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Awareness Towards Human Rights Among Students Of Higher Education In Sikkim

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Abstract

This study examines the level of human rights awareness among postgraduate students in Sikkim, using a sample of 100 students from four colleges. The Human Rights Awareness Test (HRAT-SVAA) by Sood and Anand was used for data collection. The results indicate that the majority of Sikkim's postgraduate students possess an average understanding of human rights. Furthermore, the study finds no significant impact of gender, residence, or family on their awareness level. This research highlights the importance of promoting human rights education and awareness among students to ensure a just and dignified society for all.

Keywords: *Human Rights, Human Rights Awareness, Human Rights Education, Higher Education, Sikkim*

Introduction

Over decades, great thinkers across cultures have posited that personhood, and thereby human life, is distinctly relational. Famed twentieth-century philosopher Buber (1958), once said that "all real living is meeting"(p. 25). This peculiar phrase hints at an understanding echoed by Donne (1990), founder of metaphysical poets when he penned, "no man is an island, entire of itself" (p. 272). Man is a social animal by nature, no human being is known to have normally developed in isolation. A person's very existence is wielded into the fabric of society, they know themselves and their fellow beings within the framework of society. However, no two people are alike in their nature, attitudes, ideals and opinions. These differences lead them to some or the other sort of conflict to fulfil their individual interest. Therefore, living together in society challenges the human rights of a person. In today's society, the subject of human rights is one that is frequently discussed. The United Nation General Assembly Declaration (1986) affirmed the existence of that right as an unalienable, universal right of all people. However, one must first understand the concept of human rights before understanding any other rights we may have in order to obtain justice and determine whether one is leading a dignified life.

Human rights have been conceptualized in different ways by different researchers. According to United Nations Organization (1948), human rights are generally the basic rights and freedoms that every human being possesses by birth to live a dignified life, irrespective of gender, religion, colour, creed, nationality, language, ethnicity, place of residence or any considerations. According to Basu "human rights are those minimum rights which every individual must have against the state or other public authority under his being a member of the human family, irrespective of any other considerations" (as cited in Agarwal, 2018, p. 3).

Human rights education enables all humans to develop a positive attitude towards human rights, and enhance knowledge, values and skills about human rights. It fosters an understanding of everyone's responsibility to make human rights a reality in every community (Flowers, 2000). Therefore, by using human rights education as a framework for behaviour, young people can overcome prejudice, discrimination and stereotypes, fostering the kind of improved social connections that are expected of a global citizen.

Objectives of the Study

1. To find out the level of human rights awareness of postgraduate students in Sikkim.
2. To study the difference in human rights awareness of postgraduate students in Sikkim in relation to gender.
3. To study the difference in human rights awareness of postgraduate students in Sikkim in relation to family.
4. To study the difference in human rights awareness of postgraduate students in Sikkim in relation to locale.

Hypotheses

1. H₀₁ There is no significant difference in human rights awareness between male and female postgraduate students.
2. H₀₂ There is no significant difference in human rights awareness between rural and urban postgraduate students.
3. H₀₃ There is no significant difference in human rights awareness between postgraduate students of joint family and nuclear family.

Methodology

Descriptive survey method was used for the study. Descriptive research is a quantitative research methodology used to unveil in-depth knowledge of a phenomenon. Descriptive survey research uses surveys to gather data about varying subjects. Also, the method not only tabulates facts but includes proper analyses, interpretation, comparisons, and identification of trends and relationships. Therefore, to study the status of human rights awareness of postgraduate students, descriptive survey design was considered more appropriate. A sample of 100 postgraduate students studying in four colleges of Sikkim was selected using simple random sampling technique. Human Rights Awareness Test (HRAT- SVAA) by Sood and Anand (2012) was used to measure the awareness of postgraduate students towards human rights. The tool is a Three-point Likert scale and has a high measure of internal consistency of 0.731 and fairly high ensured intrinsic validity. For the purpose of statistical analysis, the researcher calculated the mean, median and standard deviation. The mean and variance were then analysed based on gender, locale and family variation. 't' test was performed and conclusions were drawn by referring to tabulated values to determine significant differences among the subgroups. The interpretations of the findings, based on the statistical analysis are presented below.

Table 1

Details of the Sample

Sl. No.	Variables	Groups	No. of samples
1	Gender	Male	37
		Female	63
2	Locale	Rural	56
		Urban	44
3	Family	Joint	27
		Nuclear	77
Total Sample			100

Findings of the Study

Objective 1: To find out the level of human rights awareness of postgraduate students in Sikkim.

Table 2

Frequency and percentage on level of human rights awareness of students of higher education

Sl No	Range of Z score	f	%	Grade	Level
1	+2.01 and above	00	0	A	Extremely high
2	+1.26 to 2.00	00	0	B	High
3	+0.51 to 1.25	22	22	C	Above average
4	-0.50 to 0.50	31	31	D	Average
5	-0.51 to -1.25	25	25	E	Below average
6	-1.26 to 2.00	20	20	F	Low
7	-2.01 and below	02	2	G	Extremely low

Students' human rights awareness is divided into seven levels in the table above. It was found that majority of postgraduate students in Sikkim have an average awareness of human rights. Of the students, 31% had an average awareness, 22% had an above-average awareness, however, 25% had a below-average awareness, 20% had a low awareness, and 2% had an extremely low awareness.

Objective 2: To study the difference in human rights awareness of postgraduate students in Sikkim in relation to gender.

Table 3

Summary of test of significance of difference between mean scores of the total sample due to gender variations on human rights awareness

Categories	n	Mean	SD	't'	Remarks
Male	37	65.21	11.14	0.39	Not Significant at 0.05 level
Female	63	64.17	13.63		

From the above table, it was revealed that the value of ' $t_{(98)}$ ' is 0.39 and is not significant at 0.05 level of significance. Therefore, the null hypothesis that states, "There is no significant difference in human rights awareness between male and female postgraduate students" failed to be rejected.

Objective 3: To study the difference in human rights awareness of postgraduate students in Sikkim in relation to locale.

Table 4

Summary of test of significance of difference between mean scores of the total sample due to locale variations on human rights awareness

Categories	n	Mean	SD	't'	Remarks
Urban	44	64.02	12.99	0.37	Not Significant at 0.05 level
Rural	56	64.98	12.59		

From the above table, it was revealed that the value of ' $t_{(98)}$ ' is 0.37 and not significant at 0.05 level of significance. Therefore, the null hypothesis that states, "There is no significant difference in human rights awareness between rural and urban postgraduate students" failed to be rejected.

Objective 4: To study the difference in human rights awareness of postgraduate students in Sikkim in relation to family.

Table 5

Summary of test of significance of difference between mean scores of the total sample due to family variations on human rights awareness

Categories	n	Mean	SD	't'	Remarks
Joint Family	23	62.82	13.85	0.73	Not Significant at 0.05 level
Nuclear Family	77	65.05	12.43		

From the above table, it was revealed that the value of ' $t_{(98)}$ ' is 0.73 and is not significant at 0.05 level of significance. Therefore, the null hypothesis that states, "There is no significant difference in human rights awareness between postgraduate students of joint family and nuclear family" failed to be rejected.

Discussion

- Postgraduate students of Sikkim were found to have an average level of human rights awareness. This may be because they have been exposed to educational programs, initiatives, and discussions that have helped raise their awareness and understanding of human rights issues. Additionally, Sikkim's cultural diversity and inclusive society might play a role in nurturing a sense of empathy and respect for human rights among the students. The findings of the study corroborate the findings of Pallai (2015) and Venkateswarlu (2015) and contradict the finding of Saikia & Padmavathy (2022).
- No significant difference was found in human rights awareness between male and female postgraduate students. Gender does not affect their human rights awareness. This may be because the educational institutions in Sikkim promote gender equality and inclusivity, ensuring that both male and female students receive equal opportunities to learn about and understand human rights issues. Additionally, the curriculum and teaching methodologies may be designed to be unbiased and sensitive to gender-related topics, fostering an environment where all students can equally engage with and comprehend human rights concepts. Furthermore, the presence of diverse role models and influential figures advocating for human rights, irrespective of gender, might have positively influenced the students' perception and awareness. As a result, both male and female postgraduate students have demonstrated comparable levels of human rights awareness. This study corroborates the findings of Kaur (2006), Sadrate (2011) and Padmavathy & Pallai (2015) and contradicts the finding of Katoch (2011).
- No significant difference was found in human rights awareness between rural and urban postgraduate students, suggesting that place of residence does not affect their level of awareness. This may be

because educational institutions and awareness programs in Sikkim have been implemented uniformly across both rural and urban areas, ensuring equal access to information and resources related to human rights. Additionally, advancements in technology and communication have likely bridged the gap between rural and urban communities, enabling students from both backgrounds to access similar educational content and engage in discussions related to human rights. Furthermore, the cultural values and societal norms in Sikkim may emphasize the importance of human rights and equality, regardless of one's place of residence, thereby contributing to a relatively balanced awareness level among postgraduate students across the region. This finding corroborates the findings of Kandpal & Pawar (2021) and Hooda (2018) and contradicts the finding of Srilatha (2016).

- No significant difference was found in human rights awareness between postgraduate students of joint and nuclear families. The type of family does not affect their human rights awareness. This may be because human rights education and awareness-raising initiatives are likely to be widely accessible and evenly distributed across various family types in the region. Furthermore, educational institutions, along with media and societal discourse, might play an instrumental role in promoting human rights values and principles regardless of family structure. Additionally, the student's personal experiences and exposure to diverse perspectives in their academic journey could contribute to a uniform level of human rights awareness, irrespective of their family background. Padmavathy & Pallai (2015) also had a similar finding.

Recommendation

- While the current study shows promising results regarding human rights awareness, there is room for improvement. Educational institutions in Sikkim should continue to prioritize human rights education, incorporating it into various disciplines and offering specialized courses that delve deeper into human rights issues. This would further foster critical thinking and a comprehensive understanding of human rights principles and their application in real-life scenarios.
- The study highlights that there is no significant difference in human rights awareness between male and female postgraduate students. To sustain this equality, educational institutions should ensure that the curriculum remains gender-inclusive and sensitive to gender-related topics. Additionally, promoting and celebrating diverse role models and advocates for human rights, regardless of gender, can have a positive influence on students' perceptions and encourage greater engagement in human rights discussions.
- While the study finds no significant difference in human rights awareness between rural and urban postgraduate students, it is crucial to continue focusing on outreach programs in rural areas. Ensuring equal access to information and resources related to human rights can further elevate awareness levels among students from rural backgrounds. Leveraging technology and media can be instrumental in bridging the gap and reaching out to students residing in remote areas.
- To enhance human rights awareness, educational institutions can collaborate with civil society organizations and human rights activists. Guest lectures, workshops, and interactive sessions led by experts in the field can provide students with real-world insights and practical examples, enriching their understanding of human rights issues.
- Academic institutions can foster a deeper exploration of human rights by encouraging postgraduate students to choose human rights-related topics for their dissertations and research projects. This will not only contribute to the body of knowledge in this area but also nurture a culture of research and critical thinking regarding human rights concerns.

- Engaging with local communities and incorporating their perspectives on human rights can offer valuable insights to postgraduate students. Field visits, community engagement programs and internships in organizations working on human rights issues can deepen students' understanding and empathy towards these concerns.

Conclusion

The study's findings highlight the ongoing need for increased human rights awareness as postgraduate students of Sikkim are only moderately aware of human rights. The human rights awareness of students was not found to be affected by gender, residence or family. Nonetheless, they fall short in several areas, including knowledge of documents pertaining to human rights, comprehension of human rights ideas, and comprehension of circumstances involving human rights violations or non-violations. Analyzing the Indian education system from a human rights perspective, Pandey (2005) concluded that human rights are not taught as a separate subject, only various human rights values have been integrated into all subjects and stages of the school curriculum. The system ought to require that human rights education be given more priority so that by using human rights education as a framework for behaviour, young people can overcome prejudice, discrimination and stereotypes, fostering the kind of improved social connections that are expected of a global citizen.

This study underscores the urgency of strengthening human rights education and awareness among postgraduate students in Sikkim. By enhancing their understanding of human rights principles, students can play a pivotal role in fostering a more inclusive, just, and equitable society. The incorporation of human rights education into the curriculum, coupled with innovative approaches and collaborative initiatives, holds the potential to create a generation of informed and empowered global citizens who actively champion human rights values and contribute positively to their communities and beyond.

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Retraction of Female Labour Force in J&K labour market is a rural phenomenon

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The sharp decline in the already low rate of female labour force participation rate in J&K labour market particularly when the economy was experiencing unprecedented improvement in human capital formation has raised concerns among policymakers and academicians. Female labour force participation has decreased from 39.86% to 31.61% while unemployment rate has increased from 1.47% to 8.76% during 1999-00 to 2017-18 (NSSO). This decline is puzzling because large improvement has been observed in human development indicators among women during the reference period. The gender gap in participation has not only persisted but widened overtime due to sharp retraction of women from J&K rural labour market.

Keywords: Labour force, Human capital, unemployment, rural labour market

Introduction

Employment of women is an indispensable tool for poverty alleviation and a critical factor for inclusive growth (Desai, S and Joshi, 2019; Klasen and Pieters, 2015; Andres and Abraham, V, 2017). Increasing presence of women in labour market will not only ensure faster growth but also act as signal for declining gender disparity and empowering of women (Banerjee, M, 2019; Chatterjee and Desai, 2018). After the NSSO data for 2004-05 and 2017-18 were released, there was a lot of discussion about why the female LFPR has been declining since 2004-05, and several scholars have shed light on why this decline has occurred at national level (Fletcher et al., 2017; Mehrotra, S and Parida, 2017; Mazumdar, R, 2012; Mazumdar and Neetha, 2015).

In Jammu and Kashmir context labor force participation is reported to be considerably low and has been on consistent decline. It has decreased from 62.09% in 1999-00 to 55.68% in 2017-18. The overall decline in labor force has been mainly because of the sharp decline in female labor force participation rate, which has declined from 39.86% to 31.61% during 1999-00 to 2017-18.

There is barely any endeavor from the researchers in J&K to understand the paradox of declining female participation by way of rural/ urban disaggregation. Therefore, it is in the above background that the present paper proposes to analyze the dynamics female labour force participation in J&K labour market.

Data and Methodology

We use quinquennial 68th (2011 - 12), 61st (2004 - 05) and 55th (1999 - 2000) rounds of Employment and Unemployment unit level data of the National Sample Survey Organization (NSSO). Since, 2011-12 NSS has discontinued the quinquennial employment rounds. However, of late the Periodic Labor Force Survey (PLFS) has been made available by NSSO in 2017 - 18.

In order to capture the recent dynamics of J&K labor market, we employ PLFS 2017-18 annual surveys. The different participation rates reported here are based on Usual Principal and Subsidiary Status (UPSS).

Table1: LFPR and UR (1999-00, 2004-05, 2011-12 & 2017-18) UPSS

1999-00	Rural			Urban			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
LFPR	83.44	46.98	66.00	78.51	10.28	46.00	82.48	39.86	62.09
UR	1.03	1.06	1.04	4.75	9.06	5.23	1.72	1.47	1.64
2004-05									
LFPR	LFPR	81.29	40.75	62.01	77.83	15.66	48.57	80.36	34.13
UR	UR	1.79	1.35	1.65	3.84	12.90	5.21	2.32	2.75
2011-12									
LFPR	78.36	38.35	59.14	76.78	20.69	50.00	77.98	34.14	56.95
UR	2.30	3.10	2.55	4.32	19.01	7.23	2.78	5.40	3.53
2017-18									
LFPR	78.42	33.71	56.97	77.22	24.33	51.08	78.16	31.61	55.68
UR	3.94	5.70	4.44	6.22	23.39	10.27	4.42	8.76	5.61

Source: Author's own calculations based on unit level data of NSSO 55th, 61st, 68th and 2017-18, PLFS

The labor force participation in J&K is reported to be considerably low. It has decreased from 62.09% in 1999-00 to 55.68% in 2017-18. The overall decline in labor force has been mainly because of the sharp decline in female labor force participation rate, which has declined from 39.86% to 31.61% during 1999-00 to 2017-18.

Across the time periods under study (1999 – 2017 -18) decline in LFPR has been non – linear. The participation rate has decreased by 4 percentage points during 1999-00 to 2004-2005. From 2004 – 2005 to 2011 - 12 it has declined by 2 percentage points from 58.43% to 56.95%. Between 2011 - 12 and 2017 - 18 rate of decline in LFPR in J&K is about to 1 percent. For the entire reference period we report a decline of 7 percent in the LFPR from 62.09 % in 1999-00 to 55.68% in 2017-158 (See table 1)

Decline in LFPR although gender neutral is skewed towards a rapid decline in women participation in J&K. Women participation in labor market has decreased by about 8 percentage points in aggregate during 1999-00 to 2017-18 as against a 4 percent decline exhibited by men. In urban J&K LFPR has increased by 5 percent (from 46% to 51%) corresponding to a 10% decline registered in the rural participation. Rural LFPR has declined from 66 percent (1999) to 56% ((2017-18). During 1999-00 to 2004-05 LFPR in rural J&K has decreased by 4 percentage points from 66 to 62%. During 2004-05 to 2011-12 it has declined by 3 percentage points from

62.01 to 59.14%. LFPR further declined by 3 percentage points from 59.14 to 56.97% during 2011-12 to 2017-18.

On gender specific participation in rural J&K we report that women participation has decreased by about 13 percentage points from 1999 – 2000 to 2017-18. From 1999-00 to 2004-05 FLFPR has depleted by 6 percentage points from 46.98 to 40.75. From 2004 – 05 to 2011 -12 FLFPR exhibits a decrease of 2 percentage points. The rate of decline in FLFPR has been more rapid during 2011-12 to 2017-18. It has declined at the rate of 5 percentage points to the lowest recorded ratio of 33.71 percent in 2017-18. Male LFPR (in rural J&K) also exhibits a declining trend. It has decreased by 5 points during 1999-00 to 2017-18. The MLFPR has decreased by 2 points in the first phase (1999 – 2004-05). From 2004 – 05 to 2011 -12 (the second time period) MLFPR has decreased by 3 points (from 81.29 to 78.36%) However, it has stabilized at 78.43% in rural J&K during 2011-12 to 2017-18 (See table1). Therefore male labor force retraction has supplemented the fall in FLFPR for the overall decline in rural LFPR. However, the sharp fall in women labor force participation has been the major reason for decline in overall LFPR in J&K. Therefore while male participation has declined slowly as compared to women participation in J&K the former exhibits a tendency to stabilize. Female retraction from labor market is persistent. The gender gap which is still sizeable may widen further over time, as an outcome of male stabilization and continuous retraction of women from the labor market.

Urban labor force participation in J&K exhibits an increase over the period of time. Labor force participation in urban area has increased from 46 % in 1999 to 51.08% in 2017 - 18. This increase has been mainly because of entry of urban women in labor market.

Unemployment: The unemployment rate in Jammu and Kashmir has been on increasing trend during the reference period. The unemployment rate (UPSS based) has increased by 4 points from 1.64% in 1999-00 to 5.61% in 2017-18 for the working age population 15-64 years (see table 1). It has increased by 1 point from 1999-00 to 2004-05, then further by 1 more point from 2.44% to 3.53 during 2004-05 to 2011-12 and increased further at the rate greater than earlier increase by 2 points from 3.53% in 2011-12 to 5.61% in 2017-18. Therefore, unemployment has been the persistent problem in J&K labour market with a major increase in the last phase of reference period. While analyzing this increase gender wise the data figures infer that male unemployment rate has increased by 3 points from 1.72% in 1999-00 to 4.42% in 2017-18, while among women it has increased by 7 points from 1.47% in 1999-00 to 8.76% during the reference period.

While analyzing sector wise dynamics of unemployment rate, it has increased in both rural and urban labour market. The unemployment rate in urban labour market has increased by 5 points from 5.23 in 1999-00 to 10.27% in 2017-18. The increase in unemployment rate occurred among both urban men and women; however it has been more severe among urban women. The unemployment rate among urban women has increased by about 14 points from 9.06% in 1999-00 to 23.39% in 2017-18, while it has increased among men from 4.75% to 6.22% during the same time period. In rural labour market the employment conditions has also worsened over time

in J&K labour market. The unemployment rate has increased by 3 points from 1.04% in 1999-00 to 4.44% in 2017-18. For rural women the unemployment rate has increase by 4 points from 1.06% in 1999-00 to 5.70% in 2017-18, while among men it has increase from 1.03% to 3.94% during 1999-00 to 2017-18.

Conclusion and policy recommendations

Labour force participation which measures the amount of man power available in economy for production of goods and services declined overtime. From the NSSO data we observe persistent decline in the amount of labour force available for work. Therefore we are missing the opportunity for taking the advantage of ever increasing population dividend, which otherwise would blink away. The two challenges for the J&K labour market are the consistent decline in labour market participation and an unprecedented increase in unemployment. This problem is common among both men and women; however it is more prevalent and severe among women.

We report an interesting pattern with respect to labor force participation in the labor market of Jammu and Kashmir. While an alarming decline in the rural labor force participation of women pulls down the overall LFPR, it is precisely an increase in women LFPR rate in the urban that pushes the overall labor force participation towards appreciation.

The policy makers should focus on improving the educational attainment among both male and female as education emerged as one of the strongest determinants for participation in the labour market. Vocational education and technical training is to be extended to all levels of education in-order to increase the probability of labour market participation.

Government must come up with gender friendly policies, which will address the issue of low economic participation for women. The cultural factors, domestic work pressure and security reasons discourage the female participation. Employment avenues within the vicinity which are easily accessed should be the prime focus for the policy makers. More so, skill augmentation programmes and self help groups should be strengthened both in rural as well as in urban areas.. Health facilities should be made accessible, affordable and at ease available for women, which can help to boost their economic participation.

Align initiative for creation and promotion of entrepreneurship among both men and women. An entrepreneurial ecosystem is likely to solve the problem of unemployment to a large extent. Besides the friendly environment, skills necessary for success of business enterprises shall be imparted in general and women in particular.

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आदिवासीचे शिक्षणविषयक धोरण

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प्रस्तावना :-

प्रत्येक समाजाची विशिष्ट संस्कृती असते. त्या समाजातील विविध प्रथा, परंपरा, जीवन जगण्याच्या विविध पद्धती तसेच त्यांच्या अर्थार्जन करण्याच्या पद्धती वेगवेगळ्या असतात, ज्या समाजाचे अस्तित्व टिकवून ठेवतात. समाजाला आपले अस्तित्व टिकवून ठेवण्यासाठी त्या क्षेत्रातील भौगोलिक परिस्थितीचे ज्ञान असणे गरजेचे असते. आणि प्रत्येक समाज आपण ज्या भौगोलिक परिसरामध्ये जीवन जगत असतो त्या संदर्भातील ज्ञान उपलब्ध परिस्थितीतील साधनाद्वारे प्राप्त करित असतो. समाजातील पिढीकडे असलेले हे ज्ञान दुसऱ्या पिढीकडे हस्तांतरण करावे का आणि ज्ञान प्रक्रियेलाच आपणास शिक्षण असे म्हणता येते. या शिक्षणाच्या आधारावर भावी पिढीला समाजामध्ये आपले जीवन जगता येते. एवढेच नव्हे तर त्या आधारावर आपला विकास साध्य करता येतो.

आदिवासी समाज हा दऱ्याखोऱ्यामध्ये निवास करित होता. तो इतर समाजापासून पृथक असल्यामुळे विकासाच्या प्रक्रियेपासून दूर राहिला. आधुनिक समाजामध्ये असलेल्या ज्ञानाचा प्रसार त्यांच्यापर्यंत फारसा होऊ शकला नाही. त्याला आधुनिक काळात देखील विविध कारणे जबाबदार आहे. आदिवासी समाजामध्ये आधुनिक शिक्षणपद्धती नसली तरी समाजातील आवश्यक ज्ञान एका पिढीपासून दुसऱ्या पिढीपर्यंत पोहचविण्याचे कार्य युवागृहासारख्या सामाजिक संस्थेच्या माध्यमातून पार पाडले जात होतं. युवागृह हे सामाजिक संघटन असले तरी या संघटनेद्वारा शैक्षणिक कार्य देखील पार पाडले जात होते.

युवागृह ही आदिवासी समाजातील शैक्षणिक कार्य पार पाडणारी महत्त्वाची संस्था होती. या युवागृहामध्ये जमातीतील अविवाहित युवक-युवतींना एकत्रित आणून त्यांना जीवनाला आवश्यक असणारे सर्व ज्ञान दिले जात होते. युवागृहामध्ये सायंकाळच्या वेळी समाजातील सर्व अविवाहित युवकांना येणे सक्तीचे होते. जे युवक-युवती युवागृहात येण्यास टाळाटाळ करित असे, त्यांना जबरदस्तीने युवागृहात पाठवले जाई. या युवागृहात जमातीतील अविवाहित युवक-युवती सायंकाळचा वेळ एकत्रित घालवितांना आपणास आढळते. या युवागृहाच्या माध्यमातून जमातीच्या प्रथा, परंपरा, जमातीतील देवीदेवता, जमातीचा इतिहास इ. चे शिक्षण दिल्या जाते. त्याचबरोबर त्यांच्या अंगी शिस्त आणि इतर नैतिक गुणांचा विकास या युवागृहाच्या माध्यमातून केला जात होता. युवागृहाच्या शैक्षणिक कार्याला लक्षात घेता काही अभ्यासक या युवागृहाला समाजातील पाठशाळा किंवा शिक्षण संस्था आहे असे म्हणतात.

भारतात ब्रिटिशांची शासनव्यवस्था स्थिर झाल्यानंतर येथील समाजाचा विकास करण्यावर त्यांनी भर दिला. तत्पूर्वी ख्रिश्चन मिशनरी यांनी आपल्या धर्मप्रचाराच्या हेतूनी या समाजामध्ये शिक्षण देण्यास सुरुवात केलेली होती आणि अती दुर्गम भागामध्ये मिशनरी स्कूल स्थापन करण्यात येऊन आधुनिक शिक्षणाची या समाजामध्ये सुरुवात झाली. मात्र यावेळी शिक्षणाचा एकच उद्देश ख्रिश्चन मिशनरी यांचा होता, तो म्हणजे आपल्या धर्माचा प्रचार आणि प्रसार करणे.

आदिवासी आणि आधुनिक शिक्षण व्यवस्था :-

भारत स्वतंत्र झाल्यानंतर सर्व समाजाचा विकास कसा करता येईल हा एकमेव उद्देश असल्यामुळे आदिवासी समाजाला शिक्षित करण्याकरिता त्यांना शासनाकडून विविध शैक्षणिक सोयी-सवलती उपलब्ध करून देण्यात येऊ लागल्या. संविधानकर्त्यांनी भारतीय संविधानामध्ये तशा स्वरूपाची विशेष तरतूद आदिवासी समाजाकरिता करून ठेवलेली आपणास दिसून येते. त्यामध्ये

कोणत्याही आदिवासी विद्यार्थ्यांला सरकारी व सरकारमान्य शिक्षण संस्थामध्ये प्रवेश नाकारला जाणार नाही. तसेच दोनदा नापास •होईपर्यंत त्यांना शैक्षणिक शुल्क आणि परीक्षा शुल्क घ्यावे लागणार नाही. त्यांना कनिष्ठ माध्यमिक स्तरावर आणि महाविद्यालयीन तसेच व्यावसायिक अभ्यासक्रमाकरिता शिष्यवृत्त्या लागू करण्यात आल्या. तालुक्याच्या आणि शहरी भागात अशा लोकांना शिक्षण घेता यावे म्हणून शासकीय वसतीगृहाची स्थापना करण्यात आली. तसेच स्वयंसेवी संस्थांकडून चालविण्यात येणाऱ्या अशा शैक्षणिक संस्थांना अनुदान देण्यात येवू लागले.

समाजकल्याण विभागातर्फे आदिवासी समाजाकरिता विशेष सोयी-सवलती पुरविण्यात येवू लागली. त्यामध्ये –

१. शिक्षण व परीक्षा शुल्क माफ करण्यात येते व त्याची पूर्तता विभागातर्फे केली जाते.
२. औद्योगिक प्रशिक्षण संस्थेत प्रशिक्षण घेत असलेल्या विद्यार्थ्यांना विद्यावेतन तसेच शिष्यवृत्ती या विभागातर्फे देण्यात येते. मागासवर्गीय मुलांकरिता वस्तीगृह चालविणाऱ्या विविध स्वयंसेवी संस्थांना प्रोत्साहन मिळावे म्हणून अनुदान देण्यात येते तसेच वस्तीगृहाची इमारत व तेथे विविध सोयी-सवलती निर्माण करण्याकरिता विविध स्वरूपाचे अनुदान समाजकल्याण विभागातर्फे देण्यात येते.

४) स्वयंसेवी संस्थांकडून चालविण्यात येणाऱ्या प्राथमिक पूर्वप्रशिक्षण देणाऱ्या शिक्षण संस्थांना अनुदान देण्यात येते. सन १९८३ पासून आदिवासी विकास विभाग हा स्वतंत्र विभाग स्थापन करण्यात आला व पहिल्या पंचवार्षिक योजनेपासून कार्यान्वित करण्यात आलेल्या विविध शैक्षणिक योजना व सवलती शिक्षण विभाग तसेच समाजकल्याण विभागातर्फे कार्यान्वित केल्या जाणाऱ्या सर्व योजना या विभागाकडे हस्तांतरित करण्यात आल्या विकासाकरिता नवीन योजना सुरू करण्यात येवू लागल्या. आदिवासी विकास आयुक्तालय नाशिक येथे असून तेथील संचालकाच्या मार्गदर्शनाखाली महाराष्ट्र राज्यात वीस ठिकाणी अधिकारी योजना राबवीत आहे. विदर्भामध्ये अमरावती, नागपूर, गोंदिया, चंद्रपूर, अहेरी, गडचिरोली या सहा ठिकाणी असे अधिकारी आहेत. ह्यांच्यामार्फत खालील शैक्षणिक उपक्रम राबविण्यात येतात..

१. **आश्रमशाळा** : दुर्गम व डोंगराळ अशा परिसरामध्ये असणाऱ्या आदिवासी समाजाच्या शैक्षणिक प्रगतीकरिता आश्रमशाळा योजना सुरू करण्यात आली. या आश्रमशाळेमध्ये परिसरातील आदिवासी मुलांना वर्ग १ ते १२ पर्यंत शिकण्याची सोय मोफत करून दिली जाते. तसेच त्यांचा निवास, पुस्तके, गणवेश व शालेय साहित्य इ. गोष्टी त्यांना या आश्रमशाळेमध्ये मोफत पुरविण्यात येते.

आदिवासी मुलांकरिता शासनाकडून काही आश्रमशाळा चालविण्यात येतात तसेच स्वयंसेवी संस्थामार्फत चालविण्यात येणाऱ्या आश्रमशाळेला विभागातर्फे अनुदान देण्यात येते आणि साळे सुद्धा परी सर्व सुखसोयी पुरविण्याचा पयत्न केला जातो. तसेच या शाळेमध्ये असणाऱ्या शिक्षक व अन्य कर्मचारी वर्ग नियुक्त करतांना आदिवासी जमातीतील प्रशिक्षित युवकांना प्राधान्य देण्यात येते. निवासी शाळा असल्यामुळे पालकांना त्यांच्या मुलामुलींच्या शिक्षणाचा कोणताही भार पडत नाही. त्यामुळे त्यांना शिकविण्यास ते तयार होतात. वर्तमान काळात आदिवासींना त्यांच्या बोलीभाषेत शिक्षण देण्याचा प्रयत्न केला जात आहे.

२. **एकलव्य रेसिडेन्सीअल स्कूल** : आदिवासी मुला-मुलींना इंग्रजी माध्यमातून दर्जेदार शिक्षण घेता यावे म्हणून रेसिडेन्सीअल स्कूलची स्थापना करण्यात आलेली आहे. या शाळेच्या माध्यमातून मुलांना इंग्रजी माध्यमातून शिक्षण देण्यात येते.. कारण वर्तमानकाळामध्ये वाढत्या इंग्रजीच्या प्रवाहात आदिवासी युवक मागे राहू नये हा त्यामागचा हेतू आहे. या स्कूलमध्ये प्रवेश घेण्यासाठी विशिष्ट पूर्वचाचणी परीक्षा घेतली जाते. या चाचणी परिक्षेमध्ये जे विद्यार्थी उत्तीर्ण होतात त्याचा मेरिटबेस पद्धतीने नंबर लागतो आणि त्यानाच प्रवेश दिला जातो. एकंदरीत ही शाळा केंद्र सरकारद्वारा चालविण्यात येणाऱ्या नवोदय स्कूलच्या धर्तीवर आधारीक आहे शाळेमध्ये प्रदेशांना ६ ते १२ पर्यंत शिक्षण देण्याची व्यवस्था करण्यात येते. या काळात त्यांना लागणारे सर्व शालेय गोष्टीची उपलब्धता त्यांना मोफत करून दिली जाते. जसे पुस्तके, वह्या, पेन, गणवेश इत्यादी. तसच राहण्याची व भोजण्याची मोफत व्यवस्था केली जाते.

वरील नियमित उपक्रमाबरोबर आदिवासी युवक-युवतींसाठी काही ज्यामध्ये पुढील काही योजनेचा आपणास उल्लेख करता येतो : विशेष उपक्रम वेळोवेळी लागू करण्यात येतात.

१. शालेय तसेच महाविद्यालयीन विद्यार्थ्यांकरिता विशेष शिकवणी वर्गाची सोय उपलब्ध करून देण्यात येते, जेणेकरून त्यांच्या अभ्यासात आणखी भर पडेल.
२. विद्यार्थ्यांना शाळेपर्यंत येता यावे म्हणून सायकलीचे वाटप करण्यात येते. तसेच अभ्यास करण्याकरिता लाईट राहत नाही म्हणून सौर उर्जेचे दिवे मोफत पुरविण्यात येते.
३. हिवाळी आणि उन्हाळी सुट्यात आदिवासी मुला-मुलींसाठी खेळ व व्यायाम यातील विशेष प्रशिक्षणाची व्यवस्था करण्यात येते.
४. स्पर्धा परिक्षेसाठी आदिवासी युवकांना उत्तीर्ण होण्याकरिता स्पर्धा परिक्षेचे मार्गदर्शन करण्याकरिता मोफत शिकवणी वर्ग तसेच स्वयंसेवी संस्थांना असे शिकवणी वर्ग चालविण्याकरिता विशेष अनुदान देण्याची व्यवस्था करण्यात येते.
५. आदिवासी युवकांना टंकलेखन, लघुलेखन (Shorthand) तसेच संगणक (Computer) यासाठी प्रशिक्षण व्यवस्था करण्यात येते.

मुल्यमापनात्मक आढावा :

आदिवासी समाजाच्या शैक्षणिक विकासाकरिता विविध योजना राबविण्यात येत आहे तरी आदिवासी समाजाच्या शैक्षणिक क्षेत्रात फारसा विकास झालेला नाही. आजही आदिवासी समाजामध्ये निरक्षरांचे प्रमाण लक्षात घेण्यायोग्य आहे. तसेच त्यांच्याकरिता विविध आश्रमशाळेची व्यवस्था असली तरी या शाळेकडून देखील फारशी प्रगती झालेली आपणास आढळत नाही. तसेच शालेय शिक्षणात गळतीचे प्रमाण आदिवासी समाजात जास्त आहे. २०१०-२०११ च्या सांख्यिकीय अहवालानुसार वर्ग १ ते ५ मधील मुलांचे गळतीचे प्रमाण ३७.२% तर मुलींचे प्रमाण ३३.५% आहे. वर्ग १ ते ८ मध्ये मुलांचे प्रमाण ५४.७% तर मुलींचे प्रमाण ५५.४% आणि वर्ग १ ते १० मध्ये हेच मुलांचे प्रमाण ७०.६% तर मुलींचे प्रमाण ७१.३% असल्याचे नोंदविण्यात आलेले आहे, जो अतिशय चिंताजनक प्रश्न असल्याचे चित्र आहे.

आदिवासी समाजातील शिक्षणातील अडचणी :

आदिवासी समाजाचा शैक्षणिक विकास अपेक्षितप्रमाणे झालेला नाही. त्यासाठी बरीच कारणे कारणीभूत आहेत, ज्यापैकी काही कारणांचा आपणास पुढीलप्रमाणे विचार करता येईल-

१. आदिवासी समाज हा अतिशय दुर्गम भागामध्ये वास्तव्य करित आहे. त्यामुळे शासनाच्या सर्वच योजना त्यांच्यापर्यंत पोहचत नाही. त्यामुळे अपेक्षित परिणाम आढळत नाही.
२. शासनाच्या योजना राबविणारे सर्व गैरआदिवासी असल्यामुळे त्यांना आंतरिक कळवळा नाही. म्हणून सर्व योजना कागदोपत्री चालतात.
३. गुणवत्ताप्राप्त शिक्षकांचा अभाव असल्यामुळे आदिवासी युवकांना उत्तम प्रतीचे शिक्षण प्राप्त होत नाही.
४. आदिवासी आश्रमशाळा ही योग्य उपाययोजना असली तरी स्वयंसेवी संस्था केवळ अनुदान घेण्यासाठी प्रयत्न करतात. त्यांना आदिवासी लोकांशी काहीही घेणेदेणे नाही.
५. भ्रष्टाचार हा सर्वत्र बोकाळलेला आहे. भ्रष्टाचाराने शैक्षणिक क्षेत्र देखील सोडलेले नाही आणि या क्षेत्रात देखील मोठ्या प्रमाणात भ्रष्टाचार होत असल्यामुळे आदिवासी समाजाचा पाहीजे त्या प्रमाणात शैक्षणिक विकास झालेला नाही. अशाप्रकारे आदिवासी समाजाच्या शैक्षणिक प्रगती आणि त्यांच्या विकासाकरिता असलेल्या उपाययोजना आणि शैक्षणिक विकासाकरिता अडचणीचा विचार करता येतो.

संदर्भ ग्रंथ :-

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- १९९३
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Effectiveness Of Concept Mapping Model And Concept Attainment Model In Geography Teaching At Secondary Levels

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Abstract: It is vital to take a quick glance at the idea of education, to have a deeper grasp of education and the specific research issue in this thesis, as it existed in the West and in India. Both the Hellenic and Christian traditions were present in Western culture. Two contradictory theories concerning human nature are included inside it. Greek perspective considered man as a logical animal and believed in Christianity perceived the human being as a Greek philosophers placed great emphasis on the dual and sensual character of men. and logic. Christianity introduced a further, more pervasive dualism. into the supernatural and natural sides of human nature. Man's ultimate goal is to serve God and experience delight and eternal life. Accordingly, educational objectives were established. Western intellectuals had varying perspectives on schooling. Socrates, for instance, saw it as a vehicle for bringing concepts of universal applicability. Aristotle viewed it as the formation of a sound mind in a sound body, placing emphasis on the growth of different human capacities. Milton viewed education as a tool that allowed people to have the abilities necessary to carry out a variety of official tasks during both times of peace and conflict.

Key points: Intellectual perspectives, Human nature, Human ability, conflict.

Introduction: Closer to home, the fact that the word "Shiksha" is derived from the Sanskrit verbal root "Shas" establishes the presence of the concept of education. In those days, the educated elite spoke Sanskrit as their primary language. Shas is an Arabic term that means "to discipline," "to teach," "to instruct," or "to control." Similar to "Vidya," which meaning "to know," is derived from the Sanskrit verbal root "Vid." The word "Vidya" actually refers to knowledge. India placed a strong emphasis on mental discipline and information development. The idea of education in India had a structural bias since, up until the formation of a more equal social order with the infusion of western ideas during the colonial period, it was thought that the right to education was only the province of upper castes. Therefore, the learned classes, Brahmins and Kshatriyas, Different roles were fulfilled by other castes lower on the social hierarchy in the through learning skills from family tradition and contributing to society. Family tradition-based education was another method of instruction that was very different from the formal education system in use before the Middle Ages period. An international university was located there during the ancient era. International students are being welcomed by Taxila. After the post Persian influence can be seen in cultural life throughout the Alexander period. Architecture, sculpture, and the arts. Buddhism contributed its own influence on Indian education that led to the establishment of Nalanda University which Bakhtiyar Khilzi demolished in 650 AD after it had existed for 650 years roughly 100 AD. Madrasa system evolution then came next.

during the medieval era, and British modernization of education rulers, even though madrasa's goal. The British educational system was driven by the requirement to train labor to support colonial rule's goals. One or more of the aforementioned systems operate at certain periods. both existed. The historical information above makes clear the role that education varying duties depending on the political climate at the moment society as a whole.

Review of related literature: Concept maps were initially used by Cardemone (1975)¹. He discovered that creating a "master" thought map on the subject of "ratio and proportion" assisted him in organizing. training on this subject. Bogden (1977)¹ discovered the idea as well. His maps from a Genetics class were discovered to be useful. A small minority of pupils are engaged in learning the material. Cardemone (1975) and Bogden (1977) did not utilize words on the connecting lines between concepts in their concept maps. Until 1984, when Novak and Gowin (1984)² gave the idea maps their current form and conducted significant trials with idea Mapping in the school teaching learning process, the future of Concept Mapping was in limbo. Since then, the field of concept mapping has advanced rapidly.

Concept maps are valuable for both cognitive and affective improvements, according to the data from Novak D. Joseph (1984)³ and his students' research projects, which are available in both qualitative and quantitative forms. From 1985 to 1987, Novak personally instructed upper elementary and secondary school students in Concept Mapping in classroom settings. Concept maps had also been used by his coworker Moriera (1977) with college students. Using idea maps and vee diagrams, they conducted their initial thorough study on junior high school students. The results of this investigation were consistent with those of Novak et al.'s research. The investigation produced the following findings:

Concept Mapping and vee diagramming tools can be successfully used by classroom instructors who are driven to use cutting-edge metacognitive learning techniques with junior high school science students.

- b. Gaining proficiency in the use of these tools takes time; if only employed in a single course, it can take one or two years.
- c. Standard assessments of students' knowledge and skills are poor predictors of success when these tactics are used.
- d. Concept Mapping scores are highly connected with novel problem-solving success.
- e. It is difficult to transition junior high school kids to effective learning practices since they have grown accustomed to learning mostly by rote.

Objectives of the study:

1. To investigate the usefulness of the idea mapping model for concept acquisition.
2. To examine the efficiency of the Concept Attainment Model in terms of the significant concept acquisition
3. To research how Concept Mapping and the Concept Attainment Model stack up against the conventional approach.

Hypothesis of the study:

1. To investigate the usefulness of the idea mapping model for concept acquisition.

2. To examine the efficiency of the Concept Attainment Model in terms of the significant concept acquisition
3. To research how Concept Mapping and the Concept Attainment Model stack up against the conventional approach.

Methodology:

The type of the problem will determine the method used to perform the investigation. The methodical process the researcher uses to go from first identifying the issue to its resolution is known as research methodology. The current research was an experimental one. the pre- and post-test equivalent group design used in the investigation. For the study, a sample of 60 eighth-grade JAC school students from the Pakur district were selected. The sample was split into two groups of 30 students each: an experimental group and a control group.

The following tools were employed in order to accomplish the desired objective:

- 1) The researcher created a lesson plan based on concept mastery.
- 2) A researcher-developed achievement exam was created to evaluate geography instruction.

Interpretation and results:

Table : ‘t’ test between the Mean Achievement gain score of experimental and control group.

Assignment of group	Number of student	Mean Achievement gain score	SD	df	t value		Result
					Cv*	Tv**	
Experimental group	30	7.2	1.69	58	7.37	2.00 at .05 Level-	Cv>Tv at 0.01Level
Control group	30	4.03	1.61			2.66 At .01 level	

The estimated 't' value, 7.37, is significant at the 0.01 level with 58 degrees of freedom, it can be concluded. It shows that there is a substantial difference between the experimental group's mean achievement increase score and the control groups. Null hypothesis is here rejected.

Table: t test of significance between the mean gain score of experimental and control group(boys).

Assignment of group	Number of student	Mean Achievement	SD	df	t-value	

					Cv*	Tv**	Result
Experimental group(girls)	15	7.5	1.53	28	8.27	2.05 At .05 Level	Cv>Tv At 0.01 level
Control group(girls)	15	3.2	1.32			2.76 At .01 level	

The estimated 't' value, 8.2, is therefore bigger than the tabular value at the 0.01 level with degree of freedom 28. It shows that there is a substantial difference between the mean score of the experimental group and the control group of boys. The null hypothesis is thus disproved.

Table. t test of significance between the mean score of experimental and control group (girls).

Assignment of group	Number of the students	Mean Achievement gain score	SD	df	T- value		Result
					Cv*	Tv**	
Experimental group(Girls)	15	6.5	1.79	28	5	2.05 At .05 Level	Cv>Tv at 0.01 level
Control group(Girls)	15	4.3	1.69			2.76 At .01 level	

The calculated 't' value, which is 5, is significant at the 0.01 level when the tabular values are 2.05 with 28 degrees of freedom, it can be concluded. It shows that there is a substantial difference between the mean score of the experimental group and the control group of girls. Null hypothesis is thus rejected.

Conclusions: The study's initial conclusion was that the idea attainment models used in geography instruction differed significantly from one another. This study's conclusion is consistent with those of Ostad & Solevmanpour (2014), Kumar & Mathur (2013), and Jadhav (2011). The effects of the Concept Attainment Teaching Model and the Mastery Teaching Method on the academic achievement and metacognitive skills of female high school students were studied by Ostad and Soleymanpour in 2014. The study's findings revealed a substantial difference between experimental and control groups.

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A Comparative Study of Psychological Well-being in Athlete and Non-Athlete Students in West Bengal

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Abstract:

The current study sought to investigate and compare the psychological well-being of athlete and non-athlete pupils. The study's population includes all female athletes (swimming and mountaineering) and non-athlete students at the Kalyani university, Kalyani Branch, who studied between 2021 and 2022. The sample is made up of 150 volunteers drawn from the general community via convenience sampling (40 swimmers, 40 mountaineers, and 120 non-athletes). The current study is descriptive and ex post facto. Data was gathered using Bartone's Hardiness Questionnaire. The Chi-square test was used to compare the psychological well-being of athletes and non-athletes. The findings revealed a strong association between psychological well-being and kind of activity (athlete vs. non-athlete) ($\chi^2 = 1$). The findings of one-way ANOVA revealed that the difference in psychological well-being between the two groups is statistically significant at the 95% confidence level. However, post hoc analysis revealed that only the difference between swimmers and non-athletes is significant. Swimmers, according to these data, show a higher level of psychological Well-being than the other two groups. They can cope with external challenges more easily, and one of the tactics they use is psychological well-being.

Keywords

Psychological well-being, Athletes, Non-Athletes, Swimming.

Introduction:

Over time, humans have discovered that some events can risk their health, balance, comfort, and adaption. However, research has shown that stress does not necessarily result in disease and maladaptation. Athletes' performance nowadays is influenced by a number of things. Athletes' mental abilities in various sports vary based on the demands of each discipline. Furthermore, in highly competitive settings where athletes' physical fitness reaches its peak, psychological variables play a critical part in their success. One of the most significant attributes of successful sportsmen is psychological well-being. It is a multifactor structure that everyone has to some degree, and it is made up of three components: commitment, control, and challenge. Hardy people have grasped the significance, worth, and purpose of themselves, their jobs, and their lives in general. They value effort over chance and believe that they have influence over life's occurrences. They think that events, both happy and terrible, are the result of one's deeds. They also see change as a constant and an opportunity for learning and growth, rather than a threat to their safety. Hardy people see occurrences as good and manageable rather than terrifying. Researchers believe that a number of factors influence the link between stress and disease. Certain qualities in some people boost their resilience to stress and help them avoid its

detrimental repercussions. Furthermore, humans are not easily overwhelmed by stress and its repercussions; rather, they have developed a variety of mechanisms for restoring adaptability and balance, as well as preventing, managing, or coping with stress. The current study investigates one of these stress-resistance methods, psychological well-being, and compares it in a sample of athlete and nonathlete students. Individuals with psychological well-being are resistant to stress. It is a multifactor structure that everyone has to some level and is made up of three components: commitment, control, and challenge. Kobasa and colleagues' research has found that hardiness is related to both physical and psychological wellbeing. Although stress affects the immune system and exposes the individual to many diseases in the long term, there are moderators known as stress-resistant resources that limit the negative effects of stress on the body. The most significant of these resources is psychological well-being. People with poor psychological well-being are more likely to develop diseases in the long run, whereas people with high levels of hardiness are resistant to the detrimental effects of stress. Hardy people believe that they are responsible for their actions and behaviours and that life events can be controlled and predicted. Change is viewed as an opportunity and a challenge for continued growth, rather than a danger. Hardy people, according to Kobasa, go through life's events just like everyone else.

Review of related literature:

The number of pressures that student-athletes face as a result of their dual roles as students and athletes can have an impact on their well-being (Egan, Citation2019; Van Rensburg et al., Citation2011; Wolanin et al., Citation2011). Academic stress (Hwang & Choi, Citation2016), having many obligations (Van Rensburg et al., Citation2011), and time demands split between education, practice, and travel (Egan, Citation2019) are among the stressors faced by this group. This group must also deal with the difficulties that come with elite athletic performance, such as injury, performance concerns, exhaustion, and organizational pressures (Rice et al., Citation2016). Academics and athletics can be tough to balance for collegiate athletes. The most current NCAA Growth, Opportunities, Aspirations, and Learning of Students in College (GOALS; NCAA, Citation2020) research, for example, discovered that 30% of female student-athletes and 25% of male student-athletes reported feeling unable to overcome rising problems in the previous month. Although the NCAA recently published a best practice guide for supporting athlete well-being (Brown et al., Citation2014), the additional pressures associated with being a student-athlete contribute to lower levels of well-being and mental health concerns, such as depressive disorders (Cox et al., Citation2017), eating disorders (Sundgot-Borgen & Torstveit, Citation2004), and substance use (Martens et al., Citation2006). A substantial amount of research has been conducted to determine the prevalence of depression and depressive symptoms in the student-athlete community. Student-athletes display depressed symptoms at a similar rate to the general college student population, according to Yang et al. (Citation2007) and Voelker et al. (Citation2016), with 21% and 23.7% of their respective samples having clinically relevant levels of depression. According to the American College Health Association (ACHA, Citation2019), 20% of college non-athlete students were diagnosed with or were being treated for depression in the previous 12 months. However, a bigger study of student-athletes from several universities found a 33.3% prevalence of depression symptoms (Cox et al., Citation2017). These findings

indicate that well-being and mental-health concerns remain a major issue in this population, emphasizing the significance of addressing any relevant antecedents (i.e. stresses).

To assess sport-related psychological well-being, the Sport Mental Health Continuum - Short Form (Sport MHC-SF; Foster & Chow, Citation2019) was utilized. This 14-item questionnaire is divided into three subscales: Three items assess subjective well-being (e.g., "during the past month, how often did sport participation make you happy"), five assess social well-being (e.g., "during the past month, how often did you feel you had something to contribute to your team/sport community"), and six assess psychological well-being (e.g., "during the past month, how often have you felt that you have a sense of direction/meaning within your sport"). All elements are scored on a 6-point scale ranging from 0 (never) to 5, with total scores ranging from 0 to 70, with higher scores indicating greater well-being. In a sample of student-athletes, the three subscales have good internal consistency reliability, with Cronbach's coefficients of .88, .88, and .90, respectively (Foster & Chow, Citation2019). Internal consistency coefficients for the current study shown high levels of reliability across all subscales (subjective well-being, =.85; social well-being, =.83; and psychological well-being, =.87).

Significance of the study:

The value of the study consists in identifying the association between depression, psychological toughness, and sport. There are numerous reasons why sport is helpful to the human body, such as having a healthy heart and enhancing joints and bones, but it is also vital to note that sport is beneficial to mental health and welfare. Sport has enormous potential to improve psychological well-being. Even 10 minutes of brisk walking enhances mental alertness, vitality, and positive attitude. Sport also appears to lessen the likelihood of having psychotic issues. As a result, sports can be used as an alternative treatment for depression. It can be used alone or in conjunction with medication and/or psychological therapy. It has few negative effects and lacks the stigma that some individuals associate with taking antidepressants or attending psychotherapy and counselling.

Objectives of the study:

The study's goal is to look into the relationship between psychological well-being and depression in athletes and non-athletes.

Hypothesis:

Athletes' students who participate in different types of sports had less depression symptoms and are more psychologically well-being than non-athletes.

Methodology:

Research Design: The present study was a causative comparative and correlational study in terms of descriptive designs.

Results:

Table 1 shows the frequency distribution of the analysed sample.

The frequency distribution of the studied group.

Group	Frequency
Athlete-Swimming	40
Athlete-Mountaineering	40
Non-Athlete	120
Total	200

The respondents were separated into groups with high and poor psychological well-being based on their ratings on Bartone's Hardiness Questionnaire. Table 2 shows the frequency distribution of people with high and low well-being.

Table 2 shows the frequency distribution of the examined groupings based on their well-being level.

Group		Frequency	Percentage
Athlete-Swimming	Low well-being	16	40
	High well-being	24	60
	Total	40	100
Athlete-Mountaineering	Low well-being	24	60
	High well-being	16	40
	Total	40	100
Non-Athlete	Low well-being	75	62.5
	High well-being	45	37.5
	Total	120	100

Swimmers have a higher level of well-being (60%) than the other groups, as seen in table 2. Mountaineers came in second with 40%, while non-athletes had the lowest well-being among the other groups. The Chi-square test was used to see whether there is a significant link between psychological toughness and activity type. Table 3 summarizes the findings.

Table 3 reveals that the observed chi-square is significant at the 99% confidence level, indicating that there is a substantial link between psychological well-being and type of exercise. Furthermore, one-way analysis of variance was utilized to determine whether there is a significant difference in psychological well-being between the study groups.

Table 3

The result of chi square test

		Well-being		
Group		High	Low	Total
Athlete Swimming	Observed frequency	16	24	40
	Expected frequency	27.80	12.20	40
Athlete Mountaineering	Observed frequency	24	16	40
	Expected	27.80	12.20	40

	frequency			
Non-Athlete	Observed frequency	98	22	120
	Expected frequency	83.40	36.60	120
Total	Observed frequency	138	62	200
	Expected frequency	139	61	200
$X^2=38.97$ df -2				

Conclusion: The current study's findings demonstrate that swimmers' psychological toughness is much higher than that of non-athletes. This finding agrees with the findings of Golby and Sheard (2004) and Kashani (2011). Perhaps the swimmers' experience and superior physical fitness are to blame for such a result. Swimmers can significantly regulate negative energy and continue to develop despite the different changes they face throughout life. Furthermore, no significant difference in hardiness scores was seen between mountaineers and nonathletes. The gender and job of the participants could explain this conclusion. Psychological well-being is an innate or cultivated trait that predicts athletic achievement. Athletes' toughness can be increased by subjecting them to severe conditions (competition and training). Age, competition experience, level of activity, the nature of the sport, and individual characteristics all have a part in the formation and development of mental skills, which must be studied individually. Swimmers' better scores can be explained because using coping skills in stressful conditions is a key aspect in physical and mental health.

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राजकीय सामाजिकीकरण आणि साहित्यः विशेष संदर्भ- श्याम मनोहर लिखित "कळ"

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आपल्या देशाच्या राज्यकारभाराबद्दल, राजकीय मूल्य व्यवस्था व राजकीय व्यवहार याबद्दल सातत्याने प्रतिबिंब साहित्यात उमटत असते. शाम मनोहर लिखित 'कळ' ही कादंबरी समकालीन राजकीय -सामाजिक प्रश्नांवर भाष्य करते. राजकीय व्यवस्था, राजकारण याची चिकित्सा करते. या कादंबरीमध्ये नवनिर्माण, सर्जनशीलता, विश्वाच्या रहस्याचा शोध घेण्याची वृत्ती, जीवनाच्या प्रत्येक क्षेत्रात सखोलता, मानवनिर्मित सर्व समावेशक संस्कृतीची आवश्यकता यावर शाम मनोहर यांनी पात्रांच्या माध्यमातून भाष्य केले आहे.

माणसाच्या आयुष्यात ध्येयवाद संपतो आहे. केवळ किरकोळ कृती, किरकोळ निर्मिती यावर माणूस स्वतःच खुष आहे. अशाच स्वतःवर खुश असणाऱ्या खुजा कृतींच्या माणसांनी साहित्य, समाज, शिक्षण, अध्यात्म, विज्ञान, संशोधन, राजकारण यांचे अवकाश भरून टाकले आहे, निर्मितीचे अवकाश खुजे केले आहे. या सर्वांच्या समोर कळच्या रूपाने शाम मनोहर यांनी आरसा धरला आहे. आज माणूस आणि सर्वच व्यवस्था, कष्ट करून नव्याने काही निर्माण करीत नाहीत. ही वेदना कळच्या रूपाने आपल्यापुढे येते. पुढील पिढ्यांना सुसंस्कृत बनविण्यासाठी, प्रत्येक क्षेत्रातल्या माणसाने मोठे स्वप्न, मोठ्या महत्वाकांक्षा, मानवाला मोठेपण देणारे शोध, श्रेष्ठत्वाचा ध्यास घेणे काळाची गरज आहे, होती आणि असणार आहे, हे कळ दर्शवते. कळच्या माध्यमातून शाम मनोहर यांनी राष्ट्रवादी प्रेरणा निर्माण करण्यासाठी ध्येयवाद आवश्यक असतो, अशी मांडणी केली आहे.

टीका, चिकित्सा, विसंगतेवरील भाष्य दुर्मिळ होत असल्याने जीवन, ज्ञान, साहित्य, नाते संबंध, शिक्षण, अध्यात्म, संशोधन यामध्ये सुमारांची सद्दी वाढते आहे. त्याच वेळी प्रत्येक क्षेत्रात पाच सहा तरी लोक स्वतःला गाढून घेऊन, कष्टपूर्वक काही निर्माण करीत आहेत, हे महत्त्वाचे वास्तव, आशावाद या कादंबरीमुळे आपल्या निदर्शनास येते. त्यामुळे ध्येयवादी आणि निरर्थक कृती यांच्यामध्ये कळ निर्माण होऊन ध्येयवादाचा, ध्यासाने झपाटलेल्या एका काळाचा, आपण शोध घेणे आवश्यक असल्याची प्रेरणा ही कादंबरी देते.

साहित्य म्हणजे केवळ लेखन आणि वाचनाचे माध्यम नसून जीवनावरील विविध कारणांमुळे आलेला हा किळसवाण तवंग दूर झाला पाहिजे, यासाठी शाम मनोहर आपल्याला कळ (ग्रामीण भाषेत प्रेरणा देण्यास, कळ देणे असे म्हणतात) देतात.

श्याम मनोहर यांच्या कळ कादंबरीची प्रथम आवृत्ती 1996 यावर्षी प्रकाशित झाली आहे. 28 वर्षांनंतरही या कादंबरीतील अस्सलतेची धग कायम असल्याचे जाणवते. साहित्य, शिक्षण, अध्यात्म, संशोधन, राजकारण म्हणजेच जीवनाच्या सर्वच क्षेत्रात अत्यंत सुमार, दुय्यम, हिणकस, बेताचेच असणाऱ्या सर्वांचा बोलाबाला अधिक आहे. व्यासंग, साधना, कष्ट घेण्याची तयारी, अविरत शोध घेण्याचा ध्यास हेच या कळवरील उपाय आहेत. असा आशय संपन्न असणारी ही कादंबरी, लेखनातही नवनवीन प्रयोग करीत अवतरते. यामध्ये कथा, कविता, विडंबन, विनोद पत्र या सर्वांच्या माध्यमातून शाम मनोहर निर्मिती आणि त्याचे महत्त्व सातत्याने वाचकांच्या मनावर बिंबवण्याचा प्रयत्न करतात.

ही कादंबरी मोटार गॅरेजवाल्यापासून सुरू होते आणि मोटार गॅरेजवाल्या पर्यंत येऊन थांबते. 313 पानांची ही कादंबरी जीवनाच्या प्रत्येक पौलू चे दर्शन घडवते. त्यातील सामाजिक वास्तव याचा एक मोठा पटच आपल्यासमोर मांडते.

आज प्रत्येक भाषेच्या साहित्य क्षेत्रात साहित्य आणि साहित्यिकांचे विविध वर्ग आणि कप्पेबंद व्यवस्था निर्माण झाली आहे. उजवे- डावे ,लपवाछपवी करणारे, पुनरुज्जीवनवादी, परिवर्तनवादी या सर्वांचे आपापले गट आहेत .ते आपल्याच गटातील लोकांचे साहित्य वाचतात .त्यावरच लिहितात .साहित्य संस्था काढतात .लेखक म्हणून स्वतःवर फोकस मिळवतात .जमलेच तर सांस्कृतिक राजकारण करतात. यातील अनेक जण काहीही न लिहिता केवळ भाषणे करूनही लेखक होतात.

उदरनिर्वाहासाठीची एक भाषा आणि प्रतिष्ठा , मान्यता मिळविण्यासाठी दुसरी भाषा स्वीकारणारी ही साहित्यिक महाराष्ट्रात आढळतात. साहित्य अथवा संस्कृती निर्माण होण्यासाठी समूहाने केवळ चर्चा करणे सोडून देऊन, एकट्याने ही काही कष्ट उपसण्याची तयारी ठेवणे आवश्यक आहे. हेच साहित्यिक आज विसरत असल्याची तिडीक, कळ मध्ये आढळून येते. स्वातंत्र्यपूर्व काळात व विशेषतः हैदराबाद मुक्तिसंग्रामात महाराष्ट्र परिषद, आर्यसमाज व स्टेट काँग्रेस सारख्या संस्थांनी साहित्याच्या माध्यमातून राजकीय चळवळ व राजकीय क्रांती निर्माण केल्याचे उदाहरण आहे. या अर्थाने 'कळ' या कादंबरीचा आशय राजकीय सामाजिकीकरण व राजकीय संस्कृती निर्मितीसाठी उपयुक्त आहे.

निर्मिती- अवस्था होण्यासाठी, टिकण्यासाठी, जसे वागावे लागते तसे वागण्यासाठी, तुम्ही तुमच्या संस्कृतीत जागा ठेवली पाहिजे. शास्त्रज्ञ,शिल्पकार ,भाषाशास्त्रज्ञ, कलाकार यांच्या थोरपणाची जाणीव ठेवून त्यांना आपल्या संस्कृतीच्या केंद्रस्थानी आणणे, आवश्यक आहे. यासाठी मनाचा मोठेपणा अथवा स्वभावाचा मोठेपणा आवश्यक आहे. हल्ली शूद्र स्वभावाची आणि हिणकस महत्त्वाकांक्षा असणाऱ्या माणसांचीच सांस्कृतिक भवतालात गर्दी झाली असल्याने कलावंत , शास्त्रज्ञ यांची वाढ होत नाही. श्याम मनोहर महाराष्ट्र भारताची ज्येष्ठ नेते शरद पवार आणि स्वर्गीय पंतप्रधान अटलजी अनावृत्त पत्र लिहून याबद्दलची आपली खंत कळवतात .विशेष म्हणजे ते या कार्यक्रमांना आव्हान करतात की तुम्ही आता हे जाहीर करून टाका "आम्ही सामान्य बुद्धीचे आहोत असे म्हणणाऱ्यांची आम्हाला मते नकोत, असे तुम्ही निवडणुकीच्या काळात मोठ्या मोठ्या सभातूनही सरळ सांगा बरं" हे आवाहन नसून हे आव्हानच होते. पण पुन्हा त्यांच्या लेखन शैलीचा अस्सल नमुना म्हणून श्याम मनोहर पुढे लिहितात 'मी हा विनोद केला आहे'. पण यातील महत्त्वाच व्यंग आहे की आज सामान्य माणसाला शिक्षक, तत्त्वज्ञ , कलावंत, शास्त्रज्ञ, संशोधक यांच्याकडून काहीही ऐकायचे ,शिकायचे अथवा प्रेरणा घ्यायची नसून त्यांचे आदर्श अथवा श्रेष्ठजन हे केवळ राजकारणी आहेत ,म्हणून राजकारणांच्या मुखातून ही दोन वाक्ये वदवून घेऊन बुद्धिमान, तर्कशुद्ध ,नवनिर्माण करणाऱ्या असा समाज निर्माण करता येऊ शकेल का? अशी चाचपणी शाम मनोहर करत नसतील कशावरून?

केवळ नाविन्याचा शोधही हास्यास्पद असतो. साहित्य क्षेत्रात जुन्या सर्वांना टाकाऊ समजून नव्याचीच ओढ निर्माण केली जाते .परमेश्वराच्या मुखातून श्याम मनोहर लिहितात "खोली म्हणजे काय? हा प्रश्न तू सतत तुझ्यासमोर ठेव. नुसते नवीन उपयोगाचे नाही खोलवरचे पाहिजे. प्रत्येक व्यक्तीचा शोध घ्यायचा इतिहास जबरदस्त हवा." अगदी आपल्या देशात इतकी धूळ आहे, त्यावर काही विचार , उपाय आपल्याला करता येऊ शकेल का? किमान याचा तरी विचार सामान्य माणसाने आपल्या जीवनात करावा. अशी अपेक्षा श्याम मनोहर या कादंबरीतून करतात.

पर्ण आणि प्रोफेसर सिंह यांच्या कथानका मधून देशाचा वरिष्ठ शास्त्रज्ञ सुद्धा आपल्या कारकिर्दीत शोध, संशोधन यापेक्षा पंतप्रधानांची शिफारस, वशिला यांना अधिक महत्त्व देतो. राजकारणात वरिष्ठ समजल्या जाणाऱ्या व्यक्तींची जवळीक निर्माण करणे, ओळख करून घेणे एवढेच इप्सित आधुनिक समाजाची आकांक्षा निर्माण झाली आहे. तेजस्विनीच्या कथानका मधून यूएसए रिटर्न विवाह सल्लागार याची अपॉइंटमेंट मिळवण्यासाठी न्यायाधीशांची ओळख, शिफारस लागते. भारतात यापेक्षा काय हास्यस्पद व्यवस्था, परिस्थिती असू शकते.पर्णच्या माध्यमातून शाम मनोहर चिल्लर, काहीतरी करून मोठं करत असल्याचा फोकस आपल्या तोंडावर घेणाऱ्या व्यक्तींचा परामर्श घेतला

आहे. नायकिणीची मुलगी असली तरी पर्णला अस्सलतेचा गंध आहे. कष्ट आणि कष्ट करणे, हेच करणे आवश्यक असल्याचे तिचे निग्रही मत आहे .स्वतःला उदारमतवादी समजत उघड्या नागड्या फिल्म अथवा सिरीज करण्यापेक्षा, जर्नलिस्ट म्हणून दोन-चार पानांचे लेख लिहिण्यापेक्षा एकाकीपणे एखाद्या प्रश्नाचा वेध घेण्याने माणूस मोठा होतो. हे गमक पर्णच्या माध्यमातून शाम मनोहर आपल्यापुढे ठेवतात.

प्रत्येक व्यक्तीने असं काहीतरी करायला हवं, ज्याच्यासाठी आयुष्य वेचता येईल. प्रत्येक व्यक्तीच्या गोष्टीत एकतरी ध्यास पूर्ण पर्व असले पाहिजे. हा ध्यास जो आयुष्याला पुरून उरेल, एवढा धगधगता ठेवणे म्हणजेच धाडस होय. सुरुवातीला कळही कादंबरी शब्दजाळ वाटत असली तरी पानोपानी जगण्यासाठीचा आशय भरलेली कळ सर्वोत्कृष्ट आहे.

कळ ही कादंबरी समाजातील नग्न सत्य यांनी वाचकांच्या डोळ्यात अंजन घालते. या विधानांना आपण आपल्या विचारांच्या केंद्रस्थानी ठेवले तर भारताचा सामाजिक ,आर्थिक राजकीय व शाश्वत विकास झाल्याशिवाय राहणार नाही.

उदाहरणार्थ-

1. निसर्गातलं काही बघायचं आणि त्यावर विचार करायचा आहे, हे आपल्याकडे नाही म्हणजे आपल्याला ते बिलकुल माहीतच नाही.
2. एडमिनिस्ट्रेटर मोठा वाटणे गुलामगिरीची खूण आहे .
3. माणूस मृत्यूला भितो म्हणून व्यासांनी आपल्यासाठी पुनर्जन्माची आयडिया सांगितली असावी.
4. माणसाच्या वागण्यावरून माणसाची लायकी ठरविले जाते.
5. पोजिशन, पदे मिळवण्याची घाई उडते आहे .
6. जिंकण्याची घाई होते आहे.
7. हिंस्रपणाची ऊर्जा शरीरात मावत नाही म्हणून पायाची लाथ होते ,हाताचा गुद्दा होतो ,भाषेच्या शिव्या होतात आणि वस्तूंचे शस्त्र होते .
8. विसाव्या शतकात जन्माला येऊन हिंस्रपणा पदरात पडला.
9. आपल्या समाजात वाचून ही गोष्टच नाही.
10. नवरा बायको यांच्या घटस्फोटांमुळे दोन दिवाळी अंक प्रकाशित केले जातात आणि त्यालाच आपण साहित्याची वाढ समजतो आहोत.
11. प्रणय, सेक्स ,कमरेखालचे नृत्य हीच आपली जीवनशैली झाली आहे .याला अध्यात्म सुद्धा अपवाद नाही.
12. हजारो चळवळी वर्षानुवर्ष होत असल्या तरी अनेक प्रश्न आजही समाजात कायम आहेत. उदाहरणार्थ हुंडा पद्धती अगदी प्रेमविवाह सुद्धा हुंडा आणि जात, गोत्र पाहिले जाते. हे त्रेधा आणि तिरपीट यांच्या कथानकातून आपल्या समोर येते. चळवळी, पुरोगामीत्व, परिवर्तन वाद या सर्वांचा फोलपणा कळ कादंबरीत दिसून येतो.
13. शालिनीचा नवरा, राधा, गिताबाई आणि त्यांचा नवरा राजीव, केवळ पुस्तके वाचून सत्कार स्वीकारणारी माणिक, पत्रकार अवधूत आणि अशी कितीतरी पात्र महाराष्ट्रातील साहित्य उत्सवाच्या निमित्ताने प्रत्यक्षातही आपल्याला पाहायला मिळतात. या सर्वाना भाषा ,शब्द, अर्थ, साहित्यिक मूल्य यापेक्षा संसद, बोफर्स, हिंदुत्व,निधर्म, लोकशाही ,मुस्लिम आणि दंगली यावर केवळ चर्चा करता येते. सामाजिक भान निर्माण करणारे लेखन व वाचन दुर्मिळ होत असताना, श्याम मनोहर साहित्य क्षेत्रातील या अनागोंदीवर अतिशय कडवटपणे या कादंबरीतील अनेक पृष्ठे खर्च करतात .यावरून राजकारण, शिक्षण, विज्ञान, संशोधन या प्रमाणेच साहित्य सुद्धा समाजाचा महत्त्वाचा पौलू असल्याचे आपल्या लक्षात येते. निर्दोष, निकोप व समाज उपयुक्त साहित्य निर्माण होण्यासाठी यातील उणीवा अथवा दोषांना दूर करण्यासाठी शाम मनोहर यांनी साहित्य ,साहित्यिक, साहित्य उत्सव याची चिकित्सा केली आहे. उपहासाच्या माध्यमातून यातले वास्तव उघड केले आहे.

उदाहरणार्थ "महाराष्ट्रात नुसतं लेखन कोणी केलं तर पुत्र विचारणार नाही. एक पट लेखन आणि दहापट भाषण हवीत. साहित्य उत्सव कशामुळे रंगतात भाषणामुळेच. आशया पेक्षा आवाज महत्त्वाचा आहे." (पृष्ठ क्रमांक 52)

14. आडवी तिडवी विचित्र शिडीच्या माध्यमातून समाजातील विविध लोकांचे गुंतागुंतीचे हितसंबंध आणि त्याच्या पूर्ततेसाठीची धडपड विसंगत समाजाचे चित्रण करण्यास पुरेसे ठरते.

15. साहित्यात आजही ग्रामीण, निरक्षर, खेडूत यांच्या तोंडी काही वाक्य, संवाद, शब्द घालून विनोद निर्माण करण्याचा प्रयत्न साहित्यिक करतात. यावरून ग्रामीण माणसाकडे साहित्यिकांचा पाहण्याचा दृष्टिकोन अतिशय कलुषित व निम्न असल्याचे दिसून येते.

16. साहित्याची चोरी हे मराठी साहित्याचे वैशिष्ट्य बनले आहे.

17. साक्षर आणि सुसंस्कृत बनवणारी माणसे जन्मात एकही पुस्तक वाचत अथवा विकत घेत नाहीत.

18. आजही काही सांगण्यासारखी, लक्षात राहण्यासारखी पुस्तके वाचक वाचत नाही. त्याला आपण सामान्य बुद्धीचे राहण्यातच समाधान वाटते. संत तुकोबा, संत ज्ञानेश्वर यांच्याबरोबरच त्याला सत्यजित रे यांच्यासारखे दिग्गज निर्मितीशील माणसे, त्यांचे चित्रपट सुद्धा बुद्धीला झेपत नाहीत. आपण काही वाचले नाही याबद्दल त्यांना गर्व वाटतो. त्यामुळे अशा मानसिकतेच्या माणसाकडून नवनिर्माण, सर्जनशील काही घडू शकेल अशी शक्यता वाटत नाही.

19. सुमार माणसांना केवळ दुय्यम नाही तिसऱ्या, चौथ्या दर्जाचे सुख मिळाले तरी त्याला स्वर्ग सुख मिळाल्याचा आनंद होतो. श्रोत्यांना खुष करित बोलत असणारा वक्ता आवडतो. वाचक आता सलग काही वाक्य अथवा उतारे, पुस्तके वाचत नाही. त्याला केवळ पुस्तके चाळणे महत्त्वाचे वाटते. एखाद्या शब्दाचा अर्थ कळला नाही तर तो अर्थ समजून घेण्यासाठी धडपडत नाही, अथवा अस्वस्थ होत नाही. एकूणच सर्वच क्षेत्रात सर्व स्तरावर उत्सुकता जिज्ञासा नाविन्याचा शोध घेणे संपत चालले आहे.

20. शिक्षण क्षेत्रातील उथळ व सवंगपणा ही शाम मनोहर यांच्या लेखणीच्या फटकाज्यातून सुटत नाही. लोकांना भाषणावर भाषण देता येतात. भाषण सुद्धा तीच ती असतात. एका मुद्द्यावर दहा ओळी लिहिणे अवघड असतं. आपल्याकडचे प्रोफेसर लोक टेक्स्ट बुक लिहितात. पाश्चात्य लेखकांच्या पुस्तकांची कॉपी करतात. कॉपी म्हणजे सुद्धा सारांश लिहितात. सिल्याबस बदललं की आपल्याकडची टेक्स्ट बुक रद्दी होतात, तसं तिकडच्या सायन्सच्या पुस्तकांचं नसतं. सिल्याबस कोणताही असला तरी त्यांच्याकडची पुस्तकं संदर्भ पुस्तक म्हणून वापरावीच लागतात. हे आजचे शैक्षणिक वास्तव 28 वर्षांपूर्वी शाम मनोहर यांनी कादंबरी मध्ये मांडले आहे.

21. अजूनही नकारात्मकता संपविण्यासाठी चळवळी निर्माण होतात. उदाहरणार्थ गरिबी हटाव, जाती निर्मूलन. समाजात चांगुलपण निर्माण करण्यासाठी चळवळी उभ्या राहत नाहीत. एखाद्या गावात उत्तम दर्जाची, प्रसन्न वाटणारी लायब्ररी अथवा ग्रंथालय उभे राहावे. यासाठी किंवा सर्व सुविधांनी युक्त असे अद्यावत हॉस्पिटल साठी चळवळ निर्माण होत नाही.

22. आमचा मटकाच फक्त देशभर प्रामाणिकपणे चालतो बाकी सगळीकडे एकूण अप्रामाणिकपणा आहे, ही वस्तुस्थिती आज अधिक तीव्र झालेली आढळून येते. श्याम मनोहर सारख्या दृष्ट्या कादंबरीकारास हे सत्य 1996 यावर्षी सापडले. श्याम मनोहर पुढे लिहितात परमेश्वराला नीट निर्माण करता येते परंतु निर्माण केलेले त्याला नष्ट करता येत नाही. निसर्गनिर्मित सर्व गोष्टींमध्ये विकृती मानवाने निर्माण केली आहे. कधी कधी हा मानव परमेश्वरापेक्षा स्वतःला श्रेष्ठ समजतो. शेक्सपियर पेक्षा स्वतःचा मावसभाऊ त्याला श्रेष्ठ साहित्यिक वाटतो. मुळात सुमार दर्जाच्या माणसाला श्रेष्ठत्व कशामध्ये आहे, याचा अजूनही शोध लागला नाही. श्रेष्ठ काय आहे हे समजण्याच्या आतच माणसाचा मृत्यू ओढवतो.

23. हिणकस वृत्ती असणाऱ्या माणसाला मला थोर म्हणू याविषयी स्पर्धा आढळून येते.

24. आई-स्टाईनच्या मतांचा दाखला देत शाम मनोहर लिहितात कोणत्याही शतकात स्वच्छ दृष्टिकोन, स्वच्छ पवित्रा आणि चांगली अभिरुची असलेली बुद्धिमान माणसे अगदी थोडीच असतात.

25. बौद्धिक महत्त्वाकांक्षा माणूस जातीची महान परंपरा आहे. मात्र ही परंपरा आता जवळजवळ नष्टच होत आहे.
- 26 आपल्या लोकांना वाटतं आधी आर्थिक स्थिती सुधारली पाहिजे. मग काहीतरी करू. आर्थिक स्थिती सुधारल्यावर संशोधन करता येतं ? असे अनेक प्रश्न श्याम मनोहर या कादंबरीत विचारतात.

कळ ही कादंबरी लेखक व व्यक्तीला आत्मभान देते. नवनिर्मिती ,मूल्य निर्मितीसाठी उपहासाच्या माध्यमातून प्रेरणा देते. कळमुळे संवेदनशील व्यक्तीला समाजभान, राजकीयमूल्यभान प्राप्त होते. समाजातील सवंग, ढोंगी, सुमार, निरर्थकता संपवून निसर्ग, नवनिर्माण, सर्जनशील सखोल आणि श्रेष्ठत्वाच्या जवळ जाण्यासाठी किमान पायवाट निर्माण करण्याचा प्रयत्न करते.

आपण लोकशाही देशांमध्ये राहतो. लोकशाही जिवंत ठेवायची असेल तर लोकशाहीच्या संदर्भात सभा ,संमेलन, राजकीय पक्ष, दबाव गट, संसद, न्यायव्यवस्था, विधानसभा, प्रसारमाध्यम यांच्याबरोबरच साहित्यातही त्याचे ध्वनी-प्रतिध्वनी उमटले पाहिजेत. या अर्थाने 'कळ' ही कादंबरी सातत्याने राजकीय जागृती निर्माण करण्याचा प्रयत्न करते. म्हणून साहित्य आणि राजकीय सामाजिकीकरण याचा अन्वय, या प्रस्तुत शोधनिबंधात चिकित्सक वृत्तीने मांडण्यात आला आहे.

संदर्भ :

1. कळ- शाम मनोहर -राजहंस प्रकाशन, पुणे
2. राजकीय व आर्थिक निवडक साधना ग्रंथ संच खंड पाच -संपादन ग. प्र. प्रधान व रा.ग. जाधव साधना प्रकाशन, पुणे
3. लोकशाहीच्या हत्येसाठी- देवाशीष राय चौधरी ,जान कीन -मेहता पब्लिशिंग हाऊस, मुंबई

Attitude Towards Drugs And Alcohol Among College Going Students In Darjeeling

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ABSTRACT

This research study aimed to investigate the attitudes of college students in Darjeeling District towards drugs and alcohol. The study used descriptive survey research to find out the attitude as well as to explore the favourable attitude amongst the students. A sample of 152 college-going students from Darjeeling participated in the study and were selected on the basis of simple random sampling technique. The study used an attitude towards drugs and alcohol scale prepared by Sunil Saini and Sandeep Singh. The results revealed that the majority of college students had a positive attitude towards drugs and alcohol, considering alcohol acceptable on special occasions and until they do not break the law. There was no significant difference in attitude between male and female students, urban and rural students, or students from different academic streams. The findings highlight the need for awareness programs, supportive interventions, and societal acceptance to prevent and address substance abuse among college students in Darjeeling. Various suggestions, including using social media platforms for awareness, implementing policies and laws, organizing drug awareness programs, involving recovered addicts in counselling, and promoting a healthy and caring environment, were put forth to mitigate substance abuse issues.

Keywords: attitude, drugs, alcohol and college students

Introduction

The United Nation defines youth as persons between the ages of 15 and 24 with all UN statistics based on this range, the UN states education as a source for these statistics. The UN also recognizes that this varies without prejudice to other age groups listed by member states such as 18–30 (United Nation, 1981).

Youth is a person in the age group of 15-29 years (National Youth Policy of India, 2014). Youth involves experimenting with new concepts, lifestyles, and decisions, which may not always yield the best outcomes. Some young people may turn to drugs, nicotine, and alcohol as a means of escaping unpleasant situations, but these experiments often have unpredictable results. The study has found that college drinking is influenced by various factors, including a person's genetic susceptibility to the effects of alcohol, previous alcohol use in high school, drinking traditions on campus, expectations regarding the positive and negative impacts of drinking, consequences for underage drinking, parental attitudes toward drinking in college, and the availability and affordability of alcohol in the larger community (White & Hingson, 2014).

It has been observed the use and abuse of drugs and alcohol among college students is widespread and can have negative effects. 50% of deaths from accidents, killings, and suicides in the 15–24 age group involve alcohol or drug misuse. Alcohol and drug abuse also contribute to violent sexual and physical crimes like rape and assault. Abstinence (non-use), experimentation, regular use (recreational or as a coping strategy for other problems), misuse, and reliance are the stages of alcohol and drug experiences during college. It is crucial to understand that alcohol and tobacco use among teens shouldn't be discounted because they can act as "gateway drugs" to other drugs like marijuana, cocaine, hallucinogens, inhalants, and heroin. It might be difficult for teenagers to say no to such substances because of their curiosity, inclination for taking risks, and social pressure. Therefore, a lot of teenager's question, "Will it hurt to try one?" (The American Academy of Child and Adolescent Psychiatry, 2021).

Review of related literature

The study was conducted to find the prevalence, pattern and predictors of alcohol consumption among college students in Ludhiana district of Punjab. Three-fourth of the respondents tried their first use with friends. Among males the reasons for trying the first drink were encouragement from friends (38.8%), curiosity (25.0%), for fun (20.0%), for celebrations (10.6%) and during depressed mood (5.6%). Among females the main reasons for trying the first drink were curiosity (54.5%), celebrations (27.3%), for fun (9.1%) and encouragement by friends (9.1%) (Kosla, 2008). Boys were shown to have higher levels of psychological suffering and a more positive attitude towards drinking than girls. In addition, boys believed that drinking may result in favourable outcomes, while girls believed that drinking could result in negative outcomes (Kirmani & Suman, 2010). **Alcohol** usage and difficulties were highly correlated with perceived parental approval of drinking. Additionally, there was a sizable direct relationship between parental approval and frequency of alcohol consumption. The findings indicated that parental influence may have an impact on a child's drinking through processes such influencing peer choices (Messler et al.2014). Most of the student were aware about harmful effects of drinking alcohol even though most of them consider it as a part of a lifestyle (Daniel et al. 2015). Drinking patterns are significantly influenced by health beliefs, which complement demographic and social norm variables that are also connected to alcohol intake (Champion et al. 2015). Alcohol is consumed for having fun. The other most popular reasons for using various substances were the influence of friends, media and stress. Reasons such as parental influence and boredom played minor roles (Sherab et al,2017). **One reason why college students tried alcohol and drugs was also out of curiosity (Kosla 2008, Sherab et.al 2017). Various studies have shown that males tend to see drugs and alcohol more favourably than women do, and that more men than women regularly consume alcohol (Kirmani and Suman 2010, Heckman, Dykstra & Collins 2011, Adibeli & Olgun 2016, Domaradzka et al. 2018)). Surprisingly few studies revealed that female have favourable attitude towards alcohol (Djordjevic, Paunic & Ramah 2005) and illicit drug is more used by female (Yi et al. 2017).**

Rationale of the Study

Formal education plays a crucial role in society. After completing their higher secondary education, students enter college, so it is in Darjeeling they encounter a new environment with

fewer rules and restrictions compared to their school years. This period offers increased freedom and the opportunity to meet individuals from diverse backgrounds. Unfortunately, some students misuse this newfound freedom and become entangled in drug and alcohol abuse. The consumption of drugs and alcohol has become a significant issue in Darjeeling District today. Research indicates that college students consume alcohol and drugs during their three years in college than at any other stage of their lives. There are various reasons that college students engage in substance abuse. Some use drugs and alcohol to feel good, alleviate stress, or escape from reality. For many, alcohol and drugs serve as a means of entertainment or a symbol of status. Peer pressure and negative company often contribute to college students' initial experimentation with drugs and alcohol. In Darjeeling District, where most colleges are situated in urban areas, students from rural backgrounds reside near the campus as tenants or paying guests, enjoying a sense of freedom without parental supervision. This circumstance makes them more susceptible to alcohol and drug consumption. In 2021, numerous cases of drug users and peddlers were highlighted on social media platforms such as The Voice of Mirik, Darjeeling Chronicles, and Samai Darpan in Darjeeling District. Each year, many parents suffer the loss of their grown-up children due to alcohol and drug abuse. Some individuals even develop psychological disorders and struggle to return to a normal life despite medication. Furthermore, substance abuse often leads to other criminal activities, including theft, murder, and rape. Therefore, this study aims to investigate the attitudes of college students in Darjeeling District toward drugs and alcohol. By understanding the tendencies and inclinations of college students regarding substance abuse, appropriate interventions can be suggested to prevent the youth in Darjeeling from falling victim to alcohol and drug abuse.

Objectives of the Study

1. To study attitude towards drugs and alcohol among college going students in Darjeeling.
2. To study the difference in attitude towards drugs and alcohol with reference to
 - a) Gender
 - b) Locale
 - c) Stream

Hypotheses of the Study

H₀1. There is no significant difference in attitude towards drugs and alcohol between male and female college students.

H₀2. There is no significant difference in attitude towards drugs and alcohol between urban and rural college students.

H₀3. There is no significant difference in attitude towards drugs and alcohol among college students based on stream.

Research Design

Descriptive survey method is used. In the present study, sample included college going students in Darjeeling who are in arts, commerce and science stream. The sample size of the study was 152 college going students in Darjeeling. Simple random sampling method was used to select the

sample from the population. For given study tool “Alcohol and drug Attitude Scale” developed by Sunil Saini and Sandeep Singh was used to assess the variables.

Results

Attitude towards drugs and alcohol among college going students in Darjeeling

Table 1 *Frequency*
and percentage of college students on attitude towards drugs and alcohol

Score Range	Frequency	Percentage (%)	Attitude
60 & below	2	1.29	Negative
61-86	15	9.74	Average
87 & above	137	88.96	Positive

It is shown from the Table 1 that majority of the college going students (88.96%) were found to have positive attitude towards drugs and alcohol. While 9.74% of college going students at Darjeeling have average attitude towards drugs and alcohol. A very few college going students have negative attitude towards drugs and alcohol. Majority number of students agreed that there is no harm in drinking at special occasions and it is acceptable until they do not break the law. The study shows that majority of students have an idea that alcohol may help in relaxation as a result of which they have revealed the tendency towards the use of alcohol and drugs.

Difference in attitude towards drugs and alcohol between male and female college going student

Hypothesis 1

H₀1. There is no significant difference in attitude towards drugs and alcohol between male and female college students.

Table 2 *Difference in*
attitude towards drugs and alcohol between female and male college going students.

	Gender	N	M	SD	t ₍₁₅₂₎	Remark
Attitude towards Drugs and Alcohol	Female	80	102.65	14.08	1.06	Not significant at 0.05 level
	Male	74	100.16	14.91		

From Table 2, the observed mean score of male college going students is 100.16 as compared to the mean score of female students which is 102.65 with standard deviation of 14.08 and 14.91 respectively. Then $t_{(152)} = 1.06$ is not significant at 0.05 level. The null hypothesis “there is no significant different in attitude towards drugs and alcohol between college going students of different gender” is failed to be rejected. This indicate that gender of the study does not affect the attitude towards alcohol and drugs.

Difference in attitude towards drugs and alcohol between urban and rural college going students.

Hypothesis 2

H₀2. There is no significant difference in attitude towards drugs and alcohol between the students from urban and rural areas.

Table 3

*Difference in attitude towards
drugs and alcohol between the students of rural and urban areas.*

	Locality	N	M	SD	t(152)	Remark
Attitude Towards Drugs and Alcohol	Rural	92	99.93	14.89	1.64	Not significant at 0.05level
	Urban	62	103.83	13.66		

From Table 3, the observed mean score of students from rural area is 99.93 and the mean score of students from urban area is 103.83. Urban students have 3.39 mean score than rural students. Then $t_{(152)}=1.64$ is not significant at 0.05 level. The null hypothesis 'there is no significant difference in attitude towards drugs and alcohol between the students from urban and rural areas' is failed to be rejected. This indicate that locale does not affect the attitude towards alcohol and drugs.

Difference attitude towards drugs and alcohol among college going students based on streams.

Table 4

*Attitude towards drugs
and alcohol among college students in Darjeeling based on streams.*

	Stream	N	Mean	S.D
Attitude towards Drugs and Alcohol	B. A	64	101.65	12.66
	B.Sc.	54	103.98	15.37
	B. Com	36	97.52	15.67

From table 4, it can be said that attitude towards drugs and alcohol among college going students from B. A stream was found to be 101.65, and the mean scores of attitudes towards drugs and alcohol among college going students from B.Sc. stream was found to be 103.98 and the mean scores of attitudes towards drugs and alcohol among college going students of B. Com stream is found to be 97.52. The mean scores indicate that students from B.Sc. have more attitude towards drugs and alcohol compared to students belonging to BA and B. Com stream.

Hypothesis 3.

H₀3. There is no significant difference in attitude towards drugs and alcohol among college going students based on their stream.

Table 7

Difference in

attitude towards drugs and alcohol among college going students based on their stream.

Source of variable	Sum of squares	df	Mean of squares	F	Sig.	Remark
Between	902.10	2	451.05	2.18	.11	Not

Groups				significant
Within	31242.39	152	206.90	at 0.05
Groups				level
Total	32144.49	154		

The 'F' value 2.18 with $df=152$ is not significant at 0.05 level. The null hypothesis "There is no significant difference in attitude towards drugs and alcohol among college going students based on their stream" is failed to be rejected. This indicate that stream of the study does not affect the attitude towards alcohol and drugs.

Discussion

It was found that majority of the college going students have a positive attitude towards drugs and alcohol. Most students agreed that there is no harm in drinking alcohol in special occasions and drinking is acceptable until they don't break the law. In society to some extent, alcohol is considered a social drink and is used on many occasions and ceremonies, but the use of illicit drugs is not accepted in any society. Even though alcohol is considered a social drink, alcohol abuse or addiction is a big problem, just like drug addiction or abuse.

This study showed that female students have slightly positive attitude towards drugs and alcohol whereas previous studies by Kirmani and Suman 2010; Heckman, Dykstra & Collins 2011; Adibeli and Olgun 2016; Domaradzka, et.al 2018 have shown that males tend to see drugs and alcohol more favourably than female do, and that more men than women regularly consume alcohol. At the same time studies done by Djordjevic, Paunic & Ramah 2005 and Yi et al. 2017 revealed that female have favourable attitude towards alcohol and illicit drug.

The study found that students from Urban area have positive attitude towards alcohol and drug as compared to students of rural areas. Most of the colleges in Darjeeling is located in urban areas. So, to pursue college education most of the student move to urban area far from their family with less restrictions. College life for students is a privileged time for experimentation and which might lead to risk behaviours like use of drugs and alcohol. Most of the students in this study had a positive opinion on there is no harm in drinking alcohol. This shows their curiosity. But this curiosity might lead to addiction or abuse of drugs and alcohol.

This study also revealed that, in comparison to B.A. and B. Com students, B.Sc. students have a somewhat more favourable attitude towards alcohol and drugs. B.Sc. Students tend to be more experimental by nature, and they frequently try new things. Meanwhile, society has greater standards for B.Sc. students which could be the cause of B.Sc. to have a more positive attitude towards Alcohol and drugs compared to B.A. and B. Com students.

The use and abuse of drugs and alcohol raises a number of social and ethical difficulties. Conflicting attitudes against drug and alcohol use in contemporary communities contribute to the complexity of these issues. Values can be influenced by a variety of things, such as societal, religious, and individual viewpoints. Conflicts over numerous issues regarding drug and alcohol usage can come from significant differences in values and perspectives within a single culture.

Some of college students first take drugs and alcohol in unfavourable situations or as a result of peer pressure or because of curiosity. They will be surrounded by friends when they first become addicted to drugs or alcohol, but by the time they reach the later stages of addiction, they have lost all of their friends. Addicts are not accepted as friends by anyone, not even by society. Instead of assisting addicts in overcoming their addiction, society, individuals, and peers leave them alone and they are tagged with different names which makes their situation worst. Loneliness can cause dissatisfaction, which raises the risk of suicide attempt and increases the likelihood that an addict would engage in antisocial behaviour.

Suggestions of the study

The study has found that majority of college going students have high attitude towards drugs and alcohol which makes them more vulnerable towards drugs and alcohol use and abuse. The study put forward few suggestions for increasing awareness:

1. Government should use social media platforms to increase awareness among youth regarding drug and alcohol.
2. Policy and laws should be formulated and humanitarian approach should be used to handle the cases of alcohol and drug abuse.
3. The college administration should regularly undertake a drug awareness programme and counselling. In order for them to convey their honest experience with drug and alcohol addiction, these awareness programmes should include a person who has conquered addiction.
4. Society should accept those who are addicted to drugs or alcohol and develop effective strategies to treat their addiction.
5. The inclusion of effect of use of drug and alcohol on overall health must be included in the curriculum that will help students understand the consequences of using these substances.
6. NGO's and local governments should educate students on the social and legal repercussions of drugs and alcohol.
7. In order to avoid alcohol and drug usage among individuals, family and parents should step forward, offering guidance and support as well as promoting a healthy and caring environment.

Conclusion

The prevalence of drug and alcohol abuse in the Darjeeling district is a significant concern. The study highlights that college students in Darjeeling generally possess a positive attitude towards drug and alcohol use. Interestingly, gender, locality, and academic discipline did not significantly influence their attitudes.

These findings indicate that college students in Darjeeling are teetering on the edge, where even slight environmental stressors can push them towards alcohol and drug use. Conversely, with modest efforts and a supportive environment, it is possible to foster a strong disapproval of alcohol and drug use among these students.

The study emphasizes the need for awareness programs regarding drug and alcohol addiction among college students. Additionally, it underscores the importance of society, community, and legal authorities coming together to accept and support individuals involved in alcohol and drug abuse, helping them overcome their addictions.

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The Issues of Women Health With Reference to the State of Sikkim: A Legal Perspective

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Abstract: In India there is a significant problem with women's health and Sikkim is no exception. This essay analyses Sikkim legal framework for women's health and points out several pressing problems that requires attention. The articles makes that although the legal and Constitutional framework largely supports women's health, there are still some holes that must be filled. The article also examines some of the obstacles to women's health in Sikkim compared to rest of the nation, including dearth of healthcare access, poverty and hunger. In its final section the study offers some suggestions for enhancing women's health specifically in Sikkim and the nation as a whole.

Keywords: *Women's Health, Sikkim, Legal Framework, Poverty, Malnutrition, Healthcare, Judicial Perspective, Constitutional Provisions.*

Introduction: In India, women's health is a serious issue, and Sikkim is no exception. Although the State has made considerable strides in recent years to improve the health of women, there are still major issues that need to be resolved.

This study compares Constitutional clauses, the national legal system, and recent judicial rulings to analyze Sikkim's legal system for women's health and pinpoints some of the most pressing issues that require attention. Although the legal system largely supports women's health, the study contends that there are still some gaps that need to be filled. The research also touches on a few of the issues that Sikkim's women are facing in terms of healthcare access, poverty, and malnutrition.

Sikkim's legal framework for women's health is based on the Indian Constitution, which upholds the right to equality and prohibits sex-based discrimination. Along with the Constitutional provisions, the State Government has also passed and adopted variety of laws and policies to advance the health of women.

National Scenario: If we look at the situation as a whole, millions of women in India lack access to fundamental healthcare services including family planning, prenatal care, and support with birthing. This is brought on by a number of elements, such as poverty, remoteness, and lack of knowledge of available services. One of the highest maternal death rates in the world is seen in India. In 2017, there were 113 maternal fatalities for every 100,000 live births. Malnutrition, inadequate access to healthcare, unsafe abortions, and other reasons all contribute to this.

Sexual and reproductive health issues that women in India must deal with include early marriage, child marriage, female genital mutilation, and violence against women. The effects of these difficulties on women's physical and emotional health can be severe. In India, millions of women are undernourished, which can cause a variety of health issues, including as anemia, stunted growth, and a higher risk of maternal and infant death.

In India, women are more likely than men to experience mental health issues. This is brought on by a variety of issues, such as poverty, domestic violence, and gender discrimination. Although it is a basic human right to have access to healthcare, women in India frequently face obstacles to receiving high-quality care. These obstacles may include a lack of funding, transportation and social stigma.

The general health and wellbeing of women depends critically on their sexual and reproductive health. However, women in India frequently experience difficulties getting access to sexual and reproductive health care, including a lack of options for safe childbirth, contraception, and abortion services.

In India violence against women is a severe issue that can have a terrible effect on women's health. Abuse of any kind whether physical, sexual or emotional can constitute this violence. Another significant obstacle to women's health in India is gender discrimination. Numerous forms of discrimination exist, including unequal pay and access to jobs and education.

According to the Indian Constitution and other legislative requirements, there are numerous Government programs that are distributed and put into effect on a national basis for women's health. Listed below are some of the most significant ones:

Janani Suraksha Yojana (JSY): This scheme provides financial assistance to pregnant women who deliver their babies in a Government healthcare facility. The amount of assistance depends on the type of delivery.

Pradhan Mantri Surakshit Matritva Abhiyan (PMSMA): This scheme aims to provide quality antenatal care to pregnant women in rural areas. The scheme also provides financial assistance to pregnant women who deliver their babies in a Government healthcare facility.

Kasturba Gandhi Balika Swasthya Yojana (KGBSY): This scheme provides financial assistance to girls between the ages of 11 and 18 years for their health and nutrition. The scheme also provides support for girls who are pregnant or have children.

Rashtriya Kishor Swasthya Karyakram (RKSK): This scheme aims to improve the health of adolescents in India. The scheme provides a range of services, including health education, counseling, and treatment for sexually transmitted infections.

National Rural Health Mission (NRHM): This scheme aims to improve the health of rural people in India. The scheme provides a range of services, including maternal and child healthcare, immunization, and treatment for communicable diseases.

In addition to the above programmes and schemes of the Government of India if the challenges are outlined properly by the State concerns, they can make further progress in improving the health and well-being of women in general.

Constitutional Perspective: In the past, India's health-related laws and policies have fallen short of upholding women's rights, focusing instead on demographic goals like population control while also implicitly or overtly undermining women's autonomy in terms of their own health, such as by requiring spousal consent to access reproductive health services.

The right to equality and non-discrimination (Article 14 and 15) and the right to life (Article-21), which is understood through jurisprudence to include the rights to health, dignity, freedom from torture and ill treatment, and privacy, are among the rights that the Indian Constitution recognizes as fundamental rights that the government is required to uphold.

In addition, India has ratified a number of international agreements that uphold reproductive rights, including the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), and the Convention on the Rights of the Child (CRC)

The Courts and Article 51-C of the Indian Constitution have established the Government's Constitutional duty to uphold treaty and international law responsibilities.

According to Article 39 (a), the Government must encourage equitable access to justice and free legal representation in order to guarantee that no citizen is denied access to justice due to their financial situation or other impairments.

The provision of food and nutrition, the provision of employment, the supply of education, and protection from gender based violence all have laws and policies that address the reproductive rights of people and couples in India. Part III of the Indian Constitution guarantees a number of

essential rights, including Article 13's prohibition on the State passing legislation that restricts or abridge those rights. Some of the fundamental rights recognized in Part III of the Indian Constitution include the right to life, the right to equality before the law, the right against discrimination and the right to freedom and speech.

Although the Indian Constitution does not directly recognize the right to health (or reproductive rights) as basic freedom, the Supreme Court has ruled in a number of cases that the right to health and the right to prompt and adequate medical care are essential components of the right to life.

The Supreme Court ruled in *Parmanand Katara v. Union of India AIR 1989 SC 2039* that Article 21 requires that State to preserve life and the medical staff at Government Hospitals have a duty to provide medical assistance for preserving life. This case concerned the provision of emergency medical care to injured victims of motor vehicle accidents.

The commitment of medical practitioners cannot be revoked or hindered by any law, practice or State action. According to the ruling in *Paschim Banga Khet Samity v. State of West Bengal (AIR 1996 SC (4) 37)*, the State is required to provide proper medical facilities, and it is against Article 21 for a Government hospital to refuse medical intervention to a person who is in need of such care.

Reproductive autonomy is a component of the human liberty protected by Article 21 of the Constitution, according to the Supreme Court in *Suchita Srivastava and Others v. Chandigarh Administration (2009) 14 SCR 989*. It is stated it's vital to understand that one can choose not to have children in addition to choosing to have children. The most important thing is to respect a woman's right to privacy, dignity and bodily integrity. This indicates that there shouldn't be any limitations on a woman's ability to exercise her reproductive choices, such as the right to decline sexual activity or, conversely, the requirement to use contraceptives. Additionally, women are allowed to select birth-control options including having a sterilization procedure.

If reproductive rights are taken to their logical conclusion, they include a woman's right to carry a pregnancy to term, to give birth, and to later raise children. The Directive Principles of State Policy, Part IV of the Constitution, contains several clauses that deal with health-related topics.

According to Article 47, one of the State's main responsibilities is to promote the standard of life, nutrition, and health of its citizens. According to Article 39 (e), the State shall focus its policies on preventing abuse of children's health and strength and on preventing citizens from being compelled by economic need to choose careers that are inappropriate for their age or physical capabilities. States are required to take action under Article 39(f) to make sure that kids have resources and opportunity they need to grow up healthy.

According to Article 42, the State must establish policies to guarantee fair and humane working conditions and maternity leave. According to Article 45, the State shall make every effort to provide all children with early childhood care and education up until the age of sex. Although

these clauses are not enforceable in any Court, the State is required to employ them when creating laws and regulations because they are essential to the nation's Government.

Laws and Other Policy Measures: In India, there are various laws that address the health of women. Some of the most significant ones are listed below:

- The Maternity Benefit Act, 1961:

This Act offers working women in India compensated maternity leave, medical benefits, and other advantages. Over the years, the Act has undergone numerous revisions, the most recent of which was in 2017. The modified Act grants women who work in the organized sector-26 weeks of paid maternity leave. Compared to the previous rule, which only allowed for 12 weeks of leave, this is a huge improvement.

The Immoral Traffic (Prevention) Act of 1956:

This law outlaws the prostitution-related trafficking of women and girls. The Act also includes provisions for the rehabilitation of trafficked women and girls.

The 1961 Dowry Prohibition Act forbids the giving or receiving of dowries in the custom known as "dowry" the bride's family presents cash or other assets to the groom's family at the time of the wedding. The giving or receiving of dowries is illegal under the Dowry Prohibition Act.

The Protection of Women from Domestic Violence Act of 2005:

This law offers women protection from domestic violence. The Act outlines several steps that can be done to protect women from violence, including police protection, restraining orders, and financial aid. It also defines domestic violence.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, which forbids the sexual harassment of women at work. The Sexual Harassment Act defines sexual harassment and outlines a number of steps that can be done to stop it and address it, including the creation of internal complaints committees (ICCs) in workplaces.

The Maternity Benefit Act has improved the health of Indian women. It has aided in making sure that pregnant and new mothers have access to the services they require and in defending them against workplace discrimination. The Act still has some restrictions, though. For instance, it solely applies to women who work in the organized sector and offers no incentives to those who labor in the unorganized sector.

A significant step in ensuring that Indian women have access to high-quality healthcare and are shielded from workplace discrimination is the Maternity Benefit Act. However, more work must

be done to guarantee that all women, regardless of their employment situation, can benefit from the Act.

These are just some of the most important legislations in India that talk about women's health. These legislations have helped to improve the lives of women in India and have made it easier for women to access healthcare and protection from violence.

In addition to these laws, the Government has also put in place a variety of other initiatives and policies aimed at enhancing the health of women. The National Rural Health Mission (NRHM), the National Family Health Survey (NFHS) and the Pradhan Mantri Jan Dhan Yojana (PMJDY) are among the policies and initiatives mentioned above.

The Government and Judiciary's joint efforts have improved the health of women in India. But there is still a lot of work to be done. In India, the rate of maternal mortality is still high, and many women lack access high-quality healthcare.

Judicial Perspective:

Additionally, significant progress has been achieved in identifying the denial of reproductive rights as a violation of the fundamental and human rights of women and girls by the Supreme Court of India and numerous State High Courts. This section focuses on significant rulings that have made it clear that the legal rights of women and girls to reproductive healthcare and autonomy give rise to a number of Government obligations, including providing affordable, timely, and high-quality maternal health care ensuring access to the full range of contraceptive methods in non-coercive, high-quality, and target free manner, preventing child marriage, and guaranteeing freedom from force pregnancy through access to safe, legal abortion.

U.N. human rights experts and bodies have raised concerns to the Indian Government about human rights violations arising from a range of reproductive rights issues, including maternal mortality and morbidity, unsafe abortion and poor quality of post-abortion care, lack of access to the full range of contraceptive methods and reliance on coercive and substandard female sterilization, child marriage, and lack of information and education on reproductive and sexual health. These experts and bodies have called for India to address these violations, as well as disparities in access to reproductive health care. Courts in India have an important role to play in ensuring women's reproductive rights as guaranteed by their Constitutional and human rights.

Concerns about human rights violations resulting from a variety of reproductive rights issues, such as maternal mortality and morbidity, unsafe abortion and poor post-abortion care, lack of access to a full range of contraceptive methods and reliance on coercive and substandard female sterilization, child marriage, and a lack of knowledge and education about reproductive and sexual health have been expressed to the India Government by UN human rights experts and

bodies. These professionals and organizations have urged India to address both these violations and inequities in access to reproductive health care. In India, Courts have a significant role to play in upholding the Constitutional and human rights protections for women's reproductive rights.

Regarding women's reproductive rights, the Supreme Court has taken a rather progressive stance. Through the landmark decision in *Navej Johar AIR 2018 SC 4321* that decriminalized adultery and homosexuality, the Court made it abundantly obvious that women have a right to sexual autonomy, which is a crucial component of their right to personal liberty. The Supreme Court of India particularly acknowledged women's Constitutional freedom to choose their reproductive options as part of their right to personal liberty in the *Puttaswamy* Judgment of 2012, which was based on Article 21 of the Indian Constitution. The bench also reaffirmed the stance taken by a three judge Supreme Court panel in the 2009 case of *Suchitra Srivastava v. Chandigarh Administration* which is stated that woman's right to have a pregnancy is part of her reproductive rights.

The Supreme Court of India issued a significant decision in the matter of *Vishaka v. State of Rajasthan in 1997* that established standards for discouraging and addressing sexual harassment of women at work. A collection of women's organization brought the case in 1992 when social worker *Bhanwari Devi* was gang-raped as a result of her efforts to stop child weddings. The rules established by the Supreme Court in the *Vishaka* case have frequently been referenced in incidents of workplace sexual harassment of women. The guidelines address a variety of topics.

The *Vishaka* case significantly impacted India's efforts to combat sexual harassment of women. Employers and employees have received training on the rules, which also offer a framework for handling sexual harassment claims. Additionally, the case has encouraged women to come forward and report instances of sexual harassment by increasing awareness of the problem.

The right of women to obtain safe and legal abortions was upheld in *the Mohini Jain v. State of Karnataka* case in the year 1992. The verdict in *Mohini Jain* is an important ruling that has had a profound effect on India's women's health. It made it clear that the State had a duty to make sure that women have access to contraception and reproductive health services and it gave women the right to acquire contraceptives without first requesting a doctor's approval. This represents a significant advancement in the struggle for women's rights in India, and it is a triumph that will help women for many years to come.

In the case of *A.K. Gopalan v. State of Kerala (1994)*, it was decided that one's right to privacy extends to their ability to control their own bodies, including their option to forgo medical care. The ruling acknowledged that women have the same rights and are on an equal footing with males. This covers the rights to work, education and home ownership. The ruling also noted that the State has a duty to act to guarantee that women have same rights as men.

In the case of *Indian Council of Medical Research v. Union of India (2017)* the Supreme Court upheld the right of women to access affordable and quality healthcare. This was a landmark decision that has had a significant impact on women's health in India. The judgment has helped to improve the availability of quality health care for women, including maternal health care, childbirth care, and abortion services. The judgment has also helped to raise awareness of STIs and domestic violence, and to improve the provision of support services for women who are victims of these crimes.

In the case of *National Legal Services Authority v. Union of India* decided in the year 2018 the Supreme Court directed the government to provide free sanitary pads to all women in India. This was a landmark decision that recognized transgender people as the “third gender” and granted them same rights as men and women. The judgment was a major victory for transgender rights in India. The Judgment has helped to improve the lives of transgender people in India, and it has set a precedent for other countries to follow.

These are just a few of the numerous significant Court rulings on women’s health issues in India. These instances have influenced India’s legal environment for women’s health and helped to guarantee that women have access to the healthcare they require.

State of Sikkim Scenario: Women's health is a critical issue in India and the State of Sikkim is not an exception, and there are a number of challenges that need to be addressed. However, the State as well as the national Government has made significant progress in recent years, and there is a strong commitment to improving women's health.

Even yet, Sikkim State does not experience issues like dowry, bride burning, or the type of prejudices against women that other State do.

However, in Sikkim, men are still viewed as superior to women because it is a patriarchal society. This may cause people to think of women as property that can be manipulated and mistreated by their spouses or in-laws. Sikkim’s legal system is not always open to women, particularly those remote areas. Women may find it challenging to disclose abuse or demand justice as a result of this. Sikkim is a mountainous State where Government programmes and plans might not be implemented on schedule.

Due to the aforementioned issues, poor sanitation could result in waterborne illnesses. In addition to goiter and tuberculosis, worms and parasites can also be issues. Alcoholism is a serious public health issue that is having an impact on the health of the State. Malaria and other recent infections like HIV/AIDS are a cause for concern.

The largest issue Sikkim is currently dealing with is domestic violence brought on by extramarital affairs and unemployment.

Accessibility of health services to people especially rural women in Sikkim is extremely poor due to inaccessibility of rugged hilly terrain and lack of adequate hospital, health care centers with qualified doctor and nurses in rural areas, general unawareness, ignorance, illiteracy of women folk and girl children are of the discouraging factors responsible for low birth weight babies, high maternal mortality rate (MMR), chronic weakness from anemia, goiter, TB, Malnutrition in pregnant women. This researcher attempts to highlight how the State Government is executing the national objectives of improving the women's health in the State of Sikkim in this research, keeping in mind that these above issues may give rise to certain connected issues might severely impede the women's health.

When comparing with the other North-Eastern States, Sikkim offers better dietary and health conditions for women. India's Sikkim State is well renowned for emphasizing the health and nutrition of women. Varieties of programs have been put into place by the State Government to enhance the health and wellbeing of women, including:

A Government programme called Sikkim *Aama Yojana* gives non-working moms in Sikkim cash support. The programme, which was introduced in 2022, intends to give financial assistance to women who are unable to work outside the home because of childcare obligations. The programme offers qualified moms a onetime financial help of Rs. 20,000. Another Government programme, the *Bahini Yojana*, offers free sanitary products to female students in Sikkim. The programme which was introduced in 2022, intends to give free sanitary napkins to female students in classes nine and up. Over 18,000 girl pupils in the State are anticipated to benefit from the programme.

The Sikkim *Aama Yojana* and *Bahini Yojana* are significant programmes that work to enhance the lives of women and girls in Sikkim by providing financial support and necessities to mothers and female students, which can enhance their health and wellbeing.

Free maternal and pediatric care: All women in Sikkim are entitled to free maternal and pediatric treatment from the State Government. This covers no-cost prenatal, birth and postpartum care.

Free food supplements: In Sikkim, the State Government offers free nutritional supplements to expectant and nursing mothers. The nutritional status of women and their unborn children is improved by these supplements.

Nutritional education: In Sikkim, the State Government educates women on nutrition. Women who receive this instruction are better able to appreciate the value of healthy eating for both their own and their families' wellbeing.

Women's health centers: All of Sikkim's Districts now have women's health facilities according to the State Government. These facilities offer a variety of services to women, such as family planning assistance, gynecological care and counseling.

Numerous non-governmental (NGOs) are also working in Sikkim to enhance the health and nutrition of women in addition to these official initiatives. These NGOs offer a variety of services such as:

Health Education: NGOs educate women about their health in Sikkim. Women are better able to recognize their healthcare needs and how to get it to this knowledge.

Support Groups: In Sikkim, NGOs offer support groups for women. Women can share their experiences in these groups in a secure setting and receive support from other members.

Economic empowerment: NGOs provide economic empowerment programs for women in Sikkim. These programs help women to start their own businesses or find employment.

Sikkim's women now have better access to nutrition and health care because of the collaborative efforts of the State Government and NGOs. As a result, Sikkim's maternal mortality rate has drastically decreased in recent years.

Here are some concrete instances of amenities offered to women in Sikkim to enhance their diet and health:

Women can receive a full range of medical care at the Sikkim State's Hospital, including counseling, family planning assistance and gynecological care. Women who are undernourished or have nutritional deficiencies receive specialist care from the Sikkim Nutrition Rehabilitation Center. The Sikkim Women's Self Help Groups offer assistance and chances for women's economic development in Sikkim.

These are just a handful of the numerous amenities offered to women in Sikkim to enhance their nutrition and health. All women in Sikkim will have access to the healthcare they require thanks to the joint efforts of the State Government and NGOs.

Sikkim still needs to do a lot of work to improve the health of women. However, there has been a tremendous amount of advancement in recent decades. The Government programmes, case and legislation mentioned above have paved the road for better future for women's health in Sikkim. We can hope if these all things are properly implemented Sikkim can curb many menaces that are affecting women's health issues in the State.

Summary and Recommendations: Women's health is a significant problem in India, and Sikkim is no exception. The legal and Constitutional framework in Sikkim largely supports

women's health, but there are still some holes that must be filled. In addition, women in Sikkim face unique obstacles to health care access, poverty, and hunger.

We can close the inadequacies in the legislative and Constitutional framework for women's health in Sikkim to improve the health of women there. The Government can improve women's access to high-quality healthcare, particularly in rural areas. Identify the problem of hunger and poverty among women, NGOs operating in the field should promote healthy practices and improve public awareness of issues relating to women's health. They can enable women to take control of their healthcare.

These recommendations are based on the understanding that women's health is a complex issue with no easy solutions. However, by taking steps to address the challenges faced by women in Sikkim, we can improve their health and well-being.

In addition to the suggestions made above, the following concrete steps can be performed to enhance women health in Sikkim:

Provide women who need it with financial assistance so they can access health care. Increase the number of medical facilities in rural areas and promote gender equality and women's emancipations. Educate women on their legal options and medical options. By taking these actions, we can make a real difference in the lives of women in Sikkim and help them achieve better health.

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A discussion about psychology in Shrimad Bhagavad Gita

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Abstract:

Gita addresses the psychological problem with the solution, is that though the Gita is ancient wisdom, and stress management. It considers a person's innate abilities. The Gita prioritises the emotional and physical over the cerebral and rational because they are simpler. Feeling is simpler than thinking. The search results that emerged from the Indian tradition of philosophy, point towards the Gita, as holistic, complete, and adequate philosophy to solve the problem. The undecided, naturally devote themselves to lower ideals, no one of which can satisfy.

Key Words: Psychological, Thinking, Abilities, Emotional, Physical.

Introduction on Shrimad Bhagavad Gita:

The Bhagavad Gita, well known as song of God is an extremely revered ancient text, read not only by Hindus but also by members of other pious communities, including Jains and Sikhs. This 700-verse scripture is part of the Mahabharata, although not all scholars trust that the Gita was originally comprehend in the epic. The Gita has come to be considered one of the most censorious and influential parts of the Mahabharata. According to folklore, the Mahabharata was penned by lord Ganesha as it was told to him by Sage Vedavyasa, who is regarded by many Hindus as the accumulator of several significant scriptures.

The Gita itself is in narrative form, written in verse as a dialogue between two individuals who play central roles in Mahabharata – Lord Krishna, considered to be an incarnation of Lord Vishnu, and the immensely skilled and adequate Pandavas Prince Arjuna.

Their conversation takes place at the battlefield in Kurukshetra just before the start of the Great war of Mahabharata that pits two groups of cousins – The Pandavas and Kauravas – Against each other in an absolutism war of succession. At this point, Arjuna, although considered a tremendous warrior in his own right, is hesitant to begin with the war. He is unwilling to fight against his family members, considering it to be futile and evil to look for the destruction of one's own kin. He conveys his doubts to Lord Krishna, who for the purposes of the war is serving as Arjuna's charioteer on the battlefield. The remaining text of the Gita is devoted to Lord Krishna's attempts to assuage arjuna's doubts and fears. Arjuna eventually agrees to fight and, with Lord Krishna's guidance, the Pandavas come out victorious. Although the war lasted only 18 days. It was so large in scale that it is said to have caused the demolition of three generations of men.

The psychological functioning : When the stress is severe or when many stressful demands pile up, one's psychological functioning may be affected. Common negative effects in terms of

psychological functioning include, impaired task performance, burnout, posttraumatic stress disorders and other psychological problems and disorders. According to Baumeister, pressure can interfere with performance. His theory assumes that pressure to perform often makes people self-conscious and that, this elevated self-consciousness disrupts their attention. He theorizes that attention may be distorted in two ways. First, elevated self-consciousness may divert attention from the demands of the task, creating distractions. Second, on well-learned tasks that should be executed almost automatically, the self-conscious person may focus too much attention on the task. Thus, the person thinks too much, about what he or she is doing.

According to Pines, burnout involves physical, mental, and emotional exhaustion that is attributable to long-term involvement in emotionally demanding situations. The physical exhaustion includes chronic fatigue, weakness, and low energy. The mental exhaustion is manifested in highly negative attitudes towards oneself, one's work and life in general. The emotional exhaustion includes feeling of hopelessness, helplessness, and trapped feelings in the individual. Posttraumatic stress disorder is a disturbed behavior that is attributed to a major stressful event but that emerges after the stress is over. The symptoms of posttraumatic stress disorders have included nightmares, sleep disturbances, paranoia, emotional numbing, and guilt about surviving, alienation and problems in social relations with others. Posttraumatic stress disorders are caused by a single episode of extreme stress. Of greater relevance to most people are the effects of chronic, prolonged everyday stress. Based on clinical impression, psychologists have long suspected that chronic stress contributes to many types of psychological problems and mental disorders. Stress plays a major role in the onset of full-fledged psychological disorders, including depression, schizophrenia, neurotic disorders and eating disorders.

Of course, stress is only one of many factors that may contribute to psychological disorders. But stress can have a dramatic impact on one's mental health.

Searching a Solution to the Problem :

To search a solution to the Problem, an extensive literature search was conducted to identify an applied philosophy in the areas of values and ethics.

The search result that emerged from the Indian tradition of philosophy appear to offer only piecemeal or incomplete solutions to the Problem, therefore can be deemed as inadequate to address the problem.

The search results that emerged from the Indian tradition of philosophy, point towards the Gita, as holistic, complete, and adequate philosophy to solve the problem. The reasons why the researcher found the Gita suitable to solve the Problem are discussed below.

‘ऊर्ध्वगच्छन्तिसत्त्वस्थामध्येतिष्ठन्तिराजसाः।

जघन्यगुणवृत्तिस्था अधोगच्छन्तितामसाः॥’¹

The Sattva-abiding go upwards, the Rajasika dwell in the middle, and the Tamasika, abiding in the function of the lowest Guna, go downwards.

‘व्यवसायात्मिकाबुद्धिरेकेहकुरुनन्दन।

बहुशाखाह्यनन्ताश्चबुद्धयोऽव्यवसायिनाम्॥’²

In This, O scion of kuru, there is but a single one-pointed determination. The purposes of the undecided are innumerable and many-branching.

In Karma yoga, the one goal is self-realization. The undecided, naturally devote themselves to lower ideals, no one of which can satisfy. Thus, they pass from plan to plan.

‘शनैःशनैरुपरमेद्बुद्ध्याधृतिगृहीतया।

आत्मसंस्थं मनः कृत्वानकिञ्चिदपिचिन्तयेत्॥’³

With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees, let him not think of anything.

‘यतोयतोनिश्चरतिमनश्चञ्चलमस्थिरम्।

ततस्ततो नियम्यैतदात्मन्येववशंनयेत्॥’⁴

Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under the subjugation of the Self alone.

‘प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्॥

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥’⁵

Verily, the supreme bliss comes to that Yogi of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint.

Gita addresses the psychological problem with the solution, is that though the Gita is ancient wisdom, and stress management. The impact, scale, and scope of the application of its philosophy is universal, since it covers everything – individual, society, creation, and Creator.

Conclusion –

The Bhagavad Gita’s precepts are therefore argued to be relevant to all communities, regardless of religion, creed, or caste. Although at first glance it appears to support the caste system, it still attempts to get over the rigid restrictions of the system based on birth. Instead of considering inherited elements, it considers a person’s innate abilities. The Gita priorities the emotional and physical over the cerebral and rational because they are simpler. Feeling is simpler than thinking. The common people who continue to be open to accepting it are what gave it its appeal.

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Mahatma Gandhi and Basic Education: A Critical Analysis in Modern Context

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Abstract: *The modern educational system that has been adopted in India is badly equipped to achieve the overall objective of a humane, scientific, and peaceful social order. It does not provide them with wealthy opportunities for their all-round development to make them self-reliant. Nowadays, students are passing examinations and earning their degrees with first or higher divisions, but most of them are unable to become self-reliant and are incapable of facing the challenges. So, to overcome this condition, Mahatma Gandhi has attempted to explore a system of education called 'basic education' or 'NaiTalim'. This system of education conforms with his philosophy of life and values. In the Basic Education system, knowledge must be related to activity and practical experience. Gandhi realized that basic education was an essential component of the structural and socioeconomic imbalances that were badly affected. His idea of basic education not only changed the educational system of India but also led to a social revolution. The present system of education has not been able to give the right direction to the youth, and it does not provide them with affluent opportunities for their all-round development to make them self-reliant. Nowadays, the students are passing examinations and earning their degrees with first or higher divisions, but most of them are unable to become self-reliant and incapable of facing the challenges. So to overcome this condition, there is a need for such education as that predicted by Mahatma Gandhi as 'basic Education'. It evolved out of his wide and long experiences in the political, social, and economic life of his country. Therefore, it was appropriate for his motherland. Gandhi realized that, at an early age, education was therapy for all the ills and evils with which contemporary India had been afflicted. This paper aims to understand and review Gandhian principles of basic education through the writings of Gandhi himself. This paper aims to understand the Basic education system and its impact on the modern education context.*

Keywords: Mahatma Gandhi, Basic Education, Critical Analysis, Modern Context.

Introduction: Gandhian philosophy, twin cardinal principles, Truth, Thought, ahimsa, Non-Violence, Technology, Society, Implementation.

Education is the process of acquiring knowledge, skills, beliefs, and moral habits. The main aim of education is to make people better and to let them develop their own skills and confidence, which are needed for their lives. It reduces the challenges faced by individuals in their lives and helps them learn how to earn money. The more knowledge one gains, the more opportunities open for the individual to achieve better possibilities in their career and in their personal growth.

It opens the mind to different situations, which helps to solve problems in life effectively and to think critically about the world. Basic education is the most empowering force in the world because it creates knowledge, builds confidence, and opens the door to opportunity, eliminating all obstacles. For children, it is their key to opening the door to a better life. A child gets his first education from his own family, learns from his own environment, and gathers learning experiences from the school. It is a social process that occurs only in a social environment, and without it, no one can acquire experiences. The role of basic education is to socialize individuals and keep society smooth and stable. It teaches a child to observe, understand, and realize. It teaches to act decently, to be creative, to develop skills, and to learn more things about life so that when the child grows up, he or she can use the basic education to build a better quality of life. However, the modern educational system of India is incapable of achieving a humanitarian and peaceful social life.

The present system of education is unable to contribute much to individual and social development order to bring about some social change, proper and quality education is very much required for all. In this context, Mahatma Gandhi's scheme of basic education is an alternative measure to establish a new social order. Gandhiji's principle on basic education would be able to inspire the whole world with his ideas of truth, nonviolence, peace, and love. His idea of handicraft is very important as it represents the culture and tradition of any country. It promotes the heritage of a country through the use of indigenous materials. Anyone can spend their free time learning the various techniques related to handicrafts and earn money by utilizing the skills. It preserves traditional knowledge and talents. It encourages self-employment, which is the best method to fight against current unemployment situations.

Basic Education according to Mahatma Gandhi:

Gandhiji has attempted to explore a system of education called basic education. This system of education conforms to his philosophy of life and values. He never called education a medium of formal literacy. Literacy cannot be the central focus of education. It is only one of the means by which a man or woman can be educated. He takes education from a broad perspective; it includes two basic objectives: the acquisition of knowledge and a sense of freedom.

Knowledge begins with questioning or healthy inquisitiveness. This is the prerequisite for any kind of learning. Further, Gandhiji, in his philosophy of education, suggests that education can liberate a person. By liberation, he means freedom from all servitude. Gandhi views education as a lifelong process and does not limit it to formal schooling or acquiring degrees. It stands for the all-round and integral development of the human personality. It attached importance to the physical, intellectual, and spiritual potential of the individual and their harmonious development.

Mahatma Gandhi proposed his scheme of Basic Education (Nai Talim) in a well-formulated approach to education in 1937 in his news paper 'Harijan'. To discuss different aspects of the scheme of education, an All-India education conference was held in Wardha on October 22 and

23, 1937. The conference is called the Wardha Educational Conference, and Gandhiji himself presided over the conference.

After serious discussions, the following four resolutions were passed in the conference:

1. Free and compulsory education is to be provided for seven years on a nationwide scale.
2. The mother tongue should be the medium of instruction.
3. The process of education throughout this period should involve some manual and productive work, and the ability should be developed to engage them with handicraft work according to the child's environment.
4. The proposed system of education would gradually be able to generate remuneration for the teachers.

"Learning by doing" was the fundamental principle of Basic education. Gandhiji believed in action, and hence his concepts of basic education can be classified as activity methods or practical methods. It was mainly a method of establishing a relationship between theory and practice through crafts like gardening, weaving, spinning, carpentry, etc. He believes in establishing a balance between the body, mind, and spirit. This is best done when education is given through handicrafts. The other specialty is that it is designed to be wholly self-supporting. It does not, therefore, demand an expenditure of millions on education.

Basic education, or Nai Talim, was based on the fundamental principle of "learning by doing". Gandhiji believed in action, and hence his concepts of basic education can be classified as activity methods or practical methods. It was mainly a method of co-relation between book learning and doing activities through crafts like gardening, weaving, spinning, carpentry, etc. According to Gandhi, a realistic scheme of education must be closely integrated with the physical and social environment of the student. He said, "It is called the new method of education, for it is not a foreign importation or imposition but is consistent with the environment in India, which is predominantly made up of villages. It believes in establishing equilibrium between the body, the mind, and the spirit of which man is made. It is unlike the Western type, which is predominantly militaristic, in which the mind and the body are the primary caretakers of education, to the subordination of the spirit. This is best done when education is given through handicrafts. The other specialty is that it is designed to be wholly self-supporting. It does not, therefore, demand an expenditure of millions on education".

Draft of Basic Education:

Initially, basic education was approved in the following form:

1. Compulsory and free primary education should be provided to children in the 7–14 age group.
2. The medium of education should be the mother tongue.

3. The whole education system should be based on some form of handicraft or cottage industry.
4. The handicrafts should be selected on the basis of the abilities of the children and regional needs.
5. The articles made by children should be utilized and economic profit earned, with which school expenditures should be met.
6. Handicrafts should be taught in such a way as to enable the children to earn their livelihood.
7. Besides its economic importance in the education of handicrafts, its social and scientific importance should be given a place.

Some important features of Gandhiji's Basic Education:

Some important features of Gandhiji's Basic Education According to Gandhiji and his philosophy, the important features of basic education may be listed below.

1. Free and compulsory education for all

Gandhiji wanted basic education to be free and compulsory for all boys and girls between the ages of seven and fourteen. According to Gandhiji, "I am a firm believer in the principle of free and compulsory primary education for India. I also hold that we shall realise this only by teaching the children a useful vocation and utilising it as a means for cultivating their mental, physical, and spiritual faculties. Let no one consider these economic calculations in connection with education as sordid or out of place. There is nothing essentially sordid about economic calculations". (Harijan, 9-10-1937, p. 292)

2. Mother tongue as medium of instruction

Gandhiji believed that the medium of basic education should be the mother tongue. A strong mother-tongue foundation leads to a much better understanding of the curriculum as well as a more positive attitude towards school. Language and mother tongue play an important role in the development of a child's personal, social, and cultural identity. Children with a strong foundation in their mother tongue can have a deeper understanding of the curriculum and develop the confidence to tackle any situation. When children develop their mother tongue, they will develop other essential skills, such as love for their mother tongue and an inclination towards their motherland.

3. Craft-centered education:

Gandhiji emphasized craft-centered education, which had great importance in the Indian scenario. In the Indian scenario, craft would make education self-supportive, as it is not possible to educate all citizens and provide them with government jobs. So, craft-centred education would help provide

employment opportunities to all citizens and make them self-sufficient. According to Gandhiji, the method of training the mind through village handicraft from the beginning would develop a disciplined mind. Such practical, productive work in education would break down the existing barriers of discrimination between manual and intellectual workers. The scheme would increase the productive capacity and also utilize their leisure time profitably (Maheswari). According to Gandhiji (Prabhu), "Craft, art, health, and education should all be integrated into one scheme. Nai Talim is a beautiful blend of all four and covers the whole education of the individual from the time of conception to the moment of death. Instead of regarding craft and industry as different from education, I will regard the former as the medium for the latter."

3. Development of creativity and critical thinking:

Gandhiji emphasized the principle of 'learning by doing, which stimulates the individual's mind to think creatively and critically. His great emphasis on work culture for the students from the initial stage was to enable them to start producing while learning. So, his primary aim in basic education was to utilize the head, heart, and hand rather than concentrating on reading or writing only. In July 1937, Gandhiji wrote in the Harijan, "By education I mean an all-round drawing out of the best in child and man—body, mind, and spirit. Literacy is not the end of education, nor is it even the beginning. It is only one of the means by which men and women can be educated. Literacy in itself is not education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufacture of these schools".

4. emphasis on collaborative learning:

True education is a lifelong process that helps cultivate the spirit of cooperation, tolerance, collaboration, and a sense of responsibility. All these qualities are required for the development of human personality, which can create a pleasant balance between individuals and the social aim of education. Gandhiji always emphasised collaborative learning. Craft work helps a child acquire collaborative learning skills and realize the value of honest labour.

5. importance of moral education:

Gandhiji thought that peace is essential for human life and can be attained through education. Peace can be attained only through morality and ethics. According to him, education must be based on ethics and morality. Gandhiji advised all students to consider morality and honesty as essential parts of their education. He said, "Our system of education leads to the development of the mind, body, and soul. The ordinary system cares only for the mind. I attaches far more importance to the cultural aspect of education than to the literary".

6. emphasis on character building:

Education is the most powerful weapon that helps build the genuine character of a student. The goal of education should be character-building. Character-building includes the moral, intellectual, and social behaviour of a student under all circumstances. A student should develop personality, compassion, kindness, fair-mindedness, and the spirit of dedication through education. Gandhiji said, "When it is remembered that the primary aim of all education is, or should be, the moulding of the character of pupils, a teacher who has a character to keep need not lose heart."

7. Development of self-reliance and patriotism :

The main purpose of basic education was to achieve the integral development of children and to create a sense of patriotism through the practise of handicraft. Gandhiji desired that the basic education system be self-supporting for every child by learning a craft or occupational skill for livelihood. He wanted education to ensure employment. He said, "My Nai Talim is not dependent on money. The running expenses should come from the educational process itself. Whatever the criticisms may be, I know that the only education is that which is 'self-supporting'." (Harijan, 2-3-1947, p. 48). He also said, "The teachers earn what they take. It stands for the art of living. Therefore, both the teacher and the pupil have to produce in the very act of teaching and learning. It enriches life from the beginning. It makes the nation independent of the search for employment".

8. Development of faith in Truth and Non-violence :

Gandhiji always considered that non-violence was an important and essential part of education. Truth and Nonviolence were the fundamental formulas of Gandhiji's philosophy. Basic education was also based on the principles of truth and Non-violence. As he said, "I want to see God face-to-face. God, I know, is Truth. For me, the only certain means of knowing God is non-violence, ahimsa, and love. I live for India's freedom and would die for it because it is part of the truth. Only a free India can worship the true God. But my patriotism is not exclusive; it is calculated not only not to hurt any other nation but to benefit all in the true sense of the word. India's freedom as conceived by me can never be a menace to the world"

9. Awareness of Social Services :

Students should be involved in different community services to develop responsibility and create awareness about social services. Education must be based on social good and welfare for all and must uplift the human aspect. The basic education provided by Gandhi aimed to encourage the spirit of service and self-sacrifice. Addressing the college students once, he said (Shah): "Your education, if it is a vital thing, must shed its fragrance in your surroundings. You must devote a certain portion of your daily time to serving the people around you in a practical manner. You must therefore be prepared to take the spade, the broomstick, and the basket. You must become voluntary scavengers in this holy place. That would be the richest part of your education, not learning by heart literary thesis." Mahatma Gandhi was a true

social worker, fighting against the evils of society. He always said that if we want to do social work, we should start it ourselves.

10. Sensitivity to cleanliness and Untouchability :

Students should be sensitized on the merits and demerits of cleanliness and the evils of untouchability. Gandhiji had been opposing untouchability and the caste system from the very beginning and making relentless efforts to eradicate them. He was arguing that Brahmins and untouchables were equal in his eyes. He was publicly rejecting the notion of high and low caste feelings. At the age of twelve, Gandhiji disagreed with his mother's warnings not to touch an untouchable who used to clean their latrines in their house. He tried his best to break the centuries-old caste system and remove the mark of untouchability from Hinduism. Gandhiji described Prabhu's conception of Samagra Gramaseva in Harijan: "I will inculcate in them the importance of hygiene and sanitation, and when they come and ask me for a sweeper, I will tell them: "I will be your sweeper, and I will train you all in the job".

From the above discussion, it is clear to us that Gandhi thus had a dream of achieving a silent social revolution through his education programme. The object of his education was to transform the village children into modern villagers. More importantly, the aim of Gandhian education was not merely to prepare the individual for employment but to make the individual self-sufficient. For Gandhiji, the goal of education was character-building. He advocated that National Education had a great role to play in the formulation of self-rule. His Basic education takes up the challenging task of preparing young learners to become morally sound, individually independent, socially constructive, economically productive, and responsible future citizens. Its special relevance is noticed in the present education system from the above viewpoint.

Relevance of Basic education in the modern education system from various perspectives:

1. Aims of Education: If the aims of education as determined by Gandhiji are carefully analyzed, it will become evident that all these aims are universal and perennial. He considered man to be the sum total of body, mind, and spirit and emphasized the development of all three aspects of man.

2. Curriculum: If the curriculum as suggested by Gandhiji is carefully observed, it has two features: first, it is quite broad, and second, it places a special emphasis on handicrafts. The same curriculum was meant for both boys and girls. This curriculum was mainly implemented in Basic education. This curriculum is activity-centered. The brain must be educated by hand. It appears that he wanted to make India a country of industries.

3. Method of Teaching: Gandhiji did not study psychology, yet his thoughts about teaching are fully psychological. He has laid the foremost emphasis on learning by doing in place of traditional telling and the book method, which indicate self-learning. He emphasised

the mother tongue as the method of teaching. Nowadays, it has become a common feature of the modern education system.

4. Teacher: According to Gandhiji, a teacher should be an ideal person in society; he should be a man of ideal conduct and a social worker. In his view, no person should take up this job as a profession; rather, it should be taken in the spirit of social service. Such people can lead the children on the right path. Similarly, in modern education, a teacher is not only there to impart knowledge to the children; he is also a friend, philosopher, and guide.

5. Students: Gandhiji focuses on child-centered education. He believed that each child brings his own experience to the school, and it has to be reconstructed. There is a lot of scope for the child to unfold its creative abilities and develop originality. He wanted the children to cultivate purity in thought, word, and deed, along with the pursuit of knowledge. This concept is the central point of modern education systems all over the world.

6. Discipline: Gandhiji believed that discipline should not be imposed from outside. There should be self-discipline or an inner urge in the individual to obey the laws and regulations prescribed by the group, community, or society. He wanted the children to have sufficient freedom so that they could develop and grow. But they accept that discipline and training are necessary if they want to develop their powers to the fullest. No school can be run without discipline. He opposed corporal punishment. This concept is also relevant to the modern education system.

Conclusions:

So, in modern times, there is a large competition to pass the examination and achieve a degree. Here is the all-round development of a child. In this situation, basic education is the ultimate solution. Basic education is related to the basic needs and interests of a child's education for their development. The aim of Gandhiji's basic education was to educate the students on crafts that would enable them to solve the problems of their livelihood and, at the same time, develop qualities of good citizenship. In Gandhiji's view, sound education must be rooted in culture and moral values as well. At present, various educational committees are emphasizing making education job-oriented and productive for self-employment. With the serious problem of educated unemployment among young men and women, the present educational system should be reformed in the spirit of Gandhiji's concept of basic education. Gandhiji's idea of basic education is valid and fruitful and may also be used as guiding principles in the present scenario. The modern education system needs to be reformed at the elementary stage, keeping in mind the moral value and employability features of Gandhiji's basic education.

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A Comparison of Mental Health among Clinical Psychology and Other Discipline Students

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Abstract: The study's goal was to look into the respondents' mental health. As a sample for the current study, 200 respondents were chosen at random from several departments at the University of Kalyani. The bangle version of (Goldberg, 1978) GHQ12 was used to assess the respondent's mental health. Using SPSS, the obtained data were analysed using the mean, standard deviation, and independent sample t-test. The study's findings demonstrated that the mean mental health score of clinical psychology students is higher than that of other background students, confirming our research hypothesis. According to the findings, male respondents have greater mental health than female respondents. The results also revealed that there was no substantial variation in mental health based on where they lived. The study's findings revealed that there was no significant difference in mental health between male and female clinical psychology students.

Keywords: *Mental health, educational background, Clinical psychology, other discipline.*

Introduction: Mental health is defined as a state in which a person understands his or her own ability to cope with environmental and social demands while also contributing to the growth of his or her society (World Health Organization, 2014). Approximately 450 million people have a mental health or behavioural disorder in 2001 (WHO). Despite the fact that many students experienced mental health issues, they did not receive any therapy sessions or counselling (Zivin, Eisenberg, Gollust, & Golberstein, 2009). A prior study found that stigma and discrimination keep Asian and Latin American teenagers from accessing school-based treatment (D'Cunha, 2015; Mendoza Masuda, & Swartout, 2015; Cheng, Wang, McDermott, Kriedel, & Rislin, 2018). According to the National Alliance on Mental Illness, 40% of college students do not seek treatment for a mental health problem (National Alliance on Mental Illness, 2012). Individual beliefs are a common barrier to receiving psychological treatment. They believed that they did not have a mental health condition and that they did not need therapy (Kessler et al., 2001). Furthermore, people with mental illnesses are stigmatized in their society. They face discrimination in several spheres of society, which has an impact on their mental health. Because of stigma, people with mental illnesses do not obtain adequate health care.

The educational system of today is extremely complex. There is no single strategy to learning that works for everyone. That is why educational psychologists are focused on finding and researching learning processes in order to better understand how people acquire and retain new information. Educational psychologists use human development theories to analyse individual learning and to inform the teaching process. While connection with teachers and children in school settings is crucial, it is not the sole aspect of their employment. Learning is an ongoing process. People learn not only at school, but also at work, in social interactions, and even while performing ordinary duties like as domestic chores or running errands. Psychologists in this subfield study how people learn in a range of settings.

Education psychologists research the social, emotional, and cognitive processes involved in learning and use their findings to improve the learning process. Some focus on the educational development of a certain population, such as children, adolescents, or adults, while others focus on specific learning issues, such as attention deficit hyperactivity disorder (ADHD) or dyslexia. These experts are interested in teaching methods, the instructional process, and various learning outcomes regardless of the demographic they are investigating.

How much does the time of day when new information is introduced effect whether or not that information is retained? What role does culture have in how we process new ideas? How does our ability to learn new skills, such as language, change as we get older? How effective is face-to-face instruction?

Review of related literature:

In the early 1980s, the World Health Organization sponsored a study using the Standardized Assessment for Depressive Disorders (SADD) to address a paucity of cross-cultural data on depression. SADD was used to examine fifty patients, thirty-three of whom were female. Anxiety and tension were the most often reported symptoms, with 35% experiencing feelings of guilt and self-reproach. Sadness and loss of interest and enjoyment were frequently expressed. Somatic symptoms such as headaches, body heat, and broad body pain were reported by forty people.

Osei investigated the prevalence of depression among 17 self-proclaimed 'witches' in three temples in Ghana's Ashanti area. According to ICD-10, they were all diagnosed with depression. Three of them also had major physical health issues. Many reported bodily problems, such as a burning sensation or chronic headaches, as in prior trials. The women also acknowledged feelings of shame about using witchcraft to hurt someone in their family.²⁸ Osei, like Field, thinks that depression-related guilt feelings may lead women to confess to witchcraft. Such finding presents intriguing questions for the study of mental illness in Ghana, where there is strong belief in witchcraft and other supernatural events.

Turkson and Dua propose a link between socioeconomic position and depression; however without a control group and insufficient sample size, they may give little substantive evidence. Qualitative research of 75 women in the Volta region found a strong relationship between social

conditions and psychological discomfort.²⁹⁻³¹ While the purpose of this study was not to investigate mental problems, nearly three-quarters of the women interviewed described 'thinking too much' or 'worrying too much'. Importantly, such symptoms were more prevalent in women's health narratives than physical health concerns.

The majority of interviewees reported stress from many duties in the areas of family and job, as well as financial problems.³⁰ Headaches, aches and pains, and sleep disturbances were common complaints. A similar correlation has been made in a study of migrant squatters in Accra between such impoverished experiences and suspected indications of mental illness such as excessive thinking, worry, and anxiety, as well as chronic physical symptoms such as headaches.³² Some of these ladies are likely to have satisfied the criteria for a mental diagnosis of depression.

Objectives:

The current studies' objectives are as follows:

1. To explore the difference in mental health between clinical psychology students and students from other disciplines.
2. To ascertain the variation in mental health of respondents based on their gender.
3. Determine whether there is a gender difference in mental health among clinical psychology students.
4. To learn about the respondent's mental health while taking into account his or her residence status.

Hypothesis:

The following hypothesis was tested: 'Mental health of clinical psychology students would be better than students from other disciplines.'

Methodology:

Target Population: The undergraduate students at Kalyani University were the study's target population.

Sample: A total of 200 students (100 from clinical psychology and 100 from other disciplines) were chosen at random for the study. Their educational qualifications ranged from first to fourth year honours students ranging in age from 18 to 25.

Sample distributions:

	Male (120)		Female (80)		Total
	Rural	Urban	Rural	Urban	
Clinical psychology	35	25	25	15	100
Other discipline	40	20	24	16	100

Total	75	45	49	31	200
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Result and Discussion:

The current study was carried out to investigate the mental health of Kalyani University students based on their educational background, gender, and domicile. Mean, standard deviation, descriptive statistics, and the independent sample t-test were used to examine the obtained data. The results are reported in tables 1 through 4, correspondingly.

Table 1: Mean, SD, and t value of mental health in educational background.

Name of variable	Compare group	N	Mean	S.D	Standard error of means	Difference between means	Difference between standard error	Value of 't'
Mental Health	Clinical psychology	100	64.32	10.24	1.02	11.84	1.53	7.73
	Other Department	100	52.48	11.42	1.14			

The mean and standard deviation of clinical psychology students were 64.32 and 10.24, respectively, while the mean and standard deviation of other background students were 52.48 and 11.42. Clinical psychology students had a higher average mental health score than other students. The computed value of the t is 7.73, which is significant at the 0.05 level. According to the findings, there is a considerable difference in mental health between the two groups of pupils. This finding supported the study's theory. And the result is clear since clinical psychology students have a greater understanding of mental health and illness, as well as coping strategies.

Table 2: Mean, SD and t value of mental health in gender variation.

Name of variable	Compare group	N	Mean	S.D	Standard error of means	Difference between means	Difference between standard error	Value of 't'
Mental Health	Male	100	42.56	8.62	0.86	5.94	1.06	5.60
	Female	100	36.62	6.24	0.62			

The mean and standard deviation of male respondents were 42.56 and 8.62, respectively, whereas the mean and standard deviation of female respondents were 36.62 and 6.24. Male respondents have a higher mean mental health score than female ones. The t value calculated is 5.60, which is

significant at the 0.05 level of significance. According to the findings, there is a considerable disparity in respondents' mental health based on gender.

Table 3: Mean, SD and t value of mental health in clinical psychological students.

Name of variable	Compare group	N	Mean	S.D	Standard error of means	Difference between means	Difference between standard error	Value of 't'
Mental Health	Male(clinical psychology)	100	52.54	9.48	0.948	7.64	1.21	6.31
	Female (clinical psychology)	100	60.18	7.65	0.765			

The mean and SD of male clinical psychology students were 52.54 and 9.48, respectively, whereas the mean and SD of female respondents were 60.18 and 7.65. The obtained t-test result is 6.31. And the results showed that there is significance difference between male and female clinical psychology students.

Table-4: Mean, SD and t value of mental health in residence.

Name of variable	Compare group	N	Mean	S.D	Standard error of means	Difference between means	Difference between standard error	Value of 't'
Mental Health	Rural	120	66.62	10.56	1.06	5.82	1.38	4.21
	Urban	80	60.82	8.92	0.89			

The mean and standard deviation of rural respondents were 66.62 and 10.56, respectively, while the mean and standard deviation of urban respondents were 60.82 and 8.92. The computed t value is 4.21. The findings revealed that there is significance difference in respondents' mental health based on where they live.

Conclusions:

1. Clinical psychology students have better mental health than other students.
2. Male pupils are healthier mentally than female students.
3. There is significant difference between clinical psychology students.

4. There is also significance distinction between rural and urban students.

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TOPIC- INDIAN EDUCATION: MEDEIVAL AND MODERN HISTOTY IN
EDUCATION.

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***Abstract:** Education provides a platform for educating and preparing the next generation for the future. Education gives one the information and abilities that make one employable. Due to its transition from an ancient to a modern education system, the Indian educational system is particularly well-liked and diverse when compared to that of other nations. Teachers schooled their students in the ancient and medieval eras of education so that they might survive and exist in that time period. The Indian education system has grown significantly since independence, offering instruction and training in many areas, but it still does not meet the expectations of the market on a worldwide scale. This chapter focuses on the teaching methods, curricula, traits, learning strategies, and objectives of the ancient and medieval Indian educational systems and contrasts them with contemporary education. It also identifies what contemporary education needs to learn and apply from ancient and medieval education. The aforementioned distinctions are made between ancient, medieval, and modern schooling along with their benefits and drawbacks. Students and teachers will learn about the differences in the educational system through this chapter and what else needs to be changed in the future to address all the problems.*

Keywords: Modern, Medeival, Learning, Education, Curriculum.

Introduction: The expansion of India's economy has been accelerated by technological advancement. In India's economic development, science and technology are crucial. India has more young people than other developed nations. By producing skilled workers who will also support industrial development, proper education will play a vital role in preparing young for the future and boosting economic progress. Every institution or university in the present era of education is utilizing their teaching approaches to adopt new teaching methods. The largest and best-known educational system in the world is found in India. There were five large, well-known universities in the era of ancient education, including Takshashila, Nalanda, Vallabhi, etc. There are two institutions—the madrasah and the maqtab—which, in the medieval era, primarily concentrated on fostering student leaders and religious development overall. There are well-known independent institutions in today's education that are well-known throughout the world, such as IITs and IIMs.

Invading India in great numbers were Mohammadans in the ninth century A.D. Mahmud Ghaznavi conquered India and used the seized money to establish numerous schools and libraries across the nation. Later, Muslim rulers created a lasting empire in India and introduced a new educational system. The old educational system underwent significant alteration. The most notable alteration was the Islamic form of education, which was different from the Buddhist and Brahmanic education system. The Arabs and Turks brought new cultures, traditions, and institutions to India. The Islamic and Mughal systems were heavily emphasized in the education system of the medieval era.

The British entered and began to conquer India in the middle of the medieval era. During the British Empire, modern schooling was implemented. Lord Thomas Babington Macaulay introduced the English language in the 1830s. The curriculum and syllabus were rather limited, but the fundamental goal of modern British education was to preach Christianity. Education evolved over time and reached the modern era of the twenty-first century, the era of science, technology, and innovation. And the demand for education remains the same as it did in ancient and medieval eras. The industrial sector is growing at a rapid pace in the modern era of science and technology.

Review of literature: Several decades ago, studies on history education underwent a cognitive shift, which did not occur at the same time or at the same rate in all nations. Wilschut (2011) dates the beginning of this tendency to the 1970s, when Bruner's ideas and Bloom and Krathwohl's taxonomies of educational aims began to have a substantial influence on recommendations for history education. The establishment of the History Project 13-16, later known as the Schools History Project (SHP), in the United Kingdom in 1972 was a watershed moment in this evolution. The goal of this endeavor was for students to create history rather than simply memorize facts from the past. The Concepts of History and Teaching Approaches study grew out of this study. As a result, a research project based on historical thinking was launched (Martnez-Hita & Gómez, 2018). This approach aims to educate students with the intellectual tools they need to analyze the past and apply it to current challenges (Chapman, 2011; Counsell, 2011; Lee, 2005; Lee & Ashby, 2000).

This study line has given rise to studies in the United States that are influenced by cognitive psychology and the analytical techniques of experts and novices (Wineburg, 2001). This research has resulted in studies that emphasize the utilization of historical sources and the activity of the historian (Levstik & Barton, 2008; Monte-Sano et al., 2014; Reisman, 2012; Wineburg et al., 2013). The work of the Centre for the Study of Historical Consciousness, led by Peter Seixas, stands out in Canada.

Through projects such as the Historical Thinking Project and Historical Thinking Assessment, this institution has worked hard to define historical consciousness and historical thinking and to adapt these principles to the reality of the classroom in a realistic way. In addition to this group's work in Canada, there has been a major surge in studies on history teaching that aim to merge the two principles outlined above (Létourneau, 2014; Zanazanian, 2015). Other countries' academic

production has been greatly influenced by these studies, including Australia (Parkes & Sharp, 2014) and Holland (Grever et al., 2011; Van Boxtel et al., 2015; Van Boxtel & Van Drie, 2012; Wansink et al., 2018).

Many monographs have been published in recent years as a result of increased study in the field of history teaching. Among these articles, those by Counsell et al. (2016), Carretero et al. (2017), and Epstein and Salinas (2018) stand out because they cover key methodological principles, current lines of research, teaching techniques, and the uses and objectives of history education. These studies concur that research in this field has increased significantly during the 1990s (Epstein & Salinas, 2018). They demonstrate that historical thinking and historical consciousness are two fundamental axes of recent research (Seixas, 2017), and that these studies have primarily focused on the curriculum, textbooks, and, to a lesser extent, interviews, learner perceptions, observation records for the evaluation of intervention proposals, and case studies (Epstein & Salinas, 2018). Validation of questionnaires, as well as other data gathering methods and observation scales, has begun to have a stronger impact in this field of knowledge in recent years (De Groot-Reuvekamp et al., 2017; De Groot-Reuvekamp et al., 2018a, 2018b; Van Straaten et al., 2018).

Aims of education: The goal of modern education was to instill in students principles such as equality, secularism, education for all, and environmental protection, among others. To comprehend our country's culture and people, every student must receive at least a basic level of education, as well as education for those who cannot afford it, in order to prepare pupils for the ever-increasing demands.

Characteristics of education: The student-teacher relationship remained unchanged from ancient and medieval times, but pupils did not dwell in the teacher's home. As technology advances, the education sector adapts by teaching students through online lectures and Massive Open Online Courses (MOOC). In aviation and medicine, practical knowledge is valued more than theoretical understanding. Women's education is becoming more important, and the government has created numerous programs to encourage it. Electronic devices such as projectors, Light Emitting Diode (LED), and computers are utilized to teach students in the current era. Many programs have been established by the government, and there are numerous organizations in India that support education.

Objectives:

- Students are studying free-lancing and other new technologies through the use of technology in the classroom.
- Many organizations and missions have begun to enhance India's employment.
- Top-tier universities and colleges with excellent infrastructure and surroundings.

Methodology:

- Students mostly learn topics using online platforms such as YouTube, Coursera, and UdeMy.
- While learning online, students refer to the notes provided by the teacher's side by side.
- During class, doubts are cleared up through discussions, debates, and so on.
- Pupils were evaluated using mid-semester written exams and practical assessments to assess their practical knowledge.

Data interpretation: This keyword set combines five broad themes (History Education, Teaching History, History Teaching, Learning History, History Learning) with three narrower ones (Historical Thinking, Historical Consciousness, and History Textbooks). Historical Thinking and Historical Consciousness were chosen since they are the most extensively disseminated subjects in history education research (Seixas, 2017). Recent monographs on textbooks have demonstrated the significance of this research in relation to the spread of the past to society. The study by Epstein and Salinas (2018) also identifies textbook analysis as one of the primary research subjects, using both quantitative and qualitative methodologies.

Data analysis: The investigation was divided into two stages. During the first phase, descriptive data were gathered in order to quantify the evolution of publications between 2000 and 2019 in terms of the most common subjects, journals, countries, and authors. To analyze the metadata in bibliographic records, the bibliometrix v.1.9.4 R-package (Aria & Cuccurullo, 2017) was utilized. Previously, this software package was used to describe knowledge-specific domains (Nafade et al., 2018). This R-package contains bibliometric analysis methods that allowed us to summarize the major findings, compute yearly published documents, top sources, keywords, nations, and authors, and build thematic maps and evolution analysis based on network analysis and clustering. Finally, it was utilized to generate a three-field Sankey diagram, with the keywords separated.

Results: The investigation was split into two parts. The first phase involved gathering descriptive data in order to quantify the evolution of publications between 2000 and 2019 in terms of the most common subjects, journals, countries, and authors. The bibliometrix v.1.9.4 R-package (Aria & Cuccurullo, 2017) was used to examine the metadata in bibliographic records. This software package was previously used to describe knowledge-specific domains (Nafade et al., 2018). This R-package includes bibliometric analysis methods that enabled us to summarize the principal findings, compute yearly published documents, top sources, keywords, nations, and authors, and create thematic maps and evolution analysis based on network analysis and clustering. It was then used to create a three-field Sankey diagram with the keywords separated.

Conclusions: Unlike other fields of study or practical research work on education, this field of research currently lacks bibliometric studies capable of supplying specific empirical data regarding the conceptual framework of this particular area of knowledge (Glass, 2016). This is the vacuum that this paper seeks to fill by assessing the evolution of this field of study,

examining the provenance of research activity, and looking deeper into connections across a number of significant themes (Rodríguez-Medina et al., 2020).

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Post-Partition Demographic Scenario of North Bengal: A Study on Partition, Migration and Refugee Settlement (1947-1965)

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Abstract: During post partition period, India (1947) faced various problems, one of which was the refugee problem. North Bengal in West Bengal was not exempted from this problem. The Boundary Commission violated the norms laid down in delimitation in many areas, resulting in large numbers of refugees settling in North Bengal. The non-Muslim population migrated to India for various reasons such as communal riots, looting, Hindu-killing, women-rape in East Pakistan. The influx of refugees changed the demographic Scenario geographical, social, economic, political and cultural life of North Bengal. Beside creation of various obstacles expansion of new colonies, education system, large intellectual community, progress of agribusiness enriched North Bengal and India.

Glossary: East Pakistan, North Bengal, Riots, Colonies, Education, Commercial Institutions, Refugee Resettlement Department.

Discussion: The honorable Prime Minister of India, Shree Narendra Damodardas Modi has called for the glorious celebration of *Azadi ka Amrit Mahotsav*, the seventy-fifth anniversary from September on March 12, 2021 to August 15, 2023.¹ During the Independent Eastern India faced refugee problem. Some aspects of this refugee context are the main topic of my essay. After the Noakhali riots of 1946, about 70,000 refugees took shelter in West Bengal at various stages. There were many people beyond this 70,000 count who migrated in different parts of Bengal such as North Bengal. The discussion article mainly tries to discuss the social, economic and educational changes in North Bengal due to the evolution of refugee settlements in different districts of North Bengal. As a result of the partition of the country, Hindus left their ancestral land and took shelter in the southern part of West Bengal as well as Jalpaiguri, Cooch Behar, Maldah, North and South Dinajpur i.e. in North Bengal. The reason for choosing these areas of North Bengal as the subject of my research- As these areas shared their long border with East Pakistan, the refugees left most of their movable and immovable property in Pakistan to avoid riots. The life of refugees in West Bengal's Kolkata and nearby areas like Nadia, Krishnanagar, Chakdah etc. is a much talked about issue today by Jaya Chatterjee, Suranjan Das, Gyanendra Pandey, Sekhar Bandyopadhaya, Anuasua Ray Chowdhury, Irshita Dey, Ranabir Samaddar, Subhash Biswas, Momosanto Biswas and many other eminent Scholars. But their participation of research area mostly confined within Southern part of Bengal. North Bengal's refugee lifestyle, expansion of settlement, education and above all socio-cultural-economy are un-discussed and

neglected. Apart from a few articles by Professor Anandagopal Ghosh, Dipak Kumar Sarkar, Kartik Saha had done very little research on this topic of North Bengal.

The last Governor General of British India Lord Mountbatten applied his partition policy in order to resolve the political and administrative crisis in India. The Mountbatten Plan was announced by the British Government on 3rd June 1947 in a statement. It is mentioned there that the members of Bengal and Punjab provinces will be affiliated with which Dominion they will take the decision in the joint session. Finally, as per Mountbatten's plan, the members of the Hindu and Muslim majority districts of Bengal held a separate meeting on June 20, 1947.² The representatives of the Muslim majority districts expressed their support for integral Bengal by a vote of 106:35. On the other hand, the representatives of the Hindu majority districts met under the chairmanship of the Maharaja of Burdwan and expressed their opinion in favor of the division of Bengal by 85:21 votes. As a result, Bengal was divided into East Bengal and West Bengal. The delegates of East Bengal voted 107:34 in favor of Pakistan and the delegates of West Bengal voted 85:21 to join India. The 34 people from East Bengal who voted for the partition of Bengal and against joining Pakistan but in favor of joining India were all members of the Congress party. Kiranshankar Roy was one of them. On the other hand, the 21 people who voted against the partition of West Bengal were all party members of the Muslim League. Hossain Shaheed Suhrawardy was a member of this group. It should be noted here that AK Fazlul Haque did not participate in the voting.³

However, Mountbatten's partition plan was based on the '*Majority & Contiguity Principle*'. Sir Cyril Radcliffe demarcated that policy and the consensus policy of Congress. He applied his own jurisprudence to draw the boundary of partition. At least a few months were required to determine the boundary after detailed analysis of population, geographical location, communication system etc. But with a map of India on the table in his Delhi office, he finalized thousands of miles of boundaries within a week. It is reported that he was influenced by Mountbatten.⁴ However, in Radcliffe demarcation, only Nawabganj from Malda (57% Muslim) was annexed to East Bengal, the rest (about 2/3 of Malda) was included in West Bengal (Notification no. 55GA. 62GA. 67GA. dated 17.08.1947); Dinajpur was divided into two parts to form West Dinajpur district and was included in West Bengal (Notification no. 55 GA. 60 GA. 63GA. 66GA. dated 17.08.1947). Jalpaiguri district has three Muslim populated and Muslim majority police stations included in East Pakistan. Hill Chittagong was given to East Bengal as compensation for giving away Muslim dominated areas like Murshidabad, Nadia etc.⁵ The British government partitioned India to avoid the Hindu-Muslim communal riots, but the Hindus could not save themselves from the Muslim oppression. They are still being migrated from their native land. Still the population of West Bengal is increasing by migration. The news of arrest of Bangladeshi infiltrators is being found in daily newspapers. Based on the census report, Dr. Amlendu Dey showed that in 1941, the number of Hindus in East Bengal was 28% and in 1991, that number reached at 10.5%. The landless in West Bengal are adopting various means of livelihood in order to survive. They developed an identity beyond the mere '*bangal*' or '*refugee*' identity.⁶ A statistic of population of North Bengal of undivided India is as follows:

Table: Percentage calculation of Muslim and non-Muslim population of North Bengal.⁷

District	Total Population	Muslim Population (%)	Non-Muslim Population (%)
Darjeeling	376369	2	98
Jalpaiguri	1089513	23	77
Dinajpur	1926833	50	50
Maldah	1232618	57	43

Sir Cyril Radcliffe annexed six police stations of Malda (Muslim population 56.8%) with East Bengal to India. The police stations are Chapai Nawabganj, Shibganj, Gomastapur, Bholahat, Nachole, Porsha. Porsha falls under Naogaon subdivision and Nachol, Nawabganj, Gomastapur, Bholahat and Shibganj police stations fall under Rajshahi district in East Bengal. Chapai Nawabganj sub-district was formed with these police stations in East Bengal. Out of the 10 police stations in Maldah district that belong to West Bengal, four police stations were Muslim majority police stations in East Pakistan. This is clearly seen in the table below. Despite of Muslim majority area Kharba, Kaliachak, Harishchandrapur are attached with East Pakistan.⁸ According to the decision of the Bengal Boundary Commission, the newly formed East Pakistan received 63.80% of the total area and 64.86% of the total population of undivided Bengal. East Pakistan has 83.94% Muslim population and 41.78% non-Muslim population of Greater Bengal. The ratio of Muslim to non-Muslim population of newly formed Bengal was 70.83%:29.17%. The Muslim and non-Muslim population ratio of the newly formed West Bengal was 25.01%:74.99%.⁹

Table: Population Account of Maldah District (1941)¹⁰

Police Stations	Total Population	Muslim(%)	Non-Muslim(%)
Shibganj	122520	82	17.75
Nawabganj	103924	81	18.12
Gomastapur	35785	60	39.38
Bholahat	16535	72	27.69
Nachole	20805	69	31
Kaliachak	124006	64	36
Maltipur	11722	35	65
English Bazar	37233	45	55
Kharba	61148	59	41
Harishchandrapur	56696	57	43
Ratua	58510	57	43
Babangola	15254	42	58
Manikchak	21646	33	67
Gazole	20807	28	72
Habibpur	6909	13	87
	699945	57	43

The Radcliffe proposal included 20 police stations in Dinajpur district, 5 police stations in Maldah district, 5 police stations in Jalpaiguri district and the entire Rangpur district in East

Pakistan. Before 1947, the proportion of Hindu-Muslim population in Dinajpur district was 48:52. Out of 10 police stations in this sub-division, 3 were Hindu-majority areas - Bodaganj, Birganj and Banharul. The group of Hindu and tribal population was more than the Muslim population.¹¹

At the time of partition, the 5 police stations of Jalpaiguri were included in Pakistan. These five police stations are Debiganj, Patgram, Boda, Pochagarh and Tetulia. The population ratio of these thanas is almost equal. According to Dr. Anandagopal Ghosh, upper-caste Hindus and other castes included the Rajbanshi community. Due to the dominance of caste Hindus in contemporary politics, the Muslim League got the support of non-caste Hindus and Tribals. Bengal's Scheduled Caste leader Jogendra Nath Mandal and Nirod Ranjan Mallick were with the Muslim League. According to Rabindranath Sikdar, a prominent Congress leader from Jalpaiguri in independent India, the Radcliffe Commission's decision on Jalpaiguri was influenced by Nawab Moseraf Hussain, a minister loyal to the British Government. The distance between Jalpaiguri, Darjeeling and Cooch Behar increases as Tetulia does not belong to India. Again, as a result of the accession of Rangpur to Pakistan, the Rajbanshi Kshatriya community lost its majority in both Bengal and Pakistan. On the eve of independence, the importance of the non-Muslim and Rajbanshi groups who had won unprecedented success from the rural centers of Rangpur district was lost. Because two people from Rangpur and one from Dinajpur were members of the legislative assembly. Jalpaiguri's Boda, Tetulia and Rangpur were included in Pakistan for Premhari Burman and Nagendranath Roy. Incidentally, the *Rajvanshi Kshatriya Samiti*, following the footsteps of Jogendranath Mandal, Muslim League leader, supported Pakistan during the pre-Independence period.¹²

Table: Proportional calculation of caste-wise population of Jalpaiguri district.¹³

Caste	Proportional Population (%)
Muslim	28.82
Scheduled Caste	33.56
Hindus	13.21
Lower Caste	06.15
Others	18.25

Table: Jalpaiguri Sub-Division (1941)¹⁴

Police Stations	Muslims	Non-Muslims
Tetulia	17282	15807
Panchagram	17807	36752
Boda	37844	41684 (73.58%)
Debiganj	14927	31050 (60.15%)
Patagram	20568	10848

The crisis of life that spread among the Bengali Hindus of East Pakistan after the Noakhali riots of 1946 did not last long on the Gandhiji's concentrated activism and confidence. That time can be called *the first wave* of refugee migration in West Bengal. In 1950, after killings of Hindus the West Bengal government felt the need to act on refugees for the communal riots in Khulna's

Bagerhat. Because, in reaction for the Bagerhat incident, the Muslim community of Kolkata began suffer in revenge. Dr Bidhanchandra Roy, Chief Minister of Kolkata had to open a Control Room in Lall Bazaar to deal with the impending riot situation. West Bengal Chief Secretary Sukumar Sen visited Dhaka but failed as the problem was not resolved. Millions of refugees continued to migrate into the urban and remote areas of West Bengal like flood currents. Central Rehabilitation Minister Mohanlal Saxena argued it is not possible to give new rehabilitation in Bengal for them. According to an estimate by the West Bengal Government's Rehabilitation Department, 70,000 people were accommodated in government temporary shelter camps at that time. Under the initiative of Chief Minister Bidhan Chandra Roy, efforts were made to make 12500 families self-reliant by providing land, houses and other facilities. The government accepts the Permanent Liability of 7500 people. They are kept in separate refugee camps. There were many people beyond this 70,000, which should not be underestimated.¹⁵ It should be mentioned that this matter demographic scenario is visible in recent field survey and census report in post Colonial period of North Bengal. The then Commissioner for Refugee Resettlement, Hiranmoy Banerjee, gave a statistic of the number of refugees accommodated in Government Asylum Camps in the first five months of 1950.

Number of refugees arriving in month, 1950¹⁶

January	1150
February	1002
March	75596
April	15960
May	27440

Those who did not find shelter in refugee camps or initially took shelter in their relatives' house, later left the footpaths and temporary Slums. Some bought land according to their ability, some took government vest land and abandoned Muslim settlements and made colonies. Many colonies have also been established under government initiative. Many more have settled down into colonies. In this way, many villages or settlements have been formed with refugees across the vast area of North Bengal. A fragmentary picture of this village settlement was presented on the base of field survey. It would not be an exaggeration to say that all these refugee colonies are the memorials of partition.

The period from 1962 to 1970 can be called *the second wave* of refugee arrival in India. From 1962 to 1965, many people from border areas exchanged land with Hindus in East Pakistan. Many Muslim families from West Bengal took shelter in East Pakistan, similarly many Hindu families migrated from East Pakistan to West Bengal. Especially those who used to do service or business at that period migrated in exchange for some land. Land exchange during this time was a complex task. Those who exchanged land prioritized issues such as location, quality, rightful ownership of land etc. Through this exchange, some families have benefited and some families have suffered. Many were cheated and did not get possession of the land. Some have exchanged West Bengal village land for West Pakistan city land and the opposite has also happened. In their houses, the local people have taken over the abandoned land by making fake land deeds. It was

not possible for the exchange person to take possession of it. Although it was possible for the people who exchanged land in groups to occupy the land, many of those who came to exchange land alone did not get possession of the land. Some of the completed barterers brought some landless dependent families across the border and allowed them to live on the bartered land. In return they act as *lathials*. In this way, some traders are able to dominate the locals by wealth and power. Families that could not establish links with West Bengal could not emigrate. In 1965, when the opportunity of land exchange was withdrawn, emigration through land exchange stopped. Moreover, the trend of emigration that had occurred since the riots of 1946 and partition in 1947 had apparently stopped since the Indo-Pakistani war of 1965. Later, Hindus from East Pakistan continued to come to India secretly, but Muslims from West Bengal did not go to East Bengal.¹⁷

After 1947 several Communal Riots occurred due to rumours. However, it is better to call the Hindu killings in East Pakistan not riots in the proper sense. In response to the Hazratbal incident in Kashmir in 1963-64, mass killings of Hindus took place in East Pakistan. Islam believed that the hair of the Prophet Hazrat Muhammad was preserved in the Hazratbal Mosque in Kashmir, which was rumored to have been stolen. Due to this, many Bengali Hindus migrated from East Pakistan to West Bengal. Kali Prasad Mukherjee mentioned in this context, “On 27 December 1963, the hair of Muhammad went missing from the Hazratbal Shrine in Srinagar in Kashmir. There were mass protests in Jammu and Kashmir over the disappearance of the relic. In East Pakistan, Abdul Hai, a member of the Advisory Committee of the Islamic Board declared jihad against Hindus and other non-Muslims of East Pakistan. While returning to Islamabad, the President of Pakistan Muhammad Ayub Khan made a statement at the Dhaka airport that he won't be responsible for any reaction in Pakistan in response to the Hazratbal incident. The Pakistan Convention Muslim League declared 'Kashmir Day' on 3 January 1964. On 4 January 1964, the relic was discovered and the miscreants were arrested. However, the next day Pakistan Radio described the discovered relic as fake”. Anand Gopal Ghosh, a former professor of North Bengal University, came to West Bengal at this time on the basis of education. At that time, the government recognized those who lost their country in India as East Pakistan Displaced Persons (EPDP). The Government of India issues a certificate to him.¹⁹

In the 70es, Subalchandra Kund, the founder of *Pabna Sweets*, a famous sweet seller in Malda district, crossed the border into North Bengal and took shelter in Malda in search of livelihood. Subalchandra Kund's sons Subodh Kumar Kund, Babul Kumar Kund and Shyamal Kumar Kund currently run the shop.²⁰ Descendants of Nityagpal Saha, a medicine merchant of Pabna, continued the same occupation in Maldah district since 1954. Generation after generation they still exist.²¹ Nalini Ranjan Saha's son Swapan Saha established a medicine shop in Malda Pirojpur under the same name of *Bengal Medicine* left in East Bengal.²² Prof. Anand Gopal Ghosh's paternal grandfather, Exchanged land from Pabna and came to Raninagar in Murshidabad. Mrinal Sen's father of Falakata College came to Falakata in exchange of land from Birpara in Rangpur.²³

Famous linguist and researcher of Malda Dr. Pradyut Ghosh was born at Sagardari of East Pakistan, historian Gopal Laha was born at Anchlai of Bogura, historian Radha Gobind Ghosh was born in Naogaon of Rajshahi, legendary journalist Lalbihari Majumdar came to Maldah from Sendia village of Faridpur of East Pakistan. He was the editor of the *Gaurdoot* newspaper for a long time. Ratan Chakraborty, one of the editors of the *Uttarbanga Sambad* of this district, was a native of Barisal of East Pakistan. Ashish Kumar Sarkar, father of Dr. Asim Kumar Sarkar, present principal of *Gour Mahavidyalaya*, was originally from Rangpur in East Pakistan. Eminent historian and archaeologist Shantipriya Roy Chowdhury hails from Khalia village in Faridpur of East Pakistan. Apart from this, poet Haradhan Das Vaishnava Tagore (Kansat), Krishna Bandhu Goswami (Laksan), Asim Goswami (Pabna), Professor Minati Dutta Mishra (Natore), etc. are particularly noteworthy migrated from of East-Pakistan. Rajinikanth Chakraborty, the author of '*Gourer Itihash*', was born in the village of Siddhipasha in East Pakistan.²⁴ Harendranath Mridha, the father of Niranjan Mridha, professor of chemistry at the present *Gour University*, came from Pabna in East Pakistan, now settled in the village of Muchia in Old Malda.²⁵ This large number of refugee intelligentsia from Malda undoubtedly enriched North Bengal.

The refugees of West Bengal came to be known by the term *refugees* or *Bangal*. Although relevant, the cultivation of *Ghati Bangal* is still well-known in West Bengal, but this equation does not hold for North Bengal. Here the refugees cultivate- a large number of uncultivated wild-wet lands. *Baul-Bhatiyali* and East Pakistan's Abbasuddin, Lalan Faquir cultural contemporaries of the village tradition continue to carry the culture. Every year *Bhawaiya* music practice session is held in Mangalbari area of Maldah to preserve the memory of folk singer let Abbasuddin. Cooch Behar, Jalpaiguri, Dinajpur, Malda merge together and become one by this cultural activities. Researcher Madhumoy Pal wrote from his memoirs that when he took refuge in a refugee colony in Kolkata from Mymensingh as a child, the reservoir water tank used by them was called '*Refugeeder Chowbachcha*', their Durga Puja was '*Refugeeder Pujo*' and their children were treated as '*Sons of Refugees*' etc.²⁶ However, this was not the case with the North Bengal refugees, because they merged with the local people.

Refugees from North Bengal over time began to develop an East Bengali identity by settling with the locals in neighboring villages they had left behind. Commemorating the memory of the original residence, they named village or colony after the district of West-Pakistan. In many cases, the place has been named after the people of the same village settled in one place. For example, Kaliaganj in North Dinajpur and Haldibari in Jalpaiguri have *Pabnapara*. In Beltali area of Baishghuri in Mathabhanga of Cooch Behar there is a area named *Rangpurtari*, the residents of this neighborhood are refugees from Rangpur. Rajshahi Colony and Pabna Colony situated at Haldibari in Cooch Behar, in Jalpaiguri district *Mymensingh Para* of Jateshwar, in Siliguri *Dhakeshwari Colony* of Bhaktinagar Police Station and *Dhaka Refugee Colony*, In Cooch Behar *Dhakeshwari Colony* of Hamiltonganj etc. are particularly noteworthy.²⁷ Tenohari, Gauri, Garua, Birghai, Bahin etc. are some of the villages inhabited by refugees in North Dinajpur. They are mainly residents of Dhaka and Pabna at East Pakistan.²⁸ Refugees from East

Pakistan are not less at South Dinajpur in Shantipur of Bajeharipur police station, Biswanathpur in Banshihari, Kushmundi, Jordighi, Buniadpur, Patiram etc.²⁹

Before 25th March 1971, the Indian government allotted a lot of land to the refugees from East Pakistan. During this time, prominent philanthropist of Left politician and social worker Shree Bimal Das of Malda played a leading role in the distribution of refugee settlements. For this honour, two statues of him have been erected near Gaur Road in English Bazar and Bharat Seva Ashram in Sahapur. The total number of refugee colonies in Malda is 51 and the number of deeded *pattas* (tax free Govt. land) till 2019 is 6013.³⁰ The number of Government refugee colonies is 2 in South Dinajpur, and 49 is established, special category occupied and private phased.³¹ In the post-independence era, in English Bazar town of Maldah, along the railway line adjacent to Khajuria Ghat, a narrow refugee colony was formed. Initially they set up a slum and later as the number of refugees increased they settled on both sides of Singatala Gaur Road and Madhavnagar in the main city. Government Colony No.1, No.2 and No.3 were established by filling the low land under government initiative. Shree Bimal Krishna Sanyal established the Ramakrishna Math and the adjoining Ramakrishna Colony with the help of Swami Parasivananda Maharaja to resettle the refugees. Refugee settlements were established in places like Gayeshpur, Subhashpalli, Sarbamangalapalli, Pranthapalli, Rail Colony etc.³² Pirojpur in English Bazar is named after the name of Pirojpur in Barisal, the birthplace of Yogendranath Mandal, the prominent East Pakistan's lower class leader. Besides, the names of areas like Sahapur (a village of Khulna) in Maldah, Pabna Para (named after Pabna district) etc. are particularly noteworthy.³³ The refugees from Kendua and Habibpur villages of old Maldah were originally migrated from Pabna, Rajshahi, Natore, Dhaka, Sirajganj, Faridpur and Bholahat of East Pakistan. Residents of areas like Piralutla, Katigandar, Jotbhairab, Bordangi, Krishnanagar, Mathamora, Salalpur, Parhabinagar, Moyna etc. belonging to Gazol also migrated from East Pakistan.³⁴ Refugees from Pakuahat and Madnabati Gram Panchayats of Bamangola block migrated from East Pakistan. Faridpur village of Madnavati Gram Panchayat migrated from Faridpur in East Pakistan. Faridpur is the birthplace of lower class Hindu sect namasudhra preceptor shree Guruchand and Harichand Tagore.³⁵ Srikrishnapur, Nemua, Rampara, Rakhapur of Habibpur block are also populated areas of refugees of East Bengal. The original home of the refugees of this region was Mymensingh, Pabna, Narayanganj, Faridpur and Natore in East Pakistan.³⁶

From 1946 to 1963, the number of people uprooted from East Pakistan was about 4 million. In 1950, due to Pakistan's anti-Hindu riots, including unilateral rape, murder, looting, squatting, land grabbing and forced conversion, thousands of people left their native land and migrated to Bengal and North Bengal permanently. In most cases they try to adopt the profession of ancestor. In cases where this is not possible, they used to live according to their convenience. The Government of India provided meager amounts of rice, pulses, flour and milk powder for the children to sustain those who took refuge in the camps. This food aid was known as *Dole*.³⁷ Jobless, directionless future led them to a precarious life. As these refugees from East Pakistan were farmers, fishermen, weavers, *gharami* (home shed maker), *moira* (sweet maker),

washermen, trader communities i.e. marginal people of the village, due to which vast uncultivated land, forests, tanks of North Bengal became adorned with wealth. Many of the refugees who came to the country were from the teaching community of East Pakistan. They started teaching refugee children on their own initiative. As a result, all those schools have been transformed into modern schools under government sponsorship. Such as *Terai Tarapada Adarsh Vidyalaya* in Siliguri by Tarapada, *Shaktigarh Vidyapeeth* was established by Deshhara Tarini Das. Likewise Balurghat Adarsh Lolitmohon High School was set up in Balurghat.³⁸ In between 1948 to 1954, such many schools were established in refugee-dominated areas bordering East Pakistan. These schools were established by the Government of India for the purpose of educating the refugee population. These primary schools were institutionally called Refugee and Rehabilitation Schools.

In search of livelihood, refugees from East Pakistan engaged themselves in various trades and government jobs, for example, Anjali Saha (retired teacher) of Bachamari Primary School at Old Malda.³⁹ And in their established industries or commercial establishments, they have taken the name of the abandoned village or abandoned city as a memorial and plastered the wound of being refugees. Such as '*Pabna Sweete*', '*Rajshahi Jewellery*', '*East Bengal Medical Hall*', '*Bengal Medicine House*', '*Sonargaon Lodge*' situated in Malda. A special type of sweet in this district is familiar with '*Kansat*', Kansat is the name of an area under Rajshahi in East Pakistan. At Cooch Behar *Dhaka Jewellery*, *Pabna Jewellery*, *Bikrampur Mritshilpalaya*, *Chittagong Jewellery*, Dinhata's *Pabna Jewellery* etc. are also mentionable. *Dhakeshwari Workers* of New Jalpaiguri, *Tangail Band Party* of Jalpaiguri, *Pabna Jewellers*, *Bikrampur Bhandar*, *Barisal Shop*, *Dhaka Mistanna Bhandar*, *Pabna Krishi Bhandar*, *East Bengal Brush Band Party*, *Sonargaon Restaurant*, *Dhakeshwari Digital Studio*, *Rangpur Dhakeshwari Textiles*, *Dhaka Band Party*, *Kamakhaguri Dhaka Jewellers*, *Siliguri Dhaka Stores*, *Dhaka Jewellery*, *Comilla Stores*, *Mymensingh Matri Smriti Jewellers*, *Tangail Stores*, *Dhaka Hotel* etc. In Balurghat *Naogaon Stores*; in Raiganj *Dinajpur Basanti Seva Kendra*, *Dinajpur Jibanjyoti Nursing Home*, *Dinajpur Punarbhava Nursing Home*, *Sri Dhaka Jewelers*, *Dhaka Jewellery House*, *East Bengal Cloth Stores*, *Pabna Sweets*, *Sonargaon Hotel & Restaurant*, In Islampur *Bikrampur Medical Storen*, *Barisal Medical Stores* etc. also mentionable.⁴⁰

It goes without saying that the independence that India got on August 15, 1947 was the name of the partition of the country. This partition gave Bengal the gift of divided Country, the partition based on majority and religion forced the Hindu population to seek refuge in Bengal as refugees. The influx of refugees changed the geographical, social, economic, political and cultural equation of North Bengal. New colonies, expansion of education system, large intellectual community, progress in agriculture and trade undoubtedly enriched North Bengal as well as India. In spite of this, the exodus of refugees, the tragic suffering of the war for life is largely ignored and neglected in historical research. Can this 'Partial picture of post-partition population'⁴¹ be separated from the history of India's independence? Is there no contribution of refugees in the construction of 'New India'?

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The Religious Festivals And Worships Of Rural Deities In Bengal

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Abstract: It is really different to paint a clear picture of the ancient Bengal religious working life. The indigenous people of other countries, used to worship him by placing deities on special trees, stone hills, fruits, flowers, animals, birds, special places etc. A special religious Ceremony place or thāna pūjā in Bengal rural life. Bratakathā or Bratotsava holds a large place in the religious life of Bengalis. The history of this festival is very complex and ancient, but there is no doubt that this type of festival has been practiced since the time of the pre Vedic tribes. Another popular festival in Bengal is Neel or Caraka pūjā. This Caraka pūjā is closely associated with Lord Śiva. Caraka pūjā is one of the most important folk festivals of Hindus in Bengal. At present the famous festival of the Caraka is held in Midnapore district of West Bengal. Also Dola utsava and Dhajotsava were important festivals of ancient Bengal which are highlighted here. Apart from various festivals, the worship of local Goods and Goddesses was one of the religious beliefs and part of their rural life. Worship of Manasādevī is very popular in Bengal, Assam and Orissa. The Goddess of prosperity is always worshiped in the house of Bengal. A reference of Devī Lakṣmī is found in Vijaya Sena's Deopārā praśasti. One of the deities of Bengal was Dharmarāja, who was worshiped as a transformed form of Lord Siva. Regional festivals and worships in the public life of Bengal have been flowing from time immemorial till today. Which has created a sense of fraternity with joyous festivals in the society and carries the message of peace for the future generations.

Keywords:- Religious, pūjā, worship, festival, Bengal, ritual.

Introduction:

It is really different to paint a clear picture of the ancient Bengali religious working life. The indigenous people of India, like that indigenous people of other countries, used to worship him by placing deities on special trees, stone hills, fruits, flowers, animals, birds, special places etc. Among the Bengali Hindu women, especially in village, tree-worship is still prevalent, and the goddess Tulsi is worshiped in every Hindu home. Some of the religious rites centered on the rural society of that time are still prevalent among our Hindu people today which i will mention briefly in this work.

Thāna pūjā

A special religious ceremony place or thāna pūjā in Bengal rural life. This place was located in a village outside the village or under the open sky or under the shade of a tree. Many deities were worshiped around this place and animal sacrifices were offered for its purpose. However, the Brāhmaṇical law forbade the worship of these rural deities. Manu was always mentioned that the worshipers of these deities have fallen. However, at present in different parts of Burdwan and Howrah districts, various worships are performed around this place and it is done by Brāhmiṇs.

Bratotsava

Bratakathā or Bratotsava holds a large place in the religious life of Bengalis. The history of this festival is very complex and ancient, but there is no doubt that this type of festival has been practiced since the time of the pre Vedic tribes. According to the pandits, those who became Brahmins or fell from the Brahmin or Aryan culture practiced the festival of the vows. In this context, the relevant comment made by Professor Niharranjan Roy is – It is difficult to establish the relationship of the fallen with the vows on any conclusive evidence, but this assumption may not be entirely unreasonable and historical. Ṛg-Vedic Aryans were Yajñadharmī, those who practiced festival of Vows outside Yajñadharmī Aryans were probably Brātyas. The spread of this vow religion was greatest in Bengal – Bihar – Orissa. The etymological of bratakathā is probably to cover, to separate the boundaries. The purpose of the Vow is to make a choice, the word consecration has the same connotation. The Bratasthāna is marked painting or in a circular boundary, belief in kind of magic is hidden in drawing boundaries. Their identities can be traced only by observing Vows and acceptance of the wives. In both cases there is a complete digestive tract.¹

Note that starting from Ṛgveda, there is no mention of Bratya anywhere in our ancient Dharmasāstra, Dharmasūtra. Agnipurāṇa and Viṣṇupurāṇa mention the rituals of some people who were seen as priests of the Brāhmiṇs, these were non – Vedic rituals. A list of later recognized by Brāhmaṇism and prevalent in ancient Bangladesh is found in the Smṛtisāstras. One of them is Sukharātraī Brata, Pāṣāṇa – Caturdaśī Brata, Kojāgara – Puṇimā Brata, Maṅgalaçaṇḍī Brata. Mention of these Vows is also found in Jīmūtavāhana's *kālaviveka*.

Dhajotsava

Everyone who is familiar with the rituals of ancient India knows that various types of worship festivals like Garuḍadhvajā, Indradhvajā, Mīnadhvajā etc. prevalent among us at that time. Ancient Bengal as no exception, there is also some historical evidence of this. Govardhana Ācārya has already left some evidence that Śatrudhvajā or Indradhvajā pūjā was practiced before the eleventh century. Śatrudhvajā pūjā is also found in Jīmūtavāhana's *Kālviveka*. In the history of ancient India, the eagle flag is mentioned in the Besnagar pillar inscription in the first century BC.²

Caraka pūjā

Another popular festival in Bengal is Neel or Caraka pūjā. This Caraka pūjā is closely associated with Lord Śiva. Crocodile worship, walking on burning fire, jumping on a knife, Lord Śiva's wedding and fire dance, Caraka trees etc. are special parts of this Caraka pūjā. Caraka festival is still celebrated in different parts of Kolkata and Howrah districts and with it a kind of multi – faceted competition is now held on the occasion of Caraka day.

Caraka pūjā is one of the most important folk festivals of Hindus in Bengal. This pūjā is performed in the last day of Caitra and the first three days of Baiśākha are followed by the festival of Caraka pūjā. At present fairs are held in different places centering on this festival which is called as Carak Samikrānti Melā. The special part of worship is called Nīla Pūjā. On the day before the pūjā, the Caraka tree is washed and cleaned.

On the day of Caraka, the monks bow down to Lord Śiva in various poses with special fruits, flowers and musical instruments. They also jump on sharp instruments and thorns to show unwavering devotion of the deity. A cane is inserted through the skin on both sides of the back and it is called Betrasannyāsa. At present the famous festival of Caraka is held in Midnapore district of West Bengal.

Dola Utsava/ Holi

Holi has been celebrated as a religious festival since ancient times. The festival was as popular and well – received in the Bengal region as it was in all parts of northern India. In the beginning, Holi was the worship of the agricultural society, the main part if it was the festival of human sacrifice and sex dance for the sake of grain production. In the *Kāmasūtra* of Vātsāyana, *Ratnābalī* of Śrikr̥ṣṇa, in the play *Mālatīmādhava*, *Kālaviveka* of Jīmutavāhana and Raghunandan all mention the Holi festival in a small way. Not only in Bengal but in all parts of India, Holi is still celebrated on the full moon day as a festival of colors in the Bengali month of Phāguna.

Dola Ūtsava is a traditional Hindu Vaiṣṇava festival. Dolayātrā is also associated with the Holi festival celebrated in others state. Another name of this festival is spring festival. According to Vaiṣṇava belief, on the day of Dola Pūrṇimā in Vrindabana, Lord Kṛṣṇa was playing with Abir, Rādhikā and other Gopinis. The Dola or Holi festival originated after that incident. Again on this Pūrṇimā date Caitanya Mahāprabhu is born and it is called as Gaur Pūrṇimā.

At present there is a secular aspect to the Dolayātrā festival. From that morning onwards, people of different religions, men and woman, started playing with Abir, Gulal and Rang(color). The tradition of celebrating spring festival through special dance song in Santiniketan, West Bengal has been going on since the time of Rabīndranātha Tagore.

Manasādevī

Worship of Manasādevī is very popular in Bengal, Assam and Orissa. However, the way this pūjā is usually performed is not exactly idolanry. As a pūjā of Ghaṭamanasā or Paṭamanasā and this Ghaṭamanasā and Paṭamanasā is closely related to the Manasāmaṅgala of medieval Bengal.

Before the eleventh, twelfth and thirteenth centuries, Bangladesh used to worship the idol of Manasā, there is also some idol evidence of it. There is no doubt that the origin of Manasāpūjā is a symbol of the reproductive power of the serpent and the worship of the reproductive power of the community. Worship in the form of serpents is prevalent in tribal societies all over the World. In almost very idol of Manasādevī found in Bangladesh there is a portrait of Manasādevī with multiple serpents, a human baby sitting on the lap, a fruit and a full container exists somewhere.³ Archaeological evidence suggests that Manasādevī began to be revered and accepted in Brāhmaṇism in the first period of the pāla. Besides, Manasāpūjā was widely practiced in Bangladesh during the reign of the southern sena kings.

Śabarotsava

Although not directly involved in the life of the people of ancient Bengal, some festivals of the lower castes were indirectly involved in the public life of Bengal, one of which was Śabarotsava. Numerous earthen plates of the temple at Pāhārapur have various pictures of the daily life of the Śabara men and women. In various parts of Bengal, such as North Bengal, West Bengal and South Bengal, they eventually became inferior to the Hindus. The details of a festival called Śabarotsava are known in the *Kālaviveka* and later in *kālikā Purāṇa* on the tenth day of Śāradīyā Durgā Pūjā.

Devī Lakṣmī

The goddess of prosperity is always worshiped in the house of Bengal. Like Goddess Mansā, Lakṣmī is also worshiped in both idols and images. This Lakṣmī, is power of Nārāyaṇa in literature and art, is revered everywhere, Devī Lakṣmī, on the other hand, in the creation of the imagination of the people of the agrarian society, she is the goddess of abundance of grain and prosperity. A reference to Devī Lakṣmī is found in Vijaya Sena's Deopārā Praśasti, written in the twelfth century AD. It was said that Māhādeva Śiva and Nārāyaṇa were worshiped inside the Pradyumneśvara Temple along with their wives Pārvatī and Devī Lakṣmī.⁴

Dharmarāja

An examination of the history of Dharmarāja reveals that Dharmathākura was formerly considered a part of Buddhism. But it has already been proved through various studies that, in fact Dharmarāja is the deity of the tribal community or society. The real symbol of Dharmarāja is the sign of pādūkā and the priests of Dharmarāja also wear garland of pādūkā around their necks.⁵ The worship of Dharmarāja was more prevalent in Rāḍha.

Dharmarāja is considered by many to be a transformed form of Lord Śiva, but in some places he has been compared to Viṣṇu. In those places he was worshiped by Brāhmaṇ priests. The main

ingredients of the pūjā are piled cakes(piṣṭaka) and wine. It can be said that Dharmarāja was the deity of the tribal community. Because the people of Doma, Kalivarta, Dāgadi etc. tribal are still the main worshippers of Dharmarāja. Near the Rāma temple in Ghosh village of Birbhum, there are numerous relics sculpture of Pāla period.

Devī Ṣaṣṭhī

The idol worship of the Ṣaṣṭhī goddess is not circulation in Brāhmaṇical religion. In Buddhist mythology and rituals, the image of the Ṣaṣṭhī goddess may have evolved into the image of the Hārītī goddess. Following the Buddhist sculptures, Mahābastu, Sarvāstivadī Binayapīṭaka, etc. Devī Ṣaṣṭhī and Hārītīdevī have been compared and considered as the goddess of fertility and healing.⁶

The Goddess Ṣaṣṭhī is a mythical deity. Originally she was revered as a child – bearer and child – protector. According to the purāṇas, since she is the sixth part of the primordial nature(Ādi – prakṛti), that is why her name is Devī Ṣaṣṭhī. According to Hindu scriptures, Devi Ṣaṣṭhī is worshiped under different names on the month of SuklāṢaṣṭhī of Hindu calendar. Besides, SūtikāṢaṣṭhī after the birth of a child, GhāṭaṢaṣṭhī after six days, ‘Ekuṣe’ after twenty – one days and the goddess JalaṢaṣṭhī is worshiped in various ways till the age of 12 years after the birth of a child.

This goddess does not have any specific form, the goddess Ṣaṣṭhī is imagined in the paintings on the earthenware, on the rocks(Śīla), or on the branches of the banyan tree. The goddess’s Vāhana is a black Cat. It is said in Dhyānamantra that this goddess is glorious, with two hands. She is wearing fine clothes and ornaments.

Indigenous Bengali society’s belief in demonic and reproductive power, magic, good and evil, etc., the imposition of divinity was part of their ideas. Even today these ideas have influenced the conventional ideas of Bengali society and controlling many of our rituals.

Conclusion:- Regional festivals and worships in the public life of Bengal have been flowing from time immemorial till today. Most of these rituals are associated with memories and traditions of agricultural and rural Civilization. Even today, paddy, meadow grass, turmeric, Betel nut, Coconut, betel leaf etc. are used in our various religious ceremonies. Paddy grains are used as the main ingredient in the worship of Goddess Lakṣmī, which bears the symbol of agrarian Civilization. Through these various religious festivals common in Bengal, ‘Thirteen pārvans in the twelve months of Bengal’ give an accurate assessment of the word. But over the Centuries, there has been a trend of reconciliation in conflict. Most of them conducted these religious festivals as a bridge. Which has created a sense of fraternity with joyous festivals in the society and carries the message of peace for the future generations.

END NOTE:

1. Ban. Iti – Page – 616.
2. Scl. Ins – vol – II – Page – 88.
3. Ban. Iti – Page – 623.
4. Scl. Ins – vol – II – Page – 116.
5. Ban. Iti – Page – 619.
6. Ibid – Page – 626.

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**A Study on the Problem of Student Unrest and Value Crisis in Higher
Secondary Schools in West Bengal**

पश्चिमबंगाल में उच्च माध्यमिक विद्यालयों में छात्र अशांति और मूल्यसंकट की समस्या पर एक
अध्ययन

श्रीकान्त हाजरा

अनुसंधाता, शिक्षाशास्त्र विभाग

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सारांश(Abtract)

A person is educated from birth to death. Since the beginning of time, people have thought in different ways and from different perspectives about how to become a real human being. And it is for this reason the human such a tool that will make the individual a true human being. Of course, that tool is values and values education. But today this field of values is largely corrupted and endangered. Because with the change of era, people's demands have changed, but the demand for values and the number of examples of its application have remained almost the same. Naturally, instances of depreciation and crisis are observed among individuals and students, which encourages the person to do various maladaptive activities, and the expression of that behavior is manifested in educational institutions and society through dissatisfaction and unrest, which creates an unstable situation in society and educational institutions, and increases the value crisis and degradation. Incidentally, a discussion on Value crisis and student unrest has become relevant. The degradation or crisis of these values is not so much intellectual as moral and spiritual. But while keeping pace with globalization, development of proper morals, sense of gratitude and spiritual relationship among individuals and students is corrupted today. Therefore, in order to properly understand the problem of student unrest and crisis of values, it is necessary to understand the various problems in its depth and to germinate its solutions. Because within the message or potential of the solution lies the improved vision and correct values. Therefore, the researcher has tried to formulate an analytical approach to understand the causes of student unrest and the recent status of value issues and the ways to resolve the crisis. For this the researcher has taken the help of secondary sources i.e. various books, journals, research papers etc. and has tried

to review with observational and analytical approach. It is hoped that this exploratory step will be able to develop a conscious view towards further research and social systems.

संकेत शब्द - छात्र-अशांति, मूल्यसंकट, पश्चिमबंगाल, उच्चमाध्यमिकस्तर,आदि।

प्रस्तावना

छात्र विरोध तथा अशांति किसी भी समाज की स्थिति और व्यवस्था का प्रतिबिंब है। जब समाज के किसी भी हिस्से में दबाव का शून्य होता है तो छात्र की प्रतिक्रिया देखी जाती है। नतीजतन छात्र भावनात्मक संतुलन खो देता है। सामान्य कारण से समाज अभिभूत हो जाता है। वर्तमान इलेक्ट्रॉनिक युग में छात्र का मन केवल विद्या प्राप्ति में निवद्ध नहीं है, समाज में विभिन्न बाधाओं के खिलाफ विरोध करता है। भारत में मौजूदा छात्र अशांति एक भयानक रूप ले ली है, यह हमारी विरासन और राष्ट्रीय एकता के लिए खतरनाक है। यह अशांति प्रदर्शन वैश्विक हताशा की अभिव्यक्ति है। वर्तमान छात्र आंदोलन की विशेषता यह है कि पुरानी सभी पीढ़ियों के लिए इसकी घृणा और अनादर है। यह क्रोध, धृणा और अनादर का प्रकोप कभी विरोध समाज में, कभी स्कूल परिसर में, शिक्षक का प्राण कक्ष में पता चलता है। कभी कभी ये घृणा और अनादर समाज के लिए विनाशकारी बन जाते हैं। ध्यान दें कि इस छात्र अशांति से मूल्यों का हास होता है। परिणामस्वरूप समाज एवं शैक्षणिक संस्थानों में मूल्य संकट जैसे उदाहरण उत्पन्न होता है। यह घृणा और अनादर केवल निराशा से निकलती है। Manifestation of collective frustration by the students of society वह है छात्र अस्तिरता छात्र समुदाय के बीच सामूहिक हताशा की अभिव्यक्ति है। यह अस्तिरता देखा जाता है जब छात्र समुदाय समाज में प्रचलित मानदंडों को शून्य और हानिकारक मानता है। इस छात्र अस्तिरता के कारण से छात्र अशांति प्राप्त होती है। इसलिए वर्तमान अनुसन्धानकार्य में छात्र अशांति की समस्या अधिक महत्वपूर्ण है। जो भारत के सात-सात वैश्विक छात्र अशांति का कारण और समाधान का मार्ग प्रशस्त करेगा। इसलिए शोधकर्ता पश्चिम बंगाल के उच्च माध्यमिक स्तर के छात्रों अशांति की समस्या को ध्यान में रखें। जो पश्चिम बंगाल की छात्र अशांति का कारण अनुसन्धान में मार्ग दिखाएगा।

शोध के उद्देश्य

यह शोधकार्य में विभिन्न उद्देश्य साकार होता है, जो शोधकार्य को और महत्वपूर्ण बनाता है। यथा-

- पश्चिम बंगाल में किशोरावस्था में छात्र अशांति के कारण अनुसन्धान।
- पश्चिम बंगाल में उच्च माध्यमिक स्तर के छात्रों के अपरंपरागत व्यवहार के कारण अनुसन्धान।
- पश्चिम बंगाल में उच्च माध्यमिक स्तर के छात्रों के मानसिक अस्तिरता के कारण अनुसन्धान।
- उच्च माध्यमिक स्तर के छात्रों के मूल्यसंकट के कारण अनुसन्धान।
- शैक्षणिक संस्थानों में छात्रों और शिक्षकों के बीच संघर्षपूर्ण संबंधों के कारणों की जांच करना।
- उच्च माध्यमिक स्तर पर छात्रों के नैतिक पतन के कारणों की जांच करना।
- शैक्षणिक संस्थानों में राजनीतिक और आर्थिक अस्थिरता के कारणों की जांच करना।

शोधविधि

एक गणात्मक अध्ययन है। मूल रूप से एक शोध कार्य प्रकृति में विश्लेषणात्मक और वर्णनात्मक है। कार्य का अध्ययन करते समय द्वितीयक स्रोतों की सहायता ली जा सकती है, अर्थात् संबंधित पुस्तकों, समाचार पत्रों, लेखों, शोध पत्रिकाओं और विविध गुणवत्ता वाली वेबसाइटों का अध्ययन किया जाता है, साथ ही इस अध्ययन के हिस्से के रूप में व्यक्तिगत परीक्षण का उपयोग किया जाता है। शोधकर्ता शोध कार्य के लिए और तथ्यसंग्रह करने के लिए प्रश्न-उत्तर विधि एवं साक्षात्कार पद्धति का उपयोग किया है। शोधकर्ता अपने शोध कार्य के माध्यम से छात्रों के बीच चल रहे असंतोष का कारण अध्ययन करने का प्रयास किया है और इस छात्र असंतोष समस्याओं को कैसे हल किया जा सकता है इसका पथनिर्देश किया है।

छात्र अशांति- छात्र अशांति अब एक स्थानीय और एक भोली घटना नहीं है। यह अब आनुपातिक रूप से बहुत अधिक खतरे में है, न केवल एक विशेष क्षेत्र के बल्कि पूरे विश्व के हर कोने कोने तक पहुँचती है। शिक्षा संस्थानों और सरकारी प्रतिष्ठानों के अधिकारी गंभीरता से घटना के निंत्रण पर विचार कर रहे हैं। इसलिए छात्र अशांति समस्या पर उचित ध्यान देने और विशेष रूप से गहन वृश्लेषण की आवश्यकता है। यह अशांति प्रदर्शन वैश्विक हताशा की अभिव्यक्ति है। वर्तमान छात्र आंदोलन की विशेषता यह है कि सभी पीढ़ियों के लिए इसकी घृणा और प्रकोप है। यह क्रोध, धृणा और अनादर का प्रकोप कभी समाज में, कभी स्कूल परिसर में, शिक्षक का प्राणार्थ कक्ष में पता चलता है। कभी कभी ये घृणा और अनादर समाज के लिए विनाशकारी बन जाते हैं। अब तक समस्या से निपटने के लिए भारत में बहुत कम व्यवस्थित प्रयास की है। इस समस्या को देखकर अनुसन्धाता पश्चिम बंगाल में उच्च माध्यमिक विद्यालयों में छात्र अशांति की समस्या पर एक अध्ययन किया है। केवल शैक्षणिक संस्थानों के भीतर अशांति को सीमित नहीं किया जाता है। साम्प्रतिक काल में बहुत छात्र हमले और अशांति हुए हैं। गलियों में छात्र अशांति प्रदर्शन हुए हैं, विश्वविद्यालयों, कॉलेजों की कई मूल्यवान संपत्तियों को नष्ट कर दिया जाता है। और अन्य सरकारी संपत्तियों को भी नुकसान दिया जाता है। इसे कानून और व्यवस्था की समस्या मानते हुए सरकार और पुलिस इसे रोकने व्यवस्था लिए है, किन्तु उसके बाद भी छात्र अशांति को रोक नहीं जा सका। इन विषयों की समीक्षा करते हुए अनुसन्धाता पश्चिम बंगाल में उच्च माध्यमिक विद्यालयों में छात्र अशांति की समस्या पर एक अध्ययन किया है।

मूल्य और मूल्यसंकट- साम्प्रतिक काल में मूल्य और संकट एक प्रासंगिक और महत्वपूर्ण मुद्दा है। विभिन्न शिक्षाविदों ने मूल्यों को विभिन्न प्रकार से परिभाषित किया है, और मूल्य संकट के व्युत्पत्तिगत अर्थ को प्रस्तुत करने का प्रयास किया है। 'Value' शब्द मूल रूप से लैटिन शब्द 'Valarie' से लिया जाता है। जिसका अर्थ है 'Strong और Vigorous'। अर्थात् किसी वस्तु का मूल्य का गुण होता है। मूल्य आमतौर पर सामाजिक, नैतिक और अन्य आदर्शों को संदर्भित करते हैं, जो एक व्यक्ति समाज में अन्य लोगों के साथ स्वयं के लिए पालन करेगा। मूल्य को संस्कृत 'इष्ट' का पर्याय माना जाता है, जो भारतीय दर्शन में पुरुषार्थ को संदर्भित करता है। धर्म-अर्थ-काम-मोक्ष के संदर्भ में न्याय को संदर्भित करता है। डॉ. राधा कमल मुखर्जी ने सही टिप्पणी की- "Values may be defined as socially approved desires and goals that are internalized through the process of conditioning, learning and socialization and that became subjective preferences, standards and aspirations"। मूल्यों के संकट की अवधारणा देते हुए, यह कहा जा सकता है कि संकट का अंग्रेजी समकक्ष "Crisis" है, जो ग्रीक शब्द 'Krisis' है। जिसका अर्थ जटिल, अस्थिर, खतरनाक है। जो पीढ़ी व्यक्तियों, समाज और पूरी दुनिया में खतरनाक स्थिति पैदा कर सकती है वह संकट है। जब समाज असंतोष, तनाव और संकट का सामना करता है, संघर्ष करता है, मूल्यों के विकास में बाधा प्राप्त करता है

,और मूल्यों के व्यावहारिक क्षेत्र का हास होता है तो इसे मूल्यों का संकट □ मूल्यसंकट कहा जाता है। □ह मूल्य संकट वर्तमान में एक महत्वपूर्ण मुद्दा बन ग□ है। इसके समाधान के लिए सभी को सकारात्मक प्रदर्शन कदम उठाना आवश्यक है।

छात्र अशांति और मूल्यसंकट की विविध कारक

समाज में तेजी से बदलाव के साथ मूल्य संकट और छात्र अशांति के विभिन्न पहलुओं का भी उपलब्ध हुआ है। जिसे मूल्य संकट और अशांति का बहु घटकी□ कारण माना जाता है। निम्नलिखितानुसार-

- नैतिकता की कमी।
- आध्यात्मिक मूल्यों की कमी।
- सामाजिक असहिष्णुता।
- सामाजिक असंगति।
- अनैतिक जीवन ।
- सही और गलत का पुनाव न कर पाना।
- अतिरिक्त आक्रामकता की नीति।
- कृष्ट और संस्कृति की असंगति।
- राजनीतिक अशांति।
- दूसरों के प्रति ईर्ष्या और द्वेष।
- अभिमान और स्वार्थ।
- सामाजिक मानदंडों की अवमानना।
- सत्ता का भूखा रवै□।
- विभिन्न प्रकार के भ्रष्टा□ार।
- धार्मिक हठधर्मिता और मानवी□ मूल्यों का अभाव।
- अस्थिर रवै□।
- कर्महीनता।
- पारिवारिक अशांति।
- उ□ित जीवन अभ्यास का अभाव।
- सामाजिक उपेक्षा और अपमान।
- आदर्शों और जीवन के सही तरीके का अभाव।
- संग दोष और कुत्सित व्यवहार।
- प्रक्षोभ विकास का अभाव।
- बेरोजगारी और अस्थिर वातावरण।
- दोषपूर्ण शिक्षा प्रणाली।
- लक्षहीन जीवन और अनिश्चित भविष्य।
- आर्थिक कठिनाइ□।
- कक्षा में छात्रों की अत्यधिक संख्या।

- दोषपूर्ण शिक्षण विधि।
- परिवार के सदस्यों की उदासीनता।
- अनुपयुक्त शिक्षक।
- छात्र संघ।
- सह-पाठ्यक्रम और रचनात्मक गतिविधियों की कमी।
- दोषपूर्ण परीक्षा प्रणाली।
- लिंग आधारित हिंसा।
- राजनीतिक अस्थिरता।
- सामाजिक-आर्थिक असमानता।

व्याख्या और विश्लेषण(Interpretation and analysis)

किशोरावस्था एक अशांत समय है, जिसके दौरान छात्रों में विभिन्न असंतोष और मूल्यसंकट दिखाई देती है। शोध के माध्यम से ज्ञात होता है कि छात्रों के विरोध और असंतोष की जड़ तीव्र घृणा, अथाह क्रोध, उदासीनता, कर्तव्य के प्रति घृणा, अनादर और अविश्वास की प्रवृत्ति आदि है। जो कि पश्चिम बंगाल और पूरे भारत में देखी गई एक ही तस्वीर है। ये सभी स्थितियाँ मूल्यों के संकट के कारण उत्पन्न होती हैं।

अनुसंधान से पता चलता है कि उच्च माध्यमिक स्तर पर छात्रों का विकृत व्यवहार छात्र असंतोष और छात्र विरोध जैसे दृष्टिकोण में निहित है। इस छात्र विरोध का असंतोष की जड़ माता-पिता की उदासीनता, असहज स्कूल का माहौल, हताशा, प्रतिस्पर्धी जीवन शैली, खराब पारिवारिक वातावरण, आत्म-ह्रास, अकेलापन, बेरोजगारी की संभावना और राजनीतिक अशांति और राजनीतिक संकट आदि है। उल्लिखित मुद्दों को पश्चिम बंगाल में उच्च माध्यमिक छात्रों के बीच विरोध के कारण माना जा सकता है।

वर्तमान समय को नैतिक पतन का युग कहा जाता है। नैतिक पतन के विविध उदाहरण समाज के साथ-साथ शिक्षा के क्षेत्र में भी देखने को मिलते हैं। इस नैतिक पतन में छात्र विरोध के बीज निहित हैं। हालाँकि, इस नैतिक पतन और छात्र आंदोलन के पीछे कई कारण हैं, जैसे अनुशासन की कमी, सामाजिक मूल्यों की कमी और सामाजिक असहिष्णुता आदि। जो पश्चिम बंगाल में उच्च माध्यमिक स्तर के छात्रों के बीच छात्रों के विरोध को हवा दी है।

शैक्षणिक संस्थानों में छात्र असंतोष का एक अन्य पहलू राजनीतिक अशांति और राजनीतिक संकट है। राजनीतिक अशांति से छात्रों में गलत संदेश जाता है। छात्रों को गलत दिशा में ले जाने का प्रयास किया जाता है, जिसके परिणामस्वरूप एक-दूसरे के प्रति गुस्सा आता है। असंतोष इस स्तर पर पहुंच जाता है कि शिक्षण संस्थानों को ठप करने के लिए काफी है। राजनीतिक मूल्यों का अभाव इसका प्रमुख कारण है। जो पश्चिम बंगाल के उच्च माध्यमिक स्तर के छात्रों में स्पष्ट है।

पश्चिम बंगाल में छात्रों के विरोध का एक और कारण की मानसिक अशांति है। इस मानसिक अस्थिरता के मूल में शिक्षा के वातावरण में भ्रष्टाचार, दुर्नीत, आतंकवाद, गरीबी और बेरोजगारी जैसे छात्र जीवन को

प्रभावित करने वाले नकारात्मक तत्व है, जो किसी भी समाज को संकट के कगार पर ला सकते हैं। ऐसे में छात्रसमाज इससे बाहर नहीं हैं।

प्रस्ताव(Suggestion)

- उचित मार्गदर्शन के माध्यम से छात्र-विरोध को कम करना होगा।
- छात्रों के विरोध की मांगों को छात्रों के साथ सुलझाया करना चाहिए।
- छात्रों को मानवीय दृष्टिकोण से समस्याओं को देखने और त्वरित समाधान खोजने की आवश्यकता है।
- राजनीतिक दलों के लिए एक आचार संहिता तैयार करना और यह सुनिश्चित करना महत्वपूर्ण है कि वे दल कोई भड़काऊ टिप्पणी न करें।
- सरकार को बेरोजगारी को खत्म करने और दमनकारी नीतियों से दूर रहने का प्रयास करना होगा।
- माता-पिता, शिक्षक और राजनेता को छात्रों के लिए रोल मॉडल बनना चाहिए, ताकि छात्र उनका अनुसरण कर सकें।
- परिवार और शैक्षणिक संस्थानों को इस बात पर ध्यान देना चाहिए कि छात्रों में मूल्यों को कैसे विकसित किया जा सकता है।

निष्कर्ष(Conclusion)

आज का छात्र समाज सुरक्षा के अभाव में विशेष रूप से पीड़ित है। उनकी पारिवारिक निष्ठा टूट गई है। वर्तमान में उनकी व्यक्तित्व और प्रजातांत्रिक व्यक्तित्व की भावना विकसित नहीं हो रही है, जो एक लोकतांत्रिक समाज के लिए आवश्यक है। अभिभावक-शिक्षक-अधिकारियों की उदासीनता के कारण छात्र समाज किसी पर विश्वास नहीं कर पा रहा है। इसलिए छात्र समाज आज विद्रोह के संघर्ष में अस्तित्व, अशांत और खंडित है। इसलिए आज के इस कठिन समय में छात्रों के साथ खड़े रहने की एकमात्र जिम्मेदारी सभी माता-पिता और शिक्षकों की होनी चाहिए। साथ ही माता-पिता और शिक्षकों को इस बात का ध्यान रखना चाहिए कि छात्रों में मूल्यों का विकास कैसे किया जाए और छात्रों को यह सिखाना आवश्यक है कि इन कठिन समय के दौरान शैक्षिक परिसर में शांतिपूर्वक सह-अस्तित्व कैसे किया जाए। इस संबंध में समाज के सभी प्रतिनिधियों को अधिक जिम्मेदार होना चाहिए। माता-पिता और शिक्षकों के साथ-साथ सभी राजनेताओं, शिक्षकों और बुद्धिजीवियों को इस अशांत समय में छात्रों के साथ खड़ा होना चाहिए, ताकि छात्रों के बीच उत्पन्न अशांति और आंदोलन के मुद्दे अवलुप्त हो जाएं। अंत में यह कहा जा सकता है कि इस शोध कार्य अगले शोध कार्य को समृद्ध करेगा।

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An introduction to literary theories Post World War-II

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Abstract: Britain's postwar history is, without a question, a history of decline. In the last fifty years, Britain has attempted to maintain a global leadership role based on its heroic defense of democracy during World War II and its ties with Commonwealth countries, the ex-colonies of the now-defunct British Empire. Nonetheless, a series of economic crises, the supremacy of the United States and its "Cold War" policies, and the Franco-German vision of a United Europe have compelled Britain to forsake her pretensions to world leadership.

Britain, it could be argued, currently maintains an uneasy secondary position among the world's nations, beneath the powerful shadow of its former colony, the United States, and lacking a firm pro-European posture. Between 1945 and 1990, the British government was led by ten Prime Ministers (four Labour and six Conservative). Labour ruled the country for seventeen years, the Conservatives for twenty-eight, including eleven years under Margaret Thatcher, the twentieth century's longest-serving Prime Minister (1979-1990). Despite many changes in government, history has taken its own path, forming an economic, social, and cultural new order beyond the grasp of either Labour or Conservative politics and philosophy.

Introduction: Britain's history from 1945 to 1990 can be divided roughly into two phases:

- 1) From 1945 to 1963, Labour governments established the Welfare State, began the dismantling of the Empire - supported by an optimistic belief in the Commonwealth's ability to maintain links between Britain and its ex-colonies - and gave birth to Harold Wilson's "affluent society".
- 2) Beginning in 1963 (the year of the Profumo scandal), the British were increasingly dissatisfied with their own institutions and began to have significant questions about Britain's ability to maintain its position as world leader.

Britain's imperialist attitude in the disastrous Suez crisis (1957) opened a schism in the Commonwealth, while Britain's subordination to American Cold War politics through NATO demonstrated that the country could no longer maintain an independent position in international politics. Following 1963, a persistent state of economic instability resulted in the demise of one government after another. Britain faced the loss of its Empire, France's refusal to admit it to the European Economic Community, and severe domestic tensions, particularly those generated by strained industrial relations and the situation in Northern Ireland.

Thatcher's successful lightning war in the Falkland Islands (1982) temporarily boosted British morale. This triumph enabled her to remain in power for two more terms, during which her liberal policies created the illusion of regaining lost economic splendour. In fact, the rich-poor divide widened, while Thatcher's relationship with Reagan's America jeopardized Britain's standing in Europe. After pushing Thatcher to retire over Europe in 1990, the Conservatives led by John Major continued her economic policies while reinforcing the Government's pro-European position.

Objectives:

1. Gain a basic understanding of British history from 1945 to 1990 by completing this curriculum.
2. Begin to comprehend the position of literature in the British cultural market (1945-1990).
3. Discover the major trends and authors of the British fiction from 1945 to 1990.
4. Discover the major trends and authors in British drama from 1945 to 1990.
5. Discover the major movements and poets in British poetry from 1945 to 1990.

Review of related literature: The evolution of post-war English Literature within the cultural context of the period in Britain is defined by four major trends:

- 1) the intensive commercialization of the book market,
- 2) the expansion of literary criticism and literary theory, brought about by the departments of English of the universities, old and new,
- 3) the popularization of audio-visual narrative media, which is often said to be a direct cause of the alleged decline of Literature, and
- 4) the growth of literary criticism and literary theory.

Despite many doomsday predictions about the demise of literature, the list of renowned contemporary English writers is surprisingly long. In any case, while it is undeniable that

more books are being sold than ever before, It is vital to remember that literature is only a subset of the much larger book business.

Literature is produced in the United Kingdom by a small number of publishing houses that are currently merging, typically with other publishing houses situated in the United States. These massive conglomerates have made it harder for smaller, independent houses to survive, and they are pressuring the market to move in ways that have less to do with literature and more to do with multinational commerce.

The trend is to publish an increasing number of titles in smaller editions each year, with only a handful hitting significant sales figures. The majority of literature is initially published in hardback format, that is, in editions with hard covers and high-quality paper that are meant to last. Hardbacks cost between £15.00 and £25.00 and are mostly purchased by the general population.

Hardbacks are expected to have a one-year run in bookstores before a paperback edition is released, usually by a different, specialized publishing business. Paperbacks are versions with low-quality paper and soft covers that cost between £5.00 and £7.00; their low price allows them to reach a large readership.

However, the selection of new titles is also limited by the selling policies of the major chains, which typically keep new books on display for only a short amount of time in order to display and sell a high number of new titles.

It's easy to see why prospective readers need trustworthy guidelines to help them navigate the sea of new titles. The problem is that literary journalists and reviews are no longer highly prominent - the market for literature is now dominated by advertising, media coverage of author and book publicity, and television and film adaptations, rather than literary arguments.

Universities that support their own circuits – conferences, specialized journals, academic presses – and university lecturers (often themselves writers or editors) maintain a readership for literary works that are not well received by the wider reading public. Despite this, best-seller lists reveal a remarkable mix of literary works and popular literature of the type typically ignored by universities.

Nonetheless, many misconceptions about the commercialization of literature persist. There is still a widespread belief that money has contaminated literature. Martin Amis, a major modern novelist, was publicly chastised after being offered a £1 million advance for his work *The Information* (1996). Amis maintained that he had the same right as everyone else to sell his

talent for money, but this did not persuade his doubters. In contrast, novelists such as Frederick Forsythe and John Le Carré appear to accept financial success as atonement for literary critics' disdain of their work.

The English Novel 1945-1990

The development of the postwar novel in English, as well as drama and poetry, cannot be understood without reference to the coexistence of Modernism and more traditional approaches to literature inherited from the Victorian period in the first half of the twentieth century.

Modernist writers responded to realism in fiction and the remnants of Romantic sentimentalism in poetry by inventing technical advances that might be utilized to examine reality through the eyes of the irrational, subconscious, anti-sentimental, or very individualistic. In drama, the revolution took a different path, with G. B. Shaw introducing Ibsen's naturalistic drama to the English stage. Modernism can be said to have arrived on the English scene at precisely the right time.

The post-modern novel

This could be owing to a pragmatic attitude to the world of literature, one that excludes clashes like the ones that occurred between the Modernists and the Edwardian traditionalists. Perhaps novelists are conscious, above all, of the growing popularity of audio-visual storytelling technologies, which compete with the novel, and would prefer to establish a place in the cultural marketplace for the novel in general rather than for any specific type of novel.

Despite continuous warnings about deteriorating standards, an examination at the English novel from 1975 to 1990 finds a healthy state of affairs. It's true that there aren't as many memorable characters as in a Victorian novel, yet there are works that are noteworthy for their sophisticated architecture and, often, their plots.

West End theatre and the new English drama

The growth of a strong opposition to the mainstream play that dominated the West End theatres of London can be summarized as the recent history of English drama. Contrary to popular belief, after decades of constant innovation inspired by revolutions in both the form and content of contemporary English drama, the success of the playwrights who sustained the new English drama can now be measured by their now habitual presence in West End theatres. In the same way that literary fiction coexists with popular fiction on best-seller lists,

mainstream theatre has extended to encompass everything economically successful, whether experimental or traditional.

The theatre sector was in a precarious state at the end of World War II. Many theatres had been demolished, there was a scarcity of players and managers, and, even more concerning, films were growing increasingly popular, leading to the conversion of many theatres into cinemas. Later, the stage would confront additional competition from television.

The West End theatres in London were dominated in the decade following the war by a consortium of business interests known as The Group, which ensured the predominance of metropolitan over provincial tastes, the success of musicals (often imported from the United States), and the reliance of drama on the star system. Repertory companies in provincial theatres and touring companies from the capital satiated the appetite for theatre.

The tastes of West End audiences were traditional, and the primary innovations in play came from amateur organizations devoid of commercial constraints. Actor-managers with their own companies, such as Laurence Olivier, helped to revitalize postwar theatre by providing alternatives to the usual West End fare, primarily based on the classics.

English Poetry 1945-1990

The market for poetry is restricted, forcing poets to seek alternative methods of financial support. As a result, the majority of English poets occupy university posts as lecturers or writers in residence, often at American universities. Otherwise, their professional careers are in publishing or literary journalism.

Professional poets, of which there are very few, frequently combine poetry with other genres. As a result, contemporary poets live and create in a far more confined cultural zone than novelists or playwrights. This is not to say that modern poetry is uniform in tone and topic; on the contrary, postwar poetry is as diverse as postwar novels and postwar theatre.

Postwar poetry also shows the dissolution of English unity.

Other types of English spoken in and outside of England have infiltrated modern poetry, calling into question the privileged position maintained by standard English, which is frequently criticized as a tool of cultural imperialism.

This shared interest in defending various types of English for poetry connects the work of Modernists like David Jones and Basil Bunting with social realists like Douglas Dunn and Tony Harrison.

Outside of England, Northern Irish poets, led by Seamus Heaney, have fused English with local poetical traditions, whereas post-colonial poets – including first and second-generation immigrants as well as poets living outside of Britain – have introduced new rhythms and speech patterns into English poetry.

Importance of the study:

The work of Douglas Dunn and Tony Harrison gave the lower middle-class of 1960s England a literary voice. Their poetry addresses the disparity between the center and the fringes (social, cultural and Geography), written by those uprooted from their homes in Scotland and the Midlands by the new educational opportunities provided by comprehensive schools and newly constructed universities in the early 1960s.

However, Dunn and Harrison's social realism does not preclude the neo-modernism of poets like Christopher Middleton, Roy Fisher, and J. H. Prynne, whose work parallels the development of new trends in literary theory, such as post-structuralism, and who appear to be most interested in making room in poetry for commenting on poetry itself.

Longley and Mahon followed in Heaney's footsteps by adapting Irish heritage to contemporary requirements influenced by history. Longley is interested in employing historical, classical, and legendary events to remark on the present, but Mahon is skeptical of the power of poetry in difficult historical contexts such as Northern Ireland.

The second generation of Northern Irish poets — Paul Muldoon, Tom Paulin, and Ciaran Carson – have been obliged to accept or reject Heaney's forceful presence. Rather than historical themes, they have showed an interest in a strong sense of orality rooted in the vernacular and the modern (Carson being the most concerned in regaining the lost sense of morality in poetry).

Conclusions: The 1970s saw the steady emergence of regionalism poetry (poetry based on geographical varieties of English other than the standard) and the progressive decentralization of publishing. The polarization of England into a poorer North and a richer South inspired poets to abandon links with the city.

Both NeilAstley's Bloodaxe Press (1978) in Newcastle and Michael Smith's Carcanet Press (late 1960s), based first in Oxford and then in Manchester, published new poets, kept old ones in print, and translated foreign works, so energizing the poetry market outside of London.

In the 1970s, new poetry defined by location, gender, or color arose, frequently in opposition to the idea of London as the dominant cultural or political system. Furthermore, a significant

number of poets began to publish, including women poets such as Medbh Mc Guckian, Liz Lochhead, Anne Stevenson, Sylvia Kantaris, Carol Rumens, Denise Riley, and WendyCope, as well as post-colonial poets such as John Aggard, James Berry, Linton Kwesi Johnson, Grace Nichols, and E. A. Markham. David Daby deen's voice was possibly the most influential post-colonial poetical voice heard in the 1980s.

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Moral Value and Education Important for Women

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Abstract: Moral value are evaluations or opinions formed as to whether some action or inaction, intention, motive, character trait, or a person as a whole is (more or less) good or bad as measured against some standard of Good. The moral values of actions (or inaction) are usually the primary focus of any discussion of Moral developments in particular and Ethical analysis in general. This is because the development of intentions, character traits, and persons are generally based on the judgment of actions that the intention, motive, character trait, or person might potentially do or not do. What distinguishes moral value from non moral development is the context of the statement. Philosophy, and particularly Ethics, differs from the sciences in one very important way. All of the sciences, both 'hard' and 'Soft', deal with descriptions of Reality. They purport to describe in varying levels of detail, what **is** about Reality. Ethics, on the other hand, is that branch of Philosophy that describes what one **ought**. All of the various philosophers, in all of their various works on Ethics, are detailing what you "Should" do or how things "Should" be, not what is. In answer to the questions "What should I do?" or "What is the 'right' thing to do?", ethics answers "You should do what you 'ought' to!" So moral judgments are judgments about what one "ought" to do (or not do), or have done (or not done). This paper focuses on Moral value in education system, Rationale of the Study UNESCO report (1972), the International Commission on the Development of Education, need and importance of Moral Value at West Tripura, Tripura in India.

We often hear, “Ekk naari padhegi, saat peedhi taregi”.

Education is globally acknowledged as the most powerful means of empowering girls and women and protecting them from the violation of their human rights. Investing in girls' and women's education can transform, and even save, lives—the lives of girls and women, and the lives of their families and communities. It is one of the most effective ways to achieve positive, sustainable change in the world, for everyone. Education sets in motion a virtuous spiral: girls and women gain greater knowledge, skills, self-confidence and capabilities, improving their own life prospects—and, in turn, an educated woman provides better nutrition, health care, and education for her family. Education enables a woman to take greater control of her life and gain inclusion in decision-making processes, which unleashes her potential to contribute socially and economically to her family's and community's wellbeing. Yet, today, millions of girls and women across the world live in debilitating poverty and are denied their right to education and two thirds of the world's illiterate adults are women.

Key Words: Moral value, Ethics, Morality, Women Education, girl, women.

1.0 Introduction:

The word moral comes from the Latin word 'Mors', which means custom or practice or a way of accomplishing things. Therefore it has come to mean 'belonging to manners and conduct of men' or 'pertaining to right and wrong, good in conduct'. Morality is the conformity to the moral code of social group. It is the internalization of a set of values, virtues, and ideas sanctioned by the society which becomes an integral part of the individual self through the process of development. It is considered a sum total of an individual's way of behaving which is judged in terms of ethical rightness or wrongness. Hence the ability to make moral judgement plays an important facet of the total development of the child. Moral judgement involves the cognitive capacity and insight to see the relationship between the abstract principle and concrete cases and judge the situations as right or wrong, keeping in view the knowledge of moral standards.

The theory which most directly inspired the research on moral value has been that of Swiss psychologist, Jean Piaget (1928, 1932) who endeavoured to interpret the child's concept of moral rules. He attempted to test children's moral judgement towards intentional and unintentional wrong-doing and described six types of moral thoughts which appeared in children of different age groups. More recently, studies on moral judgement have been conducted by Kohlberg(1968), in which he asked the children to judge the morality of conduct as described in the stories.

Different Educational Commissions and committees in our country have expressed their deep concern over the declining values in human activities and emphasized on providing value oriented education. The National Policy on Education-1986 has categorically stated "The growing concern over erosion of essential values has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of moral and social values". The Education Commission of 1964-66 has noted, "A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education related to life needs and aspirations of the people cannot afford to ignore this purposeful force". Thus concerns are being expressed to inculcate right moral values in our present generation.

2.0 Meaning & Concept of Morality:

The word moral comes from the Latin word 'Mors', which means custom or practice or a way of accomplishing things. Therefore it has come to mean 'belonging to manners and conduct of men' or 'pertaining to right and wrong, good in conduct'. Morality is the conformity to the moral code of social group. It is the internalization of a set of values, virtues, and ideas sanctioned by the society which becomes an integral part of the individual self through the process of development. It is considered a sum total of an individual's way of behaving which is judged in terms of ethical rightness or wrongness.

2.1 Meaning of Moral Development:

Hemming in his book, "The Development of Children's Moral Values" writes, "Moral development is the process in which the child acquires the values esteemed by his community, acquires a sense of right and wrong in terms of these values, learns to regulate his personal desires and compulsions so that, when a situational

conflict arises, he does, what he ought to do rather than what he wants to do. Moral development is the process by which a community seeks to transfer the egocentricity of the baby into the social behaviour of the mature adult.”

Moral development includes moral behaviour and moral concepts:

2.1.1 Moral behaviour: Moral behaviour means behaviour in conformity with the moral code of the social group. The term ‘Moral’ comes from the Latin word ‘mores’ meaning manners, customs and folkways. Moral behaviour not only conforms to social standards but also it is carried out voluntarily. It is always accompanied by a feeling of responsibility for one's acts. It involves giving primary consideration to the welfare of the group and considering personal gain or desires as having secondary importance.

2.1.2 Moral concepts: Moral concepts are the rules of behaviour to which the members of a culture become accustomed and which determine the expected behaviour patterns of all group members.

2.2 Meaning of Moral Judgment: Moral judgments are evaluations or opinions formed as to whether some action or inaction, intention, motive, character trait, or a person as a whole is (more or less) good or bad as measured against some standard of Good. The moral judgments of actions (or inaction) are usually the primary focus of any discussion of Moral Judgments in particular and Ethical analysis in general. This is because the judgments of intentions, character traits, and persons are generally based on the judgment of actions that the intention, motive, character trait, or person might potentially do or not do.

What distinguishes moral judgments from non moral judgments is the context of the statement. Philosophy, and particularly Ethics, differs from the sciences in one very important way. All of the sciences, both 'hard' and 'Soft', deal with descriptions of Reality. They purport to describe in varying levels of detail, what **is** about Reality. Ethics, on the other hand, is that branch of Philosophy that describes what one **ought**. All of the various philosophers, in all of their various works on Ethics, are detailing what you "Should" do or how things "Should" be, not what is. In answer to the questions "What should I do?" or "What is the 'right' thing to do?", ethics answers "You should do what you 'ought' to!" So moral judgments are judgments about what one "ought" to do (or not do), or have done (or not done).

2.3 Types of Moral Value:

We can group moral judgments into two broad classes. There are "before-the-fact" moral judgments, and there are "after-the-fact" moral judgments. Before-the-fact judgments are those made before the action (or inaction) takes place. They are made based on the best information available at the time as to what the moral landscape holds and what its future shape will be. These are judgments about what you "ought to do (or not do) and whether what you are planning to do (or not do) is Good or Bad. After-the-fact moral judgments are made after the action (or

inaction) has taken place, and are based on 20/20 hindsight view of the actual consequences. These are judgments about what you "ought to have done (or not done)", and whether your actual actions were Good or Bad.

A second major distinction of moral judgments is that they can only be made of an agent with the freedom or will to choose. Moral judgments are judgments of certain choices, or potential choices, where the one who chooses is aware that there is a choice, and has the capability to choose. A person who cannot do other than what was done, is not subject to moral judgment. But if a person has the freedom to choose alternatives, then that person's intentional, or unintentional actions or inaction can be subject to moral judgments. This argument is the ethical basis of the "Insanity" defence. The insanity defence argues that the accused cannot be considered guilty because the accused was unable to make a choice of an alternate behaviour. The behaviour exhibited was "unavoidable". This line of reasoning is never too successful when it is applied to the average human, with an average degree of intelligence. But it is the reason we do not make moral judgments about what a falling tree does on its way down. If the tree happens to kill someone, we don't judge that the tree "ought not to have done that" because the tree had no other alternative.

The third important distinction is knowledge. In order to be able to make a choice, we have to be aware that there are alternatives. If our knowledge about our current situation is thin, or our knowledge about how reality behaves is thin, then we might come to the conclusion that there are no better alternatives. We might make a choice that we believe is the correct one, but because our knowledge is thin, we overlook a better one. In such a case, we could make an after-the-fact judgment about what we ought to have done, if we had had better information, but any before-the-fact moral judgment we might make about what we did, has to be based on the knowledge available to us at that time.

3.0 Theories of Moral Value: Moral development is one of the most significant aspects of the personality development. It is a major task of society and education. Moral development proceeds along with social development. A person whose social development has been disturbed due to some, or the other reason, a person who is socially maladjusted develops immoral behaviour.

Immoral behaviour is that behaviour which fails to conform to social expectations. Such behaviour arises not due to ignorance of social aspect ions, but due to intentional disapproval of social standards or lack of feelings of obligation to conform. Similarly a person who has been deprived of opportunity to learn social standards or lack of feelings of obligation to conform. Similarly a person who has been deprived of the opportunity to learn social behaviour develops unmoral or non-moral behaviour. Unmoral or non moral behaviour arises due to ignorance of what the social group expects rather than intentional violation of the group's standards.

4.0 Review of Related Literature:

Tirri (1993) in her investigation on the moral concerns and orientations of 6th grade (N =100) and 9th grade (N =94) Finnish boys and girls students found that boys and girls differ in their main

moral orientations in solving moral conflicts. The girls were shown to be more care oriented and emphatic. The girls differed from the boys in their reflection on the meanings of the conflicts in a broader context of life.

Baek (2002) conducted a study to find the moral reasoning of the students as influenced by their age and culture. A total of 128 Korean and British children aged 7-16 years were interviewed individually using Kohlberg's moral dilemmas from Form A. The study concluded with the passing of age, the children were able to take moral decision in a mature manner but for culture, it was concluded that Kohlberg's system could be used to examine British children's general moral stage but was insufficient to understand fully Korean children's moral reasoning.

Edwards (2006) carried out an investigation to ascertain how seven hundred children aged seven to fifteen (half boys and half girls), acquired the ability to define certain moral concepts, how they decided on whether an action was right or wrong, and what influenced the acquisition process. The samples claimed that their regular participation in church with family members had been a major influence in acquiring moral concepts.

Farhat (2008) with the purpose to study the moral reasoning of 10-11 year old Nigerian children (n=37), employed the Socio-moral Reflection Measure-Short Form (SRM-SF; Gibbs, Basinger & Fuller, 1992). The results indicated that the Nigerian children scored significantly lower on the SRM-SF. The Nigerian 'moral atmosphere' was suggested as the cause of this result due a greater reliance on unquestioning obedience to religious principles or external authority.

Mohanty (2008) focused on development of moral judgement in elementary school children in relation to their home environment, socio-economic status of family and levels of intelligence. The study found a significant difference in moral judgement of children in relation to gender, type of school (religious/non-religious), and home environment. In terms of intelligence variable with development of moral judgment, a high positive relationship was found.

Gupta and Puja (2010) carried out an investigation to study the moral judgment ability of pre-adolescents (9-11 years) of public school of Yamunanager, Haryana. Their sample consisted of 200 children, 100 of wh

ich were in the age group of 8 -9 years and 100 in the age group of 10-11 years. Sex ratio was also maintained. Results revealed a significant difference in the moral judgment ability between two groups with older children (10-11 years) scoring higher than younger ones (8-9 years). The results suggested that maturity is a necessary (through not sufficient) condition for development of moral judgment ability. Gender showed a negligible impact on moral judgment ability of the child.

Kaloom et al. (2012) conducted a study with the main objectives to investigate the moral reasoning of adolescent boys and girls with reference to responsibility orientation versus justice orientation and to compare the frequency of adolescent boys and girls with right orientation and responsibility orientation. The sample of study consisted of 40 boys and 40 girls selected applying random sampling technique. The scale developed by Baker and Role (2002) was used. The main conclusions of the study were that adolescent girls found to be more care oriented than

boys, however, they were found to be equal on justice oriented. It was also inferred that religion is the most important factor which influence the moral judgment and justice oriented approach of boys and girls.

5.0 Major Findings of the Reviews:

- Religion has been found to be a major influence on the moral decision of the children.
- With regard to gender difference, it was found that girls are more care oriented than boys who are more justice oriented.
- The girls differed from the boys in their reflection on the meanings of the conflicts in a broader context of life.
- Type of school (run by religious/non-religious organisations) also influenced the moral judgement ability of the students.

6.0 Rationale of the Study:

UNESCO report (1972), the International Commission on the Development of Education, rightly named its report as “Learning to be” which shows worldwide efforts or revival of the interest in a kind of education leading “to be” – to be a better person. In ancient India, the concept of Education was “*Sa-vidya-ya-vimuktaya*” means learning or education is that which liberates or makes the person to be liberated. Thus emphasizes on “to be” or ‘to be a liberated person’. Unfortunately in modern age, education got influenced by materialistic and outward ideas, resulting into degeneration of age old good values. This calls for the immediate need for understanding how moral development of the children takes place so that accordingly appropriate value education can be provided and help them become ‘liberated persons’.

There is a necessity of inculcating values in young learners and consolidating them through curricula and school practices. The ‘National Curriculum Framework for School Education’(NCF), brought out by NCERT in 2000 & 2005 respectively, have put considerable emphasis on value development through education throughout the schooling years right from elementary stage to higher secondary stage.

The children at elementary stage are most receptive. This is the crucial period when ability to make right judgment can be inculcated in them by schools, teachers and most importantly parents and this fact emphasizes the need for studying the moral decision making ability of the children. A synoptic review of the above mentioned studies such as by Tirri (1993) Edwards (2006), Farhat (2008), Mohanty (2008) Gupta and Puja, (2010), Kalsoom et al. (2012), revealed that gender, type of school and religious affiliation influence the moral decision abilities of the children. Hence, the investigator in the present study aims to explore moral judgement ability of elementary school students through the following research questions:

In order to find answers to the above questions the present study is being undertaken and will be entitled as below:

7.0 Statement of the Problem:

‘Moral Value’.

8.0 Objectives of the Study:

- The study will emphasise the meaning and concept moral value.
- The study will discuss the theories, tool, statement of the problem of moral Value.

9.0 Tool to be used:

Moral Judgement Test (Late Durganand Sinha and Dr. Meera Verma, 2005): The test is developed by Sinha and Verma (2005) and standardized on Indian sample. This test has been constructed on the model of a general intelligence test in which items on reasoning, discrimination, analogies and best moral answer have been included. It is a self-administering test which consists of fifty items on which the child has to take moral decisions, group moral contexts in the statements, work out the relationships between words with moral connotations, evaluate a given piece of action, use logical reasoning in moral problems and select the appropriate definitions of moral values.

10.0 Women Empowerment:

An educated woman is, for example, likely to marry at a later age and have fewer children. Cross-country studies show that an extra year of schooling for girls reduces fertility rates by 5 to 10 per cent. And the children of an educated mother are more likely to survive. In India, for example, the infant mortality rate of babies whose mothers have received primary education is half that of children whose mothers are illiterate. An educated woman will also be more productive at work -- and better paid. Indeed, the dividend for educational investment is often higher for women than men.

“To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves.” - Pt. Jawaharlal Nehru

Education is a milestone of women empowerment because it enables them to respond to challenges, to confront their traditional role and change their life. Education is one of the ways to spread the message of women empowerment. However rich and humongous our country is no goals or dreams of our citizens will be achieved without effective education. Education not only educates a person but also helps her realize that she is a vital part to the society. Occupational achievement, self-awareness and satisfaction are among the many things that will be ensured by effective use of education. Guidance and counselling also provided through education, helps women select their jobs and build career paths. Education will help women to empower through the knowledge of science and technology to face the challenges of today's technological age. It also helps them in garnering information through the computer all over the world. Education not only educates a woman but enables her to take decisions and accept responsibilities at her home and outer world. Education helps a woman to understand her rights to equal treatment like a man in the society.

11.0 Objectives of the study:

1. The study wills emphasis the various importance of Women Education in Society.
2. To highlight various ways to create such an awareness towards Women Education in Society.
3. The study will suggest the Govt. Scheme to encourage Women Education in Society.
4. The study will discuss about the various benefits and drawbacks associated with Women Education in Society.
5. The study will conduct how we can promote Women Education in Society.
6. The study will describe various uses of Women Education in Society.

12.0 Why is Education Important for Women?

What is education? Why education is important? What is the meaning of education? Is it a basic right for everyone? These questions still make sense and aren't racist. However, asking that 'Why is education important for women?'

The definition of education is vast but we can sum it up in a line saying- 'education is development and growth of oneself'. Education makes us capable of acquiring new skills and being able to communicate with others in a civilized manner. Education is the basic right of everyone and therefore while providing education facilities, we should not discriminate among genders or sexes. Unfortunately, this discrimination still prevails in many parts of the world and therefore it is a need to make people understand that women also deserves to be educated and it is their basic right too just like men.

Lets see some importance of women education:

i) It is their basic right:

First of all, education is the basic right for everyone and when we say everyone we should not forget that women are also a part of this lot. Society has a large population of women and we cannot have such a large population as illiterate, it will be our huge loss. All the girls and women whether they are rich, poor, young, old, married, unmarried, widow or with any social status have their basic right of education. Education is not a privilege but a fundamental right.

ii) It will bring equality in the society:

Inequality and discrimination always start from root level. When women participate in education by going to schools and colleges with boys, the boys realize the basic rights of education and don't develop a superiority complex. So, educating women along with men promotes the idea of equality and democracy.

iii) It makes them independent and builds their confidence:

It is absolutely true that education makes a person independent. Education provides us with the skills to make ourselves capable of offering services to others and earning a livelihood. If women become educated and earn for themselves then they don't have to depend on their family for anything. This builds their confidence and makes them take their decision on their own. They realise their worth and their uniqueness. Therefore, education for women is really important in making women independent and confident.

iv) It leads to development of the nation:

Women make approximately 50% of the total population. If they are left uneducated then a large part of the nation will not be contributing towards its growth which is a major problem. Therefore, educating women will promote the development of a country.

13.0 Government schemes to encourage woman education:

i) Sakshar bharat mission for female literacy:

Launched in 2008 for promoting adult education especially among woman under which Lok Shiksha Kendras were set up.

ii) SABLA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls:

It aims to provide nutrition for growing adolescent girls by provision of food grains.

iii) Right To Education:

RTE considers education as a fundamental right which will provide free and compulsory education to every child aged between 6 to 14.

iv) Kasturba Balika Vidyalaya:

Establishment of residential upper primary schools for girl

v) National Programme for Education of Girls at Elementary Level

It is for reduction in the school dropouts by giving special attention to weak girls. In villages, women's group are formed. These groups follow up/supervision on girl's enrollment, attendance.

vi) Mahila Sangha:

Under this scheme women's forums (Mahila Sangha) were created. It provides space for rural women to meet, discuss issues, ask questions, make informed choices. It is implemented in ten states.

vii) Rahstriya Madhyamik Shiksha Abhiyan:

Infrastructure for girls hostel for secondary education

viii) Dhanlakshmi scheme:

Conditional money transfer scheme for Girl Child following 3 conditions.

- a) At birth and Registration of Birth.
- b) Progress of Immunization and Completion of Immunization.
- c) Enrolment and Retention in School.

14.0 Women Education in Modern Society:

What does it mean to be a woman? First of all, a woman is a mother, a wife, a daughter, a friend. The woman is sensitive but also strong. The woman exudes beauty, sensuality, love. There is a woman standing behind any successful man and she experiences every feeling along him.

Women are true heroes who fight for their purposes, who go through life with their heads up and who love to be respected and appreciated. They are good friends and have compassion for each other. They are mothers who fight for their children, who sacrifice themselves for them. Women are the smile, the finesse and the love in this world. They have enormous soul power. Most of the time, women prefer to ignore ranking themselves as personalities, because they are always taking care of the people around her. Without some education and encouragement, they devalue themselves, so our team decided to come to their aid and give them an educational base to help them fulfil their dreams and goals.

15.0 Conclusion:

At the end, conclusions of the results would be made. Recommendations and implications suggesting future action as a result of the present study would be given. The term 'Morality' stands for following the moral code of society or conformity in behaviour to the manners, values and customs of the social group. It also includes a sense of right or wrong. Morality consists of ideals or rules that govern human conduct. Morality has a social reference. Moral standards vary from group to group depending upon what has been accepted by the group as the socially approved behaviour. True morality comes from within the individual. It is internal in nature and not imposed by external authority.

Hence, the ability to make moral judgement plays an important facet of the total development of the child. Moral judgement involves the cognitive capacity and insight to see the relationship between the abstract principle and concrete cases and judge the situations as right or wrong, keeping in view the knowledge of moral standards.

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Sustainable Development Goals: Quality Assurance and Enhancement in Indian Higher Education

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ABSTRACT: Education is a basic and fundamental right for development of human and as well as society and nation. In a good education system well bring national economic growth, social justice and equality, scientific advancement, National integration and cultural Preservation. Sustainable development is the development that meets the needs of present generation without compromising the ability of future generations to meet their own needs. Education for sustainable development allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future. Basic education is a key to achieve various sustainability targets. Education can solve various individual and social problems and improve agricultural productivity, enhance the right of women, decryes population growth rates, enhance environment protection, and generally raise the standard of living. Education for sustainable development requires discussion on current issues into teaching and learning like climate change, disaster risk reduction, poverty reduction, population explosion, bio diversity and sustainable consumption. This paper highlighted an overview of Sustainable development in India and Shifting Sustainable Development goals of Higher Education in India from Quality Assurance To Quality Enhancement and Quality Education in Sustainable Development How can achieve in India.

Key Words: Sustainable Development, Quality Education, Quality Assurance, Modern India

INTRODUCTION: India is a developing country and it's main goal is to become a development country, become a developed country we facing many problems , but the main problem is lack of proper education. Education is a basic and fundamental right for development of human and as well as society and nation. In a good education system well bring national economic growth, social justice and equality ,scientific advancement, National integration and cultural Preservation, The basic aim of the education system for sustainable Development is 'education of a new man', 'a man of a sustainable type of thinking'. So, Sustainable development is development that meets their own needs of the present rather than future. Education in its Contemporary development should be aimed at the future, should "foresee" and form in a certain Way and satisfy needs of future generations of people. "Education is critical for promoting Sustainable development and improving the capacity of people to address environment and Development issues. It is critical for achieving environmental and ethical awareness, values and

Attitudes, skills and behavior consistent with sustainable development and for effective public Participation in decision making” (yadav,2016).also the agenda for sustainable development Goals are balancing economic, social, environmental dimensions of sustainable developments. The concept of sustainable development was defined in 1987 by the brundtland commission, as “ Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”- GrohariemBrundtland. Next The millennium Development goals were established of the United Nations in 2000. The millennium Development goals were eight international development goals, and it’s main aim to achieve the millennium development goals by 2015 and quantifiable targets for addressing extreme poverty across different dimensions- income poverty, hunger, lack of adequate shelter and exclusion while promoting gender equality, education and environmental sustainability. All 191 United Nations member states, and at least 22 international organizations, committed to help achieve the following Millennium Development Goals by 2015:

1. To eradicate extreme poverty and hunger
2. To achieve universal primary education
3. To promote gender equality and empower women
4. To reduce child mortality
5. To improve maternal health
6. To combat HIV/AIDS, malaria, and other diseases
7. To ensure environmental sustainability
8. To develop a global partnership for development.

Each goal had specific targets, and dates for achieving those targets. These eight goals were measured by 21 targets. The Sustainable Development Goals succeed and expand on the Millennium Development Goals, the deadline for which is the end of 2015.The Sustainable Development Goals (SDGs) are a collection of 17 interlinked global goals designed to be a “blueprint to achieve a better and more sustainable future for all”. The SDGs were set up in 2015 by the United Nations General Assembly and are intended to be achieved by the year 2030. They are included in a UN(United Nations)Resolution called the 2030 Agenda . The SDGs were developed in the Post-2015 Development Agenda as the future global development framework to succeed the Millennium Development Goals which ended in 2015. The 17 sustainable development Goals are:- (1)No Poverty, (2)zero Hunger, (3) Good Health and Well-being, (4) Quality Education, (5) Gender Equality, (6) Clean Water and Sanitation, (7)Affordable and Clean Energy, (8) Decent Work and Economic Growth, (9) Industry, Innovation and Infrastructure, (10) Reducing Inequality, (11) Sustainable Cities and Communities, (12) Responsible Consumption and Production, (13) Climate Action, (14) Life Below Water, (15) Life On Land, (16) Peace, Justice, and Strong Institutions, (17) Partnerships for the Goals.

On 25 September 2015, the 193 countries of the UN General Assembly adopted the 2030 Development Agenda titled “Transforming our world: the 2030 Agenda for Sustainable Development”. This agenda has 92 paragraphs. Paragraph 59 outlines the 17 Sustainable Development Goals and the associated 169 targets and 232 indicators. Sustainable Development is grounded on four independent systems such as environment, Economic, social and political aspects. It include issues pertaining to poverty, biodiversity Conservation, agriculture, capacity-building, climate change, desertification and drought, disaster Reduction and management, energy, finance, forests, fresh water, health, international law, poverty, Sanitation, toxic chemicals, waste management etc. The ethical issues and concerns of sustainable Development need to be addressed through education at different levels to make an impact on People’s lifestyles and responsible behaviours and help them build a sustainable future. A need to Refocus many existing educational policies and programmes to emphasize ESD (Education for sustainable developments) issues is mandatory, As education can play a very significant role in ensuring the economic, culture and ecological Vitality of the growing human world communities. It is the need of the hour to look into what Education can do to foster sustainability. In this paper an attempt has been made to view into the Meaning of ESD, with emphasis on is perspectives and concerns in teacher education and also on How to transact ESD(Education for sustainable developments).

EDUCATION FOR SUSTAINABLE DEVELOPMENT:

Education for Sustainable Development (ESD) is simultaneously one of the main-field of education and a Conceptual tool to aid policy makers in authoring educational policies that take into account the Present environmental, societal and economic challenges. According to the UNESCO, (Delors commission) it is based on All levels and types of learning – learning to know, learning to be, learning to live together, learning To do and learning to transform oneself and society (yadav,2016).” It further says that, “Perhaps ESD can be seen As the total sum of diverse ways to arrive at a ‘learning society’ in which people learn from and With one another and collectively become more capable of withstanding setbacks and dealing with Sustainabilityinduced insecurity, complexity and risks. From this vantage point, ESD is about- Through education and learning- engaging people in sustainable development issues, developing Their capacities to give meaning to SD and to contribute to its development and utilizing the Diversity represented by all people- including those who have been or feel marginalized- in Generating innovative solutions challenges”(Delors commission, 1996).

OBJECTIVES OF THE STUDY: The objectives for this study are-

- 1.To Study an overview on sustainable development in India.
- 2.To Discuss the Shifting of Sustainable Development of Higher Education in India from quality assurance to quality enhancement.
- 3.To Discuss how India achieve the SDGS4 for quality education.

METHODOLOGY OF THE STUDY:

The descriptive analytical method is used for this study. The methodology consists of studying, discussion and extortion from Article, Journal, Books, Thesis, Website etc. This study is purely from secondary sources according to the needs.

INDIA AND SUSTAINABLE DEVELOPMENT GOALS:

The Government of India which adapted the sustainable development goal has committed to Elegance its policies with the sustainable development goal and target . NITI Aayog and Government of India policy think tank headed by the prime Minister,has been assigned to co-ordinate this agreement and monitor process towards the sustainable development goal.towards this goal in March 2017 to ministry statistics planning and implementation (MOSPI) . Involve Nation indicate for the sustainable development goal, in accordance with the global indicators.

Research and information system for developing countries (RIS), in collaboration with the ministry of external affairs (MEA) , Government of India and NitiAayog , Government of India and with support from UN in India, is spearheading a program of national consulting of India among lawmakers policymakers,acadmia , private sector and civil society on the sustainable development goal. NitiAayog in partnership with RIS and UN in India organized the National consulting on SDGs with- First consulting focusing on Health and Education (. SDGS 3and4) in February 2016. Second focusing on industrialization and employment (SDGs 8 and 9) Third on Sustainable Management of water and sanitation for all (SDGs 6) August 2019. Several the government proggmme would directly contribute to advanced of the Sustinable development goal agenda . A noteworthy example is the Pradhan Mantri Jan DhanYojana (PMJDY) Which is the world largest financial inclusion proggmme. By levering PMJDY, (Aadhaar Biometric identity system and Mobile Telephony)While the central Government has sponsored schemes to advancement provide employment, connect villages to cities thought roads, build houses for the poor and offer education in the central Government on such important matters as digital payments ,skill development and SwachhBhartAbhiyan (Clean India campaign). The agenda for sustainable development adopted by 193 Nations in September 2015 at the United Nation submit officially came into force on 1 January 2016.

Goal 1 : End poverty in all it's form everyone.

Goal 2: End Hunger , achieve food security and improved Nutrition and promote sustainable development agriculture.

Goal 3 : Ensure health lives and promote well being for all at ages.

Goal 4 : Ensure healthy inclusive and equality education and promote learning opportunities for all.

Goal 5 : Achieve gender equality and empower all women and girls.

Goal 6 : Ensure availability and sustainable management of water and sanitation for all.

Goal 7 : Ensure access to affordable , reliable, and modern energy for all.

Goal 8: Promote sustainable, inclusive and sustainable economic growth, full and productive and decent work for all.

Goal 9 : Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation.

Goal 10: Reduce inequality within and among countries.

Goal 11 : Mark cities and Human settlement inclusive, safe, resilient and sustainable.

Goal 12: Ensure sustainable consumption and production patterns.

Goal 13 : Take urgent action to combat climate change and impacts.

Goal 14 : conserve and sustainability use the oceans, seas and marriage resources for sustainable development.

Goal 15 : Protect ,restore and promote sustainability use of terrestrial ecosystem, sustainable manage forests, combat desertification and halt reverse and degradation and biodiversity loss.

Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to Justice for and build effective and inclusive institutions at all levels.

Goal 17: Strengthen the means of implementation and revitalize the global partnership for sustainable development.

STRATEGIC EDUCATIONAL DOCUMENTS FOR QUALITY EDUCATION IN INDIA:

Within the Macedonian government program it is pointed that will create an coordinates instructive framework that will impact increment of the financial development, as well as labor efficiency and it'll increment the chances of youth for quality working posts. The objective is for the framework to supply more noteworthy societal integration in ethnical, territorial, social and social sense, to energize basic considering and dynamic citizenship. The Education Strategy 2018- 2025 and its Activity Arrange diagram the Government's vision for a comprehensive, comprehensive, coordinates, learner-focused instruction framework that will provide understudies with the information, aptitudes and competencies to meet wants of the globalized technology-based economy and take an interest in a multicultural law based society. The methodology is supplemented by the Law on Essential Instruction and Law on Instructors and Partners in Essential and Auxiliary Schools. Encourage, corrections have been made to the Law on Grown-up Instruction to alter the approval framework. The concept of inclusive education (Service of instruction and science, 2020) is another vital archive that will got to give extra commitment to the improvement of the national instruction framework. Service of Instruction

and Science, Service of Data Society and Organization, Bureau for Advancement of Instruction, Center for Professional Instruction and Preparing, State Instruction Inspectorate and State Examination Center, in participation with USAID, UNICEF, MCYO, primary school instructors, auxiliary schools and higher education institutions within the nation, as well as a few specialists within the field of instruction and ICT, arranged a Concept for creating a framework of separate instruction in essential and auxiliary schools in Macedonia. The concept ought to guarantee the smooth running of the instruction of understudies in essential and auxiliary schools from October 1, 2020, by adjusting the method to the modern circumstance and reality. Making strides the quality and expanding the productivity of education, in understanding with advanced world instructive measures, are key objectives of education legislative issues in Macedonia. In arrange to realize these objectives, particularly in essential instruction, the Government, through the Service of Instruction and science, ought to create and conduct comprehensive state testing which can efficiently screen the accomplishments of understudies, and hence the instructive accomplishments in common. Such state testing will permit evaluating the adequacy of the current education system and premise for its advance subjective advancement. The planning, organization and implementation of extracurricular activities in schools for the academic year 2020/2021 should be guided by the principles, defined by the Concept for extracurricular activities in primary education. Purpose of the Concept Learning by working in Macedonia is to ensure that schools, employers and institutions start with uniform approach in the implementation of Learning through work, especially for the schools that pilot the modernized four-year VET, but also to assist in the realization of ferial practice.

QUALITY EDUCATION IN 2021 - NEXT EDUCATIONAL CHALLENGES: HOW CAN ACHIEVE THE GOAL SUSTAINABLE DEVELOPMENT TO 2030 IN MACEDONIAN:

In the future, the following are key challenges in the area of education: poor quality of education, which requires the reform of curricula, textbooks and preservice and in-service teacher training, lack of didactical materials, equipment and school libraries, lack of textbooks, especially in the languages of smaller ethnic communities; lack of resources for inclusive education and unequal access to education for children with disabilities (physical barriers, lack of teaching aids and trained teachers to work with children with disabilities, etc.). Also, another area of focus must to be the development of a comprehensive evidence-based programme on social and emotional learning centered on safe spaces where children can learn about relationships, empathy, critical thinking, resilience, perspective, compassion, creativity, and empowerment. The Government must to plan a Law on Secondary Education and a Law on Vocational Education and Training pointed at making strides openings for long lasting learning and proficient advancement. It must proceed to make strides the quality of higher instruction through recently presented enactment on the National Council for Higher Education and the Agency in charge for quality confirmation within the Higher Education. The Government also must focus on the following objectives: increase enrollment opportunities in preschools and kindergartens, as well as provide high-quality training for educators, implement the Concept for National Assessment in primary education, improve access to quality education for children with disabilities and Roma children,

increase the retention rate among Roma students, and decreasing their drop-out rate in the primary and secondary levels, upgrade the VET programs, including postsecondary education and adult education, to establish Regional VET Centers for harmonization between education and labour market needs and revise the VET curricula to fit market needs and to Introduce climate change and media literacy at all educational levels.

CONCLUSION:

Education and training are key drivers for development and occupations as they offer assistance to progress employability, efficiency, development and competitiveness. Within the broader sense, education is additionally a precondition for accomplishing numerous other Sustainable Development Goals. The display paper has considered the relationship between the quality education and SDGs and how the quality education can offer assistance in realization of SDGs. This can be imperative to get it the impacts of the quality education to get it the points and goals of SDGs. The display paper would be supportive to the analysts, organizers, administrative and non-governmental organizations which are working to fulfill the SDGs by 2030. As governments and the worldwide community progressively center on assembly desires of citizens in center wage nations, it is significant to continue to focus on wants of the foremost marginalized and disadvantaged. Only quality education in Macedonia can make a huge contrast in arranging, arrangement making and the usage of economical improvement goals. The world community can accomplish the objectives of economical advancement by 2030 with the assistance of quality education. Now, more than ever, quality education includes a duty to be foundation and there's require cultivate the correct sorts of values and abilities that will lead to feasible and comprehensive development, and serene living together.

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Empowering Women through Skill Development- An Overview during COVID-19 Period

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Abstract : To ensure women's involvement in the labour sector, India must overcome a variety of obstacles. On the one hand, the government is working nonstop to increase the enrollment of girls and reduce abandonment rates in primary, secondary, and higher education. On the other hand, there are still many women with degrees who are unemployed. This essentially illustrates the fact that successful employment of women cannot be achieved by literacy alone and that additional challenges in terms of social, historical, and cultural obstacles must also be addressed. Women are further disadvantageous compared to males in the workforce due to stereotyped gender biases that are in place at that time. Additionally, women are frequently prevented from accessing the formal workforce due to the time they spend conducting informal childcare and domestic duties. Women can spend up to 25% of their time caring for family members and doing household chores, compared to men who spend an average of 2.5% of their time doing so. The uneven ratio of male-to-female involvement rates in various industries is another matter of concern. This paper has tried to find out the status of women in the skill development sector in comparison to men, the problems of women in skill development fields and different initiatives taken by the government during COVID-19 and further through studying and collecting data from secondary data sources.

Keywords: Labour Sector, Workforce, Employment of Women, Stereotyped Gender Bias, Male-to-Female Involvement Rates

Introduction : India is renowned for having young people who are bright and vibrant. While the number of working-age people is steadily declining in many affluent nations, India has a significant edge because of its heavily pro-youth demographic dividend. India has a great deal to contribute if we look at this issue from an economic perspective because its average employee age is only 28 years old and younger manpower converts into a faster rate of growth and economic progress. However, women's labour market participation in India has long needed to be increased, and this gap needs to be closed as soon as possible if we are to truly benefit from our demographic dividend. Between 2017 and 2022, a growing Indian economy would need almost 103 million skilled people. Despite this, more than 30% of young people between the ages of 15 to 29 or 100 million—are not in employment, education, or training. About 88.5 million of the 100 million people are young women. While the percentage of women getting vocational training has undoubtedly increased across the previous few years, this gain is less than that experienced by men. In terms of percentages, the percentage of women of working age who are enrolled in training rose from 6.8 per cent during 2011-2012 to 6.9 per cent in 2018-19, while the percentage of working-age men obtaining training surged from 14.6 per cent to 15.7 per cent in the same period.

Why do Women need to be Skilled?

India faces a variety of difficulties in securing women's involvement in the labour sector. While the government is working continuously to ensure that girls enroll at greater rates and dropout rates in elementary, secondary, and higher education, a significant percentage of women remain without employment despite having degrees. This essentially illustrates the fact that successful employment of women cannot be achieved by literacy alone and that additional challenges in the manner of social, historical, and cultural obstacles. Additionally, this issue has to be resolved. Women are further disadvantageous compared to males in the workforce due to stereotyped gender biases that are in place at that time. Additionally, women are frequently prevented from accessing the formal workforce due to the time they spend conducting informal childcare and household tasks. Women can spend up to 25% of their time performing care and household labour, compared to men who devote an average of 2.5% of their time doing so. The uneven representation of men and women in many industries is a further cause for worry. According to the graph below, occupations historically associated with "feminized" industries like beauty, healthcare, and clothing appear to have the highest concentration of female trainees. Furthermore, there are still very few women working in industries like hardware and electronics.

Table 1: Participation of Women in Programmes of Skill Development

Scheme	No. of male candidates trained	No. of female candidates trained
Pradhan Mantri Kaushal Vikas Yojana (data from 2016 to November 2021)	6,437,213	4,830,646
Jan Shikshan Sansthan (data from 2018-19 to 2021-22)	154,359	800,269
National Apprenticeship Promotion Scheme (data from 2018-19 to 2021-22)	301,556	61,842
Craftsmanship Training Scheme (data from 2018-2021)	3,937,114	530,406
Craft Instructor Training Scheme (data from 2020-21)	3,394	6,111

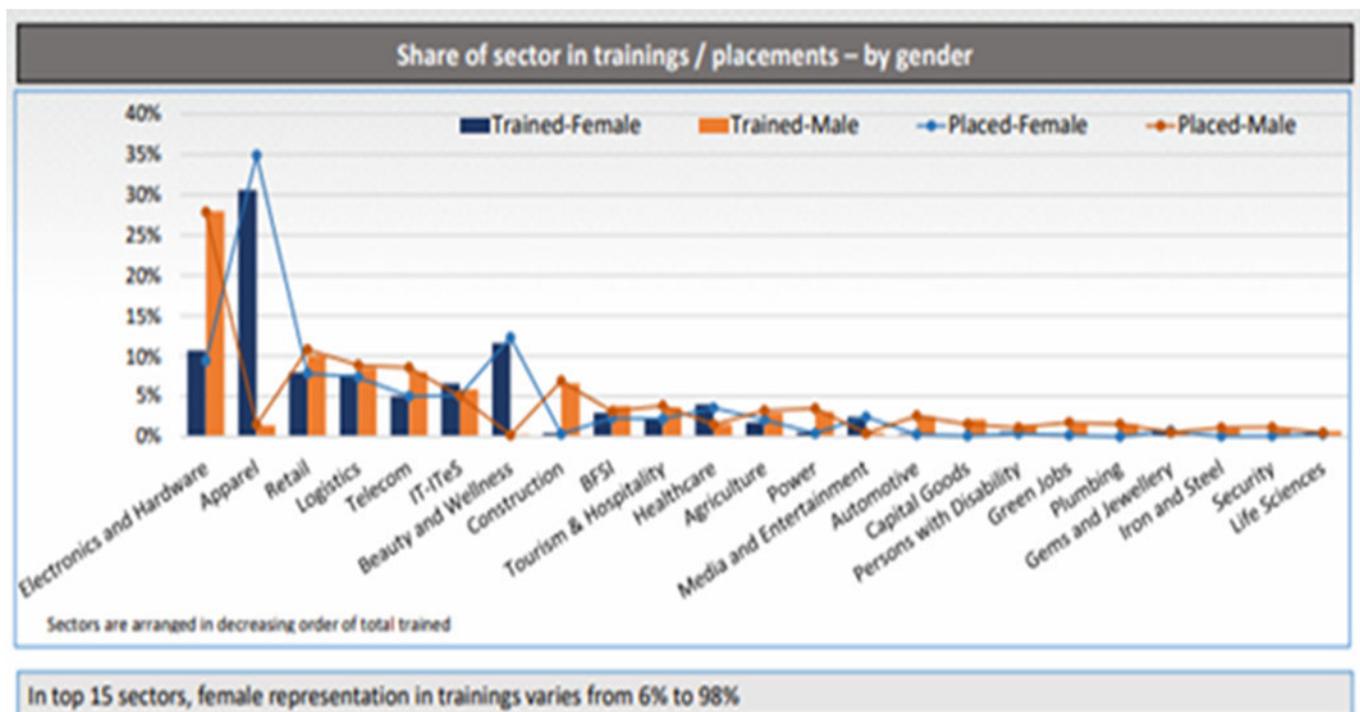
Source: Information produced in Lok Sabha on December 6, 2021, by the Ministry of Entrepreneurship and Skill Development.

Table 2 Enrolment Across Engineering and Non-Engineering Trades, by Gender (2014-18)

✘ The image part with relationship ID r1d55 was not found in the file.

Sourced from Ernst & Young, Gender Study, 2019 (https://www.orfonline.org/research/the-skilling-imperative-in-india/#_edn20)

Graphical Representation: A Comparison Parameter



Sector-wise Analysis: Male-Female Ratio of Trained Candidates Under PMKVY (2016-20)

Source: <https://www.investindia.gov.in/team-india-blogs/skill-development-prerequisite-women-empowerment>

The Relevance of Skills Development in the Empowerment of Women

Although women can make up a significant portion of India's workforce, their share of the labour force as a whole is dropping. In addition, a lot of women work in the unorganized sector. These jobs frequently involve seasonal employment, low pay, and no work security. Therefore, an emphasis on the development of women's talents would be essential in encouraging them to acquire life skills that can result in better livelihoods, higher-paid and high-quality jobs, financial independence, and the capacity to support their families.

Due to their limited utilization of productive resources, low levels of education, and pre-existing social norms regarding the type of work that is appropriate for women, rural women are often forced into lower-status, lower-paying jobs with few opportunities for advancement. This keeps them stuck in their lower status. Many rural businesses find it challenging to offer training to women because of pervasive patterns of precarious employment and temporary and unpredictable contractual relationships.

Rural women's access to vocational training and education is occasionally limited to a relatively small percentage of places where women predominate, which reinforces their conventional roles and responsibilities. They have fewer scopes to benefit from newer, non-traditional careers like information and communication technology (ICT), even though such training increases their economic options. To close the gap between the possibilities available to women and what they genuinely have the ability and want to pursue, proper skill training as well as successful awareness-raising efforts become essential.

Need for Reskilling in Light of COVID-19

India was suddenly and violently attacked by the second Covid-19 wave. Even before the COVID-19 crisis rocked the world, technological improvements and fresh methods of working were causing disruptions in several occupations and the corresponding skills that workers required to possess to perform these occupations. By 2030, automation and artificial intelligence, according to a 2017 estimate by the McKinsey Global Institute, would compel 375 million employees, or 14% of the world's labour force, to shift careers or pick up new skills. The lengthy closure of educational and skill-building facilities as a result of COVID-19 added to the already pressing problems, creating more obstacles for women seeking employment.

The following are some obstacles that need to be mentioned:

One was a rise in the gender-based digital gap. In 2020, 25% of women possessed a cell phone, compared to 41% of males, according to a GSMA report titled "Connected Women - The Mobile Gender Gap Report 2021".

Due to not having a smartphone and not being conversant with phone features, high data charges, and less importance placed on women's skill training, many women left training. An immediate transformation of skilling appeared to provide both an infrastructure and a human resource barrier. While lower-income with less money lacked the necessary digital infrastructure to get instruction, on the other hand, the trainers lacked the necessary tools to take on a wholly electronic method of training at such short notice.

There is also a difficulty in travelling. Aside from the disruption of public transport brought on by the numerous lockdowns that occurred around India, women's mobility was also further constrained by the increased risk of gendered assault in vacant public spaces.

Reskilling and Upskilling

Despite these problems, the government and other interested parties should rethink how they view "reskilling and upskilling" to offer skilling programmes in India and a new look at life. This is especially true given the pandemic's impact on women's employment rates.

First, there needs to be a change in emphasis towards a women-centric strategy that, through developing suitable programmes of instruction and training for women, fully comprehends the reality on the ground. As a result, impediments to traditional schooling or skill training for women would be removed that are specific to gender.

The integration of skill development with quantifiable results, such as employability, job retention, and higher negotiation leverage for the trained individual, is the second requirement. Thirdly, redesigning skilling would entail creating design paradigms that combine conventional skills with advanced digital technology. Making skilling programmes effective in digital training and access is crucial in light of the enormous digital deficiencies that women experience. If we can close this gap, we can combine conventional and digital talents to offer solutions that will give women access to a wider variety of possibilities. Another area of action is to increase the value of unpaid labour while simultaneously developing incentives and supporting infrastructures that support gender equality, encouraging men to share domestic duties with women.

In addition to enabling women to return to the services in the post-pandemic era, digitization and reskilling are essential instruments for developing new, thriving economic sectors. As a result, the government is focusing its skill-building programmes as well as the New Education Policy on encouraging more women to enter underrepresented sectors. The government wants to give men and women the same opportunities in terms of skills and to support them in using those skills to create prospects for themselves in jobs or through small-scale enterprises. It has been made possible for both men and women small-scale entrepreneurs to access the internet to advance their careers, pursue new chances, and get funding through various efforts including the digital environment.

Skilling in Future

Biases in hiring, salary setting, and performance evaluation have been caused historically by the sex-based division of employees and the categorization of jobs into "feminine and masculine" segments. It is essential to convey in a coordinated manner that achieving gender equality is not only ethically fair but also economically prudent and advantageous. Retraining and enhancing skills are urgently required if women are to be fairly engaged in all areas. Given the substantial socioeconomic advantages of having a gender-equitable workforce, policymakers, companies, and the development sectors should reconsider the skills environment to render it accessible and result-driven for women.

Conclusion

Upskilling and reskilling are urgently needed if women are to be similarly represented in all areas. Given the substantial social and fiscal advantages of having an equitable gender workforce, policymakers, companies, and the development sphere must rethink the skills environment to render it more equitable and outcome-driven for women. The sex-based separation of workers and the segmentation of tasks between "feminine and masculine" categories traditionally resulted in biases in recruitment, wage structuring and performance evaluation. It is crucial to communicate in a coordinated way that establishing equal treatment for men and women is not only morally right but also prudent and beneficial from an economic standpoint.

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A Systematic Review of Physical Activity and Academic Performance in Children and Adolescents

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Abstract: Physical activity (PA) is an important way to improve both physical and mental health. Its impact on many cognitive elements like as attention, memory, and concentration has been extensively researched, and it may be related to academic success. The goal of this research was to undertake a thorough review of the association between physical exercise and academic achievement in students. The major search engine was the Web of Science (WOS) repository, with the fundamental criterion being the selection of longitudinal and experimental research published in the recent five years. A total of 20 research papers were discovered, in which physical exercise intervention programs were employed to improve academic performance or associated criteria. The primary conclusions include the requirement for PA or physical exercise to be recommended with acceptable volume and intensity parameters, as a lack of load is unrelated to academic and/or cognitive performance. Similarly, gross motor skills and team sports are more successful since they require more cognitive effort. Mathematics and logical reasoning benefited the most.

Keywords: *Physical activity, mental health, sports, cognitive, motor skill.*

Introduction: Children's lifestyles in today's culture have changed considerably and are getting less healthy (Donnelly et al., 2017). Physical activity (PA) time spent by schoolchildren has decreased in favour of other forms of habits such as sedentary digital leisure, which is related with a high usage of television, videogames, and mobile phones (Gao et al., 2016). This situation is exacerbated by increased consumption of processed foods with a high calorie component and high concentrations of salt, fat, and sugars, resulting in rising levels of overweight and obesity, as well as other linked illnesses (Schmidt et al., 2015). Obesity is defined by León et al. (2018) as an abnormal buildup of body fat that provides a health concern. This pathology has expanded among children and teenagers, reaching up to 20%. It has also been linked to other diseases such as diabetes and high cholesterol, as well as cognitive issues such as low self-esteem, depression, and poor academic performance (Schmidt et al., 2015). In order to solve this issue, it is critical to improve PA levels, which are defined as any physical activity requiring energy expenditure (Gao et al., 2016). Indeed, several international organizations recommend that young people engage in at least 60 minutes of moderate to vigorous physical activity every day, with a strong aerobic component (Mullender-Wijnsma et al., 2015). In this regard, Van den Berg et al. (2016)

demonstrate that engaging in physical activity and sport provides numerous benefits on a multi-factor basis. Higher levels of PA have been linked to improved body composition, increased bone mineral density, and improved insulin sensitivity. It also has cognitive benefits, as an active lifestyle reduces anxiety and stress and improves self-esteem, attention span, and executive functions (Donnelly et al., 2017; Mullender-Wijnsma et al., 2016). Recent research, in particular, suggests that participating in sports helps to improve academic performance at various educational levels (Krafft et al., 2014). Similarly, educational failure has become a big issue for school-age young people, which is why promoting an active lifestyle that indirectly enhances academic achievement is beneficial (Mullender-Wijnsma et al., 2015). More specifically, the impact of PA has been demonstrated in certain factors influencing academic performance, such as memory, attention span, and executive functions (Donnelly et al., 2017), due to the reduction in cortisol concentrations (a hormone associated with a lower attention span) caused by exercise, the production of endorphins to create attitudes more conducive to learning, and better blood pressure. Supply to the brain, which improves neurotrophic factor stimulation (Krafft et al., 2014).

Some recent researches have investigated this association and found substantial findings. Howie et al. (2015) investigated the effect of active break periods during regular classes on schoolchildren's executive functions and arithmetic performance, discovering that appropriately long PA improved them (Ma et al., 2014). In contrast, longitudinal studies conducted by Donnelly et al. (2017) and Tarp et al. (2016) revealed that PA was not connected to school success. This viewpoint emphasizes the importance of doing a study of the current literature on this issue, particularly in longitudinal and experimental research, because opposing and inconsistent data are obtained, implying that as a result, the study's goal was to undertake a systematic evaluation of the scientific literature addressing the impact of PA on academic performance in preadolescent young people via longitudinal and experimental investigations.

Review of related literature:

Web of Science (WOS) was the database used to conduct the planned systematic review. The SCOPUS search engine was also used to double-check the data from the main database. In July 2018, the review examined studies on physical fitness and academic achievement in school-age children. The search period was from 2014 to 2018, with the keywords "Physical activity," "Academic performance," and "Children" with the Boolean operator "and" used. All papers in English from the "Web of Science Core Collection" in the "Social Sciences" research domain were considered in the search refinement. 470 research publications were obtained by using these principles.

The following criteria were used to select the research papers that would comprise the study sample: (1) scientific studies presenting PA and student academic performance as variables; (2) articles using a longitudinal design; (3) research showing statistical results that allow analysis of the study variables; and (4) peer-reviewed publications.

This study's population of scientific papers consisted of 503 documents obtained from the WOS data repository. This systematic review's baseline corpus consists of 23 scholarly papers that were considered after eligibility and codification criteria were applied.

The main findings of the systematic review of longitudinal and experimental investigations are summarized here. The research corpus included 23 scholarly studies with randomised designs that investigated the association between physical activity and academic and/or cognitive performance in preadolescents. Active breaks, strength-based training, an aerobics component, and multi-component techniques are among the PA prescriptions employed.

Academic achievement:

The majority of research that address academic achievement using regular test scores show that doing PA improves such performance, albeit this needs to be qualified. First and foremost, therapies including increased intensity and duration of exercise as well as gross motor skills resulted in more dramatic gains in academic performance (Beck et al., 2016; Howie et al., 2015; Phillips et al., 2015).

This highlights the need of appropriate prescription, since a minimum activity of the body is required to generate reactions that increase cerebral blood supply or endorphin production (Krafft et al., 2014).

These conclusions could possibly be based on psycho-pedagogical considerations. Mullender-Wijnsma et al. (2015) and Ma et al. (2014) demonstrate how including tasks that actively work on educational content and introducing active breaks increase academic performance in children with lower grades. Quinto and Klausen (2016) explain how the inclusion of play in academic activities promotes learning by involving higher levels of intrinsic motivation and less academic stress as underlying explanations for these principles. Similarly, the incorporation of active breaks allows for the restoration of attention span and the improvement of cerebral blood flow, resulting in cognitive benefits (Krafft et al., 2014). Bunketorp et al. (2015) also discuss how such programs improve schoolchildren's perceived well-being and behaviour.

Turning to the fields most closely linked to the advantages of doing PA, the papers by Beck et al. (2016), Fedewa et al. (2015) and Resaland et al. (2016) indicate how the benefits of their intervention programmes were more closely associated with improvements in mathematical performance, with special emphasis on arithmetic, while not finding any relationship with reading comprehension, although Duncan and Johnson (2014) report contradictory findings. The explanation lies in the improvements that doing PA brings about in a number of factors associated with cognitive performance and which are more related to mathematical performance.

Cognitive ability:

Several writers suggest that doing PA will not only increase academic achievement but will also aid to improve cognitive performance, which will improve school success (Donnelly et al.,

2017). More specifically, Chen et al. (2017) show how multi-component training based on strength work, coordination, and aerobic capacity improves attention span and planning, which can be explained by better blood supply in the anterior cerebral cortex, which results in higher mental activation (Krafft et al., 2014).

According to the papers reviewed, PA prescription is required to meet particular conditions. Fedewa et al. (2015), in instance, found no increase in fluid intelligence after adding 20 minutes of PA per day for 8 months. Similarly, while applying short-term mild-to-moderate intensity physical training programs, Tarp et al. (2016) and Van den Berg et al. (2016) failed to obtain any changes in executive processes. There are two key criteria for physical exercise to produce favourable improvements in cognitive. The first is in the intervention load, which involves a minimum of 150 minutes per week of moderately intense work (Cheng et al., 2017; Lind et al., 2018). The second criterion is related to cognitive demands.

General health and physical condition:

Aside from the effect of PA on school achievement, the majority of the experimental research examined also addressed changes in health status indicator measures. Regardless of changes in cognitive or academic performance, it was discovered that several components of physical fitness improved in the majority of the studies, with improved levels of cardio-respiratory fitness (Bugge et al., 2018), waist circumference, and body mass percentiles (Arday et al., 2014; Donnelly et al., 2017).

This demonstrates that participating in physical activity and sports from a young age is essential for obtaining physical and mental well-being (Mullender-Wijnsma et al., 2015). Bugge et al. (2018), for example, emphasize the need of fostering an active lifestyle from a young age in order to prevent childhood obesity and other diseases such as diabetes, cholesterol, and cardiovascular disorders. The World Health Organization (2010), in particular, recommends at least 60 minutes of moderate physical activity each day, a minimum mirrored in the load volume in most programs with beneficial outcomes.

Conclusions: PA improves academic performance in preadolescents, with bigger advantages occurring as the amount and intensity of the exercise increases. The effect of doing PA diminishes over time, and the field that benefits the most is mathematics and arithmetic. PA improves cognitive performance as well. Tasks with higher cognitive demands and requiring gross motor abilities have a bigger impact. This improves cerebral blood flow, attention, and concentration but not executive functioning. The majority of research suggest that, regardless of the effect of PA on academic and cognitive performance, improvements in health status and physical condition are achieved, particularly through changes in body composition and cardio-respiratory fitness.

Finally, most studies produce quite different outcomes, owing to the existence of a wide range of contexts, exercise prescriptions, and equipment. As a result, the criteria for evaluating the variables under consideration must be harmonised.

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Women Contribution in India's Nation Building Process

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***Abstract-** The contribution of women from the dawn of civilization is undeniable. The fact that women are not inferior to men in any field is clearly observed and proven all over the world from ancient times to modern times. Apart from this, the unquestionable contribution of women in the process of nation building in the whole world and in India in recent times is easily surmised by the strong voices of feminists. That is, the contribution of men and women in the process of nation building is not worth saying that it is equal or two sides of the same coin. The aspects that I have focused on in this paper is to investigate how much the contribution of women has been fruitful or strengthened the process of nation building in the nation building process of India from the pre-independence period to the present contemporary period in political, economic and socio-cultural fields etc. Besides, to find out the steps that can ensure the participation of women in the process of nation building.*

***Keywords-** Women Contribution, Nation Building Process, India's Women, Pre and Post Independence*

Introduction- We all know that the contribution of women in the process of nation building is not less in any part but the fact is that without the participation of women the great activities of men could not have crossed the threshold of success. There is no denying that the contribution of women has enriched not only the nation-building process of the modern era but also every aspect of human life since the dawn of civilization. It goes without saying that the contribution of women in the process of nation building, especially in India, is unparalleled. It is no exaggeration to say that if half of the place or fame and reputation that India has achieved in the world today are occupied by men, then half is occupied by women, the proof of which continues to bear the pages of history even today. The subject of our discussion is to analyze the extent to which the contribution of women through the process of nation building has made India self-empowered from pre-independence India to the present. Side by side, to find out the major initiative this can boost women mindset to participate in any area of India's nation building process and can contribute their epitome of effort.

1. Women contributions in nation building process in Pre-Independence Era

The contribution of women in pre-independence India has created an unforgettable milestone from ancient times to medieval times and the threshold of independence. The role of women has attracted attention in all areas, especially during the British rule. Before independence, the contributions of all the noble women who have strengthened India's nation-building process through the freedom struggle to political, social and educational aspects have been discussed separately in detail.

A. Pandita Ramabai

Pandita Ramabai(1858-1922) has been acknowledge as an eminent social reformer and a scholar of first feminist in the modern Indian history who struggle for the emancipation of Indian women. She ignored caste restriction and married a man of Sudra Varna (Lower Caste).

Contribution

She set up the *Arya Mahila Samaj* to promote education among native women and and discouragement of Child Marriage in 1882. She wrote her first Marathi book, *Sti Dharma-Niti* which consist morals for women and was published in 1882. She wrote another Marathi book, titled *The Cry of Indian Women* was about the divesting condition of the Indian Women which included Marriage at a very early age, After Marital Harassment and Heinous practices that were forced to follow by a Hindu Widow. It was published in 1887. *The High Caste Hindu Women* was considered the one of the most inspiration for the women empowerment and emancipation. It was published in 1887 and also known as *India's First Feminist manifesto*. She also wrote another Marathi book, United *Stateschi Lokesthiti ani Pravasyritta* (The People of United States) was published in Bombay in December 1889. She established a secular residential school for high-caste widows, the Sharada Sadan, in Bombay. Pandita Ramabai had focused of gender reform, formed the *Arya Mahila Sabha* in 1882. Ramabai wanted education for Indian women before Education Commission, which is known as Hunter Commission in 1882. For her social activity she was awarded with *Kaiser-e- Hind* gold medal in 1919 by the British government.

B. Madam Bhikaji Cama

Bhikaji Cama was born on September 24, 1861. She was prominent figure in the Indian Independence struggle. She is famous for hosting the precursor to the Indian National Flag on foreign soil. For this act, she came to be known as the 'Mother of the Indian Revolution'.

Contribution

Bhikaji Cama went to Paris where she founded the Paris Indian Society. She was active member of the Indian Freedom movement. She propagated the cause of Swaraj among the Indian community in England. In 1907, Madam Cama became the first person to hoist the Indian flag in Germany. The flag was designed by Bhikaji Cama and fellow activist Vinayak Damodar Savarkar. She organized Free India Society and began the journal 'Bande Matarm' to spread her revolutionary thought. She could aptly be called "Mother India's first cultural representative of USA".

C. Sarojini Naidu

Sarojini Naidu was born in Hyderabad on 13 February 1879. She was an Indian political activist and poet. She was the former Governor of Uttar Pradesh. A proponent of civil rights, women's emancipation and anti-imperialism, she played an important role in the Indian independence movement against British rule.

Contribution

She was drawn to India's Congress movement and to Mahatma Gandhi's Non-Cooperation movement. In 1924 she traveled in eastern Africa in the interest of Indians there and the following year became the first Indian women president of the National Congress. She accompanied Gandhi to London for the inconclusive second session of the Round Table Conference for Indian-British cooperation (1931). During the outbreak of World War 2 she supported the Congress Party's policies, first of aloofness, then of avowed hindrance to the Allied cause. In 1947 she became governor of the United Provinces, a post she retained until her death. She was a gifted poet of the English language and was popularly known as the Nightingale of India.

D. Annie Besant

Annie Besant, Irish by birth was a staunch supporter of India's struggle for freedom.

Contribution- She founded the Home Rule League in Madras in 1916. She also founded the Theosophical Society of India. She was the President (First Women President) of Indian National congress for one term at Calcutta in 1917. She also edited 'New India' and 'Commonwealth'. She had done ample work to formulate favorable opinion about the Indian question in outside the world. Even today, India remembers

with gratefulness Annie Besant's immeasurable work for the freedom struggle, educational advancement and social reforms.

Also, Mahatma Gandhi's wife Kasturba, Jawahrlal Nehru's sister Vijay Laxmi Pandit entered the Non-Cooperation Movement, many women of Nehru family joined the freedom movement. So, we can conclude that lots of women contribute to India's struggle for freedom.¹

E .Women in Mass Movement

Except women in India's struggle for freedom they are also contribute their epitome of effort in pre-independence mass movement. Countless women of India have not only actively participated in the liberation struggle against foreign rule, but have also taken a militant role in various popular uprisings against the exploitation of the rule of various zamindars jotdar moneylenders supported by foreign rulers. However, as the women of peasant labor families were directly victims of the exploitation of the zamindars and moneylenders as well as sexual oppression, the mass protest against these zamindars played a leading role. In this discussion, the role of Adivasi Ramini comes first.

- **Non-cooperation and revolutionary movement in Bengal**

Not only men played a role in the non-cooperation and revolutionary movement of Bengal, but women also played an outstanding role. In 1919, the women of this country got the first limited right to vote, which was possible only because of the political awareness of women. The petition presented to Mr. Montagu in 1917 by women delegates demanding the right to vote was perhaps the first organized manifestation of women's political consciousness. Women's massive participation in Indian politics began largely through Gandhiji's non-cooperation movement. Beyond Gandhiji's non-violent movement, many middle-class women were also initiated into violent revolutionism. Among them were Pritilata Waddedar, Matangini Hazra, Shanti Ghosh, Suniti Chowdhury, Veena Das etc.

- **Tevaga, Telangana and Naxalbari movement**

In the late 1940s, two-thirds of the ripe crops in Bengal belonged to the cultivators and the other half to the jotdars. The aggressive and defensive role played by the women of the farming families against the farmers and jotdars of 19 districts of Bengal in 1946-47 at all stages of the movement is due to their political awareness by proving.

Apart from this, the massive aggressive participation of women in the Telangana Peasant Rebellion and the Naxalbari Peasant Movement can be observed. Basically, the range of unpaid labor of women workers in the zamindar's house ranged from housekeepers to sex workers. The seeds of women's rebellion were mainly latent in the gloom of this long-standing unremedied life. It should be noted that tribal Ramanis have a known militant attitude regarding land grabbing.

2. Women contributions in nation building process in Post-Independence Era

From the period of independence to the present day, the contribution of women in the process of nation-building has continued since the pre-independence period. As A result of Independence women had been given more contribution to the nation in multiple areas. After Independence women keep their contribution political, social, environment, education and various fields.

A. Women Contribution in Political Sphere

Since independence, women's participation in politics at lower levels has decreased somewhat, but women's contribution at higher levels is noticeable. In this regard, the contribution of Indira Gandhi, the

first woman Prime Minister of India, is significant. At the time of Indira government directed state and local governments to promote equality by class and gender including equal pay and free legal aid, human working conditions and maternity relief, rights to work and education, and rising the standard of living.² Besides, former President of India Pratibha Devi Singh Pathil, Chief Minister of West Bengal Mamata Banerjee, Mayawati of Uttar Pradesh, Congress leader Priyanka Gandhi and current President of India Draupadi Murmu continue to contribute unnoticed in the process of nation building. With the strengthening of constitutional rights of women at the local level and the reservation of 50% seats for them in the political field, they have been able to engage themselves more and more in politics. Especially it is very important to mention that the effect of feminist movement women intention in politics has been day by day increased.³

B. Women Contribution in Environment Sphere

The environment is compared to women mainly by keeping in mind the characteristics of women like endurance, self-sacrifice capacity etc. In the era of modernity, activities such as indiscriminate cutting of trees under the touch of skyscrapers, construction of dams and making drums, etc., cause extensive damage to the environment, which actually signals the pattern of human civilization.

The hill women of Uttarakhand's Garhwal and Kumaon were highly aware of the environment, drawing on real-life experiences. From 1972 to 1978, the Chipko movement (embracing the meaning of the word Chipko) was organized primarily to stop illegal cutting of trees. From 1972 to 1978, the Chipko movement (embracing the meaning of the word Chipko) was organized primarily to stop illegal logging. Here, women under the leadership of 'Mahila Mangal Dal' have saved the lives of trees by hugging the trees against greed, abuse, fear, torture, ignoring and risking their own lives. Thus, they kept their contribution in environment.⁴

C. Women Contribution in Social Sphere

In social sphere, women contribution is limitless. They complete their work in organized and unorganized sector ordinarily. A woman in the family is an unpaid worker who has no fixed time to work. Women's job is to take care of all the family members, cook, raise children and all the other work has to be completed by women. Without this contribution of women, men could never fulfill their responsibilities. Also, women are often paid less than men in the unorganized sector despite doing the same amount of work as men.

Currently women's contribution attracts attention in all the fields like education, science and technology, sports etc. Women also contribute in economic, religious, cultural sphere etc which is considered most important to strength India's nation building process.⁵

3. Major Initiative to participate women in Nation Building Process

From pre-independence to the present time, we all have realized the golden letters that reflect the contribution of women. Despite the fact, we have to be focuses to participate women in various fields to strength nation building process through various field programmers, courses and women centric activity.

The Government of India has taken various steps to ensure empowerment of women through their social, educational, economic and political uplifting through various schematic interventions. In order to enhance the employability of female workers, the Government is providing training to them through a network of Women Industrial Training Institute, National Vocational Training Institutes and Regional Vocational Training Institutes. To ensure economic independence of women through skill development and vocational training, the government has also introduced Skill India Mission. The National Skill Development policy focuses on inclusive skill development, with the objective of increased women participation for better economic productivity. Pradhan Mantri Kaushal Vikash Kendras lay

emphasis on creating additional infrastructure both for training and apprenticeship for women; flexible training delivery mechanisms, flexible afternoon batches on local need-based training to accommodate women; and ensuring safe and gender sensitive training environment, employment for women trainers, equity in remuneration, and complaint redressal mechanism. There are scheme like Pradhan Mantri Mudra Yojana and Stand Up India, Prime Minister's Employment Generation Programme (PMEGP), for helping the women to set up their own enterprise. Pradhan Mantri Ujjwala Yojna (PMUY) aims to safeguard the health of women bu providing them with clean fuel and also reduce burden on them from drudgery of collecting firewood.⁶

Further, the initiative taken by the Ministry of women and Child Development (MWCD) for empowerment of women and girls in the country during the last five years include following.

1. POSHAN Abiyan;
2. Anganwadi Service Scheme;
3. Pradhan Mantri Matru Vandana Yojana (PMMVY);
4. Beti Bachao Beti Padhao (BBBP) Scheme;
5. One Stop Centre;
6. Universalisation of Women Helpline;
7. Child Protection Service Scheme;
8. Scheme for Adolescent Girls (SAG);
9. Swadhar Greh Scheme;
10. Ujjawala Scheme
11. Working Women Hostel etc.

Appraisal- Considering the all aspect of women contribution, we can say that they kept their contribution epitome of their best ability. Despite the fact, we have to be more concerned about the women related scheme or activity because if we cannot execute the plan in reality then these have no value. It is proven that women have more possibilities than men so we have to use it properly. We hope that in future women can give their outstanding performance to nation building process as per their best ability.

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ROLE OF SOCIETY AND CULTURE IN PROMOTING WOMEN'S POSITION

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ABSTRACT- This study addresses the pressing global imperatives of gender equality and women's empowerment. Recognizing the undeniable influence of society and culture, it examines their dynamic relationship in shaping and advancing women's roles. Through an exploration of societal norms, cultural practices, and gender roles, the study probes their impact on women's status. It delves into strategies that harness the power of society and culture as catalysts for promoting gender equality, thereby contributing to a comprehensive understanding of the complex forces that shape women's positions in the modern world.

Keywords-gender equality, women's empowerment, societal norms, cultural practices, gender roles.

INTRODUCTION- Gender inequality, an enduring issue that has spanned centuries and cut across diverse societies, has consistently hindered women's access to education, economic prospects, and leadership positions. Yet, the tides of change have brought about substantial advancements in recent years, fostering a more equitable landscape. At the heart of this metamorphosis lies the transformative influence of society and culture. Society's norms, deeply ingrained and evolving over time, serve as the bedrock upon which gender roles are constructed. These norms often prescribe specific roles and behaviors for individuals based on their gender, relegating women to traditionally domestic spheres while confining men to more assertive and dominant roles. The resulting disparity has historically perpetuated unequal access to opportunities for women. Cultural practices, interwoven with societal norms, intricately shape perceptions of gender. These practices can either reinforce existing inequalities or serve as catalysts for change. For instance, cultures that celebrate and propagate gender stereotypes through media, literature, and rituals inadvertently perpetuate inequality. Conversely, cultures that emphasize empowerment and challenge preconceived notions of gender roles contribute to dismantling these barriers.

The link between culture, society, and gender equality becomes even more evident in the realm of education. Societies that prioritize education for all genders cultivate an environment where women can develop their potential and contribute fully to their communities. Conversely, cultures that undervalue women's education hinder progress by limiting their intellectual and socio-economic growth. In essence, society and culture are inseparable forces shaping the gender landscape. They can either reinforce or break the chains of gender inequality. The progress witnessed in recent decades underscores the potential of collective efforts to transform cultural

narratives, redefine societal norms, and champion gender equality. By challenging discriminatory practices, promoting education, embracing diverse representations, and cultivating inclusive values, societies can accelerate the journey towards a more equitable future for all genders.

SOCIETAL NORMS AND WOMEN'S POSITION-

Societal norms serve as unspoken guidelines dictating behaviors and roles within communities, but they frequently perpetuate gender stereotypes that hinder women's progress. Conventional expectations that pigeonhole women into caregiving and domestic roles curtail their engagement in public spheres and professional pursuits. This confinement restricts their economic independence and inhibits their contribution to broader societal development. Addressing this necessitates challenging these norms, initiating conversations around equality, and promoting alternative narratives that recognize women's diverse capabilities. By debunking the notion that women's primary roles lie solely within the household, societies can pave the way for increased workforce participation, leadership opportunities, and overall empowerment. Transforming these norms is pivotal in dismantling systemic barriers and fostering an environment where women's potential can be fully realized, ultimately enriching communities and advancing gender equality.

CULTURAL INFLUENCES ON GENDER ROLES-

Culture, a repository of intergenerational beliefs and practices, wields significant influence over gender roles. It often prescribes narrow societal expectations, designating distinct roles for men and women. These assigned roles, entrenched in many cultures, reinforce inequalities by relegating women to subservient positions. Rooted in tradition, they hinder women's autonomy, professional pursuits, and leadership aspirations. To advance women's position, it is crucial to critically assess these cultural norms that perpetuate disparities. This involves redefining norms that confine women's potential and promoting inclusive values that recognize their diverse contributions. By challenging limiting cultural constructs, societies can foster environments where women are empowered to break free from traditional molds, ultimately propelling progress towards gender equality and more equitable societies.

WOMEN'S AGENCY AND CULTURAL TRANSFORMATION-

Women's agency is a potent force in catalyzing cultural shifts towards gender equality. Through grassroots initiatives, advocacy groups, and collective endeavors, women actively challenge prevailing norms and demand their rightful place in society. By sharing their stories and raising their voices, women spark conversations that challenge deeply ingrained stereotypes. These efforts not only empower women individually but also collectively alter cultural perceptions. As agents of change, women inspire others to question traditional roles, promoting inclusivity and dismantling barriers. The resilience and determination displayed by women's movements underscore their capacity to reshape cultural landscapes, fostering an environment where gender equality thrives and all individuals can contribute to the advancement of society.

STRATEGIES FOR PROMOTING WOMEN'S POSITION THROUGH SOCIETY AND CULTURE

Empowering women smallholders: Women play a vital role in food production and security, especially in developing countries. However, they often face barriers such as lack of access to land, credit, inputs, technology, markets, and extension services. By providing women with equal opportunities and resources to improve their agricultural productivity and income, we can enhance their food security, nutrition, health, education, and empowerment.

Supportive Family and Community Structures: Families and communities play a vital role in promoting women's position. Encouraging equal sharing of household responsibilities, challenging traditional gender roles, and providing a supportive environment for women's choices can foster an atmosphere of empowerment.

Eliminating Violence and Harassment: Creating a safe environment for women requires a concerted effort to eliminate all forms of violence and harassment. Strengthening legal measures to hold perpetrators accountable and providing support services for survivors is essential. Public campaigns and educational programs can also foster a culture of respect and consent.

Awareness and Advocacy: Raising awareness about gender equality issues and challenging harmful stereotypes can drive societal change. Advocacy campaigns, workshops, and media initiatives can foster conversations that challenge biases and promote inclusivity. Engaging men and boys as allies in these efforts is vital to dismantle patriarchal norms and promote respectful relationships.

Reimagining Gender Norms: Cultures tend to uphold entrenched gender norms that confine women to specific roles. This can be changed by employing literature, art, and media to challenge these norms, thereby reshaping societal perceptions and expectations. When women are portrayed in diverse and non-stereotypical roles, it opens up avenues for them to explore a wide range of opportunities that were previously limited by traditional gender expectations.

Cultural Celebrations: Organizing events that commemorate women's achievements can significantly enhance awareness and recognition of their contributions. Special occasions such as International Women's Day and Women's History Month offer ideal platforms to spotlight women's accomplishments across various fields. By utilizing these opportunities, society can underscore the importance of women's roles and their impact on cultural, social, and economic development. Through celebrating their achievements, we inspire others to acknowledge the significance of women's contributions and encourage progress towards gender equality.

Investing in care: Care work is essential for the functioning of society and the economy, but it is often unpaid or underpaid and performed mainly by women. This limits their opportunities for education, employment, leisure, and participation in public life. By investing in the expansion of care services, such as childcare, eldercare, health care, and education, we can reduce the burden of unpaid care work on women and create more decent jobs for them.

Supporting women's leadership roles: Women are underrepresented in leadership positions in politics, business, academia, media, and civil society. This hinders their ability to influence decision-making processes and policies that affect their lives and those of their communities. By increasing women's representation and participation in leadership roles, we can ensure that their voices are heard and that their perspectives and interests are taken into account. We can also challenge gender stereotypes and biases that prevent women from reaching their full potential.

Advocating for women's human rights: Women's human rights are an integral part of universal human rights. They include the right to life, liberty, security, dignity, equality before the law, freedom from violence and discrimination, sexual and reproductive rights, access to justice, socio-economic rights, and participation in public life. By advocating for women's human rights at local, national, regional, and international levels, we can protect and promote the interests and needs of women and girls in various contexts.

CHALLENGES AND FUTURE DIRECTIONS-

Despite progress, several challenges persist in promoting women's position through culture. Gender stereotypes and bias still permeate media and arts, hindering true inclusivity. Moreover, cultural celebrations sometimes remain superficial, failing to address systemic issues. Lack of representation for marginalized groups further exacerbates inequalities. To tackle these challenges, future efforts must focus on deeper representation, ensuring women of all backgrounds are portrayed authentically. Intersectional narratives can shed light on the unique struggles faced by different groups. Collaborative initiatives between cultural institutions and advocacy groups can amplify impact. Addressing these challenges, we pave the way for a future where culture genuinely uplifts women. A diverse, representative cultural landscape can reshape norms, empower women, and contribute to a more equitable society.

CONCLUSION-

Society and culture wield significant influence over women's position in the world. In the journey to promote women's position through Society and culture aspect, it is evident that transformative change is both possible and essential. However, while progress has been made, persistent challenges remind us that the path towards gender equality is ongoing. Overcoming deeply ingrained biases and stereotypes requires continuous effort, dedication, and collaboration from all segments of society. As we move forward, it is crucial to recognize the significance of intersectionality, ensuring that women from diverse backgrounds have their voices heard and stories told. By embracing inclusivity, leveraging education, and harnessing the potential of digital platforms, we can create a cultural landscape that not only empowers women but also fosters a more just and equitable world for all. Ultimately, the transformation of culture to uplift women is a collective endeavor that demands empathy, open dialogue, and a commitment to dismantling barriers. By championing women's narratives, achievements, and perspectives, we can create a cultural tapestry that truly reflects the strength and potential of every individual, regardless of gender.



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TECHNO-PEDAGOGICAL COMPETENCE OF ENGLISH TEACHERS AT THE
SECONDARY SCHOOLS LEVEL

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ABSTRACT: *The study explores the significance of techno-pedagogical competence for English teachers at the secondary school level. As technology rapidly integrates into education, English teachers must adapt and possess the necessary skills to effectively use technology in their pedagogical practices. The study highlights the various aspects of techno-pedagogical competence that an English teacher should possess, along with the challenges they may face and possible measures to overcome them. The study concludes with the assertion that developing techno-pedagogical competence is crucial for ensuring effective and engaging English language instruction in the modern digital era.*

KEYWORDS: *Techno-Pedagogical Competence, English Teacher, Secondary School Level, Technology Integration, Pedagogical Practices.*

INTRODUCTION: In today's digital age, where technology is omnipresent, it is crucial for educators to possess the necessary skills and knowledge to leverage technology in the classroom. This competence allows teachers to enhance the learning experience for their students and prepare them for the challenges of the 21st century. English teachers with techno-pedagogical competence are adept at utilizing various technological tools and resources to create interactive and engaging lessons. They can leverage multimedia platforms, online learning management systems, digital resources, and educational apps to supplement their teaching materials. These teachers can seamlessly integrate technology to facilitate communication, collaboration, critical thinking, and creativity among their students.

Moreover, techno-pedagogical competence empowers English teachers to adapt their instructional methods to cater to diverse learning styles and abilities. They can personalize learning experiences, provide immediate feedback, and differentiate instruction using technology. This competence also enables teachers to incorporate authentic and real-world contexts into their lessons, making the learning process more meaningful and relevant. Furthermore, English teachers with techno-pedagogical competence are equipped to teach digital literacy skills, which are essential for students to navigate the digital world responsibly and ethically. They can guide students in evaluating online information, promoting digital citizenship, and utilizing technology for research and communication purposes. This competence equips students with the necessary skills to become lifelong learners in an increasingly technology-driven society.

WHAT IS TECHNO-PEDAGOGICAL COMPETENCE?

Techno-pedagogical competence encompasses a range of skills and knowledge that enable English teachers to leverage technology effectively in their classrooms. It involves proficiency in using educational technologies, designing and delivering technology-enhanced lessons, fostering

digital literacy among students, and integrating digital resources to enhance the overall learning experience.

IMPORTANCE OF TECHNO-PEDAGOGICAL COMPETENCE FOR ENGLISH TEACHERS :

Techno-pedagogical competence is of great importance for English teachers due to the following reasons:

Enhancing engagement- Integrating technology in English teaching can make lessons more interactive and engaging for students. It allows for the incorporation of multimedia resources, interactive activities, and online platforms that capture students' attention and promote active participation.

Supporting differentiated instruction-Techno-pedagogical competence enables English teachers to cater to the diverse learning needs of their students. They can utilize technology to provide personalized learning experiences, adapt content to different proficiency levels, and offer additional support or challenges as needed.

Fostering digital literacy- English teachers with techno-pedagogical competence can teach students essential digital literacy skills. They can guide students in evaluating online sources, promoting responsible online behavior, and developing critical thinking skills necessary for navigating the digital world.

Expanding resources and materials- Technology provides English teachers with a vast array of digital resources and materials that can enrich their teaching. They can access online libraries, digital texts, audiovisual materials, and language learning apps to supplement traditional instructional materials and expose students to authentic language use.

Facilitating collaboration and communication: Techno-pedagogical competence enables English teachers to leverage technology tools for collaborative activities and effective communication. Students can engage in online discussions, collaborate on projects, and provide feedback to each other, fostering teamwork and communication skills.

Developing 21st-century skills: By integrating technology, English teachers can help students develop essential skills for the 21st century. These skills include digital literacy, critical thinking, problem-solving, creativity, and effective communication—skills that are highly valued in today's digital and globalized society.

Preparing students for future careers: Techno-pedagogical competence equips English teachers to prepare students for the demands of the modern workforce. By incorporating technology in their teaching, they can familiarize students with digital tools and skills that are increasingly required in various professions.

Keeping pace with technological advancements:As technology continues to evolve, English teachers need to stay updated and adapt their teaching methods accordingly. Techno-pedagogical competence allows teachers to embrace new technologies, integrate emerging trends, and stay relevant in an ever-changing educational landscape.

ASPECTS OF TECHNO-PEDAGOGICAL COMPETENCE FOR AN ENGLISH TEACHER

Techno-pedagogical competence for an English teacher encompasses various aspects.

Digital literacy- An English teacher should have a solid understanding of digital tools and technologies relevant to language teaching. This includes proficiency in using word processors, presentation software, online resources, educational apps, and learning management systems.

Curriculum integration- Techno-pedagogical competence involves the ability to seamlessly integrate technology into the English curriculum. This means identifying opportunities where technology can enhance language learning, selecting appropriate digital resources, and aligning technology use with curriculum goals and standards.

Instructional design- English teachers with techno-pedagogical competence can design and develop technology-driven lessons and activities that promote language acquisition. They can create interactive multimedia materials, design online quizzes or assignments, and incorporate digital storytelling or video projects.

Assessment and feedback- Techno-pedagogical competence includes the ability to use technology for assessment and feedback purposes. English teachers can leverage digital tools to administer online assessments, provide timely feedback on written work or speaking exercises, and track student progress using data-driven tools.

Collaboration and communication-Techno-pedagogical competence enables English teachers to foster collaboration and communication among students. They can use collaborative online platforms, discussion forums, or video conferencing tools to facilitate peer-to-peer interaction, language practice, and collaborative projects.

Critical thinking and creativity-English teachers with techno-pedagogical competence can employ technology to promote critical thinking and creativity. They can design activities that require students to analyze, evaluate, and synthesize information from digital sources, as well as engage in creative tasks such as digital storytelling or multimedia presentations.

Professional development- Techno-pedagogical competence involves a commitment to continuous professional development. English teachers should actively seek opportunities to enhance their knowledge and skills in using technology for teaching, attending workshops, webinars, or online courses related to educational technology.

Ethical and responsible technology use- Techno-pedagogical competence includes promoting ethical and responsible technology use among students. English teachers should educate students about digital citizenship, online safety, privacy, and copyright issues related to digital content.

CHALLENGES FOR ENGLISH TEACHERS:

English teachers face several challenges in developing and implementing techno-pedagogical skills.

Limited training and professional development- Many English teachers may not have received adequate training or professional development opportunities specifically focused on integrating technology into their teaching practices. This can result in a lack of confidence and proficiency in using digital tools effectively.

Access to technology and resources- English teachers in certain schools or regions may face challenges in accessing technology and digital resources. Limited availability of computers, internet connectivity issues, or outdated technology can hinder the implementation of techno-pedagogical skills.

Technological infrastructure- Some schools may not have the necessary technological infrastructure to support the integration of technology in English classrooms. This can include a lack of appropriate software, hardware, or network capabilities.

Resistance to change- Introducing new technology and implementing techno-pedagogical skills may face resistance from teachers, students, or even administrators. Teachers may be hesitant to adapt to new teaching methods or may not see the immediate benefits of incorporating technology into their instruction.

Lack of time for planning and preparation- Integrating technology into lessons requires additional planning and preparation time. English teachers may struggle with finding the time to explore and experiment with new digital tools, adapt existing lesson plans, or create new technology-driven activities.

Keeping up with technological advancements- Technology is constantly evolving, and new tools and platforms emerge regularly. English teachers need to continuously update their techno-pedagogical skills and stay current with the latest trends and advancements. However, keeping up with the rapid pace of technological change can be challenging.

Balancing technology and language learning- English teachers must strike a balance between using technology as a tool to enhance language learning and ensuring that the focus remains on developing language skills. It can be challenging to integrate technology in a way that complements and supports language learning goals without overshadowing the linguistic objectives.

Digital divide- Socioeconomic disparities can create a digital divide among students, with some having greater access to technology and others lacking access. English teachers need to consider these disparities and find alternative ways to provide equal opportunities for all students to engage with techno-pedagogical activities.

POSSIBLE MEASURES TO ENHANCE TECHNO-PEDAGOGICAL COMPETENCE:

Professional development programs- Provide comprehensive and ongoing professional development programs specifically focused on integrating technology into English language teaching. These programs can offer training sessions, workshops, and online courses to enhance teachers' techno-pedagogical skills.

Mentoring and peer collaboration- Encourage mentoring relationships and peer collaboration among English teachers. Experienced teachers can mentor their colleagues and share their knowledge and expertise in using technology effectively in the classroom.

Access to technology and resources- Ensure that English teachers have access to up-to-date technology and digital resources. Schools should provide computers, internet connectivity, software, and relevant digital materials to support techno-pedagogical practices.

Technological infrastructure- Invest in improving the technological infrastructure of schools to support the integration of technology in English classrooms. This includes upgrading hardware and software, providing reliable internet connectivity, and ensuring technical support is readily available.

Dedicated technology support team- Establish a dedicated technology support team within the school or district to assist English teachers in troubleshooting technical issues and providing guidance on using technology effectively.

Collaboration with technology specialists-Foster collaboration between English teachers and technology specialists or instructional technology coordinators. These specialists can provide guidance, training, and support to teachers in effectively integrating technology into their teaching practices.

Integration into teacher education programs- Incorporate techno-pedagogical competence as a core component in teacher education programs. Pre-service teachers should receive training on integrating technology into their future English language teaching practices.

Communities of practice- Establish communities of practice or online forums where English teachers can share best practices, resources, and ideas related to techno-pedagogical competence. These communities can provide a platform for continuous learning and collaboration.

Research and evaluation- Encourage research and evaluation studies to explore the impact of technology integration on English language learning outcomes. This can provide evidence-based insights and inform best practices in techno-pedagogical competence.

CONCLUSION: The techno-pedagogical competence of English teachers at the secondary school level is crucial in today's digital era. It enables teachers to integrate technology effectively into language instruction, enhancing learning experiences for students and preparing them for the future. However, challenges such as limited training, resistance to change, and the need for a balanced approach can hinder their progress. To overcome these obstacles, implementing measures like professional development programs, access to resources, and collaboration is essential. It requires collective efforts from educational institutions, administrators, and teachers themselves. By recognizing the importance of techno-pedagogical competence and providing support, English teachers can create dynamic learning environments for their students.

Enhancing techno-pedagogical skills will advance English language education, equipping students with the necessary skills for the digital age and effective communication in the global community. Through continuous learning and support, we can empower teachers to integrate technology effectively and create engaging and interactive learning experiences for secondary school students.

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The Human Resource Challenges in Private B.Ed Colleges of West Bengal: Their Detrimental Effects on the Teaching and Learning Dynamics

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Abstract

The success of any educational institution rests upon the strength of its human resources – the faculty, administrators, and staff who collectively shape the institution's ethos and operations. This study delves into the intricate interplay between the human resource challenges faced by private B.Ed colleges in West Bengal and the subsequent effects on the teaching and learning dynamics within these institutions. This study aims to delve into the human resource challenges prevalent in private B.Ed colleges of West Bengal and shed light on how these challenges detrimentally affect the teaching and learning process. This research seeks to comprehensively explore the human resource challenges faced by private B.Ed colleges in West Bengal and their direct implications for the teaching and learning dynamics. Researcher utilized a qualitative research methodology can provide a deeper understanding of the human resource challenges in private B.Ed colleges of West Bengal and their effects on the teaching and learning dynamics. Thus it involves gathering and analyzing academic papers, journal articles, books, reports, and other scholarly sources to identify key findings, trends, and gaps in the research. Strategic measures should include offering competitive compensation, designing clear career growth pathways, providing ongoing professional development, and creating an inclusive and collaborative environment. By valuing faculty members, supporting their growth, and fostering a conducive atmosphere, these institutions can transform their challenges into opportunities for educational excellence. In the pursuit of resolving human resource challenges, private B.Ed colleges can elevate their status as centers of transformative education.

Keywords: Human Resource, Challenges, B.Ed Colleges, Teaching and Learning.

1. Introduction

Education plays a pivotal role in shaping the future of societies by imparting knowledge, skills, and values to the younger generation. Teacher education, specifically through Bachelor of Education (B.Ed) programs, is crucial in preparing competent educators who can effectively facilitate the learning process. Private B.Ed colleges in West Bengal contribute significantly to the teacher education landscape, catering to a diverse range of students aspiring to become educators. However, these private B.Ed colleges face a myriad of challenges in managing their human resources, which has a direct and profound impact on the overall teaching and learning dynamics. The efficacy of an educational institution is intricately linked with the quality of its faculty, administrative staff, and the synergy between them. In the ever-evolving landscape of education, the role of teachers and educators remains paramount. They are the architects of

knowledge dissemination, the cultivators of young minds, and the torchbearers of societal progress. Within this paradigm, Bachelor of Education (B.Ed) programs hold a crucial place in preparing future educators, equipping them with the skills and insights needed to shape the intellectual growth of generations to come. In the Indian state of West Bengal, private B.Ed colleges contribute significantly to the cultivation of this educator cohort. The significance of private B.Ed colleges is undeniable, they grapple with a range of human resource challenges that impede their capacity to provide optimal teaching and learning environments. The success of any educational institution rests upon the strength of its human resources – the faculty, administrators, and staff who collectively shape the institution's ethos and operations. This study delves into the intricate interplay between the human resource challenges faced by private B.Ed colleges in West Bengal and the subsequent effects on the teaching and learning dynamics within these institutions. This study aims to delve into the human resource challenges prevalent in private B.Ed colleges of West Bengal and shed light on how these challenges detrimentally affect the teaching and learning process. This research seeks to comprehensively explore the human resource challenges faced by private B.Ed colleges in West Bengal and their direct implications for the teaching and learning dynamics. By examining the interplay between faculty recruitment, retention, workload, professional development, and their effects on student engagement and outcomes, this study aims to provide insights that can inform policy changes and interventions for enhancing the educational experience within these institutions.

1.1. Statement of the Problem

This study entitled as **"The Human Resource Challenges in Private B.Ed Colleges of West Bengal: Their Detrimental Effects on the Teaching and Learning Dynamics."**

1.2. Research Objectives

The research objectives of the study were delineated below:

1. To identify the faculty recruitment challenge in private B.Ed colleges of West Bengal.
2. To assess the faculty retention challenge in private B.Ed colleges of West Bengal.
3. To explore the impact of workload related challenges on student learning outcomes in private B.Ed colleges of West Bengal.
4. To find the insufficient opportunities for faculty development challenge in private B.Ed colleges of West Bengal.
5. To suggest remedial measures to address human resource challenges and fostering an environment conducive to optimal teaching and learning dynamics in private B.Ed colleges.

2. The Review of Related Literature

Ison, M. P., & Nguyen, D. J. (2021). The opportunities and challenges for community college faculty teaching dual enrollment programs. *New Directions for Community Colleges*, 201(195), 119-128. In this article, the authors articulate program challenges and opportunities that typically

accompany dual enrollment participation and offer suggestions for how community college faculty can maintain the academic rigor of a college class, whether they are teaching dually enrolled students on a traditional college campus or within the halls of the high school environment.

Baker, V. L., Pifer, M. J., & Lunsford, L. G. (2016). Faculty challenges across rank in liberal arts colleges: A human resources perspective. *The Journal of Faculty Development*, 30(1), 23-30. This article focuses on the challenges faced by faculty members in a consortium of 13 Liberal Arts Colleges (LACs). We present findings, by academic rank, from a mixed-methods study of faculty development needs and experiences within the consortium. Relying on human resource principles, researcher advocate a greater focus on the development of the person, rather than task-specific skill improvement, as a means of creating faculty development programming that is particularly tailored to the rank-based needs of faculty members. We offer recommendations to achieve this focus amidst the unique faculty development challenges and opportunities available at LACs

Barman, P., Bhattacharyya, D., & Barman, P. (2015). Teaching effectiveness of teacher educators in different types of B. Ed colleges in West Bengal, India. *American Journal of Educational Research*, 3(11), 1364-1377. The overall results of the study explore that the level of Teaching delivered by the B.Ed College Teacher Educators is Moderately Effective. It is also revealed that Teaching Effectiveness of Govt.-aided B.Ed College Teacher Educators is comparatively better than that of the Teacher Educators who are working in different Private-unaided/Self-Financed B.Ed Colleges in West Bengal. It is also explored that Govt.-aided and Self-Financed B.Ed College Teacher Educators differ significantly with respect to their Teaching Effectiveness and on most of the dimensions of Teaching Effectiveness, namely Subject Mastery, Presentation Style, Motivational Strategy, Effective Communication, Student-Teacher Interaction, Informal Academic Support and Personal Attribute.

Kinley, K. (2010). Faculty and students' awareness and challenges of e-learning in a college of education. *Journal of the International Society for Teacher Education*, 14(1), 27-33. The results indicated that there exist challenges in exercising e-learning at the College for teaching and learning. The data indicated that the Internet connection is slow and revealed that most of the lecturers have average computer competency. This study strongly recommends that the College develops a strategic plan for ICT infrastructure and resources that includes policy and guidelines for use. This study also suggests that lecturers and student teachers use freely available e-learning management software.

Foster, L. (2004). Administrator and teacher recruitment and selection post-Brown: Issues, challenges, and strategies. *Journal of School Public Relations*, 25(2), 220-232. Several strategies are offered as proactive means to increase the number of African American educators in schools throughout the nation. It is clear, however, that these strategies will be futile unless school districts possess a deep commitment to increase the diversity of the teaching and administrative staffs of their schools.

2.1. Research Gap

There is a dearth of research related to **"The Human Resource Challenges in Private B.Ed Colleges of West Bengal: Their Detrimental Effects on the Teaching and Learning Dynamics."** Therefore researcher conducted investigation related to such statement of problem.

3. Methodology of Study

Researcher utilized a qualitative research methodology can provide a deeper understanding of the human resource challenges in private B.Ed colleges of West Bengal and their effects on the teaching and learning dynamics. Thus it involves gathering and analyzing academic papers, journal articles, books, reports, and other scholarly sources to identify key findings, trends, and gaps in the research. This approach will allow to capture the essence of their experiences with human resource challenges and their impact on teaching and learning.

4. Analysis and Interpretation

The analysis and interpretation of the study were conducted based on the objectives of the study.

4.1. Pertaining to Objective 1:

O₁: To identify the faculty recruitment challenge in private B.Ed colleges of West Bengal.

The faculty recruitment challenge poses a critical concern within the realm of private Bachelor of Education (B.Ed) colleges in the state of West Bengal. These institutions play a pivotal role in shaping the next generation of educators, imparting knowledge and pedagogical skills essential for effective teaching. However, the efficacy of these colleges hinges significantly on the quality and commitment of their faculty members. In recent years, private B.Ed colleges in West Bengal have grappled with the intricate complexities of recruiting qualified and dedicated educators. The success of any academic institution is undeniably interlinked with the caliber of its faculty members, who serve as the driving force behind educational excellence. Addressing the faculty recruitment challenge is crucial not only for sustaining the growth and reputation of these colleges but also for nurturing a learning environment that empowers aspiring educators to flourish.

Understanding the Challenge

The faculty recruitment challenge in private B.Ed colleges of West Bengal encompasses multifaceted dimensions. It involves sourcing individuals who not only possess the requisite academic qualifications but also exhibit a passion for teaching, a commitment to nurturing student growth, and a willingness to adapt to changing educational paradigms. Additionally, private institutions must navigate the complexities of attracting talent amidst a competitive landscape, often constrained by financial considerations. Faculty recruitment challenges in private B.Ed (Bachelor of Education) colleges are complex and vary based on local context and specific institutional dynamics. However, some common challenges include:

Lengthy and Complex Process: Cumbersome and lengthy recruitment processes can deter potential candidates and delay filling vacant positions, negatively affecting the teaching and learning environment.

Lack of Transparency: Unclear communication about the recruitment process, requirements, and timeline can lead to confusion among applicants and reduce their confidence in the institution.

Inadequate Advertisement: Insufficient or ineffective advertising of job openings can result in a limited pool of applicants, especially if potential candidates are unaware of available positions.

Unaligned Job Descriptions: Vague or inaccurate job descriptions may not adequately reflect the roles and responsibilities of the teaching position, leading to mismatches between applicants' expectations and actual duties.

Lack of Collaboration: Inadequate collaboration between departments and administrative units involved in the recruitment process can lead to inconsistencies and inefficiencies.

Overemphasis on Credentials: Overemphasizing academic qualifications without considering teaching experience, skills, and a passion for education may overlook potentially excellent educators.

Limited Candidate Assessment: Focusing solely on interviews and neglecting demonstration lessons or teaching simulations may not provide a comprehensive evaluation of candidates' teaching abilities.

Bias and Discrimination: Unconscious bias during the recruitment process can result in discrimination based on factors such as gender, age, ethnicity, and appearance.

Slow Decision-Making: Prolonged decision-making and lack of timely communication with candidates can lead to the loss of qualified individuals who accept positions elsewhere.

Inadequate Candidate Experience: A lack of responsiveness and a poor candidate experience during the recruitment process can deter potential educators from pursuing positions.

Lack of Innovation: Not adopting innovative recruitment techniques, such as using technology for video interviews or interactive assessments, can limit the effectiveness of the process.

To improve teacher recruitment procedures in colleges, institutions should focus on streamlining the process, enhancing transparency and communication, diversifying sourcing channels, aligning job descriptions with actual responsibilities, implementing fair assessment methods, addressing bias and discrimination, and continuously evaluating and improving their recruitment practices.

4.2.Pertaining to Objective 2:

O₂:To assess the faculty retention challenge in private B.Ed colleges of West Bengal.

Faculty retention challenges in private B.Ed (Bachelor of Education) colleges of West Bengal can have a significant impact on the overall quality of education and institutional stability. Some common challenges include:

Limited Compensation: Private colleges might struggle to offer competitive salaries and benefits compared to government-run institutions, making it difficult to retain experienced faculty members.

Job Security Concerns: Faculty members in private colleges might perceive their positions as less secure compared to those in government institutions, leading to concerns about long-term employment stability.

Career Growth Opportunities: Private colleges may not provide clear pathways for career advancement, professional development, and research opportunities, causing experienced faculty to seek institutions that offer more growth prospects.

Heavy Workload: Faculty members in private colleges might experience heavier workloads due to smaller teams and a lack of adequate support staff, leading to burnout and decreased job satisfaction.

Lack of Recognition: Private institutions might struggle to provide the recognition and appreciation that motivates faculty members to remain committed to the institution.

Inadequate Benefits: Limited benefits such as healthcare, housing, and retirement plans might make faculty positions in private colleges less attractive in comparison to government institutions.

Administrative Burden: Excessive administrative tasks and responsibilities can detract from the primary role of teaching and research, leading to frustration and dissatisfaction.

Inadequate Infrastructure: A lack of modern facilities, resources, and research support can hinder faculty members' ability to conduct quality research and engage in professional growth.

Lack of Collegial Environment: Isolation from a supportive and collaborative faculty community can lead to feelings of professional isolation and hinder job satisfaction.

Work-Life Balance: A demanding workload with limited flexibility can impede faculty members' ability to maintain a healthy work-life balance, leading to burnout.

Mismatched Values: Faculty members may leave if the institution's values, teaching philosophy, and academic approach do not align with their personal and professional beliefs.

Limited Research Support: Inadequate research funding, lack of access to resources, and absence of collaborative research opportunities can drive research-oriented faculty away.

To address faculty retention challenges, private B.Ed colleges in West Bengal should consider strategies such as offering competitive compensation, providing clear career growth paths, fostering a supportive work environment, enhancing professional development opportunities, implementing effective workload management, promoting a collegial and inclusive culture, and recognizing and rewarding faculty contributions.

4.3. Pertaining to Objective 3:

O₃: To explore the impact of workload related challenges on student learning outcomes in private B.Ed colleges of West Bengal.

Workload-related challenges in private B.Ed (Bachelor of Education) colleges can significantly impact student learning outcomes, creating a ripple effect that influences both the quality of education and the overall student experience. Here are some ways in which workload-related challenges can impact student learning outcomes:

Reduced Teaching Quality: Faculty members who are overwhelmed with excessive workloads may have limited time and energy to dedicate to effective lesson planning, teaching preparation, and delivering engaging classroom experiences. This can result in less effective teaching methods and lower teaching quality, leading to diminished student engagement and learning.

Limited Individual Attention: High workloads can lead to reduced availability of faculty members for individual student consultations and support. Students might face difficulties in seeking clarification, personalized feedback, or guidance, affecting their understanding of course material and academic growth.

Delayed Feedback: Overburdened faculty might struggle to provide timely feedback on assignments, assessments, and student progress. Delayed feedback can hinder students' ability to grasp concepts and improve their performance.

Inadequate Course Development: Heavy workloads can impede faculty's ability to update course content, integrate modern teaching methods, and adapt to evolving educational trends. Outdated or poorly structured courses can hinder effective learning experiences.

Limited Engagement in Research: Faculty members who are preoccupied with excessive administrative and teaching tasks might have limited time for research and scholarly activities. This can reduce opportunities for students to engage in research projects and benefit from faculty expertise.

Diminished Interaction: Faculty members juggling numerous responsibilities might have less time to interact with students outside the classroom, impacting opportunities for mentoring, guidance, and building supportive relationships.

Increased Faculty Burnout: Overworked faculty members are at a higher risk of burnout, which can lead to disengagement, reduced enthusiasm for teaching, and lower morale. Students are more likely to thrive in an environment with motivated and passionate educators.

Negative Impact on Curriculum Design: Excessive workloads might lead to hurried curriculum design, resulting in a lack of coherent learning outcomes, assessment alignment, and engaging educational activities.

Limited Use of Active Learning Strategies: Faculty with heavy workloads may rely on traditional lecture-based teaching methods due to time constraints, reducing the incorporation of interactive and active learning strategies that enhance student engagement and comprehension.

Stressful Learning Environment: Students can perceive faculty stress and burnout, negatively affecting the overall classroom atmosphere. A stressful environment can hinder open communication, collaborative learning, and student participation.

Reduced Innovation: High workloads can discourage faculty members from experimenting with innovative teaching techniques, technology integration, and new educational approaches that could positively impact student learning outcomes.

Affects Student Motivation: When students perceive that faculty members are overwhelmed and disengaged, it can affect their motivation and attitude towards learning, potentially leading to decreased effort and interest in the subject matter.

Addressing workload-related challenges is crucial for maintaining a healthy teaching and learning environment in private B.Ed colleges. Implementing effective workload management strategies, providing faculty support, and ensuring a balanced work-life equation can contribute to improved student learning outcomes and a more enriching educational experience.

4.4. Pertaining to Objective 4:

O4: To find out the challenges related to inadequate opportunities for faculty development in private B.Ed colleges of West Bengal.

Inadequate opportunities for faculty development in private B.Ed (Bachelor of Education) colleges can lead to several challenges that impact the overall quality of education and the professional growth of educators. Here are some of the challenges related to this issue:

Stagnation of Teaching Skills: Faculty members without access to regular development opportunities might rely on traditional teaching methods and fail to adapt to modern pedagogical approaches, leading to stagnation in their teaching skills.

Lack of Innovative Teaching Methods: Inadequate faculty development can hinder the integration of innovative teaching techniques, active learning strategies, and technology-enhanced instruction that can enhance student engagement and understanding.

Outdated Curriculum: Faculty members who lack exposure to current educational trends and research might struggle to update curriculum content, leading to outdated and irrelevant course materials that fail to meet the needs of students.

Limited Awareness of Best Practices: Faculty without access to professional development miss out on opportunities to learn from the best practices of their peers and educators in the field, which can inhibit their ability to improve their teaching effectiveness.

Reduced Research and Scholarship: Inadequate faculty development can result in limited engagement in research and scholarly activities, which negatively impacts both the educators' personal growth and the students' exposure to cutting-edge knowledge.

Diminished Student Engagement: Faculty members who are not equipped with effective teaching strategies might struggle to engage students in meaningful ways, leading to reduced participation, motivation, and overall learning outcomes.

Lack of Pedagogical Training: In the absence of ongoing training, faculty members might lack essential pedagogical training and knowledge that enables them to design student-centered learning experiences.

Ineffective Assessment Methods: Faculty without proper development might continue using outdated or inappropriate assessment methods that do not accurately measure student learning, hindering accurate evaluation and feedback.

Disconnection from Educational Research: Without access to faculty development, educators may not be aware of the latest educational research findings and evidence-based practices, resulting in teaching methods that are not aligned with current pedagogical advancements.

Limited Professional Networking: Inadequate development opportunities can restrict faculty members' interactions with peers and experts in the field, hindering collaboration and knowledge-sharing that contribute to personal growth.

Inconsistent Professional Growth: Faculty members who lack opportunities for development might feel unsupported in their pursuit of professional growth, leading to decreased job satisfaction and motivation.

Attrition of High-Quality Faculty: Talented and motivated educators seeking continuous growth might leave for institutions that offer better professional development prospects, resulting in a loss of valuable faculty members.

Missed Innovation Potential: A lack of faculty development can prevent educators from exploring and implementing innovative teaching strategies, curriculum design, and assessment methods that enhance the learning experience.

Addressing challenges related to inadequate opportunities for faculty development requires a comprehensive approach, including investing in regular workshops, training sessions, conferences, and collaborations with educational experts. By providing faculty members with continuous learning opportunities, institutions can foster a culture of growth, improve teaching quality, and ultimately enhance student learning outcomes.

4.5. Pertaining to Objective 5:

Os: To suggest remedial measures to address human resource challenges and fostering an environment conducive to optimal teaching and learning dynamics in private B.Ed colleges.

Addressing human resource challenges and creating an environment conducive to optimal teaching and learning dynamics in private B.Ed colleges requires a multi-faceted approach that involves strategic planning, policy changes, and fostering a positive work culture. Here are some remedial measures that can be taken:

Competitive Compensation and Benefits:

Offer competitive salaries and benefits to attract and retain qualified faculty.

Provide health insurance, retirement plans, and other essential benefits to improve job security and satisfaction.

Professional Development Programs:

Establish regular faculty development programs that focus on pedagogical training, modern teaching methods, and educational technology.

Encourage faculty to attend workshops, conferences, and seminars to stay updated with the latest advancements in education.

Clear Career Growth Pathways:

Define transparent career advancement pathways that recognize faculty contributions, research, and teaching excellence.

Offer opportunities for promotions, leadership roles, and increased responsibilities based on performance.

Workload Management:

Implement workload policies that ensure a balanced distribution of responsibilities among faculty members.

Provide support staff to help with administrative tasks, allowing educators to focus on teaching and research.

Research and Scholarship Support:

Allocate resources for research grants, travel funding, and publication support to encourage faculty engagement in research and scholarly activities.

Mentorship Programs:

Establish mentorship programs that pair experienced faculty members with newcomers, facilitating knowledge-sharing and integration into the institution's culture.

Inclusive and Diverse Environment:

Promote an inclusive environment that values diversity and encourages the exchange of ideas and perspectives.

Create platforms for faculty and students to discuss cultural differences and collaborate on projects.

Faculty Collaboration:

Encourage interdisciplinary collaborations and team-teaching approaches to foster innovative approaches to education.

Create opportunities for faculty members to collaborate on research projects and curriculum design.

Effective Communication:

Maintain open and transparent communication channels between administration and faculty to address concerns and share updates.

Encourage feedback from faculty regarding policies, procedures, and improvements.

Modern Infrastructure and Resources:

Invest in modern facilities, well-equipped classrooms, libraries, and laboratories to enhance the teaching and learning environment.

Provide access to educational technology tools that facilitate interactive learning experiences.

Recognition and Appreciation:

Acknowledge and celebrate faculty achievements, whether in teaching, research, or community engagement.

Implement awards and recognition programs to motivate and honor outstanding educators.

Flexible Teaching Approaches:

Allow faculty members the autonomy to experiment with innovative teaching methods and adapt to different learning styles.

Encourage the use of technology to create dynamic and engaging learning experiences.

Quality Assessment and Feedback Mechanisms:

Implement regular student evaluations and peer reviews to ensure teaching effectiveness.

Use feedback to make continuous improvements in teaching methodologies.

Collaboration with Industry:

Establish partnerships with local schools, educational organizations, and industry players to provide practical exposure and internship opportunities for students.

Continuous Evaluation and Improvement:

Regularly assess the effectiveness of implemented measures and policies and make necessary adjustments based on feedback and outcomes.

By implementing these remedial measures, private B.Ed colleges in West Bengal can create an environment that nurtures faculty growth, encourages innovation, and provides a high-quality learning experience for students.

5. Conclusion

In conclusion, the human resource challenges faced by private B.Ed colleges in West Bengal have far-reaching implications that extend beyond administrative concerns. These challenges, ranging from faculty recruitment and retention issues to inadequate opportunities for professional development, profoundly affect the teaching and learning dynamics within these institutions. The intricate interplay between the quality of faculty members, their motivation, and the overall educational environment underscores the urgency of addressing these challenges for the holistic growth of both educators and students. The faculty recruitment challenge hampers the ability of private B.Ed colleges to attract and retain highly qualified educators. The limited budget, competition with government institutions, and the perception of inadequate job security contribute to a suboptimal faculty composition. As a result, students may miss out on diverse perspectives, expert guidance, and innovative teaching approaches that are crucial for a comprehensive and enriching learning experience. The repercussions of inadequate faculty development opportunities reverberate throughout the teaching and learning process. Faculty members unable to access modern teaching techniques, updated curriculum, and research opportunities may struggle to engage students effectively. This can lead to reduced student motivation, lackluster learning outcomes, and disconnect between theoretical knowledge and real-world application. Moreover, faculty retention challenges and heavy workloads exacerbate the situation. Overburdened educators find it challenging to maintain their teaching quality, provide individual attention, and engage in research activities. This not only impacts their job satisfaction but also affects the overall educational environment, hindering the creation of a vibrant and dynamic learning space. Addressing these challenges requires a concerted effort from private B.Ed colleges, policymakers, and educational stakeholders. Strategic measures should include offering competitive compensation, designing clear career growth pathways, providing ongoing professional development, and creating an inclusive and collaborative environment. By valuing faculty members, supporting their growth, and fostering a conducive atmosphere, these institutions can transform their challenges into opportunities for educational excellence. In the pursuit of resolving human resource challenges, private B.Ed colleges can elevate their status as centers of transformative education. A well-supported faculty is empowered to inspire, innovate, and instill a passion for learning in their students. By prioritizing the welfare of educators, these

colleges can not only enhance their teaching and learning dynamics but also contribute to the larger educational landscape of West Bengal, ultimately shaping a brighter future for aspiring educators and the generations they will inspire.

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Cupidity of the British Government: Change of Ecology and Indian Rural Society

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Abstract:- The influence of Environment in the history of Human Civilization is immense. The Environment is directly related to the good or bad times of any country. The history and evolution of countries, nations and cultures have been influenced by the natural environment, as human society has adopted itself to the natural environment like other animals in the animal kingdom. In primitive times, humans were helpless against natural forces, and even in modern times, despite the advances in Science, they could not fully control nature and the environment. Human beings have exploited natural resources for the development of civilization, but the excessive use of these limited resources has led to environmental disaster by disrupting the natural balance. Therefore, the interaction between the natural environment and human society is considered as an important issue that we can call environmental and practical problems. The study of environment and ecology has started in India relatively recently. Environmental studies began in France. But if we look back to (ancient India), we see that many ages ago vedas, Purans, Jainism, and Buddhism have spoken about Environmental love and its protection in Ancient India. In our ancient Indian scriptures we find such a wonderful harmony of flora and fauna with human society which created an ideal pollution-free Environmental for the ancient Indians. This essay shows how after the revolt of 1857 A.D the bureaucratic Government administration of British sat down on India and established absolute control, not only over the productive society but also over the means of production. This has had an impact on India's economy, politics and social policy, as well as on the ecology or natural condition of the productive society. Because the relationship between agricultural production, materials and natural situations is very close. An attempt has been made to show this point in terms of changes in the ecosystem during the British period in India.

Keywords: - Ecology, Village Society, Agriculture, Natural degradation, Natural disasters, Colonial Rules.

Introduction:- The word "Ecology " comes from two Greek words which are 'Oikos' and 'Logos'. Oikos means dwelling place and Logos means science. Scientist Ernst H. Haeckel used the word Ecology to identify a special branch of biology in 1869 A.D. Man is the most dominant animal in the living world. And all animals enjoy nature as they receive it. Human beings are the only creatures use Nature as a means of production. So at the case of humans, "Ecology " is related to production. Simply the producer makes collective use of the land, water, air, and other

organizations in which he lives and produces, and through that use he creates his particular Ecology.

The word “Environment” means- the environment which is the result of both nature and human creation. This large area of the environment includes natural elements such as water, air and soil on which animal, plant, and human life depends as well as man-made environments developed in his efforts to provide food, shelter and transportation facilities, such as roads, bridges reservoirs, construction of buildings for human habitation etc. In this vast scope of the environment, water, soil, vegetation, animal life, human beings and other creations, apart from villages, cities, socio-economic, cultural and political conditions, the Interaction and reaction of which the environment evolves. Environmental history is therefore the Interaction and actions of humans with the natural world. The goal of Environmental history is to develop a closer relationship with nature and try to understand how human life has been affected by the natural environment and how humans or their actions are affecting or adversely affecting nature and what may be the future consequences.

Objectives:- The present article has been undertaken with following objectives:-

- i) This article shows how ancient Indian’s were conscious of environmental protection.
- ii) This article shows how the environment affects the economy.
- iii) This article shows how the economic demands of the British government led to the degradation of the ecosystem of rural societies.
- iv) This article shows what the main features of India’s agricultural economy were.
- v) This article shows how producer groups have destroyed the natural environment.
- vi) This article shows how the British Government’s forest policy has destroyed the balance of the ecosystem.

Methodology: - The present study is descriptive in nature. Without concentrating on “why” a certain occurrence happens, the descriptive research approach mainly focuses on characterizing the characteristics of a demographic group. In other words, it “describes” the research’s topic without explaining “ why “ it occurs. A quantitative research technique called descriptive research aims to gather measurable data for analysis. The researcher has followed different secondary sources like Journals, books, articles for collecting required information. Internet sources have also been followed.

Discussion:- The studies of environment and ecology has started in India relatively recently. Environmental studies began in France. But if we look back to ancient India that many years ago Vedas, Purans, Jainism, and Buddhism have spoken about love for Environment and its protection in ancient India. In our old scriptures we find such a wonderful harmony of flora and fauna with human society which created an ideal pollution-free Environment for the ancient Indians.

History of environment in India is very old, ancient Indians were quite conscious about the protection of environment. They worshiped various elements of nature (such as Water , Air , Rivers, Mountains, Forests). Living at the lap of nature was their ideal of life. They obey the laws

of nature. They worshiped,(Wood apple tree, Bandana tree, peepal tree, Margosa tree/Neem tree,Shorea robusta tree) and associated them with social and religious reforms. It was not unknown to them that trees have a great contribution to the natural balance and environmental protection. The tree was not only considered sacred for its medicinal properties, it was also considered as a symbol of fertility. Ancient Indians also considered Land, Rivers, Mountains as an integral part of their life. The Vedic Aryans named the River Saraswati, Yamuna, etc.They Worshiped nature as goddesses.

The River Ganga was also considered as a holy River. The Hindus consider the Kailash Mountain as the abode of LordShiva to which is a sacred place. Giri Govardhan is also mentioned to be worshiped in The Mahabharata. Early settlements in India were developed at the foot of Lakes or Mountain Rivers, on plateaus or in forested areas where people could gather food for subsistence and make stone and bone tools were used by humans for hunting and for food production and house building. The environment also changed with the progress of Civilization. Forests have to be cleared for agricultural Land and human settlements. Iron axes and plowshares were used for large agricultural settlements in Gangetic plains.

Environment and Economy:- Undoubtedly there is a very close relationship between ecology and economy. According to historian David Harling, if the history of survival is treated as economic history, it must fact to see economic history in relation to the natural environment. The basic elements of “Ecology “and economy are the same Land, water,air, Livestock etc. If the producer has his own control over these materials of production, then he will protect the environment properly in his own interest. But if only the responsibility of production rests upon him and the control of the natural Materials of production is gone. In any other Land it difficult. Then the authorities do not think about production, they degrade the environment to increase the commercial use of natural resources and as a result, the favorable environment for production becomes unfavorable, while there is no way to prevent it from the producer or former. Because all his control over the means of production is lost by then. This is exactly what happened in rural India as a result of colonial intervention. This consequence will be explained in the present paper.

Colonial Impact: Degradation of village society and environment:-

India during the colonial period is one of the examples of how unjustifiedintervention of the state can damage the productive system and ecology of a village society. It cannot be claimed that India's ecology or economy was perfect in the pre- Colonial phase. But as Richard Gravy has tried to show in his book “Green Imperialism “that Indians did not know how to protect the environment is completely wrong. Grove's comment “Rapid and extensive ecological transition was frequently a feature of pre- Colonial Landscape and states” can not be accepted either. Historically, India has always recognized the close relationship and equality between man and nature. The theory of “Vrikhayubed and Vrikshachaitanya” is the proof of close relationship and equality between man and nature. Kalhan's “ Rajatarangini ", Srikrishnavijoy or Mangal kavya repeatedly states that there was a relationship of mutual influence between production and social religion in India, and the central ideal of that relationship was environmental protection. The

colonial rule destroyed this relationship. As a result, the environment and village society suffered simultaneously.

Colonial conceptions of rural resource utilization in India developed through three main phases. The first phase was from 1765 to 1800, thirty- five years. Commercialization of agriculture was completed in this period. Natural science was neglected in the face of increasing agricultural surpluses. In the next seventy five years India become a source of raw materials for British Industry. It is during this period that deforestation and degradation of Natural resources began and continues. All the last episodes emphasize Colonial investment. All control of the Indian Rural Society over India's ecosystem was eroded during this phase, as India's land, water, air, and animal resources began to be registered for the benefit of foreign capital. In the words of Dr. Pandian – The mode, time and extent of land revenue payment were altered, forests were enclosed, irrigation works and organizations were disrupted and codified Laws restricted the freedom of village Communities (MSS Pandian: The political Economy of the Agrarian Change, Nanchiland ,1880- 1939, New Delhi,1990).

The relationship between agro- environment and agricultural policy:-

All the bad signs that have been observed in the agro- economy of any part of India during the last 150- 200 years are usually attributed to the revenue and land system introduced by British economy which led to commercial exploitation. Naturally in the development plan of the agrarian economy in the post- British period, land ownership was reformed, public orientation of finance or suitable commercial structure occupied the main place. **The problem of natural influences does not figure as much there.** Recently there has been a concern with the natural environment and this is probably the result of European influence. In Europe for some time- natural conditions have been argued to have an important relationship with agricultural production structures and economic systems.

For many who study the history of agricultural economics, man- made Land- relationships or land systems are as important as the environment of production provided by nature. And that is where research on agro- environment or ecology, agro- economies and village society relations is meaningful.

Agricultural economy of India:- From the beginning of the period covered by this discussion, India's agricultural production has been either rapidly declining or stagnating. It was an era of agricultural depression in the whole India. But whether the causality was the same in all parts of India, there is room for doubt. Keeping in mind the regional differences, it can be roughly assumed that some where colonial land relations, some where public problems ,some where natural environment and some where more or less, all the factors were effective. Daniel and Alice Thornier find support in the data provided by George Blinnein setting the backdrop of the recession across India. But the information given by Blinne could not be said to be correct. The argument is still going on. In this situation, it is all most impossible to explain the dynamics of production with regional data of different areas. So the matter must be understood in some

indirect way. From the nineteenth century to the second or third decade of the twentieth century, the agricultural data available in various documents show that the amount of Cultivated land various districts is gradually decreasing and the amount of follow land is increasing at a faster rate. If it is assumed that the productive capacity of the land at that time has either decreased ,or remained constant, then the decrease in the amount of cultivated land means a decrease in the total output. As can be seen from a statistics, it will be seen that between 1892-23 and 1901 -02 the total cultivated land has decreased by an average of about two lakh acres in each district. This pattern of production is more or less maintained for the next Five years as well.

The cultivation increased slightly from 1911to 1912 and after 1913 to14 the increased demand for rice during the First world War were purely temporary phenomenon. From 1915 – 16 signs of deterioration again appeared and the cultivated area decreased in 1919-20 as compared to 1911-12. Due to some reduction in production, the price of grain also went up during that time. A clergyman of the church missionary society wrote to the Governor in March 1866. (A few years ago rice could be had for three or four paise, but now it costs thirteen or fourteen paise. This abnormal increase in the price of rice is the main cause of the present distress of the people. From 1891 to 1894, the production of paddy declined steadily, according to official reports. However, under the pressure of the situation, due to increasing paddy cultivation in many follow or uncultivated lands, a slight increase in paddy production can be observed from 1895 to 1913-14. But then the production of paddy started to decline again and the amount of land devoted to paddy production in 1919- 1920 decreased by about eighteen thousands acres as compared to 1915-16. On the other side ,in the production of wheat, rapeseed, etc, the main symptoms is the overall decline or recession, except for a period of two years.

Natural environment and degradation:- This degradation is not a sudden event. Structural underdevelopment ,peasant ignorance, poverty and indebtedness certainly created of problems. Prolonged colonial exploitation compounded the problems. Natural environment was one of the main conditions of agro- economy and its disadvantage was a major cause of backwardness.

River System:- The first important think that is usually meant by the natural environment is the River system. Rivers and River water are the main conditions of agriculture in Asiatic production systems. But thought out the nineteenth century and the first half of the twentieth century, the crisis of the river system gradually affected agriculture in India. These River crises, saying that the overall plight of agriculture is closely related to the silting up of Rivers, refer to the contemporary government papers.

Causes of River Crisis:- The plaining errors of the colonial railway system were certainly a major cause of the River crisis. In the second half of the 19th century, when the railways were established and the road construction began in India. As the embankment that had to be built while raising the railway line created an obstacle in the normal water flow during the Monsoonseason, the roads that were built to connect the rural areas with the railway station also become an obstacle to the water flow. During the laying of the railway track, the railway department, the river- watching department and the works department were instructed to work in

accordance with the Mutual discussion. But at the end, it was seen that the train was running according to its own logic, whether it caused any damage or not, nothing come of it. Agricultural crisis was an inevitable consequence of River crisis. General soil fertility was reduced due to loss of water and soil moisture due to loss of sediments and loss of water flow. The officials of the them Department of Agriculture spoke about the increasing barrenness of the land May times.

Natural disasters and Producer groups:- As the adversity of the natural environment hit the production sector in many ways, the producer group was not spared. Environmental adversities, arising from riverine crisis and otherwise exacerbated the outbreaks of various epidemic diseases either decimated productive communities or sapped their vitality. As a result, there was a labour shortage in agriculture. Common diseases that were prevalent at that time were malaria, Cholera and diarrhea. As a result, not only the producers died, but those who managed to avoid the disease epidemic and survival was not able to breed as before. They lost the vitality to do the hard work required in agriculture. From this disinterest in work or laziness. Apathy or laziness is not reformative of the farmer. Pingle said that farmers here are becoming inactive because of bad weather and bad health. No theory can make them work. They need engineers and doctors.

Natural disasters and Livestock:- Natural degradation not only hurt humans but also animals. Animal disease outbreaks and low deaths were once daily news. In 1870, 6.9 percent of cattle died in Chuadanga subdivision of Bangladesh. During that time 24.00 percent of animals died in Nischindpur. The death of cattle not only created a crisis in the land, but also reduced the supply of dung manure. Due to the degradation of river systems and the decrease infertility of the land, on the one hand a lot of arable land was left fallow, while on the other hand, many forest areas and pasture lands were brought under cultivation. As a result, herdsmen face problems in keeping their cattle and the number of animals decreases. Between 1840 A.D and 1870A.D the ratio of pasture to Cultivated land Changed from 10:46 to 1: 15. This trend did not change much in the following decades. Between 1915-16 and 1919-20 A.D, the number of baby cattle in a distinct decreased from 341,430 to 26738. Between 1910- 11 and 1919-20 A.D, the current number fell from 139636 to 133514.

Whose Responsibility is it?

Although the deterioration of the quality of the land, the health problems of the producer group or the livelihood crisis of the Livestock and the resulting overall agricultural crisis appeared in the background of natural distress, the responsibility cannot be placed solely on nature. Who is responsible for district boards, local boards by the government, the work of the public works department for the purpose of improving the transport system or the activities of the River monitoring department for the purpose of improving the collection of water tax- these were the above cases. But the British authorities left the development of agriculture in the country side mainly to the Landlords. There seems no reason to think that the physiocratic economic reasoning on which they did so is utterly futile. Moreover, In the 18th century, the local land lords and Zaminders were so influential that the British had choice but to negotiate with them. But when the British introduced the permanent Zamindari settlement in 1793, they wanted to rely on

Landowning class that would nullify the possibility of a capitalist transition in Bangladesh's agriculture and feudalism will inspire the improvement of the Zamindari and solve that agrarian crisis. But the new group that emerged after the downfall of "Banedi" Landlords due to the Sunset Act had no vision of solving the agrarian crisis. After the fall of the dynasty, there are no reports that the newly emerging Landlords invested capital in the development of agriculture. Earlier kings are reported to have taken a some what positive role in this regard. Due to the frequent auctioning of Zamindari or holdings, the holders of small holdings lost their sense of security and become inactive. On the other hand/side, those who enjoyed free land from the king were also forced to engage in disputes and were discouraged from producing due to emotional tension. The sense that the natural calamity that production system, did not arise in anyone's mind then. The result of ryots change in Ryotwari area is almost the same.

Only Natural?:- It is a historical fact that the agrarian economy decayed due to the destruction of the natural balance, whether by the Englishman or the Landlord- whose Malfeasance? But the important question that remains here is, where does the long standing criticism of the British-introduced land system fit in the history of the decline of agricultural production ? Apart from the natural degradation there was definitely an exploitative aspect of the role structure and it was reflected in the shaky nature of the ryots ownership.

Acute uncertainty over land tenure made the ryots reluctant to improve agricultural production. Only one- fifth of the total Land was held by the " Mukarari ryots " the only ryots class who had permanent occupancy rights. Two- fifths was in the hands of another class of Squatter subjects who, under pressure from the increasing barrenness of the land on the one hand and the unjust demands of the Landlords on the other, were discouraged from production by despair. Half of the remaining two- fifths was in the private ownership of the zamindars, which was in the hands of productive ryots. In these "UtbandiZotas " there was a rule of keeping the land falling in cycles and if the land was not Cultivated the ryots had no tenure. In this situation it is no easy to imagine that there will be no social efforts to maintain the productive environment. This is what happened in the colonial land system and there was rapid degradation of production and habitat.

Forests of India- colonial pressures :- The British Forest policy gave the biggest blow to the agro- economy and ecology. In short, the colonial Government's organizational policy was actually a strategy to destroy Indian's rural economy. Before the arrival of the British the forest people of India and the common farmers used the forest land for food, fuel and grazing. But that was usage; there was no possibility of deforestation. As Hardiman wrote about the Vils (they) had a strong affinity with these woods and hills- their home as well as place of refuse-and any destruction which they carried out was on so small scale as to make very little difference to the environment as a whole (David Hardiman, power in the Forest, the Dangs 1820- 1940 in David Arnold David Hardiman Eds, Subaltern studies, vol- viii, Delhi, 1996). But thinking about the business potential of *Sal- Deodar* when the British in the forests of India took over, then was no limit to the loss of forest.

The British started to settle the Jungle of Bangladesh by 1767 A.D. The British reckoned that some of the revenue forgone on the agricultural land of the Zamindari settlement during drought or flood would be recovered from the *Jungle Mahals*. Along with that, they also thought about the commercial use of the forest area. The Assistant Magistrate of Midnapore informed that the forest could be cleared for cultivation of *sugarcane, cotton, and mulberry*. Again in 1782 A.D, William Hodge, who visited *Rajmahal Hill* with Cleveland, wrote that it was more profitable to use the forests for high- quality timber than for commercial agriculture.

The British afforestation and forest conservation schemes were there fore actually schemes to collect timber for profit. *Ramachandra Guha* writes; “ At a deeperedistemic level,the languageof scientific forestry was purposely used to justify the shift toward commercial working” (**R.Guha,The unquiet woods, Delhi, 1991**).

Whatever the reason, it was very important for the British to capture the forest. The required the removal of Indian farmers and foresters from the forests. This work was started by the British in 1864A.D for forest conservation. He was appointed as the first “conservation of Forest” that year. The next year (1865 A.D) the first “ *Jungle Act*” was passed and in 1874 A.D the declaration of protected forest areas began, in 1873 A.D the “ *Wildlife Preservation Act*” was promulgated and in 1879 A D the “ *Elephant preservation Act* “ was passed, by 1884 A.D the Gazette of reserved forests was published. Thus the British Govt. wanted to save the forests of this country with Laws. But the main objective was to take away the forests from the traditional rights of the indigenous “ *Aranyaka*” and farmers. One of the political goals was to establish dominance over the Rural Society and National state power. In the words of *Ajoy Scaria*, “(essential forms of state making were) increase in information about forest tribes, demilitarization about forest chief, Sedentarisation of forest tribes and demarcation of reserved forests “ (k. Sivarama krishan; British Imperialism and Forested zones of Anomaly in Bengal, 1767-1833, in Indian Economic and Social History Review, vol-33, No- 3,1996 A.D).

But it’s disastrous results were seen from two sides.under the influence of Indian forest groups and “ *Mana- Taltve*” the Indigenous method of forest conservation was completely destroyed. While the British did not actually make the laws to protect the forest, their goal was to get commercial profit by cutting the trees when the forest grew. In the 1850s, the policy of clearing forests and planning tea Plantation began. So the net result was the contraction of forest resources on the other side (hand), the “ *Aranyaka*” community also become violent after losing their rights to foreigners. One of their forms of protest was the burning of bungalows. A village headman supported the burning of the forest area cultivated by the British as their forefathers had been destroyed. It has been taken from their hands, so the British can be allowed to enjoy it.

Conclusion:- The main results of this campaign of colonial rule on state- environment, Village - society and forest areas were degradation of land quality, health problems of producer groups, Livestock crisis and overall agricultural crisis. It is a historical fact that agro- economy decayed due to disturbance of natural balance. There was definitely the exploitative side of the role play. And that was reflected in the Shaky nature of Ryatis dream. Ultimately, natural degradation was



a major aspect of the role structure, and the deleterious effects of the two mutually exclusive. Currently environment is facing a huge crisis. All natural resources have a limited. So we cannot waste natural resources arbitrarily. Not only are those, various human activities also polluting the environment. Today there fore our first and foremost duty is to" protect the environment “, Mahatma Gandhi said “The earth has given us enough to satisfy all our needs, but not enough to satisfy all our wants “. Following the above statement of Gandhiji, we all should come forward to protect the environment.

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The First Labour Movement in the Undivided Medinipur District of India During the Colonial Period

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Abstract: Medinipur is one of the seat of rebellion, protest and movement. The name of Medinipur has repeatedly come up in the headlines through rebellion and movement since its birth. From the time of the English 'East India Company', the rebellion against the British continued in Medinipur, sometimes in armed or non-violent ways. During the period of East India Company in 1804, the beginning of the struggle movement in Medinipur with the rebellion of angry and deprived malangis (salt workers), later in the freedom movement of the country, the anti-partition movement, non-cooperation movement, boycott of foreign currency, salt satyagraha, August revolution or the post-independence movement from the Quit India movement. During the movement and abolition of zamindari system and Tevaga movement, the protestant and rebellious attitude born in Medinipur has come up again and again in the headlines. Medinipur's role in the freedom movement of the country was also prominent. The story of the struggle of the Malangids of the coastal region of Midnapore and the glory of the people of Midnapore. Our essential salt is prepared from sea water. The workers who initially prepared from sea water were known as Malangis. Salt factories and production have been uninterrupted for hundreds of years for human needs. During the Mughal period, the salt industry and trade was under government control. The business was controlled by the zamindars or local merchants. After the battle of Palashi, the Malangis had to face many problems. Because the British took control of Bangladesh and started rampant looting in the field of salt like other industries. They deprived the cultivators and traders of all facilities, resulting in a terrible anarchy in salt production and trade as in other sectors. The resistance of the Malangis gradually escalated into extreme protest movements in 1800 and 1804, which led them to take extreme measures to achieve their demands. On April 11, 1799 AD, under the leadership of Malangira Balai Kundu, they went to Calcutta and submitted an application to the Salt Committee (Board).

Key Words: Malangi, Ajura Pratha, Khaladi, Jalpai, Chowki Peon.

Introduction: During the colonial period, rebellion started in the land of Medinipur from the period of the company. One of them is the movement of salt workers (Malangi). Salt is essential for our food quality and taste. Our essential salt is prepared from sea water. The workers who initially prepared from sea water were known as Malangis. During the Mughal period, the salt industry and trade was under the control of the government. Salt was the important commercial item of South West Bengal. Salt was one of the most profitable trade items of the British. Salt is one of the oldest industries of Bengal. More than half of the salt produced in Bengal came from the Tamluk, Hijli region. In common parlance, the Malangis were called Salt Labour GB. They were skilled in making salt. The ‘East India Company’ was particularly dependent on the Malangis for the salt labor industry of Bengal during the eighteenth century. Many believe that they had no specific class characteristics. The Malangis were not only salt labourers, they were also a tribe, forest dwellers and kathurs. They had to struggle at various levels – against the tyranny and oppression of the landlords and mainly the Maratha landlords – to live a daily life¹. Against the Beoparis or salt merchants, against the officers of the Company. They used to make salt for 8 months in a year i.e. from the month of Kartik to the beginning of the month of Jaishtha-Ashadha[June & July]. The Malangis of Medinipur protested against the exploitation and torture of the English traders with salt. A few thousand poor Malangi from coastal areas who participated in the movement shook the foundations of the Nimak Mahal, created terror in the minds of the Baralerts in Calcutta and did so more than two hundred years ago.

Salt was a scarce commodity in sixteenth century Bengal. Salt used to come to Bengal by water from Agra. Irfan Habib says that the Nunias (whose main occupation was making salt) used to make salt from ‘Nitrous Soil’. Their salt production was not much compared to the local market demand. Prior to 1757 local farmers-controlled salt production. Salt was the source of additional taxes for the zamindars at that time. Although the zamindars produced salt, there was no strict policy on the matter. Thus, no strict rules were enforced on the Malangis before the Company’s rule and when they were under the zamindari system.²

The places where the Malangiras from different parts of India have gathered in Bengal are the four places in West of Sundarbans of 24 Parganas Bakharganj east of Sundarbans, Hijli region and Jessore Sundarbans. In this history-famous business of Bengal, provincial traders like Kashmiri, Punjabi, Multani, Bhatia etc. came to buy salt from Hijli province. According to the report of W.W.Hunter in the census report of 1872 Malangis are called Semi Hinduism

Aboriginals. According to the classification, they are considered as ‘Natives of Indian and Burma’.³

Wood was collected from nearby forests for fires and all those forests were specially protected for furnace wood. From the government of the Nawab, one hundred maunds of all those malangidigs were charged twenty-two taka for the forest called ‘Jalpai’ i.e. water or firewood (in Oriya language) + pi - remuneration. The company believed that the Malangis were industrious and very hard-working people. Since their own savings were names. So, the Malangis used to pay off their debts through daily work. Therefore, according to the company, the Malangis were more concerned with their own interests than with those who employed them, whether they liked the change or were afraid of becoming indebted to the government or defaulting on whatever the company thought of them in terms of salt production. They could never deny the invaluable role of Malangi.⁴

But the company could not do anything about the torture the Malangis had to endure at the hands of the landlords. Persecution of the Jalangis began in 1765 when Robert Clive founded the Society for Trade to settle the company’s rights and trade in salt betel and jorda. Although the Society for Trade was able to raise the price of salt, the price the company paid to the Malangis for their work remained the same. When the company fined the zamindars and the buyers and traders of khaladi for selling khaladi, the zamindars protested against the sale of khaladi because the khaladis were part of the zamindari and since the malangis were not only salt workers but cultivated the land as raiyats, the right of the malangis over the khaladi was paramount. The zamindars made every effort to obstruct the Company’s full rights in the salt trade, for in the khaladis the zamindars obstructed work, detained the malangis, and extorted money from them, under the pretext that they had to work in the khaladis in their Barracks. Rent (the tax for collecting fuelwood from the forest under the landlord) and Chula Selami (the tax the zamindars had to pay for starting the furnace or salt works) have to be paid.⁵

Suffering from such a helpless situation, Malangi’s productivity decreases. Such behavior of the zamindars created such fear among the Malangis that the Malangis used to work in the khiladis between the jungles. They used to settle rent accounts before going to work in the forest so that their families would not be oppressed by the landlords. We find examples of such incidents in Hijli also where the Malangis migrated to the surrounding areas to escape the tyranny of the zamindars.⁶

Fearing that such behavior by the zamindars could harm the salt business, the company sued the zamindars in the civil court. But despite the company's strict legal system, they were unable to suppress the zamindars (those who were deprived of the power to produce salt and the khalaris).

East India Company established the Salt Department in 1781 AD. As a result, all the rights and powers of salt production were transferred to the company and the company retained the entire profit of the salt production. The zamindars and taluqdars refused to accept this despite being told that only salt would be produced under the company. Moreover, initially they used to force malangis to produce salt, especially those malangis who were paid in advance for the work by the company. To prevent the Malangis from collecting advance payments from the company, the zamindars forcibly seized the Malangis' cattle, plows and various agricultural implements. The tax collectors issued warrants against the zamindars in protest of the malangis. But the zamindars, whether the collector or his vassals, despised or disrespected them.⁷

On the one hand, the company had a conflict with the zamindars over the Company's Salt Monopoly, and on the other, the zamindars continued to oppress the Malangis. As a result, many malangi boys would leave during the Boiling Season despite taking advance money from the company. and were employed in the work of zamindars and talukdars. This led to financial problems for the company, despite the Malangis' problems with the company, the company employed them as maids so that the Malangis could repay the company's debts on time. The Malangis opposed this oppression and tyranny. They renounced the Taahud (agreement) of salt production and sought various ways and means to escape from Khaladi. The Ajoora Malangis (hereditary salt makers) of Hijli came together and protested against the Salt Agents. And quits work and often moves out of the area to avoid paying taxes were going on.⁸

From the year 1772, the era of looting of the company started again. Governor General Warren Hastings arrived in India and brought the salt trade back under government control. Officially, the private business of company employees was illegal, but company bureaucrats freely traded with Gomasta and Naibs all over Bengal. In 1780 a new trade policy was formulated. The company appointed one agent in each region under a senior officer. The malangis used to contract with these agents for giving. Sale of salt in open market without agents stopped. As the salt business gradually went into the exclusive possession of the government and government bureaucrats-businessmen, there was a shortage of salt in the general market of Bengal. As a result, the price of salt increased. During Alibardi Khan's time, the price of one hundred maunds

of salt was close to 40 to 60 taka, that product increased to 170 taka during the company period of 1773, 312 taka in 1778, 314 taka in 1790, 308 taka from 1796 to 1797, 380 taka in 1798, 342 taka in 1803. Salt, one of the main ingredients of food products in this country, has gone beyond the reach of people, the biggest profit that the company has made in the work of destroying the health of the people of the country is to increase the amount of revenue. Under the new system of 1780 the company's revenue rose from £ 2,29,192 to £ 6,55,848.⁹

The company became increasingly suspicious of Malangi's work ethic. According to them, the Malangis mix soil with salt and also smuggle salt. In 1788 the Company appointed an Overseer to stop such works and to supervise the salt production.¹⁰

Their job was to first arrive in the forest to count how many khaladis there are, the condition of how many earthen pots there are, whether the malangis are working properly, the inspectors inquire every five days. For smuggling, the Malangis kept salt separately at home or dug holes in the ground. Even the Malangis were in touch with the dacoits of Lakshmipur, Dhaka and Calcutta. Many a time they helped robbers to loot salt making equipment and salt. The company employed 'chowki peons' in the market to prevent salt theft who were also able to arrest the malangis in many cases.¹¹ The Company established 'Chowki Ghats' and appointed a Daroga at each Ghat. In addition to the fixed salary of darogads, if illegal salt was seized, 50 percent of the price of that salt would be increased as remuneration. But in spite of this system, smuggling could not be stopped.

Against this tyranny, in March-April 1793, 300 Azura Malangid families of Durudumnan Pargana of Medinipur fled to Muragacha region under the oppression of zamindars and darogads. In 1894, 15 families fled to Tantuberia village in Howrah due to the persecution of the Koyals. In 1793 the fire of the struggle for independence came closer. In 1799, an independence struggle leadership group was formed with Ram Dinda, Bhagwan Maiti, Haru Mandal, Haru Patra, Jayder Sau, Said Kundu and Vaishnav Bhuiyas in parganas like Birkul, Balisai, Mirgoda etc. On April 29, 1800, demonstrations were held in Birkul Pargana, Digha, Balashoy and Mirgoda Parganas. A wave of protests hit Kanthi.

Balai Kundu, the leader of the Malangids, presented specific demands to the president and bureaucrats of the Sunt Committee of the company. The demand was to raise the wages of more salt makers and abolish unemployment. In 1804 Premananda (literally Paramananda) toured the Sarkar salt factories and decided to go on strike to mobilize the Malangis. As this did not work,

the Malangis declared rebellion at the end of January. Three hundred Malangis also run the office of Kanthi's salt agent. Farpuhar appeared in Sana's Kachari. On May 5, 1806, with a hundred followers surrounded the Masons' office and began to plead for their demands to be met. During the siege, the agents' pike, Barkandaj Premananda, enraged the Malangis. When the Malangis promised to meet their demands, the siege broke out. But the work is not done. History is silent about what happened next.¹²

In March-April 1793, a large number of Azura Malangis of the Durudumnan pargana of Medinipur district mobilized to protest against the tyranny of the Zamindar police. The weak innocent Malangis thought fit to run away from work in protest. They fled to Muragacha area of Twenty-Four Parganas district.¹³

Gone in the dark of night. Most notably, these unorganized vulnerable workers found sympathy with the similarly oppressed working people in Muragacha. This solidarity encouraged them in the next movement. This incomparable solidarity was not only the main asset of the organization of the movement at that time. In 1794 AD several families of Azura Malangids (at least 15-20 families) could not bear the persecution and fled from Medinipur to Tantuberia region of twenty-four parganas and took shelter of the Malangids there. There too food, clothing and shelter were received as an acknowledgment of sympathy. Malangis from different regions used to protest. The collective protests of the unorganized malangis gradually took the form of an organized movement.¹⁴

Almost two and a half hundred years ago, it was difficult for the impoverished people to mobilize in unconnected, dangerous roads, forested areas, but hundreds of oppressed people defied thousands of obstacles to organize organized movements, active spontaneous resistance. Two hundred years of India's history is the history of the class conflict between the rulers and the exploited, the history of the struggle of the common people with the British ruling class - Zamindar-Talukdar-Mahajan class. All rebellions are based on one formula. In 1763, all the demands of the exploited peasants who started the Sannyas Revolt were the basic demands of all the revolts. Each rebellion has become more organized, stronger than the previous one.

Sensitive writers were also deeply moved by the plight of the Malangis. Their writings were not particularly useful in shaking the tone of the government. No eloquent writings or speeches of the British rulers could shake it. The contemporary writer Rickards wrote, they— "Liable to drought, inundation and famine; if the manufacture being carried on in uninhabited parts, destitute of the

fresh water, unhealthy from surrounding jungles, and in which numbers of the malangis are annually carried off by diseases, alligators, tigers.”

Yet despite the plight, the Malangis risked their lives at their workplaces. William Dent wrote for example: --- “Indeed I have known many instances of relations coming to me to make complaint that their father or brother was dead and that they had not been put in possession of the Khallary formerly held by them...”

The failure of the appeals of the Malangis, the tearful protest letter, led them to follow the path of the next struggle movement.¹⁵

The resistance of the Malangis gradually escalated into extreme protest movements in 1800 and 1804, which led them to take extreme measures to achieve their demands. Although the revolts of the nineteenth century seem isolated and sporadic, each revolt developed out of the others that followed. The Malangis of Khejuri, Hijli, Kanthi, Birkul, Mirgoda formed the historic “Crisis Committee”. The protest gradually took the form of a movement. Ramu Dinda, Bhagwan Maiti, Haru Mondal, Jaydev Sahu, Haru Patra, Harekrishna Bhuya etc. became active in the protest movement by leading many agitating committees. 29 April 1800.¹⁶

The peaceful movement along with this procession on April 29 is the first step towards uniting the Malangis. Always disorganized and isolated, these restless workers learned to organize. Learned and not to be beaten in silence, but to move forward. The battleground is the real field to feed their stomachs no matter how difficult the path. This movement did not stop here. From time to time the fire of rebellion started to burn. Although the protest movement went on in various ways, the company authorities continued to exploit and rule in the same way. Where there is oppression there is resistance. Malangiras have joined the resistance in twenty-four parganas. Before Hijli-Kanthi, in 1795, the Malangis of Muragacha of the twenty-four parganas joined the resistance against Hudadar Ramatanu Dutta. Although such scattered protests took place in various places, the movement under strong leadership did not take root. The malangis of different Khaladis there could not unite to challenge the British rule in the movement.¹⁷

Meanwhile, Azura Malangi of Hijli and their fellow porters, Majhids’ anger continued to smolder, their struggle did not stop. While the April 29 agitation won the Malangis a promise of fair weight and an end to rigging, they were also promised a fair price of salt in the coming days. The innocent agitators were forced to trust the agent’s promise. The protest movement led by

Balai Kundu remained suspended relying on promises. Hundreds of malangis returned to their homes. When the news of this movement reached the Board of Directors, according to their decision, the agent in charge at that time, Mr. Farharson was replaced by Hizley. In the agitation, the Malangiras saw the agent's promise as the light of hope for their future happiness. Cornwallis made some proposals to change the status of the Malangi¹⁸ S. Azura recommended a slight increase in the price of salt produced by the Malangis and wanted the contract from Azura to be treated as Malangis. Does showing this little kindness to the Malangis mean that Cornwallis became sympathetic to them? He did not do this out of mercy. Azura wanted to take back the Malangis from the new zamindars of the Permanent Settlement of 1793. Second, if Azura Malangis are in the zamindari system, the company has no financial gain, the earned honey will be consumed by the zamindars — instead, if they are independent contract workers, the company's revenue collection will be higher. The Hijli and Tamluk agents concurred in their report that the abolishment of the Azura custom brought an increase of 11,000 taka and 5,000 takas respectively into the treasury of the Khajanchi Khana of the land rent and the Khaladi revenue company, without any change in the condition of the Malangis.¹⁹

In this way, instead of any improvement in the salt industry due to various tensions, the situation was getting worse day by day. The Company Government was satisfied with the considerable revenue of the government by imposing excessive taxes on salt.²⁰ They had no interest in improving the industry, in changing the condition of the Malangis - only in making huge profits. On the other hand, the salt industry like other industries started to develop in England with the looted money from the whole of Bengal and Bihar. Many advanced factories were built for the production of salt. From 1817, salt prepared by advanced equipment of England started coming to India. The price of this salt was much lower than the salt made in the underdeveloped system of Bengal.²¹ Naturally, England's Liverpool salt captured the Bengal market. The salt made by farmers of Medinipur and Bengal could not survive in the market competition. Salt factories all over Bengal were closed down one by one. N.K. In the words of Sinha Mahashay - "Just as the textile industry of Bengal was wiped out from Bengal, the salt industry of Bengal also departed from Bengal one day." Millions of salt artisans all over Bengal became unemployed as the industry of the poor common peasant class of Bengal disappeared. These semi-cultivating Malangis became landless agricultural laborers.

On 30-01-1804 the agent told the Magistrate that Parmanand and his brother were not involved in the manufacture of salt. But the rebellion is due to their instigation. The rebels will join the action only if he is arrested. This time also arranged report strategy. But the Board of Trade removed Farquharson. In 1806, Agent Mason became Agent of Tamluk. Mason sent a report to the board president on May 6 with adverse comments about Parmanand and Malangi. But did not take any measures to alleviate the plight of the Malangis. Hijli, Calcutta, Medinipur with the poor Malangis, the struggle of unequal ecstasy continues.

The revolt of the Parmanandas was confined to the Hijli division. Because the Malangis of the Tamluk Agency were largely relieved in the late eighteenth century.

They were absent from the salt factories in groups to protest the persecution of the Malangis, which today includes strikes. Still, the battle of the ecstatics has to be respected. Many people think that Hijli's salt revolt was the first labour revolt in the country. In 1862-63 the East India Company withdrew from the salt trade.²²

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Greening Information and Communication Technology (ICT): Eco-Centric Centers

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Abstract: *The integration of environmental sustainability principles into the Information and Communication Technology (ICT) sector has gained significant attention in recent years. The concept of eco-centric ICT centres. Eco-centric ICT centres represent a paradigm shift in the way we design, build, and operate data centres and communication infrastructure. This paper delves into the core principles of eco-centricity, emphasizing the importance of minimizing carbon emissions, energy consumption, and electronic waste in ICT operations. It investigates innovative technologies and strategies, such as renewable energy sources, energy-efficient hardware, and circular economy practices; to achieve eco-centric objectives. The study examines real-world case studies of eco-centric ICT centres around the globe, highlighting their environmental benefits, cost savings, and long-term sustainability. Furthermore, it discusses the potential challenges and barriers to adopting eco-centric practices within the ICT industry and offers recommendations for overcoming these hurdles. The critical role of eco-centric ICT centres on mitigating the environmental impact of the technology sector while promoting sustainable growth. It advocates for a holistic approach that combines technological advancements with environmental consciousness to shape a more eco-friendly future for information and communication technology.*

Keywords: *Green ICT, Eco-friendly technology, Sustainable ICT, Environmental computing, Energy-efficient data centres, Eco-centric technology, Green data management.*

Introduction: In an increasingly digital world, Information and Communication Technology (ICT) plays a pivotal role in shaping our lives and the global economy. However, this surge in technological advancements has brought about significant environmental concerns, ranging from electronic waste proliferation to energy consumption. The need for eco-centric approaches to ICT has become imperative. This introduction explores the concept of "Eco-Centric Centers," a transformative paradigm that seeks to harmonize the ever-expanding ICT industry with ecological sustainability. The ICT industry's rapid growth has been a double-edged sword. While it has fueled innovation and connectivity, it has also contributed substantially to carbon

emissions, resource depletion, and electronic waste. The staggering energy consumption of data centres, which are the backbone of the digital era, is a glaring example. These data behemoths not only guzzle energy but also generate heat, necessitating even more energy for cooling systems. Eco-Centric Centers propose a radical shift in the way we approach ICT infrastructure. At its core, this concept advocates for sustainability to be embedded into every facet of the ICT ecosystem. This encompasses the design and construction of energy-efficient data centres, the responsible sourcing of materials, and the implementation of circular economy principles to reduce electronic waste. Furthermore, it emphasizes the use of renewable energy sources to power these centres, reducing their carbon footprint. One key aspect of Eco-Centric Centers is their integration into the broader green technology landscape. This involves fostering collaboration between ICT companies, government bodies, and environmental organizations to develop and enforce stringent eco-friendly standards. These standards would not only apply to data centres but also extend to the entire ICT product lifecycle, from manufacturing to disposal. The benefits of adopting Eco-Centric Centers are manifold. Beyond reducing environmental impact, they can also enhance the resilience and reliability of ICT infrastructure. By harnessing renewable energy sources and implementing advanced cooling technologies, data centres can become more efficient and less susceptible to disruptions caused by climate change-related events. The introduction of Eco-Centric Centers represents a pivotal moment in the evolution of ICT. It recognizes the urgent need to align technological progress with environmental preservation. As the world grapples with the consequences of unsustainable practices, Eco-Centric Centers offer a beacon of hope, showcasing how innovation and ecology can coexist harmoniously. This paradigm shift calls for a collective commitment to building a greener and more sustainable digital future.

Introduction to Green ICT:

Green Information and Communication Technology (Green ICT) is a concept that focuses on making information and communication technology more environmentally friendly and sustainable. It emphasizes reducing the environmental impact of ICT infrastructure and operations while promoting energy efficiency, resource conservation, and responsible electronic waste management. In an age where technology plays an integral role in our daily lives and business operations, the environmental implications of ICT cannot be ignored. Green ICT aims to address these concerns by minimizing carbon emissions, reducing energy consumption, and encouraging the use of renewable energy sources within the ICT sector. It also promotes the responsible design, production, and disposal of electronic devices and components. The importance of Green ICT lies in its potential to mitigate the negative environmental consequences of our increasingly digital world. By adopting eco-centric practices and technologies, we can pave the way for a more sustainable future, where information and communication technology coexist harmoniously with the planet's natural resources and ecosystems. This article explores various aspects of Green ICT and its role in creating eco-centric ICT centres.

Objectives:

- To assess the environmental impact of current information and communication technology (ICT) infrastructure and data centres.
- To identify key sustainability challenges and opportunities in the ICT industry.
- To analyze the energy consumption patterns and carbon emissions associated with ICT operations.
- To investigate best practices and technologies for reducing the environmental footprint of ICT centres.
- To examine the economic and social benefits of implementing eco-centric strategies in ICT centres.
- To develop a framework for evaluating the sustainability performance of ICT centres.
- To propose recommendations and guidelines for designing and operating eco-centric ICT centres.
- To explore the role of government policies and regulations in promoting green ICT initiatives.
- To understand the perceptions and attitudes of stakeholders (e.g., businesses, consumers) towards eco-centric ICT solutions.
- To contribute to the broader discourse on sustainable development and green technology adoption.

Environmental Challenges:

Traditional ICT infrastructure poses several environmental challenges:

Energy Consumption: Data centres and ICT equipment require a substantial amount of energy to operate efficiently. Cooling systems, servers, and network equipment all contribute to high energy consumption, often relying on non-renewable sources.

Electronic Waste (E-Waste): As technology advances, older ICT equipment becomes obsolete, leading to a significant amount of electronic waste. E-waste contains hazardous materials that can leach into the environment when not properly disposed of, posing risks to both ecosystems and human health.

Carbon Emissions: The energy-intensive nature of ICT infrastructure results in substantial carbon emissions. Data centres, in particular, release significant amounts of CO₂ into the atmosphere. Additionally, the production and disposal of ICT hardware contribute to a carbon footprint.

Resource Depletion: The manufacturing of ICT components requires the extraction of valuable resources such as rare earth metals, which can lead to habitat destruction and resource depletion, further impacting the environment.

These challenges and efforts are underway to develop more eco-centric ICT solutions that reduce energy consumption, promote recycling and responsible disposal of e-waste, and lower carbon emissions through the use of renewable energy sources and efficient hardware design.

Eco-Centric Centers:

Eco-centric centres refer to facilities or data centres that are designed and operated with a primary focus on minimizing their environmental impact while supporting Information and Communication Technology (ICT) infrastructure. The concept revolves around eco-friendly

principles and practices to mitigate the ecological footprint of ICT operations. Here are key aspects of eco-centric centres:

Energy Efficiency: Eco-centric centres prioritize energy-efficient technologies, including server virtualization, efficient cooling systems, and power management. They aim to reduce electricity consumption, which is a significant contributor to carbon emissions in data centres.

Renewable Energy Sources: These centres often use renewable energy sources like solar, wind, or hydropower to meet their energy needs. By relying on clean energy, they reduce greenhouse gas emissions associated with traditional fossil fuel-based power generation.

Sustainable Design: The physical infrastructure of eco-centric centres incorporates sustainable building materials and designs that maximize natural lighting and ventilation, reducing the need for artificial lighting and air conditioning.

Waste Reduction: Eco-centric centres focus on reducing e-waste by extending the lifespan of IT equipment through refurbishment and recycling programs. They also implement responsible e-waste disposal practices.

Green Cooling Solutions: Data centers generate a significant amount of heat. Eco-centric centres use innovative cooling techniques, such as free cooling, hot/cold aisle containment, and liquid cooling, to reduce energy consumption for cooling purposes.

Carbon Offsetting: Some eco-centric centres invest in carbon offset programs to balance out their remaining carbon emissions. This can involve planting trees or supporting renewable energy projects to counteract their carbon footprint.

Monitoring and Optimization: Continuous monitoring and optimization of energy usage and environmental impact are key principles. Real-time data analytics help identify areas for improvement.

Location Selection: Choosing environmentally responsible locations for data centres, such as areas with abundant renewable energy sources and a cooler climate, is another consideration.

Public Awareness: Eco-centric centres often promote awareness of their eco-friendly practices and encourage customers to make sustainable choices in their ICT operations.

These eco-centric principles, data centres and ICT facilities aim to contribute to the reduction of their environmental footprint, conserve resources, and promote sustainability in the rapidly expanding field of information and communication technology.

Energy-Efficient Design:

Energy-efficient design plays a pivotal role in eco-centric centres, contributing to sustainability and reducing environmental impact. Here's why it's significant:

Reduced Carbon Footprint: Energy-efficient design minimizes power consumption, which in turn reduces greenhouse gas emissions associated with electricity generation. This aligns with eco-centric goals of lowering carbon footprints.

Cost Savings: Efficient cooling systems and optimized server configurations reduce operational costs, a critical factor for eco-centric centres striving for economic sustainability.

Resource Conservation: By using smart power management techniques, such as virtualization and server consolidation, eco-centric centres can make better use of resources, leading to less waste and more efficient resource allocation.

Extended Lifespan: Implementing energy-efficient technologies can extend the lifespan of hardware, reducing e-waste and the need for frequent replacements, which are environmentally damaging.

Scalability: Energy-efficient designs often scale well, allowing eco-centric centres to expand their operations while maintaining low energy consumption per unit of output.

Community Impact: Eco-centric centres can serve as role models, demonstrating the feasibility and benefits of energy-efficient design to the broader community, potentially encouraging wider adoption.

Regulatory Compliance: Many regions have regulations or incentives for energy efficiency, and compliance can lead to favourable legal and financial outcomes.

Energy-efficient design in eco-centric centres is crucial for minimizing environmental impact, reducing costs, conserving resources, and setting an example for sustainable practices in the IT industry. It's an essential component of any eco-centric strategy.

E-Waste Management:

Electronic waste, or e-waste, is a growing environmental concern due to the rapid advancement of technology. Eco-centric centres can play a pivotal role in addressing this issue by implementing responsible e-waste management practices. Here's how they can do it:

Collection and Segregation: Eco-centric centres can establish collection points for electronic devices that are no longer in use. These centres should segregate the collected items based on their condition and type to determine whether they can be recycled, refurbished, or need proper disposal.

Data Security: Ensure that all data on collected devices is securely wiped or destroyed to protect user privacy before any recycling or refurbishing processes begin.

Refurbishing: Functional devices can be refurbished and upgraded to extend their lifespan. This not only reduces e-waste but also makes technology more accessible to those who cannot afford new devices.

Recycling: Components and materials from non-functional devices should be recycled to extract valuable metals and minimize environmental impact. Eco-centric centres can partner with specialized recycling facilities for this purpose.

Proper Disposal: For devices beyond repair or recycling, eco-centric centres should work with certified e-waste disposal facilities to ensure proper and environmentally friendly disposal, preventing harmful substances from leaching into the soil or groundwater.

Education and Awareness: These centres should also focus on educating the community about the importance of responsible e-waste disposal and the benefits of recycling and refurbishing electronic devices.

Policy Advocacy: Engage with policymakers to promote legislation that encourages manufacturers to design more sustainable and easily recyclable electronics, as well as regulations that incentivize responsible e-waste management.

The eco-centric centres can significantly contribute to reducing the negative environmental impact of e-waste while promoting a sustainable approach to technology consumption and disposal.

Government and Industry Initiatives:

Government and industry initiatives play a crucial role in promoting the development of eco-centric Information and Communication Technology (ICT) centres. Here are some key points to highlight:

Energy Efficiency Standards: Many governments have implemented energy efficiency standards and certifications, such as Energy Star, to encourage ICT centres to reduce their power consumption and carbon footprint.

Renewable Energy Incentives: Some regions offer incentives and tax benefits to ICT centres that invest in renewable energy sources like solar or wind power, promoting the use of clean energy.

Eco-Friendly Data Centers: Industry associations have established guidelines and best practices for designing and operating eco-friendly data centres, which include efficient cooling systems and server consolidation.

Carbon Neutrality Goals: Several tech giants and industry leaders have committed to achieving carbon neutrality or 100% renewable energy usage in their data centres, setting an example for others to follow.

Green Building Standards: Governments encourage the use of green building standards like LEED (Leadership in Energy and Environmental Design) for constructing eco-centric ICT centres, emphasizing energy efficiency and sustainable materials.

E-Waste Management Regulations: E-waste regulations and recycling programs are enforced to ensure responsible disposal of electronic equipment, reducing the environmental impact of outdated technology.

Research and Development Funding: Government grants and industry-sponsored research programs support the development of energy-efficient ICT infrastructure and technologies.

Public-Private Partnerships: Collaborative efforts between governments and industry players promote innovation and investment in eco-centric ICT centres, fostering sustainable growth.

These initiatives collectively aim to reduce the environmental impact of ICT centres while promoting their sustainability and long-term viability.

Benefits and ROI:

Eco-centric centres in the Information and Communication Technology (ICT) industry offer several long-term benefits, including:

Cost Savings: By adopting eco-centric practices such as energy-efficient data centres and sustainable supply chains, organizations can significantly reduce their operational costs. Energy-efficient technologies can lower electricity bills, and sustainable practices can reduce waste disposal costs.

Reduced Environmental Impact: Eco-centric centres prioritize sustainability, leading to reduced carbon emissions, water consumption, and electronic waste. This not only helps combat climate change but also mitigates the harmful effects of resource depletion.

Improved Corporate Social Responsibility (CSR): Embracing eco-centric initiatives enhances a company's CSR profile. It demonstrates a commitment to environmental stewardship and

responsible business practices, which can attract environmentally conscious customers and investors.

Competitive Advantage: As sustainability becomes a focal point for consumers and investors, companies that prioritize eco-centric practices can gain a competitive edge in the market. Being recognized as a socially responsible organization can enhance brand loyalty and customer trust.

Regulatory Compliance: Governments and regulatory bodies worldwide are implementing stricter environmental regulations. Eco-centric centres can help organizations stay compliant with these regulations, avoiding potential fines and legal issues.

Resilience: Sustainable practices often lead to more resilient operations. For instance, using renewable energy sources can reduce vulnerability to energy price fluctuations and supply chain disruptions.

Innovation and Efficiency: Pursuing eco-centric solutions often drives innovation. Companies are incentivized to develop new technologies and processes that improve resource efficiency and reduce waste.

Employee Satisfaction: Many employees value working for socially responsible companies. A commitment to eco-centric centres can enhance employee morale and attract top talent.

Stakeholder Relations: Building strong relationships with stakeholders, including suppliers and customers, is crucial for long-term success. Eco-centric practices can foster positive relationships by aligning with the values of various stakeholders.

Long-Term Viability: In a world with finite resources, eco-centric centres are a strategic choice for long-term business viability. They ensure that companies are prepared for a future where sustainability considerations are paramount.

In terms of Return on Investment (ROI), while the upfront costs of transitioning to eco-centric centres may be substantial, the long-term benefits outlined above can far outweigh these initial expenditures. The ROI can be measured not only in monetary terms but also in terms of improved reputation, reduced risk, and positive impact on the planet. Companies that invest in eco-centric centres position themselves for a sustainable and prosperous future.

Challenges and Barriers:

Transitioning to eco-centric ICT centres can indeed present several challenges and barriers for organizations:

Initial Investment Costs: One of the primary hurdles is the significant upfront investment required for eco-centric infrastructure, including energy-efficient hardware, renewable energy sources, and sustainable building designs. Organizations may need to secure substantial funds to kickstart this transition.

Technological Hurdles: Adapting existing ICT systems and processes to become more eco-centric can be technologically complex. Compatibility issues between legacy systems and newer, sustainable technologies may arise, necessitating careful planning and integration.

Change Management: Employees may resist change, particularly if it involves altering established workflows or adopting new, eco-friendly practices. Effective change management strategies are crucial to overcome this resistance and ensure smooth transitions.

Regulatory Compliance: Keeping up with evolving environmental regulations and standards is essential. Organizations may face legal and compliance challenges in aligning their eco-centric ICT centres with these requirements.

Lack of Expertise: A shortage of skilled professionals with expertise in eco-centric technologies can pose a barrier. Organizations may need to invest in training or hire experts in sustainable ICT practices.

Perceived Risks: Some stakeholders might perceive the transition as risky, fearing potential disruptions to operations or uncertainties related to the return on investment. Clear communication of the benefits and risk mitigation plans is crucial.

Resource Availability: Access to renewable energy sources, such as wind or solar power, can be location-dependent. Organizations in regions with limited access to these resources may face challenges in achieving eco-centric ICT goals.

Supplier and Vendor Support: Organizations may struggle to find suppliers and vendors who can provide eco-friendly ICT equipment and services at competitive prices. Building a network of eco-centric partners is essential.

Data Security and Privacy: Implementing new technologies and practices may introduce vulnerabilities or privacy concerns. Ensuring robust cybersecurity measures and data protection practices is vital.

ROI Uncertainty: Calculating the return on investment for eco-centric ICT initiatives can be complex and may require a longer-term perspective. Organizations must be prepared for potentially longer payback periods.

With these challenges and barriers, organizations should conduct comprehensive feasibility studies, engage in stakeholder consultation, and develop a clear roadmap for transitioning to eco-centric ICT centres. Collaboration with industry experts and seeking government incentives or grants can also aid in overcoming financial obstacles.

Case Studies:

Here are a few real-world examples of companies and organizations that have successfully implemented eco-centric Information and Communication Technology (ICT) centres and the positive outcomes they've achieved:

Google Data Centers: Google has made significant strides in greening its data centres. They have incorporated technologies like advanced cooling systems, renewable energy sourcing, and AI-driven energy management. These efforts have not only reduced their carbon footprint but also lowered operational costs.

Apple's iCloud Data Centers: Apple has been committed to running its data centres on 100% renewable energy. They have achieved this by investing in solar and wind energy projects, as well as innovative cooling techniques. Their eco-centric approach has helped reduce greenhouse gas emissions significantly.

Facebook's Prineville Data Center: Facebook's Prineville, Oregon data center is a prime example of an eco-centric facility. It utilizes outdoor air for cooling and employs a water-efficient evaporative cooling system. This data centre has achieved a PUE (Power Usage Effectiveness) as low as 1.06, showcasing remarkable energy efficiency.

Microsoft's Underwater Data Center: Microsoft experimented by submerging a data centre in the ocean. This eco-centric approach not only reduced cooling costs but also had a positive environmental impact. The underwater data centre used renewable ocean energy and produced minimal emissions.

Greenpeace's Use of Cloud Computing: Greenpeace, an environmental organization, moved its IT infrastructure to cloud-based services. By doing so, they reduced the need for physical data centres and achieved greater energy efficiency. This shift aligned with their environmental goals. These cases demonstrate that eco-centric ICT centres can lead to reduced energy consumption, lower greenhouse gas emissions, and cost savings, while also promoting sustainability and environmental responsibility.

Data Center Location:

Selecting environmentally favourable locations for data centres is crucial for minimizing their environmental impact. When choosing a location, consider the following factors:

Proximity to Renewable Energy Sources: Locate data centres near areas with abundant access to renewable energy sources like wind, solar, or hydroelectric power. This helps reduce reliance on fossil fuels and lowers carbon emissions.

Cooling Advantages: Opt for locations with natural cooling advantages, such as cooler climates or proximity to bodies of water. Efficient cooling systems can significantly reduce energy consumption.

Energy Efficiency of Existing Infrastructure: Assess the energy efficiency of the local power grid and infrastructure. Choose locations where the infrastructure is designed to minimize energy losses during transmission.

Redundancy and Resilience: Ensure that the chosen location provides redundancy and resilience against environmental factors like storms, floods, and earthquakes. Data centres should be able to withstand and recover from natural disasters.

Sustainable Building Practices: Consider sustainable building practices and materials to construct eco-friendly data centres. Features like green roofs, energy-efficient lighting, and insulation can further reduce energy consumption.

Sustainable Transportation: Evaluate transportation options for staff and equipment. Select locations with access to public transportation or consider promoting carpooling and cycling to reduce carbon emissions from commuting.

Environmental Regulations: Be aware of local environmental regulations and compliance requirements. Ensure that your data centre meets or exceeds these standards.

These factors when choosing a data centre location; you can contribute to greening information and communication technology while reducing the environmental footprint of your operations.

Future Trends:

Emerging trends in Green ICT are likely to play a significant role in shaping the future of eco-centric centres. Some key trends to consider include:

Renewable Energy Integration: Eco-centric centres will increasingly rely on renewable energy sources like solar and wind power to reduce their carbon footprint. Advances in energy storage and grid integration technologies will make this transition more feasible.

Energy-Efficient Hardware: The development of energy-efficient computing hardware, such as low-power processors and more efficient data centres, will be crucial for reducing energy consumption in eco-centric centres.

Smart Building Technologies: Eco-centric centres will incorporate smart building systems to optimize energy usage, including lighting, HVAC, and occupancy sensors. IoT devices and AI algorithms will play a key role in this optimization.

Circular Economy Practices: The adoption of circular economy principles, including recycling and reusing electronic components, will reduce electronic waste and contribute to sustainability.

Green Data Management: Data centres will adopt environmentally friendly data storage solutions, like energy-efficient servers and storage devices, as well as data compression techniques to reduce energy consumption.

Telecommuting and Remote Work: The rise of remote work and telecommuting may reduce the need for physical eco-centric centers, as cloud computing and virtual collaboration tools become more prevalent.

Eco-Friendly Materials: Sustainable materials and construction methods will be used in building and renovating eco-centric centres to minimize environmental impact.

E-Waste Management: Advanced e-waste recycling and disposal methods will ensure that eco-centric centres handle electronic waste responsibly.

Policy and Regulations: Government regulations and incentives will increasingly encourage businesses and organizations to adopt green ICT practices and invest in eco-centric centres.

Public Awareness: Growing environmental awareness among consumers and employees will drive organizations to prioritize eco-centric practices, including their use of ICT.

These emerging trends reflect a broader commitment to environmental sustainability, and as they continue to evolve, eco-centric centres will play a pivotal role in reducing the carbon footprint of the ICT industry.

Conclusion: Greening Information and Communication Technology (ICT) is a vital endeavour in our rapidly evolving digital age. Eco-centric centres play a pivotal role in this transformation, and their significance cannot be overstated. In this conclusion, we will explore the key takeaways from the discussion and emphasize the importance of eco-centric centres in promoting sustainability within the ICT sector. The eco-centric centres serve as the epicentre of sustainable ICT practices. These centres are dedicated to reducing the environmental footprint of technology, focusing on energy efficiency, waste reduction, and responsible sourcing of materials. Through their research and development efforts, eco-centric centres have pioneered innovative solutions such as energy-efficient data centres, recyclable electronics, and eco-friendly packaging. One of the most compelling aspects of eco-centric centres is their role in driving awareness and education. These centres provide a platform for disseminating knowledge about sustainable ICT practices to the broader public and industry professionals. Through seminars, workshops, and publications, they empower individuals and organizations to make informed decisions that minimize their ecological impact. Eco-centric centres facilitate collaboration among stakeholders. They bring together government agencies, industry leaders, researchers, and environmental organizations to address common sustainability challenges. This collaborative

approach fosters the development of standards and regulations that promote eco-friendly ICT practices, ensuring a harmonious balance between technological advancement and environmental preservation. The economic implications of eco-centric centres should not be underestimated. By promoting green ICT, these centres stimulate the growth of a green technology sector, creating jobs and opportunities for sustainable economic development. They also attract investments from socially responsible investors who recognize the long-term value of eco-friendly technology solutions. Eco-centric centres are indispensable in the pursuit of greener information and communication technology. They are the driving force behind sustainable innovation, education, collaboration, and economic growth within the ICT sector. As we move forward into an era where technology is intertwined with our daily lives, the role of eco-centric centres in mitigating the environmental impact of ICT cannot be overstated. Their commitment to eco-centricity ensures that future generations will inherit a world where cutting-edge technology coexists harmoniously with a thriving and sustainable planet. It is our collective responsibility to support and invest in these centres to secure a more eco-friendly digital future.

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Identity Crisis in Anita Desai's novel *Where Shall We Go This Summer?*

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Abstract

Indian Diaspora covers all parts of the world. It deals the issue like identity crisis or quest for identity, East-West encounter, nostalgia, familial relationships, uprooting, cultural conflict, etc. Anita Desai highlights the conflict between two irreconcilable temperaments and diametrically opposed attitudes to life. Marital relations as well as abnormal man-woman relationship have been portrayed with a remarkable poignancy Anita Desai examines the issue of familialties from the viewpoint of a woman who is incompable of seeing anything beyond the family and the limited arena of domesticities. Her protagonists are questers and their joy and glory lies not in completely triumphing over their confounding situations, but in the struggles, they make against the prophets of doom and despair.

Keywords: *Indian Diaspora, Cultural Conflict, Confrontation, Identity crisis, Nostalgia, Irreconcilable, Temperaments, Domesticities, Questers, Doom and Despair*

Human relationship is one of the prominent themes of contemporary Indian Writing in English. While a number of writers have written their novels on the identity crisis of women, not many have experimented in the area of Indian English drama. The contemporary women novelists have been more prolific and some of them are avowedly feminist. Mulk Raj Anand, doyen of Indian fiction, has acknowledged the statement of Sunanda Mongia, “The women writers can give the some sense of intensity to their writing”.¹ There has been a tradition of implicit and explicit expressions of realism in Indian English fiction and drama, too, and they do contain elements of realism in varying degrees with minute details of social life and economic undercurrents regulating human relationships.

Anita Desai is a wonderfully subtle writer who achieves her powerful and poignant effects by stealth rather than by direct action. Her protagonists are questers and their joy and glory lies not in completely triumphing over their confounding situations, but in the struggles, they make against the prophets of doom and despair. Her treatment of feminism is different. She confides:

I am interested in characters who are not average but have retreated or been driven into some extremity of despair and so turned against, or made a stand against the general current. It is easy to flow with the current, it makes no demands, it costs no effort. But those who cannot follow it, whose heart cries out ‘the great No’, who fight the current and struggle against it, they know what the demands are and what it costs to meet them.²

Anita Desai's novel *Where Shall We Go This Summer?* (1975) depicts the alienation of Sita as a woman, a wife and a mother – a loneliness conditioned by family and society. Marital disharmony clearly strikes in *Where Shall We Go This Summer?* Sita's marriage to Raman is

unsteadily moving to the point of collapse. It really collapses when Sita goes away to Manori Islands, hoping that she would be saved through miracle from giving birth to a fifth child in the violent and greatly destructive world around her. Sita, the protagonist of a novel is nervous, sensitive, middle aged woman who finds herself isolated from her husband and children because of her emotional reactions to many things that happen to her. Sita is changed from an ordinary wife and mother into a creature who:

Lost all feminine, all maternal belief in childbirth, all faith in it and began to fear it as yet one act of violence and murder in a world that had more of them in it than she could take.³

Anita Desai highlights the conflict between two irreconcilable temperaments and diametrically opposed attitudes to life. Marital relations as well as abnormal man-woman relationship have been portrayed with a remarkable poignancy. Here the conflict is between conformity and rebellion; the “yes” and “no”. Sita and Raman represent the eternal opposition. Raman, the husband, says the “great yes” and follows the path of honour and social success. Sita says “No” and, although she is not destroyed by life, she is compelled to arrive at some kind of a compromise with life. Anita Desai examines the issue of familialties from the viewpoint of a woman who is incapable of seeing anything beyond the family and the limited arena of domesticities.

Sita, the central character and the protagonist of novel, is a nervous, sensitive middle-aged woman. She is alienated from her husband, Raman, a successful businessperson and her children. She already has four children and the fifth is on the way. This unwanted fifth pregnancy turns her so hysterical that, to her husband Raman, she appears to be mentally ill. Raman is a reasonably affluent businessman, and Sita’s life is apparently comfortable with him. But down deep she feels utterly lonely, whether she is with her husband or away from him.

The first section of the novel is profusely loaded with images of brutality and violence. Raman’s sadistic delight in Sita’s failure to protect the eagle, Menaka’s her daughter indifference to the vegetable life or even her senseless destruction of her dilecate paintings are all symbolic of a subterranean fury unable to reconcile herself to this violence, Sita leaves for the island of Manori where her father had created enchantment out of emptiness. Sita, in fact, wants to escape the tyrannous grips of a cannibalistic urban milieu. She wants to escape the forces of fear and destruction, which breed archetypal urges. Her alienation from all experience is due to her love for life and her reluctance to accept violence in any form Thus her flight to the island forms the focus of the novel.

Anita Desai presents almost all her novels the delineation of parent child relation. Her protagonists have had an unhappy childhood and have suffered from some kind of parental neglect. The marital life of parents has also not been too happy in most of the cases. The mother is either non-existence or is a non-entity. This leads to lot of instability among children. Lack of parental love and emotional involvement leads to peculiar complexes among the protagonist.

Sita is a subjective personality whose peculiar trail lies in her inwardness and the consequent psychic odyssey. She has an inherent inability to accept the values and attitudes of society. Sita want a tailor-made world to make them happy. They fail to realize that world

cannot be remoulded according to their whims or fancies, rather they have to modify and adjust their personality if they want to enjoy living and interacting with people. Her life with Raman and her four children does not offer her any sense of enjoyment or fulfillment. She anxiously waits for the emergence of some new aspect of human life. Sita and Raman are disrupted because of their inability to understand each other. Sita is a romantic and a dreamer, whereas Raman is a practice and realist person. She decides to go back to the island of Manori, the piece of land in which memory and desire, reality and romance, the beautiful and the sinister are mixed together. Raman favours sanity, rationality and an acceptance of the norms and the values of society. Raman has capacity for accommodation and compromise. But Sita's manners always disappoint Raman and her children. Raman is a responsible person who compromise and continues his relationship with her. Sita does not care about this.

Infact, from the very beginning, she opts for a life in which the need for sharing, understanding or togetherness hardly has any place. Raman also does not get the opportunity to share her thoughts and feelings though Raman is busy in his own business. He cannot understand Sita's frenzy about her fifth pregnancy yet, he discovers that there has been a lack of communication between them.

However, down deep Sita is not happy with this unrelated detached existence. She knows that her children, her husband and all every one else other tolerate her out of a sense of responsibility. She therefore, develops no sense of belongingness and feels fragmented. The decision to escape to the island is not a sudden decision. Her pilgrimage to the island is a failure. The road, the bullock cart, the grove, and the men and women of the island reveal the ravages of time. They do not come upto her expectations. The islanders are equally disappointed in her.

Sita, too, realizes her rashness. Her arrival at Manori coincides with the arrival of the monsoon. The island is incessantly lashed by the fury of the rain. The children, Menaka and Karan, feel miserable there. Sita is disappointed to that the island cannot offer her even the bare necessities to life. She realizes for the first time that the life in their flat on Napean Sea Road is comfortable. It is a mistake to come to Manori. Sita's escape to Manori helps her in coming to grip with the realities of life. She now examines it objectively. A short stay in the island makes her heart grow fond of Raman. Her coming to the island and the consequent separation strengthen waning relationship. Now Raman matters for her. She feels extremely happy on getting the news of his arrival. In a quick succession, the feelings of relief and joy come in wave upon wave making her wonder at her own emotional upsurge. Raman also undergoes some transformation during this separation. The monotony and boredom that had engulfed their relationship during the last twenty years give way to loving expectations of meeting his wife. Sita now loves Raman and desires his intimate company. Indeed, they have come closer. Sita sees new charm and goodness in Raman.

Finally, the imbalanced relationship achieves balance and equilibrium. Sita realizes that there are no values outside life and that an autonomous self can evolve only when the self flows out to the world in an effort to relate, belong and participate. When one is able to transcend the immediate personal problems, then alone one can face the human condition with all its limitations.+

Anita Desai's novel *Where Shall We Go This Summer?* mostly deal with the theme, the existential problem of alienation of the emancipated, modern woman through maladjustment in marriage. Anita Desai has repeatedly tried to project the idea that a blissful conjugal life is a rainbow - coloured dream of a romantic mind, or wishful thinking of an immature intellect. In a marriage, adjustment for a woman means deleting her individuality, her inner self, her conscience, so that the ideal couple represents the self-satisfied, vainglorious husband and his legally bonded woman-slave.

All the marriages in Anita Desai's novels are more or less business transactions, the under-counter profits naturally handed over to the male partner. But not infrequently this order is violently convulsed, the caged bird batters its head against the iron bars and manages to leave a few bloodstains. A wife revolts, runs away, commit suicide, becomes a homicidal maniac, finds tremendous freedom blessed with widowhood. The no is said at last to ensure freedom of body and mind. By implication Anita Desai makes it clear that either, one should remain unmarried, unfettered and unaccepted by the society as such, or marry and be damned to an everlasting private hell. In consequence, therefore, she is taken with definite discomfort by the complacent reading public. Her novels are indeed chilling encounters of the traumatic experiences of married lives.

Anita Desai's *Where Shall We Go This Summer?* presents the theme of marital discord emanating from the conflict between two irreconcilable temperaments and two diametrically opposed attitudes to life. The clash of identities between Sita and Raman takes an unhappy dimension. Anita Desai's creation of Sita is an example of repressed person. She hates her husband for not understanding her dislikes her children for they are insensitive. She is fed up with her husband and escape to island Manori as a kind of self-creite in search for identity in silence and in her revival of the part, away from home and civilization. She has her vision to fulfil on the island. Moreover, the heroines of Anita Desai do not face reality. Her return to Manori is the outcome of her desire to indulge in fantasy rather than to face reality. Sita's effort to find an escape from the harsh reality of the world proves to be a failure. When her husband comes to the island to take her back home, she is unable to refuse. Indeed, it is the power of Indian marriage and the bond between husband and wife relationship. However, we find that she submit to the will of her husband and asks him to look after her. Sita's identity crisis is over. She is ready now to face the realities of life. Now she understands that life is a continual process of sacrifice, adjustment and compromise. She neither goes mad nor commits suicide but accept life and makes compromise with it.

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Deconstruction of Patriarchal Stereotypes in Githa Hariharan's *The Thousand Faces of Life*

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Myth has been a favourite theme of the writers of the whole world. They create, recreate, write and/or rewrite myths as the story-telling. 'Story-telling is as old as mankind and in all oral traditions, it is a favourite form' (Gowda V1, 200). They, especially myths, convey a specific message to the people of that particular society in which that myth came in to being. However, most of the myths found in the world are prejudiced against women. They help men to subjugate, dominate, control and oppress the 'second sex'.

All these stereotyped myths and stories come from the ancient great books like the Mahabharata, the Ramayana, the Panchtantra, and the Puranas in India and from the Homeric epics, Esaf's stories and some of the later composed and added parts of the Bible in Europe. They affect the psyche of the people, especially of those who accept them without doubt, and compel them unconsciously to behave accordingly. In Indian myths, the housewife should be happy, 'adept at domestic work, neat in her domestic wares, and restrained in expenses. Controlled in mind, word, and body, she who does not transgress her lord, attains heaven even as her lord does' (Hariharan 70-71).

The contemporary third-world novelists makes their characters assert their individuality and at the same time they make them meet the social and communal expectations. The portrayal of the social framework and the 'emphasis on plot and character are therefore its strength and not its weakness as Eurocentric criticism makes it out to be in comparing the third-world novel with that of the nineteenth century and regarding it as an unfinished, rawer from of the twentieth century "modern"/post-modern novel. (Kirpal 146-147)

Keywords: Myth, feminism, story-telling, patriarchy, stereotype

The whole plot of the novel, *Thousand Faces of Night* (1992) by Githa Hariharan revolves around the three major female characters Devi, the central character, Sita, her mother and Mayamma, the caretaker cum cook. They represent three different generation showing different stoicisms in their concerned field of life and career in this patriarchal society. All of them have different stories to tell, as the structure of the novel is in the form of story-within-story. These stories focuses on the character and life of these characters.

Hariharan created new and explored old myths to show the world how women are marginalized, suppressed and oppressed systematically in the Indian societies. Very few could be exceptions to it. A typical myth of virtuous bride bending her head down is everywhere in India. She should be young, intelligent, "fair, beautiful, home-loving and prepared to 'adjust'". Making-up face to look fair by hiding blackish colour is also common practice. Beauty is considered that which is not black. However, Devi is dark-complexed girl. Therefore, she takes inspiration from Dark-complexed Krishna. Amma also tells Devi that she should wear sari and not jeans. Looking slim

in jeans makes other people think something wrong in Devi (Hariharan: 5, 6, 7, 14 and 17). Up to late 2000 in India, myth of woman's work was to bear children and work at home. Mahesh, Devi's husband, wants wife at home and mother of his children (Hariharan: 23).

The myth of Marriage of Nal, King of Nishadas, and Damayanti is also a stereotype in controlling the behaviour and look of women. It is said that Damayanti was pale, and paleness symbolizes beauty. In short, a woman should not be physically stout or bold in behaviour. The story of the marriage is repeated stereotyped a thousands of time by both the old men and women alike (Hariharan: 19). They also believe and make others believe in the myth of predestined husband. According to this myth, the couples (husband and wife) are formed by the God Brahma in Heaven. Whatsoever one does, but cannot change the destiny. Even if the husband is immoral, cruel, wicked and drunkard, still he is her partner by destiny; and she must bear his tyranny (Hariharan: 16). If a girl deserves a well-mannered and cultured boy as her husband, and if she gets one, she is always referred to with expressions like "What a lucky girl you are!" (Hariharan: 23).

Mahesh turned reverse from what he presented himself before the marriage. He always went on business tours leaving Devi alone at house. They had two or three brief encounters as the married couple. All of her romantic dreams about life after marriage shattered altogether. Moreover, he teased her for being a typical Indian girl (Hariharan 54). Mahesh also expected that Devi should spend nights without having him with her for weeks and sometimes fortnights. He married her out of desire and not because he loved her (54-55).

Men are main source of spreading patriarchal myths in society. Once the father-in-law, Baba, of Devi told her a myth of a woman reaching heaven. Baba told her that a woman should worship and follow orders of her husband without any question in order to reach the imaginary heaven. For his husband is equal to god, i. e. PATI PARMESHWAR (Hariharan 55).

Like Damayanti's marriage, Sita started search of appropriate bridegroom for her daughter, Devi. They meet some boys with different prospectus, finally ending the search with finalization of Mahesh. The marriage of Nal-Damayanti was fruitful, after short separation and misery. However, the marriage in the novel comes fruitless because of the different tests and likes of the couple. Then Devi elopes with the singer, Gopal, in a romantic relationship with him.

One more stereotyped myth is about fulfilling woman's heart's desire. It is commonly believed that every woman should be cunning to fulfil her desire. This belief makes women behave dramatically and unnaturally (Hariharan: 20). It affects her life unconsciously and tries to be cunning to get her desires fulfilled.

Devi finds affinities between her mother, Sita or Amma and the myth of Gandhari, though Devi does not like the myth. In the great epic, the Mahabharata, Gandhari, the queen of Maharaja Dhrutrashtra, the king of Hastinapur, tied her eyes with scarf to make herself blind as her husband, the king, was blind by birth. Gandhari renounced the relishes of aesthetics devoured by eyes. She was believed by the patriarchal society to abandon all the joys which her husband could not enjoy. She believed in serving for her father, brother, son and husband. She lived for these types of men, not for herself or any other female. In the present novel, Sita lives for her husband and the family members. To keep her husband happy, she broke her veena, the stringed

instrument which she used to play as her hobby (Hariharan: 28-30). Her name reminds one of the leading female characters of the Ramayana, Sita. The character of the Ramayana sacrifices her rejoices for her husband, first coming with him to forest and then being sent to forest by her husband. In the present novel, Hariharan makes an ironical comment on the patriarchal supremacy of husband or husband hood saying, 'All husbands are noble, Devi. Even the blind deaf ones' (Hariharan: 29).

There comes a story of Gauri, the maidservant of Grandmother (Hariharan 31). She got married to a well to do family only after giving the family a handsome dowry which was beyond the capacity of her father. However, her husband was just like an animal. She was beaten up daily by her husband. Yet she could not be separated from her husband and sent to her father's or 'mother's' house due to the rigid patriarchal structure in society. Moreover, she was expected to behave like a girl in the stereotyped patriarchal myth of marriage of a snake with a beautiful girl (Hariharan 33, 34). Signifying that girl should marry with anyone or 'anything' that her father wish to.

The story of Uma, cousin of Devi, suffered a lot before marriage as she was motherless and with the ruthless stepmother and the careless father. After marriage her agonies increased as her husband and father-in-law were drunkards. In one incident, she was roughly kissed by father-in-law, yet it was not taken seriously by her husband. Therefore, she came back to her grandmother to live forever with her. Girls are named after goddesses, but are treated as mistresses, whores or commodities in families. When Devi became distressed after hearing of Uma, her grandmother brought in the myth of Amba and Bhishma (35 to 41) to justify the agony and misery fell on Uma was but natural. She argued that if the Goddesses and divine women had suffered a lot for the sake of their husband or husband, who were we (women) before them? She also said, 'After marriage heart goes to husband...' (37). A woman did not remain a woman, but a part of her husband. So, in a way he becomes a god for her.

Through Grandmother and other older women in the society these myths are circulated to the younger and new-born baby-girls to make them women, as Simon de Beauvoir said in her *The Second Sex*.

A girl who loses her virginity by raped or becoming a widow are considered, by both men and other women, as leftovers, that is tasted by others, so she is not sacred to marry or remarry with. However, nobody asks any such question or speak like this to a man who is involved in a rape or became a widower. He is rather allowed to marry many girls, even if his earlier wives are alive (37). Such liberty is not given to a woman.

A girl is never reared up what Devi once dreamt a romantic and heroic dream. 'I lived a secret life of my own: I became a woman warrior, a heroine. I was Devi. I rode a tiger, and cut off evil, magical demons' heads' (41-45). She dreamt that her would-be husband '... fell to his knees and called me his goddess' (43). Once baba said, 'All men are enjoined to cherish women, and look after them as their most precious wards.... Fathers, brothers, husbands and brothers-in-law should honour brides, if they desire welfare. Where women are honoured, there the gods delight; where they are not honoured, there all acts become fruitless' (65). This and other similar stereotyped statements seem to be in honour of women, but in reality, they claim the strength,

power and supremacy of male gender over the female. It is deeply rooted in the psyche of both men and women alike.

Hariharan also writes about male politics of changing the gender of strong trees. She says, “The peepal is bigger, more masculine in its towering strength, but its forehead and arms are tipped with delicate and tapering, fine-veined leaves. ... Centuries ago, the peepal was associated with the mother goddess; it later changed its sex and became a representation of Vishnu” (58-59).

Up to the last century, a middle aged man used to marry with a young girl of 13 or 14. However, it is expected that she should not live a life of widowhood. She should die before her husband to be called as a sumangaali. What an idiocy! Only the married woman whose husband is alive has given right by the cultural traditions to wear bangles and other ornaments. Hariharan writes, ‘A virtuous wife is so devoted to her husband that she dies before him, a sumangali, her forehead unwidowed and whole with vermilion, her arms and neck still ornamented with bangles and gold chains’ (66-67).

Hariharan wrote the about the myth of ‘Kritya, a ferocious woman who haunts and destroys the house in which women are insulted. She burns with anger, she spits fire. She sets the world ablaze like Kali shouting in hunger. Each age has its Kritya. In the age of Kali, I read, each household shelters a Kritya’ (69-70).

Conclusion

Since the publication of *A Vindication of the Rights of Woman* (1792) by Wollstonecraft, the condition of women began to change gradually. After the rise of radical feminism and then the origin of Deconstructionism, there came a radical change in the condition of women. They started asking questions, like Devi, to the established stereotyped myths, practices, conventions and traditions. Now, if there is no positive change in the condition of women, there is the need of Kritya to save them from becoming victims to the patriarchal society and the typical male oriented mentality of the people living in the age.

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Comparison of Exhale Capacity between Inter Collegiate Volleyball and Korfball Players

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Abstract:

The purpose of the study was to compare the exhale capacity between volleyball and korfball players. To fulfill the objective of the study 40 volleyball and korfball (20 each) players was selected. Volleyball and Korfball players from Inter Collegiate Players of Pauri Gadhwal District, Uttarakhand were selected in this study. Players between the ages of 18 and 25 were included in this study. The factor chosen for this study was Body Height, Body Weight and Exhale capacity. Body Height was measured by Stadiometer, Body Weight was measured by weighing machine and Peak flow meter was used to measure exhale capacity. It is concluded that significant difference was noticed between volleyball and korfball players on body height and exhale capacity, but not significant difference found in body weight. It is suggested by the researcher that, to increase the exhale capacity, it is necessary to increase the capacity of the lungs, because the more the lungs have the capacity to take in more oxygen, the more it will be able to take it out with full capacity. To increase the exhale capacity, the lung capacity of the players should be increased by organizing various types of training programs.

Keywords: Exhale Capacity, Players

Introduction:

Breathing is useful for all living beings, whether it is a normal person or an athlete, breathing is the process by which a living organism takes in oxygen and releases carbon dioxide, it is called respiration. A system called the respiratory system is used to complete the breathing process. A living creature must use a respiratory system to survive. There are two types of respiration in the respiratory system called internal and external respiration. Internal respiration involves gas exchange between blood and cells, while external respiration involves gas exchange between blood and lungs. In the respiratory system you can see the nose, pharynx, larynx, trachea, lungs, bronchi, alveoli, pleura. Exhalation is the part of the respiratory system where you exhale fully. Expiratory capacity is the expiratory capacity in which air is removed in a single breath at full capacity by exhaling large volumes in which 80 percent of the air leaves the body, despite some air remaining in the body. . It is used to approximate lung volume. Today's modern change has come to realize that while playing the game, many players breathe completely during their skill and then breathing it in one shot, they do their best throwing the ball, pushing the shot, throwing the puck. It is used more in sports, for example when you throw something at full power, when the player fills all the sauce, then holds his breath, and then with the performance, ie. when

throwing, take a full breath. It is This is called forced vital or expiratory capacity. Even in a volleyball game, when a hitter jumps to warm up the ball, they inhale as they jump and then exhale when they hit the ball. This changer of experience did, therefore the reviewer did this research.

Methodology:

Volleyball and Korfball players from Inter Collegiate Players of Pauri Gadhwal District, Uttarakhand were selected in this study. The researcher was select 40 players for this study, 20 from volleyball and 20 from korfball players. Each player was given full information about the study before inclusion in the study and only those players who were willing to participate in the study were included. Players between the ages of 18 and 25 were included in this study. The factor chosen for this study was Body Height, Body Weight and Exhale capacity. Body Height was measured by Stadiometer, Body Weight was measured by weighing machine and Peak flow meter was used to measure exhale capacity.

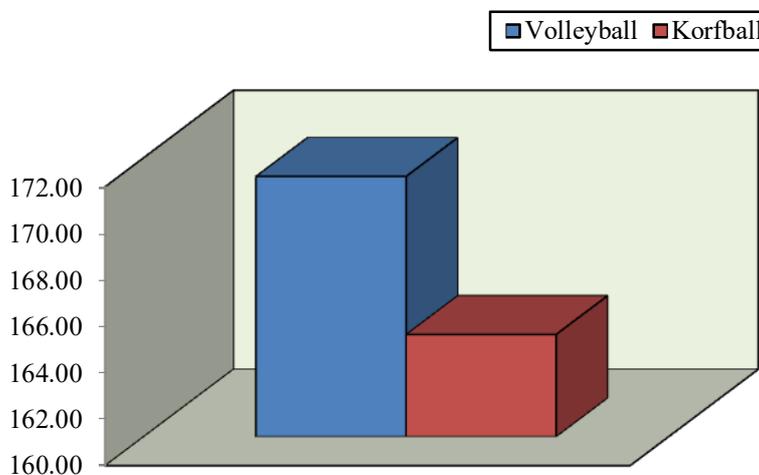
Statistical Analysis:

Descriptive Statistics and 't' test was used for statistical analysis. A t-test at 0.05 was carried out to see if this difference was significant.

Table No. 1: Comparison of body height between volleyball and korfball players

Groups	N	Mean	SD	SE	MD	Ot	df	Tt
Volleyball	20	171.20	6.29	1.99	6.80	3.41*	38	2.02
Korfball	20	164.40	6.33					

Table No.1: indicates the mean, standard deviation and 't' ratio of body height in volleyball and korfball players. The means and standard deviation values were and 171.20 ± 6.29 for volleyball players and 164.40 ± 6.33 for Korfball players respectively. The obtained 't' ratio 3.41 is more than the required table values of 2.02 for degrees of freedom 38. The result of the study was indicated that there was significant difference in body height between volleyball and korfball players.

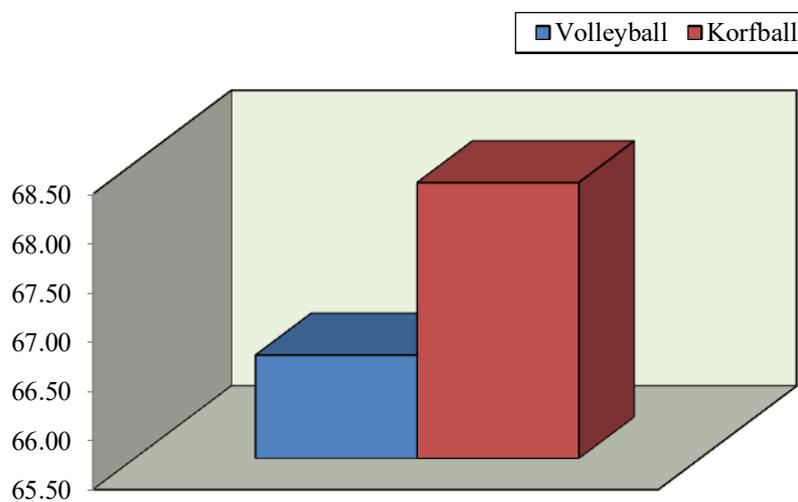


Graph 1: Mean difference between volleyball and korfball players on body height

Table No. 2: Comparison of body weight between volleyball and korfball players

Groups	N	Mean	SD	SE	MD	Ot	df	Tt
Volleyball	20	66.55	7.13	2.18	1.75	0.80	38	2.02
Korfball	20	68.30	6.65					

Table No.2: indicates the mean, standard deviation and ‘t’ ratio of body weight in volleyball and korfball players. The means and standard deviation values were and 66.55 ± 7.13 for volleyball players and 68.30 ± 6.65 for Korfball players respectively. The obtained ‘t’ ratio 0.80 is less than the required table values of 2.02 for degrees of freedom 38. The result of the study was indicated that there was insignificant difference in body weight between volleyball and korfball players.

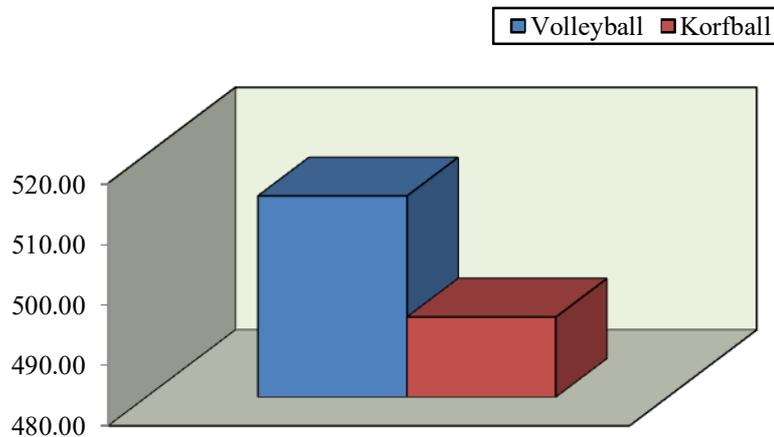


Graph 2: Mean difference between volleyball and korfball players on body weight

Table No. 3: Comparison of exhale capacity between volleyball and korfball players

Groups	N	Mean	SD	SE	MD	Ot	df	Tt
Volleyball	20	513.15	18.31	5.90	19.95	3.38	38	2.02
Korfball	20	493.20	18.98					

Table No.3: indicates the mean, standard deviation and ‘t’ ratio of exhale capacity in volleyball and korfball players. The means and standard deviation values were and 513.15 ± 18.31 for volleyball players and 493.20 ± 18.98 for Korfball players respectively. The obtained ‘t’ ratio 3.38 is more than the required table values of 2.02 for degrees of freedom 38. The result of the study was indicated that there was significant difference in exhale capacity between volleyball and korfball players.



Graph 3: Mean difference between volleyball and korfball players on exhale capacity

Conclusion:

Breathing is useful for all living beings, whether it is a normal person or an athlete, breathing is the process by which a living organism takes in oxygen and releases carbon dioxide, it is called respiration. A system called the respiratory system is used to complete the breathing process. It is concluded that significant difference was noticed between volleyball and korfball players on body height and exhale capacity, but not significant difference found in body weight. It is suggested by the researcher that, to increase the exhale capacity, it is necessary to increase the capacity of the lungs, because the more the lungs have the capacity to take in more oxygen, the more it will be able to take it out with full capacity. To increase the exhale capacity, the lung capacity of the players should be increased by organizing various types of training programs.

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Analyzing The Impacts Of Yoga And Meditation: Nourishment Of Mental Health And Wellness

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Abstract

Yoga transcends spiritual barriers and well-known shows the manner to unity. "Yoga in Daily Life" gives the religious aspirant steering on lifestyles's direction through the practices of Mantra Yoga and Kriya Yoga. The art work of education yoga allows in controlling an individual's mind, body and soul. It brings together physical and highbrow disciplines to collect a peaceful body and mind; it allows control pressure and anxiety and continues you relaxing. It moreover allows in developing flexibility, muscle power and body tone. It improves breathing and vitality. Practicing yoga can also additionally seem like actually stretching, but it can do an lousy lot more on your body from the way you experience, look and move. Above paper talk approximately the blessings of yogic practices in day by day lifestyles and additionally intellectual and bodily health. The above paper discuss about the significance of yoga and meditation.

Keywords: Yoga, physical, meditation, significance, health, flexibility

Introduction

Staying in harmony with yourself and the environment is a need of every human being. However, in extreme cases, many areas of the lifestyle are constantly placed more emotional demands. The result: more and more people suffer from physical and mental anxiety, which consists of stress, anxiety, insomnia, and there can be an imbalance in the way the body spends time and moves properly. That is why strategies and strategies for achieving and developing fitness, in addition to physical, intellectual and religious understanding, are brilliant, and it is largely because of this admiration that Yoga in Everyday Life offers a comprehensive useful resource for self-help. The word "yoga" comes from the Sanskrit language and means "to unite, to unite". The physical games of yoga have a holistic effect and balance the frame, thoughts, cognition and soul. In this way, yoga helps us deal with ordinary needs, problems and worries. Yoga helps to increase knowledge about ourselves, the motives of our lifestyle and our relationship with God. On the religious path, yoga leads us to perfect mastery and eternal happiness in the union of the personal Self and the conventional Self. Yoga is the perfect cosmic principle. It is a gentle way of life, a traditional innovative recognition, it does not sleep constantly and does not sleep in any way; which has constantly changed, constantly is and will constantly change. Several hundred years ago, Rishis (wise boys and saints) in India studied nature and the cosmos for their meditations. They followed the legal guidelines of fabric and religious geography and gained insight into the interconnectedness of the universe.

Yoga is becoming mainstream on the planet. It gives comfort to a troubled psyche. For those who are destroyed, it is a protection. For the average person, it's all about planning your day to keep yourself fit and beautiful. Some use it to build memory, knowledge and imagination. With its many advantages, it becomes part of the school. Experts use it to unlock new cognitive layers as they move toward flawlessness. Given its objective starting point, the advanced clinical framework has replaced almost all traditional drug frameworks in various regions of the world. It has proven itself best in saving people from the deadly hands of contagious and irresistible diseases. Be that as it may, new widespread psychosomatic diseases and mental health problems are an incredible test of the advanced clinical framework. It is here that yoga definitely commits to a cutting-edge clinical framework. An extensive review of yoga therapy over the last few years has highlighted the benefits of yoga in the treatment of these diseases as a compelling aid in clinical management as well as in long-term recovery. Prevention is better than fixand#039; Yoga can play an important role in disease prevention. All gyms have started adding yoga to their schedules and many go to these gyms just to do yoga. The promotion of positive wellness is supported by many world health organizations that do not want to treat current diseases. Yoga is an integral part of this perspective in the new millennium.

Meditation has been a popular practice for centuries. Periodic meditation refers to "a tribal circle of human mental physical activity that usually involves frivolous limiting perception and interest." Shapiro (1982) uses the mechanisms of attention as a starting point for the definition, and he defines meditation as "one of its related techniques that does not have unusual conscious experimentation and cognitive interest, that is no longer analytical and the effort is no longer. stop. a discursive, evocative concept." Such physical activities vary widely and may still include sitting and counting breaths, achieving a repetitive concept, or specializing in some simple external or internal stimulus. Carrington (1977) developed his own "Mantra" meditation for use in medical practice and research. In CSM, the choice of song is left to the character, who chooses one of 16 Sanskrit mantras collected by Carrington. A meditator can even come up with his own mantra by following a few simple rules.

Mental health and wellness

These are reviews and insights a far-achieving and complete gadget referred to as Yoga originated and gave us valuable, realistic commands for the frame, breath, concentration, rest and meditation. The practices that this book of yoga gives have consequently already demonstrated themselves over hundreds of years and were located to be beneficial with the aid of using hundreds of thousands of humans. The gadget "Yoga in Daily Life" is taught global in Yoga Centres, Adult Education Centres, Health Institutions, Fitness and Sports Clubs, Rehabilitation Centres and Health Resorts. It is appropriate for all age groups - it calls for no

“acrobatic” abilities and additionally offers the unfit, in addition to handicapped, sick and convalescent humans, the opportunity of working towards Yoga. The call itself suggests that Yoga may be and must be used “in Daily Life”.

Review of Literature

Kirsnoff (1987) evaluated that the lifestyles pressure and social guide as predictors of Athletic harm. The cause of this examiner changed into to decide if lifestyles pressure and social guide are predictive of athletic harm. The athletic lifestyles Exp survey (passer and seese, 1983) and a social guide Functions scale (pines, Aronson and kafry, 1981) have been admin to 170, M and F, varsity athletes. The pattern covered athletes from 7 sports: volleyball, gymnastics, hockey, soccer, cross – country. Track and wrestling. The end result of the examiner indicates that the frequency of harm is predictable on the premise of lifestyles pressure. They additionally suggest that the high-satisfactory of emotional social guide functions ‘buffers’ the affect of lifestyles pressure

Aim of the study:

The specific aim of this scholarly qualitative study was to know the significance of yoga and meditation for humans.

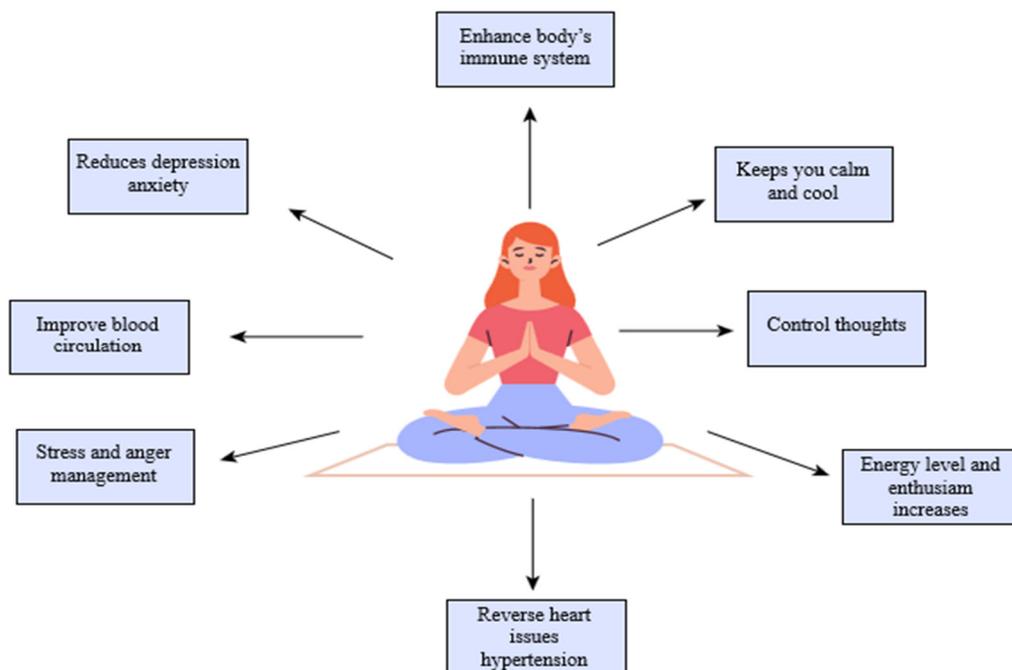
Methodology:

A thorough on-line and offline search procedure was applied for the acquisition of evidence in this systematic qualitative study. A critical analysis of the literature was systematically searched through online databases: PubMed, Google Scholar, and Google Advance Search.

Fig-1 Benefits of Yoga



Fig-2 Benefits of Meditation



Results and discussion

Role of meditation and yoga in daily life

Meditation has these days grown in popularity, and as greater humans see the blessings of it, greater coaches, running shoes and athletes are starting to contain it into their schooling plans. Novak Djokovic, Olympian and expert tennis participant claims he practices 15 mins of conscious meditation a day. Other athletes like Lebron James, Kobe Bryant, and Derek Jeter, to call a few, additionally use meditation.

1. Helps Athletes Cope with Pain

With all the extreme schooling that athletes undergo on a normal basis, it's common for them to be in ache or discomfort. According to a latest examiner, meditation has been established to sharply lessen a person's sensitivity to ache. The examiner measured how members replied to ache earlier than and after attending 4 20-minute meditation schooling classes over the path of 4 days. The consequences confirmed that members rated ache 57% much less ugly and 40% much less intense, on average, once they went via the meditation schooling. These findings display that meditation can assist athletes deal with ache, which could assist them push via the ones difficult moments of schooling while it hurts the most.

2. Improves Sleep Patterns

Another gain that meditation has on athletes is that it improves sleep patterns. A examiner posted withinside the Journal of Sleep confirmed that athletes who do now no longer get

sufficient sleep can result in bad results which include weight gain, lack of ability to hold concentration, temper disturbances, increased tension or melancholy, and reduced motor management. All those bad results can dramatically affect an athlete's overall performance. By incorporating meditation into their exercising routine, athletes can sleep better and combat insomnia. This is due to the fact meditation strategies evoke the rest reaction, a deep physiological shift within the frame that's the alternative of a pressure reaction. This rest reaction can assist remove pressure, that's typically the purpose of sleep trouble. Athletes who've issue snoozing because of the pressure in their schooling or upcoming competitions, may want to gain from an amazing night's sleep.

3. Boosts the Immune System

Not simplest does meditation and yoga assist an athlete sleep better, it additionally enables enhance their immune system, stopping infection that might have an effect on their schooling or competition. A examiner performed through the University of Wisconsin, evaluated the capability preventative results meditation and workout have on incidence, period and severity of acute respiration infection (ARI) infection. The examiner observed that folks that practiced meditation skilled fewer incidences of ARI, in addition to shortened period and severity of signs and symptoms in comparison to the ones within the workout and manage group. Bottom line: meditation can assist decrease the risk and severity of infection, permitting athletes to keep to teach for success.

4. Reduces Stress

Whether or not it's from schooling or competition, athletes are constantly beneath pressure. While a few pressure may be good, an excessive amount of can restrict overall performance. Therefore, it's critical for athletes to locate methods to control and decrease their pressure. Meditation is a great manner to do it as it will increase advantageous results and reduces bad results, which include tension. A latest examiner observed that members who skilled mindfulness-primarily based totally pressure discount had drastically much less tension, melancholy and somatic misery in comparison to the ones within the manage group. Their findings advise that the feelings they had been experiencing can be processed in a different way within the brain. Athletes who undertake conscious meditation can lessen their pressure and be greater organized to carry out in the course of competitions.

Conclusions

Yoga isn't a religion - it's far the supply of spirituality and wisdom, the foundation of all religions. Yoga transcends spiritual barriers and well-known shows the manner to unity. "Yoga in Daily Life" gives the religious aspirant steering on lifestyles's direction through the practices of Mantra Yoga and Kriya Yoga. As the maximum especially advanced beings upon earth, people are able to figuring out their actual nature and internal Self, God. The religious intention of Yoga is God-Realization, the union of the man or woman soul with God. The attention that we're all one in root and connection to God is the primary step. Meditation is

popularized as a practising approach for centuries. The time period meditation refers to “a own circle of relatives of intellectual physical activities that typically contain frivolously restricting concept and interest”.

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7. For a short evaluation of the yoga faculty of philosophy see: Chatterjee & Datta 1984, p. 43.
8. Worthington writes, "Yoga completely recognizes its debt to Jainism, and Jainism reciprocates via way of means of making the exercise of yoga element and parcel of life."
9. The earliest documented use of the phrase "Tantra" is withinside the Rigveda (X.71.9). The context of use indicates the phrase tantra in Rigveda means "technique".