall development of an individual. (Informal education role of different agencies)

Role in imparting happiness.

It is said that knowledge is enhanced by sharing, the more we share the more we are knowledgeable. By sharing our knowledge and skills to others we feel a level of satisfaction achieved from inside. This satisfaction in turn brings happiness. A father teaching his child to play catch will not be satisfied until his child will learn to do so or a baby sitter teaching a child their ABC's will get satisfaction when the child learns it. Similarly children of this era want to grab all the information related to space, discoveries, new missiles, new stars, satellites launched, etc. and for this they are not dependent only on the formal agencies of education rather they are more dependent on informal agencies of education. By receiving new information through media, internet and other informal agencies they satisfy themselves and become happy. (MacKean & Abbott-Chapman, 2011)

Conclusion:

Education is a process that depends on inputs from many agencies. Out of three, the informal agency of education is neither pre-conceived nor pre-planned, it just happens outside the classroom without any trained teachers. It provides choice to learners, whatever they want to learn they can learn without any fear of failure. The teachers of informal education are more experienced as that of teachers of formal education, and they provide more opportunities to their learners. Children are interested more in informal source than formal one to acquire information about inventions and discoveries. It gives them satisfaction which ultimately makes them happy.

Reference:

- *Brief notes on the types of educational agencies* retrieved from <http://www.preservearticles.com/2012010920227/brief-notes-on-the-types-of-educational-agencies.html> on 28/01/2016
- *Dib, C.Z.(1988). Formal, non-formal and informal education: Concepts/Applicability.*
- *Eaton,S.E..(2010).Formal, Non-formal and Informal Learning: What Are the Differences? Literacy, Languages and Leadership* retrived from <https://drsaraheaton.wordpress.com/2010/12/31/formal-non-formal-and-informal-learning-what-are-the-differences/> on 25/01/2016
- *Informal education role of different agencies (2012). Educational system* retrieved from <http://educational-system.blogspot.in/2012/10/informal-education-role-of-different.html> on 25/01/2016.
- *Sasidharan, V. (2013). Informal education: role of the community, home and peer group. Edu-life.* Retrieved from <http://sreeharivishnu123.blogspot.in/2013/05/informal-education-role-of-community.html> on 28/01/2016
- *Sharma, A.(nd).Complete information five different types of educational agencies* retrieved from <http://www.preservearticles.com/201102244175/complete-information-five-different-types-of-educational-agencies.html> on 25/01/2016
- *MacKean, R. and J. Abbott-Chapman (2011). Leisure activities as a source of informal learning for older people: The role of community-based organisations. Australian Journal of Adult Learning Volume 51.* 2.retrived on 28/01/2016

ROLE OF EDUCATIONAL AGENCIES

Smt. Vimlesh Mishra

Economic Lecturer, N.K.B.M.G. (P.G.) College, Chandausi

Introduction

Education is a life-long process. That is, it begins at birth, and ends at death. Education transforms the helpless infant into a matured adult, and this makes education to be significant and remarkable. This transformation is achieved through the contribution of various institutions and bodies. The various institutions and bodies which have contributed to the upbringing and education of the individuals are the agencies of education, which include the home, school, peer-group, mass media, religious institutions, and the community. Education is the most important agent of socialization after the family. Schools are the first impersonal and collective environment that a child encounters. Whereas a school's official function is the transmission of

knowledge, they also promote certain values- honesty, competition, respect and individualism and norms such as not cheating on tests or being punctual or not arguing unnecessarily with teachers. Children also learn to deal with authority figures other than their parents and with peers. Also for the first time schools introduce students to impersonal assessment of their abilities through grades and official records that will follow the students throughout their educational career. Socialization occurs throughout our life, but some of the most important socialization occurs in childhood. So let's talk about the most influential agents of socialization. These are the people or groups responsible for our socialization during childhood - including family, school, peers, and mass media.

The Family/ Home as an Agent

The family or home is made up of the father, mother and children and it is regarded as the primary agent of education (National Teachers Institute 2000). The family as an agent of education, parents are the most important agent for the child at the very early stages of his development from the child depends on them for his physiological and psychological needs. This is based on the premise that home is the first station of a child and where he learns the appropriate behavior patterns of the larger society. There is no better way to start than to talk about the role of family in our social development, as family is usually considered to be the most important agent of socialization. As infants, we are completely dependent on others to survive. Our parents, or those who play the parent role, are responsible for teaching us to function and care for ourselves. They, along with the rest of our family, also teach us about close relationships, group life, and how to share resources. Additionally, they provide us with our first system of values, norms, and beliefs - a system that is usually a reflection of their own social status, religion, ethnic group, and more. The role of the family in the education the child cannot be over – emphasized. According to Akinloye (2001), family lays the moral and spiritual foundation for the child to build upon in later life. The family members teach the concept of good and bad or right and wrong right from infancy. Furthermore. home contributes to the intellectual development of the child. A number of activities is planned as provided by the family to assist the child to grow intellectually. It is the family that helps the child to develop language. This is done through imitation. Learning in the school becomes easier for the child he starts schooling. Every child is an extension of his or her family. The child acquired the values of the society from his family. No family will be willing to associate with failure. Hence, the family ensures that the child is prepared for the challenges of life. If the family fulfill its educational function a firm basis would have been laid for the school to build upon

The school

The family alone can not provide all that is required for the education of that is required fore the education of that child. He is therefore sent to the school where professionally trained personnel are involved is the upbringing of the child. The school is an institution where the behaviour of individual is shaped to prepare him to be effective and functional member of his society. It is the school that can be regarded as a factory where the child is processed into a refined personality that can cope with the increasing the complexity in labour marked and also initialization. Like the family, the school is an institution where the culture of the society is transmitted it's also help the child to develop skills necessary for survival in the society. In addition, the school also develops the child civic consciousness for effective citizenship. These roles are achieved by teaching subjects like social studies government e.tc School enable the child to interact, at a

wider level with other children, thereby bringing about mutual understanding and respect for other peoples culture and their opinions. The school is an agent for national development. Clubs like scout movement, Drama and Debating Societies, Boys Brigade, Red-cross etc. are established which introduce the child to co-curricular activities like drama debating games to socialize the children. In performing its roles, the school is complemented by the home schools should therefore instill in children good attitude, usable skills and knowledge that will make the children to develop and contribute meaningfully in their various communities. The next important agent of childhood socialization is the school. Of course, the official purpose of school is to transfer subject knowledge and teach life skills, such as following directions and meeting deadlines. But students don't just learn from the academic curriculum prepared by teachers and school administrators. In school, we also learn social skills through our interactions with teachers, staff, and other students. For example, we learn the importance of obeying authority and that, to be successful, we must learn to be quiet, to wait, and sometimes to act interested even when we're not. Alexander, like other children, might even learn things from his teacher that she did not intend to teach. For instance, he might learn that it's best to yell out an answer instead of raising his hand. When he does so, he gets rare attention from the teacher and is hardly ever punished.

The peer group as an agent

This is the social relationship between people who fall within the same age range peer group exerts great influence on the education of individuals. This is because every group has a common interest Peer group, according to Musgrave (1979) is a group in which the child spends more time with ,other children interacting closely both at home and the school. In the course .of their interaction, children emulate themselves exhibit especially those of their interest. When a child interact with others, the freedom and equal status ,of the peer group help the child to acquire culture of democracy. The members of the peer group express their feeling freely ask questions and even demonstrate their potentialities. The respect and loyalty which members have for the group assist them to learn. However it should be noted that members are from different socio – economic and ‘cultural background. It is this different background that help the child to learn many things which may not be possible while he is alone. At this level, the see themselves as equal and do not discriminate against one another. Therefore peer group provides children the opportunity to play many social roles. For instance a child may play the role of a teacher, a doctor, a lawyer and so on. The children tend to exhibit and develop interest in certain profession. When children mingle together while females are together. At other time play together both sexes play together to prevent sex discrimination. The condition that exist in the relationship among children facilitate intellectual development. They learn more when children are together. This is because, at home, the parents may refuse to answer their question and they may be too shy to ask teacher in the school. When children play in their peer group, they ask questions feely and members who have answer give them. The children a times meet to discuss academic questions. This may generate from debate and quizzes. Children should be encouraged to keep good company and avoid bad ones.

Mass Media as an Agent

The mass media comprises of the newspapers, radio television, computer, internet. Etc. Mass media provides information education and entertainment. Its has been observed that the mass-media available to a child goes a long way to d determines. A child that is exposed to newspaper

and fond of story on a particular column of the newspaper the tendency is to show interest in reading the aspect of the newspaper. The habit he develops for reading is academic and education value. That is why newspaper and magazine should publish stories that are of value to the society in order to enhance all round development of the child. The government at ties the mass media in putting certain programmes across to citizens During this period, mass-media serves as an agent for the propagation of government programme. Mass media through improved communication technology. Has reduced the whole world into a global village. Through the mass media from Nigeria and even other parts of the world can be heard. Mass media also assists in transmitting cultural values. These programmes propagated by the mass media not only gives the children to have ideal of the nature of other people culture. It also helps the child /to have broader knowledge and understanding of the lives of other people. It is on this basis that the child should be exposed to programmes in the mass media that will enrich the 'intellectual development of the child and avoid those that will destroy him. The government should control or monitor the kind of materials which k these media gives to the public only those that promote the values of the society should be allowed.

Religious Institutions

Religion is one preoccupation of man through which he intends to attain a perfect relationship with his creator. He (man) considers life on earth to be transient and believes that it is only the hereafter that full enjoyment obtains. Thus, most people embrace religion with passion and in Nigeria, Christianity and Islam have gained ascendancy due to the intricacies k that the different forms of colonialism introduced public life. Both religions have popularized teachings that educationists consider to be of great intellectual value. For example, Akande (2001) believes that religious organizations count in a nation's quest for better socio-economic and intellectual order. Specifically, the national teacher's institute (2001) considered the church and the mosque as "the custodians of th8e spiritual needs of the society which teach children to love God and humanity. Thus, religious institutions are a good means of educating the individual. They seek to modify the behaviors of their members desirably and permanently, till Eternity, since any departure from the approved teachings is believed by the adherents to be capable of leading them to jeopardy. All religious preach tolerance. Honesty, love humility and other virtues to members. They attempt to correct what they deem to be detestable attitudes. Values, and opinions. Religious institutions promote education by establishing schools. Offering scholarship to indigent but outstanding learners, and donating to education funds. It should be remembered that the earliest institution of formal learning in Nigeria were through religious efforts. Early Christian and Islamic missionaries founded the first school in the country, and up till today, there are schools run by missions. The crucial role played by religious institution in the education process possibly induced government into giving official recognition to Christianity and Islam (FRN. 1999). However, education would benefit more from religion if such Recognition is extended to mother religions, especially the traditional religion which also emphasizes virtues among adherents.

The Community

Another crucial agency of education is the community. It offers definite environments that supply the learner's personal experiences which the school taps. The socio psychology experience involving the community go a long way in determining the learner's educational attainments. Yet. These educational values of the community can be said to be intrinsic. The extrinsic role of the community in educational development is not less significant unless a

community, offers the needed land a proprietor may find it very difficult to establish school. Even after marking the land available the community, works with the school to endure the latter's progress, development and growth, many communities, like progress, development, and missionaries, really established their own schools before government grant-aided the schools. Despite the grantaiding communities continue to provide funds and facilities to the schools and monitor the teaching learning process in their own ways. The different spheres of the life of the community promote intellectual development by serving as foci of research activities at the higher levels of education. Findings from the research effort usually lead to solutions to specific problems contributing the community in other words, a mutual relationship exist between the community and the school hence. The education process emphasizes gown and-town relationship. In order that the community /may continue to discharge is education duties effectively scholars have suggested that government embark on a dynamic population policy (Fedipe 2001). A balanced people would have little difficulty supporting educational programme.

Conclusion

Thus education is a process that depends on inputs from many agencies. the experience of life that the recipient of formal education carry into the teaching learning situations derive from such agencies as the home. School, peer group mass media religious institutions, and Community. The agencies provide the experiences intrinsically by emphasizing good morals tolerance, humility, nationalism, nationalism, love honesty, and other attributes. They also support education by making funds and facilities available to the institutions of learning. they monitor learning activities and participate in curriculum development. Hence government is always out to empower the agencies.

Reference

- **Akande, J.O (2001).** *The role or religion and voluntary organisations in poverty alleviation in Nigeria in Fasanmi F.O Ogunsanya and Ogundare S.F (Eds). National Rebirth and poverty alleviation in Nigeria challenge for Social studies education in the twenty first century (178-184) Ile-Ife institute of education, university of Ife. Fasco Enterprises.*
- **Aknabi A.K (2001).** *The role of mass median in national rebirth and poverty alleviation. In Fasanmi. F. O etal. (2001) (Eds). National Rebirth and poverty .alleviation in Nigeria. Challenges for social studies education inthe twenty first century (pp. 32 -44) enterprises.*
- **Akinleye. G . A (2001).** *The role of the home and family in the development of positive social rebirth and poverty alleviation in Fasanmi F.O et al (2001) (eds). National rebirth and poverty alleviation in Nigeria challenge for social studies education in the twenty first century (pp.115-122) Ile-Ife institution of education. University of Ile – Ife Fasco enterprises.*
- **Fadipe. J A (2001)** *population and poverty alleviation the needs for effective population policy in Nigeria in Fasanmi F.O iet al (eds). National rebirth and poverty alleviation in Nigeria challenges for social studies education in the twenty first century (pp 178-184) Ile-Ife institution of education, university of Ile-Ife Fasco enterprise.*
- **à A history of education in Nigeria London: Unwin. Federal republic of Nigeria (1999). The constitution. Lagos government press. www.study.com,(2003-2016), "Agents of Socialization".**

ROLE OF DIET IN HAPPINESS

Vinita Tomer

H.O.D (Home Sc.), M.M.P.G.College Sati Kund, Haridwar

INTRODUCTION

For the first time in history, too much food is making us sick. It's all too apparent that the Modern American Diet (MAD) is expanding our waistlines; what's less obvious is that it's starving and shrinking our brains. Rates of obesity and depression have recently doubled, and while these epidemics are closely linked, few experts are connecting the dots for the average American.

After a clear explanation of how we've all been led so far astray, *The Happiness Diet* empowers the reader with simple, straightforward solutions. Graham and Ramsey show you how to steer clear of this MAD way of life with foods to swear off, shopping tips, brain-building recipes, and

other practical advice, and then remake your diet by doubling down on feel-good foods—even the all-American burger.

There are many bloggers out there who write about food, nutrition, etc. We all may “preach” about eating a certain way and we sincerely want people to be healthy, but it’s important for all of us to realize that what you put in your body is only one aspect of optimum health. If you are eating a 100% clean diet, but it is causing you stress and angst and frustration, than the good effects of your diet are negated by the bad emotion. That’s not to say that we should start eating junk to eliminate the stress, What if you discovered that the best place to begin your personal pursuit of happiness is at the end of your fork? Well, prepare to polish your silverware. Emerging research from the fields of neuroscience and nutrition shows that by changing what you eat, you can stabilize your mood, improve your focus, and boost your brain health, all while trimming your tummy.

We call this way of eating the Happiness Diet. And fear not: It's not all carrot sticks and raw broccoli. It includes foods that are rich in nutrients like vitamins A, B12, D, and E, and folate, iodine, magnesium, calcium, iron, fiber, and omega-3 fatty acids—your Essential Elements of Happiness.

Objectives of Review-

The review will present literature related to-

- Food link in brain function.
- Relation of diet in happiness by five rules.
- Effects of foods in mood.

Foods for thought

Eggs. What if we could create the perfect brain food? For starters, we'd want some vitamin B12, which is crucial for nerve cells. A deficiency causes irritability, depression, and cognitive decline. Next we'd add a little folate to keep our brain's neurotransmitter factories humming. Iodine would be another plus, since it is essential for good thyroid function—and an underactive thyroid leads to lethargy, weight gain, and depression. Finally, studies have increasingly linked low levels of vitamin D to depression, dementia, Parkinson's disease, and PMS, so we'd love to include some of this nutrient, which is hard to find in nonfortified foods. This is just a partial profile of a standard barnyard egg—a nutritional powerhouse.

Grass-fed butter. No more confusion about what to smear on your toast: Butter is brain food. It has a long list of nutrients that are not found in most vegetable oils—including vitamin A (which promotes the production of neurotransmitters such as dopamine that are key players in mood and memory), along with vitamins D and B12.

Butter from grass-fed cows is even healthier. It contains omega-3 fatty acids, which cool inflammation and promote the growth of new brain connections. It also delivers higher levels of a special fat called conjugated linoleic acid, or CLA, which increases blood flow to the brain,

extends the life of brain cells, and counteracts the effects of the stress hormone cortisol. In short, the more fresh grass a cow eats, the more nutritious its milk and butter.

Grass-fed beef. Yes, red meat is brain food. It contains heme iron, which is the most absorbable form. The brain needs a constant flow of oxygen, and that depends on eating enough iron for red blood cells. Red meat is also a top source of vitamin B12, and it's one of the best sources of zinc, which research suggests improves academic performance. And if you stick with grass fed, you'll also get 300 to 500% more CLA than with conventional beef!

Anchovies. The densest source of omega-3 fatty acids is cold-water fatty fish, and anchovies have twice as much as tuna. Pregnant women who eat more omega-3s have children with higher IQs. Anchovies are healthier than tuna for another reason too: They're low on the food chain, so they're often virtually free of brain-damaging mercury.

Foods for energy

Arugula. Dark, leafy vegetables are among the most nutrient-dense foods we eat. In fact, folate, which protects us from depression, originates in the leaves of plants. (Its name comes from the Latin word *folium*, for "leaf.") But arugula offers far more. As a kid, you were probably told a thousand times what a great source of calcium milk is, but you probably weren't told that greens also contain calcium. It triggers the release of neurotransmitters every time a neuron fires. Two cups of arugula have just 10 calories but contain 6% of your daily need for calcium, plus two other Essential Elements of Happiness, folate and fiber. The latter is important for maintaining a healthy gut, which is crucial for the proper absorption of other nutrients. Diets low in fiber have been linked to depression and increased risk of suicide. And arugula's deep green color indicates the presence of yet another of our top happiness nutrients, magnesium.

Coffee. Caffeine causes an increase in dopamine, which is how it boosts your confidence, focus, and mood. In addition to its stimulating properties, a cup of coffee has more antioxidants than a glass of grape juice or a serving of spinach. And it contains two phytonutrients, norharman and harman, which function like a class of antidepressants called monoamine oxidase inhibitors. People who drink a few cups of coffee daily have a decreased risk of brain disorders such as depression and dementia.

Walnuts. You can fit one walnut in the palm of your hand—yet it has all the building blocks to grow into a tree that's nearly as wide as a school bus and as tall as a 10-story building. Nuts contain a wealth of trace minerals, macronutrients, and vitamins, including magnesium, copper, iron, manganese, zinc, calcium, omega-3s, vitamin E, and folate and other B vitamins—they're sort of like multivitamins, except designed by nature. The various forms of vitamin E work to relieve brain inflammation and protect neurons. Patients with major depression often have low levels of vitamin E in their blood.

Blue-or red-skinned small potatoes. Because we confuse the pure food with the processed version, potatoes have a bad rep. A potato skin has just as many phytonutrients as broccoli—especially if you eat the more colorful varieties. Unusual nutrients found in potatoes, known as kukoamines, can lower blood pressure, which protects the brain. But potatoes are also loaded with Essential Elements of Happiness such as folate and iodine. As noted above, iodine is critical

for the proper functioning of the thyroid gland, which in turn is a mood regulator. One of the first things a psychiatrist checks when evaluating someone suffering from depression is the thyroid. Iodine deficiency is also the most common cause of preventable brain damage in the world.

Foods for good mood

Wild salmon. Fish is an important source of every Essential Element of Happiness except fiber, and one of the best is wild-caught salmon. Studies have found that people in countries with the highest fish consumption have the lowest rates of depression, bipolar disorder, postpartum depression, and seasonal affective disorder (the winter blues). That's at least in part because the fish has high levels of omega-3 fatty acids. A 2008 study found fish oil to be as effective as Prozac for treating major depression.

Tomatoes. The same compound that makes tomatoes red, lycopene, helps maintain mood by preventing the formation of inflammatory compounds that are associated with depression. Tomatoes contain other mood enhancers, such as folate and magnesium, as well as iron and vitamin B6, both needed by your brain to produce important mood-regulating neurotransmitters such as serotonin, dopamine, and norepinephrine.

Beets. These root vegetables are an excellent source of the B vitamin folate that is crucial for good mood, memory retrieval, and processing speed. Higher concentrations in the blood are linked to a decrease in negative moods and clinical depression. Beets are also packed with betaine, which our brain uses to form SAM-e, a natural antidepressant. And early research finds that another important nutrient found in beets—uridine—is as effective as prescription antidepressants when it's combined with omega-3s.

Chile peppers and garlic. Chile peppers are spicy because they contain a fat-soluble molecule called capsaicin. Our brains are loaded with receptors for capsaicin, and we respond to it by releasing endorphins, natural compounds that have a calming effect. As for garlic, it's a top source of chromium, which influences the regulation of serotonin, the brain's so-called happiness chemical.

Bonus: Sweet solutions

High sugar intake and depression go hand in hand. Instead try these.

Honey. It contains traces of B vitamins, folate, iron, and manganese, in addition to 181 different bioactive compounds such as quercetin and caffeic acid, which boost energy production in the brain.

Pure maple syrup. Pure maple syrup contains minerals such as manganese, zinc, and calcium. But we mean real maple syrup—not the cheap stuff, which is a mix of high fructose corn syrup and caramel-colored dye.

Blackstrap molasses: Blackstrap molasses was the most popular sweetener in the United States until the 1880s. It contains vitamin B6, magnesium, manganese, calcium, copper, selenium, and more iron than a chicken breast.

Eat For Happiness: 5 Rules

Drew Ramsey, M.D. Psychiatrist, Author, Farmer Assistant Clinical Professor of Psychiatry, Columbia University (26 SEP. 2012) Stated that- In my practice of psychiatric medicine, I spend every day treating patients so that their master mood regulator -- the brain -- will get more of what it needs to be strong, healthy, and happy.

But when I meet new patients, I know that the way most of them eat -- the typical American diet of sugars, refined carbohydrates and industrial vegetable fats -- does no favors for their mental health. The nation's epidemic levels of obesity and diabetes have received plenty of news coverage, but rates of brain disorders like depression and dementia are also skyrocketing, and the American diet is partly to blame.

Why? Because so many of the nutrients that the human brain relies upon for its growth, healing and healthy functioning have been stripped from the food supply by modern food processing and factory farming. As a result, we as a nation are overfed and undernourished. We're also being poisoned. Preservatives, pesticides and plastic packaging have introduced a slew of new chemicals into our systems, which pose additional threats to our brain functions.

Emerging research in the fields of neuroscience and nutrition show that people who eat a diet of modern processed foods have increased levels of depression, anxiety, mood swings, hyperactivity, and a wide variety of other mental and emotional problems. One study found that adolescents with low-quality junk food diets are 79 percent more likely to suffer from depression. Another found that diets high in trans fats found in processed foods raised the risk of depression by 42 percent among adults over the course of approximately six years. And a huge study of women's diets by the Harvard School of Public health concluded that those whose diets contained the greatest number of healthy omega-3 fats (and the lowest levels of unhealthy omega-6s) were significantly less likely to suffer from depression.

So what to do? Extreme diet recommendations these days run the gamut from veganism to low-fat to low-carb. Without even debating their individual merits, they all share the common problem that they are very restrictive and very hard to stick to. As a physician, I know all too well that strict regimens of any kind are almost always doomed to failure and then often leave people feeling worse off than before. That's why the best prescriptions are often those that are simple and easiest to follow. With that thought in mind, here are the five basic rules I give to patients, friends, and family who want to simplify their choices at mealtime and maximize their brain health.

1. Skip the processed foods.

Processed foods are filled with empty calories, which is why so many people who count calories for weight loss end up with nutritional deficiencies that affect their energy levels, moods and thought processes. Brain-healthy nutrients are found in whole foods such as seafood (vitamin B-12, omega-3 fats), leafy greens and lentils (folates and magnesium), whole grains and nuts (certain forms of vitamin E that protect brain fat), and tomatoes and sweet potatoes (top sources of lycopene and other carotenoids, fat soluble antioxidants that decrease inflammation). Once

you start eating a plant-based diet of nutrient-dense, whole foods, your moods will level out, your blood sugar will stop spiking and crashing, and your thinking will get clearer. You will see that food is much more than just fuel for your day.

2. Go organic.

Many insecticides and pesticides are neurotoxins, and although some claim the science isn't settled about their health risks, remember that the same was said about cigarettes for decades before their dangers were officially recognized. Organic food usually costs a little more, so it's smart to start by switching to organic apples, celery, peaches and other produce that normally rank highest in contaminants. For a full list, check out the Environmental Working Group's "dirty dozen." Availability also used to be a problem with organics, but no more. Supermarkets are steadily increasing their organic offerings, and the spread of farmers markets around the U.S. has added further reach for the movement.

3. Don't fear fats.

Trans fats still found in many packaged baked goods are among the unhealthiest substances around, which is another good reason to stay away from processed foods. But the omega-3 fats DHA and EPA, which are found in whole foods like fish, seafood, and in smaller amounts in grass-fed meat and dairy products and pasture-raised eggs, are great for your brain. One researcher calls them "nutritional armor." Studies show that these two fats help protect your brain against mood disorders, while low levels of DHA have been associated with increased risk of suicide. And these fats don't make you fat! In fact, foods with healthy fats help you feel satiated, so you end up eating less.

4. Mind your meat.

Meat is brain food. Along with other animal products like seafood, eggs and dairy, the right meat is a protein-rich source of omega-3 fats DHA and EPA and another fat, CLA, which is associated with fighting cancer and reducing levels of deadly abdominal fat. A plant-based diet is essential for brain health, but a diet completely free of animal products has its own problems. It forces one to take nutritional supplements, which are expensive and aren't always absorbed sufficiently in the body. Deficiencies of vitamin B12 are particularly common among those who adhere to a vegan diet, which puts some at risk of irreversible brain and nerve damage. Not all meat is created equal, though. "Grass-fed" or "pasture-raised" beef and chicken have more beneficial nutrients in them and are free antibiotics and harmful hormones fed to factory farmed animals. Eggs that are "farm fresh" have higher nutritional value because they were laid by hens with a healthier natural diet.

5. Make friends with farmers.

Shopping at your local farmers market can give you added motivation to stay away from a pre-packaged processed-food diet. Getting to know the people who grow your food also offers you the opportunity to gain a better understanding of what you're eating. Even in Manhattan, where I live, I've learned from my egg farmer how he improves the nutritional quality of his eggs by

feeding the hens organic greens, which he calls "chicken candy." I've also gotten a tutorial in mood-enhancing nutrients found in purple beans and miniature Italian eggplants. (see photo). The goal is not to become a food snob, but to make that vital connection between your fork and your feelings and choose foods that support your emotional well-being and enhance your sense of vitality.

How the Foods You Eat Affect Your Mood

In *The Happiness Diet: A Nutritional Prescription for a Sharp Brain, Balanced Mood, and Lean, Energized Body* (Rodale Books), Dr. Drew Ramsey, a clinical psychiatrist and Tyler Graham, a health and fitness editor, (14 Dec. 2011)- say the American way of eating has not only turned us into one of the unhealthiest nations in the world, but also one of the unhappiest.

The authors have a nickname for the modern American diet — “MAD” — and they say MAD, with its unhealthy focus on sugars, refined carbs and industrial vegetable fats, is making us fat and depressed. Human brains depend on certain nutrients for healthy functioning, they say, but these nutrients have been stripped from our food supply by factory farming and modern methods of food processing. The authors say research confirms that people who are most dependent on MAD-style eating habits have increased levels of depression, anxiety, mood swings, hyperactivity and a wide variety of other mental and emotional problems.

But it gets worse: Ramsey says MAD “shrinks our brains, and increases the risks of brain disorders like depression and dementia.” Literally? “Yes, literally,” he says, explaining that diabetes and obesity cause key areas of the brain to get smaller over time. So what’s causing this brain shrinkage? Thanks to MAD, Americans are getting too many calories from sugar and refined carbohydrates (i.e., empty calories); eating the wrong kinds of fats, like too many omega 6 fats (found in cheap vegetable and seed oils like soy, corn, cottonseed, safflower and sunflower oil); and too many trans fats, which are not only linked to heart disease but to depression. Plus, he adds, we are also ingesting “a slew of new chemicals like BPA that interrupt neural development, and pesticide residues that very clearly are detectable in people.” Ramsey notes that the main source of exposure to BPA, found in plastic containers and the epoxy resin lining of cans, is your diet. Now that we know what to avoid, what should we be eating that we’re not? The authors recommend complex carbohydrates like whole grains, nutrient-rich leafy greens, fish, yogurt and, yes, fat. But not just any old fat — fat from high quality, farm-raised, pesticide-free sources. “You can do a cheeseburger in a way that’s healthy,” says Ramsey. According to the book, grass-fed beef and full-fat dairy are not only fine to eat, but *something* you should be eating. To make the neurotransmitters that everyone’s heard about, like serotonin, dopamine and norepinephrine, Ramsey says you need certain nutrients, like vitamin B12, iron and folate. “Because the brain burns so much energy, releasing free radicals, you need special fat-soluble antioxidants like vitamin E,” he explains, noting the American population is generally deficient in these nutrients, as well as magnesium, a critical element in brain energy.

Americans worry too much about calories and obesity, but a calorie isn’t simply a calorie, says Ramsey. While portion control is important, 200 calories of salmon, for example, will give you not only complete protein, but omega 3 fatty acids, vitamin B12, iodine, zinc, and iron —

compared to 200 calories of a bagel with non-fat cream cheese, where you're going to get sugar, refined carbs and a little bit of protein.

The biggest mistake people make when dieting, Ramsey says, is ... wait for it ... "They forget to eat food!" He says dieters often begin to count calories and start to eat a variety of packaged, processed foods. "Anything with an ingredient list, you should be suspicious of," he says, adding that, dieting or not, people too often rely on supplements, rather than getting their nutrition from the best source — whole, unprocessed foods.

Inspired? Here are a few holiday brain-food swaps from Ramsey:

-Swap conventionally raised ham for locally, naturally raised ham or wild-caught salmon. Conventionally processed ham is injected with sugars, salts and nitrate preservatives; plus, the nutrients from such ham will be different than the fat from a naturally raised pig. Salmon is probably the most economical holiday dinner, he adds, and it's best for your brain.

-Swap processed or low-fat cheese for a locally raised goat cheese. You'll get more conjugated linoleic acid (helps fight cancer and belly fat) and some omega 3 fats.

-Swap a box of chocolates for chunks of dark chocolate, which contain more antioxidants and other molecules that promote better blood flow to the brain, paired with dried fruit. Dried fruit is a good way to satisfy your sweet tooth as you also get fiber, minerals and other nutrients, especially in citrus rinds.

-Serve a vegetable frittata (made with whole eggs!) instead of hot-cross buns. "Eggs are brain food!" says Ramsey, while pastries are the epitome of empty calories — mainly sugar and refined carbs and not enough brain-essential nutrients.

The Mood Food Connection

Have you ever experienced a day when in the morning you felt fine, but after lunch, you felt down and tired? What if I told you that eating certain foods could improve your mood, provide uplifting energy and make you feel alert and motivated?

Whether you only feel blue from time to time or are prone to low mood or depression eating a diet high in 'good mood foods' and low in 'mood zapping foods' can go a long way to balancing how you feel both physically, mentally and emotionally.

The key to understanding the connection between the food we eat and our mood and level of alertness lies in understanding a little about how the brain functions. The brain communicates by chemical substances (neurotransmitters) passed from one nerve cell to the next. Most neurotransmitters are made from the food we eat. One of the neurotransmitters that is most sensitive to diet and influential in affecting mood is serotonin, also known as the 'happy hormone'. Our bodies produce serotonin from an amino acid called tryptophan which comes directly from food.

Serotonin is a calming and relaxing chemical. When produced, feelings of stress and tension decrease, and our sleep cycle is regulated. Women are three times as prone to low moods as men. Research suggests that the cause of this lies in the fact that women are more prone to low levels serotonin. A Serotonin deficiency can be brought on by many factors including hormone imbalances (e.g. PMS), stress, imbalanced blood sugar and nutritional deficiencies.

However, we can fight back! Below are some simple do's and don'ts to help you banish those blues and take control over your mood:

1) Balance your blood sugar – Balancing your blood sugar is one of the most important steps in regaining control over your mood. A diet high in stimulants such as sugar and caffeine can cause sugar highs and sugar lows which in turn affects our mood. Excess caffeine and sugar can also rev up stress hormones in the body such as adrenaline and cortisol which can lead to feelings of anxiety and irritability. So, the first step in balancing mood is to reduce caffeine and sugar consumption.

2) Protein with every meal: I recommend that you eat a portion of protein with every meal and snack. Not only does protein help keep blood sugar levels balanced, it also contains the amino acid **Tryptophan**. As mentioned above, Tryptophan, found in protein rich food is the building block for serotonin production which is known as the 'happy hormone' and helps us feel alert and content. Some foods high in tryptophan include turkey, cottage cheese and nuts. However, in order for tryptophan to be converted into serotonin, it requires several other vitamins and minerals to do so which are mentioned below.

3) Increase B Vitamins – B vitamins play a crucial role in the production of serotonin. Studies have shown that a deficiency in B vitamins can lead to depression. Prolonged stress or anxiety can easily deplete our body stores of these vitamins leaving us open to low mood and anxiety so it's important that we consume foods rich in B vitamins on a daily basis such as oats, brown rice, eggs and green leafy vegetables.

4) Omega 3 – Countries with higher rates of fish consumption generally have lower rates of depression. Oily fish are an excellent source of a particularly good fat called omega 3. Omega 3 naturally increases a potent mood lifting, anti-depressant neurotransmitter in our brain, called dopamine. It also slows the breakdown of serotonin. Dopamine makes you feel good, motivates you and helps you to deal with stress. Adding oily fish to your diet can also increase physical and mental alertness, focus and excitement! Aim to have oily fish about three times weekly or consider taking a good quality fish oil supplement.

5) Reduce alcohol – Excessive alcohol consumption has a profound effect on our mood for many reasons. It depletes B vitamins from the body, it interferes with our blood sugar balance and it alters the neurotransmitters which dictate our mood, sleep. Regular over consumption of alcohol is heavily associated with incidences of depression, anxiety and panic attacks. Avoid consuming more than 14 units of alcohol per week which amounts to about 7 good sized glasses of wine and avoid binge drinking.

6) Vitamin D – very few of us in Ireland achieve enough sunlight for our bodies to make adequate vitamin D (which is made in the skin directly), or eat enough vitamin D in our diets and this is known to be a critical factor in boosting mood. Consider taking a vitamin D supplement during the winter months and eat vitamin D rich foods such as eggs, green leafy vegetables and oily fish. Increasing your exposure to daylight also helps, try taking your exercise outdoors as much as possible.

7) Gut health - A vital aspect of a well functioning digestive system is its role in the production of serotonin – the body’s natural ‘happy hormone’. 95% of all serotonin is produced in the gut, not in the brain. Therefore, good digestion is crucial to the production and function of serotonin and that, in turn, plays a vital role in everything from our mental health to our ability to get a good night’s sleep. Keep your gut healthy by reducing the amount of sugar and alcohol in your diet, by avoiding the overuse of antibiotics and by eating plenty of gut healthy foods such as natural probiotic yogurt, onions, garlic, oats.

Top 10 Good Mood Foods:

- Turkey
- Cottage Cheese
- Eggs
- Bananas
- Brown Rice
- Oily Fish
- Nuts/Seeds
- Beans/Lentils
- Green Leafy Vegetables
- Dark Chocolate

Eating for Happiness: The Invisible Link Between Food & Your Mood

Fad diets come and go, but one thing always stays the same: your body needs proper nutrition in order to function properly. When you don’t get proper nutrients, there are consequences – one of which is negative effects on your mood and the way you feel.

Besides feeling sluggish after overeating or loading up on sugars or unhealthy fats, you probably feel guilty. There’s a very obvious connection between the foods you eat and the way you feel. But there’s also something deeper at play.

Some people eat when they feel sad, depressed or lonely. But others feeling the same way eat nothing at all to cope with their feelings. Is there a scientific connection between the way we eat and how we feel? Let’s investigate this link and see if we can figure out the best way to eat well and maintain happiness, without restricting ourselves to boring food.

Optimal Nutrition for a Healthy Mind and Body

Before we delve into the connection between food and mood, let's begin by investigating what the human body actually needs to stay properly nourished. According to the Centers for Disease Control and Prevention, [the human body needs](#) the following vitamins and minerals:

- Vitamin A
- Vitamin B6
- Vitamin B12
- Vitamin D
- Vitamin E
- Vitamin K
- Calcium
- Folate
- Iron
- Chromium
- Selenium
- Magnesium
- Zinc

Healthy foods that properly nourish the human body are **polyunsaturated** and **monounsaturated fats, complex carbohydrates, complete proteins, fruits** and **vegetables**. It is recommended you get the vitamins and minerals you need through the food you eat. That's why it's important to eat well, satiating your hunger with foods that benefit your health instead of providing nothing but empty calories.

Overfed and Undernourished

Food processing has stripped what we need to stay healthy from the food supply, leaving the majority of Americans without the proper nutrients. We live in a fast food nation, with a whopping 80% of Americans admitting to eating fast food at least once per month and one-third of Americans considered obese.

Besides the weight gain that comes with poor eating habits, the effects on mood are undeniable as well.

References

- www.amazon.com/The-Happiness-Diet-Nutritional-Prescription/dp/1609618971
- www.deliciousobsessions.com/2011/11/finding-balance-with-diet-nutrition-and-happiness/
- www.elsajonesnutrition.ie/index.php/good-mood-food/
- www.huffingtonpost.com/entry/food-mental-health-b-1703007.html?section=india
- www.prevention.com/weight-loss/diets/diet-tips-eat-foods-boost-your-mood
- www.self.com/flash/diet-blog/2011/12/the-happiness-diet-how-the-foo/
- www.startofhappiness.com/eating-for-happiness-the-invisible-link-between-food-your-mood/

EDUCATION FOR HAPPINESS – ISSUES AND CHALLENGES

53

Dr Mani Joshi

Asst. Prof. (B.Ed.), D.A.K. P.G. College, Moradabad

“Conscious that unsustainable patterns of production and consumption can impede sustainable development, and recognizing the need for a more inclusive, equitable and balanced approach to economic growth that promotes sustainable development, poverty eradication, happiness and well-being of all peoples”.

–United Nations General Assembly, Resolution 65/309, 2011

Social philosophers have held that human beings live in two states, one of doing and the other of being. It is the state of being that humanity relates with welfare and happiness

and it is this concern with welfare and happiness that has driven human societies to continuously seek to organize life and work so that happiness and welfare can be achieved. Happiness is the ultimate desire of every human being. All else is a means to achieve this end. It should logically follow that all individual and collective efforts should be devoted to this common goal.

While some might think that happiness is too lightweight to merit serious attention, others have recognized that it is a vital link to sustainability. Sustainable happiness—which I define as happiness that contributes to individual, community, and/or global well-being without exploiting other people, the environment, or future generations—can be used to encourage sustainable behavior, even among people who have no apparent interest in sustainability or any initial desire to be environmentally friendly. It’s a powerful hook. The universal human desire for happiness becomes the entry point for individuals to discover that their well-being is inextricably linked with the well-being of other people, other species, and the natural environment. The growing interest in a universal happiness index represents a huge opportunity for sustainability education.

One of the striking features of political life and discussions around educational reform is the almost complete absence of any sensible conversation around well-being and what might make people happy. Instead much debate is formulated in terms of how education might contribute to economic growth (which often has a negative impact on human flourishing) and upon accreditation and achievement within the narrow boundaries of national curricula and the like. Attention is given to what is taught and how.

During the United Nations’ Decade of Education for Sustainable Development (2005–2014), educators took a critical look at the role that education plays in forging sustainable societies. The question was raised whether education is part of the problem or part of the solution, as the education sector had been slow to introduce sustainability across curricula, to model it in our schools, and to train our teachers for sustainability education..

Happiness and well-being have not traditionally been components of formal education curricula and so we might ask, beyond parents and guardians, who or what is teaching us about happiness? And what are we learning? With many students spending more hours per week on “the three screens” (computers, televisions, smartphones) than they do in the classroom, their informal education from the media often reinforces a worldview of achieving happiness through material consumption. Students are increasingly exposed to a popular-media worldview of achieving happiness through material consumption. We can balance this by more formally incorporating happiness and well-being education into our school curricula.

Education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the

involvement of educators who are happy in what they are doing and are seeking to live life as well as they can. If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education.

First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes an extra-curricular activity and the opportunity to become involved in [associational life](#).

Second, it involves engaging with [informal education](#), [community learning](#) and more [dialogical forms](#) of educating.

Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate.

Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation. The list goes on ... and its scope and scale is an indicator of the difficulties involved in re-orienting educational systems.

References

- ❖ Lykken, D (1999) *Happiness: the nature and nurture of joy and contentment*, New York: St Martin's Press.
- ❖ Martin, P. (2005) : *Making Happy People. The nature of happiness and its origins in childhood*, London: Fourth Estate.
- ❖ Palmer, P. J. (1983, 1993) : *To Know as We are Known. Education as a spiritual journey*, San Francisco: Harper San Francisco.
- ❖ White, J. (1982) : *The Aims of Education Restated*. London, Routledge and Kegan Paul.

54

ISSUES AND CHALLENGES FACING EDUCATION

Dr. Naushaba Parveen
Principal, Hashmi Girls P.G. College, Amroha

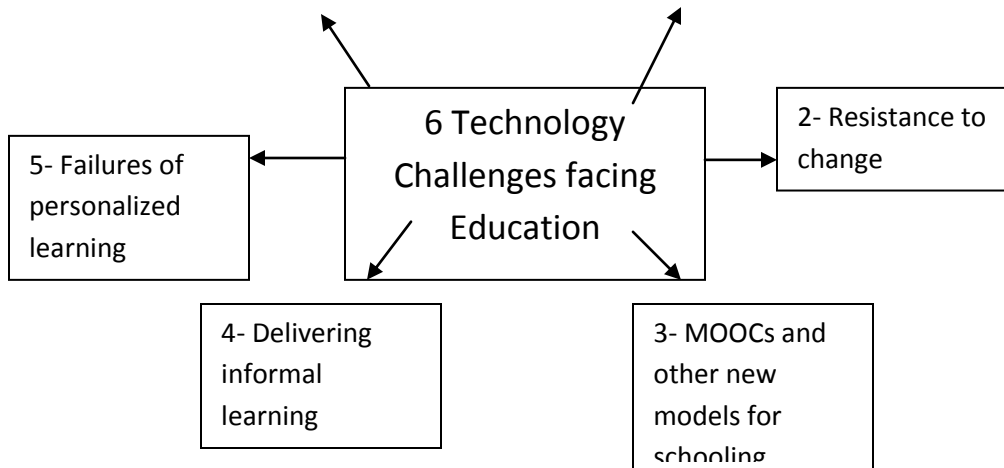
The NMS Horizon report: 2013 k-12 Education, “Put together by the New India consortium as part of the Horizon project, identifies key emerging issues in education technology using primary and secondary research and input from and advisory board comprising “Inter-nationally recognized practitioners and experts” in ed tech.

In past reports, those challenges have centered largely on reluctance on the part of administrators and teachers, lack of preparation and lack of support or funding. This year’s finding followed largely along those line as well, though some new challenges were identified as well.

6- Failure to use technology to deliver effective formative assessments

288

1- Professional Developments



Challenges-1: Professional Development :

Key among all challenges is the lack of adequate ongoing professional development for teachers who are required to integrate new technologies in to their classrooms yet who are unprepared or unable to understand new technologies. The result are that the new investments are underutilized, not used at all, or used in a way that mimics an old process rather than innovating new processes that may be more engaging for students.

Challenges-2: Resistance to Change :

Resistance to technology comes in many forms, but one of the key resistance challenges identified in the report is “comfort with the status quo.” According to the researchers, teachers and school leaders often see technological experimentation as outside the scope of their job description.

Challenges-3 : MOOCs and other new models for schooling:

New models for teaching and learning are providing “unprecedented competition to traditional models of schooling.” In particular the MOOC (massive open online course)- probably the hottest topic in higher education right now- was identified as being “at the forefront” of discussions about new modes of delivering k-12 education. “K-12 institutions are latecomers to distance education in most cases, but competition from specialized charter schools and for profit providers has called attention to the needs of today’s students, especially there at risk, according to the report.

Challenge-4 : Delivering informal learning :

Related to the challenges 3, rigid lecture and test models of learning are failing to challenge students to experiment and engage in informal learning. But according to the report, opportunities for such informal learning can be found in non traditional classroom models, such as flipped classrooms, which allow for a blending of formal and informal learning.

Challenge-5 Failures of personalized learning:

According to the report, there's a gap between the vision of delivering personalized differentiated instruction and the technologies available to make this possible. So which k-12 teachers seem to see the need for personalized learning, they aren't being given the tools they need to accomplish it, or adequate tools simply don't exist.

Challenges-6 : Failure to use technology to deliver effective formative assessments:

The report noted: "Assessment is an important driver for educational practice and change, and over the last years we have seen a welcome rise in the use of formative assessment in educational practice. However, there is still an assessment gap in how changes in curricula and new skill demands are implemented in education, schools do not always make necessary adjustment in assessment practices as a consequence of digital media tools, like webcams that allow non-disruptive peer observation, offer considerable promise in giving teachers timely feedback they can use."

Emerging trends and opportunities

In the context of those challenges, the annual NMC horizon report identified Five key trends impacting education.

Those included:

- 1- An increasing shift toward blended learning, online- learning and technology driven collaborative learning.
- 2- The Growth in the potential of social networks to allow teachers to engage students online.
- 3- Openness of educational resources and technology is "becoming an value.
- 4- BYOD is becoming more common as the cost of technology drops for students.
- 5- The role of the educator is being challenged as resources become more accessible on the internet.

Reference-

- Sharma R.S. – *Psychology of education values-5*
- Mangal S.K. – *Foundations of Education Technology.*
- Rao. V.K. – *Learning and teaching*
- Dr. Singh R.P.- *Professional Education in India*
- Dr. Sharma R.P. *Shiksha ke takniki ke aadhar*
- Dr. Oberoi S.C.- *Education technology.*

EDUCATION FOR HAPPINESS.

Miss NEETI MAHAUR

*Asst.Prof., Department of Education(B.Ed/M.Ed),
M.J.P Rohilkhand University Bareilly*

55

DOING WHAT YOU LIKE IS FREEDOM LIKING WHAT YOU DO IS HAPPINESS

Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological, religious and philosophical approaches have striven to define happiness and identify its sources. Various research groups, including positive psychology, are

employing the scientific method to research questions about what "happiness" is, and how it might be attained. The United Nations declared 20 March the International Day of Happiness to recognize the relevance of happiness and well-being as universal goals.

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves.^[1] Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. 'Happiness and education are, properly, intimately connected. Happiness should be an aim of education, and a good education should contribute significantly to personal and collective happiness'. Sadly, much schooling and non-formal education has become increasingly directed towards economic end. The result has been both a narrowing of educational experiences within schooling, and state-sponsored informal education and lifelong learning, and now, it seems, a sharply decreased ability to add to people's well-being. If those concerned with the 'new science' of happiness are to be believed, much educational policy is profoundly misguided.

What is happiness? Many contemporary explorations of happiness in everyday life are based upon a *subjective* reading of well-being. Investigators ask people about their current feelings; whether they are hopeful about the future etc. and from this establish some measure of happiness in a particular time and place. This sort of approach is based on the belief that there is such a thing as 'feeling good' and 'feeling bad' – and that people can identify and talk about it. By happiness I mean feeling good – enjoying life and wanting the feeling to be maintained. By unhappiness I mean feeling bad and wishing things were different. There are countless sources of happiness and countless sources of pain and misery. But all our experience has in it a dimension that corresponds to how good or bad we feel. In fact most people find it easy to say how good they are feeling, and in social surveys such questions get very high response rates... The scarcity of 'Don't know's' shows that people do know how they feel, and recognize the validity of the question most of us take a longish view. We accept the ups and downs and care mainly about our average happiness over a longish period of time. for example, that:

- Genetically, we have a predisposition to a certain level of happiness. It could account for around 50 per cent of the variations we find in people's current happiness. The key here, of course, lies in the interaction between our genetic predispositions and other factors such as our upbringing .
- Life circumstances such as our income, possessions, and relationships as well as things like the nature of our neighbourhood and jobs play a part. However, it may only account for 10 per cent of the variation in our happiness.
- Intentional activities – pursuits that we actively engage in such as socializing, doing meaningful work, reflecting upon and savouring life, and exercising – may account for 40 per cent of the variation in our happiness .

Issues & challenges in the way-

- Family relationships-In just about every study, family relationships and our close private life are 'more important than any other single factor affecting our happiness'

- Financial situation-As we have already seen our individual financial position is of significance – especially when we are on the margins of poverty – but beyond that it is a poor second to the quality of close and family relationships as a significant source of longish term happiness.
- Work-There is considerable evidence that we need to feel we are contributing to the wider society. work provides not only income but also an extra meaning to life’. ‘That is why unemployment is such a disaster: it reduces income but it also reduces happiness directly by destroying the self-respect and social relationships created by work’
- Community and friend- It is also clear that the quality of the communities in which we participate has a strong influence upon how we feel. If we do not live and operate in communities and groups where there is a sense of trust and belonging then there is a raft of evidence that shows the impact upon our ability to be happy
- Health-In studies people frequently cite health as an important contributor to happiness – and for some reason. While we may be able to adapt to many things that happen to us physically, but they take an emotional toll. When it comes to chronic pain and mental illness adaptation is more difficult and there should be a priority placed upon controlling suffering.
- Personal freedom-Happiness also depends upon the quality of the political, economic, legal and social systems in which we operate. There is some evidence that people living in stable and peaceful societies in which they have a voice and an ability to follow their interests (where it does not harm others), and in which institutions are accountable will be happier.
- Personal values-People’s happiness depends on their ‘inner selves’ and philosophies of life. ‘People are happier if they are able to appreciate what they have, whatever it is; if they do not always compare themselves with others.
- Age-Such research as we have shows that average happiness is remarkably stable over the lifespan.
- Gender- Surveys show that men and women are roughly equally happy in nearly every country researched.
- Looks-Such research as we have seems to show that how we look makes little difference.
- IQ- In self-rated studies IQ is said to be only weakly correlated with happiness in terms of subjective feelings of happiness.
- Education-Education appears to have only a small direct impact on happiness, though it does raise happiness indirectly through its impact on people’s ability to earn, for example.
- Many now live in societies dominated by the object and spectacle- People with wealth ‘are no longer surrounded by other human beings, as they have been in the past, but by *objects*’,. ‘Their daily exchange is no longer with their fellows, but rather, statistically as a function of some ascending curve, with the acquisition and manipulation of goods and messages’. Once this happens we can never be satisfied and will always be frustrated. Given the power of advertising and the dynamics of consumption, resistance is difficult if not impossible Whether or not things are so bleak is a matter for significant debate and the sense we make of three interlinked dynamics that appear to contribute to distorted decision making. These are the models of selfhood we employ; the way in which we make comparisons with others and with our own previous experiences; and the privatizing impact of social and technological change.
- Individualism-To understand why resistance is difficult and why people do not, thus, choose paths that lead to their own well-being, we have to go back to the highly individualistic nature of selfhood that is common in those societies. In ‘premodern’ or more traditional societies

greater weight was and is put on the whole and the transcendent. Indeed, it is very difficult for people to know who they are and what they are to do without these. It is through membership of social groups that individuals identify themselves and are identified by others. With the break-up of such an order in many western countries came 'possessive individualism' This involved the idea that we naturally 'own' our own person and capacities, and owe nothing to society for them. The result is a much greater emphasis on the pursuit of individual rather than group goals, and a more instrumental view of relationships. The latter are approached more in terms of profit and loss – what they might yield to the individual – rather than as part of living. Furthermore, a key dimension here is the extent to which such individualization is linked to a fear of meaninglessness which in turn derives according to the influential arguments of Paul Tillich (1952) and others as deriving from a lack of connection to God. Whether resistance is possible, and whether it is possible to achieve greater happiness, thus, is dependent to some extent on our ability to come to a different appreciation of who we are – and to place ourselves in the world. The fact that significant numbers of people are able to do this provides us with some grounds for hope.

- Social comparison and habituation-As well as the looking to the particular notions of selfhood in use we also need to attend to the significance of comparison – especially around income and wealth. We look at what others have, and what we have got used to. The first is governed by social comparison. People care greatly about relative income. Indeed, it appears from various studies that rises in other people's income but not our own is felt deeply. It is also clear that many people would be prepared to take a significant fall in living standards if they could move up the ladder when compared with others

This basic psychological mechanism reduces the power of economic growth to increase happiness. It also leads to distorted incentives. For if I work harder and raise my income, I make other people less happy. But when I decide how much to work, I do not take this 'pollution' into account. So I will tend to work more than is socially efficient – and so will everyone else. There are differences in the way that work and other aspects of life are balanced between different societies (the so called 'work-life balance'). There is evidence that various cultural factors (in part linked to the notion of selfhood we employ) moderate the drive to work ever-longer hours. Some research also shows that countries will have a higher level of average happiness the more equally its income is distributed (once the famous economists caveat is employed) – all else being equal

This mechanism also sheds an interesting light on something that many commentators take for granted: that it is conformity that drives consumerism. What this basic phenomenon appears to demonstrate is that consumerism (an obsession with acquiring more and more goods and services) is 'a product of consumers trying to outdo one another'. Ironically, the very attempt to avoid branding (and to be different) can fuel consumer spending and competition.

When we turn to habituation – or what we have got used to – we encounter the problem of adaptation. Put simply, once we have a certain experience, for example, having and being able to use washer-dryer or a dvd recorder, we need to have more of it to sustain our happiness. 'You are in fact on a kind of treadmill, a "hedonic" treadmill, where you have to keep running in order that your happiness stands still'.

- Privatized leisure time-As well as looking to issues around individualism and the comparisons we make, it is also worth noting the privatizing impact of technological and social change upon the ways in which we live our lives, and to look at the way that these impact upon our capacity to foster companionship and friendship. Perhaps the most sustained and interesting

treatment of such questions in recent years has been in the context of social capital.; the scale and depth of informal social ties; and in tolerance and trust. Some favourite candidates for blame around this decline could not be regarded as significant. Residential mobility had actually been going down for half of the century. Time pressure, especially on two-career families, could only be a marginal candidate. Some familiar themes remained though:

- Changes in family structure- (i.e. with more and more people living alone), are a possible dynamic as conventional avenues to civic involvement are not well-designed for single and childless people.
- Suburban sprawl has fractured the spatial integrity of people's lives- They travel much further to work, shop and enjoy leisure opportunities. As a result there is less time available (and less inclination) to become involved in groups and informal social ties.
- Electronic entertainment-especially television, has profoundly privatized leisure time. The time we spend watching television is a direct drain upon involvement in groups and social capital building activities.

Taken together these elements are a powerful force. Declining involvement in associations and organizations that promote alternative paradigms of what might make for happiness (especially involvement in many religious groups and in social movements concerned with justice and social solidarity) has had a significant impact.

Happiness in education-Education aimed at happiness cannot be achieved by simply teaching about happiness. We come to flourish in important ways through experiencing flourishing. This means cultivating spaces for learning where people can be happy. It also requires the involvement of educators who are happy in what they are doing and are seeking to live life as well as they can. The best homes and schools are happy places. The adults in these happy places recognize that one aim of education (and of life itself) is happiness. They also recognize that happiness serves as both means and end. Happy children, growing in their understanding of what happiness is, will seize their educational opportunities with delight, and they will contribute to the happiness of others. Clearly, if children are to be happy in schools, their teachers should also be happy. Too often we forget this obvious connection. Finally, basically happy people who retain an uneasy social conscience will contribute to a happier world.. In learning space has three essential dimensions: openness, boundaries and an air of hospitality In the first the educator and participants work to clear away the clutter – whether that is meaningless words, pressure to get on with the daily round, obstructive feelings, whatever. However, ‘the openness of a space is created by the firmness of its *boundaries*’It has to be a structure for learning, not ‘an invitation to confusion and chaos’. Learning can be painful, its processes and outcomes off-putting.

Conclusion

In this piece we have seen just how societies that focus on economic growth run the risk of significantly depressing the happiness of many of their members (as well as people in other societies). We have also seen that there is strong evidence to the effect that certain areas of human experience encourage happiness and well being. These include the quality of relationships in the home and with friends, the ability to contribute to economic and social life, and a strong philosophy of life. We have also seen there is a very strong case for putting happiness at the centre of educational endeavour.If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education.First, a concern for happiness in education entails looking

beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes a extra-curricular activity and the opportunity to become involved in associational life. Second, it involves engaging with informal education, community learning and more dialogical forms of educating. Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate. Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation.

At last, I want to say only that-*Create all the happiness you are able to create: remove all the misery you are able to remove. Every day will allow you to add something to the pleasure of others, or to diminish something of their pains. And for every grain of enjoyment you sow in the bosom of another, you shall find harvest in your own bosom; while every sorry which you pluck out from the thoughts and feelings of a fellow creature shall be replaced by beautiful peace and joy in the sanctuary of your soul.*

**HAPPINESS IS NOT IN THINGS
HAPPINESS IS IN YOU.**

REFERENCES

- Richard Layard (2005: 12-3)
- Shah and Marks (2004: 5).
- Layard (2005: 69-70).
- Baudrillard (2001: 32).
- Norris (2004).
- Macpherson (1962: 270).
- Layard (2005: 42 and 43-48)
- Heath and Potter (205: 106)
- Robert Putnam in *Bowling Alone* (2000)
- Noddings (2003: 261)

**INDIAN EDUCATION SYSTEM – STUMBLING BLOCKS AND
CONFRONTATIONS**

Dr. Amita gupta

Asst. Prof., M.Ed. Department, Bareilly College, Bareilly

56

Since Independence successive governments had to address a number of key challenges with regard to education policies , which have always formed a crucial part of its development agenda. To strengthen the Indian Education System, an educational policy was adopted by the Indian Parliament in 1968 since then education was made an important and integral part of the national development efforts. After independence there has been an effort to spread education to all levels of Indian society and various governments have seen education as a crucial development tool. India's education system turns out millions of graduates each year, many skilled in IT and engineering. While at the top end, India's business schools, Indian Institutes of Technology (IITs), Indian Institutes of Management (IIMs) and universities produce globally competitive graduates, at the other end primary and secondary schools, particularly in rural areas,

struggle with basic amenities. India's demographics are generally perceived to give it an edge over other countries' economies (India will have a youthful population when other countries have ageing populations), but this advantage is restricted to a small, highly educated elite class. With 35 per cent of the population under the age of 15, our education system faces numerous challenges. From past so many years the governments have sworn in to increase expenditure on education to 6 per cent of GDP, but actual spending has floated around 4 per cent for the last few years.

The key challenges faced by the education in India can be listed briefly as :

- **Expenditure On Education**

In terms of expenditure incurred on education, predominantly on higher education, during the year 2010–11, the government spent around Rs.15, 440 crore which is about 85 per cent of the revised budget estimates for the year. The recent 66th round of NSSO survey reveals that between 1999 and 2009, spending on education in general jumped by 378 per cent in rural areas and 345 per cent in urban areas of the country. The survey further reveals that spending on children's education underlines sharp increase – 63 per cent for rural and 73 per cent for urban families. However, if we measure the expenses on education as a percentage to GDP, India lags behind some developed/ developing nations

- **Gross Enrolment Ratio(GER)**

A recent report stated that there were 22.9 crore students enrolled in different accredited urban and rural schools of India, from Class I to XII, representing an increase of 23 lakh students over 2002 total enrolment, and a 19;% increase in girl's enrolment. While quantitatively India is inching closer to universal education, the quality of its education has been questioned particularly in its government run school system. Despite the large number of students studying in various streams, we have not seen any major shift in the productivity as skills and talents are deficient to support economic activities and, hence, there is a serious concern on employability of these educated persons.

The gross enrolment ratio (GER) for higher education in India was 12 per cent in 2010. However, the enrolment level varies across states. We also need to recognize that our enrolment level is far below several other countries. In this context, the attempt of Government authorities to increase the number of students by 2020 so as to reach GER of 30 per cent becomes a big challenge.

- **Capacity Utilisation**

Another challenge to be addressed in strengthening the Indian education system is to improve the capacity utilization. For example, a recent study on capacity utilization in India for higher education indicates that the capacity utilization in case of MBA is about 57 per cent in Maharashtra and 72 per cent in Haryana. In case of certain states, there are a lot of unfilled seats in institutions. On the one hand, we need to improve our GER, and on the other, we need to ensure that institutions/ colleges/schools created for providing higher education fully utilize the capacity created.

- **Teachers Accountability.**

According to school visits teacher attendance is just 85 percent in primary and middle schools and raising the amount of time teachers spend on-task and increasing their responsibility for student learning also needs improvement. Part of this process requires better assessments at each grade level and more efficient monitoring and support systems. Overall, the public school system also needs a better general management system.

- **Issue Of Language**

India being a diverse country with over 22 official languages and over 1500 languages as "mother tongue" means that primary education can never be easy. Getting teachers to understand and communicate in a "mother tongue" and yet teach in official language is a difficult task. Many in the government, as well as academics, believe that educating in the mother tongue is best for children, but many parents in urban areas now prefer English as a medium of school. This has created more challenges for the children and their quality of education

- **Infrastructure Facilities**

One of the factors why the capacity utilization is low in upcoming/new institutions/colleges (both in private and public sectors) is their inability to provide necessary physical infrastructure to run the institutions. The infrastructure facilities desirable to rank the institutions of better quality include real estate, state of the art class rooms, library, hostels, furniture, sports facilities, transport, commercial buildings, etc. We need to ensure apolitical private sector participation in the establishment of colleges for providing quality physical infrastructure.

- **Student-Teacher Ratio**

Another challenge for improving the Indian education system is to improve the student teacher ratio. In India, this ratio is very high as compared to certain comparable countries in the world. For example, while in developed countries this ratio stands at 11.4, in case of India, it is as high as 22.0. This brings the necessity to recruit quality teachers.

- **Accreditation And Branding – Quality Standards**

In order to improve the skills and talent of our large populace, there is a need for raising the quality and standards of our education system. One of the major factors is the lack of quality education resulting in qualified but not employable category. We need to implement strictly the mechanism for rating and ranking universities/colleges. At present, there is no compulsion for institutions/colleges to get accreditation in India. Government has already mooted a proposal to introduce accreditation. We, therefore, require standard rating agencies to give accreditation to universities/colleges/schools. We need to develop Centre for excellence of global standards. Given the increasing role of private sector in the recent years in the development of higher

- **PPP model**

The Government is making efforts to improve the education system in terms of various parameters like GER, quality, investments, infrastructure, etc. But we need to recognize the constraints for the Government to make a big turnaround with huge investments in education. In this context, it is useful to explore the possibility of public private partnership (PPP) model in education. This is not only going to reduce the burden of the Government in incurring high cost

of providing basic infrastructure facilities but also lead to construction of state of the art buildings, labs, libraries, hostels etc. Besides, the collaborative efforts between universities/colleges and corporates would help in organizing joint research and development

- **Students Studying Abroad**

As mentioned in the beginning, India has the largest number of higher education institutions. Despite that, we find the number of students interested in pursuing higher studies abroad is on the rise. In the year 2006, according to a Wikipedia report, 1.23 lakh students opted for higher education abroad, of which about 76,000 chose the U.S. as their destination, followed by U.K., Canada and Australia. However, in 2010–11, about 1.03 lakh students got admission to study in the U.S. In regard to Australia also, the number is on the rise. During 2004 to 2009, the number of students joining different courses rose from 30,000 to 97,000. Likewise, in the other sought after destination of U.K. for higher education, students studying abroad doubled between 1999 and 2009. In 2009, about 19,205 students were studying in U.K.

- **Focus On Skill Based Education**

Indian education system is geared towards teaching and testing knowledge at every level as opposed to teaching skills. “Give a man a fish and you feed him one day, teach him how to catch fishes and you feed him for a lifetime.” if a man is taught a skill, he gets enable for a lifetime. Knowledge is largely forgotten after the semester exam is over. The crammers are rewarded by the system. This is one of the fundamental flaws of our education system. The curriculum of some of the colleges/universities is more or less obsolete and do not equip students with the necessary skills or impart latest knowledge. If a student passes out of a chosen course, he or she should be employable as a work force. Unfortunately, given the phenomenal share of lack of technical knowledge in the courses of education, students are found wanting in the desired skills and technical soundness. To address this issue, we may think of strengthening the vocational streams in schools/colleges

- **Stimulating Creativity,Original Thinking, Good Research And Innovation**

Our education system rarely rewards what deserves highest academic accolades. Deviance is discouraged.. Our testing and marking systems need to be built to recognize original contributions, in form of creativity, problem solving, valuable original research and innovation. Memorising is no learning; the biggest flaw in our education system is perhaps that it incentivizes memorizing above originality.. It is advised to the universities/schools/colleges to regularly revisit their curriculum by involving experts from different fields so that the curriculum can lead to knowledge development.

- **Recruitment Of Competent And Deserving People To Teach**

For way too long teaching became the sanctuary of the incompetents.The performance of a teacher now need not be restricted to a small classroom, it can be opened up for the world to see. Teaching jobs are until today widely regarded as safe, well-paying, risk-free and low-pressure jobs. Thousands of untrained and undeserving teachers all over India are assassinating valuable time of young children every day all over India. The better teacher will be more popular, and acquire more students. That’s the way of the future. We need leaders, entrepreneurs in teaching positions, not salaried people trying to hold on to their mantle.

- **Quality Education**

The country is showing consistency in economic growth pattern, but there is one area which needs reform is “education system”. Additionally, the quality of learning is a major issue and reports show that children are not achieving class-appropriate learning levels. According to Pratham’s Annual Status of Education 2013 report, close to 78 percent of children in Standard III and about 50 percent of children in Standard V cannot yet read Standard II texts. Arithmetic is also a cause for concern. Our education system should adopt certain benchmarking techniques for improving instruction models and administrative procedures in universities/colleges to move forward. We are yet to establish world class research facilities, recruiting profound academicians in universities/colleges/research institutions, etc. to sustain and forge lead in economic development.

- **Education For All**

As education has to be made affordable to all deserving and poor students, there is a strong need for educational institutions not to over-commercialize education but to uphold ethics in the business of education as well. Over exploitation should be avoided. Profit cannot be the sole motive for undertaking this business. It must be driven by an unflinching commitment to society which in turn will benefit the business in the long run. The fee structure should vary for economically weaker students. It is urged to the educators to keep in mind that education should not become prohibitively expensive and ensure that no deserving candidate is denied admission just for the fact that he or she does not possess the necessary financial resources.

- **Inclusion of Value-Oriented Education**

India’s political and social life is passing through a phase which poses the danger of erosion to long accepted values. The goals of secularism, socialism, democracy and professional ethics are coming under increasing strain. The whole country is experiencing massive erosion of values. Political and economic corruption, scandals and scams, antisocial and anti-national activities, etc. are on the rise all over the country. This rapid degradation of values has posed a heavy challenge to our higher education. Experts opine that modern education has failed to produce men of character and integrity who can bring back India's past glory. There is a clamor worldwide for going back to basic values.

By implementing or adopting certain measures as stated below, these key challenges can be met out with:-

- **Allow Private Capital In Education**

The government cannot afford to provide higher education to all the people in the country. It is too costly for the government to do so. The central government spends about 4% of budget expenditure on education, compared to 40% on defence. Still, until today, at least on paper only non-profit organizations are allowed to run educational institutions apart from government institutions. Naturally, the good money, coming from honest investors who want to earn from honest but high impact businesses do not get into education sector. Allowing profit making will encourage serious entrepreneurs, innovators and investors to take interest in the education sector.

- **Make Reservation Irrelevant**

We have reservation in education today because education is not available universally. Education has to be rationed. This is not a long –term solution. If we want to emerge as a country build on a knowledge economy, driven by highly educated people – we need to make good education so universally available that reservation will lose its meaning.

- **India and US Collaboration**

Many of India’s concerns about education are shared by the U.S., such as ensuring quality, improving teacher capabilities, effective use of technology, and improving management systems. The US and India together can achieve better learning outcomes if they pool their experience and resources , both intellectually and economically specially in following capacities .

- ★ **Leveraging technology:** Both the U.S. and India are looking for solutions to provide high-quality learning opportunities to marginalized students. Technology has a lot of potential to improve education but how it can be implemented most effectively and in the case of India, most cost-effectively, still remains a question. There are several initiatives in India, by NGOs, like the Azim Premji Foundation & Digital Studyhall, and corporations like ILFS, Educom, Intel, Medialabs, to mention just a few, in content creation, teacher training and classroom learning. The U.S. and India could collaborate and work to understand together how technology might be leveraged to improve student learning, teacher training, monitoring and support, management of schools and the quality of learning, especially in remote districts. The U.S. already has much experience in providing technology to schools and India could learn from its successes and failures..
- ★ **Teacher education:** The lack of learning in India’s schools call for changes to teacher education. A collaboration between American universities’ schools of education with Indian teacher training institutes could help build capacity and upgrade teacher education both in terms of curriculum and pedagogy, which is much needed in Indian teacher education institutions like the District Institutes of Education and Training. Such collaborations could be facilitated through technology, collaborative research projects, teacher exchanges, and subsidized online courses for teachers in India by universities in the United States.
- ★ **Building good assessment systems:** Good assessments are useful at the classroom level for teachers to gauge their students’ understanding and also to inform policy. The need for regular and useful assessments in India is something that Indian departments of education are focusing on at the central and state level. The U.S. could share lessons learned on how to make assessments as effective as possible in terms of assessment design, implementation and management of data.
- ★ **Gender studies education:** The state of women in India has recently drawn a lot of attention and promoting gender equality through education has an important role to play. Boys and girls should be taught to think about gender equality from an early age and the curriculum should include gender studies with appropriate teacher training. The U.S.

could share its experiences of promoting gender equality through schools and help advance both action and research.

- ★ **Skills Development:** As making education more practically relevant to the labor market is a priority for Prime Minister Modi, there is much India can learn from experiences in the United States. A shared agenda of helping identify and implement improved ways to develop skills and competencies even at the school level could be an important area for collaboration.
- ★ **Resources:** Currently spending on education is low in India, and stands at 3.4 percent of the GDP. The U.S. might be able to help make it more of a priority, and nudge the government to increase spending on education

REFERENCES

- Mehta, R. (2004), *Crisis in Higher Education*. Kalpaz Publication, New Delhi.
- Aggarwal, J.(2005). *Recent Developments and Trends in Education*.Shipra, Delhi.
- *Public Report on Basic Education in India, 1999, [R.N21.604]*
- Mehta, Arun C. (1995): **Education for All in India- Myth and Reality**. Kanishka, New Delhi.
- MHRD(2001): *Selected Educational Statistics :1999-2000*. New Delhi:Government of India.
- NCERT(1992): *Fifth All India Educational Survey (Vol I and II)*. NCERT. New Delhi
- Publications , New Delhi.
- Thakur, R. S. and Arun C. Mehta (1999), **Education for All: The Year 2000 Assessment, Core EFA Indicators**, New Delhi
- Vanaja, V and Bharathi, D. (2008). *Value-Oriented Education*. Neelkamal
- <http://byjus.com/free-ias-prep/indian-education-system-issues-and-challenges>
- www.huffingtonpost.com

EDUCATION AND WELLBEING: A REVIEW OF THE LITERATURE

Dr. Pratibha Sharma,

Associate Professor, M.Ed. Department,
Bareilly College Bareilly

58

Education is widely seen as enhancing people's lives. Specially, higher educational attainment is associated with higher earnings and occupational status, and the provision of 'better education' is a common prescription for assisting socially and economically disadvantaged groups. One would therefore expect people who achieve higher levels of education to be happier, on average, than those with lower levels of education. In this paper, the researcher tried to explore the status of studies made by researchers worldwide on relation between education and wellbeing

Despite the importance of this issue, only six empirical studies have so far been identified in which the relationship between education and happiness is a major focus (Hartog & Oosterbeek 1998; Hickson & Dockery 2008; Michalos 2007; Ross & Van Willigen 1997; Stevenson & Wolfers 2008; Witter et al. 1984). Hartog and Oosterbeek (1998) use panel data for

a Dutch cohort who were aged 41 years in 1993. They find a parabolic relationship in which happiness is highest for individuals with higher-level secondary education, after which it declines. Apparently, the parabolic schooling effect on happiness works through a parabolic relationship with health and wealth, both of which positively relate to happiness ... the most remarkable finding is that those with only a secondary education of a general, non-vocational nature appear to come out on top: they are healthier, happier and wealthier than any of the other schooling groups. (Hartog & Oosterbeek 1998, p.254)

According to **Hartog and Oosterbeek** (citing Veenhoven 1996 as their source): Education correlates strongly (and positively) with happiness scores in poor nations and weakly in rich nations. Recently, in developed nations even negative correlations are found. Happiness is generally found to be unrelated to intelligence as measured by concurrent tests. (**Hartog & Oosterbeek 1998**, p.247) **Peiró (2006)** presents the results of multivariate, ordered logit models of happiness for 15 countries using 1995–96 data from the World Values Survey. The models, which include income, health status and employment among the controls, find a significant relationship between happiness and education in only two of the 15 countries—Australia and Taiwan—and in both cases the estimated effect was positive.

For Australia the positive effect applied only to secondary education, with the effect of a university education being insignificant. When the dependent variable is life satisfaction, rather than happiness, only the model for the Dominican Republic returns a positive effect of education. In cross-country regressions based on the World Values Survey data, Inglehart and Klingemann find no significant effect of a country's educational enrolments on mean life satisfaction (2000, pp.180–1).

Evidence for the United States suggests a modest positive association between educational attainment and subjective wellbeing in that country. **Witter et al. (1984)** undertake a meta-analysis of US studies that report coefficients on the effect of education on happiness to find that it has a positive effect. However, the studies they include appear to use mainly linear specifications (years of schooling), whereas Hartog and Oosterbeek (1998) stress the importance of allowing for a nonlinear relationship. Also Witter et al.'s meta-analysis is based on pre-1984 studies, and **Veenhoven (1996)** has suggested that the effect of education has changed to become negative over time. Even though Witter et al. (1984) identify a generally positive effect, **Michalos (2007, p.13)** notes that educational attainment accounts for only one to three per cent of the variation in adult wellbeing in the 90 studies they reviewed.

Analyzing US data from 1972 to 2006, **Stevenson and Wolfers (2008)** do enter education as a series of dummy categories (college graduate, some college, high school graduate, did not graduate from high school) and find a steady increase in happiness with education from one category to the next. Moreover, the premium associated with higher education seems to have increased over time. **Ross and Van Willigen (1997)** investigate the relationship between education and a range of measures of subjective quality of life. They find education guards against all tested measures of distress, such as anxiety and depression, but no significant total effect of education on job dissatisfaction. After controlling for job characteristics, the more-educated are found to be less satisfied with their work, leading the authors to conclude that the more-educated experience less distress, primarily because education provides access to non-

alienating work, but the higher expectations of the more-educated result in no increase in overall job satisfaction.

The more recent studies that indicate a negative relationship between education and wellbeing include a number of Australian studies, of which several are based on the Household, Income and Labour Dynamics in Australian Survey (HILDA) (Dockery 2003; Headey & Wooden 2004; Hickson & Dockery 2008). Using data from the 1995 Year 9 cohort of LSAY, **Dockery (2005)** also finds that school leavers who had higher school achievement scores in Year 9 were less happy. This is consistent with earlier findings by **Marks and Fleming (1999)** for the school leavers in the late 1970s and early 1980s, where the longitudinal Youth in Transition data were used.

However, using data from the 2002 wave of HILDA, **Hickson and Dockery (2008)** show that, even in a reduced model including only age, gender, marital and disability status, education has a negative and highly significant effect on life satisfaction. Their findings were largely unchanged whether a linear 'years of schooling' variable or a more flexible specification with a series of dummy variables representing the different education levels was used. The simple mean ratings of life satisfaction (on a scale from 0–10) for Australians who had only completed Year 11 or below was 8.03, compared with 7.79 for those with a university degree.

Clark and Oswald (1994) found that, among unemployed persons, those with higher levels of education were far less happy than those with lower levels of education. This may be interpreted as their state of unemployment incurring higher opportunity costs in terms of foregone earnings, but is also consistent with higher expectations among the more educated playing a role in determining happiness. Estimates on the effects of 'over-education' and 'under-education' that have recently been applied in wage equations may be an interesting avenue of investigation. For Australia, **Mavromaras, McGuinness and Fok (2009) and Voon and Miller (2005)** have found that years of 'over-education' relative to the typical educational requirements of a worker's job have a lower impact on wages. This may similarly impact upon happiness.

From the theoretical considerations discussed above it can be seen that the explanation for the negative relationship between educational attainment and happiness may lie in the differential effect of education upon satisfaction within individual life domains, and in turn the relationship between satisfaction within these domains and overall happiness. Some evidence on this can be gleaned from existing empirical studies. **Headey and Wooden (2004)** report multivariate models for overall Education and happiness in the school-to-work transition life satisfaction, financial satisfaction, mental health and financial stress. The coefficients suggest that education has a negative effect on life satisfaction, but it increases satisfaction with financial circumstances and reduces the likelihood of experiencing financial stress. No significant association with mental health was reported. In addition to models for happiness reported in **Peiró (2006)**, and noted above, models for life satisfaction across 15 different countries show a generally negative association with education (the one significant exception being Nigeria), and little evidence of a positive relationship with financial satisfaction (the exceptions being Taiwan and Russia).

Some of the limitations and complexities facing theorists and empirical analysts are discussed by **Desjardins (2008)**, including the problem that the objectives of education, or the

dimensions of wellbeing that should be enhanced by education, are not clear. An important link between education and wellbeing identified by Desjardins is that of agency, which has been identified by psychologists and sociologists as being important to wellbeing. Education may influence both individual and collective agency. **Kitayama and Markus (2000)** suggest that more-educated people are likely to display a higher level of agency, including higher levels of control, self-esteem, independence and individualism: People with lower levels of education often report high levels of happiness and life satisfaction, but they are less likely to manifest many of the other features of the independent self; they show relatively lower levels of control, self-esteem, optimism, and are less likely to have elaborated self-concepts. (Kitayama & Markus 2000, p.127) These insights suggest that the differences between the more-educated and less-educated might lie in the constituent dimensions of wellbeing.

A key issue in this review is whether relationships between learning and well-being reflect effects of learning. Michalos's (2007) discussion of the 'good life' and Multiple Discrepancies Theory points to overall wellbeing for the highly educated and less-educated being shaped by different factors. Comparing university-qualified persons with those who did not complete Year 12, the results suggest that the university graduates' subjective wellbeing is shaped more strongly by their happiness with their careers and how the economy is run. Persons who did not complete school seem to place greater importance on happiness with their life at home and their standard of living. It is interesting to note that how the country is run had by far the stronger association with happiness for university graduates, and this is one of the factors with which people express the lowest levels of happiness. The descriptive analyses of the relationship between highest level of education attained and subjective wellbeing show that there is no simple linear relationship in which observed happiness increases or decreases with educational attainment in adolescence and early adulthood.

In his **paper, Dockery Alfred M. (2010)** done detailed analysis of the links between educational attainment and self-reported happiness. His research was based on data from the Longitudinal Surveys of Australian Youth (LSAY) and the key constructs relating to educational attainment and subjective wellbeing. The analysis provides some important and novel insights into the sources of the inverse relationship between subjective wellbeing and highest level of education attained in Australia. The inverse relationship between educational attainment and happiness essentially applies only to the attainment of university-level qualifications, and that those young people who gain university qualifications did not have a predisposition to being relatively less happy. Initially they are the happiest of the cohort, and their subjective wellbeing declines upon completion of their degrees.

A number of key variables are identified that shape happiness in the school-to-work transition. In terms of 'fixed' factors, these include family circumstances while at school and the personality traits of being an extrovert and of being calm or easygoing. In terms of experiences during the transition, getting married or entering into a de facto relationship is associated with a pronounced increase in reported happiness. Upon completion of studies or an apprenticeship or traineeship, securing a job that one would like as a career is a critical factor in people's subjective wellbeing.

The lower level of happiness experienced by early school leavers has been given a lesser emphasis in the discussion, since it is consistent with the conventional wisdom about the effects of education on life outcomes. It is worth noting here that the evidence reveals that these young people do experience a difficult time in adolescence and young adulthood, and this is evident in career outcomes and a range of other life domains. Factors associated with leaving school early, such as being from a sole-parent or low-income family, are also shown to have a persistent negative effect on wellbeing.

In general, having higher qualifications is associated with greater happiness, life satisfaction, self-esteem, self-efficacy, and reduced risk of depression. There is some robust evidence that having higher qualifications has positive effects on these outcomes. (Sabates, & Hammond, 2008)

Sabates, & Hammond, (2008) found robust evidence that adult learning leads to increases in self-esteem and self-efficacy. Adult learning has its most positive impacts on self-esteem and self-efficacy when the learning provided meets the needs of the learner and when the learner is at a stage in their life when they are ready and receptive to benefit from it.

Associations between education and happiness and well-being are not always positive. The effects of education depend on the measurement of subjective well-being, e.g. life satisfaction, happiness, job satisfaction. There is robust evidence that people with more education are both happier and have higher levels of life satisfaction than people with lower levels of education. The size of the association is small.

Education appears to moderate effects of relative income on happiness and life satisfaction. There is no consistent relationship between happiness or life satisfaction and absolute levels of income. However, how rich a person is relative to other people does matter for happiness and life satisfaction. Those with relatively high incomes tend to be relatively happy and report relatively high levels of life satisfaction. There is consistent evidence that adults with higher levels of education tend to enjoy relatively high levels of self-esteem and self-efficacy. Participation in adult education is associated with positive changes in self-esteem and self-efficacy.

Gaps in the Literature–

In order to inform policies designed to improve levels of happiness and well-being, we need to fully understand the mechanisms through which education impacts on these valuable outcomes. Of prime importance is the need for more robust empirical studies that provide evidence about effects of education, over and above mere associations.

A variety of studies provide clues to the mechanisms through which education impacts on happiness and well-being. These include studies which find negative or null associations between level of education and job satisfaction, studies which find negative or null associations between higher as opposed to intermediate levels of education and happiness and well-being and other studies that seek to identify the channels through which education affects happiness and well-being. Thorough comparisons of these existing studies and more quantitative studies of this

kind, coupled with in-depth qualitative studies, all in a range of contexts, will enhance our understanding of the roles that education can play in promoting happiness and well-being.

There is little research on the impacts of highest educational qualifications and continuing adult learning on satisfaction with specific aspects of life, for example, marriage, social support, involvement with the community and housing.

There is very little research on the impact of adult learning on happiness or well-being. Are those who engage in learning in adulthood happier or more satisfied with their lives than those who do not engage in learning?

Furthermore, little is known about the impact of learning on individuals' well-being over time. In other words, does learning over the life course increase happiness or life satisfaction?

The evidence about relationships between education, well-being and income is contradictory. Absolute level of income is not associated with well-being but relative income is. More research is needed in this area.

- ❖ What do we mean by well-being? There is a need to bring together research on well-being from different disciplines.
- ❖ Is the impact of learning on psychological well-being short term or does it have long-lasting effects?
- ❖ Is lifelong learning one of the important channels for the impact of highest educational qualifications on reducing the risk of depression?

REFERENCES

- ❖ Clark, AE & Oswald, AJ 1994, 'Unhappiness and unemployment', *Economic Journal*, vol.104, pp.648–59.
- ❖ Dockery, Alfred M. (2010) *Education and happiness in the school-to-work transition* Centre for Labour Market Research Curtin University of Technology
- ❖ Desjardins, R (2008), 'Researching the links between education and well-being', *European Journal of Education*, vol.43, no.1, pp.23–35.
- ❖ Ferrer-i-Carbonell, A (2005), 'Income and well-being: An empirical analysis of the comparison income effect', *Journal of Public Economics*, vol.89, iss.5–6, pp.997–1019.
- ❖ Hartog, J & Oosterbeek, H (1998), 'Health, wealth and happiness: Why pursue a higher education?', *Economics of Education Review*, vol.17, no.3, pp.245–56.
- ❖ Headey, B & Wooden, M (2004), 'The effects of wealth and income on subjective well-being and ill-being', *Economic Record*, vol.80, September, special issue, pp.S24–S33.
- ❖ Hickson, H & Dockery, AM (2008), 'Is ignorance bliss: Exploring the links between education, expectations and happiness', 37th Australian Conference of Economists, 30 September – 3 October, Gold Coast.
- ❖ Kitayama, S & Markus HR (2000), 'The pursuit of happiness and the realization of sympathy', in *Culture and subjective well-being*, eds E Diener & EM Suh, MIT Press, Boston, pp.113–61.
- ❖ Mavromaras, K, McGuinness, S & Fok, YK (2009), 'Assessing the incidence and wage effects of overskilling in the Australian labour market', *Economic Record*, vol.85, iss.268, pp.60–72.
- ❖ McBride, M (2001), 'Relative income effects on subjective well-being in the cross-section', *Journal of Economic Behavior and Organization*, vol.45, no.3, pp.251–78.
- ❖ Michalos, AC (2007), 'Education, happiness and wellbeing', paper written for the International Conference on 'Is happiness measurable and what do those measures mean for public policy?', University of Rome, April.
- ❖ Peiró, A (2006), 'Happiness, satisfaction and socio-economic conditions: Some international evidence', *Journal of Socio-Economics*, vol.35, iss.2, pp.348–65.
- ❖ Ross, C & Van Willigen, M (1997), 'Education and the subjective quality of life', *Journal of Health and Social Behavior*, vol.38, no.3, pp.275–97.
- ❖ Ryff, C. & Keyes, C.(1995). *The Structure of Psychological Well-Being Revisited*. *Journal of Personality & Social Psychology*.69 pp. 719-727.

- ❖ Ryff, C.D.(1989). *Happiness is everything, or is it? Exploration of the Meaning of Psychological Well-Being*. *Journal of Vocational Behaviour*, Vol. 14, pp.224-247.
- ❖ Sabates, Ricardo & Hammond, Cathie (2008) *The Impact of Lifelong Learning on Happiness and Well-being Final Version* Institute of Education, London
- ❖ Sen, A 1999, *Development as freedom*, Oxford University Press, Oxford, New York.
- ❖ Stevenson, B & Wolfers, J (2009), 'Economic growth and subjective well-being: Reassessing the Easterlin Paradox', *Brookings Papers on Economic Activity*, Brookings Institution Press, New York. —2008, 'Happiness inequality in the United States', *Journal of Legal Studies*, vol.37, no.S2, pp.S33–S79.
- ❖ Veenhoven, R 1991), 'Questions on happiness: Classical topics, modern answers, blind spots', in *Subjective wellbeing: An interdisciplinary approach*, eds F Strack, M Argyle & N Schwarz, Pergamon Press, Oxford, pp.7–26. —1996, 'Development in satisfaction research', *Social Indicators Research*, vol.37, no.1, pp.101–60.
- ❖ Voon, D & Miller, P (2005), 'Undereducation and overeducation in the Australian labour market', *Economic Record*, vol.81, special issue, pp.S22–33.
- ❖ Witter, RA, Okun, MA, Stock, WA & Haring, MJ (1984), 'Education and subjective well-being: A meta-analysis', *Educational Evaluation and Policy Analysis*, vol.6, no.2, pp.165–73.

REMEDIATING COMMUNICATION SKILL DEFICITS AMONG MENTALLY RETARDED CHILDREN THROUGH COMPUTER AIDED INSTRUCTION

Dr Ajita Singh Tiwari**Dr Anju AgarwalDr Yash Pal Singh**

**Lecturer, Department of Teacher Education, Bareilly College, Bareilly,, ajita_1275@gmail.com*

***Associate Prof., Faculty of education & Allied Sciences, MJPRU, Bareilly*

****Associate Prof., Faculty of education & Allied Sciences, MJPRU, Bareilly,*

58

Introduction

The constitution of India shows commitment to the spread of knowledge and freedom of thought among all citizens. The Directive Principle contained in Article 45 ensures that the State shall endeavour to provide for free and compulsory education for all children until they complete the age of fourteen years within a period of ten years from the commencement of this Constitution. Article 29 (1) ensures that any citizen having a distinct language, script or culture will have the right to conserve it. Article 350-A stipulates that it shall be the endeavour of every state and of every local authority within the state to

provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups.

Moreover, special care of the economic and educational interests of the underprivileged sections in particular the Scheduled Castes and Scheduled Tribes is a declared obligation of the State under Article 46. The Rehabilitation Council of India Act 1992 initiated a training programme for the development of professionals to respond to the needs of students with disabilities. The enactment of the People with Disability Act in 1996 provided legislative support. This act made it mandatory to provide free education to children with disabilities in an appropriate environment until the age of 18 years.

In 1999, the government passed the National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act for the economic rehabilitation of people with disabilities. These acts have been instrumental in bringing about a perceptible change/ improvement in the attitude of government, NGOs and people with disabilities. In the past years, two major initiatives had been launched by the government for achieving the goals of Universalization of Elementary Education (UEE): the District Primary Education Programme (DPEP) in 1994 and the Sarva Shiksha Abhiyan (SSA) in 2002. Recently the Govt. of India has passed the Right to Education bill (RTE-2009) to provide equal educational opportunities to all. Children with all kinds of disability will be provided free and compulsory education, either in school or at home, under the Right to Education Act. The development of special education in India has started from 1880's and gradually paved its steps as shown in the following fig.

Inclusion of Persons with disabilities in to mainstream of society is one of the most important target of the National Development. Over the last decade there has been a paradigm shift in the educational programs of Persons with Intellectual Disabilities from providing them care to preparing them for independent living in the community. Due to cognitive impairment Persons with Intellectual Disabilities (mentally retarded) have limitation in acquisition of knowledge and skills. The technology as well as computer technology can be used efficiently for the person's with disability to educate and train them in a self-directed manner. From the literature review it is evident that technology can benefit the mentally retarded in various functional areas viz., communication, education, employment etc. Alternative approaches for training and support that are designed to provide more cost-effective training paradigms are worthy of consideration. Computer technology offers promising new approaches to reducing the dependence of people with mental retardation on others. Development of various audiovisual materials and educational software as well as electronic mobility aids has facilitated learning of persons with mental retardation to a great extent. Easy internet accessibility has given opportunity to professionals, family members to collect information on new developments, trends and innovations in teaching process of children with intellectual disability.

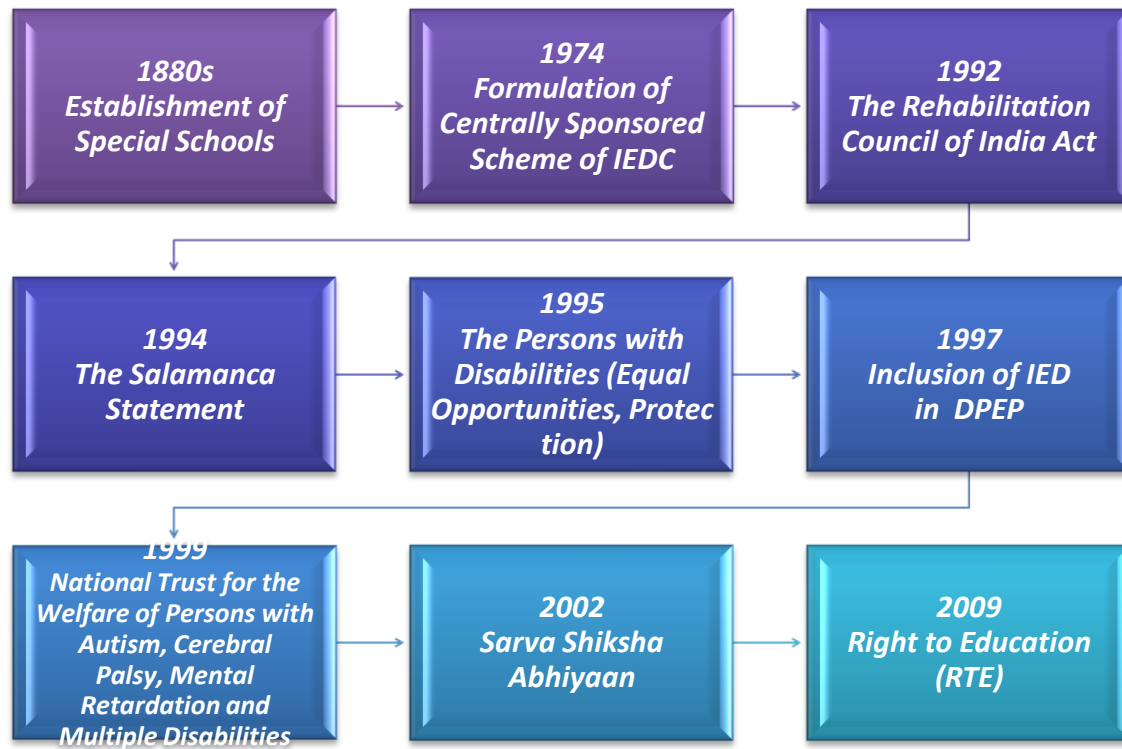


Fig1. The development of Special Education in India from 1880's

The terms used in the title are defined below in the view they are used in this study for the sake of clear understanding of the study.

i. Remediation:

Remediation is a programme or process leading to the correction of observed difficulties & weaknesses in performance. Remediation generally involves programmed instructional procedures, beginning at the child's level and progressing forward at the rate at which the child is able to learn. In the present study, the term remediation refers to the achievement in reduction of communication skill-deficits in mentally retarded children

ii. Communication Skill deficits:

Communication Skills are the capabilities, competencies or ability of a person's brain to receive and express ideas and views in a language form. When there is any lacking in this capability this is termed as communication skill deficit. The skills taken in the present research was grouped as Communication Skills (Receptive language & Expressive language). In this research, communication skill deficits are reduced ability to receive language and express language.

iii. Mentally Retarded Children:

In the 3rd edition of Diagnostic and Statistical Manual of Mental Disorders, mental retardation was described as a condition characterized by significantly sub-average intellectual functioning, resulting in or associated with, deficits or impairments in adaptive behaviour. It occurs during the developmental period, i.e., before 18 years of age. Therefore, he finds it difficult to adapt to the learning situation. In this study the mentally retarded children means those children who are showing skill deficits in various areas defined in MDPS and having IQ less than 70.

iv. Computer Aided Instruction

The main aim of CAI seems to provide individualized instruction to the individual learners meet their learning needs and objectives. Once the instructional materials are installed, the learners can learn individually at the computer terminals. CAI consists of the use of computer to present the substantial amount of learning material to the student or in other words instruction is given to the students with the help of computer. In the present study, Computer Aided Instruction meant the use of computer in gaming and tutorial forms.

Objectives of the study

The major objective of the study was:

- To assess the main effect of group (control vs experimental) on remediation of receptive language skills deficit among children with mental retardation.
- To assess the main effect of group (control vs experimental) on remediation of expressive language skills deficit among children with mental retardation.

Hypotheses

As the present study was self exploratory in nature hence the following null hypothesis were formulated:

H1. Significant main effect of group on remediation of receptive language skills deficits does not exist among children with mental retardation.

H2. Significant main effect of group on remediation of expressive language skills deficits does not exist among children with mental retardation.

METHODOLOGY

Materials used to conduct the research

A variety of materials were gathered by the researcher as hardware, software and a standardized tool MDPS for data collection. Hardware was used to conduct the treatment; software was used for testing and treatment purpose and various CAI packages for remediation of skill deficit of mentally retarded students were used in treatment. The CAI packages used in this research for the treatment for remediation of skill deficits of the student were simulation gaming and tutorial form of CAI. Standardised tool Madras Developmental Programming System (MDPS, 1992), developed by Prof. P. Jayachandran & Prof. V. Vimla was used for the data collection and to conduct the pre and post test.

Sample

The population of mentally retarded children was selected from Bareilly city of Uttar Pradesh. Children with a diagnosis of MR, as defined by the DSM-IV (American Psychiatric Association, 2000), who were in the chronological age range of 5 to 18 were the participant for this investigation. Only the students with mild and moderate mental retardation were selected. Desired sample was drawn randomly using random selection technique. 24 mentally retarded students were selected for the study.

Design

Experimental research design was used because only this type of design was fulfilling the purpose of coming up to conclusive result from the study. But in social-sciences true experimental researches are almost impossible. Thus quasi-experimental-pre & post test design was used for the study. The complete design for the study, after formation of the groups, was as under:

Remedial Treatment (Experimental group)		Conventional Treatment (Control group)	
Boys	Girls	Boys	Girls
7	5	8	4

ANALYSIS AND INTERPRETATION

In order to compare the effectiveness of CAI and Conventional Method, statistical and visual analysis both were applied. In the present research perfect dichotomization of the sample was not possible this was taken into account and the appropriate statistical method- ANCOVA was used to nullify the effect of

nonequivalence of groups (Winer, Brown & Michels, 1991). Pre-test and Post-test scores were analyzed to see the effect on skill deficits level of the two groups, scores on the pre-test were taken as co-variates.

RESULTS RELATED WITH COMMUNICATION SKILLS (CS)

The next objective of the study was to find the effect of CAI on remediation of communication skill deficits. Communication skill is also the group of two basic skills – receptive language and expressive language. So to realize this objective the analysis was done on these subskills separately.

Results related with Receptive Language Skills

The objective of the study was set on finding the effect of CAI on remediating the receptive language skill deficits. For this it was necessary to analyse the effectiveness of Computer Assisted Instruction on remediation of receptive Skill deficits. To realize these objectives, 2x2 analysis of covariance (ANCOVA) has again been used on the data yielded through the administration of MDPS. These results have been shown in the Table 1.

Table 1 ANCOVA for receptive language Skills between Traditional & CAI Group

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Receptivelangpre	95.298	1	95.298	84.001	.000 **
Group	13.249	1	13.249	11.678	.003 **

A perusal of the above table confirms that the F value for the main effect of group on remediation of receptive language skill deficits was significant (F=11.678, p<0.01). The significant F tells that the experimental and control groups differed in remediation of receptive language skills deficits. Hence, the hypothesis that “Significant main effect of group on remediation of receptive language skills deficits does not exist among children with mental retardation.” is rejected. To further probe into the matter, adjusted means for receptive language post were calculated. These means have been shown in Table 2.

Table 2 Adjusted Receptivelang-post means groups

Group	Mean	Std. Error
Control	15.881 ^a	.338
Experimental	17.470 ^a	.313

An enquiry of means for the two groups on the receptivelang post (Table 2) infers that the experimental/computer assisted instruction group (mean = 17.470) outperformed the control/conventional group (mean = 15.881) with respect to remediation of receptive language skill deficits. Thus, computer assisted instruction (CAI) facilitates acquisition of receptive language skills better than the conventional method. The reasons for superiority of computer assisted instruction over traditional method with regard to acquisition of receptive language skills may be numerous. These may include encouragement/ motivation/help, well structured interactional format of game/tutorial mode CAI.

Fai T.S. 2012; Whalen C., Liden L., Ingersoll B., Dallare E., and Liden S. 2006; Hall et al 2000; Alcade C., Navarro J.I., Marchena E., Ruiz G. 1998; Colby 1973 supports this view.

Results related with Expressive Language Skills

The next objective of the study was set on finding the effect of CAI on remediating the expressive language skill deficits. For this it was necessary to analyse the effectiveness of Computer Assisted Instruction on remediation of expressive language Skill deficits. To realize these objectives, 2x2 analysis of covariance (ANCOVA) has again been used on the data yielded through the administration of MDPS. These results have been shown in the Table 3.

Table 3 ANCOVA for expressive language-pre Skills between Traditional & CAI Group

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Expressivelangpre	109.911	1	109.911	113.875	.000**
Group	14.003	1	14.003	14.508	.001 **

A close look at the Table 3 leads to conclude that the experimental group/computer assisted instruction group affected the performance of the mentally retarded children very much better than that of the control group/conventional teaching group as there exist highly significant difference between the two groups with F-value 14.508 & $p < 0.01$. In the light of above analysis the hypothesis that “Significant main effect of group on remediation of expressive language skills deficits does not exist among children with mental retardation.” is rejected. To further probe into the matter the table of adjusted means was taken into account, which are given in Table 4.

Table 4 Adjusted Receptivelang-post means for Group

Group	Mean	Std. Error
Control	13.207 ^a	.316
Experimental	14.870 ^a	.290

This table shows that experimental group outperformed over the control group, this means the CAI affected the expressive language more in comparison to the traditional method. The expressive language ie, the expressive power of students increases more by using computer or computer gaming is quite acceptable. The CAI increases the self-esteem of mentally retarded individuals they love to sing along the rhymes with computer, they like to repeat the words also. So with CAI their expressive power increases so much.

Fai T.S., 2012; Alcade C, Navarro J.I., Marchena E., Ruiz G., 1998; Colby, 1973 supports this view.

On the basis of above analysis on receptive & expressive language skills deficits it may be concluded that the Communication Skills (Receptive language, Expressive language) of students taught through conventional method and computer assisted instruction differ significantly with respect to remediation of communication skills deficits. It is also evident from the graph of communication skills (Fig. 2) shows that the communication skills are showing a very high increase with the CAI.

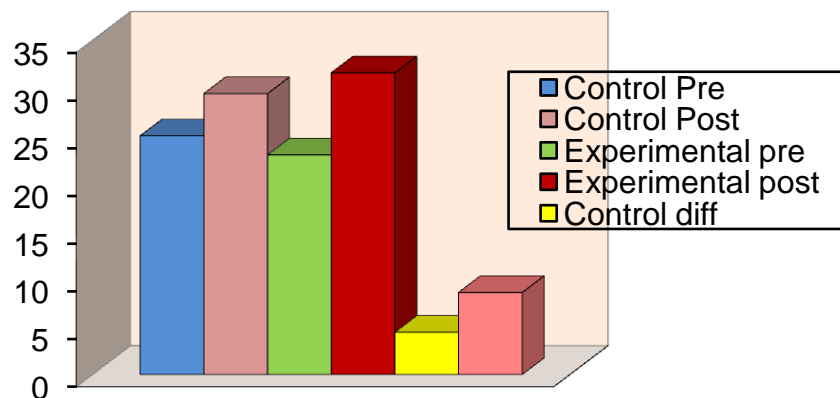


Fig. 2 Graph of Communication Skill

All mentally retarded children taken for the study had disabling communication skills and many showed improvement using CAI. The reasons for this increase may be many as computers can help in improving their self-esteem, with the increasing availability of hardware and software adaptations children with mental disabilities can also use the computer with ease and interest. Schery and O'Connor (1992) in their study found that one totally mute four-year-old with diagnoses of retardation and autism began to echo words for the first time while working at a computer. These children with mental disability like to use computers (Hetzroni et al., 2004). They can learn with computer software (Moore et al., 2000). There can be an increase in the rate of learning using CAI (Chen et al., 1993). Many children are more attentive to the instruction provided by a computer (Moore et al.). However, all children had disabling communication skills and many showed improvement using CAI.

Researches of Lina Bardhan, 2012; Pennington R.C., 2009; Batey 1986; Bernard- Opitz, V., Ross K and Tuttas, M.L. 1990; Bernard- Opitz, V., Ross K and Blesch, G. 1989; Moore, M. and Calvert, S. 2000; Alcade, C. Navarro, H. Marchena, E. and Ruiz, G. 1998; Tjus Heimann and Nelson 1998; Lee and Vail 2005; Hetzroni and Tannous 2004; Williams, Wright, Callaghan and Coughlan 2002; Coleman-Martin, Heller, Cihak, & Irvine, 2005; Green, 1998; Hall, E. R.; Callaghan, & Coughlan 2002; Whalen, Liden, Ingersoll, Dallaire, and Liden 2006 also supports this view.

CONCLUSION

The group taught through computer aided instruction produced significantly greater remediation of communicative skills as compared to the group taught through conventional method of teaching. This means that computer aided instruction produces higher communication skills remediation. Which is of great use today, a mentally disabled child who receives effective education has every hope of using his or her unique capacity to learn language. As educators we need to understand that it is our responsibility to provide students the opportunities they need to learn communicative language regardless of their ability level. Here the finding that CAI improves the communication skill better than the conventional format of teaching is a good hope.

References:

- *Accessibility in Information Technology and Communication, Base Line Report (2009), prepared by Diversity and Equal Opportunity Centre (DEOC).*
- *Bahr, C., & Reith, H. (1989). The effects of instructional computer games and drill and practice software on learning disabled students' mathematics achievement. Computers in the Schools, 6, 87-101.*
- *Baquer, A. and A. Sharma (1997). Disability: Challenges vs. Responses. New Delhi: CAN.*
- *Best, J. W.; Kahn, J. V. (2005) Research In Education, P-192, Allyn & Bacon, ISBN 10: 0205458408 / 0-205-45840-8, ISBN 13: 9780205458400.*
- *Betz, N.E. (2005). Developing and using parallel measures of career self-efficacy and interests with adolescents. In F. Pajares and T. Urdan (Eds.), Self-efficacy beliefs of adolescents. (pp. 225-244). Greenwich, CT: Information Age Publishing.*
- *Bialo, E., and Sivin, J. (1980). Report on the Effectiveness of Microcomputers in Schools. Washington, DC: Software Publishers Association.*
- *Bitter, G. G., & Pierson, M. E. (1999). Using technology in the classroom (4th ed.). Needham Heights, MA: Allyn & Bacon.*
- *Blackhurst, A. E., & Edyburn, D. L. (2000). A brief history of special education technology. Special Education Technology Practice, 2, 21-36.*
- *Blischak, D. & Schlosser, R. (2003). Use of technology to support independent spelling by students with autism. Topics in Language Disorders, 23, 293-304.*
- *Bosseler, A. & Massaro, D. W., (2003). Development and evaluation of a computer-animated tutor for vocabulary and language learning in children with autism. Journal of Autism and Developmental Disorders, 33, 653-672.*
- *Chaika, G. (1999). Technology in the schools: It does make a difference! Education World.*

- *Conners, F., Caruso, D., & Detterman, D. (1986). Computer-assisted instruction for the mentally retarded. International Review of Research in Mental Retardation, 14, 105-30.*
- *Daiute, C., & Morse, F. (1994). Access to knowledge and expression: Multimedia writing tools for students with diverse needs and strengths. Journal of Special Education, 12, 221-253.*
- *Department of Education (1986). National Policy on Education, 1986. New Delhi: MHRD, GOI.*
- *Department of Education (2000). Sarva Shiksha Abhiyan: A Programme for Universal Elementary Education. New Delhi: MHRD, GOI.*
- *Department of Education (2003). Inclusive Education Scheme (Draft). New Delhi: MHRD, GOI.*
- *Derer, K., Polsgrove, L., & Rieth, H. (1996). A survey of assistive technology applications in schools and recommendations for practice. Journal of Special Education Technology, 13, 62-80.*
- *Mazumdar, J. (1998). Towards mainstreaming the disabled. Connects, 18 (18), 4-7.*
- *McPherson, S.J. (1991). The effects of Metacognitive strategy training with Computer Assisted Instruction for Vocabulary Acquisition by students with Learning Disabilities. Dissertation Abstract International, Vol. 52, No. 6.*
- *Moore, M. & Culvert, S. (2000). Brief report: Vocabulary acquisition for children with autism: teacher or computer instruction. Journal of Autism and Developmental Disorders, 30, 359-362.*
- *National Sample Survey 58th round (July to December 2009 (2010). National Sample Survey Organisation, Ministry of Statistics and Programme Implementation, Government of India.*
- *NSSO (2002). "Disabled Persons in India". Website of the Office of Chief Commissioner of Persons with Disabilities in India, www.disabilityindia.org/StatusBookFrame.cfm*
- *Steenkamp, E. and Steenkamp, W. (1992). The intellectually handicapped child: A manual for parents, teachers and related professions. Durban: Butterworths*
- *Urbana, IL (1986). ERIC Clearinghouse on Reading and Communication Skills and National Council of Teachers of English.*
- *Wynn, J.W. & Smith, T. (2003). Generalization between receptive and expressive language in young children with autism. Behavioral Interventions, 18(4), 245-266.*
- *Wicker, A. (1979). Introduction to ecological psychology. Pacific Grove, CA: Brooks/Cole*
- *Ward, R.D. (1987). Natural language, Computer Assisted Learning and Language Impaired children. Dissertation Abstract International, Vol. 49, No. 10.*

A FRAMEWORK FOR INCLUSION OF ICT IN TEACHER EDUCATION FOR HAPPINESS

59

Neetu Bansal

Research scholar, Dr. C.V. Raman university, kota, Bilaspur

INTRODUCTION

In the era of globalisation, Information explosion is taking place in such a fast speed that even a literate person is feeling as if he or she is illiterate being not able to cope up with such an information explosion. Here the question arises how is one to cope up with it? The answer is information technology (IT) that can help in coping with the information explosion. ICT implies the technology which consists of electronic devices and associated human interactive materials that enable the user to employ them for a wide range of teaching - learning processes in addition to personal use. Information and communication technologies (ICTs) which include radio and television, and the Internet - have been touted as potentially and powerful enabling tools for educational change and reform. When used appropriately, different ICTs are said to help expand access to education, strengthen the relevance of education to the increasingly digital workplace,

and raise educational quality by, among others, helping make teaching and learning into an engaging, active process connected to real life. However, the effective integration of ICTS into the educational system is a complex and multifaceted process that involves not just technology, indeed, given enough initial capital, getting the technology is the easiest part - but also curriculum and pedagogy, Institutional readiness, teacher competencies and long term financing, among others.

Computer has moved from an object to be studied to a teaching and learning tool for teachers and students. Hence, teacher preparation programs could no longer rely on an introductory course. We can't just bolt on the technology in teacher education curriculum; we need to take proactive steps for its integration in teaching and learning. Teacher education and technological competence should involve all aspects of the preparation of teachers, i.e., introductory competencies, use of technology in methods classes, school placements, and student teaching. Integration has a sense of completeness or wholeness (Earle, 2002) by which all essential elements of a system are combined together to make a whole. Therefore, it is crucial that teacher preparation programs should develop the cognitive, social and physical environments that will help teachers feel efficacious and in control of learning to teach with technology, a domain that is often overwhelming even for experienced teachers.

ICT integration can be broadly defined as a process of using any ICT (including information resources on the web, multimedia programs in CD-ROMs, learning objects, or other tools) to enhance student teaching (Williams, 2003). It is a process rather than a product. A simple placement of hardware and/or software will not make integration naturally follow (Earle, 2002). Numerous studies comparing traditional classroom-based institution with technology-enhanced instruction have found insignificant differences in student satisfaction, attitudes and learning outcomes (Johnson and Aragon, 2003). The primary factor that influences the effectiveness of learning is not the availability of technology, but the pedagogical design for effective use of ICT. The computer should be fitted into the curriculum, not the curriculum into the computer (Earle, 2002). Effective ICT integration into the learning process has the potential to engage learners. ICT can support various types of interaction viz.: learner-content, learner-learner, learner-teacher, and learner-interface (Chou, 2003; Moore, 1989). These types of interaction make the learning process more interactive and learners more active and engaged.

WHY THIS FRAMEWORK?

Many instructional design models/frameworks are currently available to help teacher-designers plan their ICT integration into the curriculum. Some examples are the ASSURE (Analyze learners; State the objectives; Select method, media and materials; Require learning participation; Evaluate and revise) model (Heinich, Molenda, Russell, and Smaldino, 2001), the WebQuests model (Dodge, 1997) and the ICARE (Introduction; Connect; Activity; Reflect; Extend) model (Hoffman and Ritchie, 1998). These models show guidelines for incorporating various resources and tools into teaching and learning. Similarly, Pulkkinen (2009) suggests a more systemic or holistic vision for ICT integration and contends that problems of access, quality, efficiency, effectiveness and relevance at different levels of education system can be solved by different and innovative uses of technology. The UNESCO ICT-CST project marked the culmination of many attempts made by governments, academia, and the private sector to

establish a universal terminology or standards for ICT integration in professional development (T.H.E. Journal, 2008). To prelude the UNESCO project, the research was conducted by Kirschner and Davis (2003) to identify pedagogic benchmarks for ICT in TPD on the basis of a review of the literature and a meta-analysis of twenty-six case studies of international programmes of good practice. Within a TPD perspective, the benchmarks can be established as quality standards for validation and certification of TPD programmes.

A FRAMEWORK FOR ICT IN EDUCATION

However, the above models/ frameworks did not focus on the entire ICT integration process in a comprehensive manner i.e. Policy prospective, Provisions for capacity building, Essential conditions and Development of techno-pedagogical knowledge. A systematic ICT integration framework is given below which can be adopted by government or any non-government organisation to integrate ICT in teacher education programmes.

KEY COMPONENTS OF THE FRAMEWORK

The four key components of this framework are explained as follows:

- 1. Policy Concerns:** The success of any programme roots on the policy and prospects related with the programme. Similarly, the integration of ICT in teacher education programmes also depend upon the policies devised in this connection. The integration of ICT in teacher professional development according to Perraton et al. (2001, cited in Anderson and Glen 2003) involves two sets of activities or roles i.e. (i) training teachers to learn about ICT and its use in teaching as computers are introduced in schools; and (ii) understand the other role of ICT as a means of providing teacher education, either as a core or main component of a programme or playing a supplementary role within it (emphasis added) (ibid:5). Hence, the policy makers must concern about these two issues i.e. (i) vision to learn how to use ICT; and (ii) vision to learn via ICT, while devising the policy for ICT in teacher education.

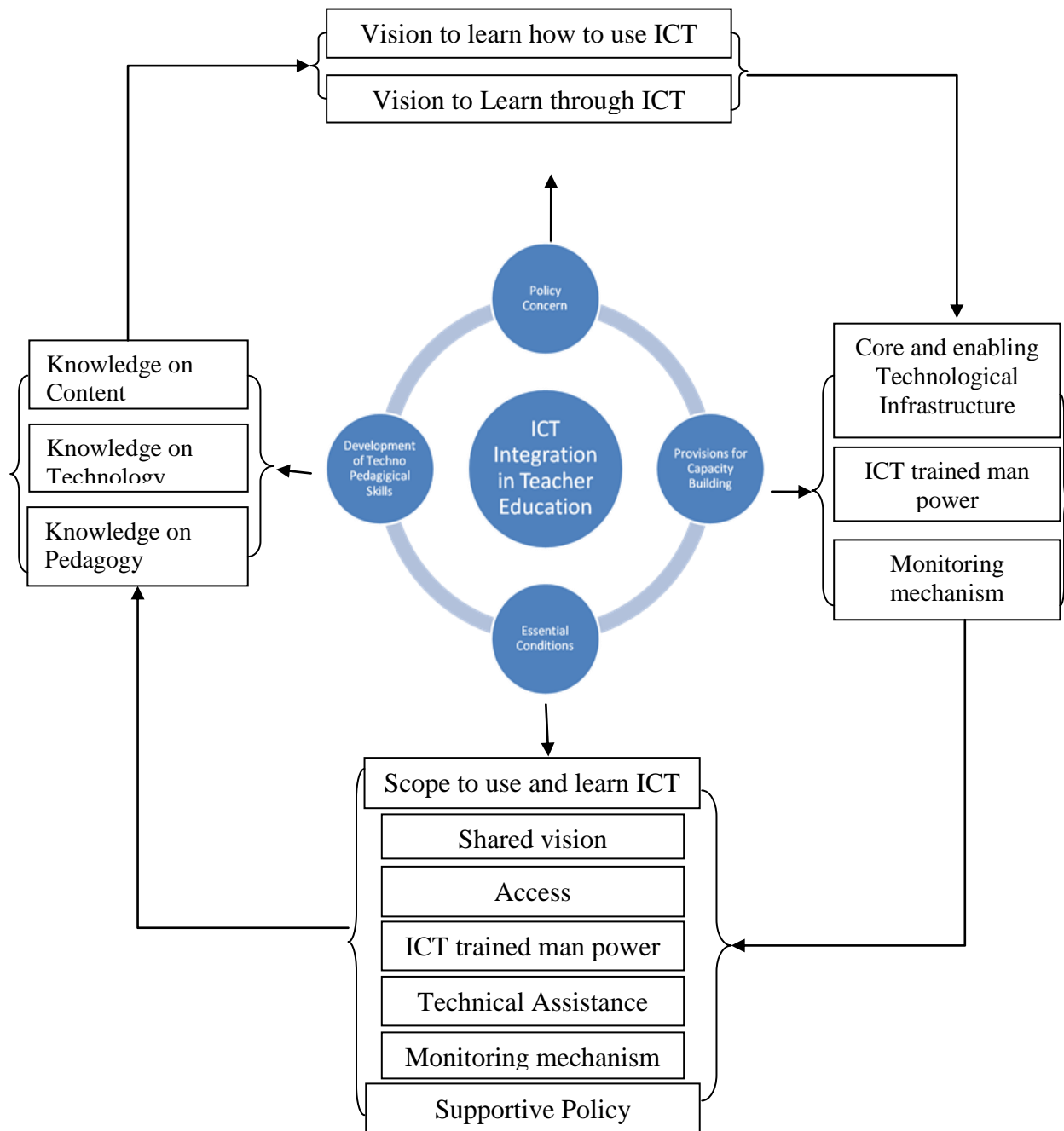


Fig-: A Framework for ICT in Teacher Education

Vision to learn how to use ICT:The first issue signifies that policy should be made to introduce ICT (computers and internet) as a curriculum (paper of study) in teacher education programmes which gives knowledge and skills to the teacher trainees and would be teacher educators on ICT. The in-service teacher educators must be undergone ICT training. So policy should be devised to develop ICT literacy among the practitioners of teacher education programme.

Vision to learn via ICT: In learning via ICT, the teacher education practitioners (teacher educators and teacher trainees) are encouraged to infuse ICT to improve learning process. In learning through ICT, instruction is presented and distributed primarily through 'web environments or systems offering an integrated range of tools to support learning and communication'. So, policy should be devised to integrate ICT across the curriculum of teacher education programme.

2. Provisions for Capacity building: Any Policy related to a programme leads some activities. In this connection, policy related to integration of ICT in teacher education programmes demands capacity building of the man powers (teacher educators & teacher trainees) in teacher education programmes. First of all, provisions should be made for supply of Core ICT infrastructures like hardware, software and network & connectivity; and enabling infrastructures such as electricity, physical facilities, safety precautions and insurance policy against theft and damage. Secondly, ICT trained man powers should be recruited to provide ICT training to the in-service teacher educators and to the teacher trainees. At the time of recruitment of teacher educators, a minimum diploma course should be an essential qualification. Thirdly, a strong mechanism should be developed for monitoring and evaluating the effectiveness of this programme.

3. Essential Conditions: For successful integration of ICT in teacher education programmes, some essential conditions are demanded to overcome the challenges in the process of implementation. Researchers and evaluators have identified barriers that prevent or restrict successful technology infusion. International Society for Technology in Education (ISTE) has compiled a list of the most commonly cited conditions necessary to create learning environments conducive to powerful uses of technology (ISTE, 2002; In UNESCO, 2002-b, p.72). When planning is made for implementation of ICTs in teacher education, the planning team should consider each essential condition and note whether and to what extent, it is present. These crucial elements are needed for successful integration of ICT in teacher education programmes.

Scope to use and learn ICT: Scope should be provided to the teacher educators to learn ICT and utilize their ICT knowledge in professional activities.

Shared Vision: While planning is made for betterment of the system, the experiences from the grassroots should be taken into consideration. In other words, vision should be institutionalized taking into account the local situation.

Access: Teacher Educators should have access to current technologies, softwares and telecommunication networks.

ICT trained manpower: For success of ICT in teacher education, there is a requirement of skilled manpower on ICT.

Technical Assistance: Educators will be provided technical assistance for maintaining and using the technology.

Monitoring Mechanism: For success of this programme, an effective monitoring and evaluation group should be formed.

Support Policies: The supportive policies like budgeting, financing, rewards and punishment structures are in place to support technology in teacher education programmes.

5. Development of Techno-pedagogical Skills: In techno-pedagogy, there are three areas of knowledge, viz. content, pedagogy, and technology. Development of techno pedagogical skills of teacher educator refers to development of their content knowledge i. e. knowledge of the subject matter that is to be taught (method subjects/ foundations of education); development of their technological knowledge i.e. knowledge on technologies such as computer, internet, digital video, overhead projector, blackboard etc.; and development of their pedagogical knowledge refers to their knowledge on collected practices, processes, strategies, procedures and methods of teaching and learning. It also includes knowledge about the aims of instruction, assessment and student learning. Speaking truthfully, technology integration entails the understanding and negotiating the relationships among the aforementioned three components. Good teaching is not simply adding technology to the existing teaching and content domain. Rather, the introduction of technology causes the representation of new concepts and requires developing sensitivity to the dynamic, transactional relationship between all three components suggested by the TPCCK framework. (Koehler, M. J. and Mishap, P. 2005). The above suggested framework almost covers all the things required for introduction of an innovative programme in any system. This framework serves a lot to integrate ICT in teacher education programmes. But while planning, all the above stated four components should be given equal importance by the policy makers. The developments in the use of the electronic media have influenced all walks of life. Education is no exception to this. The use of computers and the internet for enhancing the quality of education by making learning more relevant to life has been seen as an ideal by educational institutions. The citizens of tomorrow who are our students now are going to live in the age of the electronic media. How are we preparing them for the same? Are we giving them technology based Education? Are we giving them exposure to the use of computers and the internet? Have we integrated the ICT into classroom processes? What are the efforts made by the department in this direction? What does policy say about ICT in Education? There are several such questions which we need to probe into. An understanding of these issues will enable us to use the ICT more meaningfully in Education so that education with special reference to teacher education becomes *Education for happiness* for all stakeholders

REFERENCE

- Anderson, R. E. & Polp, T. (2000). *ICT knowledge management competencies*. Retrieved from: <http://www.emb.gov.hk>. [February 21st, 2010].
- BECTA (British Educational Communications and Technology Agency) (2004). *A review of the research literature on barriers to the uptake of ICT by teachers*. Retrieved from: <http://www.becta.org.uk> [August 13th, 2008].
- Johnson, S. D. & Aragon, S. R. (2003). *An instructional strategy framework for online learning environments*. *New Directions for Adult and Continuing Education*, 100, 31-43.
- Khvlion, E. (2002). *Information and communication technologies in teacher education: A planning guide*. Retrieved from: www.google.com. [December 18th, 2009].
- NCERT. (2005). *National curriculum framework*. New Delhi: NCERT.
- UNESCO, (2005). *UNESCO Report: How ICT can create new, open learning environments information and communication technologies in schools. A Handbook for Teachers, Division of Higher Education, UNESCO*.

Education and Happiness Reciprocal to each other: In special context of Social Perspective

Dharm Bir Patel* & Anjali Kumari**

*Junior Research Fellow, Ph.D scholar, Department of Education,
Guru Ghasidas Vishwavidyalaya
(A Central University), Bilaspur, Chhattisgarh.

60

Introduction:

Education is the creation of sound mind in a sound body. Generally speaking, 'Education' is utilized in three senses: Knowledge, Subject and a Process. In a real sense, education is a sort of synthesis of all the above viewpoints. In this sense education includes the individuals, the society, the environment, the social fabric and the prevailing traditions. According to Aristotle "It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty. Rabindranath Tagore defined" The highest education is that which does not merely give us information but makes our life in harmony with all existence. The different meanings and definitions of education as given above lead us to the conclusion that education should have a comprehensive definition. Thus, education may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In Short, education is the development of individual according to his needs and demands of society, of which he is an integral part.

When we talk about the Happiness Then it easily bring a smile on face and peace in mind. 'Happiness' is a comprehensive word involving the phrase "living well and doing well" by enjoying goods of the mind (e.g., wisdom, moral virtue and pleasure), goods of the body (e.g., physical beauty, health and pleasure again) and external goods (e.g., wealth and adequate material resources, good parents and families, good friends, peace and security within and between communities, and well-governed communities in itself. Given these more robust definitions of 'education', 'influences' and 'happiness', education has enormous influence on happiness. One does not have to look far to find plenty of evidence of the influence of education on many important aspects of people's lives. So, if 'happiness' is understood in the well made sense of overall human wellbeing, then education evidently has an enormous impact. Without providing any particular order or categorization, here is a brief sample of impact statements drawn from Hayward, Pannozzo and Colman (2005) and others as indicated. According to Crocker(2002) "the well-being of modern society is dependent not only on traditional capital and labour but also on the knowledge and ideas possessed and generated by individual workers. Education is the primary source of this human capital"

Educational achievement is positively associated both with health status and with healthy lifestyles. For example, in the 1996-97 [Canadian] National Population Health Survey, only 19% of respondents with less than high school education rated their health as 'excellent', compared with almost 30% of university graduates.

According to Statistics Canada, workers with higher education were more likely to have secure, high-wage, high-benefit jobs. Employees with less than high school education were more likely to have insecure work, low wages and no benefits. poverty and inequality are acknowledged to be the most reliable predictors of poor health outcomes, and they are also closely linked to low educational attainment and unhealthy lifestyles” .

There are several studies which emphasised on the direct or indirect effect of education on happiness. 1)After controlling for variables such as cognitive abilities and personality-scale measures, the tacit knowledge measures are the best predictors of actual performance in jobs and at school” (Sternberg, 2001).

2) “One study [Coulombe, Tremblay and Marchand, 2004] looking at economic growth (based on the GDP) found that the average literacy score in a population is a better indicator of economic growth than a score based only on high-level skills”

3)According to the OECD (2006, p.27), “The estimated long-term effect on economic output of one additional year of education in the OECD area is generally between 3 and 6%.”

4)Bauer, Petkova and Boyadjieva, (2000) have shown that the level of political knowledge one has a major impact on ‘political preferences, likelihood of voting and a whole host of other important behaviours, attitudes and beliefs”

Using panel data analysis for 35 developing countries for the years 1990, 1995 and 2000 it is cleared that one have good educational attainment , have a good sense of self-worth, have greater degree of control over one’s life . So it is clear that educational attainments have a substantial impact on life expectancy. Significantly, the direct effect of those educational functioning on longevity is almost equivalent to their effect by way of resource accumulation” (Wigley and Akkoyunlu-Wigley, 2006). The Preamble of the Constitution of UNESCO, ratified in 1946, says that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”. Among the programs organized by UNESCO , Education For All is the recent work implementing the Sustainable Development of Education for, 2005-2014 (UNESCO, 2005).

Education and happiness reciprocal to each other

The relationship between education and happiness has not received much attention so far. Frey and Stutzer (2002) confine themselves to claiming that “the level of education, as such, bears little relationship to happiness. Education is highly correlated with income. Education may

indirectly contribute to happiness by allowing a better adaptation to changing environments. But it also tends to raise aspiration levels. It has, for instance, been found that the highly educated are more distressed than the less well educated when they are hit by unemployment (Clark and Oswald, 1994)". Above mentioned Empirical studies usually find a positive effect of education on happiness, even after controlling for the income level. The main determinants of education demand and the reasons why education should improve life-satisfaction are the following:

- education attainment help People to acquire a minimum level of capabilities to appear in public without shame
- Acquiring knowledge provides prestige
- Education provide Higher employment probability, participation, employability and job protection
- Education is positively correlated with earnings (Becker, 1994)
- The educational attainment helps getting more interesting jobs and fastening promotions (Blanchflower and Oswald, 1994)
- The skills which are earned by education provides higher autonomy and independence, reduces routines and enhances participation in relevant decisions (Albert and Davia, 2005);

Conclusion: So it is clear from the above discussion that Education has a direct as well as indirect impact on happiness. Education provides skill and strength to individual to live life with prestige and full of enjoyment. When one achieve higher education level its stress, uncertainty and a fear factor related to unsuccessful is decreased. Naticchioni (2013) show that an increase in the education level reduces happiness inequality whereas an increase in the unemployment rate decreases it. So education is the responsible for the development of particular aspects of human personality or a harmonious integrated growth. It is conducive for the good of the individual or the welfare of the society. So Education is a purposeful activity by which we intend to bring certain desirable changes in life which makes us happy.

References:

- Frey, B.S. & Stutzer, A.(2013). *Economics and the Study of Individual Happiness*. Center for Research in Economics, Management and the Arts.
- Mospadden, K. (2015). *Education Does Not Make You a Happier Person*.
- Frey, B.S. & Stutzer, A. (2002). *The Economics of Happiness*. World Economics . Vol. 3(1).
- Smith, M. K. (2005, 2013). 'Happiness and education – theory, practice and possibility', *the encyclopaedia of informal education*. Retrived from <http://infed.org/mobi/happiness-and-education-theory-practice-and-possibility/>. Retrieved: 09/12/2015.
- Suiyerkula, B.& Chakyroglu, A.K. (2014). *Representation of the concepts "Happiness & Unhappiness"*. *Procedia - Social and Behavioral Sciences*. Vol.136. Pp.129 – 132.
- Hosu, F. (2015). *Toolkit to happiness in the 21st century*. *The 6th International Conference Edu World 2014 "Education Facing Contemporary World Issues"*, 7th - 9th November 2014. *Procedia - Social and Behavioral Sciences*. Vol. (180). Pp. 176 – 183.
- Noddings, N. (2003). *Happiness and Education*. Cambridge: Cambridge university press. ISBN 0-521-80763-8.
- Becchetti, L., Londoño, D. And Tovato, G. (2006), "Income, Relational Goods and Happiness", CEIS Working Paper, No. 227, available on line at the address www.ceistorvergata.it .
- Cun˜ado, J. & Gracia, F.P. de (2011). *Does Education Affect Happiness? Evidence for Spain*. *Soc. Indic. Res.* DOI 10.1007/s11205-011-9874-x.
- Castriota, S. (n.d.). *Education and Happiness: a Further Explanation to the Easterlin Paradox?*

STRESS & HAPPINESS OF STUDENTS

Dr. Nisha Shukla * Ms. Kanchan Saxena ** Ms. Garima Tyagi ***

**Dr. Nisha Shukla, Reader, Home Science, M.L. & J.N.K. GIRLS (P.G.) College, Saharanpur.*

***Ms. Kanchan Saxena, Asst. Prof., Home Science, N.K.B.M.G.P.G. College, Chandausi.*

****Ms. Garima Tyagi, Asst. Prof., Home Science, N.K.B.M.G.P.G. College, Chandausi.*

61

Introduction

We as parents, teachers, and caregivers become so determined to correspond with and help children grow that we sometimes forget that we need to get out of the way and let children think through their ideas. An important goal of education is helping students learn how to think more productively. Educators are becoming more interested in designing instruction that will keep students improve their thinking abilities. Now with so many known thinking abilities the role of teachers increases and becomes more important so that the future citizens of our country are better thinkers and lead the nation to progress. Teachers have the power to influence the ways in which children learn. Mental stress is a very familiar condition faced by the students when they are unable to bear the risks involved in higher education. The main sources of stress are academic and time concerns, fear of failure, classrooms interaction, and economic issues. Apart from this, the parental system also affects a lot of these students. The parents have unlimited expectation from children and therefore they impose their own desires on them the impact of these influences results in number of students reporting emotional problems, anxiety, stress, and other neurotic problems. They are often found in frightening, abusive, depressing, threatening, competitive, unpredictable and confusing situation.

Academic stress among students have long been researched on, and researchers have identified stressors as too many assignments, competition with other students, failures, lack of pocket money, poor relationships with other students or lecturers, family or problems at home. Their active participation in nation's developmental activities is essential. Therefore they must possess highest potential, aptitude, interest, skills, and qualities of good citizenship. But, our youth are not normal now a day, rather they are facing several problems and they are continuously under stress. Stress is a very serious problem. It is a feeling of emotional or physical tension. It causes changes in our body. It also affects our emotions. In fact, stress is a situation that causes imbalance in our life. It has proved from various researches and studies that nothing can isolate stress from human beings. Not a single human being on earth is stress free. We cannot eliminate stress but yes, we can reduce and manage stress in students. This paper outlines the role of teachers, parents and the students to provide a great deal of help to manage stress.

Categories of Stress

Stress itself is not necessarily bad; in fact, appropriate stress is one of the motivations for school students to improve. Stress can be either positive or negative. In the case of positive stress it acts as a motivating factor that enhances achievements whereas negative stress involves strain, tension and burnout physically and psychologically. Stress can be divided into four major categories.

1. Overstress
2. Under-Stress
3. Good stress

4. Distress

Sources of Stress

Stress can affect anyone who feels overwhelmed — even kids. In preschoolers, separation from parents can cause anxiety. As kids get older, academic and social pressures create stress. Many kids are too busy to have time to play creatively or relax after school. Kids' stress may be intensified by more than just what's happening in their own lives. Do your kids hear you talking about troubles at work, worrying about a relative's illness, or arguing with your spouse about financial matters? Parents should watch how they discuss such issues when their kids are near because children will pick up on their parents' anxieties and start to worry themselves.

World news can cause stress. Kids who see disturbing images on TV or hear talk of natural disasters, war, and terrorism may worry about their own safety and that of the people they love. Also realize that some things that aren't a big deal to adults can cause significant stress for kids. Let your kids know that you understand they're stressed and don't dismiss their feelings as inappropriate.

How Stress affects your Body

Stress can affect your body in many different ways.

- Heart Disease
- Blood Pressure and Stroke
- Metabolic Syndrome
- Weight Gain
- Stress and Immunity
- Psychosomatic Illness

Top 10 School Stress Relievers for Students

Most students experience significant amounts of stress, but with all of the activities and responsibilities that fill a student's schedule, it's sometimes difficult to find the time to try new stress relievers to help dissipate that stress. That's why here is a compiled list of stress relievers that are most appropriate for students: relatively easy, quick, and relevant to a student's life and types of stress. They'll help function at the best.

1. Power Naps: Students, with their packed schedules, are notorious for missing sleep, so they must have boosters of power naps.
2. Visualizations: Visualizations can help you calm down, detach from what's stressing you, and turn off your body's stress response.
3. Exercise: One of the healthiest ways to blow off steam is to get a regular exercise program going. By doing yoga in the morning, walking or biking to campus, or reviewing for test with a friend while walking on a treadmill at the gym.
4. Breathing Exercise: A quick way to calm down is to practice breathing exercises. These can be done virtually anywhere to relieve stress in minutes.
5. PMR: Another great stress reliever is Progressive Muscle Relaxation, or PMR. This technique involves tensing and relaxing all muscles until the body is completely relaxed.

6. Music: A convenient stress reliever that has also shown many cognitive benefits, music can help you to relieve stress and either calm yourself down or stimulate your mind as your situation warrants
7. Staying Organized: One way to reduce the amount of stress that you experience as a student is to keep a minimalist, soothing study area that's free of distractions and clutter.
8. Eat Right: Diet can either boost your brain power or sap you of mental energy! healthy diet isn't generally thought of as a stress management technique or a study aid, it can actually function as both!
9. Self Hypnosis: Self hypnosis can be an effective stress management tool and a power productivity tool as well to release tension from body and stress from mind.
10. Positive Thinking and Affirmations: The habit of optimism and positive thinking can bring better health, better relationships and yes better grades.

Role of teachers in promoting wisdom abilities over Stress

Today education is more than just reading, writing and arithmetic. Certainly a part of helping students, build up and perk up their judgment abilities is connected in some significant way with challenge and discovery. However it is often the case what works in a given situation may not work at all in the different situation. To strengthen and encourage these abilities in learners, teachers should have discussions with their students about their thinking. Having strong metacognitive abilities enhances student ability to learn. This is also true that young children learn best when erudition is interactive, realistic and agreeable both for teacher and students.

Thus, in order to develop children's skills and abilities across the whole curriculum, teachers need to provide frequent prospective for pupils to think and do for themselves. This move to persuade better thinking in our early year's class rooms comes at a time when society, with its emphasis on the knowledge economy, demands individuals to be able to process effectively and organize and reclaim information. Acquisition of thinking abilities has become a major educational objective in recent years. Thus to improve thinking abilities a teacher must do the following-

1. As a **mediator** the teacher must: Check understanding of the Students by probing questions by inviting, enquiring, requesting for elaboration etc.
2. As a **peer** the teacher must: Ask for thinking aloud, confront discrepancies, paraphrase and clarify, Challenge a view point, accept the response openly from the students.
3. As an **evaluator** the teacher must: Validate and focus, help in reflection and consolidation, consider alternate routes for the given situation, Offer suggestions tentatively, bridge partial understanding, acknowledgement to the students.

Conclusion:

Stress is the major problem for many aches and pains for the students, we cannot remove stress completely but we can manage it. In managing stress among the students, the role of teachers, parents and also of the students themselves is very important. It is clear that a positive school and classroom environment can have a major effect on the achievement and behavior of students. It takes a combined team effort to create a school or classroom that is conducive to

learning. Creating a positive school climate requires the working together of the community, school teachers, parents, and students as a team.

References

- BRUNI, L., COMIM, F. and PUGNO, M. (eds.) (2008): *Capabilities and happiness*, Oxford University Press, New York.
- SALINAS-JIMÉNEZ, M. M., ARTÉS, J. y SALINAS-JIMÉNEZ, J. (2011): “Education as a Positional Good: A Life Satisfaction Approach”, *Social Indicators Research*, 103 (3), pp. 409–426.
- www.icar.org
- Sousa, D. (2006). *How the Brain learns*. Thousand Oaks, CA: Corwin Press.

CASTE SYSTEM IN ISLAM

62

Dr. Saraswati

Asst. Prof. Economics, Govt. P.G.College, Bilaspur (Rampur)

National integration in India is usually taken as synonymous with communal harmony and perhaps rightly so because of the background of religious frenzy leading to communal violence that defined the birth of India as a nation.

Thus, the major religious formations in India (Hindu, Muslim, Sikh, Christian) have all been facing casteism that tends to sow the seeds of differences, conflicts and hatred within each religious denomination.

The story of how casteism crept into Indian Islam is ingrained into how Islam came to India. It is said that soon after the death of the Prophet, a group of 20 Muslims, arrived in 643 AD in Kerala to preach Islam, founded the first Indian mosque at Kodungallur, in today's Thrissur district, nearly a century before the first arrival in India in 711 AD of a Muslim conqueror, Muhammed bin Qasim. While the role of political patronage and post-conquest coercions may not be denied in the spread of Islam, several studies point that traditionally disadvantaged and deprived sections of Indian society moved to Islam to escape the miseries of caste discriminations (Krishnan:2010). Even Swami Vivekananda (1897) lends credence to this, "The Mohammedan conquest of India came as a salvation to the downtrodden, to the poor. That is why one-fifth of our people have become Mohammedans. It was not the sword that did it all. It would be the height of madness to think it was all the work of sword and fire"

The census report 1901 for Bengal records the existence of three social divisions recognised by Muslims, viz. Ashraf, the "noble", which includes all undoubted descendants of foreigners and converts from "upper" caste Hindus; Ajlaf, the "lowest of all" with connotation similar to the "chandal" among Hindus and with whom other Muslims will not associate and who are forbidden entry into the mosque and use of public burial grounds. The census 1901 lists castes under each division with a social precedence as among the Hindus (Krishnan:2010)

Many Muslim scholars (Ansari:1959, Imtiaz:1973) have accepted this division of Muslims in India into Ashraf (noble born), Ajlaf (mean and lowly) and Arzal (excluded). Ansari suggests that each of these categories was further divided into a number of groups which can be called as castes. Later Imtiaz (1973) argued that in terms of day-to-day social interactions the Arzal existed of scavenging, confined their marriages within the group and were excluded in the villages as well as the towns into separate residential quarters in which members of the other categories did not live. Kader (2004) points that Muslim community needs to realise that caste stratification, however blasphemous, is a reality of the Muslim society in India.

The Census Commissioner of 1931 JH Hutton also observed that neither the followers of Islam nor of Christianity could escape the infection of caste; even the change of religion does not

destroy the caste system, for Muslims who do not recognise it as valid, are found to observe it in practice (Krishnan:2010)

It is usually argued that Islam does not permit inequality and prohibits discrimination on the ground of birth etc. On whether Islam disapproves social stratification, Imtiaz(2009) suggests that the opinion is divided on this. Some (Lindholm:1965) argue that Islam was against any social stratification and posited the inherent equality of all human beings tended to represent the presence of arzal communities as merely an occupational division without any status implications. From their point of view, the disabilities and exclusion characterizing the arzal communities applied to individuals and were relevant only in the occupational realm. Once their members move outside the occupational realm they are at par with everyone else.

Husnain(2005) writes, “It is true that the egalitarian social order of Islam stands in sharp contrast with the ideology of caste yet the ‘Indian Islam’ and ‘Hindu Caste System’ has been able to achieve a substantial compatibility”. Though Islam accepts differentiation based on gender and tribe, it does not recognize social stratification. But in reality, the Muslim community remains diversified, fragmented and as caste-ridden as any other community of India (Alam, 2003:4991).

Islam may not discriminate between people but Muslims do. Muslims with higher status do not allow dalit Muslims to come forward or improve their working or living status..... In the Constituent Assembly, “during decision on reservation for minorities it was suggested by Sardar Vallabhbhai Patel and Dr. Ambedkar that even Muslims include dalits in the same fashion that Hindu do and changing ones caste does not improve his social and financial status. Therefore even Muslims dalits should be provided with reservation. This suggestion was opposed by five Muslim members of the committee saying Muslims do not need reservation on the basis of their religion.... Tara Singh struggled to extend the reservation to Sikh dalits and he was successful in 1956. Buddhists were also given reservation and this work was accomplished by V.P. Singh in 1990. Following their footsteps, even dalit Muslims have formed Pasmanda front which is working to include dalit Muslims in scheduled caste (Ansari;2009)”.

In a study about Hyderabad Muslims, Ali (2002) writes that Muslims usually come in two social categories: higher castes (Syed, Sheikh, Pathan, and Mughal) and lower or service castes (Qureshi or Qassab/butchers, and Ladaf/cotton beaters). The high castes claim foreign origin from Saudi Arabia, Iran, Afghanistan, or Central Asia, while the members of the low castes are low-caste Hindu converts. However, some high caste Muslims viz. Pathans and Sheikhs may also be Hindu converts (Ali;2002)

During Freedom Struggle, the Muslim League tried to attempt Muslim unity and mobilise Muslims on a common platform. But the upper class Muslims tried to distance themselves from momins. That generated tensions between the ‘sharifs’ and the ‘momins’ as the upper castes Muslims, though in minority, dominated the League. The momin leadership initially clashed with the League on class issues among the Muslim. However after the mid-1930s the momins

concentrated more on seeking greater representation in legislative bodies by stressing on their backwardness. Ghosh pointed out that during this phase the earlier class contradictions between upper caste Muslims and Muslims gave way to the quest for greater representation in the assembly (Bhaumik:1992)

Highlighting the class divide, Alam (1999) points out that Muslims are split between 'masses' and the 'gentry'; the latter always assuming the leadership. The common Muslim finds disconnect between him and the leadership. Alam further says, "...a shafique Ahmed can surely become a governor but is in no position to even win a municipal election from a Muslim constituency". Though Alam tries to give a class orientation to the Muslim society by positioning the upper class Muslims vis-à-vis the downtrodden Muslims, yet what he does not write is indicative of the caste connections between lower caste Hindus and lower class Muslims. Writing at the end of the decade of Nineties, Alam (1999) said:

"An ordinary Muslim would rather vote for a Yadav or Kurmi put up by Mulayam Singh or Laloo Yadav than to one from their own upper classes... Ordinary Muslim masses find these communities of OBCs and Dalits as placed adjacent to them and not in a relationship of dependence... it is a case of alignment of interests of a secular nature, a social coalition of oppressed forces".

In fact, some Muslim organizations had appealed to the S.Court (writ petition no.13 of 2008) challenging as discriminatory para 3 of the Constitution (Scheduled caste) Order, 1950 issued by the President of India under Art.341 of the Constitution of India on the ground that certain Hindu castes were declared as the SCs whereas their Muslim counterparts were discriminated and denied the status of SCs. They espoused the cause of 'dalit Muslim' who were deprived of the status of SC on the ground that there is no caste system in egalitarian Islam. They argued that the uncomfortable reality is that the Indian Muslim social milieu is caste based not scripturally but practically. The petitioner, a Khatik organization from Maharashtra, further argued:

"Historically speaking, there was only one caste of Khatiks. Later on, some of them converted to Islam and become Muslim Khatiks. Even their names carry the surname of Khatik. Sometimes, the names are such that it is difficult to distinguish between a Hindu Khatik and a Muslim Khatik. Muslims Khatiks etc are as educationally, socially and economically backward as the Hindu Khatiks but they have not been declared as the Khatik Scheduled Castes. Likewise, Muslims Mehtars/Halalkhor /Lal Begi /Bhangi /Muslim /Dhobi, Mukhri, Garudi and Mochi etc. have been denied the status of scheduled castes whereas their Hindu counterparts have been enjoying the benefits and privileges granted to the Scheduled Castes.... Actually, the categorization of Dalits as Hindu Dalits, Christian Dalits, Muslim Dalits, Sikh Dalits or Buddhist Dalit is a recent phenomenon... Earlier, they were known as "depressed classes".

There is a consensus among scholars that most Indian Muslims are descendants of 'untouchable' and 'low' caste converts, with only a small minority tracing their origins to Arab Iranian and

Central Asian settlers(Sikand,2003). Muslims who claim foreign descent assert a superior status for themselves as ashraf or 'noble'. Descendants of indigenous convert are, on the other hand , commonly referred to contemptuously as ajlaf or 'base' or 'lowly' (Zainuddin,2003). Going by this classification, an overwhelming 75% of Muslim population of India would fall into the ajlaf category (Anwar,2001). But conversion to the egalitarian faith of Islam has not helped their cause. The ajlaf continue to be discriminated against by the Muslim upper caste (Sahay,2003). The ill treatment meted out to the lower and backward caste Muslims has led to a movement for recongnition of the lower caste Muslims or 'Dalit Muslims' as Scheduled Castes on par with the lower castes in the Hindu society (Sikand 2003).

However, the ground rality, whether we like or not, is that social stratification is hard fact of Indian Muaslim society and such social categories as Backward Muslims and "dalit Muslims are now fast taking shape. This can also be gauged from the list of state-wise backward castes drawn by Backward Class Commission. Almost in every state, we find several Muslim castes included in the list of OBC,s as status that entitles thwm for affirmative action benefits mainly reservations in state services and educational institutions. This can be checked from the Central List of OBCs put up by the Natonal Commission for Backward Classes for each state on its website that lists backward Muslim castes in that state. I thus, the recongnition of certain caste/categories from Muslim community as backward castes/ categories have been long accepted, and that bracketed them with the backward castes from Hindu community. Similarly, there are several castes/categories among Muslims who are not only agitating, but also fighting legal battle for recognition of their dalit status.

References

- *Sorabh Agarwal, Principles of Education, SBPD Publication*
- *Competition Kiran, 2010-11*

EDUCATION FOR HAPPINESS: ROLE OF DIFFERENT AGENCIES

Education is the process of facilitating learning or acquisition of knowledge, skills, Values, Beliefs and Habits. Educational methods include storytelling, discussion, teaching, training and direct research. According to Nelson Mandela, “ Education is the most powerful weapon which you can use to change the world.” Education can take place in Formal or Informal ways and I experience that it has formative effect on the way one thinks, feels or acts may be considered educational. In the words of Malcolm Forbes, “ The purpose of education is to replace an empty mind with an open one.” It is truly said that an empty mind is a shop of ghost so education is commonly and formally divided into stages such as Pre-School or Kindergarten, Primary School, Secondary School and then College University or apprenticeship. Education is not preparation for life; education is life itself.

History of Education:-

Education began in prehistory when adults used to train the young in the knowledge. At that time skills were deemed necessary in the society. In Prehistory societies skills were achieved orally and through imitation. Story-telling passed knowledge, values and skills from one generation the next. As cultures started developing a need was felt to impart education through different agencies and as a result the schools came in being as an agency to impart Knowledge. Plato founded the Academy in Athens- The first institution of higher learning in Europe. European Civilization suffered a collapse of literary and organization following the fall of Rome in AD476.

In China Confucius (551-479 BCE) of the state of Lu, was the country’s most influential ancient philosopher, whose educational outlook continues to influence the societies of china and neighbours like Korea, Japan and Vietnam. Confucius gathered disciples and he was searching for a ruler who would adopt his ideals for good governance and his analects were written down by followers and have continued to influence education in the East Asia into the modern era.

After the Fall of Rome, the Catholic Church became the sole preserver of literate scholarship in Western Europe. The Church established Cathedral Schools in the Early Middle ages as centers of advanced education. Some these establishments ultimately evolved into medieval Universities and forebears of many of Europe of Europe’s modern Universities.

As regards India, in early days education was imparted orally by the Gurus of Ashrams. But during the regime of Mouryan dynasty, the education got new impetus and in Buddha’s era education and research activities got new heights.

Role of Agencies:-

Educational agencies are the means to achieve some goal. The role and goal of agencies of education are the impart different types of education. An individual acquires knowledge and experiences through different ways. So these sources and ways of learning take place in different institution which exercise an educational influence on the child. So the agencies of education are called the chief communicating agents between individual and the goal of education.

According, to the role, educational agencies are two types- Active and Passive and according to their form they are of three types i.e. formal, informal and non-formal. These types of agencies

are explained in the following ways. Mother is deemed as the first teacher of a child. But as the child grows, he needs some other means of setting education and here different agencies (means) of imparting education came to his help. So, We can divide these agencies into five types.-

(1) Active Agencies:

Active agencies are those where both educator and educed are active participants. The action and reactions are entertained. The school, home, family are considered as the active agencies of education. Learning is a two-way process. Interaction is lively.

(2) Passive agencies:

Passive agencies are those which influence the learners but they are not influenced in return. The teaching-learning process is one way. These create public opinion and public control. If the learner is interested he may learn. Radio, TV, press, Library are the examples of passive agencies.

(3) Formal agencies:

Formal agencies are more or less deliberately set up by the society. It has specific objectives, curriculum, examination system, etc. These are formal because they are pre-planned. The place and time are fixed. School, college, university are the examples of formal agencies of education. Schools, Colleges and Universities are formed agencies of giving knowledge and learning to a child. A child needs schools and Colleges for gaining specialized education and this education is mandatory for a child to get job-oriented courses.

(4) Informal agencies:

There are agencies which grow up spontaneously and also dissolve in the same way. They observe no formalities. They indirectly impart education. If one is interested one can learn. They include family, society, playground, professional organizations, youth activity groups, etc. Home is supposed to be the first informal Agency that gives the very early teachings and education to a child. A child also learns from the religion that is being practiced at his home.

Home is the very first institution where a child learns different moral and social values. Home as an informal agency of Education and learning plays a vital role in the early character-formation of a child.

(5) Non-formal agencies:

It is the recent concept used in India. It helps the formal agencies of education. Those who are not getting chance in formal agencies of education like schools, colleges and universities may go through the non-formal agencies of education. The programmes are meant for out of school youths, adults, and women. Correspondence course, Open University and adult education include in the non-formal agencies of education.

Education for Happiness-

In personal life the question of education is not only to suggest that happiness should be an aim of education but also to encourage the restoration of thoughtful practice of education. The question comes up “How can we obtain the happiness through education?” Today the purpose of schooling is economic- to improve the financial condition of individuals and to advance the prosperity of nation . Thus students do well on standardized tests, get into good colleges obtain well paying jobs, and buy lots of things. What are they to accomplish? For whom ? Why? Actually the happiness is a matter of individual perception. A man can drive happiness out of any boring thing. It is upto man how he derives happiness from a particular thing or how he mixes happiness with his learning. That is one’s aim consistent with one another? Are the means we have chosen compatible with our aims? Education is really a source of outer happiness. It is

rightly said “we are happiest when basking in the acceptance and praise of others.” Happiness is a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological, religious and philosophical approaches have striven to define happiness and identify its sources. Real Education is deemed to draw out the best hidden in one’s heart. The education which we people has been getting through different agencies providing only bookish knowledge about the worldly facts and about some Universal facts. The main focus of prevalent education system now days are to make one strong enough in the field of how to get livelihood of sublime kind and nothing else. The idea of creating happiness in one’s heart remains far away from the perspective of present education system. Until and unless we get right training of our mind happiness is not possible to feel in himself or herself. So proper training is very much required for the said purpose.

References

- *Dalai Lama, 1998, The Art of Happiness Dr. Martin Seligman, 2002, Authentic Happiness*
- *Alain De Botton, 2006, The Architecture of Happiness*
- *Daniel Gilbert, 2006, Stumbling on Happiness, Pub. In United State Canada*

EDUCATION AS A MAIN SOURCE OF DEVELOPMENT AND HAPPINESS FOR WOMEN

Introduction

Happiness: Most of us probably don't believe we need a formal definition of happiness; we know it when we feel it, and we often use the term to describe a range of positive emotions, including joy, pride, contentment, and gratitude. But to understand the causes and effects of happiness, researchers first need to define it. Many of them use the term interchangeably with "subjective well-being," which they measure by simply asking people to report how satisfied they feel with their own lives and how much positive and negative emotion they're experiencing. Thus we can define the term 'Happiness' as the experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile."

That definition resonates with us here at *Greater Good*: It captures the fleeting positive emotions that come with happiness, along with a deeper sense of meaning and purpose in life—and suggests how these emotions and sense of meaning reinforce one another.

Education is wrapped up with who we are as learners and facilitators of learning – and how we are experienced by learners. In order to think about this it is helpful to look back at a basic distinction made by Erich Fromm (1979), amongst others, between having and being. Fromm approaches these as fundamental modes of existence. He saw them as two different ways of understanding ourselves and the world in which we live.

Rationale of the Study

In the ancient time women did not go to school to get education. But in the modern age education is provided to female equal to male. Both genders are equal in this modern era. The only thing which is the main source of this equality is 'Education'. If there would have been no education for female then they could not get progress and development. Education is most important thing for the development of not only for female but also for the humanity. Education is more than fostering understanding and an appreciation of emotions and feelings. It is also concerned with change – 'with how people can act with understanding and sensitivity to improve their lives and those of others' (Smith and Smith 2008: 104). As Karl Marx (1977: 157-8) famously put it 'all social life is practical.... philosophers have only interpreted the world in various ways; 'the point is to change it'. Developing an understanding of an experience or a situation is one thing, working out what is good and wanting to do something about it is quite another. 'For appropriate action to occur there needs to be commitment' (Smith and Smith 2008: 105).

Equality of the sexes - In terms of men and women's command over resources, their access to education and health, and in terms of freedom to develop their potential - has an intrinsic value in its own right. The equal treatment of the sexes for intrinsic reasons is, in the parlance of welfare economics, the equity reason for reducing gender-imbalances. A second important reason in favour of reducing gender-imbalances is what might be termed the instrumental reason, that is, the gains to be had from granting equality. For example, if with equal education, women's contribution to economic development (or to other desirable goals) is comparable to men's, than reducing gender-imbalances in education will enhance women's capacity to contribute to economic progress.

Sociologists like Janet Momsen provided an overview on *Women and Development in the Third World* (London: Routledge, 1991) 1-2. Amartya Sen, provided an overview on "Women's Survival as a Development Problem. E. King and M. Hill (eds.), gave study on *Women's education in developing countries* (Washington D.C.: Johns Hopkins Press for the World Bank, 1993). Thus, there is larger number of studies on various dimensions on development of female but despite all this there are fewer studies on education as a main source of development and Happiness for women. There is a need to conduct such type of studies which explore the various aspects and sources of female development.

Introduction- Education is not limited to the imparting of information or the training in skills. It has to give the educated a proper senses of values. Scientists and technologists are also citizens and so have a social responsibility to the community in which they live. Education has its various meanings:-

1. Education as a process of development.
2. Education as contents and subject.
3. Education as an instrument of social change and social control.
4. Education as an investment.
5. Education is helpful in development of human being.

Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the programme of Action of the 1994 International Conference on Population and Development.² The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is key to empowering women's participation in decision making in society and to improving families' well-being.³ In addition, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment. The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth.⁴

Education contributes directly to the growth of national income by improving the productive capacities of the labor force. A recent study of 19 developing countries, including Egypt, Jordan, and Tunisia, concluded that a country's long-term economic growth increases by 3.7 percent for every year the adult population's average level of schooling rises. Thus, education is a key strategy for reducing poverty, where poverty is not as deep as in other developing regions. According to the United Nations Population Fund, countries that have made social investments in health, family planning, and education have slower population growth and faster economic growth than countries that have not made such investments. In the increasingly open global economy, countries with high rates of illiteracy and gender gaps in educational attainment tend to be less competitive, because foreign investors seek labor that is skilled as well as inexpensive. Various global trends pose special challenges to women who are illiterate or have limited education. Economies' export orientation and the growing importance of small and medium-sized enterprises create opportunities for women, but women need the appropriate education and training to take full advantage of these opportunities. In addition, the benefits of female education for women's empowerment and gender equality are broadly recognized:

- As female education rises, fertility, population growth, and infant and child mortality fall and family health improves.
- Increases in girls' secondary school enrollment are associated with increases in women's participation in the labor force and their contributions to household and national income.
- Women's increased earning capacity, in turn, has a positive effect on child nutrition.
- Children — especially daughters — of educated mothers are more likely to be enrolled in school and to have higher levels of educational attainment.
- Educated women are more politically active and better informed about their legal rights and how to exercise them.

Objectives of the study

1. To discover how the education is helpful in the development of female.
2. To determine how the education is helpful for making a happy life for female.

Area of Study The present study has been carried out in Meerut city of Western Uttar Pradesh. All 100 respondents are female and college going students.

Methodology : The data for the present study has been collected from 100 respondents for the require fulfilment of the information .The data has been collected by content analysis, and observation method .Data has been selected by using the purposive sampling. Data has been collected with help of some specific research techniques like observation and content analysis used at the second phase of data collection of data to arrive at the finding.

Findings

In this study **we** reaches on the conclusion that if female want to develop her personality or want to acquire the respective place in the society and want to live or enjoy her life freely from the male domination then education is the necessary thing for her. Basically Indian society in a male dominating society and in the ancient times it was the thinking of our society that female should live in the four walls of the house and she is usable only for giving birth to the child. This was the only use of female in the mind of our ancient male society.In this research paper we find that education is helpful in the development of female. 80% of the respondents were agree on this thing that they are getting the respect or the equal place in the society and in the family only for the sake of their education.20% has the different views about this. They answered that there is no important role of education in their life because the other members of their family are also educated and they think that their education is limited only in their homestead works.Our second objective in this research paper was how the education is helpful for making a happy life for female. In this objective we reached on the result that without education the life of not only of female but also of human being is purposeless. 90% of the female answered that education made their life happy and valuable because of education now they are aware about their rights. They can live happy easily even if their parents or their husbands are not supporting to them only due to their education because it will help them in their earning field. They can easily search any food item on the internet or the youtube or on many other sites only if they are educated and they are aware of it. Rest of 10% female answered that education is the cause of tensions in their family life because if they are more educated in comparison of their spouse than this thing is not tolerable to their spouse and this is the main cause of problems and tensions in their life.

References

- Alexandrova, A.: 2005, "Subjective well-being and Kahneman's 'Objective Happiness'" *Journal of Happiness Studies*, 6(3), pp.301-324.
- Applegate, J.E. and K.E. Clark: 1987, "Satisfaction levels of bird-watchers: an observation on the consumptive-nonconsumptive continuum", *Leisure Sciences*, 9, pp.129-134.
- Aristotle: 1926, *The Art of Rhetoric*, J. H. Freese, trans., Loeb Classical Library, Harvard University Press, Cambridge.
- Aristotle: 1998, *Politics*, C.D.C. Reeve, trans., Hackett Pub. Co., Indianapolis.
- Aristotle: 1999, *Nicomachean Ethics*, T. Irwin, second edition trans., Hackett Pub. Co., Indianapolis.
- Asia-Pacific Region: 2006, *Monitoring and Assessing Progress During the DESD in the Asia Pacific Region: A Quick Guide to Developing ESD Indicators*, The World Conservation Union, Commission for Education and Communication, and Macquarie University, Sydney, Australia.
- 6. Bauer, M.W., K. Petkova and P. Boyadjieva: 2000, "Public knowledge of and attitudes to science: alternative measures that may end the 'science war'", *Science, Technology and Human Values*, 25(1), pp.30-51.
- Bentham, J.: 1789, *An Introduction to the Principles of Morals and Legislation*, Oxford University Press, Oxford. Coulombe, S., J.-F. Tremblay and S. Marchand: 2004, *Literacy Scores, Human Capital and Growth across Fourteen OECD Countries*, Statistics Canada, Ottawa, Catalogue number 89-552-MIE 200411.
- Crocker, R.K.: 2002, *Learning Outcomes: A Critical Review of the State of the Field in Canada*, Canadian Education Statistics Council, Ottawa.
- Diener, E. and M.E.P. Seligman: 2004, "Beyond Money: Toward an Economy of Well Being", *Psychological Science in the Public Interest*, 5(1), pp.1-31, American Psychological Society, Washington. Economist: 2005, "The world in 2005", [Http://www.economist.com/media/pdf/QUALITY_OF_LIFE.pdf](http://www.economist.com/media/pdf/QUALITY_OF_LIFE.pdf). Flett: 2002, *Quality of Life Reporting System Evaluation, Final Report*, Prepared by the Flett Consulting Group Inc. and Fotenn Consultants Inc., Toronto (fc inc@rogers.com)
- Hagerty, M.R., et al.:2001, "Quality of life indexes for national policy: review and agenda for research", *Social Indicators Research*, 55, pp.1-96.
- www.google.com.

CONSUMER AWARENESS AMONG ADOLESCENT GIRLS ON CLOTHING PURCHASE

INTRODUCTION

Consumer awareness is the process by which every consumer can learn the best method of using his resources, direct his efforts and resources for the satisfaction of his needs. These may vary from the basic needs for food, shelter and clothing to those of enjoying the services provided by the state for maintaining a healthy environment, job satisfaction, employment and the like.

Consumer awareness, therefore imparts knowledge of how to buy, use, re-create and innovate and to stretch resources for maximum advantage. It helps people to become aware of the products, processes and services available, choices and decisions involved in buying them and their rights as consumers.

The term consumer behavior is defined as the behavior that consumers display in searching for, purchasing, using, evaluating and disposing of products and services that they expect will satisfy their needs. Consumer behavior focuses on how individuals make decisions to spend their available resources (time, money, effort) on consumption-related items. That includes what they buy, why they buy it, when they buy it, where they buy it, how often they buy it, how often they use it, how they evaluate it after the purchase and the impact of such evaluations on future purchases, and how they dispose of it.

Every individual needs to be aware of their rights as a consumer. He should learn how to protect himself and how to become a smart buyer while shopping online or offline. Investing the time to become an aware consumer is well worth. In the country like India, which has a higher population rate and an illiteracy rate, there is a great need to increase consumer awareness especially among adolescents.

Adolescents all over the world show marked similarities in tastes, likes, dislikes and attitudes. A small segment of their community should be considered representative of their entire population worldwide.

Researches have been established the fact that adolescent is not a mere consumer of products in his or her individual capacity but he or she is a major influencer of purchase decisions of the entire family as well.

Thus in such a scenario to know 'why the teenagers buy, what they buy' could go a long way in understanding adolescent psychology in relation to their clothing purchase behaviors. It could

also help to answer the ongoing question about teenagers want and their needs to be better fulfilled.

CONSUMER RIGHTS

Consumer rights have been drawn up by IOCU to enable a human being to achieve social justice and economic equality. CPA and IOCU have listed seven rights including the four basic rights. These are:

The Right to Safety which means the right to be protected against products, production processes and services which are hazardous to health.

The Right to Information which means the right to be given the facts needed to make an informed choice or decision.

The Right to Choose which means the right to have access to a variety of products and services at competitive prices.

The Right to be Heard which means the right to be represented so that consumers' interests receive full and sympathetic consideration.

The Right to Redress which means the right to a fair settlement of just claims.

The Right to Consumer Education which means the right to acquire the knowledge and skills to be an informed consumer throughout life.

The Right to a Healthy Environment which means the right to enhance the quality of life.

CONSUMER PROTECTION ACT (CPA), 1986

This is a unique act as far as welfare of consumer is concerned. It works on the principle of "self-help" against all exploitation. It has two important implications for consumers, first it gives right to consumer to complaint and seeks speedy redressal and secondly consumer can claim compensation for any loss and injury. It also gives in-expensive justice with minimum formalities at low cost and doesn't need any court fee and lawyer. The act is universal covering public, private and co-operative sector. In spite of resistance and reluctance from railway, telecommunication they also came into purview of the Consumer Protection Act. Likewise, the medical and legal services and public administration are also covered.

In this act provision for setting 3-tier judicial system is given i.e. district forum, state commission and national commission is set up. Although monetary limits of cases to be disposed of by these

courts at different level. There are 555 district forums, 32 state commissions functioning in India. They are supposed to settle the case within 90 days and in the case of laboratory tests in 150 days.

OBJECTIVES OF THE STUDY

- To study the knowledge towards consumer rights among adolescent girls
- To assess the awareness regarding CPA among adolescent girls
- To analyze the awareness among adolescent girls on clothing purchase

REVIEW OF LITERATURE

Eckman et al (1990) examined the criteria considered by consumers while making purchase decisions. Free response interviews of 80 female customers (aged 18-60 years) were conducted at the point of purchase in 2 specialties apparel stores. Subjects described the criteria they used to evaluate a garment they had tried on. The most important criteria for apparel assessment were related to aesthetics. Comparison of responses of Subjects who purchased and subjects who did not purchase their garments revealed that different criteria had primary effects in 2 stages of the purchase process. During the interest phase, color/pattern, styling and fabric were most critical in influencing selection of garments from the display racks. Fit, styling and appearance on the body were more important in determining rejection or adoption of the garments during the trial phase in the dressing rooms.

Rai (2002) stated that consumer rights have evolved since US President John F Kennedy introduced the term in 1962 and outlined the first four: the right to safety, to be informed, to choose and to be heard.

Seetharaman and Sethi (2002) mentioned that consumer education is about life and living, the way in which our economies are meeting the needs and demands of consumers; the way in which we treat our pockets and our body; it concerns all...young and old, men and women, rich and poor...through consumer education we can build a new generation of citizens who consume with care for other human beings.

METHODOLOGY

In order to make the present study yield meaningful results, the investigator had decided to fulfill the objectives of the study. This study was carried out in the Saharanpur city. It included 50 adolescent girls of 17-21 years of age of ML & JNK Girls College, Saharanpur.

For this study, the data was purely based on primary resources. Interview schedule was formulated with the help of eminent scholars. In the collection of data, purposive sampling has also been adapted.

Statistical technique used

For analyzing the collected data, the investigator simply has used the percentage method as a statistical technique and has analyzed the whole collected information sample wise.

RESULT AND DISCUSSION

Showing analysis of the knowledge towards consumer rights

Table No. 1.1

S.No.	Description of the statement	No. of Responses			
		No. of 'Yes' responses out of 50	%age	No. of 'Yes' responses out of 50	%age
1	Do you acquire complete knowledge before purchasing product?	48	96	02	04
2	Do you compare different products available in the market before selecting them?	35	70	15	30
3	Do you influence by advertisement?	31	62	19	38
4	Do you aware of false advertisements?	35	70	15	30
5	Do you assess the qualities of product only on the basis of packaging?	46	92	04	08
6	Do you consider environmental protection while purchasing product?	06	12	44	88

From the table, it can be concluded that the adolescent girls found having positive knowledge towards consumer rights. They used to get complete information about product, they used to compare different products available in the market even they were also careful of false advertisement, but maximum girls having lower level of knowledge about environmental protection.

Showing analysis of the awareness regarding CPA

Table No. 1.2

S.No.	Description of the statement	No. of Responses			
		No. of 'Yes' responses out of 50	%age	No. of 'Yes' responses out of 50	%age
1	Is CPA enforced in India?	34	68	16	32
2	Do you know the importance of CPA?	05	10	45	90
3	Do you receive cash memo after paying the bill?	40	80	10	20
4	Have you ever heard about consumer forum?	29	58	21	42
5	Do you complaint to the shopkeeper after find the clothes defective?	44	88	06	12
6	Do you complaint in consumer forum?	13	26	37	74
7	Do you ever get compensation in exchange of defective clothes?	23	46	27	54

The study concluded that maximum girls were not aware of Consumer Protection Act and its significances as shown in the table no. 1.2. Less than 50% girls heard about consumer forum & only 13% out of the 50 girls file complaint in consumer forum.

The data also represents that the ratio of clamming compensation among girls was very low.

Showing analysis of the awareness among adolescent girls on clothing purchase

Table No. 1.3

S.No.	Description of the statement	No. of Responses			
		No. of 'Yes' responses out of 50	%age	No. of 'Yes' responses out of 50	%age
1	Do you consider that the cloth is indulgent to the body or not while purchasing it?	49	98	01	02
2	Do you purchase clothes according to weather?	49	98	01	02
3	Do you check labeling before cloth purchasing?	44	88	06	12
4	Do you believe in bargaining?	42	84	08	16
5	Do you purchase clothes on the basis of durability?	33	66	17	34

Table no. 1.3 gives the description of awareness among adolescent girls on clothing purchase. It is found that 98% of the girls were having excellent purchase and bargain ability. The basis of cloth selection among maximum girls was durability.

CONCLUSION

The consumer is the real deciding factor for all economic activities. An enlightened consumer is an empowered consumer. An aware consumer not only protects himself from exploitation, but induces efficiency, transparency and accountability in the entire manufacturing and service sector. With the increasing changes in economic conditions, the adolescent girls, especially, are becoming young consumers at an early age. Adolescent girls can be taught to shop wisely and a few simple precautions will ensure that they choose the right product at the right price.

The present investigation was conducted to study the knowledge and consumer awareness among adolescent girls towards clothing purchase. The results are discussed in the light of studies reviewed with reference to the objectives of the present study.

It is evident from the results that majority of respondents was partially aware about consumer rights but they were fully aware about clothing purchase decisions. Very few respondents concerned about environmental protection. There is a need to achieve more information about consumer rights and CPA. So that young generation would be able to get the benefits provided by CPA and IOCU.

REFERENCES

- Arora, R. and Chawla, A. (2014). *An Analytical Study of Consumer Awareness among Teenagers. International Journal of Advanced Research in management and Social Sciences. Vol 3: 139p.*
- Eckman, M. et al. (1990). *Toward a Model of the in-store Purchase Decision Process: Consumer use of criteria for Evaluating Women's Apparel. Clothing and Textiles Research Journal. Vol 8(2): 13-22p.*
- Rai, I. (2002). *Textile Industry: Problems and Prospects in the 21th century. Books treasure publications, Jodhpur. 81p.*
- Schiffman, L. G. and Kanuk, L. (2004). *Consumer Behavior (8th ed.). Published by Pearson Education (Singapore) Pte. Ltd. 8p.*
- Seetharaman, P. and Sethi, M. (2002). *Consumerism: Strategies and Tactics. CBS Publishers and distributors, New Delhi, India. 119-123p.*

The Empirical Analysis of Happiness And Education

66

Dr. Neeta Gupta

Head of Department (Chemistry), N.K.B.M.G College, Chandausi

Introduction

Happiness has become a popular topic during the decent decades. Not only self-help books are published and widely sold, but universities also teach happiness studies, vast happiness databases are created, thousands of scientific articles are published, global happiness conferences are held. Happiness studies often concentrate on health, money, work and age. Even though education and happiness are clearly connected, the educated having greater possibilities for happy lives, there are only fine guidelines on what happiness in education should and could be. We need to have more information to establish baseline levels for happiness education and to proceed to more solid research.

The goal of this paper is to define some guidelines for the role of education in enhancing happiness, and also to justify the importance on concentrating on pupils' happiness not only in primary school, but also on the university level and in workplace education as well. The paper suggests that happiness should be recognized as an educational objective. It also works as a brainteaser for the educators and such to consider how happiness is acknowledged in their everyday work in the field of education. Since many studies across the happiness research have found out that education increases happiness, those studies and findings should be acknowledged and taken into use. Happiness education could very well be a mixture of different scientific approaches, such as philosophy, psychology, sociology and economics.

There are plenty of terms and names for happiness: joy, meaningfulness, satisfaction, ecstasy, zest, eudaimonia, pleasure, and fulfilment (e.g. Seligman 2003). Happiness can also be seen as a synonym for the quality of life or wellbeing (Veenhoven 2010). In the science world the term subjective well-being is very much used. D. Haybron (conference on Measures of Subjective Wellbeing for Public Policy 13.7.2012) uses the term emotional well-being when referring to happiness. However, to make it easier for the reader, I have decided to use the word happiness throughout to cover all these different terms. Hence my apologies for tautology.

I. Theoretical Perspective – Philosophical, Sociological, Psychological and Historical

Human capital theory views education as an initial investment that generates a stream of later returns in the form of increased productivity, leading to better employment prospects and higher earnings (Becker 1962). However, increased education may offer benefits in a wide range of other spheres, such as health and marriage prospects (Hartog & Oosterbeek 1998, p.245; Haveman & Wolfe 1984). These considerations point to persons with higher education having better life outcomes and, one would assume, greater subjective wellbeing. The role of rivalry and aspirations in the happiness literature's attempts to account for the seemingly weak relationship between income and happiness and for the 'Easterlin Paradox' can be applied equally to education. Education is known to improve incomes and outcomes in nonfinancial life domains. Individuals therefore are likely to expect better outcomes if they have achieved more education, and to a large extent they will have participated in education for the specific purpose of achieving these improved outcomes. If this raises their aspirations, and people's happiness is

determined by their circumstances relative to their aspirations, then the contribution of education to happiness will be weakened. If aspirations are heightened disproportionately more than outcomes, then education may even be associated with lower happiness. If rivalry effects dominate—if it is people's circumstances relative to others that determine their happiness rather than their absolute circumstances—then again the link between education and happiness may be ambiguous. It follows that as education levels generally have increased over time we should not expect any general increase in happiness, but that more-educated people should still on average be happier than less-educated people. However, level of education may change the reference group of people against which they assess their 'relative' standing.

Overall, the theoretical links between education and wellbeing are not well developed. Some of the limitations and complexities facing theorists and empirical analysts are discussed by Desjardins (2008), including the problem that the objectives of education, or the dimensions of wellbeing that should be enhanced by education, are not clear. Desjardins identifies three broad levels at which education can be seen to impact upon wellbeing: through an absolute mechanism in which education directly enhances individuals' resources and capabilities to influence their own wellbeing; through a relative mechanism where one's level of education enhances their relative position and influence in society; and through a cumulative mechanism in which rising levels of education have positive externalities for society as a whole or for groups within society through, for example, greater levels of trust, civil engagement and innovation. This concept of relative mechanisms has a clear parallel to the effects of rivalry discussed above.

II. Technological Dimensions – Strategies, Methods, Tools & Techniques

First, individuals have to understand in general terms what their well-being consists in. They have to see themselves as animals with an array of desires, 'and to appreciate the way in which these desires may take different forms owing to cultural influences and new desires of all kinds be built out of them' (White, 1982: 58). This process is both expansionary (it opens up doors) and restrictive (i.e. choices have to be made).

Second, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationships, in obtaining the means of subsistence, in work and so on. Nel Noddings (2003) has explored a number of possible areas with regard to educating for 'private life' (making a home, loving places and nature, parenting, character and spirituality, and interpersonal growth) and around educating for 'public life' (preparing for work, educating for community, democracy and service).

Third, and crucially, the possession of general understandings and skills is not enough – educators also have a fundamental role in shaping dispositions. In other words, if people are to flourish and be happy they need to gain various dispositions or virtues which enable them to fit all this together into a coherent whole. Just how educators start to do this within narrow, prescriptive and economic education systems is a matter of some interest to many at the moment. For individuals it does entail having the 'courage to teach' rather than merely parrot the requirements of national and state curricula – and finding the resources to do this is a struggle. This is especially so where teachers have been trained and socialized as unquestioning 'deliverers' rather than educators. However, the example of the significant number who dare to question and to subvert narrow schooling does provide something of a beacon. It is also clear

that little can be achieved without educators joining together to develop different understandings, organize and campaign.

IV Curricular Advancement

If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education.

First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer.

Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate.

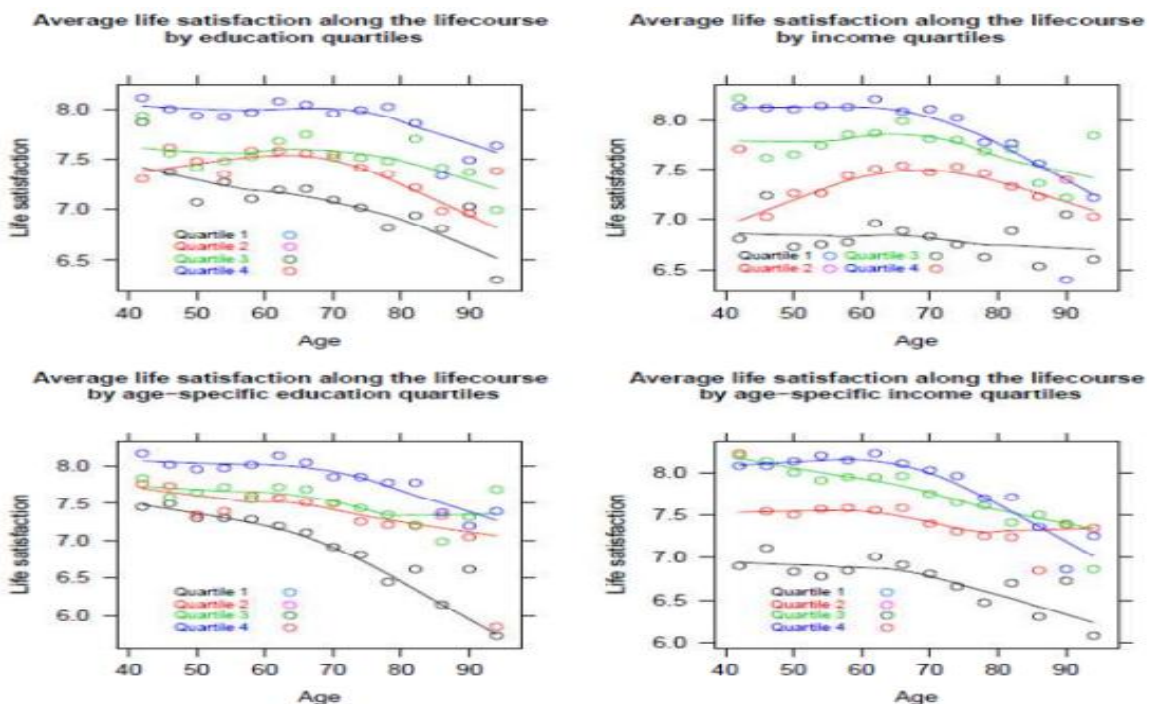
Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation.

The list goes on ... and its scope and scale is an indicator of the difficulties involved in re-orienting educational systems. Perhaps Jean Baudrillard was right when he spoke of the difficulties of resisting dominant cultures – but people’s happiness seems too important for us not to try.

v. Empirical Analysis - Relevant Case Studies & Researches

We would study the relationship between education and happiness using micro data from second wave of the Survey on Health, Aging and Retirement in Europe (SHARE). SHARE's wave 2 collected data of interest for our research project in 2006 and 2007 of a representative sample of individuals aged 50 or over and their partners from thirteen European countries: Sweden, Denmark, Germany, Netherlands, Belgium, Austria, Switzerland, France, Italy, Spain, Greece, Czech Republic and Poland. The dataset collects data on most of the areas required by a complete research on happiness for around 30,000 individuals. Given that the sample is representative for adult and elder people we drop from the sample individuals with less than 40 years⁵. The data covers socio-demographic characteristics (age, gender, and country), health status (self-reported health⁶), Socio-economic status (household income and wealth and education), employment status, family circumstances (marital status and number of children) and social involvement (including religious activities). Second wave of SHARE includes two measures for education attainment: 1) there is an explicit question about years of education of the individual and 2) another variable indicates the ISCED category attained by the individual (derived by a local expert from highest school degree and degrees of further education or vocational training reported by the respondent). We will use the second measure to define three different educational groups: lower secondary education (which includes individuals with no education at all, ISCED codes: 0, 1 and 2); upper secondary education (ISCED code: 3); and post-secondary education (ISCED codes: 4, 5 and 6). Life satisfaction or happiness is measured through a ten-scale variable that registers the answer of the respondent to the question: On a scale from 0 to 10 where 0 means completely dissatisfied and 10 means completely satisfied, how satisfied are you with your life? Although we are interested on an ordinal dependent variable, with an underlying continuous latent variable, in a first approach to the question we

would apply the following linear model: $H_i = \alpha + \beta \cdot \text{yedu}_i + \gamma'x_i + u_i, i = 1, \dots, n$ (1) Where H_i is the answer to the life satisfaction question, yedu_i are the years of education of individual i (and β the parameter of interest), x_i is a set of socio-demographic, health, socioeconomic, employment, family and social characteristics of the individual. u_i stands for the error term. We would estimate the parameters of the model by ordinary least squares with robust standard errors clustering at country level. First we would use the whole sample estimating progressively more comprehensive models identifying direct and indirect effects of education on happiness. The coefficient associated to education in the most comprehensive model would be a net effect or direct effect that cannot be interpreted as a causal effect as it may be capturing, at least partially, spurious correlation driven by third factors (childhood circumstances may determine both education attainment and life satisfaction in adulthood), but at this stage we would assume that the error term is not correlated with education. In a second empirical exercise we would estimate the same model for three different subsamples selected based on the education level of individuals. $H_{j\ell i} = \alpha + \gamma'x_{j\ell i} + u_{j\ell i}, i = 1, \dots, n, j = 3, 2, 1$ (2) This exercise constitutes a preliminary inquiry on the heterogeneity in the population, based on different educational levels, regarding determinants of subjective well-being. Based on previous estimations we would be able to extend Easterlin (2008) analysis on the pure effect of age on happiness. Easterlin himself suggested that it would be interesting as further research to identify differences in the effect of age by educational levels. For this purpose we use the cross-section data as a synthetic panel data grouping individuals by age in four year intervals

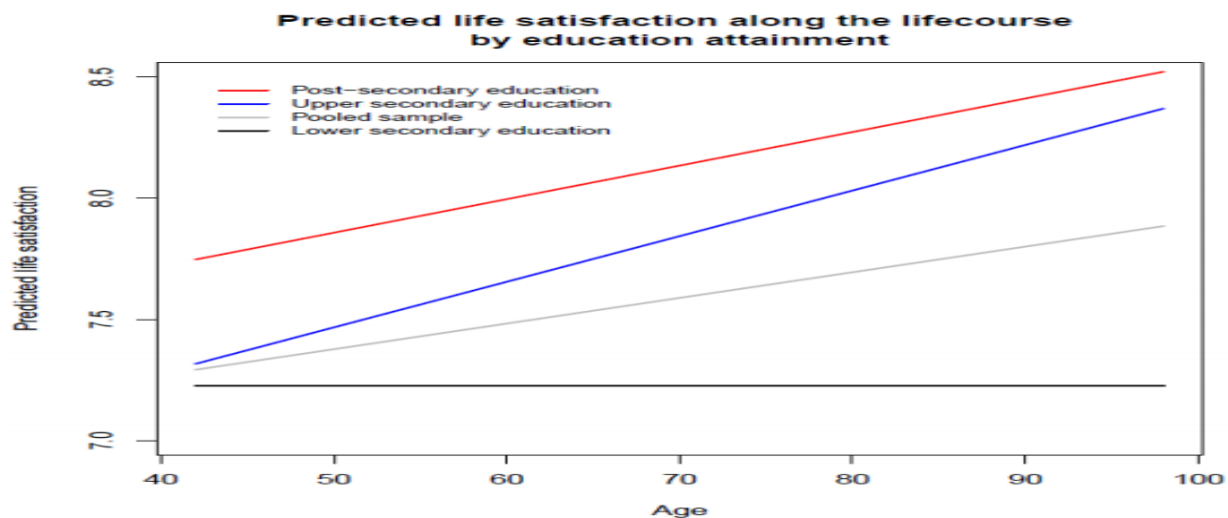


Source: authors, SHARE wave 2 data.

VI. Innovative Approaches

One of the clearest explorations of the what is entailed in creating space of this kind has been given by Parker J. Palmer. In *To Know As We Are Known*, he argues that a learning space has three essential dimensions: openness, boundaries and an air of hospitality (1983; 1993: 71-75). In the first the educator and participants work to clear away the clutter – whether that is meaningless words, pressure to get on with the daily round, obstructive feelings, whatever. However, ‘the openness of a space is created by the firmness of its *boundaries*’ (*ibid.*: 72). It has to be a structure for learning, not ‘an invitation to confusion and chaos’. (*op. cit.*).

Learning can be painful, its processes and outcomes off-putting. For this reason, and much in the same way that Ivan Illich championed conviviality, Parker J. Palmer has looked, helpfully, to hospitality. ‘Hospitality means receiving each other, our struggles, our newborn ideas, with openness and care’. He continues, ‘the classroom where truth is central will be a place where every stranger and every strange utterance is met with welcome’



Conclusion

What could the role of happiness education in enhancing happiness be then? On primary school level it could search for answers and guidelines on how to promote enjoyment, and to courage and support children in developing a positive attitude towards life. The happiness of pupils, both as a success factor and an outcome, and the contribution of education to lifelong happiness should be considered. On the university level happiness classes could be more widely offered and also integrated within other studies than philosophy or psychology

In this piece we have seen just how societies that focus on economic growth run the risk of significantly depressing the happiness of many of their members (as well as people in other societies). We have also seen that there is strong evidence to the effect that certain areas of human experience encourage happiness and well being. These include the quality of

relationships in the home and with friends, the ability to contribute to economic and social life, and a strong philosophy of life. We have also seen there is a very strong case for putting happiness at the centre of educational endeavour.

If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education.

First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes a extra-curricular activity and the opportunity to become involved

in educating.

Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate.

Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation.

The list goes on ... and its scope and scale is an indicator of the difficulties involved in re-orienting educational systems. Perhaps Jean Baudrillard was right when he spoke of the difficulties of resisting dominant cultures – but people’s happiness seems too important for us not to try.

References

- *Hickson, H & Dockery, AM 2008, 'Is ignorance bliss: Exploring the links between education, expectations and happiness', 37th Australian Conference of Economists, 30 September – 3 October, Gold Coast*
- *Inglehart, R & Klingemann, H 2000, 'Genes, culture, democracy and happiness', in Culture and subjective wellbeing, eds E Diener & EM Suh, MIT Press, Boston, pp.165–83*
- *Fleming, N 1999, Codebook: The LSAY 1995 Year 9 Sample, Wave 3 (1997), Longitudinal Surveys of Australian Youth technical report no.17, Australian Council for Educational Research, Melbourne.*
- *HELLIWELL, J. F. (2003): "How's life? Combining individual and national variables to explain subjective well-being", Economic Modelling, 20 (2), pp. 331–360.*
- *ARISTOTLE (2007): Ética Nicomáquea. Biblioteca Clásica Gredos, Gredos-Círculo de Lectores, Madrid.*
- *BRUNI, L., COMIM, F. and PUGNO, M. (eds.) (2008): Capabilities and happiness, Oxford University Press, New York*
- *MICHALOS, A. C. (2008): "Education, Happiness and Wellbeing", Social Indicators Research, 87 (3), pp. 347– 366*
- *VEENHOVEN, R. (2010): "Capability and happiness: Conceptual difference and reality links", Journal of Socio-Economics, 39 (3), pp. 344–350*
- *SALINAS-JIMÉNEZ, M. M., ARTÉS, J. y SALINAS-JIMÉNEZ, J. (2011): "Education as a Positional Good: A Life Satisfaction Approach", Social Indicators Research, 103 (3), pp. 409–426.*
- *EASTERLIN, R. A. (2008): "Life cycle happiness and its sources: why psychology and economics need each other", En Capabilities and happiness, Oxford University Press, New York.*
- *HELLIWELL, J. F. (2003): "How's life? Combining individual and national variables to explain subjective well-being", Economic Modelling, 20 (2), pp. 331–360.*

Empowering Women for their self Happiness

67

Anjum Khan,*Divvy Jaiswal,** & Vishu Gupta ***
Research Scholar and *Assistant Professor, Department of Home Science,
M.L. & J.N.K. Girls College, Saharanpur

Introduction

Empowerment in the real sense of quality of life does not necessarily follow with rising money incomes or longer life spans, (Which from the conventional yardsticks of 'Progress' and development). Women may live in the midst of material comforts in a luxurious place, and yet be powerless in terms of self assertion or autonomy over her own life. It is therefore not so much the percentages and statistical figures that I want to spot light but evidences of the kind of increasing autonomy that empowers woman as individuals in their own right, with entitlements in terms of dignity and decision – making prerogatives.

Women are the mother of the race and liaison between generations. It is the women who have sustained the growth of society and moulded the future of nations. In the emerging complex social scenario, women have pivotal role to play. They can no longer be considered as mere harbingers of peace, but are emerging as a source of power and symbol of progress.

Women have now taken up professional roles in order to create a meaning for themselves. The traditional role of a house wife has gradually changed into working women and house wife. Some of the factors are responsible for this change. These are better education, changing socio-cultural values and need for supplementary income.

Though the politically women is recognized as socially equal to man, the old institutions like caste, patriarchal family, religious more and dominant value systems have subjected women to discrimination and exploitation since many centuries. These institutions still reign with considerable vigour surcharged with the spirit of male dominance. Since independence, government has enacted many Acts for the general welfare and amelioration of women. Indian constitution guarantees equality of the sexes. The Government enactments concerning women employment equal pay provision crimes. . Against women property rights of women, marriage & divorce laws etc.have empowered women to a considerable ascent. However proper education hygienic living and to a considerable extent. However, proper education, hygienic living and employment are same of the areas where women are still lagging behind and need concrete step by government and social organization.

"Women employment" describes status and condition of women at the outset and then makes elaboration on legal and social approach to women empowerment social problems of women, health and nutritional status of women, women labour & family structure labours – wage policies concerning women, educational human rights of women, educational system and sexuality and ideology of women in the social context.

Dimensions: - An understanding of various dimensions of empowerment of women would provide a base for understanding the ways of harnessing information technology. These dimensions include.

- * Empowerment through Education.

- * Economic Empowerment
- * Psycho-social Empowerment

Empowerment through Education: - Education plays an important role in the process of overall empowered of women. It has a great potential to bring about awareness of women's rights and responsibilities and helps them to participate in the development process. It is heartening to know that remarkable process has been made in the field of female literacy. In the last decade has witnessed quantum jump in female literacy rate due to literacy campaigns and the Mahila Samakhya Programmers.

In this context, it would be pertinent to mention that to Dreze and sen have stated that education has five intrinsic values for improved social and economic conditions of women.

First of all education gives personal benefits for the individual in terms of self-confidence leading to motivation and interest in society. Social interactions are easier when persons are capable of reading a newspaper about social and political issues in the community and the rest of the world.

Secondly, education gives access to a wider range of job opportunities and in general enables persons to take advantage of economic opportunities and fix participate in local politics.

Thirdly, a higher literacy rate facilitates public debates and demands for health care, social security and other needs. Public discussions enable people to hold politicians accountable for their promises of improvements in the social service sector. Information on ones society provides better possibilities for utilizing the service system.

Fourthly, education indirectly presents child labour the extent that implementation of legislation of basic education for all children.

The fifth effect of education and literacy enables oppressed groups in a society to become politically organized. Education also has positive effects within families when girls are being educated.

Literacy is thus an empowered skill which reduces many fears, of being lost, cheated and manipulated by others.

Education is essential to strengthen one's mind, power of thinking or conscience. Education, therefore, is as essential for women as it is for man. It is said that "When you educate a women you educate a family and nation," Also in an egalitarian society, which is our aim set forth in our (institution, men and women enjoy opportunities for the education.

Economic Empowerment: - Women's economic role is expected to affect norms governing proper sphere of women, values underlying patriarchal structure and redefinition of roles of men and women. This perspective that the improved employment opportunities and earning power would liberate women from their dependent status, focus extra – familial activities as the determinates of women's status.

Although the economic freedom by which is generally meant freedom to earn, is enjoyed by some women, it does not give them freedom in all respects as their position in society is determined neither by their merits, nor by their being human beings but mainly by their sex.

Economic independence or access to an inherited or self generated income is considered the major means of empowerment of women. To a great extent this is true as economic dependence is the worst from of dependence. To enable women to stand on their own, this strategy is attempted and advocated by many governments in the third world. However, is in the case of education, economic independence also may not given women the necessary decision making

power and may not even make access to forms of decision making easy or smooth for them. The prevailing value system has put so many hurdles on the path to women's equality through economic empowerment.

Since independence and more particularly after seventies, the government of India has been laying considerable emphasis on economic empowerment of women. Sole motive behind these endeavors is to bring them into the main stream of development. Compared to two generations ago, wage rates and earnings have undoubtedly gone up, both in the rural and urban areas. For more women are now in the work force as salaried employees, in a variety of jobs whether it is construction workers at the lower end of the economic.

Spectrum, or women administrator and scientists, women today are endemically better off than they were at the time of independence. This economic empowerment is not merely in monetary terms but also in real value terms. Whatever indices and base years one employs for comparisons.

Psycho-social Empowerment :- The so called partially liberated middle ideology inducted and employed women are like "Can on the wall" neither being traditional nor modern unable to give up the traditional cultural values which cause tremendous strain on their dual role performance and also unable to become completely westernized thus experiencing severe psychological pangs.

The Indian cultural ideology that famous are heir to right from a young age, calls for self – effacement and looks upon suffering as an 'exaltation' of feminine goinness, girls are indoctrinated in the conviction that they are as females, 'worthless' and not entitled to claim anything, even as individuals. This imposition too has been significantly broken (although such deep-seated ideology rearing cannot be wiped out in a generation or two) so that girls and women learn to think of themselves citizen with legitimate entitlements.

Part of this empowerment is the reproductive rights that women can now claim.

These are some of the 'full glass' aspect of the scenario. Those who wish to highlight the half empty portion of that same glass could quite legitimately; spotlight the undeniable aberrations that still unwelcome in some communities, the preference for son is still strong, and female's infanticides or feticide does take place. Crimes against women from rape to eve-teasing, molestation and sexual harassment do get reported with depressing regularity in the media. Dropout rates for girls is still higher than that for boys, and in terms of health parameters too women fare worse than men (hospital admissions during sickness, nutritional status etc.) Dowry is still a problem in spite of the dowry prohibition Act, and yet we can take legitimate pride in the fact that unlike in some countries, women as lecturers and scientists and engineers or doctors, command the same pay as men, without discrimination, and that more and more rural women too are taking the cue and spreading their wings in a manner that was not possible a few decades ago.

Equal access to education for women and girls will be ensured special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender – sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life – long learning as well as development of occupation / vocation/ technical skills

For today's women fewer things are in the category of not done, compared to the time of independence. Remaining unmarried beyond one's teen used to be, in the early decades of this century, socially, scandalous most women of our grandparents generation whether in the Urban

or rural areas, were married off at the tender ages of 8 to 11, and were mothers by the time of their middle teens. This has changed both socially culturally and legally, with the passing of the child marriage's restraint Act.

There are tens of thousands of women who are today able to combine economic empowerment with social empowerment is visible in the matter of fewer rules of socio-cultural segregation too.

Today's girls and women have taken to the salwar kameez as a nationwide preference, and the restrictive nine yards sati that married women were required to be swathed in is almost completely gone, enabling more physical ease of movement.

Happiness through Empowerment: - Although Indian tradition has generally respected womanhood and India is the only country where millions of people worship a god regarded as half man half women (ardhanaareesware) where Manu declared that wherever women are honored there the gods are pleased it is a fact that Indian women are still by and large illiterate, uneducated, unable to make their voices heard in Parliament or Legislative Assemblies to the extent they ought to.

Men and women are like two wheels of a chariot, chariot of happiness and fulfillment. If both the wheels were in good condition the chariot would move smoothly. If either of the wheels is not at par with the another we don't have to stretch our imagination for the obvious result. Thus it will be agreed that not only gender discrimination is unacceptable but also two should be treated equally too. We cannot neglect or ignore any one of them. No society can fully made of men only, however brilliant, efficient, powerful, handsome those men are! Women are part and parcel of a society neglecting, ignoring or assuming their existence as a child bearing and child rearing biological creature will lead to disaster.

Though nobody can deny the fact that Indian women have stormed almost all male bastions she is entering into new folds including administration, science technology, medicine, formalism and the like but still they are in minority. The number of women in top position is still low.

In the last ten years the women of India have taken the bold step of invading the hitherto forbidden land of entrepreneurship. The incurring bastion of male dominance. They are ready to take risks, face challenges and prove to the world that their role in society is no more limited to that of buyer but can't extend to that of successful sellers women have become more independent and achievement oriented.

Empowerment mean giving legal and moral power to an individual in all spheres of life social, economic, potential ,psychological, religious and spiritual which are essential for the survival and overall development of the making.

Women have a decisive role to play in the alleviation of household poverty. Empowering women with property right and with savings and investment facilities would contribute much more to the household income. Moreover, women work participation in the income earning activities would raise the gender per capita income. It can be recommended that income in the hands of women would contribute much more to the household food security than the income controlled by men. The economic empowerment of women is sine-qua-non for eradication of poverty in general and rural poverty in particular.

Women hold up half the sky ' according to a Chinese saying. This is true with the Indian scenario as well. Since women make up half the country's population. In order to bring activities through entrepreneurship and other enterprise to create a conducive and enabling environment by

bringing in 'gender concerns' in all policies and programmes connected with economic development of the country.

Information revolution, though recent and invigilant, is ever expanding in its promises and challenges. Information is power, and acquisition of relevant information, at opportune time will facilitate decision making and empowerment.

In the present context of rapidly changing world, where societal transformations are called for, there is no other potential tool other than information technology, for empowering the most deprived section i.e. women. An effective policy towards initiating socially, acceptable, economically viable and practically feasible IT projects will be a major step in realizing the social, political and economic empowerment of women. The concept of "leap frogging" is not only applicable in bridging the social divide between the empowered and disempowered.

References:

- *www.vitalpublications.yahoo.co.in page-v*
- *Anand M. Women Empowerment (Legal and Education Perspective), 2011*
- *Batliwala, Op.cit, at Serial No-13*
- *Dreze Jean & Sen, Amartya (2002), Introduction and Approach", Economic Development and Social Opportunity", Oxford University, pp 6, 7, 35,161*
- *J.Ronalds (1997), "Questioning Empowerment*
- *Working with women in Honduras, Oxford: Oxfam*

Happiness and Buddhism

68

Dr. Anjali Mittal

*Associate Prof. Department of Pol.Sci
St. Joseph Girls Degree College, Sardhana (Meerut)*

**“Today we have bigger houses but no family.
Today we have comforts but no happiness”**

Today we are living in the state of materialistic comforts but we do not have time to enjoy these comforts. We are living in a society wherein we are experiencing too many tensions and pressures leading to increasing dissatisfaction, depression, aggression which are taking us faraway from peace and happiness. Our happiness is based on materialism which is very short lived. We have left spiritualism a far. Spirituality gives inner-peace and satisfaction. Increasing ambitions, competitions jealousy, self-centeredness is pushing us in the stage of unhappiness. Despite all comforts we don't have satisfaction in our lives. Love, peace and happiness are in human nature. We can live in happiness for a long time but we cannot live in sadness, hatred and distress for a long time.

“Happiness is the highest state of mind.”

Happiness achieved through materialistic objects is momentary while happiness achieved by spiritualism is ever lasting. Spirituality teaches us to live in peace without greed and jealousy while materialism teaches competition, aggression, tension and depression.

Happiness forms a central theme of Buddhist teachings for ultimate freedom from sufferings. Buddhism encourages the love, kindness, compassion, the desire for happiness and welfare of all beings. Noble eightfold path, peace and mind, right effort, mindfulness, right connections, meditation and nirvana are the means to attain happiness.

Buddha explained that all our problems and sufferings arise from confused and negative states of mind and all our happiness and good fortune arise from peaceful and positive states of mind. He taught methods for gradually overcoming from our negative thoughts such as anger, jealousy and ignorance and developing our positive thoughts such as love, compassion and wisdom and through this we can attain ever lasting peace and happiness.

For Buddha the path to happiness starts from an understanding of the root cause of sufferings. In Buddhism the treatment of sufferings is not a simple medicine to be swallowed, but a daily practice of mindful thought and action, Meditation is the most well known tool of this practice because it trains mind not to look into the past or travel in future but to live in present world. The first and second verses of Dhammpada, the earliest collection of Buddha's sayings talk about sufferings and happiness:

*All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If one speaks or acts with an **evil** thought, pain follows the foot of the ox that draws the wagon. [Dhammpada 1 /Muller & Maguire, 2002]*

*All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts. If one speaks or acts with a **pure** thought, happiness follows one, like shadow that never leaves.[Dhammpada 2 /Muller & Maguire,2002]*

During the late 6th centuries BCE Siddhartha Gautam of Shakya, who later became known as Buddha, one day ventured out beyond the castle walls and encountered three aspects of life: **the old, the sick and the dead.** These experiences troubled him and compelled him to question - what does life and its pleasure stands for, and in search of these queries Buddha became an ascetic and left all the comforts of life. During his life, Buddha experienced extreme pleasures and extreme deprivation but he found that neither extreme brought him to true understanding. Buddha discovered the **“Middle path”** that resembles **Aristotle’s “Golden Mean”**. In his first Sermon at Sarnath Buddha preached that there are two extremes, O Monks, from which he who leads a religious life must abstain. One is a life of pleasure, devoted to desire and enjoyment: that is based on unspiritual, unworthy, unreal. The other is a life of mortification: it is gloomy, unworthy, unreal. The perfect one is removed from both these extremes and has discovered the way which lies between them, the middle path which enlightens the eyes and the mind, which leads to rest, to knowledge, to enlightenment, to Nirvana.

Buddha taught his followers ***four noble truths*** which are as follows:

- There is suffering[Dukkha}
- There is cause of Duhkha{Dukkha Samudaya}
- There is cessation of suffering{Dukkha Nirodha}
- There is a way leading to this cessation of suffering{Dukkha NirodhGamini Pratipat }

Buddha believed that dukkha ultimately arose from ignorance and false knowledge. Dukkha is usually defined as Suffering; it is closer to “Mental dysfunction.”

The ***Noble Eight Fold Path*** consists of eight steps which are:

Right faith	Right resolve
Right speech	Right action
Right living	Right effort
Right thought	Right concentration.

Buddha uttered that the way to eliminate dukkha is eightfold path. Eightfold path is a practical and systematic way to come out of ignorance, eliminating dukkha from our minds and our lifestyle.

“If by leaving a small pleasure one sees a great pleasure, let a wise person leave the small pleasure and look to the great. {Dhammapada 290 / Miller & Maguire, 2002}

Buddhism pursues happiness by using knowledge and practice to achieve mental equanimity. In Buddhism, equanimity, or peace of mind, is achieved by detaching itself from the cycle of craving that produces dukkha. So by achieving a mental state where we can detach from all passions, needs and wants of life, we free ourselves and achieve a state of transcendent bliss and wellbeing. Buddha felt that it was imperative to cultivate right mindfulness for all aspects of life in order to see things as they really are. Through right mindfulness, one can free oneself from passions and cravings, which make us prisoners of past regrets and future preoccupations.

Meditation is the heart of Buddhist way of life. In meditation we learn to identify our negative mental states known as ‘delusions’ and learn how to develop peaceful and positive mental states or ‘virtuous minds’. Out of meditation we try to maintain the virtuous minds we have developed and use our wisdom to solve the problems of daily life. As our mind becomes more positive our actions become more constructive, and our experience of life becomes more satisfying and beneficial to others.

Buddha taught truth and compassion. Happiness through Buddhism is attainable through proper knowledge and practice in everyday life. Right concentration and meditation is the foundational activity within Buddhist thought and practice and a mental discipline that aims to transform our mind. The teachings of Buddha reveal that spiritual path is a step towards everlasting peace of mind and happiness.

References:

- *Müller, M., & Maguire, J. (2002). Dhammapada: Annotated & Explained. Woodstock, VT: SkyLight Paths Publishing. (Translation by Max Müller, annotations and revisions by Jack Maguire.)*
- *Bodhi, B. (2005). In the Buddha’s Words: An Anthology of Discourses from the Pali Canon (Teachings of the Buddha). Somerville, MA: Wisdom Publications.*

CLASSROOM TEACHING: BEYOND MARKS TOWARDS HAPPINESS

Hitendra Kumar Virani (Lecturer Commerce)

Rajkiya PratibhaVikasVidyalaya (RPVV), BT Block, Shalimar Bagh, Delhi-110088

Pursuing Ph.D. from Jamia Millia Islamia (A Central University), Delhi

69

Just securing maximum marks can never be the yardstick for assessing the success of our education system but the most important question is “Does the child feel happy during schooling?”

Education is generally defined as a process of natural, harmonious, progressive and multidimensional development of child’s innate powers. Joyful teaching learning process with rich learning experiences is the most important element to achieve the objectives of education.

“Tell me and I forget, Show me and I may remember, Involve me and I learn” is the guiding principle of my teaching in order to make it a joyful and enriched learning experience for the students.

I use to apply THE SQ3R (Survey, Question, Read, Recite, Review) study method, Teaching with Games technique, Constructive and creative assignments technique, Participative Information and Communication Technology techniques, Classroom Library System, ABCDE technique for Effective Time Management, Mnemonic techniques, Systematic classroom management, Voluntary Educational Excursions and PQRST (Preview, Question, Read, Self-recitation, Test) revision technique during teaching learning process which are discussed in detail in the following lines.

(I) THE SQ3R (Survey, Question, Read, Recite, Review) study method

SQRRR is a reading comprehension method named for its five steps: **survey, question, read, recite, and review**. The method was introduced by Francis Pleasant Robinson in his 1946 book *Effective Study*, based on principles documented in the 1930s.

Process

- 1. Survey:** The first step, survey or skim, advises that one should resist the temptation to read the book and instead glance through a chapter in order to identify headings, sub-headings and other outstanding features in the text. This is in order to identify ideas and formulate questions about the content of the chapter.
- 2. Question:** Formulate questions about the content of the teaching. For example, convert headings and sub-headings into questions, and then look for answers in the content of the text. Other more general questions may also be formulated:
 - What is this chapter about?
 - What question is this chapter trying to answer?
 - How does this information help me?
 -
- 3. Read (R¹):** Use the background work done with "S" and "Q" in order to begin reading actively.

4. **Recite (R²):** The second "R" refers to the part known as "Recite/wRite" or "Recall." Using key phrases, one is meant to identify major points and answers to questions from the "Q" step for each section. This may be done either in an oral or written format. It is important that an adherent to this method use his/her own words in order to evoke the active listening quality of this study method.
5. **Review (R³):** The final "R" is "Review." In fact, before becoming acquainted with this method a student probably just uses the R & R method; Read and Review. Provided the student has followed all recommendations, the student should have a study sheet and should test himself or herself by attempting to recall the key phrases. This method instructs the diligent student to immediately review all sections pertaining to any key words forgotten.

These five steps of the SQ3R Method, if applied and practiced, should result in an increase in reading comprehension, an improved ability to identify important points and better retention of the material.

(II) Teaching with Games technique

Who doesn't like to play *classroom games*? Not only are games fun, interactive, and social, but they're also great tools for learning.

With so many demands placed on educators to always be 'standards-focused,' game can seem like more of a distraction than an instructional tool (especially to principals passing by). I know many teachers who shy away from games completely because they don't want their principal to walk in and say, "Umm, Mr. Hitendra, why are your students playing around instead of learning?"

On the other hand, *classroom games* add flair and student engagement to more tedious, yet necessary tasks like teaching facts, rules and terminology, reviewing for tests or even completing home assignments, projects etc. Adding an element of competition motivates and energizes students.

Here are my student-favourite classroom games.

All of these games can be played, with varying degree of difficulty, with younger to older senior secondary school students. It's the subject matter and the materials that are used that make the difference to the students who are playing the games.

1. Cheer Leader

Hello spelling and vocabulary. I think that aside from flashcards, Cheer Leader might just be the easiest game to play. And it's fantastic time filler.

I love to use Cheer Leader when introducing new topics that we are going to study in class, or clues as to what the assembly is going to be about. I also like Cheer Leader as a way to get to know students, or to tell everyone book titles of upcoming stories. So easy and so fast.

Plus, you can just as easily have your students come up to the board and have them pick the word. I haven't met a student yet who didn't want to do that.

2. Musical Quiz

Everyone use to enjoy listening music. We can easily correlate it with quiz. Just note down few important questions on different pieces of paper and get those folded. Keep all those folded papers in a box. Play any inspiring song on your mobile or any CD/DVD player and start rotating that box among students systematically. Stop the song at any point of time and the student holding the box at that very moment will pick one slip out from that box and answer that question. If s/he replies correctly, put that slip out of box, otherwise keep that in the box again and continue the process. We can try to inculcate the values also among the students in this way by playing motivational, patriotic and inspiring songs.

3. Explore the Outside World

‘Explore the Outside World’ is a fun game I like to play right before the end of the day, right before recess, or lunch. I stand in the doorway with either a set of Trivial Pursuit questions or flashcards.

In order to explore the outside world you need to answer 3 questions correctly. If not, you head to the back of the line and start over.

For students who answer those questions correctly, they can explore the outside world earlier than others. And who doesn’t love that?

4. Fast Facts

This game consists primarily of giving students 100 simple subject related problems and a limited time to solve them. I use this daily with my elementary students and tutoring students.

The whole idea is to get your students to understand these math problems so well that it becomes rote. For 100 problems for a 9th grader, give them 15 minutes; a 10th grader gets 12 minutes; a 11th grader gets 10 minutes; and a 12th grader gets 8 minute or based on difficulty level and your experience.

This same idea can be applied to pronunciation of words. With two students, give one a timer and the other has 100 words that they have to say correctly. The same time structure applies too. It’s quick, it’s easy, and it’s a great way to work on a skill.

5. Treasure Hunts

Treasure hunts are a lot of fun, but they definitely take some planning to get set up. The great thing is, they can be used for nearly every subject.

I like to set up a treasure hunt for when starting new social studies, science, or reading units. I go through the material beforehand and I create questions, fill-in-the-blank, pictures, dates, people – anything that I want my students to really know before we get into the unit. And then I put them into small groups and they have to search the textbooks, encyclopedias, online, and around the classroom for the clues.

6. Student-made Games

Who doesn’t like to showcase their skills, knowledge, or talents? Everyone does. Which is why it is so much fun to see your students get to shine when they create the games that are used in class.

This is something I normally don’t start to do until after the winter break; mainly because I want the chance to utilize a variety of games in my class long enough that my students really understand how to implement their own versions.

But, literally every game listed here could become a student made game. And, if you are worried about time or having it not being educational enough – make having your students make the game count as a formal assessment.

(III) Constructive and creative projects, assignments technique

Project method is one of the modern method of teaching in which, the students point of view is given importance in designing the curricula and content of studies. This method is based on the philosophy of Pragmatism and the principle of ‘Learning by doing’. In this strategy pupils perform constructive activities in natural condition. A project is a list of real life that has been imparted into the school. It demands work from the pupils.

I use to give such type of home assignments and projects which requires active involvement of student as well as match her/his specific interest. Generally I use to provide a list of home assignments/ projects which has been prepared with help of students and let the students choose any one or two as per their interest. A few examples are:

1. Providing a list of inspiring movies and let them choose one/two movies to watch and preparing a general report highlighting story, message etc.
2. Providing a list of motivational books and let them free to read one/two out of them and preparing a brief report.
3. Interviewing her/his grandmother/grandfather/ or any elder person and providing a list of questions the answers of which may be fruitful from students point of view. This process develops a good relationship with interviewed persons as well.
4. Visiting one/two places of historic, cultural or business etc. importance as per their interest and convenience, preferably in groups, out of provided list and preparing a brief report.

Points to Remember

- In the above process the role of a teacher is that of a guide, friend and philosopher.
- The teacher is not a dictator or a commander but a friend, guide and a working partner.
- S/he encourages his students to work collectively, and co-operatively.
- S/he makes it a point that each member of the group contributed something to the completion of the project.
- If the students face failure during execution of some steps of the project the teacher should not execute any portion of the project but should suggest them some better methods of techniques that may be used by them next time for the success of the project.
- S/he should help the students in developing the character and personality by allowing them to accept the responsibilities and discharge them efficiently.
- S/he should provide democratic atmosphere in the class so that the pupils can express themselves fully without any fear of the teacher.
- S/he should be alert and active all the time to see that the project is running in its right lines.
- S/he should have a thorough knowledge of individual children so as to allot them work accordingly.
- S/he should have initiative, tact and zest for learning.
- Teacher should always remain alert and active during execution step and see that the project goes to completion successfully.

- During execution of the project teacher should maintain a democratic atmosphere.
- Teacher must be well – read and well-informed so that s/he can help the students to the successful completion of the project/assignment.

(IV) Participative Information and Communication Technology techniques

Modern age is the age of Information and communication technology. How can teaching learning process be unaffected with it? Now a days most of the students are having email Ids, Facebook IDs, active on whats app. I encourage students to discuss any issue through these informal channels and try to response promptly. Just to fulfill this objective I have created a personal website i.e. www.HitendraKumar.in, created Facebook account greasindia@gmail.com, a few Facebook groups and am also active on whats app.

(V) Classroom Library System

Being a Teacher, several book publishers use to give a sample copy to us every year. By this way, at any point of time we are having several sample copies of various authors and book publishers related to our teaching subjects. I have developed a classroom library system to use these books as additional reference books for high achievers specially. On the basis of performance of students in any term exam or class test or unit tests or whatever I find suitable, I use to distribute these books to suitable or needy students in order to provide rich and advance content for in-depth and detailed study of any topic or subject.

(VI) ABCDE technique for Effective Time Management

Brian Tracy is an international success coach. He has produced a Podcast series entitled “21 Great Ways To Double Your Productivity.” In this installment of that series, Brian Tracy discusses how to double your output by using the ABCDE Method.

You will find the principles discussed here simple to implement in your life. The ABCDE Method by Brian Tracy is hands-down one of the most effective time management methods anywhere.

Brian Tracy says that in order for you to achieve success, you will need to learn to identify and work on your most important tasks until they’re complete. The ABCDE method will help students find their most important tasks and prioritize them.

It’s easy to figure out most important task. Think about which, of all tasks, will carry the greatest consequences, whether or not it’s finished.

That’s the key: to continually identify the consequences of completing, or not completing, a given task.

The three steps of Brian Tracy’s Successful ABCDE Method:

1. Make a list of all of your To Do’s.
2. Go through the list and put one of these letters (ABCDE) by each item

“A” items are key tasks. There will be major consequences if one doesn’t complete these. Start on these first.

“B” item is “Should Do” but is not as important as an “A” item. There are only mild consequences to not completing these tasks. The consequences are only short-lived.

“C” tasks have no consequences. They’re nice to do, but not essential. They will not contribute to one’s long-term success in individual’s personal life or career.

Remember that one should never work on a “B” when an “A” still exists on your list. The same goes for “C” items. Don’t work on these until all of the “B” tasks are complete.

D’s need to be completed but should be given to someone else. In one word – delegate. The only time one should spend on these tasks is the amount of time it takes you to figure out someone to delegate the task to.

“E” stands for eliminate. One can eliminate these tasks and there will be no consequences.

If someone wants to free yourself to work on your A and B tasks one really needs to discipline oneself to get rid of all tasks that can be done by others and to eliminate all non-essential tasks.

Lastly...

Put A’s in order of priority.

One can do this by placing numbers by each item. 1 for the most important, 2 for the next important, etc. One will end up with a list that looks like this: A1, A2, A3, ... Next stick to A1 until there is nothing left to do on that task.

If someone truly wants to double her/his productivity, one would be wise to adapt the ABCDE Method into ones daily planning. Brian Tracy is a master at what he teaches, as demonstrated by his own success.

(VII) Mnemonic techniques

Today there are many fun mnemonic techniques you can use to encode information so that it can be stored almost effortlessly in your long-term memory. These techniques work especially well for multiple-choice tests, which don't require special writing prowess, superior phonetic ability, or lengthy memorization. You merely have to encode your memories so you can trigger the information when you need it.

Here are just a few of the fun mnemonic techniques I've used to remember what I needed to know for tests:

1. **Rhymes.** Thirty days hath September ... How many of us remember this one? This technique works just as well for memorizing dates and facts: Examples:

America discovered:

In fourteen hundred ninety-two, Columbus sailed the ocean blue.

2. **Silly sentences.** When the list must be memorized in order, form a sentence from the initial letters of the words you are trying to memorize. Examples:

Remembering the fourteen principles of management given by Henry Fayol (in order):

1. Division of Labor
2. Authority
3. Discipline
4. Unity of command
5. Unity of direction

6. Subordination
7. Remuneration
8. Centralization
9. Scalar
10. Order
11. Equity
12. Stability of tenure of personnel
13. Initiative
14. Esprit de corps

“DAD U2 SRCc SO EaSIE”

3.Acronyms. Make a word using the first letter from each word that needs to be remembered. This works only when the list is fairly short and when the order of the words can't be shifted. Perhaps in elementary school, you learned the names of the Great Lakes by using "HOMES" (Huron, Ontario, Michigan, Erie, and Superior). This works just as well for more complex lists.

4.Abbreviations: Using the first letter of each word but it doesn't spell a word. Example:

Path of the blood (in sequence):

Right atrium, right ventricle, pulmonary artery, lungs, pulmonary vein, left atrium, left ventricle, body (RA, RV, PA, L, PV, LA, LV)

5.Flashcards: Write the name on one side of the card, and the definition, formula, or pertinent information on the other side.

6.Gimmicks: Word games or tricks to help you remember. Examples: How to spell principal when talking about a school administrator by referring to him/her as your pal..

7.Mind Mapping.Our eyes are highly advanced cameras that take in learning better in pictures. So it is much better to deliver the lesson in Diagrammatic form as well as initiating students also to take notes in pictorial form.

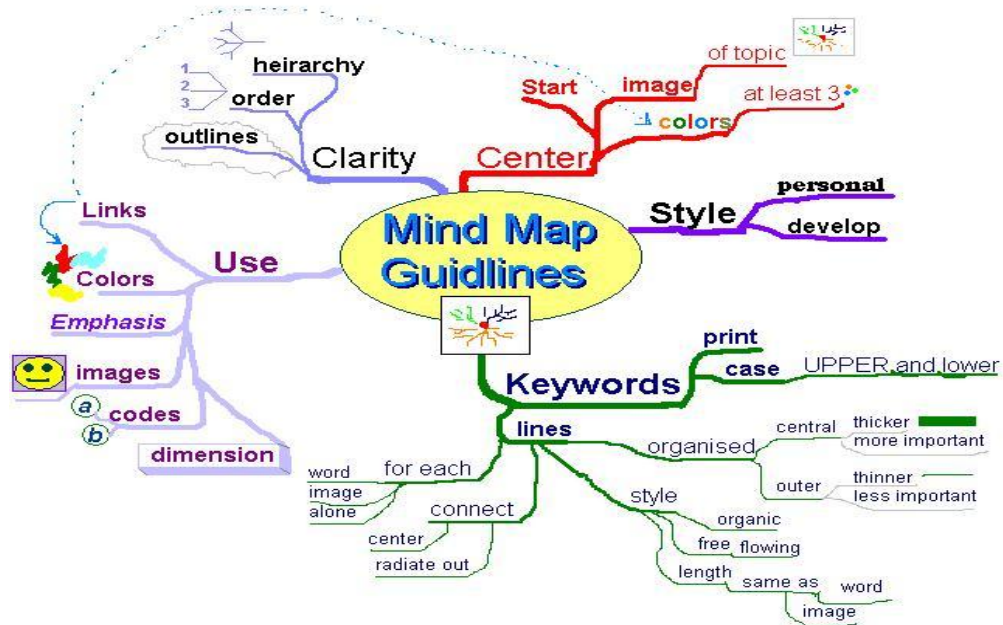
A **mind map** is a diagram used to visually organize information. A mind map is often created around a single concept, drawn as an image in the centre of a blank page, to which associated representations of ideas such as images, words and parts of words are added. Major ideas are connected directly to the central concept, and other ideas branch out from those.

Mind maps can be drawn by hand, either as "rough notes" during a lecture, meeting or planning session, for example, or as higher quality pictures when more time is available.

Mind Maps typically:

- Use color coding – to organize related ideas
- Are structured radically form a centre
- Use symbols, lines, words and images
- Best of all require only a large blank sheet, colored pens or sketches as tools

Some Guidelines for Mind Mapping:



This unique technique demands active participation of all students as well as invites interdisciplinary approach. It discourages rote memory learning, promotes team spirit and encourages students' inclination to explore.

8.Categories. Even if the information seems to have no organization, try to impose one. Most information can be organized in some way, even if only by the look or sound of the words.

Of course, you're not limited to these techniques. The human brain can interpret information in many unusual ways, for example by sounds, smells, tastes, touch, spatial awareness, and emotional response. Use your imagination. It's waiting for you!

Before you attempt some mnemonics of your own, break your study material down into manageable chunks of about seven items. Remove duplicate or redundant text from your notes, so you can minimize the amount of material you'll need to review. Try to insert examples in place of meaningless text, if it will help you understand the concepts better. Relate the information to what you already know and find some way to apply it in your daily life. Above all, relax and make learning fun!

(VIII) Systematic classroom management

I use to apply a few techniques which are helpful in managing the classroom effectively.

1. Smart seating arrangement on the basis of their academic performance, nature, attitude and ambitions.
2. Subject wise monitor system.
3. Regular attention towards their diet, neatness and cleanliness.

(IX) Voluntary Educational Excursions

I found it best way to know and understand the students as well as to reward the best ones. It is one of the best ways also to inculcate the habit of learning irrespective of time, class, syllabus, curriculum among students. I use to organize occasionally a voluntary Educational excursion for students to visit relevant events and places like Book fair, Trade fair, RashtrapatiBhavan, Dilihaat, places of historical or cultural importance, mosques, temples, churches, gurudwaras etc.

(X) PQRST (Preview, Question, Read, Self-recitation, Test) revision technique

This is a method of reading a textbook so that the information you read really does enter your long term memory. It is based on work by Thomas and H. A. Robinson, Spache and Berg and R. P. Robinson.

So what can it do?

The method has been shown to improve a readers understanding, and his/her ability to recall information. In other words, the reader is more likely to learn, and to learn more, of the material he/she is reading. If you use this method, reading won't be a waste of your time.

How does it work?

In this method you follow five steps - **Preview, Question, Read, Self-recite and Test (PQRST)**. The middle three steps apply to every section within a chapter whilst the first and last steps apply to the chapter itself. You may find that many textbooks are compiled in a way which makes this method easy to apply, using an introductory passage and questions at the end.

What must I do?

- **Preview.** First of all, preview the entire chapter - skim through it all so you know what you're going to be covering. One way to do this is read the chapter introduction, look at the headings, read the section introductions and check out the figures. Then read the summary at the end of the chapter (it usually tells you what you have learnt in that chapter).
- **Question.** As you read through each section, start by asking yourself "what am I supposed to learn in this section". This helps to get your brain in to sync with the topic being discussed.
- **Read.** At last, you can actually read that section. Do it carefully, think about the meaning and relate this to other things you know about this and similar topics. Do some underlining or highlighting of key words. Don't overdo it! If you want to take notes, read the whole section first, and then summarize it later.
- **Self-recitation.** Once you have finished reading, think back about what were the main ideas you learnt. Try and recite some of this information preferably aloud. Check back against the text, and note the things you missed out. Ensure that you didn't miss them out because you haven't learnt them. Only then go on to the next section and Question again.
- **Test.** So now you have finished the chapter (or a major section if the chapter contains large dissimilar sections). Test yourself and review all the material. If you made notes, read through these. Think about the relevance of what you learnt and how it all fits

together. Reread any chapter summaries. Even though you have only just read the chapter, now is the **best** time to test yourself.

I have tested this method, and found it really does work. Self-recitation is particularly effective if done properly, as is the questioning step. After all, this makes sense because it is putting your brain into gear and warming it up before you start.

The results of using above mentioned methods and techniques are very encouraging. Students use to enjoy the classroom teaching as well as perform remarkably well in all the exams and competitions.

References:

- <http://en.wikipedia.org/wiki>
- <http://www.teachhub.com>
- <http://www.slideshare.net>
- <http://nucoach.wordpress.com>
- <http://www.lintech.org>
- Virani; Hitendra kumar. (2014). *Aap bhi topper ban sakte hain. Self Published*

INITIATIVES FOR EXPLORING HAPPINESS IN EDUCATION

70

Dr. Girish Kumar Dwivedi* Mr. Shrawan Kumar**

**Assistant Professor, Education, U.P.R.T.O.U, Allahabad*

***Research Scholar, Department of Teacher Education, NGBV, Allahabad*

Education and Happiness are the foundation of every progressive society. Education directs the development and maintenance of social and economic order. It is the basic instrument for positive change and alleviation of sufferings Hence the basic aim of Education is to develop the capacities and talents in human beings and to coordinate their expression for the enrichment and harmony of society for prosperity of the individuals and nation economic growth has been a central policy objective of most governments since independence. The rationale has been that by increasing national & individual incomes, the society and country will flourish. But it is observed that relationship between economic prosperity and individual happiness and social well being have broken down. It is found that depression and frustration has risen significantly over the last 50 years in developing as well as developed countries. Unfortunately inspite of high education people are not satisfied and living unhappily.

Accomplishment of 'Happiness' is an aspiration of mankind from times, now it has been intensified. Today world community is endeavoring to get "happiness" intently at the global, national, societal and individual levels. Education for happiness has been considered the last strategy to make peace in the world. The question is whether this happiness for education is going to be successful in current scenario.

It is necessary to know the causes of human tragedy and misery in present modern world. Education has the potential to convert the world in to a happier world. Education for world has been coined recently in this world, it is emerged as a trend and an urgent call of modern world community.

All these are posing a particular challenge before the educators that education and happiness should be properly, intimately connected. Happiness should be general aim of education and a good education system should contribute significantly to personal and collective happiness. Educational experiences within schooling, informal and lifelong learning all should be well connected with the new science of happiness.

The question is what happiness and how they can be explored through education. Generally happiness means enjoying life and wanting the feeling to be maintained. There may be countless sources of happiness as well as countless sources of pain and misery. It is felt that happiness has a positive dimension of human experience and it can be measured. There is also a normative dimension to happiness which has its relationship with education. Education system should identify and derive key elements of happiness and in that life Initiatives should be explored to bring happiness in the life of people, society and nation through educational activities.

Education for happiness relies on the strategy which is more than classroom teaching-learning about certain concepts and events related to happiness in the text book, it means that education for happiness can not and should not be delivered in the conventional mode.

In Curriculum at different levels those subjects or area of knowledge should be analyzed which are more valuable in terms of bringing and sustaining happiness. These teaching learning process should be explored which promote pleasure. The co-curricular activities can play a very important role for happiness.

Researches done in this area identified some factors which are control of happiness such as relationships, financial situation, work, health, freedom, community friends, personal values, age, gender, books, IQ, education etc.

Actually happiness was the ultimate purpose of human life and it can be explored through various educational initiatives which institutions can organize. It is also established that happiness is not an individualized phenomena, greatest happiness principle is based on the happiness of great number of individuals. It should also be recognized that some kinds of pleasure are more desirable and more valuable than others.

Education system have gone beyond transforming information, skills and knowledge and focusing on attainment of enjoyment & happiness.

References:-

- Donnelly Jack, *The International Human Rights* (Westview press, 2013) (4th edition)
- Morsink Johannes, *The Universal Declaration of Human Rights*, (University of Pennsylvania Press 1999).
- Wellman Carl, *The Moral Dimensions of Human Rights* (Oxford University Press, 2011)
- Ralph Wilde, Carol Davine, Caval Rae Hansen, Hilary Poel, *Human Rights for the 21st Century: Sovereignty, Civil society, Culture* - (Oryxpress, 1999).
- Noddings Nel, *Happiness and Education* (Cambridge University Press, 2003)
- Bok Sissela, *Exploring Happiness*, (Yale niversity Press, 2010)
- Charry Ellen, *God and the Art of Happiness*, (William B. Eerdmans Publication, 2010)
- Eduward Lazarus, *Blacknitls/white justice* (Oxford Press, 2009).

EDUCATION FOR HAPPINESS: WHAT WE REQUIRE FROM OUR EDUCATION SYSTEM

71

NEHA NAGAR

Lecturer, Department of Industrial Microbiology
S.M College, Chandausi, UP

Happiness is the feeling that enriches the quality of life and makes it worth living. In fact every effort of human being, in every walk of life is focused around to increase the amount of happiness in life. All the achievements and efforts of men, be it to amass wealth, making path breaking innovations, seeking positions or simply doing philanthropy - are governed by the desire to be happy. Happiness is among one of the rarest things which money can not buy. Richard Layard (2005: 12-3) defined that by happiness I mean feeling good – enjoying life and wanting the feeling to be maintained. By unhappiness I mean feeling bad and wishing things were different. Nel Noddings (2003: 22) has written, ‘It seems obvious that a judgment of happiness is best made by the person who claims or disavows happiness’. However, it is also possible that there are *objective* features of happiness. It can be argued that happiness is an objective dimension of human experience – and that it can be measured (Layard 2005: 224). Aristotle and Plato defined happiness in a way that makes it independent of health, wealth, and the ups and downs of everyday life’ (Noddings 2003: 9). As this is the ultimate aim of human life so this is the need of the hour that we must plan to achieve it through education.

When parents are asked what they want for their children, they usually answer that they want their children to be happy. Why, then, is happiness rarely mentioned as a goal of education? This question compels us to explore what we might teach if we were to take happiness seriously as a goal of education. It asks, first, what it means to be happy and, second, how we can help children to understand it. It notes that we have to develop a capacity for unhappiness and a willingness to alleviate the suffering of others to be truly happy. Criticizing our current almost exclusive emphasis on economic well-being and pleasure. According to Nel Noddings the contributions of making a home, parenting, cherishing a place, the development of character, interpersonal growth, finding work that one loves, and participating in a democratic way of life leads towards happiness. As responsible members of teaching fraternity we have to explore ways in which to make schools and classrooms cheerful places. Some of the researchers find that education has an impact on happiness beyond well known pathways (income and employment status) and interpret the residual effect of education as something that generates “self confidence” or “self-estimation” in students.

As educators how we can start to do this within narrow, prescriptive and materialistic education systems is a matter of some interest to many at the moment. For individuals it does entail having the ‘courage to teach’ rather than merely parrot the requirements of national and state curricula – and finding the resources to do this is a struggle. This is especially so where teachers have been trained and socialized as unquestioning ‘deliverers’ rather than educators. However, the example of the significant number who dare to question and to subvert narrow schooling does provide something of a beacon. It is also clear that little can

be achieved without educators joining together to develop different understandings, organize and campaign.

Education appears to have only a small direct impact on happiness, though it does raise happiness indirectly through its impact on people's ability to earn, for example. (Layard 2005: 62) Dewey, J. (1916) opine in Classic discussion of education for democracy ('sharing in a common life') that includes an important reconceptualization of vocational learning. Dewey's concern with experience, interaction and reflection – and his worries about linear models of thinking still make for a rewarding read. Instead much debate is done in terms of how education might contribute to economic growth and upon achievement within the narrow boundaries of national curricula and the like. If educators are to take happiness, human flourishing, seriously then there need to be some fundamental changes in the way we understand, approach and organize education. It becomes important to find link between education and happiness.

First, a concern for happiness in education entails looking beyond the classroom and immediate teaching context. If formal educational institutions are to have a care for the whole person then a range of other opportunities and experiences must be offer. This includes a extra-curricular activity and the opportunity to become involved in associational life. Second, it involves engaging with informal education, community learning and more dialogical forms of educating. Third, it entails jettisoning large areas of national and state curricula (if not the state or national curriculum itself) and seeking out approaches and subjects that do not alienate. Fourth, happiness in education requires the possibility of easy access to counselling and pastoral provision so that those who are troubled have a means to come an understanding of themselves and their situation.

It is also noteworthy that if education has to be connected to happiness , it ought to possess different aims at different levels of schooling. At Primary level education should be focused on unraveling the latent potentials of human being. It must fill the child's mind with myriads of imagination, chisel his creative skills and enable and sensitize him to enjoy the beauty and freedom associated with childhood.

At Secondary level, the educational task must include the development of competencies in relation to the attainment of such basic human goods. This involves the development of skills in relationships, in obtaining the means of subsistence, in work and so on. Nel Noddings (2003) has explored a number of possible areas with regard to educating for 'private life' (making a home, loving places and nature, parenting, character and spirituality, and interpersonal growth) and around educating for 'public life' (preparing for work, educating for community, democracy and service).

At the level of higher education the possession of general understandings and skills is not enough – educators also have a fundamental role in shaping dispositions and life skills and specialize their knowledge domain. In other words, if people are to flourish and be happy they need to gain various dispositions or virtues which enable them to fit all this together into

a coherent whole. It must lead them towards living a more rewarding and fulfilled life. This goal can be obtained only when we as teachers step out from the narrow boundaries of the syllabi, make our students conscious of the world and the beauty around them, motivate them to become a responsible citizen and tell them to live not for the pursuit of money but for the happiness. That is the ultimate goal of education.

References

- Dewey, J. (1933) *How We Think. A restatement of the relation of reflective thinking to the educative process* (Revised edn.)
- Dewey, J. (1916) *Democracy and Education. An introduction to the philosophy of education* (1966 edn.), New York: Free Press
- Layard Richard P. and Richard G Layard. (2005) *Happiness: Lessons from New Science*, New York: Penguin.
- Nel Noddings(2002) *Starting at Home: Caring and Social Policy* (University of California Press)
- Nel Noddings (2002) *Educating Moral People: A Caring Alternative to Character Education* (Teachers College Press)

EDUCATION FOR HAPPINESS

72

Dr. Sapna Agarwal
NKBMG College, Chandausi

Introduction

Through many years of teaching and mothering, I have noticed that children and adult learn best when they are happy. This is not to say that harsh methods are never effective in producing role learning, nor does it mean that intermittent vexation and occasional failure are absent from a happy student life. On the contrary, challenge and struggle are part of the quest for knowledge and competence. However, struggle is an inevitable aspect of learning; we educators do not have to invent struggles for our students, and students who are generally happy with their studies are better able to bring meaning to difficult periods and get through them with some satisfaction. In the light of the aspect, it has arose a need to impart happiness not only teaching but also in every aspect. Closely related to the observation that happy students learn better than unhappy ones is something that has been judged to be even more important. Happy people are rarely mean, violent or cruel. Having said that, and believing that it is largely true of individuals, it should be immediately modify that by noting that groups and even whole societies can be happy, while others suffer under their exploitation and neglect. Our basic orientation to moral education, then, should be a commitment to building a world in which it is possible and desirable for children to be good- a world in which everyone is happy. A number of papers have focused on the relationship between education and happiness. Although some empirical find a positive effect of education on happiness, the empirical evidence on the link between these two variables is not conclusive.

Literature Survey

Michalos (2007) suggests that the relationship between education and happiness may depend in part on how broadly education is defined. Defining education as formal education leading to some kind of certification as opposed to the more general sense of the many ways in which learning occurs may be a substantial oversimplification. While this is an important and valid point, it is the more limited formal definition of education that is of interest here, since this paper seeks to explain the relationship between happiness and the attainment of formal educational qualifications. With a self confessed degree of exaggeration, Michalos (2007, p.4) proposes four scenarios which seem instructive here:

- real paradise—people's living conditions are good and people accurately perceive them to be good (presumably such people would report being happy)
- real hell—people's living conditions are bad and people accurately perceive them to be bad (presumably such people would report being unhappy)
- fool's paradise—people's living conditions are bad but people inaccurately perceive them to be good (presumably such people would report being happy)
- fool's hell—people's living conditions are good but people inaccurately perceive them to be bad (presumably such people would report being unhappy).

Are the more-educated less happy?

Evidence that, in developed countries, gaining more education fails to enhance the subjective well-being of individuals and possibly even impacts negatively on wellbeing was reviewed earlier. This includes clear evidence of such a negative relationship for Australia from a representative household sample, the HILDA survey (Hickson & Dockery 2008). LSAY data offer a distinct advantage over HILDA data for studying this issue in the form of a large sample for which respondents' subjective happiness can be observed prior

to, during and after completion of their highest educational qualification. To what extent is the relationship evident in the data from the LSAY Y95 cohort?. In the final year of the survey the group with the highest average happiness is those with Year 11 or equivalent qualifications, followed closely by those who only completed Year 10, those with apprenticeship-level qualifications and those who completed Year 12 and a certificate. The average happiness levels of people in those groups all exceed the average happiness levels of those who had attained a diploma, undergraduate or higher degree. However, it is those who completed Year 12 and gained no further qualification who had the lowest level of happiness. This picture is largely the reverse of that obtained two years earlier, in 2004, when those with qualifications beyond Year 12 reported higher levels of happiness than those with Year 12 or below qualifications (see also figure 2). In 2006, there are in fact no statistically significant differences in mean happiness for any of the qualification levels. This edge in subjective wellbeing over their peers who remain less well educated is soon lost in the post-school period. This is largely the result of subjective wellbeing among the less-educated rising, while the happiness of the more-educated remains relatively unchanged.

The other major hypothesis investigated is that the happiness of more-educated people is shaped by factors different from those that apply to the less-educated, perhaps through a tendency for greater critical thought and evaluation or a more sophisticated social conscience—the ‘better Socrates dissatisfied’ argument. For this argument to hold, it would be necessary to show that this change in concern occurs upon gaining a degree, which seems a somewhat dubious proposition, but there is some evidence in support of it. As discussed earlier, the strength of the correlation between educational attainment and happiness with the state of the economy and how the country is run falls, suggesting that more-educated people do become relatively less satisfied with these domains. However, this does not seem to be relevant to university graduates—the random-effects panel models reports, find that completing a university degree is associated with increased happiness with respect to the state of the economy and with no significant association with happiness with the way the country is run. University graduates do seem to place greater emphasis on their career prospects and their future, but again completing a university degree is estimated to be associated with greater happiness in both of these domains. Overall, the analysis of the links between educational attainment and happiness in individual life domains would not lead to the expectation of a decline in global happiness upon the gaining a degree.

A number of key variables are identified that shape happiness in the school-to-work transition. In terms of ‘fixed’ factors, these include family circumstances while at school and the personality traits of being an extrovert and of being calm or easygoing. In terms of experiences during the transition, getting married or entering into a de facto relationship is associated with a pronounced increase in reported happiness. Undertaking an apprenticeship stands out as a particularly rewarding experience, and this is also true of traineeships for people who have completed Year 12. Upon completion of studies or an apprenticeship or traineeship, securing a job that one would like as a career is a critical factor in people’s subjective wellbeing. The lower level of happiness experienced by early school leavers has been given a lesser emphasis in the discussion, since it is consistent with the conventional wisdom about the effects of education on life outcomes. It is worth noting here that the evidence reveals that these young people do experience a difficult time in adolescence and young adulthood, and this is evident in career outcomes and a range of other life domains. Factors associated with leaving school early, such as being from a sole-parent or low-income family, are also shown to have a persistent negative effect on wellbeing. These considerations imply the potential for a greater level of early intervention and post-school assistance programs for early school leavers and youth at risk than were in place for the 1995 Year 9 cohorts’ transition from school to work.

Conclusion

This paper has sought to cast light on a puzzling phenomenon observed in Australia and other developed countries, whereby people with higher levels of educational attainment report lower levels of wellbeing. There remains no convincing theoretical or empirical explanation for why this should be so. It must be said also that this study has failed to unearth the underlying cause of such a relationship, if indeed it exists. However, it reveals some critical insights into the relationship between education and subjective wellbeing, provides some potential avenues for further investigation and offers one explanation in particular that warrants testing where other data permit. It is clear that those who do achieve university-level qualifications have personal characteristics and family backgrounds which are generally more conducive to happiness. They are less likely to have come from sole-parent families or to have left home early, and their parents have greater 'wealth'. These characteristics are shown to have a lasting, positive impact on happiness. Partially offsetting this, they are in fact more likely to have come from a non-English speaking background. As expected, university graduates also achieve significantly better labour market outcomes. Post-education, they are more likely to be participating in the labour force, to be employed and, importantly, to be working in the sort of job they would like as a career. Despite all of this, at around age 25 years, university graduates are among the least happy of the cohort in terms of their self-reported happiness. In fact, at this age, no significant differences in happiness by level of educational attainment are apparent for the cohort analysed.

References

- Becker, GS 1962, 'Investment in human capital: A theoretical analysis', *Journal of Political Economy*, vol.LXX, pp.9–49.
- Clark, AE & Oswald, AJ 1994, 'Unhappiness and unemployment', *Economic Journal*, vol.104, pp.648–59.
- Cummins, RA, Eckersley, R, Pallant, J, Van Vugt, J & Misajon, R 2003, 'Developing a national index of subjective wellbeing: The Australian Unity Wellbeing Index', *Social Indicators Research*, 64, pp.159–90.
- Desjardins, R 2008, 'Researching the links between education and well-being', *European Journal of Education*, vol.43, no.1, pp.23–35.
- Dockery, AM 2003, 'Happiness, life satisfaction and the role of work: Evidence from two Australian surveys', *School of Economics and Finance working paper no.03.10*, Curtin Business School, Perth.
- ——— 2005, 'The happiness of young Australians: Empirical evidence on the role of labour market experience', *Economic Record*, vol.81, no.255, pp.322–35.
- Dolan, P, Peasegood, T & White, M 2008, 'Do we really know what makes us happy? A review of the economic literature on the factors associated with subjective wellbeing', *Journal of Economic Psychology*, vol.29, iss.1, pp.94–122.
- Easterlin, RA 1974, 'Does economic growth improve the human lot? Some empirical evidence', in *Nations and households in economic growth: Essays in honor of Moses Abramowitz*, eds PA David & MW Reder, Academic Press, New York, pp.89–125.
- ——— 1995, 'Will raising the incomes of all improve the happiness of all?', *Journal of Economic Behavior and Organization*, vol.27, no.1, pp.35–47.
- ALFRED MICHAEL DOCKERY, 'Education and happiness in the school-to-work transition' *journal of National Centre for Vocational Education Research Ltd, RESEARCH INNOVATION AND EXPANSION FUND*

J. Krishnamurti

73

Vandana Anand
Research Scholar
Department of Education
University of Lucknow, Lucknow

Introduction

Today the life has become so hectic. The life is full of stress, tension, chaos, contention, conflicts, and controversies. Everyone has become like a machine. Doing their work without realizing what they are doing and why they are doing. But the one motive is there in everybody's mind and that is happiness. It is happiness that most of us seeking for. It is happiness that most of us want. In this restive world everybody wants some kind of happiness and peace.

Now the interesting thing is to know what this happiness is. Some of us believe that if we get something which we eager to get, we will be happy. Like we want a big house, a big car, costly cloths, trip of foreign countries, to become a big brand and if we get it we will be happy. This is very true that we feel good by getting all this but that is not happiness. It may be called as pleasure.

It's a pleasure seeking society to which all of us belong. Every individual make his best effort to seek pleasure to stay away from soreness and pain. He believes that he will be happy by doing all this.

Happiness and pleasure are two different things. Pleasure is externally derived and provides a transitory feeling that comes from something external like delicious meal, profit in business, meeting friends, making love, and so on. That is the focal point is individual itself. It delights for a short time. While happiness is internally derived and provides an everlasting feeling that comes from individual's own thoughts, belief, outlook and feelings i.e. the focal point is not individual itself rather others.

In this frantic, anxious, fearful and agitated world of today, some people pretend that they are happy by organizing parties,going to cafes, night parties and trying to copying others while some search it in temples, mosques, churches some other in reading the holy books, performing religious rites. They are making their best effort to be happy. But still they are far away from real happiness.

J. Krishnamurti has mentioned in his book *Think on These Things* that "Happiness is strange; it comes when you are not seeking it. When you are not making an effort to be happy, then unexpectedly, mysteriously happiness is there, born of purity, of a loveliness of being."

How to pursue happiness

J krishnamurti has emphasized on few things that may be helpful in the realization true happiness.

There are three important beings in each one of us- the mind, the emotions, and the body. A perfect harmony is essential between these. If we think deeply we may realize that all these have

independent existence in itself. And if we want to accomplish our aim i.e. to attain real happiness we have to control all three and drive them towards the same path, the path of happiness.

The Mind- Mind is the creator, the destroyer, the essence of divinity, controller of the emotions, and the driver towards the goal. The goal should be very clear in mind. And the goal is purification of self. And for this purification intelligence is necessary. That is a trained and intellectual mind is necessary so that it keeps on struggling against the narrowness, against the spirit of exclusion, to live a noble life, to hear the voice of intuition, to see the truth, to know ourselves, to attain the real happiness.

The Emotions- Emotions are very essential in fulfilling any of the aim of our life. Emotions may be positive or negative. Love, anger, sympathy, interest, enthusiasm, fear, joy, pride, desire, inspiration, etc. are emotions. It is very difficult to control these emotions. If we use these emotions in right direction, we may be able to find real happiness. Krishnamurti emphasizes on desire, interest and enthusiasmas arequisite to achieve something. If we want to achieve the ultimate happiness we must have strong desire, interest and enthusiasm to walk on the path that leads us to the kingdom of happiness.

The Body- Physical health is also important as it leads to positive thoughts. If physically we will be sound then our mind will also be sound and positive emotions develop in us which lead us towards the attainment of our goal.

Krishnamurti urges that harmony and sense of unity is essential among all three viz. the mind, the emotions, and the body. He further says that Harmony and sense of unity is the only thing that can solve all the problems of life.

Krishnamurti has suggested some ways to reach to the real happiness-

- Hear the voice of the intuition– Krishnamurti urges to develop own intuition, own ideas so that we can come closer towards our goal i.e. attainment of happiness.
- How to hear this voice?
To hear this voice we must learn to control our emotion. He says, “A perfect harmony of emotions and of mind is essential, so that intuition, the voice of your true self, can express itself.” Don’t follow others; follow the voice of intuition in order to find our own goal.
- Which goal?
To know the truth; to know the self; to attain the ultimate happiness and peace of mind.
- Interest and Enthusiasm- Interest and enthusiasm are also emotions and the way to hear the voice of intuition. So we should take interest and keep on discarding the unimportant things from our life. And to be interested we must keep ourselves enthusiastic, our mind energetic; and our emotions strong and alive. Krishnamurti says, “If you have enthusiasm, you will find that your intuition, that voice which we are eager to hear, will become your master, the one authority in your lives.”

- Benevolent Personality- In order to realize truth, the ultimate happiness, we should make our personality great i.e. we must be generous towards others and not confined with personal satisfaction and personal enjoyment. We must develop humanity in ourselves and help others. Our attitude should be impersonal; beyond all beliefs, convictions, dogmas and doctrines so that we may see the truth. Krishnamurti says, “The more you evolve, the nearer to the Truth you come, the greater your personality will be and the more flowerlike your soul will become”.
- Worship the temple of heart- Krishnamurti articulates that truth is within us and that is the real God, who resides in our temple of heart. Truth is the real happiness. As the process of seeing the truth starts, we come closer to the truth, the real happiness.

Conclusion- The kingdom of happiness is within us. We have to see it, we have to realize it. To explore this happiness we have to hear our intuition. We have to know ourselves. As we are unaware of ourselves and that is the main reason of unhappiness. We are blindly following others in order to become like others without knowing our capacities, our desires, and our interest. And if we don't succeed in this we start going to temples, churches and mosques in search of God, peace of mind and a little happiness. We think that if we devote our life in the service of God we may get happiness. But we forget that God is within us. It is our imagination. If we want to find God, we have to find ourselves first. And when we know ourselves we get the ability of seeing i.e. we can understand the nature of thought, memory, conflict, ideas.

References-

- Krishnamurti, J. (1927). *The Kingdom of Happiness*. New York: Boni & Liveright. Retrieved January 18, 2016 from <http://nor ea.net/krishnamurti/kingdom.hmt>
- Krishnamurti, J. (n.d). *Happiness and Desire*. Retrieved January 26, 2016 from http://www.bernie.cncfamily.com/k_happy1.htm
- Krishnamurti, J. (n.d). *Happiness and Desire*. Retrieved January 26, 2016 from http://www.bernie.cncfamily.com/k_happy2.htm
- Krishnamurti, J. (n.d). *Happiness and Desire*. Retrieved January 26, 2016 from http://www.bernie.cncfamily.com/k_happy3.htm
- Krishnamurti, J. (n.d). *Happiness and Desire*. Retrieved January 26, 2016 from http://www.bernie.cncfamily.com/k_happy4.htm
- Krishnamurti, J. (1989).Chapter 4. In Rajagopal, D. (ed.). *Think on These Things*. New York: Harper Perennial. Retrieved January 18, 2016 from <http://www.holybooks.com/wp-content/uploads/Think-on-these-Things-by-Krishnamurti.pdf>
- Krishnamurti, J. (n.d.). *The Urgency of Change*. Retrieved January 18, 2016 from <http://www.jiddu-krishnamurti.net/en/the-urgency-of-change/1970-00-00-jiddu-krishnamurti-the-urgency-of-change-happiness>

Spiritualism for Happiness: An Analysis of Gandhian thought

Dr. Shivali Agarwal

Associate Professor

Department of Political Science

Ismail National Mahila (PG) College

Meerut

74

Finding happiness is one of our prime aim of our lives, All our efforts are geared towards finding happiness and alleviating pain. Most of us who seek happiness outwardly, they don't know true and everlasting happiness lies within us. In the course of our spiritual progress we find that perpetual happiness or bliss. The quality and quantity as well as the duration of the experience of the bliss are directly proportional to the stage of our spiritual evolution.

Many scholars and Indian thinkers had been tried their best to find happiness or we can say salvation through their spiritual practices Mahatma Budha, Mahavira, Dayanand Saraswati, Ramkishna Paramhans, Swami yoganand and many names are present on the Indian scenario, mahatma Gandhi is also one of them.

In this paper we tried to find out the way to happiness through the spiritual theory of Gandhiji.

A spiritual apostle of ardent sensibilities, Gandhi probes into spiritualism in terms of harmony-physical, intellectual, social and cultural. He wants humanity to be crystallized in the service above self that brings the all beautiful nearer to mankind. A mind thus controlled disallows all inconsistencies and delusions. It endears the endeavors of excellence because it is dynamic. And to be dynamic is to be in line with the ascent within. Such type of the ascent of man disapproves drab craze for utilitarianism that serves as a constraint to spiritualism. Gandhi's own exposition clarifies the point:

“A certain degree of physical harmony and comfort is necessary but above that level, it becomes a hindrance instead of a help. Therefore the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a snare. The satisfaction of one's physical needs, even the intellectual needs of one's narrow self must meet at a point a dead stop before it degenerates into physical and intellectual voluptuousness. A man must arrange his physical and cultural circumstances so that they may not hinder him in his service of humanity, on which all his energies should be concentrated.”¹

To exceed human limitations either in the sphere of intellect or in that of physical needs is what Gandhi considers to be the most essential precondition for spiritualism. He thinks so because spiritualism evolves out of a purified and serene state of mind that makes a harmonious balance between the inherent needs of an individual and all other attraction in diverse dimensions. As a matter of fact, an individual exceeds himself when he thinks beyond himself and acts accordingly, and when he exceeds himself and thinks and acts so, he ascends the peak of spiritualism. This ascent is the birth of true humanity, which as Gandhi believes and actualizes in his life, is true spiritualism. Such an ascent necessitates a long, continual, sustained and persuasive Endeavour to conquer the little self and provide the human mind with ample opportunities to know the higher self, the supreme self which is in terms of spiritualism stands

for the real man. The greater the striving for the supreme self the better is the avenue of ascent for spiritualism. Even in political self-government as Gandhi firmly asserts, individual self-government plays a vital role and the latter, it is undeniable, greatly demands an individual's earnest Endeavour for spiritual excellence. How does Gandhi himself make such an Endeavour for continual inner excellence? What prompts him to advance for spiritual ascent? The practice of non-violence that he sticks to is based upon the sound inner practice for self-purification in the form of self-restraint that allows ascent in spiritual excellence. For this, he makes his own platform- young India that caters to continual self-refinement. His own exposition in this connection deserves attention:

“I have taken up journalism not for its sake but merely as an aid to what I have conceived to be my mission in life. My mission is to teach by example and precept under severe restraint the use of the matchless weapon of Satyagraha which is a direct corollary of non-violence and truth. I am anxious, indeed I am impatient, to demonstrate that there is no remedy for the many ills of life save that non-violence. It is a solvent strong enough to melt the stoniest heart. To be true to my faith, therefore, I may not write in anger or malice. I may not write idly. I may not write merely to excite passion. The reader can have no idea of the restraint I have to exercise from week to week in the choice of topics and my vocabulary. It is training for me and It enables me to peep into myself and to make discoveries of my weaknesses. Often my vanity dictates a smart expression or my anger a harsh adjective. It is a terrible ordeal but a fine exercise to remove these weeds. The reader sees the pages of the Young India fairly well-dressed-up and sometimes, with Romain Rolland, he is inclined to say ‘what a fine old man this must be!’ well, let the world understand that the fineness is carefully and prayerfully cultivated. And, if it has proved acceptable to some whose opinion I cherish, let the reader understand that when that fineness has become perfectly natural, i.e., when I have become incapable of evil and when nothing harsh or haughty occupies, to it momentarily, my thought world, then and not till then, my non-violence will move all the hearts of the world. I have placed before me and my reader no impossible ideal or ordeal. It is man's prerogative and birth-right. We have lost the paradise only to regain it.”²

The mind of an individual is the temple of inner awakening. It is the source point of spiritual excellence. It creates and recreates an individual both internally and externally. For Gandhi, spiritualism is never a surprise but a serenity of mind, a preparation through unending practice for perfection in all directions by means of which one is blessed with sthitathi, a state of perfect balance of mind to be truly spiritual. As he characteristically remarks,

How to be justified within oneself in the pursuit of spiritualism? How to regularly regulate oneself in thought and action so that the aesthetics of spiritual endeavour find the best possible avenue of efflorescence? For Gandhi, it is transcendence from imperfection to florescence? For Gandhi, it is transcendence from imperfection to perfection, from conflict to ‘calmness of mind, all passion spent’ and from vicissitudes to clarity and poignance of vision. “He, therefore, believes that truth as a definite aesthetic of vision. He, therefore, believes that truth as a definite aesthetic component of spiritualism elevates the self, the all serene. It is truth again that shows the individual to win over his pitfalls gradually but convincingly. The triumph of truth is the triumph of spiritualism, for the triumph of truth stands for the true aesthetic adventure for fullness and perfection. In his own words”³“Fundamentally, Gandhi heavily banks upon the age-old Indian aesthetic tradition of spiritual involvement in being humble and devoted to exercise individuality in the process of continuity of culture and tradition, spiritualism and devotion”. That he never claims any originality in his aesthetic approach to spiritual

consciousness is further revealed from the fact that in spite of being a radical revolutionary, he never claims himself as a spiritual pathfinder. As Acharya J.B. Kripalani observes,

He is a spiritual thinker who highlights spiritualism in a creative and innovative mind of his own that aesthetically moulds ideas anew and in a revolutionary ways guided by a certain aesthetic sense of simplicity and of control Gita in his own unassuming fashion and in the common tongue to be at spiritual endeavour. Gandhi, therefore, stands out characteristically novel even in his effort at following the old thinkers and spiritual leaders. As Kripalani observes, “Which such a wide attitude towards embracing truth from multidimensional source-points, Gandhi heightens spiritualism with the most benign aesthetic fervour thereby allowing humanism to be truly radical and revolutionary in approach and principle. In fact, a new aesthetic dimension of spiritualism is opened out in diverse religious principles when the truth of all religions is visualized by means of Gandhian aesthetic vision.”⁴ The true brotherhood of man, then, will be a reality in all its aesthetic grandeur through a genuine understanding of global spiritual excellence. As Gandhi strongly asserts,

“I believe in the fundamental truth of all religions of the world. I believe that they are all God-given, and I believe that they were necessary for the people to whom these religions are revealed. And I believe that, if only we could all of us read the scriptures of different faiths from the standpoint of the followers of those faiths we should find that they were at bottom all one and were all helpful to one another.”⁵

The inherent aesthetics of Gandhian spiritual faith has its root in the insight of the unending strength of mankind. The heart that pulsates with such a spiritual insight as Gandhi time and again shows in contemplation as well as in action is always engineered with the true magic and miracle of aesthetic fulfillment. It is the aesthetic grandeur of spiritualism that embodies character-strength, service and love. It also endears other aesthetic components in one’s spiritual insight such as peace, faith, fearlessness and dedication. Bereft of such aesthetic consciousness, one’s spiritual excellence turns into nothingness, for one cannot avert the enemy within oneself- the enemy who tears apart by mean of self-defeat and self-temptation. To conquer oneself, therefore, is the surest way to be hallowed with the aura of aesthetics in one’s spiritual endeavour. Gandhi makes the fullest commitment to the teaching of the Gita in aiming at self-consciousness and self-discipline as aesthetic components of spiritual growth and fulfillment. As he strongly advocates and him-self strives for, one becomes one’s own friend and is thus disciplined within oneself, one enjoys the blessings of spiritual perfection. Indeed, as an aesthetic spiritualist, he comes nearest to the teachings of the Gita in the Dhyana Yoga:

“Bandhuratmatmanastasya
Yenatmaivatmana jitah;
Anatmanastu Satrutva
Vartetatmaiva satruvat”⁶

(To conquer one self is to become one’s on friend; but when one fails to do so, one becomes, as it were, one’s own enemy).

The aesthetics of spiritualism as Gandhi exercises in his own life is never an end, over and above, nationalism; he advocated faith and trust as a perennial spiritual force. As he observes, It matters little that one may have been deceived before or may have built hope on a proper foundation. Hope to be worth anything must ‘spring eternal in the human breast’. Trust can have no limits. It must always give the benefit of the doubt. It is better to suffer a million

disappointments than not to have trusted where mistrust was a mistake. A man who permits himself to be deceived is never the loser. Indeed, he is the gainer in the end, not the so-called successful deceiver. A thousand deceits would leave me unrepentant. My personal experience is that in spite of some very hard knocks which I can recall at the time of writing, "I have no cause to regret the trustful nature with which the world around me has credited me, it is my conviction that I and those whom I have involved in my trustfulness have lost nothing, if we cannot prove to have always gained. A man loses only when he loses his soul and that can never be lost through another man's deceit."⁷

References and Notes

1. -M.K. Gandhi: *Harijan*, August 29, 1936, p. 226
2. -R.K Prabhu and U.R. Rao (Compiled): *The Mind of Mahatma Gandhi*, Oxford University Press, London, 1945, p.44
3. *Truth always given happiness as Gandhiji says*
-M.K. Gandhi : *Young India*, November 13, 1924
4. -M.K. Gandhi : *Harijan*, February 16, 1934.
5. -M.K. Gandhi : *Harijan*, February 16, 1934.
6. -Gita (Ch. VI : Verse 6)
7. -M.K. Gandhi: *Young India*, November 22, 1928.