

Attitude of Senior Secondary Students Towards Punjabi As A Compulsory Subject In Curriculum

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ABSTRACT

Language is one of the unique possession of man. It is the language which helps one to express his or her feelings, emotions, joys and sorrows. It helps in developing relationships and allows us to share our problems, suggestions and plans. Punjabi is considered to be an ancient language. It is an Indo-Aryan language spoken by about 150 million people mainly in West Punjab in Pakistan and East Punjab in India. Punjabi is the mother tongue of Punjab. It is a robust and vibrant language as is Punjabi culture, rich in literature with traditions in folk and modern literatures alike. Languages convey powerful messages about attitudes and values. As attitude in general is a hypothetical construct which defines or promotes certain behaviour and explain their directions. Attitude towards language is a construct that explains linguistic behaviour. These days in Punjab, people talk about the development of mother tongue among the society, but hardly anyone is interested to send his own child to opt for Punjabi or talk in the mother tongue. This dual attitude is becoming hindrance in the way to the development of our mother tongue that is Punjabi. For the present study, a sample of 200 senior secondary students [100 Rural (50 male and 50 female) and 100 Urban (50 male and 50 female)] has been drawn from different schools of Ferozpur District. Significant differences in the attitude of urban and rural ;boys and girls senior secondary students towards Punjabi as a compulsory subject has been found. No significant difference in the attitude of Arts and Science senior secondary students towards Punjabi as a compulsory subject has been found.

Key words: Attitude, Punjabi language and senior secondary students

INTRODUCTION

Man is regarded as the best creation of God. Language is the most beautiful gift that the God has bestowed upon man. It is the gift of language that distinguishes man from other lower animals. Communication systems used by other animals such as bees or apes are closed systems that consist of a finite, usually very limited, number of possible ideas that can be expressed. In contrast, human language is open-ended and productive, meaning that it allows humans to produce a vast range of utterances from a finite set of elements and to create new words and sentences. This is possible because human language is based on a dual code, in which a finite number of elements which are meaningless in themselves (e.g sounds, letters or gestures) can be combined to form a theoretically infinite number of larger units of meaning (words and sentences). Stephen Anderson states that the age of spoken languages is estimated to be 60,000 to 100,000 years and stated that “Researchers on the evolutionary origin of language generally find it plausible to suggest that language was invented only once, and that all modern spoken languages are thus in some way related, even if that relation was no longer be recovered..... because of limitations on the methods available for reconstruction.

Language is the most important aspect in the life of human being. The word ‘Language’ has been derived from Latin word ‘Lingua’. But there is another meaning to language “What carries a message from one human mind to another”. Language helps the individual to develop an ability to communicate with others as well as to express himself in a suitable language as communication between people enables to understand one another.

Language mediates between man and his environment. Language not only brings human beings into relationship with each other, but also brings them into relationship with external world. Knowing a language means being able to read it, write it, speak it, and understand when spoken. (Abererombie, 1963).

Aristotle said, “Man is a social animal”. As a social animal, he must live in a society. A man who can live without a society is either a beast or god. In order to live in a society and to convey his thoughts and ideas to other person, man needs a medium, language is that medium. (C.F.Wadhwa, 1969) .Oxford English Dictionary defines language as words and methods to combine them for the expression of thoughts. Sweet stated that language is the expression of

ideas by means of which speech sounds are combined into words, words are combined into sentences and combination of sentences gives answers to ideas and thoughts.

PUNJABI LANGUAGE

Punjabi is considered to be an ancient language. Punjabi is an Indo-Aryan language spoken by about 150 million people mainly in West Punjab in Pakistan and East Punjab in India. Punjabi descended from the shauraseni language of medieval northern India and became a distinct language during the 11th century.

Punjabi is a significant language for the Sikhs and Punjabi speaking population is one of the greatest of the Indian subcontinent and indeed, the world. Punjabi is the official language of the Indian State of Punjab and the shared state capital Chandigarh. It is one of the official languages of Haryana. Punjabi is the provincial language of Punjab (Pakistan), the largest province of Pakistan. The exact date when it started cannot be estimated but the ancestors of the Punjabis have been known to have inhabited the Indus Valley as far back as 2500 B.C.

HISTORY OF PUNJABI LANGUAGE

Punjabi is an old language developed from old Indo-Aryan languages which were closely related to Vedic Sanskrit and classical Sanskrit. By 600 B.C old Aryan languages developed into many local dialects known as middle Indo-Aryan dialects. Literary form of these dialects was known as Prakrit. Shauraseni used in Eastern Punjab and Kaikeyi used in Western Punjab were among the famous Prakrits of ancient Indian subcontinent. By 500 AD these middle Indo-Aryan dialects had developed many local features and lost many inflectional morphemes. Literary form of these dialects is known as Apabhramsha. Principal Apabhramshas are Takka Apabhramsha in central Punjab and Vrachada Apabhramsha in Southern Punjab. By 1200 AD, these Apabhramsha or corrupt dialects had few inflectional morphemes left. During middle ages, Takka Apabhramshas developed into Lahori dialect and Vrachada Apabhramsha developed into Multani.

There are many dialects. The main dialects of Punjabi are – Majhi, Doabhi, Malwai and Powadi in India and Pothohari, Lahndi and Multani in Pakistan. The dialect spoken in central

Punjab on both the Indian and Pakistani side is Majhi. Majhi is the standard written form of Punjabi. Modern Punjabi vocabulary has been derived from Urdu, Persian and Sanskrit.

DERIVATIVE MEANING OF PUNJABI

Punjabi's derived their name from the geographical, historical and cultural region located in the north west of the Indian subcontinent. Punjab comes from the Persian word Panj (five) and Ab(river). It means "Land of five rivers ." Punjabi is the name of the language as well as the name of people of the Punjab region Punjabi is written using the Persian Arabic script, which was introduced to the region during the muslim conquests in India. Punjabi is the mother tongue of Punjab.

PLACE OF PUNJABI

The following points highlight the place of Punjabi language:

1. Punjabi is the 11th most widely –spoken language in the world.
2. As estimated,104 million people speak the Punjabi language. Punjabi is used,along side English, as a second language.
3. Punjabi is also spoken in Pakistan, United Kingdom (where it is the second most commonly used language), Canada (where it is the fifth most commonly used language), USA, Australia, UAE, Saudi Arabia and Hong-Kong.
4. Punjabi is the official language in Indian Punjab. It is one of the official second language of the states of Delhi and Haryana.
5. Punjabi is closely related to Urdu, the main language of Pakistan, which is written with the Arabic script.
6. Gurumukhi and Shahmukhi scripts are the most commonly used for writing Punjabi and are considered the official scripts of the language.
7. Punjabi emerged as an independent language in the 11th century from Sauraseni Apabhramsa.
8. The first grammar of Punjabi language was written in 1812 by Dr. William Carry.

PUNJABI AS A MOTHER TONGUE

The language which is being spoken by a particular community, society or by the people in the region is known as the mother tongue of the place or region. A child whose mother tongue is Punjabi get proper grounding in his further education and social intercourse.

Teaching of Punjabi as a mother tongue has attained a special position in our school because its acceptance as mother tongue and medium of instruction is a recent phenomena.

ATTITUDE

The main aim of Education is to modify the behaviour of the child according to the needs and expectations of a society. The behaviour, to a great extent depends upon one's attitude towards the things, ideas, persons, objects, environment etc. The word "Attitude" is defined with in the social psychology as a subjective or mental preparation for action. It defines outward and visible postures and human beliefs. Attitude lies behind many of the significant and dramatic instances of man's social behaviour. It is for this reason that psychologists regard the study of attitude as the central problem of Social Psychology.

Attitudes are of immense importance because they determine the action of human beings. Attitude means the individual's prevailing tendency to respond favorably or unfavorably to an object. It can be positive or negative. It is settled opinion or way of thinking. Attitudes are judgements. There is hardly any object, procedure or idea or occupation towards which we do not have an attitude. We accept position and reject that position. This believing or disbelieving, this favoring or not favouring, this accepting or rejecting constituted that expression of attitude.

An attitude is a relatively enduring organization of inter related beliefs that describes, evaluates and advocates action with respect to an object or situation, with each belief having cognitive, affective and behavioral components. **Freeman** says that an attitude is a dispositional readiness to respond to certain situations, persons or objectives in a consistent manner which has been learned and have become one's typical mode of responses. An attitude has a well defined object of references. **Jung** says that an attitude is, readiness of the psyche to act or react in a certain way. Attitude very often comes in pairs, one conscious and the other unconscious.

REVIEW OF RELATED LITERATURE

Review of related literature is an excellent task calling for deep insight and clear perspective of over all fields. It is a key of the vast stone house of published literature that may open a door to the source of significant problems and explanatory hypotheses to provide helpful orientation for selection of procedure and comparative data for interpretation of results.

Sinha (2005) conducted a study on the tribal students of Orissa and revealed their attitude towards mother tongue. He found that tribal identity is intrinsically connected with their language. Language interweaves the individual's personal identity with his or her collective identity. There are several conditions that promote this connection.

Kaur (2007) conducted an experimental study on school students regarding the teaching of mother tongue. The study revealed that the students taught with technology performed better than the students taught with traditional method. No significant difference was found between the performance of male and female students.

Kaur (2010) done a critical analysis of Punjabi syllabus of +2 class and revealed that it is good, compact and up to the level of the students and according to the mental ability of the students. It provides knowledge to the students about the Punjabi problems and about culture.

Kaur (2011) studied attitude of secondary school teachers and students towards Punjabi as a compulsory subject in CBSE curriculum and found that there is no significant difference in the level of attitude towards Punjabi as compulsory subject among male and female teachers and students.

Singh (2011) studied spelling errors in Punjabi among elementary school students in relation to their intelligence and found that there is positive relationship between intelligence and language learning. They also concluded that the more intelligent a person is better will be his written expression.

NEED OF THE STUDY

Today from layman to educationalist used to complain of falling standards of Education, especially standards of Punjabi language. Punjabi language is deteriorating very fast in our colleges and schools. Perhaps it is not extravagant to think that present day, Punjabi language

classes in most of schools and colleges are chaotic because students are not giving much importance to Punjabi language.

Today, the elite section of the society, politician and the semi educated people feel privileged by sending their children to public and convent schools. People talk about the development of mother tongue among the society, but hardly anyone is interested to send his own child to opt for Punjabi or talk in the mother tongue. This dual attitude is becoming hindrance in the way to the development of our mother tongue that is Punjabi. So with the passage of time, when the children grow up, they feel it impossible to cope up with the mother tongue (Pbi) especially in writing. Today the students of senior secondary level does not show much interest in learning Punjabi as a compulsory subject because earlier it was optional subject and students were reluctant to learn Punjabi and teachers also not bothered about this subject. But Punjabi language is the need of the society because our young generation is forgetting this language and our culture. So it is very necessary to develop the attitude of the students towards Punjabi as a compulsory subject at senior secondary level.

OBJECTIVES OF THE STUDY

1. To investigate the significance of difference between mean of attitude of boys and girls senior secondary students towards Punjabi as a compulsory subject.
2. To investigate the significance of difference between mean of attitude of urban and rural senior secondary students towards Punjabi as a compulsory subject.
- 3.. To investigate the significance of difference between mean of attitude of senior secondary students studying Science and Arts towards Punjabi as a compulsory subject.

HYPOTHESES OF THE STUDY

1. There will be no significant difference in the attitude of male and female senior secondary students towards Punjabi as a compulsory subject in curriculum.
2. There will be no significant difference in the attitude of urban and rural senior secondary students towards Punjabi as a compulsory subject in curriculum.
3. There will be no significant difference in the attitude of senior secondary students studying Science and Arts towards Punjabi as a compulsory subject in curriculum

SAMPLE OF THE STUDY

For the present study, a sample of 200 senior secondary students [100 Rural (50 male and 50 female) and 100 Urban (50 male and 50 female)] has been drawn from different schools of Ferozpur District.

TOOLS USED

To collect requisite data for the present study “Attitude scale towards learning Punjabi” was prepared by the investigator herself.

STATISTICAL TECHNIQUES USED

Mean, Standard Deviation and t-ratio were used for the analysis of data.

DELIMITATIONS OF THE STUDY

- 1.The study is confined to the Science and Arts students of senior secondary schools.
- 2.The study is confined to the students of Ferozpur District only.

FINDINGS OF THE STUDY

- 1.The mean score of attitude of senior secondary boys is 214.82 and S.D is 17.76. The mean score of girls is 220.36 and S.D is 20.26 respectively. The obtained ‘t’ value is 2.04, which is significant at 0.05 and insignificant at 0.01 levels.
2. The mean score of urban senior secondary students is 220.08 and S.D is 20.34. The mean score of rural students is 210.78 and S.D. is 18.63. The obtained ‘t’ value is 3.38 which is significant at both 0.05 and 0.01 levels.
3. The mean score of Arts students is 218.68 and S.D is 18.32. The mean score of science students is 215.6 and S.D is 20.87. The obtained ‘t’ value is 1.11, which is insignificant at both 0.05 and 0.01 levels.

CONCLUSIONS OF THE STUDY

On the basis of the findings, the following conclusions have been drawn:

1. Significant difference in the attitude of boys and girls senior secondary students towards Punjabi as a compulsory subject has been found at 0.05 level but there is no significant difference in the attitude of boys and girls at 0.01 level. It is concluded that the hypothesis is partially rejected and partially accepted.
2. Significant difference in the attitude of urban and rural senior secondary students towards Punjabi as a compulsory subject has been found. It may be because Punjabi is a mother tongue of the child residing in rural areas. They use this language in their communication. So they have more positive attitude.
3. No significant difference in the attitude of Arts and Science senior secondary students towards Punjabi as a compulsory subject has been found, it may be because Punjabi as a compulsory subject is taught up to matriculation in all the schools of Punjab. Moreover it is a mother tongue of all people residing in Punjab and they use it frequently in daily communication. So, no difference is found in the attitude of arts and science senior secondary students.

EDUCATIONAL IMPLICATIONS

1. Punjabi teacher should encourage the students to read Punjabi newspapers daily. Punjabi is our mother tongue, So, teacher should preserve Punjabi language.
2. Parents/schools as well as the people sitting at the top of the educational level should give special regards to the Punjabi language.
3. Teacher working in schools should develop positive attitude which will further help the students to have positive approach towards Punjabi
4. As significant difference has been found in relation to locality (Urban and Rural). The administrators and other stakeholders should try their best to change the attitude of the urban and rural students towards Punjabi.

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