CHAPTER - I

INTRODUCTION

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1.1 INTRODUCTION

India has been likened to an ethnological and linguistic museum. Historical and socio-cultural forces have shaped her into a rare example of ‘Unity in diversity”. This unity was forged by the fires of the freedom struggle. But once freedom came, there appeared many a chink in the armour. The partition riots, the death of the Mahatma, the clamour for the linguistic division of states, the boundary disputes among the states, the disputes regarding the sharing of the river waters and the apportionment of resources and powers between the State and Central Governments and many such were the sources and evidences of disunity. The tussle about the official language, the reservation issue and the inability of contemporary Indians in general to put country before self-interest, have led to an unenviable situation in which people are constrained to remind themselves that they are basically Indians.

India celebrates National Integration Week as an annual feature and the Radio and T.V have to sell patriotism to the nation through songs and skits. But inspite of this, people have dark patches in the body politic with the Sikhs demanding Khalistan and the Kashmiri extremists demanding a separate autonomous state. There are also separatist forces at work in Assam, Nagaland and Andra Pradesh. There is a general tendency to put sectarian interests above national welfare. Religious differences are often fanned, out of all proportion, into major conflagrations. Such a nation with fissiparous forces at work within itself, falls an easy prey to foreign saboteurs.

As a result there are communal clashes, bomb blasts, violence in varied forms. The problems of overpopulation, large scale unemployment
rampant poverty and ignorance have also led to a situation in which any creed will sell so long as it promises temporary sectarian gains. In such a situation, it is inevitable that children should be given a right perspective on the nation and her basic glory. We have to guard our children from falling easy victims to the lure of extremist and irrational creeds. For this, education has to be suited to national goals and aspirations. Above all, it has to foster in children a sense of unity, a sense of belonging to a country that has everything to ensure them a happy life provided they too work in unison for its well-being. It is in this light that this study is undertaken.

I.2 THE ROLE OF EDUCATION IN PROMOTING NATIONAL INTEGRATION.

According to Ahmed (1985), “Education is considered the only potent tool to achieve National integration as unity in diversity”. Education is the most potent force which can fight out all parochial, communal, narrow-minded and sectarian tendencies. Education can promote better understanding and appreciation of the integrating forces, cultivate proper interests, attitudes and values and foster National Integration.

The National Council for Educational Research and Training (NCERT) has emphasized National integration as one of the major objectives to be achieved through education. One of the major functions of education in India today is to bring about emotional integration by developing a greater understanding and appreciation of individuals and cultural differences within the community.

Education must make the growing youth realize that they are bound to the nation and its destiny, its tragedies and joys, its conflicts and settlements, its failures and achievements, its mistakes and wisdom and they should come to regard it with pride and with love and an impelling desire to serve it whole heartedly.
Our Government and the people should try to achieve the goal of National Integration. Education should be given a secular basis for this. One cannot enjoy peace and security unless there is a mutual trust and harmony among all sections of the people. India cannot play any effective role in the international field without solving the problems arising out of disunity and internal differences.

1.3 MEANING OF FOLK-ARTS

The basic arts born out of man’s natural artistic feelings underwent many changes under the influence of changing times, experience and intelligence and reached the stage of giving pleasure to mankind.

Some arts vary in structure and mode of expression from primitive arts and they are the prime factors for the development arts (Music, Dance and Drama).

1.4 IMPORTANCE OF FOLK-ARTS

Human life is a mixture of pleasure and sorrow. It is the mind that feels and experiences them. Many feelings emanate from human mind. Sequel to his feeling, man tends to perform varied action, pregnant with good and evil results. Desirous to do good things, man tends to perform stupendous deeds appreciated by others. Every man desires to prove his natural talents in him. His keen mind sprouts artistic impetus. Feelings stir impetus. Such impetus is born out by external acts. Poet who witnesses natural scenery portrays it artistically. Man being the unique creation of nature is essentially different from other forms of lives. Yet, fundamentally he remains the same so far as his basic feelings are concerned.
1.5 NEED FOR AND SIGNIFICANCE OF THE STUDY

One of the goals prescribed by the Preamble of Indian Constitution is achieving National Integration, National Unity or National oneness. National Integration can be achieved by removing all narrow feelings of regionism, religionism, communalism, casteism and linguistic differences.

India is a nation of very ancient culture. Many factors show its diversity. The physical features and climatic conditions vary in India and are different in different parts of India. People follow different religions and speak as many as 400 languages. Yet all feels Indians first. The unity transcends the innumerable diversities of blood, colour, languages, dress, manners and sects.

The feeling of Indian-ness runs as an under-current in every true citizen’s mind. This was well-demonstrated by the people of India when China and Pakistan invaded India after Independence.

The government of India in order to forge unity among the people, takes all possible steps to remove the regional disparities. It extends many concessions to the weaker sections of the people and attracts them to join the main stream of the national life. Programmes have been carried out to remove the regional imbalance and economic differences.

Generally progress is a slow process. India is slowly progressing by its “Five Year Plans” through Agriculture Research, Industrial Research, Atomic Research, Space Research. The whole world has become very close by internet. In a nutshell, the people have achieved by their hard work but this program is slowed down by cancer, drug, AIDS, youth unrest,
anti-social practice and casteism. These social evils can be eradicated only by unity. Union is strength. If the people have awareness for unity, these evils will be educated through their curriculum. Carving in a young mind is easy and effective.

The teaching of National Integration through folk-arts needs to be tried out and its effectiveness to be identified. This serves a double purpose. The folk-arts is fast deteriorating these days. By using this media, this art will have a rebirth. At the same time students will easily understand the value of National Integration.

To be strong, the nation must have a solid basis in the mind of each of its citizens. Today’s children are the citizens of tomorrow. It is from among them that the nation will get the leaders of the future.

National Integration is a psychological phenomenon, a feeling of oneness, that rises above all narrow and divisive tendencies and makes for genuine patriotism and progress of the nation. Therefore the investigator is of the opinion that the seeds of National Integration should be sowed even when the children are in a tender age. Hence, considering the significance of the area, the investigator wanted to conduct a study.

The review of related literature reveals that there has not been much research done in the area of National Integration as a component in the teaching in schools.

Above all the textbooks in social studies prescribed for VII class in Kendriya Vidyalayas were first published in the year 1979 by the NCERT. They were reprinted in the years 1980, 1982, 1983, 1988 and 1993. But except for the titles of the textbooks no major changes have been made in the contents of the lessons in these books. Fifteen years have been completed after the publication of these books. Tremendous changes
have taken place in the Indian political, economic, social and religious setting over these years.

The intervening years have also seen mounting threats to national unity. Separatist and extremist forces have raised their heads in various parts of the country. Two Prime Ministers have fallen victims to violence. Indian leaders have to be in the ‘Z’ category of SPG cover. In such a situation, when values have eroded, it is imperative that teachers endeavor to install in young learners a sense of national pride and unity. It is with this objective that the present researcher has endeavored to try out a few units in the curriculum of VII Std Social Studies and English.

The threat to Integration has been the burning problem in India. Hence the investigator felt that the study was very important.

The findings of the investigation will be useful for curriculum designers and textbook writers. It is hoped that the National Integration units successfully tried out by the investigator, would be useful prototypes to the provision of such enrichment units in textbooks.

It is also hoped that the findings will be of interest to those teachers who intend to develop National Integration through curricular and co-curricular activities.

1.6. SCOPE OF THE STUDY

This research will contribute to the teachers, educationists, administrators and curriculum-planners the extent to which the teaching National Integration through Folk-arts among the students at the secondary level is effective. This study will bring to light the concepts and contents of National Integration to be incorporated in educational curriculum. This study may also reveal the effectiveness of the folk-arts used in the teaching of National Integration at the secondary level. Thus the findings will help the teachers and the curriculum-planners in general
and history in particular and the teachers to carry out the outcome of the research in their day-to-day practices of teaching National integration at the school level.

The study is limited to an analysis of the contents of the textbooks prepared by the NCERT in Social Studies and Languages for the VI, VII and VIII classes of Kendriya Vidhyalayas.

1.7 STATEMENT OF THE PROBLEM

The study deals with an attempt to teach the concepts of National Integration through the use of folk-arts to the students at the secondary level. It also assesses the effectiveness of teaching National Integration through Folk-arts.

1.8 RESEARCH QUESTIONS

1. What are the National Integration concepts that can be found in the existing curriculum?
2. Do these really refer to National Integration?
3. Is it possible to design co-curricular experiences to promote National Integration?
4. Could folk-arts be performed to the students?
5. Could these folk-arts performance promote national Integration among students?

1.9 OBJECTIVES OF THE STUDY

The following are the objectives of the study:

1. To identify the salient features of folk-arts in teaching.
2. To analyse and select the concepts in National Integration
3. To find out concepts related to National Integration in the upper primary text books.

4. To apply folk-arts to the students in order to promote their awareness of National Integration.

5. To assess the effectiveness of folk-arts in promoting the spirit of National Integration among the children, through an experimental study.

6. To identify the changes in the attitude of the students towards national integration.

1.10 **Operational Definitions of Key Terms:**

(i) **Effectiveness**
   a. Being Effective
   b. Having an effect
   c. Producing the intended result.

In this study, the effectiveness is assessed through achievement test scores.

(ii) **Folk-arts**
Folk-art is a term that refers to the work of painters, sculptors and craft-workers who have little or no training as artists. Folk artists are ordinary people who create their works for other ordinary people, rather than for museums or wealthy collectors.

(iii) **National Integration**
   a. The feeling of Indian-ness runs as an under-current in every true citizen’s mind. This was well-demonstrated
by the people of India when China and Pakistan invaded India after Independence.

b. The physical features and climatic conditions vary in India and are different in different parts of India. People follow different religions and speak as many as 400 languages. Yet all feels Indian first. The unity transcends the innumerable diversities of blood, colour, languages, dress, manners and sects.

c. National unity or National oneness can be regarded as National Integration. National Integration can be achieved by removing all narrow feelings of regionalism, communalism, casteism and linguistic differences.

d. As a secular country, India feels proud of its uniqueness and unity which it has developed down the centuries. But, there are certain forces which try to hamper its national unity. They are:

(i) Communalism
(ii) Linguist and
(iii) Casteism etc.,

(iv) SECONDARY LEVEL

It is the level of education in between the lower secondary and the higher secondary levels.

(v) PROMOTING

To encourage, promote, endorse, help, support, uphold the knowledge in students about improve the skills of National Integration.
(vi) **AWARENESS**

(a) Consciousness  
(b) Alterness  
(c) Wakefulness  
(d) Responsiveness  
(e) Attentiveness  
(f) Knowledge  
(g) Understanding

### 1.11 CONCLUSION

The greatness of folk – arts can be understood from their long existence. The fruit of art can be realized easily through the question. “Why are these arts performed ?” Mostly they are performed during festivals. The prime thing of arts is to give consolation and pleasure to man whose life is in the web of difficulties. Man gets consolation from arts which give more pleasure to him.

Bottled – up emotions disclosed through arts, tend to emerge out through rare talents. They are channels of human emotions in situation. Arts regulate them and utilize them for the cause of pleasure. So the audience and the artist get enlightened. Arts further, make way for good after brushing aside evils.

Folk – arts clearly expound the culture of the country. They blend current events and traditional method with time. Surprising unity can be found among all folk-arts of the world if one delves deep into classical and first grade art after winnowing mixed sections. People who delve deep
into relation conceive that folk-arts would embrace mankind with maturity to lead the measurable life in integration born out of commented love. Folk-arts cost very little and they could provide a lot to the learners. Thus, joyful learning could very well be achieved through learning through folk-arts.