

AMRAVATI UNIVERSITY

STMS/153/20035-16-88

STATEMENT OF MARKS  
Final B. P. E. Examination, Summer 1997

No. 000480

Roll No. 21181

Name Sunil Gajananrao Bhakulkar

Subjects	PART - I (THEORY)						PART - II (SKILLS)					PART - III (PRACTICE TEACHING)		Incentive Marks	Total of Marks of Three Parts I, II, III	Marks Obtained at B. P. E. 1st Year	Marks Obtained at B. P. E. 2nd Year	Total Aggregate of (Grand Total) B. P. E. I, II & III										
	Paper - I	Paper - II	Paper - III	Paper - IV	Paper - V	Paper - VI	(a)	(b)	(c)	(d)	(e)	(a)	(b)															
	Principals & History of Physical Education	Sessional	Organization & Administration of Physical Education	Sessional	Recreation	Sessional	Test and Measurement in Physical Education	Sessional	Officiating and Coaching	Sessional	Health Education & Remedial & Correction Physical Education	Sessional	Specialization in Games of Aquatics						External	Internal	Specialization in Physical Activities	External	Internal	Convatives & Indigenous Activities	External	Internal	Specialization in Athletics	External
	80	20	60	20	60	20	80	20	80	20	60	20	50	50	50	50	40	40	50	50	10	10	150	50	1200	900	1000	3100
Max } Marks	20	20	20	20	20	20	20	20	20	20	20	20	50	50	50	50	40	40	50	50	10	10	150	50	1200	900	1000	3100
Min } Marks	30	30	30	30	30	30	30	30	30	30	30	30	160	160	160	160	160	160	160	160	160	160	80	80	480	480	480	1440
Marks Obtained	26	19	40	22	48	19	22	19	46	20	44	19	46	48	46	48	37	38	39	48	09	09	140	45	898	522	657	2077

(Note: Incentive marks shown in the circle are used for passing.)

Total of Marks Obtained (in words) Eight Hundred Ninety Eight out of 1200

RESULT Passes/Fails \_\_\_\_\_ Distinction/s in P II III Exemption/s in \_\_\_\_\_

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Amravati  
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**RASHTRASANT TUKADOJI MAHARAJ  
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**DUPLICATE**

**STATEMENT OF MARKS**

The Part-II Examination of Master of Physical Education, Summer, 1998

1415

Name Sunil Ganeshrao Dhakulkar Roll No. 734 Enrolment No. H/32088

Subjects :	PART - I THEORY										Total	PART - II PRACTICALS		Annual Examination, One Lesson	Aggregate in Theory and Practical	Aggregate Total Marks at the M. P. Ed. Part-I Examination	Aggregate Marks Obtained at the M. P. Ed. Part-I and M. P. Ed. Part - II Examinations
	Paper - I		Paper - II		Paper - III		Paper - IV : Optional (Any one of the following)					One Major Game (Internal Assessment)	Project Internal				
	Mechanical Analysis of Movements	Internal Assessment	Sports Psychology	Internal Assessment	Scientific Methods of Training and Coaching	Internal Assessment	Administration and Supervision in Physical Education	Sports Sociology	Youth and Social Welfare	Internal Assessment							
Max. Marks	80	20	80	20	80	20	80		20	100	400	25	25	50	500	500	1000
Min. Marks	40		40		40		40				50				240		
Marks obtained	32	20	F 49	48	20	F 56								F 92	317	261	578

Credit Marks (Incentive) Out of 10/ .....  
 Total of Marks obtained (578) (in words) Five Hundred Seventy Eight. out of 1000.

Division Ind Exemption/s .....

RESULT Passes  
Fails

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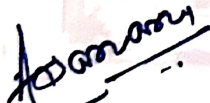
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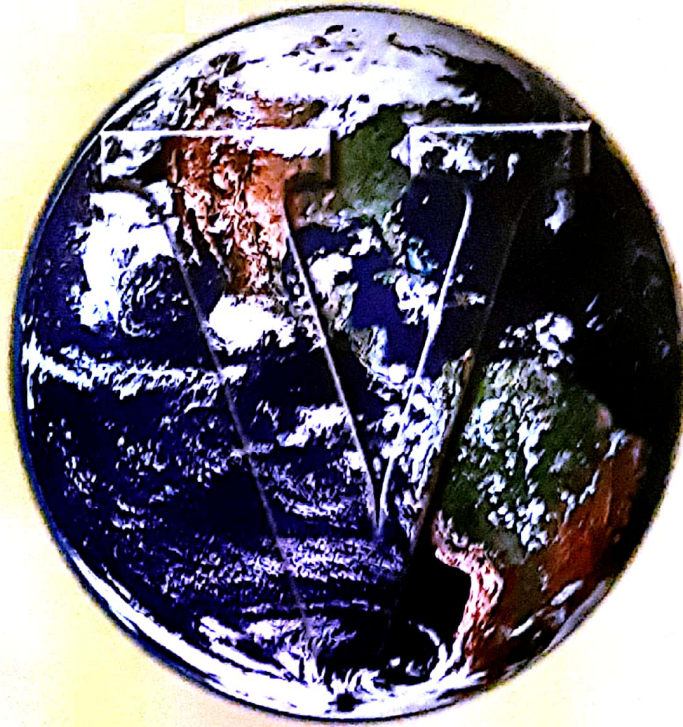
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## RESEARCH REVIEW

REFEREED & PEER REVIEWED RESEARCH JOURNAL

Issue - VIII, Vol. - V

Year - M.S. Annual (Half Yearly)

(Dec. 2014 To May 2015)

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"Gandev-Purani",  
R-9/139/6-A-1,  
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9423346913 / 7276301000

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Jyotichandra Publications

Latur, Dist. Latur - 413530. (M.S.)

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## COMPARISON OF SOCIO-ECONOMIC STATUS OF INTER-COLLEGIATE KABADDI AND KHO-KHO PLAYERS

Smit S. Dhabalkar  
 Director, Physical Education,  
 WNEON College,  
 Mangalore, Goa, Western

### Research Paper - Physical Education

#### ABSTRACT

The aim of the study was to find out the Socio-economic difference of Inter-Collegiate Kabaddi And Kho-Kho Players. For this present study, 75 Kabaddi and 75 Kho-Kho players were randomly selected as a subject for the present study. The socio-economic status scale by Kagnor and Kautler (1984) was used to comprised Kabaddi And Kho-Kho Players. *t*-ratio has been used to compare the significantly socio-economic status difference between Kabaddi And Kho-Kho Players who had participated in inter collegiate Kabaddi And Kho-Kho tournament held. While analysis the difference of high SES of Kabaddi And Kho-Kho Players, significant high SES differences were found ( $t=5.81, P<.01$ ), where the Kabaddi players was found to have less score on high SES. Mean while, middle SES was concerned, significant Middle SES difference were found ( $t=9.66, P<.01$ ), where Kho-Kho players have high score on middle SES. So, for low SES was concerned, significant low SES differences was found to the Kabaddi And Kho-Kho Players ( $t=6.56, P<.01$ ), where Kabaddi players have high score on low SES.



## INTRODUCTION :-

The game of Kabddi And Kho-Kho are typical major games and played throughout the country. Kabaddi is an outdoor strenuous but healthy and interesting game in Aurangabad District. Kabaddi is an aggressive and semi contact game but Kho-Kho is an aggressive and semi contact game. The game of Kabddi And Kho-Kho differ with each other in their skills, techniques and strategies. It has been recognized that socio-economic factors play a vital role in an individual's performance in sports.

The Socio-economic status make-up of an individual plays an important role in their achievements in every field of life. Considerable research have been conducted on the socio-economic status of sports persons; team sport versus individual sport, Men players versus Women players. But very few research studies are available in published from an socio-economic status of games like Kabddi And Kho-Kho Players.

There are many psychological factors like socio-economic status attitudes, motives, spectators, self concept, motivation, adjustment etc., which influence the participation and performance of sportsmen in games and sports. The socio-economic status of the group and the status of an individual in his group influence competitive and co-operative behaviour for different reasons and the different factors than those motivating people in the middle and upper economic group influencing the well being of the players.

Therefore, the present study "Comparison of Socio-economic status of inter collegiate Kabddi And Kho-Kho Players" for investigation.

### Hypothesis of the Study

- 1) There would be no significant difference in Socio-economic status of Kabddi And Kho-Kho Players.
- 2) There would be no significant differences with regard to (i) High (ii) Middle and (iii) Low Socio-economic status of Kabddi And Kho-Kho Players.

### Significance of the Study

To find out the socio-economic differences of Kabddi And Kho-Kho Players with respect to High, Middle, and Low status.

### Delimitations

- 1) The present study was delimited to only Kabddi And Kho-Kho Players who



had participated in Inter-collegiate Kabddi And Kho-Khotournament, in the year 2010 their age range between 18-25 years.

## **METHODOLOGY**

In this section, selection of subject, Administration of test, and statistical analysis procedure have been discribed.

### **Selection of Subject**

Total 75 Kabaddi and 75 Kho-Kho players who had participated in Dr. Babasaheb Ambedkar Marathwada University, Ashwamedh inter-collegiate Tournaments Parli Vaidyanath in the year 2010 were randomly selected as a subjects for the present study.

### **Administration of the Test**

Socio-economic status scale by Kapoor and Kocher (1984), were distributed to Kabddi And Kho-Kho Players, before filling the SES scale instruction were given by the investigator to the players. The scale seek information about respondents Kabddi And Kho-Kho Players. The subjects were requested to give exact information about their families and the confidentiality was assured. There are different possible answer to each of the question which suited them most and tick mark ( ? ) against it. However, in case of question 10 they were to put a cross or tick mark for each of the items present in their house.

### **Statistical Analysis**

To analyse the data , t-ratio were used to comprised the study of socio-economic study of Kabddi And Kho-Kho Players. The data were analysed in basic language at the Pankaj Computer Centre, Aurangabad, Maharashtra. All analysis used were based on " Standard Statistical Package."

### **Results and Discussion**

The result of the present study are presented in Table I and II.

**TABLE-I MEAN SCORE, STANDARD DEVIATION AND T-RATIO OF SOCIO-ECONOMIC STATUS OF KABDDI AND KHO-KHO PLAYERS**

Players	Number	Mean Score	Standard Deviation	t-ratio
Kabaddi	75	10.50	1.40	3.00
Kho-Kho	75	11.31	1.59	

\* Significant at .01 level.

With regards to Socio-economic status of Kabddi And Kho-Kho Players obtained the mean values of 10.50 and 11.31 respectively, which are given in Table-I. The obtained  $t = 3.00$  significant at .01. Which means that the significant difference were found out between Kabddi And Kho-Kho Players. It revealed that inter-collegiate Kabddi And Kho-Kho Players had differ in socio-economic status in favour of Kho-Kho players. This may be due to the Kho-Kho is highly costly game as compare than Kabaddi. Thus the hypothesis was not accepted.

**TABLE-II MEAN SCORES, STANDARD DEVIATION AND T-RATIO OF HIGH SOCIO-ECONOMIC STATUS OF KABDDI AND KHO-KHO PLAYERS**

Players	Number	Mean Score	Standard Deviation	t-ratio
Kabaddi	75	9.79	1.56	5.81 *
Kho-Kho	75	11.71	2.01	

\* Significant at .01 level.

The findings at Table-II reveals that there is significant difference were found out between high socio-economic status of Kabddi And Kho-Kho Players ( $t=5.81, P<.01$ ), the Kabaddi players having less high socio-economic status as compared to Kho-Kho players. Thus the hypothesis was not accepted. These difference is probably due to Kabaddi is less costly game as compared to Kho-Kho.



**TABLE-III MEAN SCORE, STANDARD DEVIATION AND T-RATIO OF MIDDLE SOCIO-ECONOMIC STATUS OF KABDDI AND KHO-KHO PLAYERS**

Players	Number	Mean Score	Standard Deviation	t-ratio
Kabaddi	75	10.02	1.57	9.66 *
Kho-Kho	75	13.21	2.08	

\* Significant at .01 level.

Table-III Clearly indicates that the significant difference were found out in middle socio-economic status of inter-collegiate Kabddi And Kho-Kho Players ( $t=9.66, P<.01$ ), the Kho-Kho players having more middle socio-economic status as compered to Kabaddi players. This may be due to Kho-Kho players highly belongs to middle class family and Kabaddi plays at rural area. Hence, hypothesis was not accepted.

**TABLE-IV MEAN SCORE, STANDARD DEVIATION AND T-RATIO OF LOW SOCIO-ECONOMIC STATUS OF KABDDIAND KHO-KHO PLAYERS**

Players	Number	Mean Score	Standard Deviation	t-ratio
Kabaddi	75	17.05	3.66	6.56 *
Kho-Kho	75	13.31	2.15	

\* Significant at .01 level.

The findings of the Table-IV Clearly indicates that the significant difference were found out in low socio-economic status of inter-collegiate Kabddi And Kho-Kho Players of Dr. Babasaheb Ambedkar Marathwada University, Aurangabad ( $t=6.56, P<.01$ ), the Kabaddi players having more low socio-economic status as compered to Kho-Kho players. This may be due to Kabaddi players generally belongs to low socio-economic class family. Hence, hypothesis was not accepted.



### RECOMMENDATION

The experience of the investigator during the period of this study as well as the findings of this study may serve as a guide line for the research worker in the field of physical education and sports. The finding of the present study would lead to the following recommendations :

- 1) A similar study could be done in different games and sports.
- 2) A similar study could be done with subjects belonging to different age group other then those employed in this study.
- 3) A similar study could be investigated among the players of two countries.
- 4) A comparative study could be done among Kabaddi, Kho-Kho and other games and sports.
- 5) A similar study could be done at high level players like National, International as well as olympic players.

### CONCLUSION

Despite the limetation of this study, the results provide a useful insight into the Socio-economic Status of Kabddi And Kho-Kho Players, this results also provides a useful insight into comprised the Socio-economic status of the players of two or more games.

Finally the following conclusions were drawn in the present study :

- 1) There are significant difference in Socio-economic status between Kabddi And Kho-Kho Players. The Kho-Kho players have got more socio-economic status than Kabaddi players.
- 2) There are significant difference in high Socio-economic status between Kabddi And Kho-Kho Players. Kho-Kho players having more high socio-economic status than Kabaddi players.
- 3) There are significant difference in middle socio-economic status between Kabddi And Kho-Kho Players . Kho-Kho players having more middle socio-economic status than Kabaddi players.
- 4) There are significant difference in Low Socio-economic status of Kho-Kho and Kabaddi players. Kabaddi players having more Low Socio-economic status as

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compared to Kho-Kho players.

### References

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# UNIVERSAL RESEARCH ANALYSIS

**REFERRED & PEER REVIEWED RESEARCH JOURNAL**

Vol. - VI , Issue - VIII,  
Year - IV (Half yearly)  
Sept. 2013 To Feb. 2014

**Editorial Office :**  
'Gyandev-Parvati',  
R-9/139/6-A-1,  
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## EFFECT OF SOCIO-ECONOMIC STATUS ON GENERAL ABILITY OF COLLEGE STUDENTS

Sunil G. Dhakulkar

### Research Paper - Phy. Education

#### ABSTRACT

*The present study was undertaken to investigate effect socio-economic status on general ability of college students. For the present study 150 of college students were selected from various College university of Aurangabad. The effective sample consisted of 150 subjects, out of whom 50 subjects were High Socioeconomic status, 50 Ss were Middle Socioeconomic status and 50 Ss were Low Socioeconomic status. The age range of subjects where 19 to 22 years. Hypothesis 1. There will be significantly effect of socio-economic status on General ability of college students. Tools 1) Socio economic status scale: This is short scale developed by Janbhandhu. 2) Multi Assessment Personality Series (MAPS): develop and constructed by Psy . com. Result - positively correlation between socio-economic status (High, Middle & Low) and general ability.*

A study published in the December 2008 issue of *Psychological Science* found that children of parents with a high socioeconomic status tended to express more "disengagement" behaviors than their less fortunate peers. In this context, disengagement behaviors represents actions such as fidgeting with other objects and drawing pictures

while being addressed. Other participants born into less favored circumstances tended to make more eye contact, head nods and signs of happiness when put into an interactive social environment. Authors hypothesize that the more fortuitous peers felt less inclined to gain rapport with their group because they saw no need for their assistance in the future.

#### **General intelligence factor:**

An illustration of Spearman's two-factor intelligence theory. Each small oval is a hypothetical mental test. The blue areas show the variance attributed to  $s$ , and the purple areas the variance attributed to  $g$ . Spearman, who was an early psychometrician, found that schoolchildren's grades across seemingly unrelated subjects were positively correlated, and proposed that these correlations reflected the influence of a dominant factor, which he termed  $g$  for "general" intelligence. He developed a model in which all variations in intelligence test scores are explained by two factors. First, a factor specific to an individual mental task: the individual abilities that would make a person more skilled at a specific cognitive task. And second a general factor  $g$  that governs performance on all cognitive tasks. The accumulation of cognitive testing data and improvements in analytical techniques have preserved  $g$ 's central role and led to the modern conception of  $g$ . According to the American Psychological Association, a hierarchy of factors with  $g$  at its apex and group factors at successively lower levels is the most widely accepted model of cognitive ability. Other models have also been proposed, and significant controversy attends  $g$  and its alternatives.

#### **Mental testing and $g$ :**

The abstraction of  $g$  stems from the observation that scores on all forms of cognitive tests correlate positively with one another.  $g$  can be derived as the principal factor from cognitive test scores using the method of principal components analysis or factor analysis. The relationship of  $g$  to intelligence tests may be more readily understood with an analogy. Irregular objects, such as the human body, are said to vary in "size". Yet no single measurement of a human body is obviously preferred to measure its "size". Instead, many and various measurements, such as those taken by a tailor, may be made. All of these measurements will be positively correlated with each other, and if one were to "add up" or combine all of the measurements, the aggregate would give a better

description of an individual's size than any single measurement. The method of factor analysis allows this. The process is intuitively similar to taking the average of a sample of measurements of a single variable, but instead "size" is a summary measure of a sample of variables. *g* is like size, in that it is abstracted from various measures (of cognitive ability). Of course, variation in "size" does not fully account for all variation in the measurements of a human body. Factor analysis techniques are not limited to producing single factors, and an analysis of human bodies might produce (for example) two major factors, such as height and girth. However, the scores of tests of cognitive ability do in fact produce a primary factor, *g*.

James L. Fozard, Ronald L. Nuttall (*August 1971*) **General Aptitude Test Battery scores for men differing in age and socioeconomic status.** Administered the general aptitude test battery (gath) to 1,146 employed and retired 28-83 yr. Old men. Ss were above average in physical health. Descriptive statistics, representing 4 socioeconomic status (ses) groups, and 6 age levels were presented. Analyses of aptitude and subtest scores indicate significant declines with increased age and lower ses groups. There were no statistically significant interactions between age and ses effects: those abilities most affected by age were least affected by ses and vice versa.

A.J. Cropley (*December 1964*) **Differentiation of abilities, socioeconomic status, and the WISC.** The study investigated the effect of an increase in age on the factor structures of the subtests of the WISC, and the relationship between subtest scores and socioeconomic status (SES). The scores of 70 Ss, tested at ages 10 and 12, were factor analyzed and structures at the 2 age levels compared. The sample was also divided into high and low SES groups, and subtest means calculated for each group. At both age levels, between-group mean differences were significant at or beyond the .05 level of confidence in the case of verbal subtests, while factor structures, which were similar, indicated a trend towards integration of abilities. The structures defined 2 main factors, identified as verbal and performance IQ, respectively.

Luis M. Laosa (*December 1984*) **Ethnic, socioeconomic, and home language influences upon early performance on measures of abilities.** Administered the McCarthy Scales of Children's Abilities to 84 Chicano and 87 non-Hispanic White

Ss (aged 2 yrs 6 mo) to examine the levels and profiles of performance in 5 ability areas (verbal, reasoning, quantitative, memory, and motor). Data on family and language characteristics were obtained by individually administered interviews of mothers (Chicano mothers' mean age 28.4 yrs, non-Hispanic mothers' mean age 30.7 yrs) in their own homes. Results show ethnic group differences in (1) the absolute levels of performance and (2) the shapes of the profiles formed by the configuration of performance across the various ability areas. Chicanos' average performance was poorer on measures of verbal and quantitative ability and short-term memory. Analyses showed that these differences can be explained on the basis of the relatively low SES level and language minority status that characterized a disproportionately large number of Chicano families. Tests of regression parallelism in MANOVA are appended.

#### **Objectives of the study:**

To examine the effect of socioeconomic status on General ability of college students.

#### **Hypothesis:**

There will be significantly effect of socio-economic status on General ability of college students.

#### **Method:**

##### **Sample**

For the present study 150 of college students were selected from various College university of Maharashtra. The effective sample consisted of 150 subjects, out of whom 50 subjects were High Socioeconomic status, 50 Ss were Middle Socioeconomic status and 50 Ss were Low Socioeconomic status. The age range of subjects where 19 to 22 years.

##### **Tools**

**Socio economic status scale:** This is short scale developed by Janbhandhu. It consists of fifteen items only which demand factual information about the subject's socio economic background.

**Multi Assessment Personality Series (MAPS):** This scale was constructed and standardize by Psy Com. Measuring for general ability. It consists 147 complete sentences



and each item is provided three alternatives the subjects had to select one of the three alternative and complete sentences this test highly reliable and valid.

**Procedures of data collection**

Each of the one instruments could be administered individuals as well as a small group. While collecting the data for the study the later approaches was adopted. The subjects were called in a small group of 20 to 25 subjects and there seating arrangements was made in a classroom. Prior to administration of test or scale, through informal talk appropriate rapport form. Following the instructions and procedure suggested by the author of the scale and tests. test were administered and field copies of each test was collected. Following the same procedure, the whole data were collected.

**Variables of the study:**

Independent Variable: General Ability

Dependent Variable: Socio economic status

High 2) Middle 3) Low

**Statistical Analysis:**

**One Way ANOVAs Summary**

Sources ANOVAs	Ss	df	Ms	F	P
Between Group Ss	502.24	2	251.12	86.59	0.01**
Within Group Ss	426.72	147	2.90		
Total Ss	928.96	149			

The results related to the hypothesis have been recorded. The difference between the Between Group Ss and Within Group Ss is highly significant 'F' = 86.59, df = 147. Thus the hypothesis is positively effect of socio-economic status on General ability of college students. Means positively correlation between socio-economic status (High, Middle & Low) and general ability.

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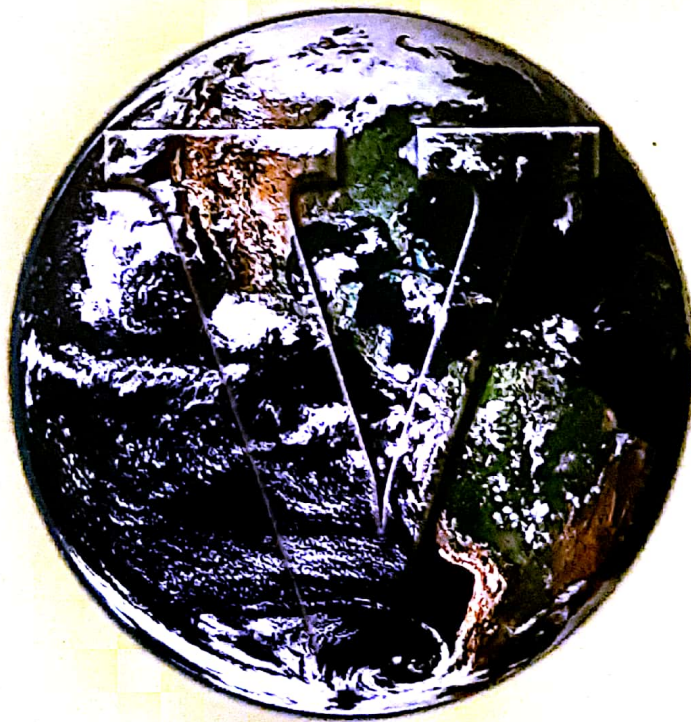
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ISSN 2250-169X

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**REFERRED & PEER REVIEWED RESEARCH JOURNAL**

Vol. - V, Issue - II,  
Year - 1, Bi-Annual (Half Yearly)  
(Dec. 2011 to May 2012)

**Editorial Office :**  
'Gyandev-Parvati',  
R-9/139/6-A-1,  
Near Vishal School,  
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9423346913 / 7276301000  
9637935252 / 9503814000

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visionreview2011@gmail.com  
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**Published By :**  
Jyotichandra Publication Pvt.Ltd.  
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5

NECESSITY OF UNIVERSALITY OF RELIGION IN  
PARAMHANSA YOGANANDA'S WRITING

Sunil G. Dhakulkar

**Research Paper - Phy. Education**

Sri. Sri. Paramhansa Yogananda [5 January, 1893 – 7 March 1952] is a master mind who has sought an abode of peace in heaven, but he survives through his thoughts. His *An Autobiography of a Yogi* is a major work. Besides, his several writings in the form of volumes and speeches his *An Autobiography of a Yogi* is very unusual and extremely extraordinary in giving us rich human thought. All unusual, uncommon human experiences which have super human touch have been clearly expressed and explained to us. Paramhansa Yogananda is in modern context most powerful voice whose teachings and experiences awaken among the common human beings the spark of spiritual bliss. The role of teaching through various channels like books, speeches and discussions are of great significance. He has explained the meaning of religion to the world not in the traditional sense of defining God like infinite omnipresent and omnipotent but he explained this realization of God through his personal experience. Paramhansa Yoganandaji Practically began his life's works of bringing India's most ancient treasure of spiritual depth through using scientific methods. He did it to explain this to the western world. In 1920, he was



invited to the United States as India's representative to an international conference of world religious readers in Boston. On this occasion, he lectured so wonderfully and his maiden speech was published soon after as *The Science of Religion*. Since then it has been published in several additional languages. This lecture was so potential with meanings that it is used as a reference work in colleges and universities. *The Science of Religion* [1923] contains basic thoughts in explaining the concept of God and in realizing it through practical experience by following the technique of methods of *Kriyayoga*. The whole thing which Yoganandaji explains is almost science based through which Yoganandaji attempted to explain the significance and possibility of unity of all religions in a very beautiful manner. Because he himself has thoroughly studied all religious heads and prophets of the world. His message is universal and it is based not on dogmatic beliefs but on direct insight into reality gained through practice of ancient scientific techniques of meditation. His autobiography *An Autobiography of Yogi* [1946] is a major work which contains and covers vast experience of Yoganandaji right from his childhood days to the last moment of life. Is a wonderful and most arresting work of art.

This autobiography throws light on the entire experience and practice of *Kriyayoga*. So much did he contribute to the world of *Kriyayoga* and mediation that every astonishing comments expressed by the people of the World, mostly the intellectual world. The New York Times, Comments. 'a rare account'. On account of the intellectual and philosophical and scientifically religious autobiography News Week Times. Comments: 'A fascinating and clearly annotated study. Of course for common man this book does not yield deep meanings'.<sup>2</sup> But an intelligent reader after reading can harvest lot of meaning through the writing in this autobiography. The book throws light on the meanings of existence, the search of God and God's existence who yields tangible answer. For example the proof of God from where will he bring answer to the basic questions like religion, God, Knowing God through realization are some of the important areas which have been very scientifically but not outside the religious radius have been explained which Yogananda was able to do. For example, what does universal religion say about God? It says that the proof of the existence of God lies in ourselves, knowing or realizing God is an inner experience. For this purpose man has to go beyond the limits of pleasure and pains, petty



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love and hate, and so on. So that the mind of man can be free to realize pure bliss and tranquility that had welled up in the heart of man. Then man can enjoy unruffled state of mind.

Yogananda does not explain to us many conceptions through traditions. But he catches these concepts in concrete reality through scientific methods and not through traditional practices. Moreover through his writing and major work his autobiography emphasizes that need for the universality of religion wherein, no distinction of caste or creed, sect or faith dress or code, age or sex profession or position have any role to play. In his opinion all religious differences and the wars which have been fought on the basis of religion can come to an end when man realizes God and broadens the mind which is possible not through historical experience of religious difference, linguistic barriers and cultural complexes but true spirit of religion and God can be understood through scientific course experimented by Yogananda himself of *Kriyayoga* which he learnt through his great spiritual musters like saint Sri. Yukteswaraji, Yukteswarji's spiritual teacher Lahiri Mahasaya and Lahiri's great spiritual teacher Mahavtar Babaji. This has been a very fortunate and very rare experience which only the luckiest man Yoganandaji got.

This has been the reason that very prestigious and reputed globally known journals, magazines, news papers and even educational institutions have showered very balanced appreciation on this book *An Autobiography of a Yogi*: 'There has been nothing before written in English or in any other European language like this presentation of Yoga'.

He brought to America from the country of his birth the serenity of soul and the understanding of human and spiritual values of life which not only helped many a man high and low to obtain peace to mind in modern society but also helped in an understanding between the peoples of India and the U.S.A. As an apostle of peace and a believer in the brotherhood a of man, Yoganandaji devoted his life and all the energy and means he possessed to the cause of understanding and friendship between the East and the West. To him India and the U.S.A. were not two separate countries but the two component parts of one single plan for the development in harmony of both material and spiritual values of man.

His writings and speeches have helped mankind to understand religion, mediation



and realization of God in very proper spirit. Religion as has been understood by the people is in the narrow sense. People suppose that religion is merely formality. But this is not the real definition of religion. Real religion lies in understanding God's presence through every action of man. Yoganandaji emphasized the fact that God can be realized through every activity of man including daily routine experiences and that presence of God can be felt even in the minutest object of this universe. The creation reflects the creator. Man is powerless to create even an atom, or a single grain of wheat or rice. Therefore, one has to realize that behind every creation there is creator. Many people have understood God in different ways. Some have taken God as personal others understood God as impersonal. But God has to be understood only through the scientific method which has been practiced and experimented through *Krivayoga* by this great Yogi. This is a scientific method.

The book presents to us wondrous, feats performed by Yogi's and Fakir's; revealing to us wonderful deeds like extra sensory perception, levitation and bi-locality positions. For example, Mukunda by then (Yogananda) in his childhood days visits the Saints who was known as perfume saint was performing his aromatic miracles. Mukunda instead of being impressed, questions why he would spend so many years for obtaining power for astral of the staral perfume when he could easily buy it. On this occasion Mukunda is surprised to note that why anyone should try to prove God in such a way. Such things never attracted this great saint Paramhansa Yogananda right from the days of his initial stages of God's realization. To comprehend the immensity of the Almighty it is beyond the capacity of man as Yoganandaji explains this incapacity of man to understand the infinite God. In this respect Yoganandaji says: As a small cup cannot be a responsible for the vast waters of an ocean so the limited human mind cannot contain the universal Christ Consciousness. But when by meditation, one continues to enlarge his mind, he finally attains omniscience. He becomes the Divine Intelligence that permeates the atoms of creation.

Therefore, this great Yogi has given us the formula, methods of meditation in which the role of *Kriyayoga* is most dominant. But it helps in enlarging human consciousness so as to enable human mind to realize ultimate reality. The technique of

meditation is not cited in the traditional routine methods of meditation but through *Kriyayoga*. The *Kriyayoga* needs to union with the soul. *Kriyayoga* attempt to create concentrated approach to self-discovery and spiritual enlightenment. Kriya is a gentle skilful balanced approach to life. This is an attempt and a way of conscious and creative living. *Kriyayoga* teaches man that God is discovered in his own body first. For this purpose devotion is the first need where body becomes unimportant except that it is capable of separating itself by way of making your soul vibrant with this realization. The fate of the body is wholly unimportant to a man of God realization. In this respect the personal utterance of Yoganandaji is most valuable comments for the entire humanity. He endorses his personal enlightened super experience of *Kriyayoga* in the following manner

I have never known any pleasure of the world as great as the spiritual joy of *Kriyayoga*. I would not give it up for all the comforts of the west or all the gold in the world. I have found if possible through *Kriyayoga* to carry my happiness always with me

The hint which this great Yogi gives us to realize God is to feel. His presence in every trivial experience and in the tiniest object. If God does not influence our daily conduct, if our daily and everyday experience of life does not find an inspiration from Him. Then that conception is useless. This great Yogi Yoganandaji in a very simple manner explain to us the concept of God: If God is not conceived in such a way that we cannot do without him in the satisfaction of a want in our dealings with people, in earning money, in reading a book, in passing an examination, in the doing of the most trifling or the highest duties, then it is plain that we have not felt any connection between God and life.

People call God infinite, Almighty, Omnipresent, by doing this they explain him, but do not make us see Him. So to understand God is necessary than calling him Omnipotent. What we conceive of God should be of daily nay hourly guidance to us. He says: '*The very conception of God should stir us to seek Him in the midst of our daily lives*'

After giving satisfactory explanation of *The Science of Religion* Yoganandaji lays emphasis on the universality of religion which means that the root of religions is one though the approaches may be different. One basic question which he asked to himself is that when God is one why there are so many religions. This question is very logical and it



can occur to any individual. In its answer Yoganandaji gives us the reason that: It may be argued that particular stages of intellectual growth and special types of mentality belonging to certain nations, owing to different geographical locations and other extraneous circumstances, determine the origin of different religions such as Hinduism, Mohammedanism and Buddhism for the Asiatic Christianity for the western and so forth. So our primary approach to realize God rather than he engaged in following in different tenets and dogmas and God consciousness should be dominant both within and without us. In fact, there is but only one religion in the world for there is but one God. Therefore, Yoganandaji paid enough attention to the universality, necessity and oneness of religion. He gives a psychological definition based on dogmas and tenets. Through his writings lecturers, discussions this great Yogi has sought to make religion a question of our whole inward being and attitude. He does not appreciate a mere observance of certain rules and precepts. In this respect Yoganandaji defines religion: *'religion necessarily consists in the permanent removal of pain and the realization of Bliss, or God'*.

O Christ, beloved son of God; thou didst embark on a storm-tossed sea of prejudiced mind. Their cruel thought wave lashed by tender heart. Thy trial on the Cross was an immortal victory of humility over force of soul over flesh. May thine ineffable example hearten us to bear bravely our lesser crosses.<sup>11</sup> Yoganandaji has suitably estimated Moses about whom he says: O Moses, Paragon of prophets ! thou dost lead weary ones from the wilderness of sorrow of the promised Land flowing with milk and honey... O Monotheistic Moses, Moses teach us to worship whole heartedly the one God, the sole Ruler of heaven and earth – and no other God. Then shall it be said of us, as of thee: "The Lord Spake unto Moses face to face, as a man speaketh unto his friend."

Regarding Lord Buddha, the symbol of wisdom Yoganandaji says: "Thou symbol of sympathy, Incarnation of compassion, give us thy determination that with urgency we, too, pursue Truth. Teach us to seek the Sovereign Remedy, as Thou didst, for the ills of mankind".<sup>13</sup> Regarding prophet Mohammad Yoganandaji says: 'O Mohammed, to the war-drum beat of *Allah-o-Akbar* ('God is the Greatest'), drive away from us the Satan of matter worship. With that sacred battle cry may we rout all invading thoughts of fear and limitations'.<sup>14</sup> We can clearly come to know approach of Yoganandaji in respect of



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God consciousness in an answer to question by a devotee : 'Sir, I do not seem to be progressing in my meditations. I see and hear nothing a student said' 'The master replied : 'Seek God for His own sake. The highest perception is to feel Him as Bliss, welling up from your infinite depth, Don't yearn for visions, spiritual phenomena, or thrilling experiences. The path to the Divine is not a circus'.

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- 13) Ibid., P.90.
- 14) Ibid., P.90.

**ISSN 0976-0377**

RNI. MAHMUL02805/2010/33461

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# **INTERLINK RESEARCH ANALYSIS**

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# INTERLINK RESEARCH ANALYSIS

REFERRED & PEER REVIEWED RESEARCH JOURNAL

Vol. VII, Issue : VII  
Year - 4 (Half Yearly)  
Jan. 2013 To June 2013

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'Gyandeeep',  
R-9/139/6-A-1,  
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**Publisher :**

Jyotichandra Publication Pvt. Ltd.,  
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Price ₹ 200/-

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## IMPACT OF LOCUS OF CONTROL AND SOCIO-ECONOMIC STATUS ON PARENTING STYLE OF STUDENTS

Sunil G. Dhakulkar

6

Research Paper - Physical Education

### Abstract

*The present study was undertaken to investigate effect impact of locus of control and socio-economic status on parenting style of students. For the present study 300 Sample were selected various schools in Aurangabad, Maharashtra, India. The effective sample consisted of final 200 subjects, 100 subjects were external Locus of Control students and 100 subjects were internal Locus of Control of students. The age range of subjects was 14-18years Ratio were 1:1. Hypothesis 1. Internal Locus of Control students have significantly good parenting style (parental acceptance) than the external Locus of Control students. 2. High socio-economic status students have significantly good parenting style (parental acceptance) than the low socio-economic status students. Tools 1) Parental Acceptance Rejection Questionnaire constructed by Rohner R P., but the hindi adaptation by Dr. Jai Prakash (Sagar). Result - 1) internal locus of control have significantly high parenting style (Acceptance) than the external locus of control. 2) High socio-economic status students have significantly high parenting style (Acceptance) than the low socio-economic status students.*





### Introduction :

Parental acceptance-rejection theory (PART), conceptualized by Ronald P. Rohner, deals with the warmth dimension of parenting. This is a socialization theory which strives to explain and predict major consequences of parental acceptance and rejection for behavioral, cognitive and emotional development of children and for the personality functioning of adults (Rohner, 1984). In addition, it attempts to explain resilience of some children exposed to parental rejection and emotional abuse and to predict major psychological, environmental, and maintenance systems antecedents to parental acceptance or rejection. The theory has an aspiration to be universal and to explain the relationship between this dimension of parental behavior and expressive behaviors in society. The dimension of parental acceptance-rejection is in the PART viewed from two perspectives: from subjective perception of a child or parents and as objectively observable behavior. Accepting parents are defined as those who show their love or affection toward children physically and/or verbally. Those are all behaviors that are likely to induce a child to feel loved or accepted, like caressing, hugging, kissing or complimenting and praising. Rejecting parents are defined in the PART as those who dislike, disapprove of or resent their children. Rejection can be manifested in two principal ways: in the form of hostility and aggression on the one hand, and in the form of parental indifference and neglect on the other (Rohner, 1975). Hostile parents are likely to be aggressive either verbally or physically, while indifferent parents are likely to be physically or psychologically remote or inaccessible to the child. Both forms of rejection are likely to induce the feeling of being unloved or rejected. The PART predicts that acceptance and rejection, particularly when they are perceived by the individual as such, have effects on the behavioral and personality dispositions of children and personality functioning of adults. Such seven primary dispositions are: hostility, dependence, self-esteem, self-adequacy, emotional instability, emotional responsiveness and general world view (Rohner, 1984).

### Locus of Control :

Because individuals vary in the meanings that they attach to their own or



others' behavior, they place themselves on qualitatively different developmental paths (e.g., Fischer, Knight, & Van Parys, 1993; Levitt, Selman, & Richmond, 1991; Molden & Dweck, 2006; Thompson, 2000). In other words, if one person believes his behavior is the result of fate, and another believes hers is the result of hard work, they will differ in the goal setting behaviors and in the amount of effort they extend toward achieving those goals. This is the basic underlying concept of locus of control. Based on Rotter's (1966) social learning theory, locus of control (LOC) is the extent to which individuals believe that their life circumstances are a function of either their own actions or external factors beyond their control (Moorhead & Griffin 2004). People who believe that they are in control of their own lives and that effort and ability determine their futures have an internal locus of control (ILOC). In contrast, individuals with an external locus of control (ELOC) believe that fate, luck, chance, or other people's behavior determines what happens to them. The LOC construct has had considerable influence on research and theory concerning motivation, expectations, self-esteem, and risk-taking behavior (McCombs 1991). Moreover, it is one of the most studied variables in psychology (Rotter 1990). LOC relates to perceptions of power and autonomy, achievement, social involvement, and competence (Weisz, Weiss, Wasserman, & Rintoul 1987).

Cheryl S. Marsiglia, Jeffrey J. Walczyk, Walter C. Buboltz, Diana A. Griffith-Ross (2007) Impact of Parenting Styles and Locus of Control on Emerging Adults' Psychosocial Success. This study examines the impact of locus of control (LOC) and perceptions of parenting styles (PS) on the psychosocial success (PSS) of emerging adults (EAs). PSS was defined as the successful resolution of the tasks postulated by Erikson's stage theory of psychosocial development (1975). The Measures of Psychosocial Development (based on Erikson's theory; Hawley 1988), the Parental Authority Questionnaire (Buri 1991), and the Internal-External scale of Rotter (1966) were completed by 334 undergraduates (ages 18-25). Analyses revealed associations between (1) authoritative parenting and PSS, (2) maternal authoritative parenting and internal LOC, and (3) external LOC and maternal permissive and authoritarian PS. The relation between paternal PS and PSS was



also moderated by LOC. Emerging adults' PSS may be affected both directly by their perceptions of the PS they encountered earlier in life and indirectly through LOC, which may also be influenced by perceived PS.

**Objectives of the study :**

To search the effect of Impact of Locus of Control and Socio-Economic Status on parenting style of students.

**Hypotheses :**

- 1) Internal Locus of Control students have significantly good parenting style (parental acceptance) than the external Locus of Control students.
- 2) High socio-economic status students have significantly good parenting style (parental acceptance) than the low socio-economic status students.

**Sample :**

For the present study 300 Sample were selected various schools in Aurangabad, Maharashtra, India. The effective sample consisted of final 200 subjects, 100 subjects were external Locus of Control students and 100 subjects were internal Locus of Control students. The age range of subjects was 14-18years Ratio were 1:1.

**Tools :**

**Parental Acceptance Rejection Questionnaire (PARQ) 1973 :**

Parental Acceptance Rejection Questionnaire constructed by Rohner R P., but the hindi adaptation by Dr. Jai Prakash (Sagar). The respondent should respond to the way their mothers actually treat them at the present time, 60 items are in the questionnaire and each of the item has four responses - 1. Almost always true, 2. Some time true, 3. Rarely true and 4. Almost never true. The obtained internal consistency reliability coefficients (Alpha) Acceptance .86, and rejection .82. Correlations between PARQ scales with child report of parent behavior inventory validity are .90.

**Procedures of data collection :**

For data collection first permission has been taken from respective sources than the despondence has been selected for data collection. Personal data sheet



(PDS) has been given to collect the preliminary information with respect to subject's related variables then standardized test administer to the subjects. Before that report was established with subjects. And they have been told that their responses were kept confidential and the information is used for research purpose only.

**Variable**

**Independent variable-** 1) Locus of control a) Internal b) External  
2) Socio-economic status a) High b) Low

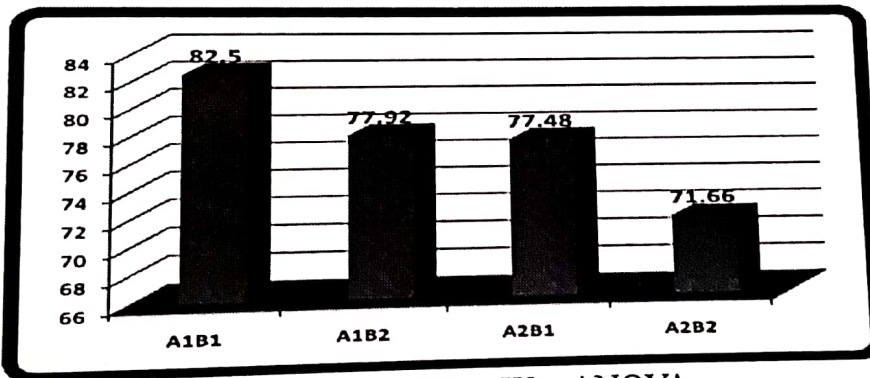
**Dependent Variable** 1) Parental Style a) Acceptance b) Rejection

**Statistical Analysis and Discussion**

External and Internal Locus of control shows the mean S.D and 't' value of

**"Parenting Style"**

Factor	Group	A1B1	A1B2	A2B1	A2B2
Parenting Style	Mean	82.5	77.92	77.48	71.66
	S.D.	3.4	2.66	5.64	2.56



**Summary of Two Way ANOVA**

Source	Ss	df	MS	F	P
A (LOC)	1362.03	1	1362.03	381.67	< 0.01
B (SES)	1595.04	1	1595.04	446.97	< 0.01
A x B	4.27	1	4.27	1.2	NS
Within	695.87	195	3.57		
Total	3657.21	198			



From the Summary and graph it is seen that main effect A is highly significant main effect A refer to the factor locus of control. It was varied at two levels i.e. external and internal locus of control it was assumed external and internal locus of control differs significantly with regards to parenting style. Since the main effect A is highly Significant ( $F = 381.67, df = 1 \text{ and } 195, P < 0.01$ ) It is Clear that external and internal locus of control Subjects Differ Significantly From each other from the mean scores and graph it was found that the internal locus of control have significantly high parenting style (Acceptance) than the external locus of control. This Result Support the Hypothesis.

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