



CONTRIBUTION OF PHYSICAL EDUCATION IN INDIAN DEMOCRACY

INTRODUCTION

Democracy, literally, is ruled by the people. The term is derived from the Greek *demokratia*, which was coined from *demos* ("people") and *kratos* ("rule") in the middle of the 5th century B.C.E. to denote the political systems then existing in some Greek city-states, notably Athens.

It is plausible to assume that democracy in one form or another arises naturally in any well-bounded group, such as a tribe, if the group is sufficiently independent of control by outsiders to permit members to run their own affairs and if a substantial number of members, such as tribal elders, consider themselves about equally qualified to participate in decisions about matters of concern to the group as a whole. This assumption has been supported by studies of non-literate tribal societies, which suggest that democratic government existed among many tribal groups during the thousands of years when human beings survived by hunting and gathering. To these early humans, democracy, such as it was practiced, might well have seemed the most "natural" political system.

When the lengthy period of hunting and gathering came to an end and humans began to settle in fixed communities, primarily for agriculture and trade, the conditions that favour popular participation in government seem to have become rare. Greater inequalities in wealth and military power between communities, together with a marked increase in the typical community's size and scale, encouraged the spread of hierarchical and authoritarian forms of social organization. As a result, popular governments among settled peoples vanished, to be replaced for thousands of years by governments based on monarchy, despotism, aristocracy, or oligarchy, each of which came to be seen at least among the dominant members of these societies as the most natural form of government.

EDUCATION'S ROLE IN DEMOCRACY

Classical liberalism worked hard to try to separate some social institutions so that governments would not be able to claim authority over peoples' religious expressions or dictate to parents how to raise their children or even if parents should be the ones to raise their children. Liberal democracy fought to keep governments from overtaxing their

citizens, so that people could reap the rewards of their own hard work and pass those rewards on to their children, rather than to the state.

Liberal democracy offered a way to critique social institutions by making the case that social institutions are not divine but humanly constructed, and therefore, open to critique and reconstruction. However, no matter how hard liberal democracy works to separate social institutions from each other and draw secure boundaries around them, it never seems to work. There is a reason for this – the boundaries are socially constructed, artificial, and impossible to maintain. Our views concerning the role of the government inform our views concerning the role of parents, our spiritual leaders, and our teachers. In a society such as the United States, where governments are feared for their power, and a system of checks and balances is set up to limit their power, it is not surprising to find that parents also fear teachers having too much power and influence over their children and a system of checks and balances is put in place in schools as well. The effort to separate social institutions and protect them from the power of the government is based on a view of government as one that intrudes upon us. Again, it is a view of associations with others as hindrances and something we need protection from as individuals. Democratic governments began to be viewed not only as necessary hindrances that must be kept in check because they continually threaten to become too powerful and infringe upon our individual freedoms, but also as having an important role to play in assisting citizens to reach their full potentials as individuals.

The role of government in a democracy shifted in the 19th century from one that supplies protection from harm, to one that is also a provider. The role of protector relies on logic of fear and distrust of others. The role of provider also relies on logic of paternity, viewing the government as responsible for the care of citizens who are not able to care for themselves. This view of the government's role is paternalistic in that it assumes a benefactor role from a position of strength, assurance, and wealth.

We need our governments to help us find ways to work together and solve our problems, not to solve them for us but to serve as facilitators, giving us forums for discussing and airing our issues and concerns and avenues for sharing our views with others beyond the reach of any particular forum. We need our governments to serve as a resource and help us find information we need to solve our problems, including making available experts in human resources who are trained to deal with particular issues and concerns. We need our governments to advocate for us when our rights are violated and support us in our efforts to grow and develop. We need our governments to serve as translators to help us understand one another and find ways to work together, to help us overcome our flaws and limitations, appreciate and value our differences, and recover from our mistakes and misunderstandings.

We need our governments to help us gather together our resources and serve as the place of deposit and distribution, like storage closets that hold the supplies for us that we will need access to for working on problems and issues, including the cleaning supplies we need to clean up after ourselves. We need them to keep an inventory of our resources and inform us when there is a need to replenish supplies. We need our governments to make sure we all have equal access to the supplies and that we do not use more than our fair share, or forget to put what we use back on the shelf in the closet for others to use.

When we acknowledge how much we have in common with one another, as well as how different and strange we are from one another, then how much can we effect change in the world and how much the world affects who we are and what we do. Therefore, we have to hope for citizens who:

1. are able to make decisions and not act solely on the basis of their own needs, but take the needs of others into account as well;
2. value others and treat others with respect and dignity;
3. are caring of others and able to attend to others with generosity and feel empathy for others who are different and strange from themselves;
4. are patient and generous, able to share with others, wait their turns, and are willing to offer a helping hand;
5. are self-reflective and seek to learn from their mistakes;
6. seek to continually improve their abilities to communicate and relate to others different from themselves;
7. are able to take responsibility for their own limitations and fragilities and apologize and try to correct their mistakes and fix the harm they do;
8. are intellectually curious and continually develop their inquiry skills and improve their abilities to research, problem solve, and think constructively;
9. are willing to work hard, expect much from themselves, and encourage others to work hard too;
10. are persevering and resilient, able to keep trying and not give up easily when they run into problems; and
11. are brave and courageous, and are able to take action against wrongs and help to right them.

Within this general description of democratic citizenship, there is tremendous room for diverse expressions of these values. Consider these qualities from the diverse cultural perspectives of the various teachers.

CONTRIBUTION OF PHYSICAL EDUCATION

Every human being has a fundamental right of access to physical education and sport, which are essential for the full development of his personality. The freedom to develop physical, intellectual and moral powers through physical education and sport must be guaranteed both within the educational system and in other aspects of social life. Physical education from long has been recognized as an integral part of the total education process. It is the process through which wholesome development of the child is ensured. Physical education is a vital element in a comprehensive, well-balanced curriculum and can be a major contributing factor in the development of an individual in all aspects of life. It is generally acknowledged that physical education helps in the development of physical, mental, emotional health and physical fitness. No one can deny the significance of games and sports in the development of neuromuscular and social skills, which aid in the making of a well adjusted and useful member of society. Physical Education has a major role to play in the development of young people. It is an integral part of the total education of any child and is closely linked to other creative and learning experiences and skill acquisition. It makes a significant contribution to the all round harmonious development of the mind and body.

The program also helps students develop the competencies and beliefs necessary for incorporating regular physical activities into their lives. Through involvement in a well-taught physical-education program, students can achieve physical and personal benefits. Therefore, the planning and management of the Physical-Education curriculum in schools should always have children as the focus of attention, with the overall purpose of providing rich and varied experiences. Physical Education also includes sport education. Physical Education is also the process through which sport, outdoor adventure activities, dance, gymnastics, aquatics and games are used by physical educators to help students learn motor skills and to learn about and achieve physical fitness where this is possible. Physical Education activities also assist the school to develop personal and social skill in students.

Physical Education is more through physical activities for the development of the total personality of the child, to its fullness and perfection in body, mind and spirit. Immediately it is concerned with the development of physical fitness. In striving for such fitness, however, physical education has to train the child's mental, moral and social qualities, arouse his awareness of environment and develop alertness, presence of mind, resourcefulness, discipline, co-operation and the spirit of respect, sympathy and generosity towards other qualities that are essential for a happy and well-adjusted life in a free and democratic world. Physical education can thus, make a very valuable contribution to our national life.

Thus, Physical education not only strengthens the body but also enhances our knowledge. There is a saying & civilize the mind and make savage the body. If the body is made savage, then the civilized mind will follow. Knowledge consists in knowing the things in the world, and in discerning their laws. In this matter, we must rely on our body, because direct observation depends on the ears and eyes, and reflection depends on the brain. The ears and eyes, as well as the brain, may be considered parts of the body. When the body is perfect, then knowledge is also perfect. Hence, one can say that knowledge is acquired indirectly through physical education.

THE GOAL OF THE PHYSICAL EDUCATION

The primary goal of the physical education programme is to enable younger students to develop competence in fundamental movement skills through the provision of a wide variety of movement experiences and practice opportunities, which are developed mentally in an appropriate manner. Physical education which is commonly a part of the curriculum at school level includes training in the development and care of the human body and maintaining physical fitness. Physical education is also about sharpening overall cognitive abilities and motor skills via athletics, exercise and various other physical activities like martial arts and dance. Scientific evidence shows that loss of functional capacity and increased morbidity and mortality attributable to chronic disease and injury are associated with a sedentary lifestyle in adults such as:

1. Enhance neuromuscular coordination
2. Enhance mental health or mental efficiency
3. Reduced risk of heart failure

4. Improved physical fitness
5. Helps in weight reduction and good health promotion
6. Self discipline and Improved self – confidence
7. Develops skill for sports and recreation
8. Helps in stress reduction
9. Development of lifetime skills and activities
10. Development of correct health habits
11. Expand options for wise use of leisure time

CONCLUSION

Democracy, literally, ruled by the people. Democracy offered a way to critique social institutions by making the case that are social institutions are not divine but humanly constructed, and therefore, open to critique and reconstruction. Thus, every human being has a fundamental right of access to physical education and sport, which are essential for the full development of his personality. The freedom to develop physical, intellectual and moral powers through physical education and sport must be guaranteed both within the educational system and in other aspects of social life.