



Research Article

COMPARISON OF CHANGE IN IDENTIFIED HUMAN VALUES IN CONTEMPORARY VERNACULAR TEXTBOOKS AT ELEMENTARY LEVEL BEFORE AND AFTER 2011

Anup Biswas¹, Rita Sinha² and Abhijit Guha³

¹Department of Education, the University of Calcutta

²Department of Education, the University of Calcutta, Kolkata

³Ramakrishna Mission Sikshanamandira, Belur Math, Howrah

ARTICLE INFO

Article History:

Received 13th January, 2019

Received in revised form 11th

February, 2019

Accepted 8th March, 2019

Published online 28th April, 2019

Key words:

Human Values, Contemporary Vernacular Textbooks, Elementary Level

ABSTRACT

Human values are not only socially acceptable norms but also a standard behavior of human beings. For the school going students, value becomes an instrument to adjust with the environment. Through the vernacular textbooks, the cognitive domain is trained and enriched but there is a lot of scope to enrich the affective domain through the same. In 2011, there was a political change in West Bengal and as a result among the other things, changes also occurred in the school curriculum of West Bengal especially at elementary stages. So there are remarkable differences on the texts of vernacular books of two different decades before and after 2011. It is consequently the nature of text, values depict in it may be different or similar to some extent. The present study has been done with the objectives to compare the changes in identified human values in contemporary vernacular text books at elementary level before and after 2011. For this purpose sixteen (16) textbooks of elementary level were considered for the comparison. From class I to VIII, there were only eight vernacular textbooks before and after 2011. Before 2011, the books that have been considered as old textbooks and after 2011 the eight textbooks have been considered as new textbooks. After rigorous and methodological content analysis with coding procedure, it was observed that national consciousness and environmental awareness have been more emphasized in both texts of the decade. There are also some changes in values from old textbooks to new textbooks. The full paper discussed on the pattern in the changes of values in details.

Copyright©2019 Anup Biswas, Rita Sinha and Abhijit Guha. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

Since the dawn of Bengali literature, there is an intrinsic relation between value education and textbooks. Ford William College, Sreerampur Baptist Mission have given special importance to spread value education for students through textbooks. Khastagir (2004) opined that Bengali prose has become a medium to spread moral education among common people, especially to the children in the common languages of man. (2004, p.9). The main endeavor behind these publications is to spread morality as Hindu society is divided into various casts and sects which certainly weaken its existence. In this scenario, spreading moral education becomes a matter of utmost importance. Gradually, value education becomes an important part of textbooks and people are taking interest in it. (Khastagir, p.9)

From the establishment of Ford William College to life span of Vidyasagar, immense importance has been given to moral education through vernacular textbooks. After Vidyasagar, "Sisgupathya" (1858) by Ramgoti Nayaytarka,

"Sikhynobisher Podya" (1878) by Akshoykumar Dutta, "Hasi-Khusi" (1904), "Adarshapath" (1925), "Sushiksha" (1926) by Yogindranath Sarkar becomes an important books in Bengali literature and language on value education. In the year 1817, Bengali literature has taken a new dimension as Rabindranath Tagore appeared in Bengali literature. His book "Sahaj Path" appeared in the year 1930 which has an immense importance and contribution in Bengali literature. It exhibits a fantastic amalgamation among language, beauty and moral education.

In the year 1981, West Bengal Board of Secondary Education had introduced a text books for school students named "Kishalay". Before the publication of it, primers have been published separately in different names in solo efforts. So the inherence of value education was depended on the concern author only. For that various commissions have been established before introducing the books 'Kishalay' it in the curriculum and various educationists have planned for it. For that the way of expression of values in texts has been changed and revealed in a new dimension. As a result the expression of values directly in vernacular texts was diminished and the main purpose was to awaken the feelings

*Corresponding author: **Anup Biswas**

Department of Education, the University of Calcutta

of values among students. But after the political turning in Bengal in 2011, the newly formed Government Published a draft report about on curriculum and syllabus. The report says, ‘the education about moral values lies in a dormant state not only in the pages of textbooks, but also this continuous process must be included in the field of entire reading learning process as well as various types of activities. Besides, the necessity of imprinting this rule mandatory in the field of taking decisions on school management. The committee thinks that it is the vision and effort of a teacher that would play a vital role. (p.)

Hence, the journey from 1981 to 2011 is really important in the era of value education since Bengali literature has reached to a certain height during this period. After 2011, there has been a tremendous change in the concept of value education in elementary level curriculum because moral education has now become explicit not implicit. In the writings of Vidyasagar, the theme of moral education is explicit because in Tagore’s writing it is expressed through various imageries and metaphors. Perhaps, Tagore was not a social reformer like Vidyasagar, which is the main reason behind it. Rabindranath has used a lucid style to make his writings more attractive and the use of various symbols, imageries, metaphors and various rhetoric made his writings affluent. “Sahajpath” is the greatest example of his poetic diction, where he tried to impart value education meticulously.

Hence, the nature of imparting value education has gone through a tremendous change after 1817. After independence, various commissions and policies on education has accepted the importance of value education. Even, the importance of value education has been reflected in the curriculum of West Bengal.

When the new Government came to power in the month of July, 2011 it has formulated a new committee for developing curriculum. It has assessed, evaluated and re-evaluated the curriculum followed by the Government schools of West Bengal. It was trying to carry out the guidance of RTE - 2009, Yashpal Committee and NCF -2005 which has proposed the concept “learning without burden”. Based on their guidance and suggestions, they have divided each subject with particular theme and they have incorporated the writings of famous writers and translation from various works from international writers. Hence, it has included a range of imagination, culture, and works from various traditions along with the theme of the textbooks.

Hence, the committee admits that value education can be imparted through various activities without limiting them into textbook. Draft Report on curriculum and syllabus opined that curriculum should be developed and formulated in such a way that it will impart value education, patriotism, communal harmony, clove for their own culture, good habits among the students. The aim of education is not to impart or exchange information. By keeping this word in mind, curriculum will attempt to ignite imagination and creativity among students. Hence, along with the textbook, various activities in school environment will help the learners to impart value education among the students. Therefore, there is a significance difference between the ongoing curriculum and the curriculum before 2011.

The aim of the study is to find out the comparison of change in identified human values in contemporary vernacular text books at elementary level before and after 2011.

METHODS

For the present study, descriptive research was adopted. Content analysis method was employed by the researchers to collect the data from important documents and textbooks.

Source of Data

The primary sources were Bengali Text Books (class-I to VIII) of WBBPE and WBBSE before and after 2011. Previous 2011 textbooks have been considered as old text and before 2011 textbooks have been considered as new text.

Table 1 Primary Source of the data

Class	Name of the Books	Author/ Compiler	Publication	Publication Place	date of Publication	Edition	No of lesson	No of Pages	
NEW TEXTS	I	Amar Boi	WBBPE	WBBPE	Kolkata	2014	3rd	-	347
	II	Amar Boi	WBBPE	WBBPE	Kolkata	2015	3rd	47	273
	III	Patabahar	WBBPE	WBBPE	Kolkata	2014	3rd	27	155
	IV	Patabahar	WBBPE	WBBPE	Kolkata	2015	3rd	32	166
	V	Patabahar	WBBPE	WBBPE	Kolkata	2014	3rd	26	139
	VI	SahityaMela	WBBSE	WBBSE	Kolkata	2015	3rd	33	153
	VII	SahityaMela	WBBSE	WBBSE	Kolkata	2013	2nd	34	152
	VIII	SahityaMela	WBBSE	WBBSE	Kolkata	2014	2nd	37	187
OLD TEXTS	I	Kisology	WBBPE	WBBPE	Kolkata	2011	1 st	32	71
	II	Kisology	WBBPE	WBBPE	Kolkata	2012	2 nd	27	76
	III	Kisology	WBBPE	WBBPE	Kolkata	2009	3rd	16	92
	IV	Kisology	WBBPE	WBBPE	Kolkata	2012	1 st (new edition)	21	113
	V	Kisology	WBBPE	WBBPE	Kolkata	2004	1 st	21	88
	VI	Sahitya Songroho	N.C.Mandal	Sanjay prakasani	Kolkata	2005	2 nd	20	75
	VII	Sahitya Chayan	Nikhil Bangasikshak Samity	Sanjay Prakasani	Kolkata	2011	1 st	20	88
	VIII	Sahitya Bithi	K.K.Das and S.C.Roy	Sandip Prakasak	Kolkata	2011	1st	20	112

Data analysis Procedure

Qualitative Data Analysis Procedures were Followed here

Step 1: Identified values have been find out from the Bengali textbooks from class I to class VIII.

Step 2: Position of each revealed values according to their number of reflection.

Step 3: Comparison those values according the frequency of reflection.

Analysis and Interpretation

The content of Bengali textbooks reflects different kind of values which are projected basically into poems, prose, rhymes, drama, songs, and essay. The present research work focused mainly experts’ recommended values which are selected by the experts that contained in those text books. Biswas, Sinha and Guha (2018) identified 54 numbers of values on the basis of experts’ opinion those should be revealed in the vernacular textbooks of elementary level.

Table 2 Expert Opinion about identified the values those should be reflected in the Bengali Textbooks at Elementary level.

SL NO	Identified Values	SL NO	Identified Values
1	Aesthetic Expression	28	Kindness To Animal And Insect
2	Affirmation Of Others Positive Qualities	29	Kindness To Man
3	Altruism	30	Leadership
4	Appreciation And Respect	31	Learning To Live

	For Cultural Diversity		Together	30	Modesty	2
5	Appreciation Of Group/Team Working	32	Love For Family	31	Non Acceptance of untouchability	1
6	Appreciation Of The Value Of Productive Work	33	Love For Society	32	Positive Thinking	2
7	Bravery	34	Modesty	33	Simplicity in Conducts and Wants	1
8	Control Of Feelings And Emotions	35	Multiculturalism	34	Truthfulness	2
9	Cooperation	36	National Consciousness		Total frequency	119
10	Courtesy	37	Non-Acceptance Of Untouchability		Total frequency	85
11	Curiosity	38	Non-Violence			
12	Democratic Decision Making	39	Persistence			
13	Devotion	40	Positive Thinking			
14	Discipline	41	Punctuality			
15	Dignity Of Manual Labor	42	Quest For Knowledge			
16	Empathy	43	Religious Tolerance			
17	Environmental Awareness	44	Respect For Mother Tongue			
18	Faithfulness	45	Self- Confidence			
19	Friendship	46	Self-Dignity			
20	Frugality In Consumption Of Resources	47	Sense Of Equality			
21	Gender Equality	48	Simplicity In Conducts And Wants			
22	Generosity	49	Social Responsibility			
23	Gratitude	50	Sympathy			
24	Health Consciousness	51	Tolerance			
25	Honesty	52	Trust			
26	Joy Of Giving	53	Truthfulness			
27	Justice	54	Unity			

30	Modesty	2
31	Non Acceptance of untouchability	1
32	Positive Thinking	2
33	Simplicity in Conducts and Wants	1
34	Truthfulness	2
	Total frequency	119
	Total frequency	85

Through those eight books, thirty-four (34) values have been reflected into new textbooks and twenty-six (26) values were revealed through new textbooks.

Only twenty number of values (Aesthetic Expression, Affirmation of Other’s Positive Qualities, Appreciation of Cultural Diversity, Appreciation of Group Work, Bravery, Courtesy, Dignity to Manual Labour, Empathy, Environmental Awareness, Fraternity, Health Consciousness, kindness to living being,

Love for Family, Love for Society, National Consciousness, Punctuality, Quest for Knowledge, Respect and Love for Mother Tongue, Self-Confidence, Unity) have been revealed through old and new text are common. In old text books only twenty six values are reflected.(table no:) But in the new text books, it was also observed that fourteen number of values (altruism, cooperation, curiosity, democratic decision making, devotion, discipline, gender equality, honesty, learning to live together, modesty, non-acceptance of untouchability, positive thinking, simplicity in conducts and wants, truthfulness) added newly which are not before 2011.Again only six values (Frugality in Consumption of Resource, persistence, religious tolerance, self-dignity, sense of equality, tolerance.) were reflected in the old textbooks those were did not revealed in the new textbooks.

The following diagram shows the frequency (their number of reflection) of commonly reflected values.

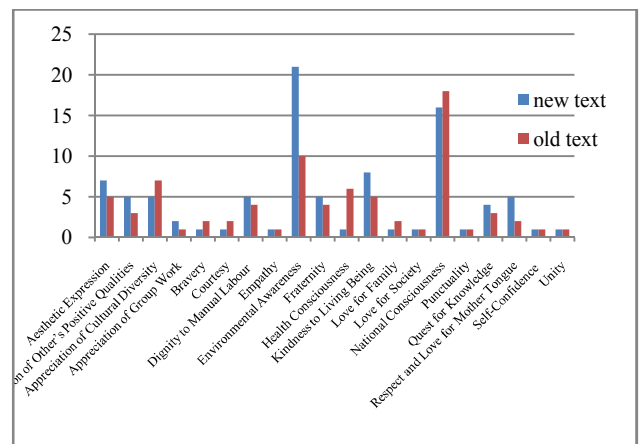


Figure 1 Common value frequency comparisons between new and old texts

The above figure (no:) shows that some of the values reflected in the new textbooks is more in number than the values reflected in old textbooks in occurrence, such values are have increased a lot like as aesthetic expression, affirmation of positive qualities, environmental awareness. The occurrence of national consciousness has decreased remarkably in the new text books.

Highly Reflected values: Those values reflected more than five times from class I to class VIII Bengali new and old textbooks considered as highly reflected values. The following diagram presents those values.

Here the researchers found out those values from the written form of content of class – I to VIII (sixteen in number) in Bengali textbooks. Researchers have selected for analysis the Bengali text books of last two decades. Values contained in the text books are analyzed by content analysis and coding. These identified values have been verified for triangulation by the three experts whether the identification by the researchers and experts opinion as on the same line.

Table 3 Reflected values in new and old textbooks

Sl.No.	Reflected values in new texts	frequency	Reflected values in old texts	frequency
1	Aesthetic Expression	7	Aesthetic Expression	5
2	Affirmation of Other's Positive Qualities	5	Affirmation of Other's Positive Qualities	3
3	Appreciation of Cultural Diversity	5	Appreciation of Cultural Diversity	7
4	Appreciation of Group Work	2	Appreciation of Group Work	1
5	Bravery	1	Bravery	2
6	Courtesy	1	Courtesy	2
7	Dignity to Manual Labour	5	Dignity to Manual Labour	4
8	Empathy	1	Empathy	1
9	Environmental Awareness	21	Environmental Awareness	10
10	Fraternity	5	Fraternity	4
11	Health Consciousness	1	Health Consciousness	6
12	Kindness to Living Being	8	Kindness to Living Being	5
13	Love for Family	1	Love for Family	2
14	Love for Society	1	Love for Society	1
15	National Consciousness	16	National Consciousness	18
16	Punctuality	1	Punctuality	1
17	Quest for Knowledge	4	Quest for Knowledge	3
18	Respect and Love for Mother Tongue	5	Respect and Love for Mother Tongue	2
19	Self-Confidence	1	Self-Confidence	1
20	Unity	1	Unity	1
21	Altruism	2	Frugality in Consumption of Resource	1
22	Cooperation	2	Persistence	1
23	Curiosity	5	Religious Tolerance	1
24	Democratic Decision Making	1	Self-Dignity	1
25	Devotion	2	Sense of Equality	1
26	Discipline	1	Tolerance	1
27	Gender Equality	2		
28	Honesty	1		
29	Learning to Live Together	3		

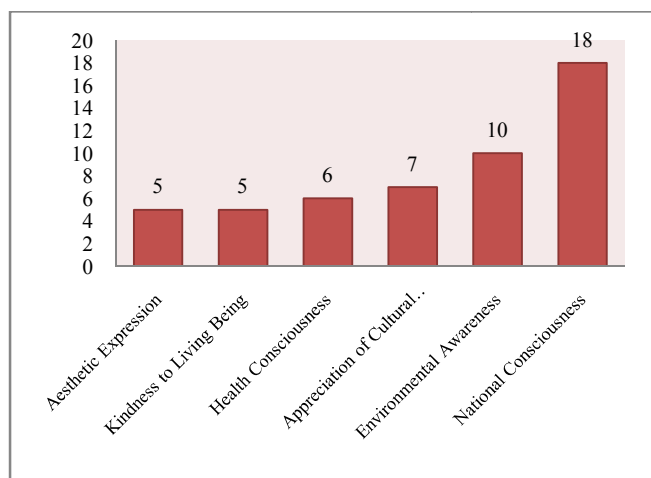
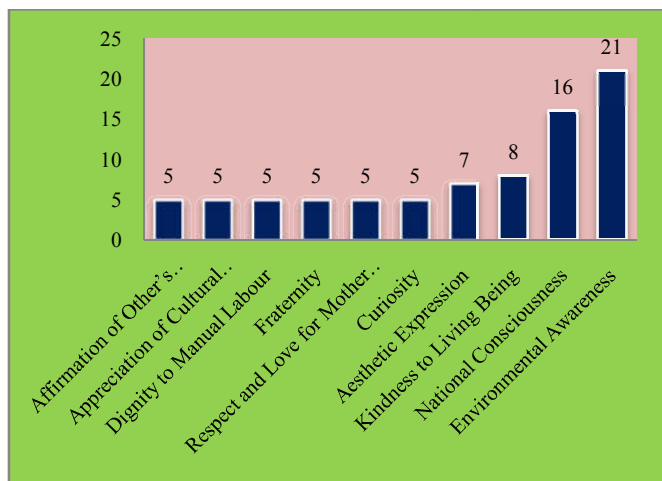


Figure 2 Diagram of highly reflected values of new and old textbooks

The above diagram shows that the value like national consciousness, environment awareness, kindness to living being, aesthetic expression, curiosity, respect and love for mother tongue, fraternity, dignity to manual labor, appreciation of culture diversity, Affirmation of Other's Positive Qualities, Health Consciousness. According to their number of reflection, some values have been as a highly reflected value.

Less Reflected values: Values reflected less than five times from class I to class VIII Bengali new and textbooks considered as less reflected values. The diagrams show that values like Altruism, Appreciation of Group Work, Bravery, Cooperation, Courtesy, Democratic Decision Making, Dignity to Manual Labor, Devotion, Discipline, Empathy, Fraternity, Frugality in Consumption of Resource, Gender Equality, Health Consciousness, Honesty, Love for Family, Love for Society, Learning to Live Together, Modesty, Non Acceptance of untouchability, Persistence, Punctuality, Positive Thinking, Quest for Knowledge, Religious Tolerance, Respect and Love for Mother Tongue, Self- Dignity, Self-Confidence, Simplicity in Conducts and Wants, Sense of Equality, Tolerance, Truthfulness, Unity are few reflected values through class I to class VIII Bengali textbooks. According to their number of reflection those values considered as less reflected values. The following diagram presents those values.

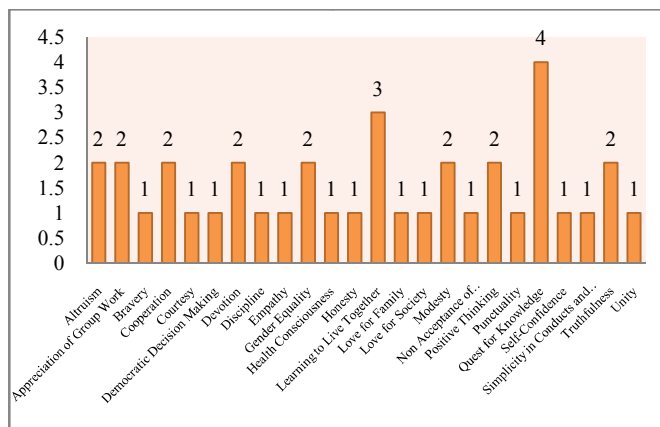


Figure 3 Diagram of less reflected values of new textbooks

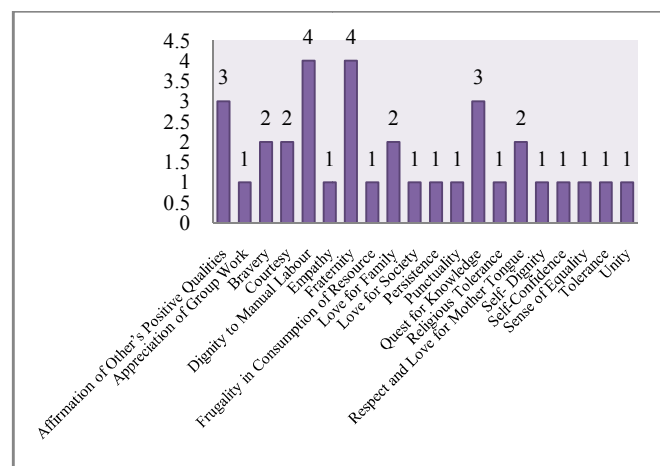


Figure 4 Diagram of less reflected values of old textbooks

DISCUSSION

It can be claim that the curriculum committee who select the textbooks under new Government became indifferent and careness in the inculcation of national consciousness and environmental awareness among the students. From the above analysis, it can be said that values reflection of Bengali textbooks is an important feature and obvious expectation from the angle of curriculum objectives. Human values reflected from the Bengali textbooks at elementary level play a vital role to develop the consciousness, standard and expected behavior among the pupils. Values can be embeded prose, poem, essay, rhyme, drama, songs, and letter. This has been proved evidentially through the analysis of several textbooks. All revealed values are very important to enhance the student ability to wards their socialization and better adjustment. At the end of study it can easily be said that national consciousness and environment awareness got much importance in both textbooks of both decades and also appreciation of cultural diversity and kindness to living being got much important in the textbooks. So teacher should play an importance role to inculcate that value among the pupils.

Reference

- Aggarwal, J.C. (1984). *Landmarks in the History of modern Indian Education*. New Delhi: Vani Educational Book.
- Biswas, A., Sinha, R., Guha, A. (2018). Human Values Reflected in Bengali Text Books at Elementary Level in West Bengal. *International Journal of Research and*

- Analytical Reviews. Retrived from http://ijrar.com/upload_issue/ijrar_issue_20542481.pdf
- Bhardwaj, D., Tyagi, H.K., & Ameta, D. (2015). A Study on the Role of School Curriculum and Teachers in Inculcation of Values among Elementary School Students. *Journal of Education and Practice*, Retrieved from <http://www.iiste.org>.
- Department of educational psychology and foundations of education. (2012). *Education for values in schools- A framework*. Retrieved from <http://www.ncert.nic.in>.
- Govt. of India (1969): Education and National Development, (1964-66). Vol-II. NCERT, New Delhi.
- Govt. of India. (1998).National Policy on Education-1986.MHRD.New Delhi.
- Govt. of India. (1998).National Policy on Education-1986.MHRD.New Delhi.
- Gupta, N.L. (2002). *Human values in education*. New Delhi:Concept Publishing Company.
- Khajapeer, M. (2016). *Value Education*. New Delhi: APH Publishing Corporation.
- Khastagir,A. (2006). *Bangla Primar Sangraha*(1816-1855),Kolkata: Paschim Banga Bangla Akademi.
- National council of Educational Research and Training. (2002).National Curriculum Frame Work-2002,NCERT, New Delhi.
- National council of Educational Research and Training. (2007).National Curriculum Frame Work-2005, NCERT, New Delhi.
- Prathomik Sikshar O dhikar (1979). *Prathomik Sikshar Sikshakrom O Pathysuchi*.Poschim Banga Sarkar (In Bengali)
- The Report of the University Education Commission (1948-1949). (1962). Vol-1, Ministry of Education, Government of India.

How to cite this article:

Anup Biswas, Rita Sinha and Abhijit Guha (2019) 'Comparison of Change in Identified Human Values in Contemporary Vernacular Textbooks at Elementary Level Before and after 2011', *International Journal of Current Advanced Research*, 08(04), pp.18081-18085. DOI: <http://dx.doi.org/10.24327/ijcar.2019.18085.3448>
