

2014

REVIEWED INTERNATIONAL JOURNAL

*Electronic International
Interdisciplinary
Research Journal
(EIJR)*

ISSN : 2277-8721)

Impact factor:0.987

VOL. - III

ISSUES - III

Bi-Monthly

Chief-Editor: Ubale Amol Baban





**ATTITUDE OF SENIOR SECONDARY SCHOOL STUDENTS TOWARDS THE
VALUE 'AHIMSA'**

Education

Dr. Indu Rathee, Associate Professor In Education, Tika Ram College Of Education,
Sonipat, Haryana

Abstract

This study investigated the attitude of senior secondary school students towards the value Ahimsa. Samples were drawn from four senior secondary schools of district Sonipat, Haryana. A 30 item self prepared questionnaire was administered to the respondents. Data were analyzed using percentage to assess the level and t-value for comparison of attitude of students regarding the value Ahimsa. The main findings revealed that male and female senior secondary school students do not differ greatly in their attitude towards the value Ahimsa. Other finding indicated that majority of the respondents have positive or we can say high level of attitude towards the value Ahimsa.

Introduction





Values are core traits and qualities that represent an individual's beliefs and guiding principles, which form the foundation of who we are. They are guiding principles of life which are conducive to one's physical and mental health as well as to social welfare. They are part of the philosophy of the nation. Since the educational aims depend upon the philosophy of the nation. Value directly become part of educational system too. Education about values makes individual more sensitive to encourage and respect humanity right in their life. Education, in its aims, curriculum and methods, is inseparably linked with values. (Seshadri, 2005). In the modern globalized society, there have been continuous and radical changes in the field of behavior and values of youth which reflect important and high esteem in the society where they live, if properly maintained and applied. However, these days, colleges and institutions are devoting energy and resources to a wide range of educational programmers and initiatives explicitly designed to promote character values and behaviors in their students. For more than 2,500 years, Hindu, Buddhist, and Jain teachers have expressed the value of ahimsa as a core principle of philosophy, spirituality, and ethics. Mahavira, the last great teacher of Jainism, even proclaimed that ahimsa is the greatest dharma, a term whose meanings include religion, ethics, duty, virtue, and cosmic law. According to most of these texts, ahimsa improves one's karma. Gandhi ji writes that non violence "...is the greatest and the activist force in the world. One can not be passively non violent" (Borman, 1986). Walker (1994) suggests that Ahimsa means not to hurt any living creature by thought, word or deed, even for the supposed benefit of that creature. According to the Jain tradition, ahimsa is a great vow of compassion in body, mind and spirit. Negatively, it means refraining from causing any injury, and positively, it stands for the practice of love toward all living beings(John Grimes, 1996). The significance of ahimsa is that, as part of the moral abstentions, it is considered before the spiritual, physical, or mental angas. Juluri (2005) explained Ahimsa as: "The term Ahimsa may be appreciated more accurately as not merely avoiding physical violence, but as avoiding cruelty; which may be as much a perceptual issue as a physical one." He further elaborates that "Non-violence in action cannot be sustained unless it goes hand in hand with non-violence in thought" (from Juluri, 2005). Steger (2006) also extends the boundary of violence beyond the usually defined physical terms by saying "violence in its root sense of violation – referring not only to open, physical forms of violence, but also to emotional injury and psychic terror, such as those present when





people are subjugated, repressed, and exploited”.

Objectives of the Study

1. To study the level of attitude of the girls Senior Secondary school students towards Ahimsa.
2. To study the attitude of the boys Senior Secondary school students towards Ahimsa.
3. To compare the attitude of the girls and boys senior secondary school students towards Ahimsa.

Hypothesis of the Research Study

There is no significance difference between the attitude of girls and boys of senior secondary school students towards the value Ahimsa.

Operational Definitions of Terms

Attitude: Attitude is defined as a state of mind or a feeling; disposition; had a positive attitude about work.

Value: Value is defined as the regard that something is held to deserve; the importance or preciousness of something.

Ahimsa: Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is Shakti (power). Ahimsa is true strength.

Methodology

Sample of the study

Sample of the present study consisted of 50 male and 50 female respondents of the age group 16 to 18 years, studying in Secondary Schools, selected randomly from four Senior Secondary Schools of District Sonapat, Haryana. All the elements in the population were included irrespective of their





cast, creed, religion and family type.

Tools Used for the Study

Self developed questionnaire was used to assess the attitude of senior secondary school students towards the value Ahimsa. This scale consists of 30 binary-choice (agree–disagree) items and each item was answered by a tick mark in the respective agree /disagree boxes. Each item carried two score for correct response and zero for the incorrect one. Maximum possible score will be 60. The term correct response was used to indicate positive attitude and incorrect as negative attitude of the students. The sum total of item scores is the score on the test, higher score indicating high level of attitude towards the value Ahimsa and vice versa.

Interpretation of Individual scores

Score obtained	Category
0-12	Very low Ahimsa Attitude
13-24	Low Ahimsa attitude
25-36	Average Ahimsa Attitude
37-48	High Ahimsa Attitude
49-60	Very High Ahimsa Attitude

Procedure





Descriptive survey method of research was employed for the present study. The tools employed in the study were administered on the senior secondary school students of the age group 16 to 18 years. The data for the present research was collected personally by the investigator from different schools included in the sample.

Data Analysis and Interpretation

The response received was analyzed through statistical applications using percentage to assess the level and t-test for comparison of attitude of students towards the value Ahimsa in the light of objectives.

Table -1: The table showing the level of attitude of boys students towards the value of Ahimsa.

Sr. No.	Score	Attitude	% of Boys students
1.	0-12	Very low Ahimsa Attitude
2.	13-24	Low Ahimsa attitude
3.	25-36	Average Ahimsa Attitude	20 %
4.	37-48	High Ahimsa Attitude	44 %
5.	49-60	Very High Ahimsa Attitude	36 %

According to the above table, out of the 50 boys 44% of boys have high attitude towards ahimsa, 36 % boys have very high ahimsa attitude and reaming 20% total no. of the boy's student lies in the average ahimsa attitude group. It means our new generation has a very good attitude towards the value of ahimsa and they like to follow ahimsa.





Table -2: The table showing the level of attitude of girls students towards the value of Ahimsa.

Sr. No.	Score	Attitude	% of Girls students
1.	0-12	Very low ahimsa attitude
2.	13-24	Low Ahimsa attitude	4%
3.	25-36	Average ahimsa attitude	28%
4.	37-48	High ahimsa attitude	40%
5.	49-60	Very high ahimsa attitude	28%

According to the above table, 40% of the total girls of Sr. Sec. School level have High Ahimsa Attitude, 28% girls have average Ahimsa Attitude, other 28% girls have very high Ahimsa Attitude reaming only 4% girls have low attitude. It means girls of Sr. Sec. level have very good Ahimsa Attitude and they understand the importance and value of ahimsa in recent time.

Table – 3: The table showing the comparison of the attitude of boys and girls Sr. Sec. School students towards the value of Ahimsa.

Sr. No.	Attitude of students	N	Mean	S.D.	t- value	Level of Significant
1.	Boys	50	44.4	8.07	0.7	Significant level checked 0.05 and 0.01 level and the table value is 1.98
2.	Girls	50	42.72	9.32		





						and 2.63 respectively
--	--	--	--	--	--	-----------------------

The calculated value of 't' is 0.7 which is less than the 't' table value at 0.05 and 0.01 level as the values are 1.98 and 2.63 respectively. It shows that the calculated value is less than the table value hence the null hypothesis is accepted. It means there is no significant difference between the attitude of girls and boys towards the value of 'ahimsa'.

Conclusion

In the modern globalized society, there have been continuous and radical changes in the field of behavior and values of youth. Thus value education is essential to rejuvenate the moral degradation of youth to bring orderly sequence, security and progress of the youth with society. The result of the present study revealed that most of students had positive attitudes towards the value Ahimsa. Male students had more high attitude than girls as majority of male students (80%) were found in the category of high and very high attitude while only 68% female students were in this category. Research evidence shows that mean value of male students is higher than female students regarding attitude towards the value Ahimsa but it is not significant at both of the level(0.01 and 0.05).

References

1. Aggarwal, J. C. (2003). *Basic Ideas in Education*. New Delhi: Shipra Publication.
2. Best, J. W. (1977). *Research in Education*. New Delhi: Prentice –Hall of India Pvt. Ltd.
3. Chaube, S. P. (2008). *Philosophical and sociological foundation of education*, Agra: Vinod Pustak Mandir.
4. Borman, W. (1986). *Gandhi and non violence*. New York: State University of New York press.
5. John Grimes.(1996). *A Concise Dictionary of Indian Philosophy*. (Sanskrit to English), Revised Edition, New York, SUNYP, (ISBN 0 7914-3067-7), p. 20.
6. Juluri, V. (2005). *Media Wars in Gandhian Perspective*. Peace Review, 17(4), 397-402.
7. Parekh, Bhikhu. (1997) *Gandhi: A Brief Insight*. Sterling Publication Co. Inc.: New York.
8. Page, James. (2008). *Peace Education: Exploring Ethical and Philosophical Foundations*. Information Age Publishing Inc.: USA



**Electronic International Interdisciplinary
Research Journal (EIJRJ)**

Bi-monthly

Vol III Issues III

Reviewed Journal



**ISSN
2277-8721**

May-June 2014

9. Seshadri, C. (2005). "An approach to value orientation of teachers' education" *Journal of Value Education*, NCERT, January and July 2005 issue, pp 9-17.
10. Steger, M. B. (2006). *Searching for Satya through Ahimsa: Gandhi's Challenge to Western Discourses of Power. Constellations: An International Journal of Critical & Democratic Theory*, 13(3), 332-353.
11. Walker, C. (1994). *What do we mean by non violence?* *Journal of Religion & Psychical Research*, 17(3), 146. 119

