INTRODUCTION

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INTRODUCTION

The education system of a country has to be built on the firm ground of its own philosophical, cultural and sociological tradition and must respond to its needs and aspirations. It liberates human beings from the shackles of ignorance, privation and misery. It must also lead to a non-violent and non-exploitative social system. School curriculum, therefore, has to aim at enabling learners to acquire knowledge, develop understanding and inculcate skills, positive attitudes, values and habits conducive to the all round development of the personality.

It is very obvious that language is essentially a social phenomenon since language lives in the minds and tongues of its users. As each of the social sciences has developed, it has encountered language problem within its domain. Psychology, Sociology and Anthropology have investigated language both as a type of human society and as a system interacting with personality, society or culture. In sociolinguistics language is viewed as a system of communication, as an interactive process, as a tool by human beings in a variety of contexts, and as an interpersonal and socio-cultural society. Since it is looked at, not just as a set of sentences but as a system of forms, interacting with socio-cultural systems,
there is a tendency to use only those terms that are relevant to the study of language functioning in the context of the culture of society. It plays a key role in unifying a vast and complex nation and in providing individuals with outlets for developing diverse skills and abilities.

The importance of language in human understanding is almost impossible to exaggerate. It has played an important role in the development of human civilization and culture that the story of language has rightly been called as the story of civilization.

Education in language helps in the development of personality. It gives him practical efficiency in day-to-day work. It imparts knowledge and information, affords aesthetic experience and provides opportunities for creative expression.

In general languages are classified on the spoken ones and the classical ones. The spoken languages are also termed as modern languages. The drift with a section of people is to classify the classical languages are dead because of them not being made use of by the common man. Nevertheless certain facts have to be borne in mind in regard to these languages. They are classical because of their having reached perfection. A crystal does not allow of processing because of its having made the zenith of perfection. Even so, a classical language
admits no modification. It is presumed with parity, by the educated Latin, Greek, and Sanskrit are many accepted classical of the world. Though they are not in vague with the common man, they still continue to protect and preserve their classified ideas. They have to be retained in their original grandeur by the erudite. These languages are no more dead than trees and plants during the snow of winter. When the spring sets in these seemingly dead trees and plants but forth shoots which became new luxuriant leaves.

Sanskrit had evolved methods of learning which were effective and productive of admirable results in its hey day. The old system succeeded in giving mastery and eloquence and in fostering originality and creativity, and neither versatile scholars who became proficient in diverse branches nor prodigies at young age were one phenomena. But in modern times the multiplicity of languages and subjects to be learnt at school and college, the increase in the number and the nature of the people who desire to study Sanskrit, the change in the aim and content of Sanskrit education, the dissipation of the strong atmosphere of Sanskrit which influenced the ear and the eye, all these factors have made it necessary to bestow thought on the problems of teaching Sanskrit language in modern educational institution and to evolve methods suitable to and fruitful in the altered education of today. The perpetuation of the old method
had contributed to the perpetuation of the idea that Sanskrit is a
difficult language and to the general decline in the interest to learn it.
Coming together of the peoples of the world and the need to learn
foreign languages, as well as languages of culture have led to
investigation and experiments in the techniques of teaching
languages and the teaching of Sanskrit alone could not stand aloof
from all this ferment of thought in the field of language teaching.

Sanskrit is unique in its nature, being neither dead like Greek
nor alive like mother tongue. As the classical language of the country
and the language of its culture, Sanskrit, with its ideas and words,
has permeated all the spoken languages, a circumstance which
facilities its study. In fact, for long, Sanskrit and the local language
were together studied, in the same local script, and one esteemed as a
local scholar was always erudite in both Sanskrit and the local
language. Because of this and other factors, Sanskrit calls for its own
approach towards its teaching problems. In traditional practices and
in the teaching resources available in Sanskrit literature itself, there
are indeed seminal ideas and ready-made tools which could be
adopted for over present needs and all the new advances that have
been made in language teaching in modern times should also be
utilised.
The pioneers of Sanskrit education in modern times did resort to some new adaptation of the old methods and they gave in some new primers, guides and reading materials. More recently, Sanskrit teaching as such came to be studied by some experts who produced a few books on the subject. Literature on Sanskrit pedagogy has however been extremely meagre. The Sanskrit Commission appointed by the Government of India went into this question and made their observation and recommendation in chapter V and VI of their Report. The study of Sanskrit pedagogy would bear the desired fruit if it is taken up by one who combines knowledge of Sanskrit with training in modern teaching methods.

Sanskrit is not only a subject of study but also a part of education, moulding the character of pupils and influencing their lives. Sanskrit is an essential part of the general education or liberal education – a fundamental education or humanistic education. As to them it deserved an honoured place in the core-curriculum. It is also a tool for the enrichment of language and literature of the mother tongue. It is also a subject for higher vocational one and the professional growth.
IMPORTANCE OF SANSKRIT AS A CURRICULAR SUBJECTS

The importance of Sanskrit was highlighted by the Father of the Nation, Mahatma Gandhi. According to him, "Without the study of Sanskrit one cannot become a true Indian and a true learned man." When Nehru (1956) made the following observations about the importance of Sanskrit in India, he only reiterated the general belief of the Indian people, and the considered views which have been expressed not only by the greatest thinkers and leaders of India, but also by foreign scholars and specialists in Indian history and civilization who are in a position to appraise objectively the value of Sanskrit.

If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly – it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long the basic genius of India will continue.

To quote Nehru (1956) "Sanskrit is the greatest cultural manifestation of the people of India . . . . . India might have been divided in the past into different political entities but Sanskrit has cemented these groupings and made Indians an integrated nation ....
Sanskrit was a great unifying force in India and it has remained a vivid and vital language though has ceased to be the spoken language in the country . . .

Max Muller observed “Sanskrit is the greatest language in the world.”

Menon (2002) points out all the languages being understood and used in contemporary India enjoy equal status and respectability, but still, Sanskrit occupies a unique place among these as it has always been and continues to be closest to the Indian psyche.

Communication of ideas, developing imagination, aesthetic taste, creative talents etc. are the general aims of language learning. As a key to our cultural heritage and as a tool to inculcate moral and spiritual values, Sanskrit has a very important role to play. To understand meaningfully the concept of national integration and international understanding the sum and substance of our epics and puranas should be grasped by everyone.

उत्तरम् यत् समुद्रस्य
दक्षिणम् च हिमाचलान्
बर्ष तत् भारतं नाम
भारति यत्र संस्कृति

(The country north of the ocean and south of the mountain is known as Bharata varsha and the language of the nation is Sanskrit)
This stanza from Vishnupurana is enough to explain how the feeling of oneness flourished in ancient India and how Indians are tied together with the invisible belt of Sanskrit.

Problems of one country have become the problems of the whole world. Many problems such as nuclear arms race, human rights, environmental pollution, etc are concern for all of us. Therefore there is an urgent need to promote global understanding among students and develop global minded individuals. Vyasa’s words from Mahabhacha is quoted in this connection as follows.

आत्मनः प्रतिक्षार्जपि
परेषाम् न समाचवत्
(Heart not other with what which pains yourself).

Similarly

वसुदेव कुटुम्बकम्
(Whole world is my shelter)

लोकाः समस्तो
सुखिनो भवन्तु ।

(Let all men be happy) etc. are suitable instances to teach students on international understanding.
In the national self-consciousness of India at the present day, Sanskrit is generally coming to the forefront. The Sanskrit name for India, i.e. Bharata has been officially recognised. The national motto of India is a Sanskrit phrase from the Upanishads – *Satyameva Jayate* (truth will prevail). The National Anthem of India, *Jana-Gana-Mana* composed by Rabindranatha Tagore, is ninety percentage Sanskrit and ten percentage sanskritic, and hence it is understood all over India. The government of India have officially adopted *Sri* and *Srimati* as official form of address. The motto of the Loka Sabha is *Dharma-Chakra-Pravartanaya* (for the promulgation of the wheel of law). The Supreme Court of India has its motto *Yato Dharmastato Jayah*. The All India Radio has adopted as its guiding principle and motto the Sanskrit expression *Bahujana-hitaya-bahujana-saukhaya* (For the good of the common and for the happiness of the common). Doordarsan *Satyam Sivam Sundaram* and the Indian Administrative Service *Yogah Karmasu Kausalam*. The Life Insurance Corporation’s motto is *Yogaksemam Vahamyaham*, which is the phrase from the Bhagavat Gita. The Indian Navy has accepted as its motto the vedic prayer: *Sam no Varunah*. The great principle of India’s foreign policy is expressed by the Sanskrit term *Panca-Sil*. In several other departments of public life, Sanskrit has been honoured by its terms.
The use of Sanskrit is supported as being conducive to the restoration of our sense of self-respect.

Considering the immediate aims, knowledge of Sanskrit will help the children to handle their mother tongue, Malayalam easily. Malayalam language and literature can be meaningfully learned and appreciated only in the background of a working knowledge of Sanskrit. Majority of the Malayalam vocabulary is from Sanskrit. The rules of grammar, prosody, rhetories etc of Malayalam are closely parallel to that of Sanskrit with only slight modification. Also for the correct understanding of recent technological words composed in Malayalam the knowledge of Sanskrit is essential.

Both Malayalam and Sanskrit are read as it is written and written as it is read. There is no difference in the manner of pronunciation of the two languages.

Sanskrit is helpful for the necessary learning of Hindi also, as the latter is the direct descendant of the former. The same Devanagari Script is used for writing Hindi, as Hindi has no script as its own. As in the case of Malayalam, Hindi has majority of its vocabulary from Sanskrit.
Thus for the mastery of Malayalam and Hindi Sanskrit is essential. Sanskrit has similar relation with most of the Indian languages.

Sixty to seventy per cent of the words in most of the Indian languages are from Sanskrit and the semantic and stylistic features of most of the Indian languages resemble those of Sanskrit.

There is of course, the time-honoured attitude towards Sanskrit which holds it in a spirit of veneration, as the most ancient language of the world and as the repository of all spiritual knowledge and science. This veneration is reinforced in modern times by historical and critical study and appreciation. There is no question that Sanskrit is one of the greatest languages and only few other great languages of the world like Greek, Chinese, Latin and Arabic are compared to it. Its value for humanity in general and for India in particular is that of a great feeder language of the world. Sanskrit is the speech through which the civilization of India, even since its formation in the Vedic period has found its expression for over for thousand years.

Sanskrit studies and documents occupy a large proportion of the internet data base today. Sanskrit is taught in about 250
Universities in about 40 countries in the world and it can be said that Sanskrit has moved into the world scene.

According to Menon (2002) Sanskrit possesses an unparalled potential for generating an infinite number of new coined words, which richly precisely and aptly communicate any subtle meaning or shades of meaning. The capacity of the language makes it quite capable of keeping pace with the whole range of scientific, technological and market-related developments around us today.

To summarise teaching and learning of Sanskrit as a curriculum subject will be helpful for

- the knowledge of Ancient Indian History and Culture
- the knowledge of Ancient Indian educational System
- educating the Indian pupils in an Indian way
- the knowledge of Ancient Indian Sciences
- understanding the contribution of Sanskrit to modern Indian Languages
- Intellectual development
- National Integration
- International Understanding
- educating the values.
In the words of Dr. S. Radhakrishnan, “Sanskrit is the parent language from which many Indian languages are derived. It has also its influence on the Dravidian languages.”

All these indicate the importance and need of Sanskrit as a subject of study in our educational institutions.

**Sanskrit in Secondary Schools**

In view of the importance of Sanskrit for an adequate understanding of the culture of India, and its intimate relation with the modern Indian languages; and in view of the desirability of every Indian student having an opportunity to study it; that the Secondary School Education has not only to be completed in itself and well rounded (as many students would be discontinuing their formal education at that stage), but has also to form an adequate foundation for the further study of Sanskrit in colleges and universities; and in view of the various other points made out in its report, the Sanskrit Commission recommended that such promises should be made in the language studies in the Secondary school curriculum as would guarantee for Sanskrit a secure place as a language which all students would be able to take up, and that for the purpose, the necessary modification should be made in the language teaching learning process. So the Government should make adequate provision
for the study of Sanskrit in the scheme of general education in schools and colleges, as otherwise the liberalisation of Sanskrit Education which has taken place in modern times will receive an undesirable setback.

For this purpose, compulsory provision for the teaching of Sanskrit should be made in all the schools in the state. Arrangements of groups of subjects should be so designed as not to debar such students, who want to study Sanskrit.

**NEED AND SIGNIFICANCE OF THE STUDY**

All language are equal in the sense that all human languages have a built in potential for expressing concepts, feelings and experiences and fulfilling all functions. But, like human beings, languages have evolved differently through processes of variation, adaptations, and selection in different socio-cultural-economic-political-technological environments. The fact that each language may have the potential to perform various functions (just as each person may have the potential to perform various functions) does not alter what they are doing at a given point of time.

In recent years, it has seen many exciting development in language education, particularly in the design of syllabus and
methodology. Many of the new procedures and techniques challenge the traditional view of what should happen in the classroom often begin as reactions to old ones, as in other fields. The new approach in language teaching is labelled as 'communicative language teaching approach'. The term a 'communicative language teaching' is one which recognises the teaching of 'communicative competence' as its aim.

There is a growing tendency to regard the subject of language teaching as a purely technical craft in which the skillful application of a particular system is the instructor's role concern. One who seeks proficiency in the use of a secondary language is attempting to duplicate in another medium the skills he already possesses and so, far from simplifying the process, the effect of the original skills serves only to make the subject more intricate and more involved.

The acquisition of mother tongue is a natural process while the learning of other languages is very often not in a natural situation. As such the learning of such language which relates to cognitive, psychomotor and affective domain are very complex in nature. On the one hand of the influence of structural system phonetic system etc. in mother tongue influence the study of other language and on the other, the new pattern or system of structure other than those in
mother tongue will be difficult for learners. In learning Sanskrit both these problems arise. The teacher had to find way to overcome the hurdles.

Studying Sanskrit as a classical language makes it possible to have a rational approach towards education at secondary level. Satisfactory results however are not obtained by enforcing the classical language due to certain factors such as social antipathy, indifference of parents towards learning Sanskrit.

During early periods learning Sanskrit was the symbol of scholarship. Hence Sanskrit education scored a venerable position in those days. The Gurus of those days were masters of every branch of knowledge. They were also highly respected by the masses. Each shelter (Asram) of the Gurus was the centre of general education. Nalenda and Taxila were famous all over the world as advanced study centres in various sciences. They were deemed universities of the days and students from the foreign countries also came there for higher studies. Instruction in all the branches of knowledge was imparted through the medium of Sanskrit.

In the state of Kerala Sanskrit education faces a number of problems. The most serious is the non availability of pupils for the
study of Sanskrit. Only 4.22 per cent pupils are studying Sanskrit in schools in Kerala (Educational Statistics, 2001).

Sanskrit education is possible either through Oriental schools or General and Academic schools. In the former category of schools Sanskrit is being taught as a compulsory subject in the place of the first language. The present study is considered with the later type of schools where, Sanskrit is being taught as an optional subject in the place of first language Part I, viz. Malayalam.

The main objective of teaching Sanskrit at school level is to develop certain basic language skills, viz. Listening, Speaking, Reading and Writing among children. The common objectives of teaching basic language skills is to develop abilities of communicating ideas and information. Listening and reading are receptive skills while speaking and writing are expressive skills. These basic skills can be developed by adopting suitable scientific measures of teaching learning procedures.

Listening is the first language skill. It follows other language skills, viz. speaking, reading and writing. Many studies shows that children are spending more time for listening. Individual differences are in the area of listening as in other skills. Selective listening begin from the very moment that the first hears a language. Listening is
much more significant than merely hearing. The importance of listening in communication has long been recognised. Research in listening in the last three decades has been concerned directly or indirectly with some phase of instruction. One assumption which may be made from this research is that listening ability can be improved with proper instruction. A child must give active attention to the words, phrases and intonations of a speaker and must comprehend the ideas presented by relating them to past experience.

Reading is the method by which we communicate to ourselves and sometimes to others, the meaning contained in the printed symbols. It involves decoding and recording. Informal educational set up has a vital role to play in this respect. Competency in the acquisition of basic language skills is highly essential for the proper language development of a child. The academic performances and achievement of a child is solely depends on the mastery in the various basic language skills.

The language skills and its proper development depends mainly on various psychological and sociological factors. So it is relevant to conduct a research study to identify the psychological and sociological factors that influence in the acquisition of listening and
reading comprehension in Sanskrit among secondary school pupils. Hence the investigator thought of conducting a study of this kind.

**STATEMENT OF THE PROBLEM**

The problem of the present study is entitled as "CERTAIN PSYCHOLOGICAL AND SOCIOLOGICAL CORRELATES OF LISTENING AND READING COMPREHENSION IN SANSKRIT AMONG SECONDARY SCHOOL PUPILS OF KERALA."

**DEFINITION OF THE KEY TERMS**

**Psychological**

The term psychological as used in the study stands for a set of variables measuring both cognitive and non cognitive traits.

**Sociological**

A representative group of variables belonging to different dimensions which describe various aspects of an individual's status, relationship and interaction with different aspects of his social and family environment.

**Correlates**

The variables which have statistical correlation with a specified variable, are termed as its correlation. The term correlation itself is
defined as the tendency for corresponding observations in two or more series to vary together from the averages of their respective.

**Listening Comprehension**

The understanding of material heard with respect to the listener's grasp of the meaning of words and phrases of main idea and of supporting or illustrating details.

In the present study 'Listening comprehension' denotes the competency in listening comprehension in Sanskrit among secondary school pupils.

**Reading Comprehension**

The understanding of the material read with respect to the reader's grasp of the meaning of words and phrases of main idea and of supporting or illustrating details.

In the present study 'reading comprehension' denotes the competency to comprehend the reading item in Sanskrit among secondary school pupils.

**Secondary School Pupils**

The secondary school pupils are those pupils who are studying in secondary classes namely VIII, IX and X of Kerala.
VARIABLES OF THE STUDY

The study has been designed with the following dependent and independent variables.

**Dependent variables**

1. Listening Comprehension in Sanskrit
2. Reading Comprehension in Sanskrit.

**Independent variables:**

The following psychological and sociological variables have been taken as independent variables for the study.

Psychological variables:

1. Achievement motivation
2. General Anxiety

Sociological Variables:

1. Parental Education Level
2. Parental Occupation Level
3. Parental Income Level
4. Socio Economic Status
5. Cultural Level of Family
6. Family Acceptance of Education
7. Learning Facilities at Home
8. Family Environment of Education
HYPOTHESES

1. There will be significant relationship between each of the Psychological variables and Listening comprehension in Sanskrit for the whole sample and the relevant sub samples based on sex and locale.

2. There will be significant relationship between each of the Psychological variables and Reading Comprehension in Sanskrit for the whole sample and the relevant sub sample based on sex and locale.

3. There will be significant relationship between each of the Sociological variables and Listening comprehension in Sanskrit for the whole sample and the relevant sub samples based on sex and locale.

4. There will be significant relationship between each of the Sociological Variables and Reading Comprehension in Sanskrit for the whole sample and the relevant sub samples based on sex and locale.

5. There will be significant difference in the correlation obtained for the following pairs (a) Boys and Girls, (b) Rural subjects and Urban subjects.
OBJECTIVES

1. To determine whether significant group difference exists with respect to the select variables as a prerequisite for the proper interpretation of the correlation studied.

2. To explore the nature of the correlation of each of the psychological variables selected with listening comprehension in Sanskrit for a representative sample of secondary school pupils and for the relevant sub groups therein.

3. To explore the nature of the correlation of each of the psychological variables selected with reading comprehension in Sanskrit for a representative sample of secondary school pupils and for the relevant sub groups therein.

4. To explore the nature of the correlation of each of the sociological variables selected with Listening comprehension in Sanskrit for a representative sample of secondary school pupils and for the relevant sub groups therein.

5. To explore the nature of the correlation of each of the sociological variables selected with reading comprehension in Sanskrit for a representative sample of secondary school pupils and for the relevant sub groups therein.
6. To compare the correlation obtained in the case of the pairs of the relevant sub groups with a view to find out whether the correlation differ significantly.

PROCEDURE IN BRIEF

(a) Sample

The present study was conducted on a stratified sample of 630 secondary school pupils (294 boys, 336 girls) belonging to northern Kerala (Kasaragod, Kannur, Wayanad, Kozhikode, Malappuram and Palakkad Districts). In selecting the sample due representation was given to factors like sex of the subjects, locale of the schools, instructional efficiency of schools.

(b) Tools

A series of standardized tools were used for data collection. Of these, two tests were developed by the investigator himself while others were developed by reputed researchers. The tools used are:


3. Kerala Scale of Achievement Motivation (Nair, 1980).

(c) Statistical Techniques used

The statistical techniques used in the analysis of data are given below:

(i) Test of significance of the difference between mean scores of large independent groups.

(ii) Estimation of the Pearson's Product Moment Coefficient of Correlation (r's).

(iii) Test of significance of difference between correlation for large independent groups.

SCOPE AND LIMITATIONS OF THE STUDY

The description of the study attempted above are mostly adequate to convey the scope and limitations of the study. Since they have been presented in combination with other routine description,
an attempt has been made here to examine separately the scope and limitations of the procedure adopted in the study. The important aspects that need special mention in this context are the following:

(a) The study had to be confined to certain well defined groups of variables and also to a representative group of secondary school pupils for reasons like paucity of time and finances, practical difficulties of covering samples spread out over a considerable area, non-availability of measuring tools, etc. The following factors need special mention.

(b) The study is confined to one educational level within the secondary classes. In Kerala standard VIII, IX and X are designated as the secondary school stage. In view of the practical difficulty involved in developing suitable standardised achievement tests for all the three levels, the investigator decided to confine his study to one educational level (Standard IX) which will reasonably represent all the three educational levels. The investigator feels that by confining to one educational level, he can get greater experimental control over the language skill variable. Further, if an achievement test has to be administered to standard X, an investigator will have to wait for the completion of the course. But by then, the school authorities will be unwilling to subject them to any form of testing because the period which follows is treated as preparation time for the final examination.
The sample was selected using the proportionate stratified sampling method, giving due representation to such factors as sex, locale and instructional efficiencies of the schools.

(c) Confining the study to one educational level involves a slight loss of generality (strictly speaking, the findings will be valid only for students of Standard IX), in view of the general nature of the variables involve (which do not considerably change with slight change in educational level), yet the study as a whole may be valid for samples of secondary school pupils of Kerala in general.

The investigator could use only a limited number of psychological variables (Achievement Motivation and General Anxiety) and Sociological Variables.

The investigator limited the area of investigation to achievement in Listening and Reading Comprehension in Sanskrit only as the dependent variables. All the variables have been measured using standardised scales and inventories developed for the purpose. The findings of the study are, therefore, valid to the extent to which the different measures are representative of the skills and psychological and sociological variables subjected to study. Possible precautions and care were taken by the investigator to attain the highest degree of accuracy in respect of these factors.
ORGANISATION OF THE REPORT

This report is presented in six chapters. The details incorporated in each chapter are as follows:

Chapter I: Introduction, need and significance of the study, statement of the problem, definition of key terms, variables, hypotheses, objectives, methodology, scope and limitations, organisation of the report.

Chapter II: This chapter deals with theoretical overview of (a) Language Comprehensibility (b) Language Learning Approach (c) Theoretical nature of selected variables.

Chapter III: Review of Related Literature (a) Research studies in Sanskrit education, (b) Psycho-socio familial studies in Language Comprehensibility: (i) Psychological and sociological studies in Listening Comprehension and (ii) Psychological and sociological studies in Reading Comprehension.

Chapter IV: The design of the study under four heads: Methodology, variables, tools used, sample drawn, data collection procedure, scoring and consolidation of data, statistical techniques used for the analysis of data.
Chapter V: Analysis of data presented in the order of the objectives of the study.

Chapter VI: A brief summary of the study. The major findings of the study. Suggestions for improving current practices and suggestion for further research in the area.