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## **A parallel examination of how the atmosphere of intermediate schools affects students' enthusiasm in learning in both urban and rural settings**

**Sanjit Kumar**

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### **Abstract**

A system of education where pupils study several disciplines at once. In a parallel examination, for instance, a student might study history and English studies together. Subject matter can be incorporated into lessons by teachers in the classroom such that the many subjects support one another. Making students recognize links between the disciplines they are studying forces them to learn more interactively, which is another advantage of concurrent education. This type of education will provide students a more well-rounded understanding of several subjects, which will better prepare them for college or the workforce.

It's critical to have adaptability in a world that is ever evolving. It is one advantage of receiving education in parallel. It teaches you how to learn in parallel fashion. You find it easy to adjust to new circumstances and grow accustomed to change. It imparts self-taught knowledge to you. The ability to self-teach comes after mastering parallel education.

It's a given that life in college can be demanding. In addition to attempting to figure out who they are and what they want to accomplish with their lives, students are balancing classes, tests, and extracurricular activities. Because of this, it's not surprising that mental health conditions like sadness and anxiety are prevalent among college students.

### **Introduction**

Students learn alongside friends and receive instruction from a single teacher in a school. However, learning and information can be acquired at any time and from any location; they are not limited to classroom settings. Through playmate learning, parent tutoring, and extracurricular tutoring, students can acquire knowledge. Students can differentiate themselves and become class champions thanks to their wealth of information. It costs money, time, and effort to be a good student. It's clear and relevant to see how individual performance changes over time in relation to kin interest in that specific program. The Nigerian population has become more and more interested in pursuing lifetime careers in a variety of professions over time (Tawari and Koko, 1996; Lough, 2010), a desire that is not supported by the current educational system. Due to early poverty and a pretertiary education, or because of circumstances surrounding their admission to tertiary institutions where some candidates' chosen school and course of study do not materialize, the Nigerian educational system has not in recent years provided sufficient opportunities for young people to demonstrate their abilities in their desired fields (Pandey and Tiwari, 2014; Laleye, 2015). Since most university administrations expect these fifty thousand applicants to complete any program they offer, their enthusiasm is tempered because some of them find the

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offered program unsatisfactory. Initially, the applicants' excitement may provide as a starting point for students to expand on the program's key principles and objectives.

### **Enthusiasm of the Examining Urban Student**

Researchers in location-based economics may refer to themselves as spatial, urban, regional, or economic geographers. Due to variations in theoretical framework and the spatial scale of interest, the terms urban, regional and spatial economics and economic geography have historically had different and more restrictive definitions. These contrasts are important for research topics, real-world phenomenon interpretation, and normative policy analysis, but they are less important for technique or defining the boundaries of the subject. As an alternative, optimizing behavior, resource constraints, and spatial equilibrium are common tools used by urban, regional, and spatial economics, economic geography, and other related fields to comprehend a wide range of phenomena at building, block, neighborhood, city, metropolitan, regional, national, and international scales (Proost & Thisse, Citation2019). Indeed, a wide range of eminent academics have contributed to these distinctions. Because of this, even if they are interested in different spatial scales, economists who study location are frequently grouped together under the name "urban economists."

Urban economics has expanded in scope and importance in recent years. An indication of this phenomenon is the rise in attendance at conferences focused on urban economics. The Urban Economics Association, which was founded in 2006, had its annual meetings in Vancouver in 2017 and included over thirty sessions. There were over seventy sessions at the 2019 meetings in Philadelphia. Additionally, there has been a rapid increase in the number of more specialized conferences focused on urban economics. Urban economists are also publishing in top general-interest economics journals such as the American Economic Review or the Review of Economic Studies, top general-interest or field journals such as the American Economic Journals or the Review of Economics and Statistics, or interdisciplinary field journals like the Journal of Regional Science or the Journal of Economic Geography, in addition to JUE and RSUE. Note #4

### **Research into rural students and the educational process**

Education is the culmination of all the methods by which an individual cultivates skills, behaviours, and other types of constructive social interactions in his community. One definition of education is the methodical process of assessing how well the general public satisfies the learning objectives. The structuring of the living state depends heavily on education. According to Plato, education makes decent men noble. Four components make up a proper education: learning, virtue, breeding, and wisdom. The core of Locke's notion of education can be found in this statement. A lot of people in India still reside in villages, making rural education a crucial issue there. Even while the number of rural students completing schools is increasing, according to a survey called the Annual Status of Education Report (ASER), more than half of fifth-graders are unable to read a textbook intended for a second grader and are unable to complete basic mathematics questions. In addition, reading and math proficiency have become worse. While efforts are being made, they are not going in the proper way. Here, the causes of this issue as reported in surveys are examined.

The growing number of single classrooms teaching many grade levels of kids may be one of the causes of the low quality of education received by rural students. There is a decrease in both teacher and student punctuality in certain states. These are some of the reasons why rural education in schools has not succeeded. Due to a shortage of qualified professors, appropriate textbooks, and in-class instruction, rural schools have significant challenges with regard to both the quality and availability of education. Government schools do exist, however there are significant differences in their quality between them and private schools.

### **Conclusion**

Through this study, we hope to gain a better understanding of how staff and student perceptions of the school atmosphere affect student progress. The results have united the notion that school atmosphere and school identity are critical to student success. Finding the psychological underpinnings of the achievement-climate relationship was another goal of the current investigation. As students' school identification surfaced as a mediator in two of the three learning domains, this goal was partially met. This has shown promising intervention targets and areas to explore in further research. Additionally, by employing multilevel modelling and measuring many viewpoints on the atmosphere of schools, the study addressed significant methodological issues that were noted in the literature. All things considered, this research offered empirical evidence proving that social identity and school climate are fundamental factors that can raise student accomplishment.

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## Private And Public Primary Schools Use Different Computer Education Systems

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### Abstract:

This study aimed to examine the availability of ICT resources in Jharkhand's secondary computer education programs, both in public and private institutions. The survey encompassed all secondary schools in Jharkhand, including public and private. Only the Ranchi Division of Jharkhand was included in the study. Ten percent of the accessible population was selected as a sample. Descriptive surveys were used in the study. As a research tool, the investigator employed a checklist. It was discovered that most secondary public and private schools with computer education have desktop computers, chairs for pupils, printers, the Internet, and UPSs. The computer labs of most secondary public and private schools lacked overhead projectors, multimedia projectors, and video cameras. A generator was not available in most secondary public school computer laboratories, and an air conditioner was not available in most secondary private school computer labs either.

**KEYWORDS:** Computer Education, Facilities, ICT, Public Schools, Private schools.

### Introduction:

Information and Communication Technology (ICT) is defined as a diverse set of technological tools and resources used to communicate, and to create, disseminate, store, and manage information. In the present era, ICT mainly comprises of Computer Technology (CT) with its hardware, like personal computer (PC) machine, infrastructure required for setting up Internet facility and also software like, CD ROM including various program packages, E-learning strategies, etc. Also, ICT in education is the supporting material in the hands of the human resources involved in the instructional process in order to enhance the quality of education and students' learning (UNESCO, 2002).

ICT in education is any educational technology that is applied in the educational process. It encompasses Hardware approach like the use of machines and materials, Software approach like the use of methodologies and strategies for teaching and learning activities, and Systems approach that uses the management technology that deals with the systematic organization of the hardware and the software approach (Sharma, 2003). Different software packages are being used in education system; e.g. Library software, administration software, software related to managing the entire teaching learning process, etc. (Sanyal, 2001)

According to Webb (2007), ICT has changed the ways people communicate; resulting in significant innovations and transformations in agriculture, education, medicine, engineering, industry, business, and many other fields, etc. ICT has great potential to change the nature of the delivery of quality education, teaching methods, and the role of teachers and learners in teaching learning process. ICT based tools and technologies challenge the traditional concept of teaching learning methods and materials; and it reconfigures how teachers and students access to new knowledge and skills. To meet this challenge, schools should use ICT for teaching and learning

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to move towards transforming the conventional method of teaching and learning. ICT has made remarkable progress in the last few decades in education sector across the globe (Loveless, 2003).

In education system, the use of ICT has become imperative to improve the efficiency and effectiveness at all levels; and both at the formal and non-formal settings. Profound technical knowledge and positive attitude towards this technology are the prerequisites for the successful learners of the present and coming era (Kozma, 2005). The education system in Jharkhand consists of three stages viz: Elementary education, Secondary education, and Higher education. The secondary education (SE) is considered as an important stage in the life of a student like other stages. Therefore, it is the need of the hour to use ICT in secondary education to achieve the desired objectives regarding students' learning outcomes (Rasul, 1998).

In the present age, the progress and prosperity of the developed countries are lying in the effective use of ICT based knowledge and skills in their educational system for Human Resource Development (HRD), and in the provision of Quality Education (QE) to the learners. Proper use of ICT is a source of the enhancement of the knowledge; skills; and improvement in teaching learning process both for the teachers and students. Also, the use of ICT develops students' cognitive skills, critical and reflecting thinking. Developed countries of the world have been spending a lot of resources on the ICT infrastructure in schools, over the past few decades (Vol man, 2005). All the developing countries are also focusing on the integration of ICT in teaching and learning practices; and are establishing computer labs in schools. Jharkhand is also a developing State and is making progress in every field of life but the proper use of ICT in schools is not up to the mark in this regard. A large number of teachers in Jharkhand are still using traditional methods of teaching and learning to disseminate knowledge and skills to the learners. Poor infrastructure in schools and lack of proper finance are the major obstacles in the proper utilization of computer labs in Jharkhand. The Government of Jharkhand had taken significant steps and 4286 computer labs were established in the public secondary and higher secondary schools in 2009. It was a great initiative to provide modern ICT facilities in public secondary schools. Modern ICT tools such as computers and high speed Internet were provided, under this project in every public secondary school and higher secondary schools in Jharkhand (Jharkhand IT Labs Project, 2009).

On the other side, the private sector has also become the back bone of the economic development of a country. The private sector has been playing a vital role in the promotion of ICT based knowledge and skills. Private schools are making effective use of ICT tools to enhance students' learning outcomes. The public and private secondary schools which are equipped with ICT facilities can provide quality education to the students in a better way. Therefore, the use of ICT in educational activities is a source of the improvement in teaching learning activities (Long, 2001).

#### **Computer Education Systems in Private And Public School**

By method, this study was a quantitative approach to a descriptive survey type. The accessible population consisted of all secondary schools in the Ranchi division, both public and private. To

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gather information regarding the availability of ICT facilities in computer education, the researcher employed a check list as a study tool. To gather the data, the researcher made in-person visits to each of the selected schools. With IT teachers' assistance, the researcher completed checklists. The Chi-Square statistical technique was used to arrange the responses and tabulate, analyse, and interpret the results.

### **Conclusion**

It was discovered that the majority of secondary computer education programs in both public and private schools included desktop computers, chairs for pupils, printers, the Internet, and UPS. The computer labs of most secondary public and private schools lacked overhead projectors, multimedia projectors, and video cameras. Most computer labs in secondary public schools did not have air conditioning, and most computer labs in secondary private schools did not have generators. A study examined the obstacles that prevent instructors and students from effectively utilizing computer education, including a lack of computers in classrooms, teachers' unfamiliarity with ICT, a lack of time, a lack of funding, and students' inability to access computer labs. The current study's conclusions align with previous research findings. The results of this study were used to draw the conclusion that, although there are a variety of reasons why computer laboratories in the public and commercial sectors aren't operating as they should, a key one being inadequate funding.

- 1) In both public and private secondary schools, computer labs should be equipped with video cameras, multimedia projectors, and overhead projectors.
- 2) In order to deal with load-shedding, public secondary schools should have generators available in their computer labs.
- 3) In order to provide a conducive environment for both teachers and pupils, private secondary schools should have air conditioning in their computer labs;
- 4) Sufficient funding for the appropriate functioning of computer labs should be provided by the Jharkhand Education Department and school administration.

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## The Role of Public Libraries in Socio-Cultural Development in Rural areas in Bihar

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### Abstract:

Generally a library is a place where individuals access information and ideas. Access to information is very crucial; it accelerates the level of individual advancement as well as corporate educational development. Information is treated as an economic resource or as a catalyst to development and for making good decision. Information society is a society in which the quality of life as well as prospects for social change and economic development depends upon access to information to meet their needs and requirements. Public libraries are an important entity in local communities, particularly in rural and disadvantaged communities. They are more than shelves of books. Public libraries offer an ever changing range of cultural resources for the community, and they have become a type of social and cultural institution. This article discusses the broadly accepted conceptualization of information for development of social and cultural activities in people of rural areas by providing the information at all the levels necessary for that. In turn, it links between community development, empowerment and rural public library usage in Bihar.

**Keywords:** Information Access; Information Society; Information Literacy; Public Libraries; Internet Access; Knowledge Society; Collection Development; Rural Library;

### Introduction:

Generally a library is a place where individuals access information and ideas. Access to information is very crucial; it accelerates the level of individual advancement as well as corporate educational development. Access to information focuses on the rights of individual to have access to the information at the right time. Its importance is also seen as a determining factor to economic, social and political development of any nation irrespective of their culture, ethnicity, language, etc In this information age, information is treated as an economic resource or as a catalyst to development and for making good decision. Information society is a society in which the quality of life as well as prospects for social change and economic development depends upon access to information to meet their needs and requirements whether the resources are in print, non-print/ electronic or in any format Access to information is also access to internet with the emergence of information and communication technology (ICT). The internet has become another means of accessing information thereby overcoming inequality of information in a society. With information and communication technology, there is a wide gap or disparity in the availability, access and utilization of information between the developed and developing nations which gave rise to the concept of digital divide. According to the libraries can bank on the internet for the right information for users, in the right form and at the right time.

Libraries are often considered an essential part of having an educated and literate population. Information is an important resource which is essential for the progress of any individual and that of a nation, so access to right or relevantly updated information to its users is required at the right time for any literate society. Any information society requires information at every step. Public

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libraries help to empower people in the enrichment, orientation and development of the citizens towards inculcating national pride and right sense of national culture. The public library can act as an important force for local community development and empowerment and can play a significant role in social and cultural development of a community. In this context, the public library can be viewed as a social and cultural institution that offers an ever changing range of cultural resources for the community. This can be particularly important in rural and disadvantaged communities. This role for public libraries often remains unrecognized and the major challenge is how to capitalize on the public libraries potential contribution to development and empowerment of community.

### **Public Libraries**

According to public library is defined as it is being established to serve the generality of the residents of the community or town where it is located. Compared to other libraries it has about the most heterogeneous clientele as there is no restriction as to who can use it. According to (Roberson, 2005), a library is as an institution that manages the intellectual products that individuals can gain access. As per public library is the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision making and cultural development of the individual and social groups. Knowledge is an important resource and public library is not only a cultural institution but also an essential welfare through the minds of people. The advent of information technology from the middle of 20th century has gradually changed the traditional process of information acquisition, communication and storage. The society is transformed with new a paradigm which is regarded as information society or knowledge society. Along with the traditional form of reading material such as books, manuscripts the new forms like microfiche, CDs, DVDs, journals, have become very important. The impact of ICT is slow in the public library in developing country like India compare to other types of library. The public library must be really accessible and its door open for free and equal use by all members of the community regardless of race, colour, nationality, age, sex, religion, status, or education . Public library is a learning centre where people can take part in learning activities, discuss and share knowledge and information. There are the problems of inadequate funding, training and retraining of staff, high rate of citizen's illiteracy, outdated and irrelevant collections of the public libraries and lack of recognition on the part of government to know the importance of libraries to economic, social, educational and national development of the country. The public library is positioned to provide and promote access to information which will result in to development of the society. Public libraries play a vital role in the lives of individuals and their communities. For generations, the local library has acted as a vehicle for access to knowledge, ideas and information and as a democratic service open and available to anyone. The public library is a trusted and recognised feature of the local area, but it is also a remarkable national asset and network.

### **Mission of the Public Library**

The mission of the public library is represented below:

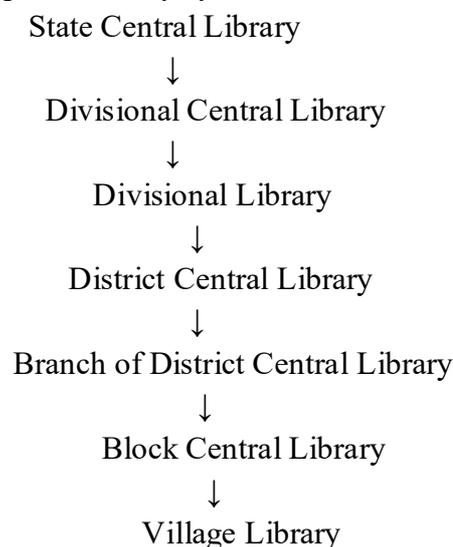
- Creating, developing, and strengthening reading habits in early age children and newly literate people.
- Supporting formal and informal education.

- Providing opportunities for self-developments.
- Creating awareness of cultural heritage.
- Supporting oral traditions.
- Ensuring access to all sorts of community information.
- Facilitating the development of information and computer literacy skills.
- Supporting and participating in literacy programs for all age groups.

#### **The Structure of Public Library System in Bihar:**

His Highness Sayaji Rao Gaekwad III, Maharaja of Baroda, was a great visionary, who pioneered the development of Public Library System in India as early as 1910. He carefully devised a compulsory programme of mass education in one district in 1893, and extended it to the entire State by 1907, and also made elementary education compulsory to all boys and girls in the State. His Highness also realized that universal education required a network of free public libraries, which would keep literacy alive, and enable men and women in rural areas to have access to the source of knowledge not nearside to open to them. The Maharaja named public library as people's university. The following States of Indian Union have Public Library Bihar 2008, 18. Only 17 states have enacted public library legislation. There are a total of 54,851 public libraries in India, of which, 30 state central libraries, 40 regional and divisional libraries, 364 district libraries, 4658 city/town libraries and 49,758 village libraries. 19 States have passed the Public Library Act.

The structural set up of a public library system in the India is represented below:



#### **Socio-Cultural Development and Public Libraries**

There are different opinions about community development. Some describe it as improving a quality of life; some think it is all about building community networks while others believe it is about empowering individuals and communities. In a traditional community development model, community developer works with groups of people to help them to reach their goals, and these goals could be anything from providing more public washrooms in a community to mobilizing community members to participate in an arts project. In a public library, librarians and staff members work with community members so that they can understand what the community needs

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from the library in order to improve their quality of life. The librarians and staff members work with communities to understand how the public library can help them to reach their goals. In a public library context, community development also means building relationships with people. By providing access to current resources and technology, a public library successfully allows itself to go beyond a simple consultation or support process and expand into meaningful and inclusive collaborations, building stronger relationships and partnerships within its community. But the most important thing is that successful community development, especially in small rural communities, depends heavily on the success of its public library in identifying information needs and contributing to the future of the community.

### **Conclusion**

Public libraries have virtuous right to provide access to information to all which can be used for self-empowerment, economic, educational and nation development. It is also supposed that the public libraries should help in accessing information regarding required materials, and information literacy programmes needed by its community users. Public libraries should strive to acquire information resources both in print and electronic format on social, economic, political and educational development that are current and relevant in making the communities to be literate. Most public libraries in the world are getting connected to the internet, and Indian public libraries should not be left behind in this development. There is urgent need for more development of our information resources by getting connected to the global information resources available to the whole library community users in the world.

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## A Comparative Study Of Study Habits Of English Medium And Hindi Medium School Students

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### **Abstract:**

Human beings, from childhood to the old age have the habit of study something. But in life to achieve high success it is necessary to have good study. In student's life society, teacher, family, social situation, atmosphere, punishment and gift gives inspiration to them. The success basically depends on their way of study. According to the proverb "tit for tat" student have to study hard to gain success. There are different subtypes of study such as study of textbook, planning of time, skill of note making, concentration, mental ability, explanation of thoughts and understanding the meaning of difficult words , phrases etc. and skill of increasing vocabulary are important. In the present study, since the objectives were to compare study habits of English medium and Hindi medium students studying in secondary schools located in Faridabad district of Haryana, therefore the descriptive survey method was followed which is comparative in nature. The investigator selected two Government schools where medium of instruction was Hindi and two English medium private school of Faridabad for the selection of 100 students as sample for the study. There were 50 students of class 9th who's medium of instruction was Hindi taken from Government schools and 50 students of same class were taken from English medium private schools located in Faridabad district of Haryana state. The Study Habit Inventory (SHI) developed by M. Mukhopadhyay and D. N. Sansanwal (2002) was used as a tool. The findings of the study show that there is slight difference between Study Habits of Hindi medium and English medium students which is statistically insignificant. It can be concluded that Hindi Medium and English Medium students have similar study habits. However, in the context of the mean scores, it can be seen from the table that English Medium students have better study habits than Hindi Medium school students.

**Key Words:** Study; Habit; Study Habits; Achievement; Performance.

### **INTRODUCTION**

Basically human success depends on the habits. Habits are in different stages but in student's life habits of study is the most important thing. The success basically depends on their way of study. According to the proverb "tit for tat" student have to study hard to gain success. There are different subtypes of study in that skill of test, study of textbook, planning of time, skill of notes, concentration and mental ability, explanation of thoughts and understanding the difficult or problem, skill of increasing vocabulary are important. But all these sub habits of study we develop in the future of students. But in all these to give proper direction the most important role is played by parents, teachers, school and society. In student's life examination is the most important aspect which gives the real turn to the life of student. So it is one of the important aspects in his success.

Today's world is the world of competition. If we have to survive in such situation success exam is the most important aspect. So, the bright success in examination is very important. For that

purpose it is important that study habits and methods of achieving and motivating the students, to develop good habits of study are necessary for the students to understand the achievement motivation. Today's students are going to become a citizen of tomorrow and they have to overcome these difficulties completely. Hence, the secondary and higher secondary level students' study habits and achievements motivations, home environment and school environment variable correlation is mentioned in the research through comparative study. Conceptual development is thus a continuous process of deepening and enriching connections and acquiring new layers of meaning. Alongside is the development of theories that children have about the nature and social worlds, including themselves in relation to others, which provide them with explanations for why things are the way they are and the relationship between cause and effect. Study habit is the pattern of behaviour adopted by students in the pursuit of their studies that serves as the vehicle of learning. It is the degree to which the student engages in Hindi Medium acts of studying that are characterized by appropriate studying routines occurring in an environment that is conducive to studying. In short, study habits of students are determined through their time management ability, work methods, attitudes toward teachers and acceptance of education.

#### **NEED AND IMPORTANCE OF THE STUDY**

Education not only fills the missing links and gaps created due to a fast paced life, but also creates general awareness about changing scenario. Education is the axis around which revolves the fullness of human being and education forms an effective means to improve the status of character of living emotional patterns of the pupil, helps in intellectual, social and Emotional development and enables them to meet their basic needs. Thus education is an indispensable instrument for stability and progress of individual as well as society. In education, effective learning not only depends upon good teaching but also on satisfactory learning procedure i.e. good study habits. Psychologists believe that good study habits are the gateway of the knowledge and wisdom. It is the one of the effective means of systematic development of the personality of an individual. 'Study habit' as a habit is generic than specific in terms of importance. The relationship between study habit and students' academic performance has for long received attention from scholars and educational agencies. Raiz et al. (2002) revealed that there existed a significant and positive relationship between achievement of the students and the said factors like schedule of study, habit of note taking and writing book. Hence, study habits of students' plays important role in learning and fundamental to school success. Some of these factors identified are intellectual ability, poor study habits, achievement motivation, lack of vocational goals, self-concept, low socioeconomic status of the family, poor family structure and so on. The concept of study habit comprises the concept of study attitude, study method and study skill. Attitude towards study has a great contribution in academic achievement and good study pattern. Successful students adopt a positive attitude towards study and do not waste time or energy. Good study habits lead to good academic record and bad study-habits lead to poor academic record as there is a direct relationship between study habits and academic achievement. Study habits are usually defined as student's ability to manage time and other resources to complete an academic task successfully. 'Study habit' is the amount and kind of studying routines which the

student is used during a regular period of study occurred in a conducive environment. Study habits typically denotes degree to which students engages in regular acts of studying that are characterized by appropriate studying retains (review or material) occurring in an environment that is conducive to studying. Study habits refer to the activities carried out by learners during the learning process of improving learning.

A number of studies pointed out that study habits are important in academic success and formation of good study habit. In this study the investigator tried to find out the difference of study habits among English medium and Hindi medium students studying in secondary schools located at Rachi.

### **OBJECTIVES OF THE STUDY**

1. To find out Study Habits of English medium secondary class students
2. To find out Study Habits of Hindi medium secondary class students;
3. To study the difference between the study habits of English medium and Hindi Medium secondary class students.

### **Emotional Maturity:**

Emotional Maturity is the skill to knob the multiplicity which occurs unexpected situation. As a substitute of seeking the justification for the multiplicity and unsuspecting the self-condemnation for their actions. Emotionally matured people are uncut to love and affection. They have worthiness to trust them and worthiness to trust other people. They find it easy to learn from their own life experiences. They recognize their potency and limitation and they winnow criticism positively. They do not waste their time and resources. They confident in life and unchangingly ready squatter the life with self-belief and self-assurance.

### **Academic achievement**

Academic achievement is the extent to which a student, teacher or institution has achieved their short or long-term educational goals. Wonk victory is wontedly measured through examinations or continuous assessment. As students may come from variegated cultural preliminaries and undergo variegated learning environment, it is important to identify the learning styles of students so that to modernize the overall outcome of the wonk performance among the students. Being worldly-wise to understand the students learning styles and its effect towards wonk victory is then therefore important to the teachers to help the students improving the wonk achievement

### **MAJOR FINDINGS OF THE STUDY**

The mean score of Study Habits of 50 Hindi medium students' of Government schools was calculated to be 137.02 with standard deviation 39.44. While the mean score of Study Habits of 50 English medium students' of private schools was calculated to be 140.84 with standard deviation 39.44. This shows that there is slight difference between Study Habits of Hindi medium and English medium students. The calculated t-ratio between the study habits scores of Hindi medium students of Government schools and English medium students' of private schools was calculated to be 0.97 which is statistically insignificant, so no significant difference exists between study habits of Hindi medium students of Government schools and English medium students' of private schools. It can be conclude that Hindi Medium and English Medium students have similar study habits. However, in the context of the mean scores, it can be seen from the

table that English Medium students have better study habits than Hindi Medium school students. Thus, to enhance the quality of education, there is a need of achievement motivation in order to improve the study habits of the students.

### **CONCLUSION**

No significant difference exists between study habits of Hindi medium students of Government schools and English medium students' of private schools. It can be concluded that Hindi Medium and English Medium students have similar study habits. However, in the context of the mean scores, it can be seen from the table that English Medium students have better study habits than Hindi Medium school students. Study habits is influenced by introduction of creative work, various mental problems solving games and exercises on a larger scale and enforced with a spirit of competition which improves the study habits. School should make provisions for good training program for enhancing study habits. Individual counselling can serve as an effective intervention to improve their study habits. While teaching, it is important that teachers should enhance study habits in the classroom and aware of the variety of strategies that they can use to teach students as related to promote their study habits. It is recommended that future research in an effort to support the qualitative findings of the study conduct follow-up studies on a broader scale as regards to sample size, diversity of participants included in the study, and the number of schools included in the population study of more participants and/or more schools would almost certainly yield greater insight and perhaps an even closer convergence with the findings of this research. The investigative study focused exclusively on secondary school's students thus there is a need for future study to be directed toward elementary schools. Future research needs to ask the question as to whether or not the role of parents, caregivers as socializes of achievement on study habits. It would be interesting to make comparison, study habits between urban and rural students. Recommended that school counselling as an intervention be included as a variable in further research on the study habits .Needs to ask the role of school environments, socio economic status, students' race, ethnicity, curriculum, parent involvement on study habits.

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## The Contribution Of Isai Missionary To Educational Development: A Study Of Tribals In Jharkhand

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### Abstract:

In this article we seek to show that the work of ISAI missionaries in various parts of India has been effective without any negative intention. Wherever missionaries are active, the people are found to be educationally developed, especially among the deprived, the poor, the exploited and those excluded from mainstream society. These missionaries gave hope to these people they have been trying to help educationally, socially, economically and politically. It tries to concentrate on unexplored areas of study. The paper constitutes the first kind study to focus on the empirical investigation of the role of Christian missionaries in educational development in the State of Jharkhand in India. This study has policy implications for understanding the various forms of their contribution to educating the tribal of Jharkhand. This study also confirmed that in the education level among the tribal was very much lower in comparison to Jharkhand, because in this village, only a government school was present there.

**Key word: tribal education, ISAI missionaries, pragmatic work, Jharkhand**

### Introduction:

Christian missionaries have been working in almost all fields of tribal life, especially in education and health. They also introduced modern life and culture side by side with preserving the existing culture. The pattern of their work for tribal people is very innovative as they engage through dedicated and highly trained personnel by means of whom they gain confidence and willing cooperation and most importantly they do their work by considering it as service. Fuchs (2005), in this regard, observes that the welfare work carried out among tribal communities by Christian missionaries seems to have been much more successful and impressive than that of the government agencies. They work wholeheartedly as insiders thanks to whom they have developed a community feeling with the local population. However; it is also true that missionaries offered this community education in missionary schools, primarily teaching Christian scriptures to make them loyal subjects. Missionaries propagated Christianity widely, distributing tracts and condemning Hindu practices through speeches in bazars and public places. Jharkhand is one of the predominantly tribal states, in which 26.3% habitants are tribal and Jharkhand contributes 8.4% of the Scheduled Tribes population to the total ST population of India. It is also a land with many primitive tribes. The State has had a history of missionary welfare activities since the 19<sup>th</sup> Century, especially in the Chotanagpur region. Chotanagpur is a large area of Jharkhand state where the maximum number of inhabitants is tribals.<sup>5</sup> The major findings are that wherever the missionaries are active the socio-economic and educational status of tribal is found to be high and they also have a higher degree of social capital. Social capital is a collaborative process in which different groups of people are engaged in the development of something or some specified group of people. The concept was first used by the Hanifan (1916)

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but was developed systematically and sociologically by Bourdieu (1986), Coleman (1988) and Putnam (1995).

### **Background**

The role of Christian missionaries has been extensive and highly visible in almost all areas of tribal development but education is one area in which it has given particular momentum to development. Its importance can be recognized from the words of Dominic Jala (2007), “If there is one field in which missionaries among the tribal have contributed in a very tangible way, it is education. It opened for the tribal people immediate access to ways of coping with a fast developing world”. The Christian missionaries believe in the principle of maintaining the status quo of egalitarian society in which they involve themselves by looking at everybody as equal in society. In a speech delivered at the Scheduled Castes and Scheduled Tribe Area Conference in 1952, India’s first Prime Minister, Jawaharlal Nehru, observed: “The Christian missionaries went to various tribal areas and some of them spent practically all their lives there....I do not find many instances of the people from the plains going to the tribal areas ...Missionaries did very good work there and I am full of praise”. The contribution of the Christian missionaries towards the education of the Adivasis (tribal) of Chotanagpur has been praised by many educationists. In the words of the anthropologist Sachchidananda (1967), who is very familiar with the work of the missionaries in the area, “the Christian missionaries have been pioneers in the field of tribal education. They have a rare sense of dedication to the cause. Their teachers learn the tribal language of the area...They gain the confidence of the villagers. The amount of labour they put in is very much greater than other teachers. They create in the heart of the tribal the zest for education. All these qualities must be emulated by teachers employed by other educational agencies”. Even a staunch critic of Christianization in India, the historian Pannikar (1963) honestly admitted: “the work of the missionaries among the aboriginal tribes may be said to have created a tradition of social service which modern India has inherited. If the Indian Constitution included special provisions for the welfare of the tribal communities, and Adivasis, and if the Centre and the State are making concentrated efforts to bring them up to the general level of India, much of the credit for such activities must be given to the missionaries”. A distinction needs to be made here between the church-related school and Christian education. A church related school is constrained to operate within the educational system and Christian education that reaches out beyond, to the least and last members of the marginalized communities who are waiting to be conscientized and liberated.

### **Conditions of Tribal before the Arrival of ISAI Missionaries:**

Before the arrival of the Christian missionaries, the social and economic conditions of the tribal, the original settlers of the land, were ones of great distress. Their life was almost like that of slaves, a situation imposed by the King, landlords, moneylenders and tax collectors. Through force and fraud most of the land was unjustly taken away from the peasants and a number of armed rebellions took place but were suppressed by political force. The Christian missionaries, under the charismatic leadership of Constant Lievens, Sylvain Grosjean, Baptist Hoffman, and the like, skilfully used the frustrations of the Adivasi to win their confidence by helping them save themselves from such oppressive conditions. The result was mass conversion among the

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Adivasi to Christianity, which considerably changed the power relations in the society. It was a social revolution which brought about many more changes, in addition to religious change.

It may be noted that education did not come as the sole offer from the missionaries but rather it came with acceptance of membership of the Church. But this does not mean that only those who converted were educated; instead it opened up education to all, irrespective of caste, class, colour and religious affiliations. However, preferential treatment was given to those who converted to Christianity. Most importantly, the different studies on missionary education have confirmed that those who benefitted most from Christian education were non-Christians.

**The Contribution of ISAI Missionaries to Education in India:**

Despite having a small percentage of Christian population in India and it being a country with a larger concentration of Hindus, Christians' involvement was very deeply rooted in all parts of the country. The only reason was that the educational institutions were meant only for the upper caste of the Hindu hierarchical system or only for twice-born castes under the Varna system, especially in Ancient India. Historically, the lower castes and tribal were marginalized, exploited and deprived of educational opportunity. In this way, these people were socially excluded from all walks of life. And hence the ISAI missionaries experienced and recognized this system of hierarchy prevalent in Indian society and found their way to providing service for these people. However, when they started serving these people, other sections of the population also benefitted even more than them. The contribution of the Christian missions in pioneering modern education in India has been both qualitative as well as quantitative. The Christian educational institutions were among the best organized and managed in the country. These missionaries helped the tribal to proceed from savagery to modernity and thereby took off a heavy load from the shoulders of the government of India. Enormous work has been done by the ISAI missionaries in educating the youth of India. Christian missionaries take especial care of the youth of the country, irrespective of sex, creed, colour, and caste and have built for them numerous elementary, secondary and higher educational institutions. It was St. Francis Xavier who led the way in elementary education by exhorting his companions to build a school in every village. St. Francis Xavier was the first Jesuit to come to India and started the Indian mission in 1542. These schools were the pioneers of the modern system of primary education. Looking back, the earliest conversion in India took place among the Parvars of South India. These people were harassed by Arab pirates and powerful Hindus and ultimately protected by the Portuguese at the cost of adopting Christianity and the whole caste was baptised.

Gradually many colleges were established in different parts of the country. The idea of teacher training schools was firstly established by the Christian missionary as early as the 16th century. The system of boarding school was also firstly initiated by Jesuits in India. The missionaries were also pioneer of vocational education. Not only that but Christian missionaries also worked enormously for the education of Indian women. It was the Christian missionaries who first realized that no sound community could be created under conditions in which women were incompetent to teach the young and heal the sick. Thus, it is not surprising that the three major needs of Indian women, for teachers, doctors and nurses, were met at first almost entirely by Christian women.

It is also necessary here to see the link between the Christian missionaries and the British rule in India. The Christian missionaries were the first to come forward. The Baptist missionary William Carey came to India in the year 1793 A.D and he along with his friends established a Baptist mission in Serampore (1800 A.D.) and established many primary schools nearby the Baptist Mission. They even opened a printing press and started printing booklets in Bengali. Carey translated the Ramayana into English (1800 A.D.). Under his inspiration the Bible was translated into different Indian languages and a new edition of Halhead's Bengali Grammar was published. By their zeal an English school was established in Serampore in 1818 A.D., which is now known as Serampore College. Before the Charter Act 1813, the British rulers agreed not to interfere via missionaries activities and even sometimes opposed them. This was because of the fear that missionary education in English might offend the Hindus on the subject of religious conversion and in that way cause unrest among the Hindus and finally lead to problems for the Company.

The Charter Act of 1813, under British Rule, emphasized the advancement of education in India and finally a missionary clause was attached to Charter Act 1813 passed by Parliament. The Charter Act of 1813 granted permission to those wishing to go to India for promoting moral and religious improvement, which meant Christian missionaries to spread the use of English and propagate their religion. In addition to this an important clause in the act allocated a sum of not less than 1 Lakh rupees each year for the revival and importance of literature, for encouraging the learned natives of India, and also for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories in India. But the act was not clear about ways in which the money was to be spent for educational development. The Charter Act of 1813 is also known as the East India Company Act 1813. It is an Act of Parliament of the United Kingdom which renewed the charter issued to the British East India Company, and continued the Company's rule in India. The Charter act of 1833 laid down regulation about the permanent presence of missionaries of other countries also to carry out their educational work in India and increased the educational grant from 10,000 pounds per annum to 100,000 pounds per annum. The Government of India Act, 1833, appointed Lord Macaulay as the first Law Member of the Governor General's Council. He played an important role in building the foundations of bilingual colonial India, by influencing the Governor General, to adopt English as the medium of instruction from the 6th year of schooling onward, rather than Sanskrit or Arabic that was then used in the institutions supported by the East India Company. In his minute dated February 2, 1835, Macaulay insisted that the government should not withhold from Indians Western learning. As mass education was neither feasible nor desirable, Macaulay insisted that the best policy would be to "do our best to form a class (of persons) who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect".

Another major development in education under the colonial regime was the educational dispatch of 1854, popularly called Wood dispatch. It is considered as the Magna Carta of English education in India, as it emphasized mass education, female education and the improvement of the vernaculars, and favoured secularism in Education. The dispatch emphasized improving knowledge of the arts, the sciences and the literature of Europe, and insisted on English as the

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medium of higher education. But it was not to replace the vernaculars. The dispatch replaced the provincial boards and councils of education by creating departments of public instruction in each of the five provinces into which the territory of company was divided at the time: Bengal, Madras, Bombay, the North-Western province, and the Punjab. By 1854, only 36,000 pupils were educated in government elementary schools, the missionary schools were instructing almost twice the number. Therefore, the education dispatch of 1854 had rightly encouraged the spread of mass education through a grant-in-aid system.

But after Indian Independence, the foreign missionaries began to decline in the context of the end of British rule in India in 1947. “Missionaries had a protected position in this subcontinent since at least 1813 when they were first permitted into territories controlled by the BCI Co. British imperial power had a protective shelter for their work.”<sup>37</sup> By the beginning of the 1960s all missionaries who required visas had been withdrawn. Following the assassination of Indira Gandhi in 1984, the final loophole was closed and all foreign missionaries were effectively withdrawn. These days, a transitional phase has occurred in the history of missionaries in India and hence Indian Christians have found their place in the missionaries’ activities by striking a balance between limited internal resources and foreign support.

#### **The Contribution of ISAI Missionaries to Education in Jharkhand:**

In Jharkhand, significant changes in society have occurred since the first arrival of Christian missionaries in 1845. The first Christian missionaries (Lutherans) came from Germany under the leadership of Rev. Gossner to the region in 1845. Catholic missionaries came in 1868 and became well established after the arrival, in 1885, of the Jesuit missionary Constant Lievens, honoured as the Apostle of Chotanagpur. Most interestingly in 1857, the year of India’s First War of Independence, there were only three middle schools, i.e. the English School of Kishenpur (now Zila School of Ranchi) founded in 1834 by the British government, a Lutheran Middle School for Boys, and the Bethesda Middle School for girls. The latter two were run by the Lutheran missionaries for the children of new converts. There has been a sizeable investment especially by the Catholic Church, in terms of infrastructure and personnel dedicated to educating the poor and the rural youth. The network of educational institutions that exists today is the fruit of the early initiatives taken by missionaries, especially after the founding of the Catholic Church in Jharkhand.

In fact, the Christian missionaries felt the need for social transformation which is always associated with education of the masses. That is why Lievens settled down in Ranchi and thought of starting a school for the tribal, so that they could safeguard their rights over their property and liberate themselves from the dikus. German Evangelical Lutheran schools were initially used for inculcating biblical knowledge first and foremost, whereas the Catholic missionaries saw general education as the gateway to social change. Education for tribal was meant to restore their lost human dignity and restore their dignity as human beings. Therefore these schools developed a curriculum which was suited to them and their curriculum incorporated animal care, local herbal medicine, and land measurement in its ramified form, carpentry, black smiting, weaving along with reading, writing, maths, history, geography, physics and religion. The learning of Hindi and

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English was given special emphasis in order to make tribal stand on a par with others.

**Empirical Findings on the Role of Missionary Schools in Tribal Education:**

This research is based on the empirical studies of two villages, Ranchi districts respectively in Jharkhand State on the role of missionary schools in tribal education and found many issues of relevance. The data was collected during 2006 – 2007 from the students of the age group 6 – 14 years through the interview schedule technique. The data was collected through the random sampling method on 200 students. The data, in fact, collected from the students was verified against the views of other groups of people present in these areas. These groups are NGO representatives, tribal and non-tribal, local leaders, administrators and elected officials with the help of focussed group discussion, personal interviews and ethno methodological investigation

The first and foremost issue that comes up in the analysis of the missionaries' contribution is whether the tribal children join the missionary schools directly or before joining them they study in some other school (s). In this regard, most of the tribal students (65%), in the village of Jharkhand joined the missionary-run schools directly without attending another type of school. However, it has also been noted that out of 35 per cent, 24 and 11 per cent of tribal students in the missionary schools have joined these schools after their study in the government and private schools respectively. The main reasons for leaving government schools as pointed out by the students were the non-availability of schools with higher classes in the nearby area, schools for higher classes located at a greater distance from their home, and lack of motivation among teachers concerning their education in the government schools. It has also been observed that the teachers from the government schools are not student-friendly, especially when it comes to the tribal students, and these students themselves feel alienated from other groups of students. So, it can be argued that they are forced to join the missionary schools, as they do not feel government schools to be a suitable place to study. Similarly, the main reasons given by the tribal students for their leaving a private school were: they had to pay fees to study in the private schools and there were no provisions for other educational facilities such as scholarships, text books, etc.60 the second issue concerns the problem of boarding facilities, which is closely linked with the schooling of students. In this regard, it is found that there has been lack of boarding facilities in all types of school, including missionary-run schools in the villages studied. In fact, the study did not find a single boarding facility attached to any school in the villages studied. This indicates that the government and civil society organizations have failed to provide hostels to the students from the disadvantaged sections of society, though there is provision, in the government scheme, for providing boarding facilities for such students.

**Satisfaction with the Working Pattern of the School:**

There is no doubt that missionary schools have been working satisfactorily since pre-Independence days for the deprived sections of the community, especially for the tribal of India. So far as their working pattern is concerned, the maximum number of respondents (95% of tribal students) has been satisfied with the missionaries' schools in the village of Jharkhand. This is because teachers were fully committed to teaching and also cooperative with the students in all respects. It has been found that the teachers have visited their homes frequently and met their

parents. In the missionary schools also, facilities such as scholarships, mid-day meals and text books have been provided to the tribal students under the Sarva Shiksha Abhiyan (SSA) scheme, a centrally sponsored scheme of the government of India. It was also supported by the statement of Robert F. Manuel (Headmaster of the Modern English School, a private school, Jharkhand), who has stated that “Here the tribal have been developing in all aspects, whether it is educational or economic, because now they are getting education at all levels and have become more conscious about it. In all that, the Christian missionary has worked a lot for their advancement” (Based on the interview, conducted on 2 September 2006). In fact, missionary schools by becoming as “insiders” and engaging themselves in a participatory manner see the day-to-day problems of tribal students. Such a strategy is quite effective and fruitful because it is easy to locate their problems and try to solve them in a practical way. This finding was also confirmed by the very fact that this was only present in the village of Itki but not in the other. It was very obvious that most tribal people of this village follow Christianity because they have very positive views with regard to missionary schools. Secondly, most of the teachers in these schools are from their own community and hence they pay special attention to the tribal students. In this way, the missionary schools have been functioning better than the government schools.

### **Conclusion**

The contributions of ISAI missionaries in the tribal areas have made an everlasting impact on the educational development among the tribal of India in general and in Jharkhand in particular. There are, in fact, many types of missionaries who worked or have been working in different parts of the country for the holistic development of tribal and Dalit’s, who are deprived of equality of opportunity. This article has discussed the various forms of their contribution in educating the tribal of Jharkhand either directly or indirectly but in most of the cases it has been found that they have been directly involved with their day to-day activities and hence also their education. The approach of missionaries work seems to be very pragmatic as they work as an insider by looking at people’s problems and then acting accordingly. The researchers’ own study has also found that the missionaries have played a key role in education among tribes, as was seen in the case of the village of Jharkhand. This study also confirmed that in the village of Jharkhand, the educational level among the tribal was much lower in comparison to Jharkhand, because in this village, only a government school was present there. In this way, it can be said that the contribution of Christian missionaries is enormous in the life of tribal.

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## Study Of The Impact Of Family Environment On The Mental Health Of High School Students

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### Abstract

The goal of the current study was to determine how secondary school students' familial environments affected their mental health. After a statistical analysis of the data, it was shown that there is a strong positive correlation between mental health and family atmosphere. According to the report, there is a noteworthy beneficial correlation between the family atmosphere and the mental health of both male and female pupils attending government-aided and official schools.

**Keywords:** Family Atmosphere, Environments, Mental Health, Statistical, Correlation.

### Introduction

Even though they attend the same school but are not in the same class, it is common to see children from various families display distinct personality traits, value systems, and academic accomplishments. A child's family is considered to be their first informal school, providing them with education. As a matter of fact, psychologists acknowledge that the moment a child opens his or her eyes and begins to receive various stimuli from the family environment, a portion of the unconscious mind develops, leading to the development of a distinct personality pattern and values, which the child takes pride in and uses as a springboard in school. He opens his channel of formal instruction with this initial school step.

### Mental Health

As mental health can affect other forms of health as well as cause them, it is a crucial aspect of a person's overall health. A mentally healthy individual exhibits a homogeneous organization of moral principles, constructive attitudes, a pure self-concept, and a scientific understanding of the universe. A humanistic perspective on self-awareness, pleasant emotions, and attitudes toward oneself and others is also presented. There are many definitions and concepts related to mental health in the literature; a few of these are cited next:-

- Claims that the greatest way to characterize mental health is as a condition of on-going wellbeing, or as the union of zest and serenity. Thus, mental health is seen as a quality of a fully developed human personality as well as a social value that should be protected and promoted by leading a purposeful life.
- Even if you start to feel better, you should still see a doctor before quitting your prescription or therapy. If you need to keep up a treatment plan, work with a doctor to carefully modify dosages of medication.

- Although you see a mental health professional in addition, primary care physicians play a crucial role in long-term treatment.
- "The adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness," according to Menninger, is "not just efficiency or just contentment or the grace of obeying the rules of the game cheerfully; it is all of these things combined." It is the capacity to keep a level head, be perceptive, behave in a socially responsible manner, and have a cheerful attitude.
- The capacity to cope well with the different stresses that life presents is what Cutts and Moseley refer to as mental health.

### **Family Environment**

The assistance and well-being of individuals with uncommon appearances are greatly dependent on the familial environment. Clinical experience indicates that in a home where physical attractiveness is not viewed as a prerequisite for success and fulfilment, children, adolescents, and adults are more likely to have bright futures. Parents are urged to support their child's independence and to help them concentrate on other, more desirable traits. In order to address communication issues within families, interventions could be required. Kids often say they don't want to offend their parents by being honest about their troubles, while parents sometimes believe that keeping up a happy front is important at all times. Families could want assistance while deciding on a course of care, such as when to hospitalize a child. It is possible for siblings to suffer as a result of the additional time, energy, and care given to the ailing family member. Empathy and encouraging listening may be sufficient for a lot of these issues. Professional help is necessary for other family issues due to their complexity.

### **Conclusion**

The primary goal of the current study was to determine how academic success and family circumstances affected the mental health of high school students in the humanities. A positive attitude is essential for the full realization of higher education goals, the seamless advancement of modernization construction, and the progressive development of society. It encompasses not only the physical health, psychological development, the shape of moral character, and the cultivation of perfect personalities in the majority of students, but also the overall quality of talents. This is critical because prior research has shown that mental health issues can lead to bad behaviours and hopelessness as well as a detrimental impact on students' academic performance. A range of mental health issues, including sadness and depressed affect, conduct issues and behavior disorders, and substance misuse, are generally found to precede parental rejection, according to longitudinal research by Rohner and Britner . Because they are all concerned with the academic and social-spiritual growth of children as well as the atmosphere in their learning environments, community counselors, teachers, school counselors, and parents will find this information to be valuable.

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## Role Of Librarianship In State University Libraries In Bihar

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### **Abstract:**

This paper aims to know the library resources, library services and facilities provided by the higher education academic libraries to their users, find out their problems in delivering better services to users, followed by the best possible suggestions for overall improvement and development of the libraries of selected higher educational institutions in Bihar. The study reveals that libraries of all selected higher educational institutions in Bihar have a good collection of library resources and provide user-oriented library services to their users. The study is confined to Academic libraries of selected higher educational institutions, Central University and state university colleges situated in Bihar and affiliated to the University Grants Commission (UGC). The study examines the resources, services and facilities available in libraries for their users, in this drastically changing environment. The study is unique in its own way as all the studies have been conducted on the use of public & academic library resources & services by its users, but the comparison of academic libraries of higher educational institutions in eastern Indian states, especially in Bihar type state, where literacy rate is still meager, is still untouched and the present study is an effort put forward to fill this gap. In addition, this study will be also helpful for the other academic libraries to adopt new trends & technology-based services and some suggestions to ensure better services to their users.

**Key Word:** Library Services, Academic Libraries, Higher Education, Comparative Study,

### **Introduction:**

We all know that libraries play a vital role in the education system. Similarly, Academic libraries of higher educational institutions play an essential role in academic learning and research activity. The purpose of any library is to fulfill the information requirements of its users. Similarly, the academic libraries also have the same purpose of meeting the information need of their academic users, and they may be Undergraduate (UG) students, Post-graduate (PG) students, Research Scholars or Faculty members. Universities are the pictogram of higher education everywhere. The strength and standards of the university are evaluated through its library. The libraries of the universities or colleges provide their services to undergraduate, postgraduate and research scholars along with faculties and staff. Academicians are the major user of the university library, and they always need information speedily. Therefore, the resources of the university library must be adequately developed and efficiently organized to ensure their maximum utilization. User's particular needs or requirements should be the primary goal of the libraries, and in order to fulfill user's information, libraries must be acquainted with a

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variety of library services.

### **Objectives of the Study:**

1. To know the basic information and condition about Central and State University or Colleges libraries in Bihar, MGPU, LND, MS & SRAP Libraries.
2. To know the Library Resources, Services & collection of documents in the selected Central and State university & colleges library of Bihar.
3. To know about the users-oriented services, facilities available at the selected libraries as mentioned above.
4. To know the information or document retrieval & management system of the selected libraries as mentioned above.

### **Role of Librarian:**

Academic libraries are mainly of three types: school, college and university libraries. Colleges and universities are the places for higher education in our education system. The academic library has been described as the “heart” of the learning community, providing a place for students, research scholars, faculty and other staff to do their study or research and advance their knowledge. The librarians and library staff provide numerous services to these users, addressing their diverse needs, characteristics, and interests.

Academic Libraries are the source of keeping and distributing the information through books, journals, maps, Thesis, Dissertation and other print & non-print resources that are used by students and faculties in their learning, teaching and research process. There are many types of Library resources i.e., human resources (strength of library officials, their qualifications and experiences), physical resources (library study space, chairs, tables, books and books selves, etc.), printed and e-resources are essentially necessary. The concept of service can describe as intangible activity, which is not stored and does not result in ownership. It means that services are the activities that are provided to the consumer. It is intangible and does not result in the ownership of anything (investor words, nap). The list of services generally provided by libraries is such as (i) Current Awareness Service (CAS); (ii) Reference & Referral Service; (iii) Translation Service; (iv) Selective Dissemination of Information (SDI); (v) Reprographic or Xerox Service; (vi) Online Public Access Catalogue (OPAC); (vii) Indexing and Abstracting service; (viii) Online / Electronic Service and Inter-Library Loan Service etc.

In all libraries as mentioned above, there is a drastic need for trained library professionals and permanent staff to run library house-keeping activity & services smoothly and in a better way. All selected library needs to extend their library building and upgrade their infrastructure compatible with the physically disabled users of the library. SRAP College Library needs more to expand their library building and renovate the old building. It also needs to increase the collection of documents. All the libraries, as mentioned above, have a good collection of documents concerning their users but, they need to grow their collection more. All libraries should adopt more technology-based services like web OPAC, RFID, Self-check-in/ check-out system in the library. Last but not least, only MGPU library partially opens on Sunday but, other all selected academic libraries are seen closed on Sundays and the holidays, so they should be

open on these days because most of the academic users and working professionals can only make use of the library resources & services on these holidays. So, arrangements should be made to open libraries on Sundays and the holidays too.

#### **Conclusion:**

Coming across to the results while five-six months of study, it comes to a conclusion that all above-mentioned libraries are well established, maintained and functioning good but, all need to update more. These all-selected libraries are progressing slowly, but surely they will become the ideal libraries of learning in the city Bihar, in the near future. All selected universities or colleges have separate individual library buildings. Among all selected libraries MGCU, MS & LND, except SRAP University or college libraries, provide electronic & print information resources and services for academic and research purposes. In this study, it is also seen that traditional library resources & services are being organized and provided by all the libraries well, but ICT based services are lacking.

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## In Covid-19, The Effect of Online Education of secondary school Level

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### Abstract:

In Covid-19 situation has brought very much loss to a huge number of lives and has affected the normal life of the people. The society at large has been drastically hit by pandemic – both socially and economically. The educational system has faced the wrath of the outbreak on a larger scale. The traditional face to face-to-face classroom teaching learning shifted to online mode. During this pandemic the online mode of teaching-learning had a great impact on students at various levels across the globe. The main objective of this study is to analyses the impact of online classes among school students in Chennai city and to analyses the effectiveness of online – learning.

**KEYWORDS:** Covid-19, online classes, pandemic and lockdown, Learning

### Introduction:

Online learning is education that takes place over the Internet. Online learning refers to an internet-based learning environment that can connect students of diverse backgrounds who boast different perspectives. A higher education institution will use a learning management system, or LMS, to facilitate online learning, which can take the form of asynchronous learning (where students are not required to be online at the same time, and utilize discussion threads and e-mails to complete coursework) or synchronous learning (where students must be online at the same time). Online learning is education that takes place over the Internet. it is reflected on preparing draft new education policy 2019 that has been regarded has a proactive and highly techno-efficient step time of this pandemic. For any innovative changes external and internal both forces are held responsible has discussed the three-step process. Online teaching mode is providing the feeling of psychological safety to the learning community in covid-19 affiliating period. The second step is about changing the process under which two options are left: either to adopt a new online mode in practice in other institutions, elsewhere or to innovate one's own. Therefore, it can be said that we were not unaware of the challenges and prospects of online education.

To continue the education of the students at various levels, most of the educational institutes planned for an online teaching-learning process and introduced the same. There was a drastic shift from traditional classroom learning to online mode of teaching-learning. Online classes initially were an entirely different experience for the learners, teachers and parents. While adapting to the new changes, the learners found it difficult to adapt and adjust to the online mode of learning. Different age-groups of students at various levels required different approaches for online mode of learning. The students, teachers and educators practiced to adjust to online teaching and learning. Through online classes, efforts were being taken to establish a strong connection and co-operation among the students, teachers and parents. Various online platforms like Google Meet, Zoom, Cisco WebEx, and Skype are widely used to impart quality education

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to the students. E-learning tools have played a vital role during this lockdown period helping schools and universities.

**Problem of Online Classes:**

Online learning environments have grown in popularity and application in education settings. Usage of the tools continues to grow placing continued demand on instructional designers to develop appropriate learning applications. Students find it difficult to adapt to an online learning environment immediately after traditional classroom learning. Many students are not well equipped with a high internet connection that is required for online learning. The problems faced by the students are of great concern for the student, academicians and even for the parent, as the students are only oriented towards classroom theoretical related skills, lack of communication skills, lack of IT knowledge and global learning. The present study is limited to analyze the Impact of Covid-19 on education through online learning. The study is useful only for certain period of time and the paper is prepared based on various articles, reports and data published in different newspapers and online publications.

**Advantages of Online Classes:**

During the pandemic, although the online classes are helpful in providing quality education, it has a great impact on school students in learning through online mode. Many students are facing poor network connection. Due to this, students are unable to access the digital devices. In an economically backward family, the parents are not able to afford a smartphone. Even if a smartphone is provided, they are burdened with the cost of data packages which needs to be purchased periodically. To Study the level of satisfaction of the students towards the digital classroom. To reveal the various forms of online teaching learning modes adopted during covid-19 pandemic. To examine the challenges faced by the students in adapting to the online teaching learning process during covid-19 pandemic. To study the perception of students on online teaching learning during the covid-19 pandemic.

1. Online learning offers teachers an efficient way to deliver lessons to students.
2. Online education is far more affordable as compared to physical learning.
3. Since online classes can be taken from home or location of choice, there are fewer chances of students missing out on lessons.
4. Online courses have greater flexibility in choosing the best time to learn.
5. Online classes foster more interaction
6. Online classes give you real world skills
7. Distance education can improve your career prospects. Even while working full-time, you can enroll and complete an online programme that can further your career prospects.
8. Online learning a method as safe and viable option for education continuity because of the covid-19 Pandemic

**Dis advantage of on line Classes:**

The present study is limited to analyze the Impact of Covid-19 on education through online learning. The study is useful only for certain period of time and the paper is prepared based on various articles, reports and data published in different newspapers and online publications.

1. Online learning requires self-discipline

2. Inability to focus on screens
3. Technology Issues
4. Sense of Isolation
5. It may be impersonal
6. Online courses required good time management

#### **How Student and Teacher adapted on line Education:**

Education Institutions moved toward blended learning and encouraged teachers and students to acquire Technology savvy. Soft Technology online, webinars, virtual classrooms, teleconferencing, digital exams and assessments became a common phenomenon. Educational activities are hampered to a great extent, and we could sense a great amount of confusion, the postponement or delay in exams, academic sessions or the like. There was not enough space for the so called co-curriculum. Pandemic has been excellent to educational Institutions, as the payment of fees was very poor. Many low budget schools got shut down. This situation demands the updating of infrastructure and knowledge of how to face events like this in the future. Universities are also offering online courses that are delivered and completed over the Internet. This institution should utilize such information as financial and student data to plan, evaluate, and implement strategies that can improve students' learning outcomes. Online academics are becoming popular because of real-time and interactive multimedia Technologies like live-streaming and video conferencing. Students can now complete their courses entirely online. Global demand for education services is growing as Nations seek to educate their workforce and expand worker's vocational and technological skills. A worldwide storage of teachers, especially in the developing Nations, has had a significant impact on education services in many countries. Separate educational industry profiles about Public Schools, private schools, colleges and University community colleges and education and training services provide more detailed coverage of these industries.

#### **CONCLUSION**

Covid-19 has impacted immensely to the education sector of India though it has created many challenges various opportunities are also involved the Indian Government and different stakeholders of education have explored the possibility of open and distance learning by adopting different digital Technologies to cope with the present crisis of covid-19. India is not fully equipped to make education reach all corners of the nation via digital platforms. The students who are not privileged like the others will suffer due to the presence of digital platforms but Universities and the Government of India are relentlessly trying to come up with a solution to resolve this problem. The educational institutions to strengthen their knowledge and information technology infrastructure to be ready for facing covid-19 like situations. India should develop creative strategies to ensure that all children must have sustainable access to the learning during pandemic covid-19. The Indian policies must include various individuals from diverse backgrounds including remote regions, marginalized and minority Groups for effective delivery of education. As online practice is benefiting the students immensely, it should be continued after the lock down. Apart from technical and monetary issues students also reported a few other difficulties like the lack of interaction with the instructor response time and absence of traditional

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classroom socialization. The lack of on-campus socialization has caused difficulties for students to do group projects in distance learning mode as reported by the students. Online education can be improved by making it more interactive showing procedures in real situations giving concise information and providing 3D virtual tools to know the real situation. Further detailed statistical study may be undertaken to explore the impact of covid-19 on the education system in India.

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## Chuar Rebellion- The Tribal Resistance: A Historical Study

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**Abstract:** *The present study has been carried out to study the organization of the Chuar rebellion, to study the factors behind the prolonged Chuar rebellion. It also discusses the consequences of the chuar rebellion. In this study, the traditional methodology of collecting data from the government official sources, from the contemporary newspapers and from the eulogistic narration of the role of nationalist leaders by popular writers have been taken into consideration. But emphasis has been laid on the unutilized literary sources. The Chuar rebellion was a series of insurrections between 1771 and 1809 by the inhabitants of hills and forests of old Manbhum, Bankura and Midnapore (an area now mostly in West Bengal, India). Such people generally lived off the jungles and practised a sort of primitive agriculture. The nature of these disturbances varied from elitist to popular grassroots or people's movement. The tribal movements in the nature of ethnic movements usually tended to be resistance movements aimed at opposing the subtle and, at times, secretive efforts on the part of the non-tribal's, both British as well as the native people, to penetrate the preserved ethnic domains of the life of the tribal's.*

**Keywords:** *Chuar Rebellion, Tribal's, Resistance, East India Company.*

**Introduction:** The Chuar Rebellion was the first formidable peasant-led Adivasi (Tribal) resistance against the East India Company. The Jungle Mehal Adivasis (mostly Southwest Bengal, including a portion of Singbhum, Manbhum, Chthonagpur and a portion of Orissa) is divided into different ethnic groups, viz. The British policy of resumption of land they had enjoyed since the Mughal period could not be tolerated by Bagdi, Kurmi, Santal, Bhumij, Bauri, Kora, Mahli and Munda and other groups. They had no other means of livelihood apart from the land and their services to local magnates. Their grievances, combined with the zemindars' precarious situation led to the spark of a widespread uprising commonly referred to as the Chuar uprising. Oppressed by both the East India Company Officials and local magnates, the peasants found no alternative but to participate in the clarion against the colonial regime. Price described the so-called Chuar Rebellion of 1799, the Settlement Officer of Midnapore, as the result of the "evil passions of the infuriated Sardars and Paiks," which "carried slaughter and flame to very doors of the Magistrate's cutcherry"<sup>i</sup>. The Paiks ('foot-men', being native, hereditary watchmen and militiamen) had been dismissed in large numbers under the British administration established in 1760 and their land grants (paikan) were reinstated. What is commonly known as the Chuar rebellion was mainly a revolt of the Paiks and Chuars. The Adivasis living in the jungle mahal were commonly called Chuars. Sri Chaitanya, the Vaishnava apostle of Bengal, passed through the area in 1509. At that time he described these tribal communities as the Paiks ('foot-men' being local, hereditary watchmen and militiamen). They were dismissed in large numbers under the British administration establishment<sup>ii</sup>. A similar perception, as Kavikankan Mukundaram Chakraborty called them Chooars, was found in Kalketu Upakhyan. Jogesh Chandra Basu took the Chuar to mean "outlandish fellow," and the term was applied to the wild tribes in Midnapore that occupied the jungle mehal and the tracts beyond them<sup>iii</sup>. According to the District Gazetteer's

histories, the ethnic groups of South-West Bengal were primarily Aborigines consisting of Kurmi, Santal, Bhumij, Bauri, Kora, Mahli and Munda and other peoples<sup>iv</sup>. The Chotonagpur and Sardar Ghatwals of Bhumij, Mundas, and Mankis formed organized tribal communities and were the main force among the jungle mehalrebels<sup>v</sup>.

**Significance of the Study:** during the period from 1799 to 1857, colonial rule witnessed numerous uprisings and disturbances in South-West Bengal. The essence of these disruptions ranged from elitist to common grassroots or the uprising of individuals. In the nature of ethnic movements, tribal movements traditionally appeared to be resistance movements aimed at resisting the subtle and, at times, covert attempts of non-tribal's, both British and indigenous peoples, to infiltrate the maintained ethnic realms of tribal life. For example, when the tribal people felt a certain perceptible challenge to their ethnic identity's fundamental elements like traditions, beliefs, social structures, lifestyles, dialects, etc., they resisted rigidly. In the early phase of the establishment of British rule in India, certain forms of tribal movements were dominant. In the nature of agrarian movements, a number of tribal movements also emerged to protest their exploitation at the hands of both colonial and native exploiters. But the strong feelings of the people against exploitative politics of the colonial rules and strong arm tactics of the unscrupulous elements such as Zamindars, moneylenders, and so on, which not only tended to ruin their livelihoods but also put an intolerable financial strain on them, remained the common point of all the tribal movements launched on agrarian issues. These movements took the primarily political type, despite having their own share of ethnic as well as agrarian problems, probably because of the nationalist viewpoints of their leaders who felt that their problems would be remedied through the national movement process in India<sup>vi</sup>.

**Objectives:** The present study has been carried out with the following objectives-

- To study the organization of the Chuar rebellion.
- To study the factors behind the prolonged Chuar rebellion.
- To discuss the consequences of the chuar rebellion.

**Method:** In this study, the traditional methodology of collecting data from the government official sources, from the contemporary newspapers and from the eulogistic narration of the role of nationalist leaders by popular writers have been taken into consideration. But emphasis has been laid on the unutilised literary sources.

**The organisation of the rebel chuars and the rebel zamindars:** According to Ananda Bhattacharyya, Kurmi, Santhals, Bhumij, Bauri, Kora, Mahli, Goala, Sadgope of South West Bengal and Munda and Manki of Chotanagpur and sardar ghatwals organized themselves and rebelled against the Company government. They were given the generic term chuars<sup>vii</sup>. So when the disturbances commenced in the Jungle Mahals, they all allied with each other to rebel. There were a number of 'refractory' zamindars who resisted the intrusion of the Company state. Jagannath Dhal, Jadu Singh, Ghatsila zamindar, Mayurbhanj raja rebelled against the Company state. The jungle zamindars remained extremely active during the 1770s and 1780s. By the end of the 1780s, some of them had been subjugated, or died, or had voluntarily surrendered to the Company state. However, when the paiks rose up in 1799, some of them saw that event as an

opportunity to regain their lands and power. They allied with the paiks and chuars and rebelled. The zamindars remained active during 1767-1782.

**The Raja of Jhargram:** As early as 1766-67, the Raja of Jhargram took a hostile stance against the Company government<sup>viii</sup>. According to Ananda Bhattacharyya, the stronghold of the chuars lay in Manbhum and Barabhum, particularly in the hills between Ghatsila and Barabhum. They held their lands under a kind of feudal tenure but were not attached to the soil. They were hired to pillage the countryside by the jungle chiefs or zamindars who could not be coerced into paying revenue. Raja of Jhargram eventually submitted to John Fergusson, commanding officer, in 1767.

**The zamindar of Ghatsila:** Simultaneously Damodar Singh, the zamindar of Ghatsila, which was the headquarters of Dhalbhum, also opposed the Company state. He evaded paying the enhanced revenues for two months and fell into arrears. It appears he wanted to declare independence. That was problematic for the government as they were apprehensive that others might follow his example, and they might lose a great part of the jungles during the rainy season<sup>ix</sup>. In order to remedy the situation, Vansittart deployed Lieut. Rooke with 2 companies of sepoy against him to remove the Raja's principal adviser. He was not eager to remove the Raja if he voluntarily submitted to the Company's regulations<sup>x</sup>. The Ghatsila zamindari ended up with an arrear, though the Company state believed it was recoverable. At this point, he indulged in a covert, everyday form of resistance and did not openly rebel. However, we may assume that the Company state did not take kindly to his non-payment of revenue and viewed it as an act of rebellion.

**Raipur Raja:** Similarly, Raipur Raja also resisted the Company state. He is rather an interesting character. A supposedly 'ill-tempered man', he claimed some villages in Bengal as his own, even before the East India Company state had found a grip in Bengal. However, even after the emergence of the East India Company state and after they had firmly established their rule in Bengal, he continued to claim these villages<sup>xi</sup>. The Company officials found the claims to be groundless. As a consequence, the Raja took hold of Beleachora, plundered and pillaged various villages. The villages of Juanpore and Nyabassan became particularly vulnerable to his 'raids', and it became clear to the Company state that the Raipur Raja intended to control the revenues of Nyabassan. So, it became imperative for them to protect the villages. It appears that Jagannath Dhal and Raipur Raja allied themselves against the Company government. Jagannath Dhal at one point took refuge in Bumunghati, a zamindari under the aegis of Mayurbhanj Raja. The Company officials had to resort to threats to flush him out. So even in the earliest stages of the Company's administration, they had to tackle those who questioned their authority firmly.

#### **Factors That Prolonged the Chuar Rebellion**

**Insufficient force:** While the Company state was better equipped in terms of weaponry and the rebels had to make do with traditional arms and ammunition; the Company state had 'insufficient' number of troops to deal with rebellions of this intensity. They repeatedly suffered from a lack of discipline and lack of permanency and from having inadequate numbers to quash the rebellions. For instance, they never had more than 5-20 sepoy at a time at a place. The chuars, on the other hand, used to travel in bands of at least 500, going up to 2000<sup>xii</sup>. The

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commanding officers always had to ask for reinforcements<sup>xiii</sup>. We have seen similar problems for the Company during the sannyasi-fakir rebellion as well. Some of the sannyasi-fakir ‘raids’ occurred in Midnapur as well. We may thus infer that these sepoys were inadequate to oppose the chuars who had numerical superiority.

**Role of environment and terrain:** Even in 1800, 2/3 of Midnapur consisted of jungles, a greater part of which was inaccessible and unpopulated. The Manbhum area was “Mountainous and overspread with thick woods which renders it many places utterly impassable”. When the Mayurbhanj Raja rebelled against the Company state, the government sent forces to apprehend him at Amardagarh (Amurdaghur). However, the sepoys faced a number of problems. The area was in the centre of a large jungle. The roads were narrow. It was extremely difficult to access. Also, the rebels tended to flee into the jungles where it was “beyond the power of human exertion to root them”<sup>xiv</sup>. The Mayurbhanj Raja was able to elude the forces for three years before he was apprehended and expelled from Beleachora. During the first phase of the chuar disturbances, the rebels would take refuge 20 cosses from the fort of Ghatsila zamindari. They would carry off cattle into the jungles, hide in the flooded rivers to harass and defy the Company troops and blockaded their ways to prevent them from getting provisions, food and ammunition.

**The government’s lack of local knowledge and countermeasures:** The Company officials were aware that the zamindars might oppose them. Even though they were confident that they could subdue the zamindars, but the officials acknowledged that they ran the risk of being caught by surprise and being continuously surrounded with thick woods. It was treacherous. This made them cautious about their choice of the encampment. As a result, the Company state had to hire runners, spies and guides to help them negotiate with the unfamiliar region. The spy network grew out of their need to negotiate with this perilous area. Aside from the aid of the local guides and harkaras, the Company government also received help from the ‘black troops’, employed in the service of the zamindars of Darinda and Karnagarh. These men scoured the edges of the roads to prevent the Company’s troops from “ambush or alarm”<sup>xv</sup>.

**Nature of resistance of the chuars:** It is evident from the sources that the Company state was in a nascent stage during the 1760s. They prioritized the maximization of land revenue. They enhanced the land revenue of the jungle zamindars in a bid to bring the independent jungles under their purview and collect more from these areas. This prompted the zamindars to rebel. We know the first chuar rebellion broke out in 1767.

It is noticeable that initially, they did not engage in open skirmishes with the Company forces. Some of them prayed and petitioned to the government, stating their inability to pay the revenue at an enhanced rate. At the same time, people like the Raipur Raja and Jagannath Dhal were more ambitious and openly encroached upon the Company’s territories. Slowly the other zamindars showed their reluctance to pay the revenue at all. This could be termed as their covert form of resistance. At this stage, this resistance movement remained directed towards the Company state. Eventually, the Company state sent military forces to subjugate them. At that stage, they engaged in open rebellion. Their resistance escalated to a more overt one. Ordinary paiks also joined in the rebellion, but their role was that of a foot soldier. It also appears though there was no visible evidence of a peasant involvement in this movement although the inhabitants of zamindars’

properties, for example, Jadu Singh's estate, were loyal to them. Fatch Singh zamindar was one of the rebellious zamindars who also received much support from his people. They were so loyal that the government needed harkara intelligence to drive him out and end the insurgency.

**Consequences of the first chuar rebellion:** The direct consequence of this phase of the 'Chuar Disturbances' was reflected in the deficit in the annual balances of revenue in Panchet and other Petty Mahals. The balance of Panche, including Jelda in May 1782 was Rs.13332 (appx), Bisnupur Rs.56624 (appx) and that of Midnapur was Rs.39370 (appx). 239 Recovery of balances in Midnapur appeared to be quite doubtful to the Company state. They decided to sell parts of the zamindars' lands. From the administrators' viewpoint, it had become essential to take extreme measures to realise the jama and "protect the ryots from oppression"<sup>xvi</sup>.

Despite the compromises made with Jagannath Dhal, the mistrust did not completely disappear. When the question of dividing the Jungle Terai country was raised, the government eventually decided against it as they feared Dhal would try to destroy smaller zamindariaries. They considered it wise to keep the larger ones<sup>xvii</sup>.

**Conclusion:** The movement had reached its peak in 1795. However, there were some incidents of disturbances in the following years as well. Even before the first phase of the movement ended, the second phase of the movement started in the Jungle Mahals in 1799. Therefore, it may be assumed that disturbances in the area occurred as a direct consequence of the Company state's revenue policy in various sections of the Jungle Mahals at different points in time. The revenue policy took various forms. In the initial years, the Company state wanted to directly extract revenue from the Jungle districts, prompting the landlords to rebel.

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## A Study On Mental Health And Wellness Among Kabaddi And Kho-Kho Players

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### Abstract

Sports construct teamwork, character, and honour, field, kindness, inclusion, resilience, perseverance, and greater blessings of precise sportsmanship hazard to make broaden new competencies. Sports psychology is the study of ways psychology impacts sports activities, athletic overall performance, exercising and bodily interest. Improve the overall performance and boom motivation. It facilitates athletes use mental standards to attain ultimate intellectual fitness and to enhance overall performance (overall performance enhancement) and sports activities psychology broaden the ultimate athletic overall performance, care and health of athletes, coaches, and game organizations, and the relationship among bodily and mental functioning. Kabaddi is essentially a fighting game with seven players in all divisions; will be shown for forty minutes with a five minute intermission (20-5-20). The main idea of the sport is to achieve factors by attacking the opponent's court and touching as many defenders as possible without one breath. The cause of the examine became to evaluate the chosen mental profile on self-self belief of Kuvempu University and Davanagere University. Kabaddi and Kho-Kho guys gamers with the aid of using the use of standardizing questionnaires designed with the aid of using Vealey, Hayashi, Garner-Holeman, and Giacobbithe topics had been starting from 18 to twenty-eight years, the statistics accumulated became dealt with with the statistical technique "t" check and large on account that it's miles greater than the desk value. The examine confirmed that there has been a substantial among Kabaddi and Kho-Kho guys gamers. Kabaddi gamers higher then Kho-Kho gamers in self-self assurance. The motive why Kabaddi gamers advanced in self-self assurance because of degree of aggression is high. It is suggested that comparable examine can be performed to one of a kind age groups. Same examine can be performed on large sample. Similar examine can be performed for one of a kind levels.

**Keywords:** Sport, psychology, kabaddi, kho-kho, self belief

### Introduction

Generally, the blessings and importance of sports activities are spoken with the help of people and yes, each game is deeply related to the physical, physiological, intellectual and peak condition of the character. This makes it easier to maintain character and physical and mental health. Practice in daily life helps develop intellectual competence. It also improves the mental abilities of the game character. It brings motivation, courage, hard work and focus. Sports have become important for faculties for the welfare of researchers. Sports and video games are a constant way to encourage mental and physical growth. It makes us learn how to maintain physical and mental stability because it improves attention and memory. It makes existence too non-violent to face difficult situations. It develops friendship

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and removes all differences between people. It keeps the shape, which makes us strong and lively but also keeps the thoughts violent, which brings a good mood and keeps us away from various diseases and disorders. Sportsmanship or Sportsman Spirit presents gambling behavior truly and acceptance of victory or defeat with complete understanding. Thanks to his difficult paintings and contributions, it is easier for people to understand and represents a beautiful way of thinking and respect for others.

Kabaddi is essentially a fighting game with seven players in all divisions; will be shown for forty minutes with a five minute intermission (20-5-20). The main idea of the sport is to achieve factors by attacking the opponent's court and touching as many defenders as possible without one breath. One participant sings Kabaddi!!! Kabaddi!!!! Kabaddi!!!! Enter the opponent and the courtroom and try to hit the opponent closest to him, even when seven fighters move to catch the attacker. This is Kabaddi, arrangement 1-7, which is called a martial art. Defensive players are known as "Antis" while attacking players are known as "raiders". Opponents hit by the hitter while hitting are called out if they do not hit the hitter again before he returns to home plate. Those players prefer to continue playing if their aspect ratio affects an alternative perspective during the steal, or if decisive players achieve a reverse discount. Kho-Kho is an indigenous Indian sport with roots dating back to ancient times. Comparable sports were probably practiced during the duration of the epic; but the dominant form of sport constituted the all-India freedom movement. Before the beginning of the last millennium, the Kho-Kho Union was also created. The association organizes championships in its jurisdiction. The sport of Kho-Kho is usually practiced on grassy, clean, moist, bare dusty ground. In sub-junior and in different divisions, different sized fields are used. The specialty of the sport is that the wooden posts are standard on the field, close together, so you can split in half using a 30cm wide main track that runs from one post to the other. In the neighborhood between the two columns, known as the courtroom, there are eight lanes of traffic that, during normal times, run parallel and intersect with the main lane to form squares. Proximity between positions and proximity outside of positions form the Kho-Kho field.

### **Review of Literature**

Stolz Stephanie L. carried out a examine at the significance of self-self belief in overall performance to decide whether or not people withinside the room of 30 had been capable of carry out motor project beneath nice and poor conditions and additionally to realize what impact the feedback had at the topics overall performance outcome. Investigator use experimental corporations and one manage institution and investigator use one experimental institution and gave them numerous encouragement and nice phrases and to different experimental institution he gave poor and non-encouraging phrases. The college students had been randomly assigned to this institution. The investigator makes use of rubbish can, 8 nerf ball, covering tape and faux questionnaires. Then investigator gave five baskets for every college students after given nice or poor feedback, then he crammed their rating to the variety mode out of five. The end result confirmed that scholars who obtain poor encouragement and

the negative grade at the questionnaire did poorly than the scholars that obtain nice encouragement and precise grade at the questionnaire. Although 8 of the 30 college students taken into consideration themselves athletic there has been no distinction in photographs made among the athlete and non-athlete. To examine the statistics researcher used ANOVA and Tukey, HST statistical technique. The creator determined the primary interplay for the institution became large  $f(2,24) = 7.258, p = 0.003$ . These outcomes have proven that there's a large impact of selfconfidence and self-efficacy in overall performance.

### METHODOLOGY

The purpose of the study was to assess the level of self-confidence of university men players.

Selection of subjects: In order to achieve the purpose of study 50men players age 18 to 25 years from each game during the intercollegiate tournament University.

Table 1: Shows the mean value, standard deviation and t<sup>\*\*</sup> value of self-confidence.

SI.No.	Players {men}	Sample size	Mean + Standard deviation	't' value
1	Kabaddi	50	73.36±6.97	2.28
2	Kho-Kho	50	70.24 ± 8.96	

The above table shows the mean value, standard deviation and,t<sup>\*\*</sup> value of self confidence The,,t<sup>\*\*</sup> value showed in the table found significant since it is more than the table value.



Fig 1: Comparison of mean value of self confidence between kabaddi and khokho men players

### **Conclusion**

Kabaddi is essentially a fighting game with seven players in all divisions; will be shown for forty minutes with a five minute intermission (20-5-20). The main idea of the sport is to achieve factors by attacking the opponent's court and touching as many defenders as possible without one breath. Within the constraints of examine, the subsequent conclusions had been drawn. The examine confirmed that there has been a substantial among Kabaddi and Kho-Kho guys gamers. Kabaddi gamers higher then Kho-Kho gamers in self-self assurance. The motive why Kabaddi gamers advanced in self-self assurance because of degree of aggression is high. It is suggested that comparable examine can be performed to one of a kind age groups. Same examine can be performed on large sample. Similar examine can be performed for one of a kind levels.

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## Analysing The Impact On General Physical Abilities Among The Kabaddi And Kho-Kho Players

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### Abstract

Physical wellness incorporates those characteristics which will allow a person to perform life exercises including speed, quality, nimbleness, force and continuance and to take part in different sorts of physical exercises expected of advanced living including sports and games, and to have the option to keep up ideal measure of qualification for the individual in question. Standard exercise and physical movement advances solid muscles and bones. Physical wellness is the ability to complete sensibly well different types of physical exercises without being unduly worn out and incorporates characteristics critical to the person & wellbeing and prosperity. Physical wellness incorporates more than strong quality. The fundamental reason for this investigation is to discover the correlation of physical wellness among Kabaddi and Kho-Kho female Players. For the current investigation the specialist takes the female university kabaddi and kho-kho players, taken as wellsprings of information. Twenty five female Kabaddi players and twenty five Kho-Kho players, who had taken an interest in university competitions, were favored as zone being talked about for this investigation. The age of the topic was extending from 18 years to 25 years.

**Keywords:** Physical exercises, kabaddi, kho-kho

### Introduction

Fitness method the capacity of an person to stay a satisfied and nicely balanced lifestyles. It entails now no longer most effective bodily however intellectual, emotional, social and religious elements of an person. Interaction and interdependence of those levels of a person's fitness are such that any deviation from regular in any issue of those additives of health will make a person not able to satisfy the needs located on him with the aid of using his paintings or manner of lifestyles. Physical health is the functionality of the heart, blood vessels, lungs and muscle tissues to feature an ultimate efficiency (Getchell, 1965). Physical health is the essential necessity for any wearing pastime. Motor traits which include velocity, strength, endurance, and versatility along side bodily health are critical for excellence in sports activities. Sports running shoes and coaches are emphasizing on enhancing the bodily health and motor traits of the gamers, which is likewise called conditioning. A proper conditioning application is the spine of the over-all schooling of the sportsperson. In Kabaddi, the precise health is with regards to strength, velocity and co-ordination. Fitness schooling equips the sportsperson to stand the physiological and mental demanding situations that come his manner in his aggressive sports activities career. Specific health permits the participant to carry out the uncommon actions required with the aid of using the worried recreation, which the non-sportsman does now no longer carry out in his regular routine. Specific health but relies upon lots on fashionable health and that is the purpose why the sportsperson has to provide identical

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significance to each fashionable in addition to precise health, to succeed. A recreation is an indoor or outside pastime related to bodily and intellectual attempt and skill, a sport wherein humans compete with every different in line with constant rules. It is an pastime humans absorb all through their loose time, typically for fun, amusement, endeavor or entertainment. It is was once considered, a peripheral pastime, a component time and an appendage to the middle of lifestyles which lifestyles can do with out a shelter for the escapist. But the sort of definition of sports activities has passed through a sea extrade withinside the contemporary-day days while sports activities have grow to be necessary for lifestyles to be significant and wholesome, each playing (sports activities) and looking sports activities. (Bucher 1964).

Wellness empowers a player to adapt to the physical requests of the game just as permitting the proficient utilization of his different specialized and strategic capabilities all through the match. Speed is profoundly basic in all the ball games, football and handball hostile and guarded player are to have acceptable speed so that however exchanges of positions are uncommon. It might be expected of them if time requests. Readiness is the physical capacity that empowers an individual to quickly alter body position and course in an exact way. Spryness is the capacity to alter course rapidly and adequately, while moving as right on time as conceivable at max throttle. The crude man might be the very idea of his every day exercises, manufacture a solid body better than the socialized man in current humanize apparatus world, the change for the physical exercises are less a result of the creation of PC thus numerous different gadgets the cooperation in the physical action is to kept up a decent wellbeing. Kumar Sunil (2011) compared the Kabaddi and Kho-Kho players on the selected physical and mental abilities.

Physical wellness incorporates those characteristics which will allow a person to perform life exercises including speed, quality, nimbleness, force and continuance and to take part in different sorts of physical exercises expected of advanced living including sports and games, and to have the option to keep up ideal measure of qualification for the individual in question. Standard exercise and physical movement advances solid muscles and bones. It improves respiratory, cardiovascular wellbeing, and in general wellbeing. Remaining dynamic can likewise assist you with keeping up a sound weight, lessen your hazard for type 2 diabetes, coronary illness, and decrease your hazard for certain malignant growths. Devaraju.K.(2012) predicted the playing ability in Kabaddi from selected anthropometrical, physical, physiological and psychological variables among college level players.

Sports and games in present day times have taken a clear shape in correlation with the youthful and informal plays of old occasions. Today sports are getting proficient; players are winning a ton through games and sports. Sports as of late are for the most part of a serious sort through their procreative qualities can't be thought little of or denied. Notwithstanding the battling mentality between the contenders, sports bring the various countries closer and build up fellowship and companionship between the individuals of various nations. Physical

wellness is the capacity to do every day errands power and sharpness, without undue weakness, and with sufficient vitality to take part in a relaxation time interests and to meet the better than expected physical burdens experienced in crisis circumstances. Physical wellness is the ability to complete sensibly well different types of physical exercises without being unduly worn out and incorporates characteristics critical to the person & wellbeing and prosperity.

KhoKho is a well known label game created in Maharashtra, India. It is played by groups of 12 assigned players out of fifteen, of which nine enter the field who sit on their knees (pursuing group), and 3 extra (protecting group) who attempt to abstain from being moved by individuals from the rival group. It is one of the two most famous customary label games in the Indian subcontinent, the other being Kabaddi. The game is broadly played across South Asia and has a solid nearness in South Africa and England. Kho-kho is a conventional Pakistani and Indian game a type of tag, that is probably the most established type of open air sport, going back to prehistoric[citation needed] India. It is played frequently by younger students in Pakistan and India and is a serious game. Kabaddi is a contact group and game played between two groups of seven players each. The target of the game is for a solitary player on offense, alluded to as a "thief", to run into the rival group's half of a court, tag out whatever number of their protectors as could be expected under the circumstances, and come back to their own portion of the court, all without being handled by the safeguards, and in a solitary breath. Focuses are scored labeled by the marauder, while the rival group wins a point for halting the thief. Players are removed from the game in the event that they are labeled or handled, however are brought back in for each point scored by their group from a tag or tackle.

### **Review of literature**

Ali Sabir S K (2012) studied the relation between Anxiety and Sports Perfectionism of Kabaddi players through descriptive survey method within ex-postfacto research design. Ninety four men Kabaddi players of the teams of different Indian Universities were considered as the sample of the present study. Data was collected from the Kabaddi players in course of Inter-University Kabaddi (Men) Tournament, held in the University of Kalyani. "Sport Multidimensional Perfectionism" by Causgrove Dunn & Syrotuikm (2002) and "Trait Anxiety" by Spielberger, et al (1983) was administered. "Multiple Regression Analysis" was done. Trait Anxiety was taken as dependent variable and different facets of Sport-MPS [Personal Standards (P.S.), Concern over Mistakes (COM), Perceived Parental Pressure (PPP) and Perceived Coach Pressure (PCP)] were considered as independent variables. The derived predictive equation was as follows: Trait Anxiety =  $43.569 - 0.229 \times \text{Personal Standards (P.S.)} + 0.325 \times \text{Concern Over Mistakes (COM)} + 0.065 \times \text{Perceived Parental Pressure (PPP)} - 0.203 \times \text{Perceived Coach Pressure (PCP)}$ . Personal Standards (P.S.) and Perceived Coach Pressure (PCP) decrease the Trait Anxiety. Concern over Mistakes (COM) and Perceived Parental Pressure (PPP) increased the Trait Anxiety of the Kabaddi players.

Devaraju.K.(2012) predicted the playing ability in Kabaddi from selected anthropometrical, physical, physiological and psychological variables among college level players. One hundred and twenty six male inter collegiate Kabaddi players were randomly selected from various colleges in Tamilnadu state, India and their age ranged between 18 and 28 years. The subjects had past playing experience of at least three years in Kabaddi and only those who represented their respective college teams were taken as subjects. Psychological factors namely Somatic anxiety, Cognitive anxiety and Self confidence were assessed by Competitive Sports Anxiety Inventory – II (CSAI - 2). The playing ability which was taken as the performance factor was subjectively assessed by three qualified Kabaddi coaches. All testing was done two day before inter - collegiate competition by using scientifically approved equipments. Mean and Standard deviations were calculated for each of the selected variables. The inter-relationship among the selected anthropometrical, physical, physiological and psychological variables and Kabaddi playing ability, were computed by using Pearson' product-moment correlation coefficients. The results revealed that an Inter- relationship exists significantly between the anthropometrical, physical, physiological and psychological variables among male intercollegiate Kabaddi players. The results also revealed that Leg explosive strength, Speed, Self confidence, Muscular endurance, and Muscular power become the common characteristics which can predict the playing ability in Kabaddi players.

Kumar Sunil (2011) compared the Kabaddi and Kho-Kho players on the selected physical and mental abilities. one hundred players- 50 from the game of Kabaddi and 50 from the Kho-Kho has been selected on purposively and randomly basis, who had won medal position in Delhi Scholl Zonal, Inter-Zonal and participated in National School Games during the 2009 and 2010. All the subjects were regularly practicing and competing in their respective sports competition. It was a comparative study on selected psycho-physical fitness components of Kabaddi and Kho-Kho players of Delhi schools. The necessary data was collected with standardized procedure by administering selected psychophysical abilities. The significant difference was found in the Sports Competition Anxiety Test (SCAT) in relation to the Kaabddi and Kho-Kho players. The Kho-Kho players group had high anxiety level, but both the groups had optimum level of anxiety to perform better in the sports competition. The safety precautions should always be adopted for the Kabaddi and Kho-Kho training and competition for the safety of the player.

Srikrishan Patel et al (2011) examined the mental toughness and its influence on performance outcome in competition .72 male Kabadi players of different level competing in All India invitational Kabaddi tournament organized by Sahyog Krida Mandal, Shridham, district Narsinghpur, Madhya Pradesh was selected as sample. ,which was further divided in 2 groups as per performance outcomes in competition, like, one is successful Kabaddi players as their team had won the first, second and third place and the other one is non successful Kabaddi players as their team had not won any place in all India Kabaddi tournament 2010.

Psychological performance inventory (PPI.,Loehr 1986) was administered to measure the mental toughness to both the group in this study. Analysis of the fundamental areas of mental toughness revealed that the successful Kabaddi players scored significantly higher on all subscale of mental toughness and significant differences were observed between 2 groups (successful and non successful) on all scales of mental toughness.

### **Methodology**

The researcher has depicted the plan of the examination in detail. The size and determination of the example, the variable and the control utilized the wellsprings of information, the devices and the technique for social occasion information, the portrayal of information gathering instruments and the measurable methodology utilized in the investigation are deliberately depicted.

### **Selection of the subject**

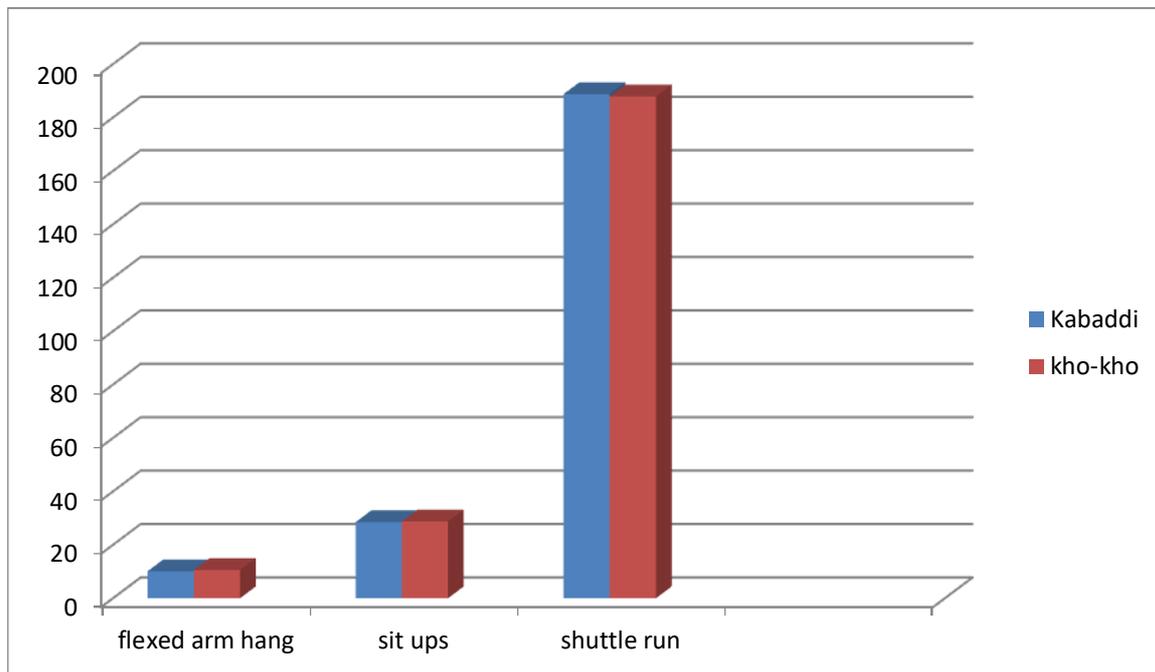
Twenty five Kabaddi players and twenty five Kho-Kho players, who had taken an interest in entomb university competitions, were favored as region being talked about for this examination. The age of the topic was going from 18 years to 25 years.

### **Analysis of data**

Mean and t-ratio of physical fitness for Kabaddi and Kho-Kho female players

Variables	Group	Mean	S.D.	SE	MD	Ot	Df
Flexed Arm Hang	Kabaddi	10.13	2.22	0.66	0.43	0.66	48
	Kho-kho	10.57	2.47				
Sit Ups	Kabaddi	28.48	5.52	1.57	0.24	0.14	48
	Kho-kho	28.73	5.53				
Shuttle run	Kabaddi	188.75	11.06	3.33	1.87	0.56	48
	Kho-kho	187.89	12.41				

Graphical representation



### Conclusion

Physical wellness incorporates those characteristics which will allow a person to perform life exercises including speed, quality, nimbleness, force and continuance and to take part in different sorts of physical exercises expected of advanced living including sports and games, and to have the option to keep up ideal measure of qualification for the individual in question. Standard exercise and physical movement advances solid muscles and bones. Physical wellness is commonly accomplished through appropriate sustenance, moderate-energetic physical exercise, and adequate rest. Physical wellness is the capacity to do every day errands power and sharpness, without undue weakness, and with sufficient vitality to take part in a relaxation time interests and to meet the better than expected physical burdens experienced in crisis circumstances. Physical wellness is the ability to complete sensibly well different types of physical exercises without being unduly worn out and incorporates characteristics critical to the person & wellbeing and prosperity.

On the basis of the result drawn with the mentioned methodology the following conclusion were sort out:

1. There was no significant difference in flexed arm hang, sit-ups, shuttle run between kabaddi and kho-kho players.

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## An overview on Industrial development In Vidarbha

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### Abstract:-

If any country wants to make progress an important part of it is Industrial development. The country's economic development does not gain momentum without industrial development India has been known as an agricultural country from the very beginning Even today, our country is known as an agricultural country. But if the industrial sector is not development along with the agricultural sector. Then the country cannot progress the development of the industrial sector is our country is currently gaining Momentum industrial development seems to have gained momentum in Vidarbha region of Maharashtra big projects like big industries, Asia's largest industrial estate. MIHAN project have come to Vidarbha. It shows the industrial development of Vidarbha but due to the negligence of the people's representative's, the project seems to have slowed down a bit, if this is given special attention, the face of Vidarbha will definitely change.

### ★Keywords:-

Industry, Development. Economy, public Representatives. Vidarbha.

### ★Introduction:-

The progress of any country depends on its economic development, economic development depends on employment, lack of poverty, and overall standard of living of the people our country's economy is developing unemployment and poverty are the biggest problems facing our country's economy if these problems are to be eliminated. then unemployment needs to be eliminated. The main tool for eliminating unemployment

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is industrial development Industrialization generates a large number of jobs. There is a lot of emphasis an industrialization in our country.

Vidarbha is a region in the state of Maharashtra which is rich in natural resources considering the overall geographical location of Vidarbha, It seems that there is a lot of industrialization here. The MIHAN project, the largest in the country is located in Nagpur in Vidarbha. Many well-known. It companies have started their project in it. Vidarbha is also home to the largest Cargo-Hub in the world. There are power generation projects bilt, cement companies. Large scale of coal mines, there are also yarn mills as cotton is grown in large quantities many such projects have come to this place. They have started to some extent, many projects are waiting to start.

Butibori, near Nagpur, is the largest industrial estate in Asia due to shortage of space, a new industrial zone of 3,600 acres is being developed as a optional MIDC. This means that vidarbha as a whole is undergoing massive industrialization. The MIHAN Project alone can provide employment to two million people.

However, the negligence of the people's representatives and damage done to the Vidarbha by the the government, the MIHAN project started in 2000 has not been completed yet in 2014, the chief Minister of Nagpur Devendra Fadnavis, paid special attention and gave impetus to this project Therefore, this project is 40% started but the space of the project has slowed down again as Devendraji stepped down from the government. The MIHAN project is a born to the industrial sector of vidarbha all that is needed is the ambition of the people's representative's to help bring this project to fruition.

**★Conclusion:-**

Vidarbha is making stride towards industrial development. Many projects have come up. just wasting for it to start, for it to start, the local people's representatives should ask the

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government from time to time to bring this to the notice of the government and help in starting this project as it alone has the potential to change the face of vidarbha.

If the MIHAN project is fully launched it will provides a lot of employment to the people and help them to get rid of unemployment and if they get rid of unemployment then no one can stop poverty from being eradicated which means no one can stop the economic development of the country as a whole.

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## वैवाहिक विसंवाद निवारणात विवाह समुपदेशकांची भूमिका

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सहाय्यक प्राध्यापक

शिवराज महाविद्यालय

गडहिंग्लज, जि. कोल्हापूर

### सारांश:

प्रस्तुत संशोधनासाठी संशोधकाने महाराष्ट्रातील कुटुंब न्यायालयात दावे दाखल केलेले पक्षकार आणि समुपदेशक यांच्याकडून मुलाखत अनुसुची या प्राथमिक स्त्रोताचा वापर केला असून विषयानुषंगाने प्रकाशित लिखाण, केंद्र व राज्यशासन तसेच स्वयंसेवी संस्थांचे अहवाल, शोधप्रबंध, शोधनिबंध, पुरक ग्रंथ व इंटरनेट वगैरे स्त्रोतांचा वापर केला आहे तसेच या अभ्यासासाठी संशोधकाने महाराष्ट्रातील कोंकण, खानदेश, विदर्भ, मराठवाडा आणि दख्खन (प. महाराष्ट्र) अशा पाच प्राकृतिक विभागांतून ठाणे, नाशिक, अमरावती, औरंगाबाद आणि कोल्हापूर येथील प्रत्येकी एका कुटुंब न्यायालयाची संशोधन क्षेत्र म्हणून निवड केली असून सदरील कुटुंब न्यायालयात दाखल असलेल्या दाव्यातील प्रत्येकी २० याप्रमाणे एकूण १०० पक्षकार आणि १० समुपदेशकांची आकस्मिक नमुना निवड पध्दतीच्या साहाय्याने निवड करण्यात केली आहे आणि संकलित तथ्यांचे विश्लेषण परिचयात्मक संशोधन आराखड्याच्या साहाय्याने केले आहे. महाराष्ट्रातील कुटुंब न्यायालयात दावे दाखल केलेले पक्षकार आणि समुपदेशक यांच्याकडून संकलित केलेल्या तथ्यांच्या विश्लेषनावरून वैवाहिक विसंवादाच्या निवारणात समुपदेशक महत्त्वाची भूमिका पार पाडत आहेत असे दिसते.

[मुलभूत संकल्पना: वैवाहिक विसंवाद, कुटुंब न्यायालय, पक्षकार, विवाह समुपदेशक, नवस्थानिय निवास]

### प्रस्तावना:

एकोणिसाव्या शतकाला सामाजिक बदलाचे शतक म्हटले जाते कारण या शतकात युरोप खंडात औद्योगिक क्रांती झाली आणि तिचे परिणाम समाजातील सर्व सामाजिक संस्थांवर झाले. कुटुंब संस्थादेखील त्यापासून अलिप्त राहिली नाही औद्योगिक क्रांतीमुळे औद्योगिकरणास व पर्यायाने नागरिकरणास चालना मिळाली. परिणामी संयुक्त कुटुंब पध्दतीची जागा विभक्त कुटुंबाने घेतली आणि त्यामुळे कुटुंबातील एकछत्री पुरुषी वर्चस्व नष्ट होउन वैवाहिक संबंदात आमलाग्र बदल झाले. यातून पती-पत्नी आणि कुटुंबातील इतर नातेसंबंधातून निर्माण झालेल्या वादविवादांचे निराकरण करण्यासाठी कौटुंबिक न्यायालयांचा विचार पुढे आला. अमेरिकन फौजदारी न्यायालयात सुधारणा सुचविण्यासाठी नियुक्त केलेल्या 'पेज कमिशन'ने केलेल्या शिफारशीनुसार, सन 1910 साली 'न्यूयॉर्क' शहरात जगातील पहिले कौटुंबिक न्यायालय स्थापन झाले. त्यानंतर अमेरिकेतील पोर्टलॅंड, ओरेगॉन, विसकॉन्सिन, कॅलिफोर्निया, वॉशिंग्टन, कोलंबिया या आणि अशा अनेक शहरांत सन 1966 पर्यंत कुटुंबन्यायालये सुरु झाली.

अमेरिकेत सुरु झालेले कुटुंब न्यायालयाचे हे लोन हळूहळू जपान (1949), ऑस्ट्रेलिया (1975), न्यूझीलंड (1981), फ्रान्स आणि पाकिस्तान इत्यादी आशिया खंडातील देशांमध्ये पोहोचले. भारतात सर्वप्रथम सन 1953 साली श्रीमती दुर्गाताई देशमुख यांनी वैवाहिक वाद सोडविण्यासाठी स्वतंत्र न्यायालय असावे असा विचार मांडला. कालांतराने 1974 साली कायदा आयोगाने आपल्या 59 व्या अहवालात कौटुंबिक न्यायालयाची शिफारस केली तरीही पुढील काही वर्षे या कायद्याची अमलबजावणी झाली नाही त्यामुळे देशातील महिला संघटना, सेवाभावी संस्था आणि कायदेतज्ञ यांनी एकत्र येउन चळवळ सुरु केली याचाच परिणाम होउन केंद्र सरकारने 14 सप्टेंबर 1984 साली 'कौटुंबिक न्यायालय कायदा' पारित केला व 01 डिसेंबर 1984 रोजी हा कायदा अंमलात आला. या कायद्याच्या कलम 06 नुसार समुपदेशकांच्या नेमणुकीची तरतुद करण्यात आली. यापूर्वी म्हणजेच 1979 ने 1980 साली मुंबई शहर दिवाणी व सत्र न्यायालयात न्यायाधिश म्हणून कार्यरत असणारे न्यायमुर्ती श्री. सुरेश हॉसबेट यांनी उच्च न्यायालयाच्या परवानगीने समाजविज्ञान संस्था, मुंबई येथील कुटुंब व बालकल्याण विभागाच्या प्रमुख श्रीमती मीनाक्षी आपटे यांच्या मदतीने या न्यायालयात एका प्रकल्पाची सुरुवात 1980 मध्ये केली. टाटा समाजविज्ञान संस्थेतील श्रीमती बागेश्री परीख व श्रीमती प्रतिभा घिवाला यांची नियुक्ती या प्रकल्पात समुपदेशक म्हणून केली.

1984 साली मुंबई शहर दिवाणी न्यायालयास सादर केलेल्या अहवालानुसार एकूण 494 प्रकरणे समुपदेशकांकडे पाठविण्यात समुपदेशकांना यश आले तर ३५ पक्षकारांनी संमतीने घटस्फोट घेतला. अर्थात जवळजवळ 25% प्रकरणे/दावे समुपदेशकांच्या प्रयत्नामुळे निकाली निघाली. यामुळे समुपदेशकांची न्यायव्यवस्थेतील उपयोगिता सिद्ध झाली परिणामी महाराष्ट्र शासनाने 13 सप्टेंबर 1984 रोजी समुपदेशकांचे पद मुंबई दिवाणी व सत्र न्यायालयात कायम केले. कालांतराने म्हणजेच 1989 साली प्रथम पुण्यात व अल्पावधीत मुंबईत कौटुंबिक न्यायालये सुरु झाली व मुंबई शहर दिवाणी व सत्र न्यायालयातील समुपदेशकांना या कुटुंब न्यायालयांमध्ये सामाउन घेतले आणि तेव्हापासून आजपावेतो महाराष्ट्रातील विविध शहरांमध्ये कौटुंबिक न्यायालयांची स्थापना होत गेली. आजघडीला महाराष्ट्रात एकूण 39 कुटुंबन्यायालये सुरु झाली असून त्यांत एकूण 56 समुपदेशक कार्यरत आहेत.

सदरील कुटुंब न्यायालयात येणाऱ्या पक्षकारांतील विसंवादाची कारणे व त्या कारणांच्या निवारणार्थ समुपदेशकानी केलेले समुपदेशन वा प्रयत्न आणि त्या प्रयत्नांचा परिणाम अभ्यासणे महत्वाचे वाटू लागले त्यामुळे प्रस्तुत विषयाच्या अनुषंगाने संकलित तथ्यांची मांडणी या शोधनिबंधामध्ये केली आहे.

#### भारतातील कुटुंब न्यायालये

अ.क्र.	राज्य	२००५	२००७	२०१४	२०१६
०१	उत्तरप्रदेश	१४	१४	७५	७६
०२	मध्य प्रदेश	०६	०७	३१	५०
०३	बिहार	०१	०३	३३	३९
०४	महाराष्ट्र	१६	१६	२५	२५
०५	आसाम	०१	०१	०३	०३
०६	आंध्रप्रदेश	०७	०७	२७	२७
०७	छत्तीसगढ	-	०१	२०	२०
०८	दिल्ली	-	१५	१५	१५
०९	गुजरात	०४	०७	१७	१७
१०	हरियाणा	-	-	०६	०६
११	झारखंड	०४	०४	२१	२१
१२	कर्णाटक	०९	१०	२४	२७
१३	केरळ	०२	०९	२८	२८
१४	मणिपूर	०१	०२	०४	०४
१५	मिझोराम	-	-	०४	०४
१६	नागालँड	-	-	०२	०२
१७	ओरिसा	०२	०२	१७	१७
१८	पॅन्डीचेरी	०१	०१	०१	०१
१९	राजस्थान	०६	०६	२४	२८
२०	सिक्कीम	०१	०१	०२	०२
२१	तामिलनाडू	०६	०६	१४	२०
२२	त्रिपूरा	-	०१	०३	०३
२३	उत्तराखंड	०२	०५	०८	०८
२४	प. बंगाल	०२	०२	०२	०२
एकूण		९१	१२२	४०६	४४५

#### महाराष्ट्रातील कुटुंब न्यायालये

अ.क्र.	कुटुंब न्यायालयांचे ठिकाण	कुटुंब न्यायालयांची संख्या	कार्यरत समुपदेशकांची संख्या	कुटुंब न्यायालयांचे स्थापना वर्ष
०१	पुणे	०५	१०	२७-०१-१९८९
०२	मुंबई	०७	१४	०७-१०-१९८९
०३	औरंगाबाद	०२	०४	२०-०२-१९९३
०४	नागपूर	०४	०८	२२-०२-१९९६
०५	अमरावती	०१	०१	१६-११-२००९
०६	ठाणे	०१	०१	२१-०४-२०१०
०७	नाशिक	०१	०१	२५-०४-२०१०
०८	अकोला	०१	०१	१०-१२-२०१०
०९	कोल्हापूर	०१	०१	०२-०३-२०१३
१०	नांदेड	०१	०१	२९-०३-२०१४
११	लातूर	०१	०१	०१-०४-२०१७
१२	सोलापूर	०१	०१	०५-०२-२०१८
१३	उस्मानाबाद	०१	०१	०४-०२-२०१८
१४	बुलढाणा	०१	०१	१०-०३-२०१८
१५	अहमदनगर	०१	०१	०८-०४-२०१८
१६	धुळे	०१	०१	३०-०७-२०१८
१७	जळगाव	०१	०१	२०-०१-२०१९
१८	सातारा	०१	०१	१७-०३-२०१९
१९	जालना	०१	०१	२४-०३-२०१९
२०	सांगली	०१	०१	०२-०२-२०२०
२१	यवतमाळ	०१	०१	२९-०९-२०२०
२२	बीड	०१	०१	०२-१०-२०२०
२३	भंडारा	०१	०१	१०-१०-२०२०
२४	परभणी	०१	०१	०५-११-२०२०

(स्रोत: कांबळे जगन्नाथ (२०१९) 'कौटुंबिक न्यायालयाच्या जन्माची कुळ कथा', प्रतिबिंब, कौटुंबिक न्यायालय विवाह समुपदेशक संघटनेद्वारा प्रकाशित मासिक, पृ. ७०)

{Source: Agnes Flavia (2005) Marriage Divorce and Matrimonial Litigation, Oxford University Press, New Delhi p. 325.}

**संदर्भ साहित्याचा आढावा:**

डॉ. डी. एस. कोरे यांनी सन २००१ साली वैवाहिक ताणतणाव निर्मुलनात कौटुंबिक न्यायालय व समुपदेशन यांची भूमिका: समाजशास्त्रीय अभ्यास' हा शोधप्रबंध सादर केला. या संशोधनातून कौटुंबिक न्यायालयातील समुपदेशकांच्या गृहभेटींचा चांगला उपयोग होत असून अनुभवी समुपदेशक अधिक भेटी देतात असे दिसून आले आहे. कौटुंबिक न्यायालयात येणारी जोडपी येथे दावा दाखल करण्यापूर्वी एकमेकांवर दिवाणी वा फौजदारी दावे दाखल करताना आढळली. अधिक सदस्यसंख्या असलेल्या कुटुंबातील दाव्यांचे प्रमाण तुलनात्मकदृष्ट्या अधिक दिसून आले. पती पत्नीतील विसंवादाची अनेक तात्कालिक कारणे विशिष्टतः सासू - सून वादाची पार्श्वभूमी असलेल्या दाव्यांचे प्रमाण सर्वाधिक असल्याचे दिसून आले.

सौ. प्रतिभा धिवाला यांनी सन २००५ साली मुंबईतील बांद्रा कौटुंबिक न्यायालयात २५ वर्षे समुपदेशक म्हणून कार्य केले त्या अनुभवांच्या व निरीक्षणांच्या आधारे विवाहातील विसंवादाची कारणमिमांसा त्यांनी 'विवाहातील विसंवाद' या ग्रंथामध्ये केली आहे. सदरील ग्रंथ त्यांनी मनोविकार, फसवणूक, लैंगिक समस्या, विवाहबाह्य संबंध, नातेवाईक, परस्पर संमतीचा घटस्फोट, विवाहपूर्व मार्गदर्शन आणि २१ व्या शतकात अशा विविध भागात विभागून लिहिला असून 'दाम्पत्यांना त्यांच्या वैवाहिक जीवनात नातेवाईक, मनोविकार, लैंगिक समस्या व त्यांचे विवाहबाह्य संबंध वैवाहिक जीवनात कसे अडसर ठरत आहेत आणि त्यातून मार्ग काढण्यासाठी परस्परसंमतीने घटस्फोट घेण्याकडे कसा कल वाढत आहे' या संदर्भात तपशिलवार विवेचन केले आहे.

डॉ. राकेश कुमार यांनी २००८ साली 'टुटते परिवार दरकते रिश्ते: सामाजिक एवं मनोवैज्ञानिक विश्लेषण' या संशोधनपर ग्रंथामध्ये कौटुंबिक विघटनाच्या कारणांचे सामाजिक तथा मानसशास्त्रीय विश्लेषण केले आहे. सदरील ग्रंथ १० प्रकरणांमध्ये विभागला असून त्यात कौटुंबिक जबाबदारी, कौटुंबिक, हिंसाचार, पिढीय अंतर, पैसा हाच परमेश्वर, अहंकार हि घटस्फोटाची कारणे असल्याचे दिसून आले.

A Study of Family Court in Tamilnadu हा संशोधन अहवाल Ekta Resource Centre for Women %& (Majlis Foundation, Mumbai) या केंद्राद्वारे सादर केला असून त्यात त्यांना कुटुंब न्यायालयात संदर्भ सेवा आणि पुरक सेवांची वानवा असून तेथील कुटुंब न्यायालयात न्यायाधिशपदी लिंगभावदृष्ट्या संवेदनशील असलेल्या व्यक्तीची नियुक्ती व्हावी हा संकेत पाळला जात नाही असे दिसून आले.

'हिंदूमधील घटस्फोटाचे समाजशास्त्रीय पैलू: बदलते स्वरूप' हा शोधप्रबंध सौ. माधवी शशिकांत देसाई यांनी सन २०१० साली मुंबई विद्यापीठास सादर केला, त्यांच्यामते वैवाहिक विसंवादाचे प्रमाण दिवसेंदिवस वाढत असून घटस्फोट हि लोकांची गरज बनत चालली आहे. हिंसा आणि परित्याग यांना साधन म्हणून वापरले जात असून व्यभिचार आणि मानसीक असंतुलन हि घटस्फोटाची कारणे असल्याचे दिसून आले.

सन १९९८ साली नमिता भाटिया यांनी आपल्या Marital Discord: Mode of Settlement with special reference to family court in India या शोध प्रबंधात दाम्पत्यांतील वयाचे अंतर, स्वभावातील विसंगती, व्यक्तीमत्वातील कमतरता आणि आंतरपिढीय संघर्ष इत्यादी कारणे वैवाहिक विसंवादांना कारणीभूत ठरत आहेत असे मत मांडले आहे तर डॉ. डी. एस. कोरे यांनी २००१ साली आपल्या 'वैवाहिक ताणतणाव निर्मुलनात कौटुंबिक न्यायालय व समुपदेशन यांची भूमिका : समाजशास्त्रीय अभ्यास' या शोध प्रबंधात संयुक्त कुटुंबातील पक्षकारांचे प्रमाण अधिक असून सासू-सून वादाची पार्श्वभूमी असलेले दावे अधिक असून भूमिका संघर्ष, लैंगिक संबंध व मनोरोगाविषयीचे अज्ञान, नोतेवाईकांचा हस्तक्षेप इत्यादी कारणांमुळे विसंवाद अधिक प्रमाणात होतात आणि स्वयंसेवी संस्थांनी केलेल्या तडजोडी अधिक यशस्वी होतात असे मत मांडले आहे.

डॉ. अनुपमा केसकर (२००७) यांनी आपल्या Beyond the family Law: A sociological study of the family court Pune- with spl. Ref. to Marriage, Divorce & family Relationship या शोधप्रबंधात संशोधनाच्या आधारे भावनिक विभक्तता घटस्फोट, अर्थिक विभक्तता घटस्फोट आणि समुदाय विभक्तता घटस्फोट असे घटस्फोटाचे तीन प्रकार सांगितले आहेत. त्यांच्यामते बहुतांश स्त्रीयांना विवाहानंतर संयुक्त कुटुंबात राहणे व

समायोजन करणे त्रासदायक वाटू लागले असे कारण पुरुषांच्या तुलनेत स्त्रीयांमध्ये आंतर वैयक्तिक भिन्नता अधिक असतात. त्यामुळे स्त्रीयांना घटस्फोट हवा असल्याचे आणि त्याच बरोबर कलहाच्या प्रारंभीक अवस्थेत समुपदेशकांसोबत होणाऱ्या भेटीचा परिणाम सकारात्मक होत असल्याचे मत मांडले आहे.

सन २०१५ साली Thomas Jaisy यांनी A Critique of Family courts in Kerala या विषयावर शोधप्रबंध सादर केला असून त्यांना त्यांच्या संशोधनातून असे दिसून आले की, एका बाजूला तज्ञ व अनुभवी मनुष्यबळाची अपर्याप्तता आणि दुसरीकडे राज्याची वाढती लोकसंख्या, अर्थिक स्थितीतील सुधारणा, समायोजनाचा अभाव आणि चंगळवादी दृष्टीकोण या परस्परविरोधी परिस्थितीमुळे वैवाहिक विसंवादाच्या दाव्यामध्ये अधिक वाढ होत आहे. प्रतिभा धिवाला यांच्यामते मनोविकार, फसवणूक, वाढता उपभोक्तावाद, अतिरेकी व्यक्तीस्वातंत्र्य, कर्तव्यपरान्मुखता, विवाहबाह्य संबंध इत्यादी कारणांनी घटस्फोट होत असून परस्पर संमतीने घटस्फोट होण्याचे प्रमाण वाढत आहे

#### तथ्यांचे विश्लेषण आणि निर्वचन:

कौटुंबिक कारणांमुळे निर्माण झालेल्या वैवाहिक विसंवादाचे निवारण करताना समुपदेशक ९४ टक्के पक्षकारांना नातेवाईकांच्या हस्तक्षेपाकडे दुर्लक्ष करून कौटुंबिक निर्णय प्रकियेत उभयतांचा सहभाग महत्वाचा आहे असे समजावून सांगतात, यासंदर्भात समुपदेशकांशी चर्चा केली असता उपरोक्त प्रयत्नांबरोबरच समुपदेशक पक्षकारांना हक्कासोबतच कर्तव्याची जाणीव करून देतात. सामाजिक कारणांनी उदभवणाऱ्या वैवाहिक विसंवादाच्या निवारणार्थ बहुतांश म्हणजेच ६२ टक्के समुपदेशक पक्षकारांना परस्परवलंबन आणि परस्परपुरकतेचा सल्ला देतात. यासंदर्भात समुपदेशकांशी चर्चा केली असता उपरोक्त कारणांबरोबरच ते पक्षकारांना जोडीदाराच्या सामाजिक वर्गाचा आदर करावा असेही सांगतात.

आर्थिक कारणांच्या बाबतीत विचार केला असता सर्वेक्षित १०० उत्तरदात्यांपैकी ३६ पक्षकारांच्या वैवाहिक विसंवादास सदरील कारण जबाबदार असून नोकरी, स्वयंरोजगार करणाऱ्या उत्तरदात्यांचे प्रमाण अनुक्रमे ५६ टक्के असून घरकाम करणाऱ्या उत्तरदात्यांचे प्रमाणही लक्षणीय (२२ टक्के) आहे. आर्थिकदृष्ट्या स्वावलंबी असणाऱ्या नोकरदार वर्गातील उत्तरदात्यांच्या विसंवादास मिळकतीचा विनियोग समुपदेशकांनी उपरोक्त कारणांबरोबरच बरोजगारी, वाढती महागाई आणि प्रतिष्ठेचे प्रदर्शन आदि कारणे देखील सदरील विसंवादास कारणीभूत ठरत आहेत असे सांगितले.

सर्वेक्षित १०० उत्तरदात्यांपैकी १८ उत्तरदात्यांच्या वैवाहिक विसंवादास शैक्षणिक कारण जबाबदार असून त्यापैकी ८९ टक्के उत्तरदात्यांच्या वैवाहिक विसंवादास शैक्षणिक दर्जातील तफावत कारणीभूत ठरत आहे. बहुतांश समुपदेशक उपरोक्त कारणा बरोबरच ज्ञान शाखांतील भिन्नता आणि मुल्य शिक्षणाचा अभाव सदरील विसंवादास जबाबदार ठरत आहे असे सांगतात. शैक्षणिक कारणांनी उदभवणाऱ्या विसंवादाचे निवारण करताना ७७.७७ टक्के समुपदेशक पक्षकारांना समायोजनाचे महत्त्व पटवून देतात यासंदर्भात समुपदेशकांशी चर्चा केली असता ते उपरोक्त प्रयत्नांबरोबरच पक्षकारांना सहिष्णुतेचे महत्त्व पटवून देतात, असे दिसते.

बहुतांश पक्षकारांच्या मते, सामाजिक माध्यमाचा आणि तंत्रज्ञानाचा अवाजवी वापर वैवाहिक विसंवादास कारणीभूत ठरत आहे. उपरोक्त कारणांबरोबरच मोबाईलचा अतिवापर आणि त्यातून निर्माण होणाऱ्या जोडीदाराकडूनच्या अवास्तव अपेक्षा सदरील विसंवादास कारणीभूत ठरत आहेत. बहुतांश म्हणजेच ८४ टक्के पक्षकारांच्या वैवाहिक विसंवादास मोबाईल आणि सामाजिक माध्यमाचा अवाजवी वापर कारणीभूत ठरत आहे. यासंदर्भात समुपदेशकांशी चर्चा केली असता ९० टक्के समुपदेशक वरील कारणास दुजोरा देतात. तंत्रज्ञानात्मक कारणांच्या निवारणार्थ मोबाईलच्या अतिवापर आणि जोडीदाराचा विश्वासघात याचे दुष्परिणाम समुपदेशक समजावून सांगतात. सामाजिक माध्यमाच्या अतिवापरामुळे निर्माण होणाऱ्या जोडीदाराकडूनच्या अवास्तव अपेक्षा सोडून वास्तवात जगण्याचा सल्ला समुपदेशक देतात असे दिसते.

१७ उत्तरदात्यांच्या वैवाहिक विसंवादास लैंगिक कारण जबाबदार असून त्यापैकी असमाधानकारक लैंगिक संबंध आणि विवाहबाह्य संबंध ही कारणे अनुक्रमे ३५ टक्के आणि २४ टक्के म्हणजेच एकूण ५९ टक्के विसंवादांना

कारणीभूत ठरत आहेत. वरील दोन्ही कारणांमधील साम्य लक्षात घेतले असता लैंगिक नाविन्याची ओढ सदरील विसंवादाना कारणीभूत ठरत आहे असे म्हणता येईल.

राजकीय कारणांनी उदभवलेल्या विसंवादांच्या निवारणार्थ बहुतांश (७५ टक्के) पक्षकाराना समुपदेशक व्यक्तीस्वातंत्र्याचे महत्व पटवून देतात. कौटुंबिक कारणामुळे निर्माण झालेल्या वैवाहिक, विसंवादाचे निवारण करताना समुपदेशक ९४ टक्के पक्षकारांना नातेवाईकांच्या हस्तक्षेपाकडे दुर्लक्ष करून कौटुंबिक निर्णयप्रक्रियेत उभयतांचा सहभाग महत्वाचा आहे असे सांगतात असे पक्षकारांचे मत आहे. यासंदर्भात प्रत्यक्ष समुपदेशकांशी चर्चा केली असता रामपदेशक पक्षकारांना हक्कासोबतच कर्तव्याची जाणीव करून देतात असे दिसून आले.

सामाजिक कारणांनी उदभवणाऱ्या वैवाहिक विसंवादाच्या निवारणार्थ बहुतांश म्हणजेच ६२ टक्के समुपदेशक पक्षकारांना परस्परावलंबन आणि पुरस्परपूरकतेचा सल्ला देतात यासंदर्भात समुपदेशकांशी चर्चा केली असता उपरोक्त कारणांबरोबरच ते पक्षकाराला जोडीदाराच्या सामाजिक वर्गाचा आदर करावा असेही सांगतात असे दिसते.

आर्थिक कारणांमुळे उदभवणाऱ्या विसंवादाचे निवारण करताना ५८ टक्के म्हणजेच बहुतांश पक्षकारांना समुपदेशक संसारासाठी उभयतांची मिळकत आवश्यक असून नात्यात आर्थिक व्यवहार करणे कसे चुकीचे आहे असे सांगतात उपरोक्त प्रयत्नांबरोबरच पत्नीच्या आई वडीलांकडे आर्थिक मागणी कुरणे सामाजिक व कायदेशीरदृष्ट्या कसे चुकीचे आहे हे समजावून सांगतात.

सांस्कृतिक कारणांनी उदभवणाऱ्या विसंवादांच्या निवारणार्थ समुपदेशक संबंधीत उत्तरदात्यापैकी ३३.३३ टक्के उत्तरदात्यांना काळानुरूप बदलण्यास आणि ५८ टक्के उत्तरदात्यांना रितीरिवाजासोबत प्रतीपत्नीचे नातेही कसे महत्वाचे आहे हे समजावून सांगतात. उपरोक्त प्रयत्नांबरोबरच राहणीमान व खानपानातील बदल स्वीकारावेत समजावून सांगतात.

धार्मिक कारणांनी उदभवणाऱ्या विसंवादाचे निवारण करताना समुपदेशक संबंधित उत्तरदात्यापैकी बहुतांश (१६ टक्के) उत्तरदात्यांना परस्परांच्या धार्मिक श्रद्धांचा आदर करावयास सांगतात उपरोक्त प्रयत्नांबरोबरच ४० टक्के समुपदेशक पक्षकारांना धर्माचा अतिरेक करणे चुकीचे असून धार्मिक सहिष्णुता जोपासावी असे सांगतात.

शैक्षणिक कारणांनी उदभवणाऱ्या विसंवादाचे निवारण करताना ७७.७७ टक्के समुपदेशक पक्षकारांना समायोजनाचे महत्व पटवून देतात. यासंदर्भात समुपदेशकांशी चर्चा केली असता ते उपरोक्त प्रयत्नांबरोबरच पक्षकारांना सहिष्णुतेचे महत्व पटवून देतात असे दिसते.

बहुतांश म्हणजेच ८४ टक्के पक्षकारांच्या वैवाहिक विसंवादास मोबाईल आणि सामाजिक माध्यमाचा अवाजवी वापर कारणीभूत ठरत आहे. यासंदर्भात समुपदेशकांशी चर्चा केली असता ९० टक्के समुपदेशक वरील कारणास दजोरा देतात.

तंत्रज्ञानात्मक कारणांच्या निवारणार्थ मोबाईलच्या अतिवापराचे दुष्परिणाम आणि जोडीदाराचा विश्वासघात करणे कसे चुकीचे आहे हे समुपदेशक समजावून सांगतात. सामाजिक माध्यमाच्या अतिवापरामुळे निर्माण होणाऱ्या अवास्तव अपेक्षा (जोडीदाराकडून) सोडून वास्तवात जगण्याचा बहुतांश समुपदेशक सल्ला देतात.

राजकीय कारणांनी उदभवलेल्या विसंवादांच्या निवारणार्थ समुपदेशकांशी चर्चा केली असता पक्षकारांना सत्तेपेक्षा नाते महत्वाचे आहे हे समजावून सांगतात असे स्पष्ट होते. समग्रपैकी ८३ टक्के म्हणजेच बहुतांश उत्तरदात्यांना समुपदेशक मार्गदर्शन करतात तर ४२ टक्के उत्तरदात्यांना कुटुंब न्यायालयातील न्यायाधिश चाकोरीबाहेर जाऊन पक्षकारांना प्राप्त परिस्थितीतून बाहेर पडण्यासाठी उपयुक्त असे अनेक पर्याय सुचवतात. तर ९३ टक्के पक्षकारांना समुपदेशक व न्यायाधिश मानसिक आधार देऊन कायदेविषयक मार्गदर्शन करतात असे स्पष्ट होते.

उत्तरदात्यांना समुपदेशक पुरेसा वेळ देतात का? यासंदर्भात प्रत्यक्ष समुपदेशकांशी विचारणा केली असता दाव्यांचे वाढते प्रमाण त्यास कारणीभूत आहे असे म्हटले आहे. यासंदर्भात पक्षकारांना विचारले असता संबंधित २२ पैकी १४ म्हणजेच ६५ टक्के पक्षकार उत्तरदात्यांनीही त्यास सहमती दर्शविली आहे.

समग्रपैकी ९० टक्के म्हणजेच बहुतांश पक्षकार उत्तरदात्यांना समुपदेशकांच्या समुपदेशनामुळे स्वतःच्या चुका लक्षात आल्या व त्यामुळे त्यांचे गैरसमज नष्ट होउन त्यांच्यावरील मानसिक ताण तणाव कमी झाला असे स्पष्ट होते. वैवाहिक विसंवादांच्या निवारणासाठी पक्षकारांना वारंवार समुपदेशकांना भेटावे लागते अशावेळी त्यांना समुपदेशकांकडून लिंगनिरपेक्ष वागणूक मिळते किंवा कसे? यासंदर्भात आढावा घेतला असता ९३ टक्के पक्षकार उत्तरदात्यांना लिंगनिरपेक्ष वागणूक मिळते असे दिसते.

#### निष्कर्ष:

सामाजिक कारणांनी उदभवणाऱ्या वैवाहिक विसंवादाच्या निवारणार्थ समुपदेशक पक्षकारांना हक्कासोबतच कर्तव्याची जाणीव करून देतात आणि बहुतांश म्हणजेच ६२ टक्के समुपदेशक पक्षकारांना परस्परावलंबन आणि परस्परपुरकतेचा सल्ला देतात तर धार्मिक कारणांनी उदभवणाऱ्या विसंवादाचे निवारण करताना समुपदेशक संबंधित उत्तरदात्यांपैकी बहुतांश (५६ टक्के) उत्तरदात्यांना परस्परांच्या धार्मिक श्रध्दांचा आदर करावयास सांगतात, अर्थात धार्मिक सहिष्णुता जोपासावी असे सांगतात.

शैक्षणिक कारणांनी उदभवणाऱ्या विसंवादाचे निवारण करताना ७७.७७ टक्के समुपदेशक पक्षकारांना समायोजनाचे देतात आणि सहिष्णुतेचे महत्व पटवून देतात असे दिसते.

बहुतांश पक्षकारांच्या वैवाहिक विसंवादास मोबाईल आणि सामाजिक माध्यमाचा अवाजवी वापर कारणीभूत ठरत असून सामाजिक माध्यमाच्या अतिवापरामुळे निर्माण होणाऱ्या जोडीदाराकडूनच्या अवास्तव अपेक्षा सोडून वास्तवात जगण्याचा सल्ला समुपदेशक देतात असे दिसते.

असमाधानकारक लैंगिक संबंध आणि विवाहबाह्य संबंध ही कारणे अनुक्रमे ३५ टक्के आणि २४ टक्के म्हणजेच एकूण ५९ टक्के विसंवादांना कारणीभूत ठरत आहेत असे दिसते. बहुतांश म्हणजेच ८० टक्के पक्षकारांना समुपदेशक सकारात्मक प्रतिसाद देतात असे दिसून येते तसेच समुपदेशक पक्षकारांचे वारंवार समुपदेशन करून उभयतांमध्ये समेट घडउन आणण्याचा आटोकाट प्रयत्न करतात असे बहुतांश म्हणजेच ७९ टक्के पक्षकारांचे मत आहे.

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## Issues And Prospects Of Moral Education

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### ABSTRACT

We the human being get education through learning, reading, listening, seeing and sense of organs. *Swami Vivekananda once said: "Education is the manifestation of perfection already in man"...*

*To become great, man must give up suspicion, jealousy, conceit and learn to work unitedly for the common good. Courage, faith (in oneself & in God), patience and steady work, according to Swami Vivekananda are the way to success. He told that purity, patience and perseverance overcome all obstacles.*

Having moral values and learning is just like having a strong root and for the body which is having a healthier root will likely to have a sound leaves and branches. A famous quote says that "if wealth is lost nothing is lost, if health is lost something is lost; when character is lost all is lost. This is the reason schools have introduced a subject called moral science so that moral teachings can be disseminated among the today's modern children. Inculcating a sound moral base is becoming a tougher challenge day by day. Students today are so much into studies and games but somewhere moral teachings becomes compulsory as it gives them a proper shape and direction as how to act or react during various difficult situations. Moral values needs to be inculcated in all age groups especially in young children as it is said young minds are empty just as a plain white sheet so whatever mark we leave the impression remains for years. When it comes for a teacher to inculcate a moral base in their students it takes a lot more as teachers are the ones who shape our thoughts and mind to a large extent. Generally students act what teachers behave in front of student and not what they teach them. So teacher's moral is important, teachers are the role model in the life of student.

### Moral education

Means an ethical education to follow the good and right principles of life. It consists of some basic principles, like truthfulness, honesty, charity, hospitality, tolerance, love, kindness and sympathy. Moral education makes one perfect. Education is not aimed at obtaining only a degree, it includes necessary value based teachings which result in character building and social improvement too.

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It is the need of the hour that schools today should include the concept of hidden-curriculum which refers to the transmission of norms, values, and beliefs conveyed in the classroom and the social environment. It helps reinforce the lessons of the formal curriculum but many schools neglect it. They focus more on language courses and marks. For example, on one hand a school may publicly claim and ensure that it's education policy and practices are formed in such a way that all students succeed academically.

### Issues .....

At the same time on the other hand it can be observed that the students of the particular school/college are contributing to undesirable behaviors whether it's bullying or cheating on exams. This type of education will barely help a child to face life situations like opinion making, decision making and right course of action. To curb this problem schools should adapt and have special classes, seminars, workshop with an expert counselor under the guidance of educators who can help in 'incorporating values' lessons into the curriculum in order to develop well-rounded children

### Rapid Urbanization:-

The society today is much different, much better than it used to be but what if the people of a society are not well mannered? With rapid urbanization and modernization the moral values of people are degrading day by day. They are not able to trust on anyone be it their relatives or friends. Trust, integrity, love, and brotherhood all their feelings are fading away with time. It is the moral values only that taught us sharing and making new friends at school but today this is a thing to question. Children are taught not to trust anyone and make less of friends.

### Competition:-

There is a cut throat competition everywhere be it schools, colleges, offices or any talent competition. In today's materialistic world people are jealous of each other's progress but rather than being suspicious and envious one must support and co-operate each other and work unitedly for the common welfare. In this industrialized era most of the parents are working because of which they spend less time with their children due to which they lack moral values and are not able to differentiate between what is wrong and right.

### Racial Prejudice:-

Over the past fifty years a number of approaches to moral education have been tried, with varying success. Values Education was introduced as a way to help young people think about their values in a completely non-judgmental way. Scenarios involving value choices were discussed, but to avoid any hint of

indoctrination or imposition of any one set of values onto children, the ultimate conclusion was always that ‘there are no right or wrong answers’. This institutionalized a relativistic stance, leading some students to consider racial prejudice or cheating on exams as the same kind of choice as one’s choice of career.

### Prospects

#### **Vedic scriptures:-**

We may continue to act according to our Dharma, without any break. Here some students may question as to what is Dharma? According to our Vedic scriptures, Dharma means-Duty and as each person’s duty is differs according to his position in society, so it means their Dharma is different accordingly . “*dharnada Dharma Etyahu*” whatever vocation or profession a man adopts in his life , is his Dharma. On this student analogy, a student,s Dharma is to study and do his duty towards that end. i.e., to get education and learning knowledge by all means possible. Therefore, here the Vedas tell us that each and every person in society must discharge his duties faithfully and sincerely, honestly and earnestly, without making any allowance for any other consideration whatsoever.

#### **Conclusion:-**

Philosophers are unanimous that the quality of life we lead depends upon the kind of mind we have. Our mind is our greatest friend. An effective way to control the mind is to keep directing it regularly, to keep it in constant touch with lofty thoughts.

yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

भावार्थ : दुःखों का नाश करने वाला योग तो यथायोग्य आहार-विहार करने वाले का, कर्मों में यथायोग्य चेष्टा करने वाले का और यथायोग्य सोने तथा जागने वाले का ही सिद्ध होता है॥17॥

One who act applying this for own style of living, will be the perfect moral teacher and students.

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## शारीरिक सुदृढता आणि कारक सुदृढता यावर परिणाम करणारे घटक

मिलिंद विश्वनाथ वाघमारे

(संशोधक विद्यार्थी)

शिक्षणशास्त्र संकुल

स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ, नांदेड

डॉ. मिनानाथ शिवाजीराव गोमचाळे

(संशोधन मार्गदर्शक तथा क्रीडा संचालक)

नारायणराव वाघमारे महाविद्यालय,

आखाडा बाळापूर, जिल्हा हिंगोली

### प्रस्तावना :

आधुनिक युग हे धावपळीचे युग आहे. आधुनिक युगात व्यक्तीला स्वतःच्या आरोग्याकडे लक्ष देण्यासाठी वेळच शिल्लक राहिलेला नाही. त्यामुळे शारीरिक आणि मानसिक आरोग्याच्या अनेक समस्यांना सामोरे जावे लागते. खेळाडूंना किंवा व्यक्तीला चांगले जीवन जगण्यासाठी शारीरिक सुदृढता आणि कारक सुदृढता चांगली ठेवणे अत्यंत महत्त्वाचे असते.

शारीरिक सुदृढता (physical Fitness) हा शब्द मानवी शरीराशी संबंधित आहे. चांगले आरोग्य आणि शारीरिक सुदृढता याचा जवळचा संबंध आहे. आरोग्यदायी जीवनासाठी शारीरिक सुदृढता चांगली असणे अत्यंत महत्त्वाची बाब असते. शारीरिक सुदृढता सक्षम ठेवण्यासाठी स्नायूंची ताकद दमदारपणा शक्ती, शारीरिक लवचिकता, शारीरिक चपळता, हृदय चांगले तसेच शरीरातील विविध संस्था आपापले कार्य व्यवस्थित पार पाडणे अत्यंत महत्त्वाचे असते. म्हणूनच शारीरिक सुदृढता ही खेळाडूंच्या आरोग्याचे महत्त्वाचे निर्देशक आहे.

### शारीरिक सुदृढतेचा अर्थ :

शारीरिक सुदृढता (Physical Fitness) म्हणजे काय ? हे समजून घेणे आवश्यक आहे. अनेक विचारवंतांनी चांगल्या आरोग्याच्या व्याख्या केलेल्या आहेत त्या काही व्याख्या पुढील प्रमाणे आहेत.

आरोग्याच्या इंग्रजीमध्ये Health असे म्हटले जाते. आरोग्य या शब्दाचा अर्थ 'शरीराची निरोगीता' असा होतो.

1. लॉक – निरोगी शरीरात निरोगी मन वास करते.
2. मैरी बेकर – आरोग्य वस्तू अवस्था नसून मानसिक अवस्था आहे.
3. Dr. Thames Wood – Health Education is the sum of experience Which Favouratly influen habits, atitydes and knowledge relating to individual community and social heath.

### आरोग्याधिष्ठित शारीरिक सुदृढता घटक (Physical Fitness) :

1. स्नायूंची ताकद :

खेळाडूंच्या चांगल्या आरोग्यासाठी स्नायूंची ताकद अत्यंत महत्वाची असते. फक्त खेळामध्येच स्नायूंची ताकद लागते असे नाही तर व्यक्तीच्या शारीरिक हालचाल करण्यासाठी स्नायूंमध्ये ताकद असणे महत्वाचे आहे. कारण शरीराच्या कोणत्याही भागाची हालचाल करण्यासाठी स्नायूंची ताकद अत्यंत महत्वाची असते. स्नायूंच्या ताकदीचे तीन प्रकारात विभागणी करण्यात येते.

1. कमाल ताकद
2. स्फोटक ताकद
3. टिकावू ताकद

## 2. सहनशिलता :

खेळाडूमध्ये सहनशिलता असणे अत्यंत महत्वाचे असते. सहनशिलता हे एखाद्या कामासाठी दिर्घकाळ कार्य करण्यासाठी एखादा व्यक्तीची क्षमता आहे. सहनशिलता ही निसर्गाच्या दृष्टीने एखादा खेळाडूच्या शारीरिक आणि मानसिक आरोग्याचे एकत्रित योगदान आहे.

## 3. लवचिकता :

खेळाडूमध्ये शारीरिक लवचिकतेचा अन्यन्य साधारण महत्त्व आहे. शारीरिक लवचिकता असणारे खेळाडू आपले खेळात उत्तम प्रकारे क्रीडाकार्यमान करतात. कारण लवचिकता ही एखाद्या खेळाडूंच्या शरीराच्या भागांना संबंधित सांध्याभोवती कमाल मर्यादा हालचालाची क्षमता असते.

## 4. शरीर रचना :

खेळाडूचे शरीर रचना अत्यंत महत्वाचा घटक आहे. खेळाडूची शरीर रचना चांगली असेल तर खेळाडू कोणतीही क्रिया सहज करू शकते शारीरिक व्यंग किंवा अयोग्य शरीर रचना असेल तर खेळाडूंचा खेळावर विपरित परिणाम होतांना दिसून येतो शरीर रचनेमध्ये अस्थिसंस्थेला महत्त्व प्राप्त होते हाडांच्या रचनेमुळेच खेळाडू विविध शारीरिक हालचाल करू शकतो म्हणूनच हाडाची रचना डोक्याची हाडे, चेहऱ्याची हाडे, पाठीचा कणा बरगडया, हातापायाची हाडे, विविध ठिकाणांची सांधे यांना अन्यन्य साधारण महत्त्व आहे.

## 5. रूधिराभिसरण दमदारपणा :

शारीरिक आरोग्याच्या दृष्टीने हा घटक अत्यंत महत्वाचा आहे. रूधिराभिसरण अत्यंत महत्वाचा असतात रूधिराभिसरण दमदारपणा वाढविण्यासाठी धावणे, चालणे, दोरीवरील उडया, खो - खो, फुटबॉल, व्हॉलीबॉल, बॉस्केट बॉल, पोहणे या खेळांना अन्यन्य साधारण महत्त्व आहे.

## कौशल्याधिष्ठित कारक सुदृढता (Motor Fitness) :

खेळाडूंचे कौशल्याधिष्ठित कारक सुदृढता चांगली असणे महत्वाचे असते. ज्यांना कौशल्यांवर आधारित विशेष प्राविण्याची गरज आहे. त्यांना आरोग्याधिष्ठित सुदृढतेबरोबर कारक सुदृढताही महत्वाची असते कारण कौशल्याधिष्ठित शारीरिक सुदृढता विकसित करण्यासाठी खालील घटक अत्यंत महत्वाचे असतात.

### 1. वेग :

कारक सुदृढता विकसित करण्यासाठी वेग हा घटक अत्यंत महत्वाचा आहे. कारण संपूर्ण शरीराच्या हालचालींची क्षमता म्हणजेच वेग होय. शारीरिक वेग विकसित करण्यासाठी लघू अंतराच्या शर्यती म्हणजेच 100 मीटर, 200 मीटर आणि 400 मीटर धावणे अत्यंत महत्वाचे असते. कारक सुदृढता विकसित करण्यासाठी वेग हा घटक अत्यंत महत्वाचा असतो कारण संपूर्ण शरीराच्या हालचालींची क्षमता म्हणजेच वेग होय.

### 2. चपळता :

खेळाडूंच्या क्रीडाधर्ममानात क्रांती करण्यासाठी खेळाडूमध्ये चपळता असणे महत्वाचे असते. कारण चपळता ही वेगवान दिश बदलण्यासाठी आणि वेगवान शारीरिक हालचाल करण्यासाठी चपळता हा गुण असणे महत्वाचे असते. खो - खो, बॉस्केटबॉल, हॉकी, कबड्डी, हॅन्डबॉल, कुस्ती या खेळामध्ये चपळतेला अन्यन्य साधारण महत्त्व आहे.

### 3. शक्ती / जोर :

हा घटक अत्यंत महत्वाचा असतो. कारण वेगामध्ये बल प्रयुक्त करण्याची क्षमता म्हणजे ताकद किंवा शक्ती होय. शक्ती / जोर विकसित करण्यासाठी उडी मारणे, चेंडू फेकणे, बजन उचलणे, गोळा फेकणे, भालाफेक, थाळीफेक, उंचउडी, लांब उडी हे क्रीडा प्रकार अत्यंत महत्वाचे असतात.

### 4. दिशाभिमुखता :

कारक क्षमता विकसित करण्यासाठी दिशाभिमुखता अत्यंत महत्वाची मानली जाते. कारण दिशाभिमुखता विशिष्ट दिशेने धावत असताना वेगात शरीरस्थिती / दिशा बदलण्याची क्षमता म्हणजेच दिशाभिमुखता होय. दिशाभिमुखतेचा विकास करण्यासाठी खो - खो, बॉस्केटबॉल, हॅन्डबॉल, फुटबॉल हे क्रीडा प्रकार महत्वाचे असतात.

### निष्कर्ष :

खेळाडूंच्या जीवनामध्ये शारीरिक सुदृढता आणि कारक सुदृढता विकसित करण्यासाठी काही महत्वाचे घटक आहेत या घटकांचा उपयोग करून खेळाडू खेळातील कौशल्य सहज विकसित करू शकतो. आरोग्याधिष्ठित शारीरिक सुदृढतेमध्ये स्नायूंची ताकद, सहनशिलता, शारीरिक लवचिकता, शरीर रचना आणि रूधिराभिसरण दमदारपणा अत्यंत महत्वाचे घटक उपयुक्त ठरतात. तसेच कौशल्याधिष्ठित कारक सुदृढता विकसित करण्यासाठी वेग, चपळता, शक्ती / जोर, दिशाभिमुखता हे घटक अत्यंत महत्वाचे असतात आणि आरोग्याधिष्ठित सुदृढता आणि कौशल्याधिष्ठित कारक सुदृढता विकसित करण्यासाठी उपरोक्त घटक अत्यंत महत्वाचे असतात.

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3. डॉ. सुरेश जोधळे, प्रा. बाबुराव घायाळ, आरोग्य शिक्षण, चंद्राई प्रकाशन, नांदेड.

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## Dalit Consciousness in Rohinton Mistry's A Fine Balance

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### Abstract:

Dalit literature has created a special place in Indian literature. It has brought out the deplorable conditions of Dalits in India depicting the much dejected and doomed underdogs of the society. The literature written by Dalits in vernacular languages translated into English giving it a larger scope. Every writer has to be true to the age he lives in. his personality and writing is affected by that age. Mulk Raj Anand, Arundhati Roy and Rohinton Mistry are non-dalits but driven by the instinct of compassion and sympathy towards the Dalits. They have portrayed the lives of the Dalits sincerely in a realistic manner. In fact, they are social realists. They have dealt with the lives of their protagonists with the intention to show the mirror to the society against the discrimination of a certain section of the society. Though the novels of the three novelists are not belong to same period, their theme is common, the exploitation and expression of Dalits. Rohinton Mistry depicts the deplorable condition of Dalit characters Dina Dalal, Nameck Kohlha, Ishver Darji and Omprakash Darji in 'A Fine Balance' which is the historical document of exploitation, discrimination and injustice to Dalit communities in India.

**Key Words:** dalit, Chamars, upper castes, lower caste

### Introduction:

Rohinton Mistry has strongly emerged not only as a diasporic writer but also as a writer of outcastes, exploited and oppressed section of Indian society. He has minutely observed and perceived the struggle for existence of the downtrodden and the poor people. He published 'A fine Balance' in 1995. This novel is a criticism of life with its numerous ups and downs. Mistry in this novel is at his realistic best with his minute portrayal of the lives of four characters - Dina Dalal, Nameck Kohlha, Ishver Darji and Omprakash Darji. All these characters from diverse background are brought together in the flat of Dina Dalal by sheer force of strange circumstances. Ministry's novel can be read as a balancing between various dichotomies – macrocosm and microcosm, the upper caste and the lower caste, society and individual, the ruler and the ruled and finally made and female.

Mistry's 'A Fine Balance' has a female protagonist, Dina Dalal as the fulcrum around whom the story is built. Besides her there are other female characters : Dina's mother, Mrs. Shroff, her aunt, Bapsy, her sister-in-law, Ruby, Mrs. Gupta who provides Dina work, her friend, Zenobia and the woman of the Darji family Roopa, Radha and the daughters.

'A Fine Balance' is presentation comprising three main narratives, the narrative of Dina Dalal, a Parsi window who tries here for her self-independence, a boy from mountain Maneck Kohlha who struggles with the ethics of his father, and Ishwar and Om's struggle for existence in a completely hostile world. However, the focus of the novelist is on Ishwar and Om where the

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novel attains the ideal balance between the general and the personal. The characters of Ishwar and Om are presented as an epitome of tolerance and forbearance. They undergo ordeals after or ordeal but do not lose their hope. They always keep in mind the often-quoted dictum of Rajaram 'it is only a small obstacle'. Rohinton Mistry uses the flashback technique to co-ordinate different events scattered here and there in this epic novel. Ishwar and Om are at the centre of the narrative and most of the event in the novel revolves around their predicaments. The individual stories of all the four major characters are intertwined by bring in them under same roof.

Rohinton Mistry chooses the time-tested method of conventional storytelling and communicates his point of view very effectively he successfully delineates the intractable complexities of life in India. Mistry is often known for his compassionate realism he portrays his protagonist with deep sympathy intending to bring their plight before the world.

The life of the Chamars in a village and their traumatic existence in a caste-ridden society is evoked realistically by Mistry without any overt dramatization of their tragic plight. In "A Fine Balance" Dukhi Mochi tries to maintain a fine Balance by learning to survive with 'humiliation' in the village. He belongs to the Chamar Caste or tanners and leather-workers. He live in a village and has two sons Narayan and Ishwar who the age of ten and twelve are sent by their father to be apprenticed as tailors. Dukhi has turned from his village to the nearby town because of the hostile attitude of the upper caste. The Muslim tailor Ashraf, who by virtue of his religion is outside the caste system, be friends him. Dukhi wanted that the plight, which came to him, should not come to his sons. Because from the childhood has witnessed various atrocities by the upper castes. Throughout his life, Dukhi had heard the news of injustice done to the Dalits. Mistry writes,

For walking on the upper caste's side of the street, Sita was stoned, though not to death the stones had ceased at first blood. Gambhir was less fortunate; he had molten lead poured into his ears because he ventured within heaving range of his temple while prayers were in progress. Dayaram, reneging on an agreement to plough a landlord's field, had been forced to eat the landlord's excrement in the village square. Dhiraj tried to negotiate in advance with pandit Ghansyam the wages for chopping wood, instead of settling for the few sticks he could expect at the end of the day; the pandit got upset, accused Dhiraj of poisoning his cow, and had him hanged (AFB 108-109).

In 'A Fine Balance' the life of the untouchable chamars in a village and their traumatic existence in a caste-ridden society is evoked realistically by Mistry without any overt dramatization of their tragic plight. Independence, liberty, freedom are the words only in the books and in the mouth of the leaders. However, on the practical ground Dukhi Mochi's family suffers brutally by the so-called upper castes. The life of Chamars's depicted by Mistry in the novel shocks the reader. Without proper shelter, food and clothes, the basic needs of human being, the chamars lives totally on the mercy of upper caste. Mistry narrates, "They had to wait until a cow or buffalo died a natural death in the village. Then the chamars would be summoned to remove the carcass sometimes the carcass was given free, sometimes they had to pay, depending on whether or not the animals upper-caste owner had been able to extract enough free labour from the chamars during the year" (AFB, 95). Further Mistry makes very pathetic

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comment on Dukhi, “Dukhi’s own kin became impregnated with the odour that was part of his father’s smell, the leather –worker’s stink that would not depart even after he had washed and scrubbed in the all-cleaning river” (AFB, 95).

Ishwar and Omprakash, the Chamar protagonists of the novel, struggle for survival in a world that is hostile but occasionally allows them to find refuge in feeling of kinship and togetherness these dalits are wronged by the society. However, the cruel and hard experiences do not squeeze out the humanity from the heart of these downtrodden. Ishwar and Narayan (Om’s father) save the life off Ashraf Chacha’s family with great courage. They always try to keep trust of Dina. In spite of their own tragic life they help Rajaram the hair collector and treat Shankar with love.

Mistry brings out the difference in two communities, the human side of Dalits and the cruel side of upper castes. He forcefully stresses that the atrocities and injustice done to dalits is under serving and unjustified. He exposes the horrifying facts of the Emergency and the consequences felt by his protagonists.

Ishwar and Omprakash are Chamar by Caste but tailors by training. They come to the city from the remote village because of the upper caste atrocities in their village. They happen to go to Dina along with Maneck, whom they meet at railway station. The terrible ‘Emergency’ makes them move from one place to another for the sake of shelter. One night they are picked up along with other shelter labours and beggars and forcibly taken away to the beautification camp. They are rescued from the camp with the help of Beggar master after coming back to Dina, they shelter on Dina’s Varandah.

#### **Conclusion:**

Even today there is a pathetic condition of Dalits in Indian society. Though Indian constitution is in India, Indian Caste based society is not generating liberty, equality, justice and fraternity among themselves. The condition of dalits in India has historically been marked by discrimination, social exclusion, and economic hardship.

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## Swami Vivekananda on Patañjali's *Yoga Sūtras*: A Study of his Commentary

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### Abstract:

This paper explores the philosophical, spiritual, and practical significance of Swami Vivekananda's commentary on the *Patañjali Yoga Sūtras*, highlighting its enduring relevance in both Eastern and Western intellectual traditions. Swami Vivekananda's interpretation presents the *Yoga Sūtras* not merely as a technical manual of meditative discipline, but as a universal spiritual science aimed at the realization of human potential and self-transcendence. By synthesizing Vedāntic metaphysics with Pātañjala yoga psychology, he offers a holistic vision of yoga that integrates ethics, mental discipline, concentration, devotion, and knowledge. His rational, scientific, and experiential approach makes the classical text accessible to modern seekers, scholars, and practitioners alike. The study emphasizes how Vivekananda's commentary bridges traditional Indian philosophical thought with modern humanistic and scientific perspectives, transforming yoga from a sectarian practice into a global spiritual and philosophical system. Thus, his exposition plays a crucial role in redefining the *Yoga Sūtras* as a universal path for inner freedom, moral development, and spiritual realization in the modern world.

**Keywords:** Swami Vivekananda, *Patañjali Yoga Sūtras*, Rāja Yoga, Vedānta, Spiritual Psychology, Meditation, Self-realization.

### Introduction

The ultimate goal of Indian philosophy is the attainment of liberation (*mokṣa*), and Yoga is one of its most prominent philosophical systems devoted to this aim. The term *Yoga* literally means "union" or "joining together," signifying the integration of the individual self with the higher reality. The Yoga system was systematically presented by Patañjali in his *Yoga Sūtras* approximately 2,500 years ago. This ancient philosophical discipline emphasizes both spiritual realization and the transformative, healing power of yogic practice.

The *Yoga Sūtras* of Patañjali are divided into four sections (*pādas*). The fourth *pāda* elaborates on liberation (*kaivalya*), while the second *pāda* provides practical methods for attaining liberation through disciplined yogic practice. Beyond its spiritual objective, Yoga has also proved to be highly effective in promoting physical and mental well-being. Regular yogic practice is widely recognized for preventing and managing serious lifestyle-related disorders such as diabetes, hypertension, and stress-related ailments, which explains its growing global popularity.

### The Significance of Swami Vivekananda's Commentary

Despite their authoritative status, the *Yoga Sūtras* are extremely concise and aphoristic, often requiring insightful interpretation for proper understanding. In this context, the commentary of Swami Vivekananda assumes special significance. Through his exposition of *Rāja Yoga*, Vivekananda offered a clear, rational, and practical interpretation of Patañjali's teachings,

making them accessible to the modern mind. He presented Yoga not merely as a religious doctrine but as a universal and scientific method for mastering the mind and realizing one's true nature. By harmonizing classical Yogic thought with Vedāntic philosophy and modern scientific perspectives, Swami Vivekananda revitalized the relevance of the *Yoga Sūtras* in contemporary society. This paper seeks to examine the ancient yogic tradition and its practical relevance in the present age, with special emphasis on Swami Vivekananda's contribution and his commentary on the *Yoga Sūtras*.

Kaivalya Pada elaborates on the concept of emancipation. Liberation entails getting rid of all sorrows. Liberation also refers to the termination of works that are the root causes of the birth cycle. Buddhism also believes this. It is discussed in 29th shloka in the 4th chapter in Patanjali *yoga sūtra* which is as follows- ततः क्लेशकर्मनिवृत्तिवृत्तिः<sup>1</sup> It states that after the cloud of virtue has passed, there is no more fear of falling; nothing can bring the yogi down. There will be no more evil for him. No more pains. This kaivalya is possible with yoga. Swami Vivekananda emphasized the value of yoga as a means to emancipation. It is said that ignorance is the cause of bondage and misery 2nd chapter the *yoga sūtra*, it is discussed- तस्य हेतुर्विद्या<sup>2</sup> Yogi can demolish ignorance. Continuous discrimination is the technique of destroying ignorance. Swami Vivekananda has clearly explained it in his comments. The purpose of practice for him is to distinguish between the real and unreal. He believes that the Puruṣa is neither nature, matter, or mind, and cannot change. Only nature changes, combining and recombining, and dissolving continuously. Constant discrimination eliminates ignorance and reveals the true nature of the Puruṣa, which is omniscient, omnipotent, and omnipresent. This is the contribution of swami Vivekananda and the importance of his commentary. He makes the *yoga sutras* lucid. Common people have started to follow yoga after studying the swami Vivekananda and his words. He may be regarded as the pioneer of yoga in modern India as he is the icon of the youth.

The role of yoga in eliminating ignorance is discuss throughout the entire 2<sup>nd</sup> chapter. In this chapter it is said that- योगागनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः<sup>3</sup> According to Swami Vivekananda, the first step is to gain physical and mental control, after which the realization would become consistent with that ideal.

The steps of yoga are *yama*, *niyama*, *āsna*, *prānāyama*, *pratyāhāra*, *dhāranā*, *dhyana*, *samadhi*. Yama consists of non-killing, truthfulness non stealing, continence, and non-receiving- अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः<sup>4</sup> According to swami Vivekananda a man who wants to be a perfect yogi must give up the sex idea. The soul has no sex; why should it degrade itself with sex ideas? Later, we will better comprehend why these notions must be abandoned. Receiving presents from others is equally wrong as stealing. Whoever gets presents has his mentality influenced by the

<sup>1</sup> *Yoga Sūtra*, 4.30

<sup>2</sup> *Ibid.*, 2.24

<sup>3</sup> *Ibid.*, 2.28

<sup>4</sup> *Ibid.*, 2.30

giver's mind, causing the recipient to deteriorate. Receiving gifts diminishes the mind's independence and reduces us to slaves. As a result, you will not receive anything.

The *Niyamah* consists of internal and external purification, contentment, mortification, study, and worship of God- शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः।<sup>5</sup> According to Swami Vivekananda, exterior purification means keeping the body pure; a dirty man would never become a Yogi. There must be interior cleaning as well. This is accomplished through the virtues listed first. Of course, internal cleanliness is more valuable than external purity, but both are necessary, because external purity is meaningless without inside purity.

The *Āsanam* consists of posture is that which is firm and pleasant- स्थिरसुखमासनम् ।<sup>6</sup> According to Swami Vivekananda, asana is a posture. You can't practice breathing or other exercises unless you have a stable seat. If the seat is hard enough that you cannot feel your body, it has gotten firm on its own. But, in the regular method, you will notice that as soon as you sit for a few minutes, all sorts of disturbances enter the body; nevertheless, after you have moved beyond the concept of a concert body, you will lose all sensation of the body. You will not feel either pleasure or suffering. And when you lift your body again, it will feel completely refreshed; it is the sole ideal rest that you can provide to your body.

The *Pranayamah* consists of controlling the motion of the exhalation and the inhalation follows after this- तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः।<sup>7</sup> Swami Vivekananda states that once the posture is conquered, the motion must be broken and controlled, which leads to Pranayama, or the regulation of the body's vital forces. Prana is not the same as breath, although being commonly interpreted as such. It represents the sum total of cosmic energy. It is the energy that exists in every body, and the most visible expression is the movement of the lungs. The motion is created by prana drawing in the breath, which is what we try to control in Pranayama. Controlling the breath is the most effective approach to gain Prāna control.

The *Pratyaharah* consists the drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff- स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।<sup>8</sup> Swami Vivekananda describes these organs as distinct states of mind-stuff. When one sees a book, the form is not in the book but in the mind. Something is outside, which prompts that form to emerge. The true form lies in the chitta. These organs identify with and take on the form of whatever comes to them. If you can keep the thought-stuff from taking various shapes, your mind will stay tranquil. This is termed Pratyahara. This results in complete control over the organs. When the Yogi has succeeded in stopping the organs from taking on the forms of external objects and keeping them one with the mind-stuff, the organs will be totally controlled.

<sup>5</sup> Ibid., 2.32

<sup>6</sup> Ibid., 2.46

<sup>7</sup> Ibid., 2.49

<sup>8</sup> Ibid., 2.54

The Dharana consists holding the mind on to some particular object- देशबन्धश्चित्तस्य धारणा ।<sup>9</sup> According to Swami Vivekananda Dharana (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

The Dhyanam consists of an unbroken flow of knowledge to that object- तत्र प्रत्ययैकतानता ध्यानम् ।<sup>10</sup> According to Swami Vivekananda, the mind tries to think of one object, to hold itself to one specific spot, such as the top of the head, the heart, and so on, and if the mind succeeds in receiving sensations only through that part of the body and not through any other part, that is Dharana, and if the mind succeeds in staying in that state for some time, that is Dhyana (meditation).

The Samadhih consists when that, giving up all forms, reflects only the meaning- तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।<sup>11</sup> According to Swami Vivekananda, during meditation, all forms are abandoned. If I were meditating on a book and gradually succeeded in concentrating my mind on it and sensing only internal sensations, the meaning of Dhyana is called Samadhi, and it cannot be articulated in any way.

### Conclusion

In conclusion we can say that yoga is really a useful art of healing. It helps to heal not only body but also the mind. Vivekananda shows the path of Yoga to the youth generation in easiest way through his commentaries on *yoga sūtra*, but the most popular commentary is Vivekananda's commentary. It is very easy to understand with practical approach. In addition to Vivekananda made a huge contribution by emphasizing Rāja Yoga as a scientific and experiential practice. He sees Yoga as a means of methodical mental training for self-realization, rather than a dogmatic or ceremonial system. Vivekananda simplifies Patañjali's complicated metaphysics for scholars and practitioners, explaining ideas like citta, vṛtti, samādhi, and abhyāsa-vairāgya. His method emphasizes Yoga's ethical and meditative basis, as well as its importance in moral discipline, mental health, and spiritual development.

Therefore, Vivekananda's commentary contributes to a comparative understanding of Yoga by engaging with modern science, psychology, and universal human values. This interpretative strategy helped Yoga gain global recognition as a practical philosophy of life. His emphasis on inner freedom, self-control, and the realization of the divinity within aligns the *Yoga Sūtras* with broader Vedāntic ideals, without undermining their independent philosophical identity.

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<sup>9</sup> Ibid., 3.1

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## धर्मशास्त्रपरिप्रेक्ष्ये भारतीयज्ञानव्यवस्थायां धर्मस्य स्वरूपं महत्त्वञ्च : एकं समीक्षात्मकम्

### अध्ययनम्

अमूल्य सरकारः

सहायकाध्यापकः, मालदा महाविद्यालयः,

मालदा, पश्चिमबङ्गः।

#### सारांशः

अयं शोधालेखः धर्मशास्त्रदृष्ट्या भारतीयज्ञानव्यवस्थायां धर्मस्य स्वरूपं महत्त्वञ्च संक्षेपेण समीचीनतया विश्लेषयति। भारतीयचिन्तनपरम्परायां “धर्म” इति संकल्पना पाश्चात्य Religion-संज्ञया न समाना, अपि तु सा मानवजीवनस्य, सामाजिकव्यवस्थायाः, नैतिकमानदण्डस्य तथा आध्यात्मिकसाधनायाः मूलाधाररूपेण प्रतिष्ठिता अस्ति। ‘धृ’ धातोः निष्पन्नः धर्मशब्दः धारण-पोषण-पालनार्थं सूचयन् लोकजीवनस्य स्थैर्यं समन्वयं च बोधयति। वेदेषु धर्मः नियमबोधकः ऋतसंकल्पनया सह सम्बद्धः नैतिकतत्त्वं भवति। महाभारते सः व्यवहारधर्म-आपद्धर्म-राजधर्मरूपेण सामाजिकसन्दर्भे विवेचितः। स्मृतिग्रन्थेषु, विशेषतः मनुस्मृतौ याज्ञवल्क्यस्मृतौ च, धर्मः विधिनियमात्मकः कर्तव्यनिर्देशकश्च स्वरूपेण प्रतिष्ठापितः। धर्मनिर्णयस्य प्रमाणरूपेण वेदः, स्मृतिः, सदाचारः, आत्मतुष्टिश्च धर्मशास्त्रेषु स्वीकृताः। सामान्यधर्मरूपेण धृतिः, क्षमा, दमः, अस्तेयम्, शौचम्, इन्द्रियनिग्रहः, धीः, विद्या, सत्यम्, अक्रोधः इत्यादयः सर्वमानवसमाजस्य नैतिकाधाररूपेण निर्दिष्टाः। अन्ततः अयं लेखः प्रतिपादयति यत् धर्मः भारतीयज्ञानव्यवस्थायां केवलं आस्थाविषयः न, अपि तु सामाजिकस्थैर्यस्य, न्यायव्यवस्थायाः, नैतिकसंवर्धनस्य तथा आध्यात्मिककल्याणस्य अनिवार्याधारः।

**सूचकशब्दाः (Keywords):** धर्मशास्त्र, धर्म, भारतीयज्ञानव्यवस्था, नैतिकता, सामाजिकव्यवस्था

#### प्रस्तावना

“धर्म” इति शब्दः ‘धृ’ धातोः ‘मन्’ प्रत्यययोगेन निष्पन्नः। ‘धृ’ धातोः अर्थः—धारणं, पोषणं, पालनं च। अतः यः लोकान् धारयति, पोषयति, पालनं करोति सः धर्मः इति। धर्मशास्त्रेषु धर्मः केवलं आचारविशेषः न, अपि तु जीवनधारणस्य मूलतत्त्वम्। धर्मशास्त्रेषु उच्यते-ध्रियमाणो लोकः अनेन इति धर्मः। अर्थात् येन माध्यमेन लोकः धार्यते, स एव धर्मः। महाभारते स्पष्टतया उच्यते- “धारणाद् धर्म इत्याहुः धर्मो धारयते प्रजाः”।<sup>12</sup> अतः धर्मः प्रजानां धारकः, पालकः, पोषकश्च।

#### वेदेषु धर्मस्य स्वरूपम्

ऋग्वेदे धर्मशब्दः बहुषु स्थलेषु प्रयुक्तः। कदाचित् सः नियमबोधकः, कदाचित् नैतिकव्यवस्थायाः द्योतकः भवति। वैदिकचिन्तने “ऋत” इति संकल्पना अत्यन्तं महत्त्वपूर्णा। ऋतं विश्वस्य नैसर्गिकनियमः, धर्मः तस्य सामाजिकनैतिकप्रतिरूपः। ऋग्वेदे धर्मः कदाचित् विशेष्यरूपेण, कदाचित् विशेषणरूपेण प्रयुक्तः। मुख्यतया धर्मस्य प्रयोगः

<sup>12</sup> महाभारतम्, कर्णपर्वः, ६९/५८

धारक-वाहक-अर्थे दृश्यते । अतः वेदेषु धर्मः जीवनव्यवस्थाया आधारभूतनियमः इति बोध्यते । ऋग्वैदिकसमाजे धर्मः ऋतसंकल्पनया सह गहनरूपेण सम्बद्धः । ऋतं जगतः नैसर्गिकनियमः, धर्मः तस्य सामाजिकनैतिकप्रतिरूपः ।

### महाभारते धर्मस्य स्वरूपम्

महाभारतं केवलं इतिहासकाव्यं न, अपि तु धर्मशास्त्रस्य विशालकोशः । अस्मिन् ग्रन्थे धर्मः सैद्धान्तिकरूपेण, व्यावहारिकरूपेण, नैतिकरूपेण च विवेचितः । महाभारतं धर्मग्रन्थानां विश्वकोशः इति कथ्यते । अस्य आदिपर्वादारभ्य शान्तिपर्वपर्यन्तं धर्मचिन्तनं निरन्तरं प्रवहति । प्रारम्भिकभागेषु धर्मः देवतारूपेण वर्णितः । युधिष्ठिरः “धर्मराजः” इति प्रसिद्धः, यतः सः सर्वदा धर्ममार्गं स्थितः । महाभारते धर्मः केवलं शास्त्रीयविधानरूपेण न, अपि तु व्यवहारधर्मरूपेण विवेचितः । आपत्काले धर्मस्य सूक्ष्मता, धर्मसंकटस्य अवधारणा, न्याय-करुणा-कर्तव्यसमन्वयः इत्यादयः विषयाः विस्तरेण चर्चिताः । महाभारते आपद्धर्मः, राजधर्मः, दानधर्मः, स्त्रीधर्मः, मित्रधर्मः इत्यादयः विषयाः विस्तरेण चर्चिताः । धर्मस्य सूक्ष्मता महाभारते विशेषतया दृष्टा—कदाचित् सत्यं परित्यज्य करुणा श्रेष्ठा, कदाचित् नियमात् विचलनमपि धर्मय भवति । अतः महाभारतं धर्मसंकटस्य ग्रन्थः इति अपि कथ्यते ।

### अमरकोशे धर्मस्य अर्थाः

अमरकोशे धर्मस्य बहवः अर्थाः निर्दिष्टाः- “धर्माःपुण्ययमन्यायस्वभावाचाराः”<sup>13</sup> अर्थात् धर्मः पुण्यरूपः, यमनियमरूपः, न्यायरूपः, स्वभावरूपः, आचाररूपश्च । अनेन स्पष्टं भवति यत् धर्मः केवलं एकार्थकः न, अपि तु बहुआयामी संकल्पना ।

### स्मृतिषु धर्मस्य स्वरूपम्

स्मृतिग्रन्थेषु धर्मः अधिकं व्यवस्थितरूपेण प्रतिपादितः । धर्मस्य लक्षणं धर्मशास्त्रे एवं निरूपितम्- ध्रियमाणो लोकः अनेन इति धर्मः । अर्थात् येन लोकानां धारणं सम्भवति, येन लोकानां सूनर्वाहः साध्यते, स एव धर्मः । सर्वेषु शास्त्रेषु धर्मस्य स्वरूपविमर्शं स्वातन्त्र्यं सति अपि विपश्चितः सर्वथा मनोः प्राधान्यम् अङ्गीकुर्वन्ति । अतः मनुना उक्तम्—

“विद्वद्भिः सेवितः सद्भिः नित्यमद्वेषरागिभिः ।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत”<sup>14</sup>

अर्थात् विद्वद्भिः, बेदविद्भिः, रागद्वेषरहितैः सद्भिः सेवितः, तथा अन्तरात्मना अनुमोदितः यः सः धर्मः । याज्ञवल्क्येन अपि उच्यते—

“चत्वारो वेदधर्मज्ञाः परिषत् त्रैविद्यमेव वा ।

सा ब्रूते यं स धर्मः स्यादेको वा बहुधात्मवित्”<sup>15</sup>

अर्थात् चत्वारः वेदज्ञाः धर्मशास्त्रज्ञाः ब्राह्मणाः यं धर्मं वदन्ति, स एव धर्मः । पुनः याज्ञवल्क्येन उक्तम्—

“इज्याचारदमार्हिंसादानस्वाध्यायकर्मणाम् ।

<sup>13</sup> अमरकोश, १/४/१७

<sup>14</sup> मनुस्मृतिः, २/१

<sup>15</sup> याज्ञवल्क्यस्मृतिः, १/९

अयं तु परमो धर्मो यद्योगेनात्मदर्शनम्” ॥<sup>16</sup>

यज्ञः, आचारः, दमः, अहिंसा, दानम्, स्वाध्यायः—एतेषां कर्मणां धर्मत्वं प्रसिद्धमेव, परन्तु योगेन चित्तवृत्तिनिरोधात्  
आत्मदर्शनं जायते, सः परमः श्रेष्ठः धर्मः इति भावः। धर्मस्य स्रोतः प्रमानानि च कथं ज्ञायन्ते? कः धर्मः कः अधर्मः इति  
मनुष्याः कथं निर्णेतुं शक्नुवन्ति? अस्य समाधानप्रसङ्गे मनुना उक्तम्—

“वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।

एतच्चतुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम्” ॥<sup>17</sup>

याज्ञवल्क्येन अपि उक्तम्—

“श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।

सम्यक्-संकल्पजः कामो धर्ममूलमिदं स्मृतम्” ॥<sup>18</sup>

मनुना पुनः उच्यते—

“वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च” ॥<sup>19</sup>

गौतमधर्मसूत्रे धर्मप्रसङ्गे उक्तम्— “वेदो धर्ममूलम्। तद्विदां च स्मृतिशीले” ॥<sup>20</sup> अर्थात् वेदः धर्मस्य मूलं भवति,  
तदतिरिक्तं वेदविदां स्मृतिः तथा आचारः अपि धर्मस्य मूलरूपेण स्वीकृताः। बौधायनधर्मसूत्रे अपि उक्तम्- “उपदिष्टो धर्मः  
प्रतिवेदम्। स्मार्तो द्वितीयः। तृतीयः शिष्टागमः” ॥<sup>21</sup> अर्थात् प्रतिवेदं उपदिष्टः धर्मः प्रथमः, स्मृतिशास्त्रोक्तः धर्मः द्वितीयः,  
तथा शिष्टानां आचारः तृतीयः इति।

धर्मस्य भेदाः वर्णाश्रमानुसारं दृश्यन्ते। सामान्य-विशेषभेदेन धर्मः द्विविधः। सामान्यधर्मः सर्वेषां मनुष्याणां  
पालनाय आवश्यकः। मनुना उक्तम्-

“धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्” ॥<sup>22</sup>

<sup>16</sup> याज्ञवल्क्यस्मृतिः, १/ ८

<sup>17</sup> मनुस्मृतिः, २/ १२

<sup>18</sup> याज्ञवल्क्यस्मृतिः, १/ ७

<sup>19</sup> मनुस्मृतिः, २/ ६

<sup>20</sup> गौतमधर्मसूत्रम्, १/१/१-२

<sup>21</sup> बौधायनधर्मसूत्रम्, १/१/३-४

<sup>22</sup> मनुस्मृतिः, ६/ ९२

एते दश धर्माः सर्वेषां पालनीयाः। धृतिः धैर्यम्, क्षमा दयाप्रदर्शनम्, दमः आत्मनिग्रहः, अस्तेयम् अन्यायेन परधनग्रहणत्यागः, शौचं बाह्याभ्यन्तरशुद्धिः, इन्द्रियनिग्रहः विषयत्यागः, धीः तत्त्वज्ञानम्, विद्या आत्मज्ञानम्, सत्यं मनसा वाचा कर्मणा सत्यपालनम्, अक्रोधः क्रोधत्यागः। विशेषधर्मः वर्णाश्रमानुसारं भिन्नः भवति—ब्राह्मणधर्मः, क्षत्रियधर्मः, ब्रह्मचारिधर्मः, गृहस्थधर्मः इत्यादयः। मनुमतानुसारं ब्रह्मचर्यस्य धर्मः वेदाध्ययनम्, गृहस्थस्य धर्मः गार्हस्थ्यकर्तव्यपालनम्। अन्ते, भारतीयसामाजिकजीवने धर्मः केवलं विश्वासस्य विषयः नास्ति, अपि तु सामाजिकजीवने अत्यन्तोपयोगी अस्ति। धर्मः समाजे कर्तव्यनिर्धारणस्य मानदण्डः भवति। तेन परिवारस्य समाजस्य च स्थितिः सुदृढा भवति। अत एव—

“धर्मं चर, धर्मात् न प्रमदितव्यम्”<sup>123</sup>

किं करणीयं किं अकरणीयम् इति ज्ञानं धर्मः मनुष्येभ्यः ददाति। अतः भारतीयज्ञानव्यवस्थायां धर्मस्य महत्त्वं नितान्तम् अत्यावश्यकम्। धर्मः मनुष्यं शिक्षयति—किं करणीयं, किं अकरणीयम्। अतो भारतीयज्ञानव्यवस्थायां धर्मस्य महत्त्वं सर्वथा अपरिहार्यम्।

#### उपसंहारः

भारतीयसामाजिकजीवने धर्मः केवलं श्रद्धाविषयः नास्ति। सः कर्तव्यनिर्धारणस्य मानदण्डः, न्यायस्य आधारः, नैतिकशिक्षणस्य स्रोतः। धर्मेण परिवारः स्थिरः भवति, समाजः सुसंस्कृतः भवति, राष्ट्रं सुदृढं भवति। अत एव उपनिषदः आदेशं ददाति— “धर्मं चर, धर्मात् न प्रमदितव्यम्।” अस्मिन् प्रबन्धे धर्मशास्त्रानुसारं भारतीयज्ञानव्यवस्थायां धर्मस्य स्वरूपं, अर्थविस्तारः, प्रमाणानि, भेदाः तथा सामाजिकमहत्त्वं विवेचितम्। धर्मः न केवलं धार्मिकसंकल्पना, अपि तु सम्पूर्णजीवनदर्शनम्। ‘धृ’ धातुना निष्पन्नः धर्मशब्दः धारण-पोषण-पालनरूपेण लोकजीवनस्य आधारभूततत्त्वं दर्शयति। वेदेषु, स्मृतिषु, महाभारते, उपनिषत्सु च धर्मः कर्तव्यनिर्धारणस्य, सदाचारस्य, आत्मोन्नतेः च मानदण्डः रूपेण प्रतिष्ठितः। धर्मप्रमाणरूपेण वेदः, स्मृतिः, सदाचारः, आत्मतुष्टिश्च स्वीकृताः। सामान्य-विशेषभेदेन धर्मः सर्वेषां जीवनपथे मार्गदर्शकः भवति। अतः भारतीयज्ञानपरम्परायां धर्मः मानवजीवनस्य स्थैर्याय, समाजस्य सुदृढतायै, आध्यात्मिककल्याणाय च अत्यावश्यकः इति निष्कर्षः। धर्मेण मानवजीवनं संयमितं, समाजः सुसंस्कृतः, राष्ट्रं सुदृढं भवति। अतः भारतीयज्ञानपरम्परायां धर्मः सर्वश्रेष्ठः जीवनाधारः इति निःसन्देहं स्वीकरणीयम्। आधुनिकयुगे यदा भौतिकवादः, उपभोक्तावादः, नैतिकपतनं च दृश्यते, तदा धर्मस्य महत्त्वं अधिकं अनुभूयते। अहिंसा, सत्यं, करुणा, कर्तव्यबोधः—एते मूल्याः आधुनिकसमाजस्य रक्षणाय अनिवार्याः।

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<sup>23</sup> तैत्तिरीयोपनिषद्, शिक्षावल्ली अनुवाकः ११

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## Continuity and Change in Forest Law Regimes: A Political Analysis of Colonial and Post-Colonial India

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### Abstract

This paper examines the continuity and changes in forest law regimes in India from the colonial to the post-colonial period through a political lens. It analyses how colonial forest laws were primarily designed to assert state control over forest resources, marginalize indigenous communities, and facilitate revenue extraction and commercial exploitation. Despite India's transition to independence, many structural and administrative features of colonial forest governance persisted in the post-colonial era, reflecting continuities in state-centric approaches to resource management. At the same time, the study highlights significant changes, particularly the emergence of environmental concerns, democratic accountability, and community-based forest management initiatives. By comparing key legislations and policy frameworks across both periods, the paper argues that post-colonial forest laws represent a complex interplay of inherited colonial legacies and evolving political priorities. The analysis contributes to a deeper understanding of how power, governance, and environmental politics have shaped forest management in India across historical phases.

**Keywords:** Exchange, Community, Political, Forest, Environment, Colonial.

### Introduction

One of the most important natural resources for the survival of both humans and non-human species is forests. Numerous advantages are offered by them, including food products, herbal remedies, habitat for microscopic species and terrestrial animals, wealth, raw materials for industry, wildlife protection, and job opportunities for millions of people. In addition, they give forest communities such as tribals and others room to develop economically, culturally, and spiritually. Additionally, by removing greenhouse gases like carbon dioxide from the atmosphere, forests are essential for maintaining a clean and healthy environment by purifying the air. This is most likely the reason why forests are called the earth's lungs. In addition, they control stream flow, water quality, soil development, and erosion. They also give people spiritual and recreational opportunities. They contribute positively to preserving the ecological balance in this way. The methods used to manage forest resources have a major impact on both human and wildlife survival. Therefore, in order to continue to reap the benefits of these resources, their management must be sustainable and prudent.

Forest resources have always been a major source for attaining rapid and high economic growth in both developed and developing countries because of the enormous benefits associated with them. Probably for this reason, the Indian government has been using various institutional mechanisms and laws since the colonial era to impose strict and monopolistic control over forests. But over the past few decades, the state's attempts to create property rights over forests have led to countless disputes between forest communities and forest management officials,

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which has worsened conservation efforts and increased the frequency of violent incidents in forested areas.

- **Colonial Forest Policies and Laws**

Colonial forest policies and laws emerged as a crucial instrument of governance during the British rule in India, aimed primarily at securing economic, strategic, and administrative control over forest resources. With the expansion of railways, commercial agriculture, and military needs in the nineteenth century, forests came to be viewed not as community resources but as state property. This shift led to the systematic regulation, classification, and exploitation of forests through a series of laws and administrative measures. Colonial forest legislation thus played a decisive role in reshaping ecological systems, rural livelihoods, and power relations, leaving a lasting impact on post-colonial forest governance in India. The origin of forestry policy in India can be traced back to the latter half of the nineteenth centuries while Lord Dalhousie, the then Governor-General of India, announced the – *Chater of the Indian Forest* on August 3, 1855 aiming at forest conservation.<sup>24</sup> Probably for this reason, Lord Dalhousie is credited with initiating a permanent forest policy in India in 1855. The first steps were taken in Burma and Madras, and soon after, forest departments were established in other provinces as well. The memorandum was based on a report submitted to the Government of India by Dr. McClelland in 1854, which recommended placing certain restrictions on the uncontrolled exploitation of forests by private individuals.

### **Indian Forest Act of 1865**

Meanwhile we have discussed that the Indian Forest Act of 1865 was the first major legislative attempt by the British colonial government to regulate forests in India. Enacted under the administration of Lord Dalhousie, the Act marked the beginning of systematic forest governance and laid the foundation for colonial forest policy. Its primary objective was not environmental conservation but the economic exploitation and administrative control of forest resources for imperial needs. Therefore, the act provided the legal sanction to the forest administration in various provinces of India and empowered the colonial state to acquire monopolistic control over India.<sup>25</sup>

During the mid-nineteenth century, the British government realized the strategic importance of Indian forests, especially for timber required for railway expansion, shipbuilding, and public works. The rapid construction of railways led to excessive deforestation, raising concerns about the availability of timber. To address this issue, the British introduced the Indian Forest Act of 1865, which empowered the colonial state to assert control over vast forested areas.

One of the most important parts of the Act was that it gave the government the power to call any land with trees or brushwood a "Government Forest." This rule gave the colonial

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<sup>24</sup> S Shyamsunder and S Parameswarappa, (1987), —Forestry in India: The Forester's View, *Ambio*, Vol. 16 (6), accessed on 14 May 2017, p. 333.

<sup>25</sup> Arun Bandopadhyay, (2010), —The Colonial Legacy of Forest Policies in India, *Social Scientist*, Vol. 38 (1/2), accessed on 20 May 2015, p. 57.

government a lot of power to take over forests that local people had always used. The Act gave the government the power to control or limit access to forest resources like timber, firewood, and other things that come from the forest. However, it did not clearly define the rights of indigenous and forest-dwelling communities, leading to widespread dispossession.

A centralized forest administration and the appointment of forest officers were also made easier by the Act. Inspired by European forestry models, this was a significant step towards scientific forestry in India. The Imperial Forest Department had already been created in 1864, and its operations were given legal support by the 1865 Act. Under this system, forest management prioritized revenue generation and long-term timber yield over social justice and ecological balance.

The Indian Forest Act of 1865 had a number of drawbacks despite its significance. It lacked a thorough taxonomy of woods and was ambiguous in nature. It lacked a clear distinction between village, protected, and restricted forests; later forest laws filled this gap. Furthermore, customary rights that were essential to the livelihoods of tribal and rural populations such as shifting agriculture, grazing, and the gathering of small forest products were not recognized by the Act.

The implementation of the Act resulted in conflicts between the colonial state and forest-dependent communities. Traditional practices were often criminalized, and local people were treated as encroachers in their own ancestral lands. This led to resistance movements in several regions, highlighting the exploitative character of colonial forest policies.

#### **Indian Forest Act of 1878:**

The Indian Forest Act of 1878 was much more detailed and wider in scope than the earlier Forest Act of 1865. However, when it was introduced, it created a lot of controversy across the country. The British colonial government and the forest department supported the Act, saying that it was necessary to control large-scale deforestation and to protect and manage forests properly. On the other hand, many critics argued that the Act took away the traditional rights of local people, especially tribal communities and farmers who depended on forests for their livelihood. They believed that the law caused economic hardship and disrupted the daily lives of people living in forest areas.<sup>26</sup> The primary objective of the Act was not environmental conservation but the economic exploitation of forests to serve imperial interests, especially the growing demand for timber for railways, shipbuilding, and military purposes.

One of the Act's most notable provisions was the legal division of forests into three distinct categories: Reserved Forests, Protected Forests and Village Forests. The state exercised rigorous control over reserved woods. In these places, the traditional rights of local communities—such as grazing, shifting agriculture, hunting, and forest produce collection—were either abolished or severely restricted unless explicitly registered and approved by colonial authorities. Protected woods permitted restricted community usage but remained under government oversight, whereas

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<sup>26</sup> Ramachandra Guha, (2001), —The Prehistory of Community Forestry in India, *Environmental History*, Vol. 6 (2), accessed on 18 May 2016, p. 68.

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village forests were ostensibly intended to be administered by local communities, but in practice, very few forests were designated in this category.

The Act institutionalized the process of settlement of forest rights, which required local inhabitants to prove their customary rights before forest settlement officers. This process often disadvantaged tribal and forest-dependent communities, whose rights were based on tradition and oral usage rather than written records. As a result, many communities lost access to forests that had sustained their livelihoods for generations. The criminalization of customary practices such as fuelwood collection, grazing, and shifting cultivation led to widespread resentment and resistance.

Another significant part of the Act was the increased authority of forest officials. The legislation gave them broad ability to limit access, collect fines and punish forest offenses. Forest offenses were made criminal by penalties and jail, highlighting the coercive nature of colonial forest regulation. The Act therefore changed forests from shared community resources to state-controlled economic assets.

The Indian Forest Act of 1878 had significant social and political ramifications. It contributed to the marginalization of tribal populations and disturbed traditional forest management techniques. The Act's restrictions sparked widespread rural dissatisfaction and contributed to various tribal uprisings, including the Santhal and Munda movements. Politically, the Act represented colonial exploitation and the priority of imperial economic interests over indigenous welfare.

### **Indian Forest Act, 1927**

The Indian Forest Act of 1927 was passed by the Imperial Legislative Council to consolidate laws relating to forests, forest produce, and duties on timber and other forest products. It aimed to regulate the use, movement, and trade of forest resources while giving the government strong powers over forest administration. The Act was largely based on earlier forest laws, especially the Indian Forest Act of 1878, which had already established state control over forests.

One of the main objectives of the Act was to classify forests into different categories to ensure administrative and economic control. The Act mainly divided forests into Reserved Forests, Protected Forests and Village Forests. Reserved forests were the most strictly regulated, where local people had little or no access without permission. Protected forests allowed limited regulated use, while village forests were meant for community use but still under government control. Over the years, it has been observed that the colonial government converted many forest areas into village forests that mainly consisted of infertile and unproductive land. As a result, the already marginalized communities such as peasants and tribal groups faced even greater difficulties. This policy also increased tensions and conflicts between local people and the forest authorities.<sup>27</sup>

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<sup>27</sup> Richard Haeuber, (1923), —Indian Forestry Policy in Two Eras: Continuity or Change?, *Environmental History Review*, Vol. 17 (1), accessed on 2 August 2016, pp. 57-59.

The Act also provided procedures for declaring forest areas under these categories. It allowed the government to declare forest land or wasteland as reserved forest and regulate or restrict local use of forest resources. It introduced rules to control activities like tree cutting, grazing, quarrying and shifting cultivation. These measures were meant to regulate forest exploitation and increase revenue from forest resources, especially timber.

Another important feature of the Act was the regulation of forest produce transit. The Act required permits for transporting timber and other forest products. This system helped the government control illegal extraction and ensure revenue collection. At the same time, it made it difficult for local communities to access forest products for daily use, as traditional practices like collecting firewood or medicinal plants often required official permission.

The Act also clearly defined forest offences and penalties. Activities like unauthorized tree cutting, grazing, setting fire to forests, or clearing land could lead to imprisonment or fines. Forest officers were given wide powers, including arrest without warrant and seizure of forest produce. This strengthened state authority but also created conflicts between forest officials and forest-dependent communities.

Historically, the Act reflected colonial priorities. Forests were seen as sources of revenue and raw materials for industries such as railways. The law reduced traditional community rights and required people to claim rights formally through legal processes. As a result, many forest dwellers lost access to resources they had used for generations.

#### • **Post- Colonial Forest Policies and Laws**

Post-colonial forest policies and laws in India emerged in the context of nation-building, economic development, and environmental conservation after independence in 1947. While the colonial forest administration was primarily aimed at revenue extraction and state control, post-colonial policies sought to balance ecological sustainability with social justice and developmental needs. However, many colonial legal frameworks, such as the Indian Forest Act of 1927, continued to shape forest governance in the early post-independence period. Over time, growing concerns over deforestation, biodiversity loss, and the rights of forest-dwelling communities led to significant policy shifts, reflected in measures like the National Forest Policy of 1952 and 1988, the Wildlife Protection Act of 1972, and the Forest Rights Act of 2006. These policies mark a gradual transition from state-centric forest management to participatory and rights-based approaches, highlighting the evolving relationship between the state, forests and indigenous communities in post-colonial India. Moreover, Sushil Kumar and Shashi Kant state that the federal's legal framework and structure relating to the forest management in independent India is mainly inspired by the colonial period, and also the same is followed by all the states.<sup>28</sup>

#### **National Forest Policy of 1952**

The National Forest Policy of 1952 was the first comprehensive forest policy formulated by independent India, replacing the colonial forest policy of 1894. It aimed to align forest management with the national goals of economic development, ecological balance, and social

<sup>28</sup> Sushil Kumar and Shashi Kant, (eds.), (2005), —Bureaucracy and New Management Paradigms: Modelling Foresters Perceptions regarding Community-based Forest Management in India, *Forest Policy and Economics*, Vol. 7 (4), accessed on 24 September 2017, p. 653. (651-669)

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welfare. The policy emphasized the role of forests in maintaining environmental stability, particularly soil conservation, regulation of water resources, and protection against floods and erosion. It proposed that at least 33 percent of the country's geographical area should be under forest or tree cover, with higher targets for hilly and mountainous regions. While the policy continued a state-centric approach to forest control, it marked a shift from purely commercial exploitation towards recognizing the ecological and protective functions of forests in nation-building.

### **Forest (Conservation) Act, 1980**

The Forest (Conservation) Act, 1980 is a landmark environmental legislation enacted by the Government of India to check the rapid depletion of forest cover and to ensure the conservation of forests in the national interest. The 1980 Act marked a significant shift by bringing forest conservation under the central government's supervision. It consisted five sections and main objective was to slowdown deforestation and preserved the forests by putting restriction on the de-reservation of forests or use of forest land for non-forest purpose.<sup>29</sup>

The primary objective of the Act is to regulate the diversion of forest land for non-forest activities such as agriculture, mining, industry, and infrastructure development. It makes prior approval of the Central Government mandatory for dereservation of forests, use of forest land for non-forest purposes, and assignment of forest land to private individuals or agencies. By doing so, the Act seeks to strike a balance between developmental needs and environmental protection.

Overall, the Forest (Conservation) Act, 1980 plays a crucial role in safeguarding India's ecological security, maintaining biodiversity, and promoting sustainable development by emphasizing that forests are a national asset rather than merely a state resource.

### **National Forest Policy of 1988**

The National Forest Policy of 1988 marks a significant shift in India's approach to forest governance, moving away from commercial exploitation towards ecological stability and environmental conservation. Unlike earlier forest policies, it emphasized the protection of forests as a national heritage and recognized their vital role in maintaining biodiversity, climate balance, and the livelihoods of forest-dependent communities. The policy prioritized conservation, afforestation, and sustainable management of forest resources, with special focus on degraded forests. It also stressed people's participation through joint forest management, acknowledging the rights and responsibilities of local communities in forest protection. Overall, the National Forest Policy, 1988 laid the foundation for a more inclusive, conservation-oriented, and sustainable forest management framework in India.

### **Forest Rights Act, 2006**

The Forest Rights Act, 2006, officially known as the *Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act*, was enacted to address the historical injustices faced by forest-dwelling communities in India. For decades, colonial and post-colonial forest laws denied tribal and traditional forest dwellers legal rights over land

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<sup>29</sup> Government of India, (1980), *The Forest (Conservation) Act 1980*, New Delhi: Ministry of Environment and Forests, p. 1.

and forest resources, despite their long-standing dependence on forests for livelihood, culture, and survival. The Forest Rights Act has contained (in its Chapter II under Section 3) the thirteen important forest rights that have been raised over the years by many human right activists, regional political parties and indigenous peoples' voluntary groups among others.<sup>30</sup>

The Act seeks to recognize and vest individual as well as community rights over forest land and resources to Scheduled Tribes and Other Traditional Forest Dwellers who have been residing in forests for generations. It empowers local institutions like the Gram Sabha to play a central role in the recognition and protection of these rights. By balancing social justice with environmental conservation, the Forest Rights Act represents a significant shift in India's forest governance from exclusionary control to participatory and rights-based management.

### **Forest Rights Act (Amendments), 2012**

The Forest Rights Act (Amendments), 2012 refers to the modifications proposed to the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, with the objective of strengthening the legal framework for the protection of forest dwellers' rights in India. While the 2006 Act sought to correct historical injustices faced by tribal communities and other traditional forest dwellers by recognizing their individual and community rights over forest land and resources, the 2012 amendments aimed to clarify procedures, remove administrative ambiguities, and ensure more effective implementation of these rights. The amendments emphasized greater transparency in the process of rights recognition, enhanced the role of Gram Sabhas, and reinforced safeguards against arbitrary eviction.<sup>31</sup> Moreover, it has not only extended the rights of the forest community, but importantly provided opportunities to them to participate and share their own ideas of conservation of forests. Overall, the Forest Rights Act (Amendments), 2012 sought to deepen democratic forest governance by balancing environmental conservation with social justice and livelihood security for forest-dependent communities.

#### **• Forest Laws in Colonial and Post-Colonial Periods: Continuity and Change**

Forest laws in India have undergone significant transformations from the colonial to the post-colonial period. However, despite political independence and policy reforms, many structural features of colonial forest governance continue to influence contemporary forest administration. A study of continuity and change in forest laws reveals the complex relationship between state control, environmental conservation, and the rights of forest-dependent communities.

During the colonial period, forest laws were primarily designed to serve imperial economic and strategic interests. The British viewed forests as valuable resources for revenue generation, railway expansion, shipbuilding, and military needs. This outlook led to the

<sup>30</sup> D Srinivas, (2013), —The Forest Rights Act: A Study Of Its Implementation In Khammam District, Andhra Pradesh, *Proceedings Of The Indian History Congress*, || Vol. 74, accessed on 24 May 2017, p. 1015.

<sup>31</sup> Government of India, (2012), —*The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Amendment Rules, 2012*, New Delhi: MOEF, p. 4.

enactment of the Indian Forest Acts of 1865, 1878, and later 1927. These laws empowered the colonial state to declare vast forest areas as Reserved, Protected, or Village forests. Traditional rights of local communities such as shifting cultivation, grazing, and collection of forest produce were either restricted or converted into state-granted privileges. Forest administration became highly centralized, bureaucratic, and coercive, often enforced through penal provisions.

Colonial forest laws marked a sharp break from pre-colonial practices where forests were managed through customary systems and community norms. The colonial state emphasized scientific forestry, monoculture plantations, and strict policing of forest spaces. Resistance movements such as forest *satyagrahas* and tribal uprisings emerged in response to these policies, highlighting the social costs of colonial forest governance.

After independence in 1947, it was widely expected that forest laws would be democratized to reflect constitutional values of social justice and welfare. However, in the initial decades, the post-colonial Indian state largely retained the colonial legal framework. The Indian Forest Act, 1927 continued to be the backbone of forest administration. The National Forest Policy of 1952 further reinforced state control by prioritizing national interest, industrial needs, and ecological stability over local livelihoods. Forest-dwelling communities remained marginalized, and their customary rights continued to be viewed with suspicion.

Despite this continuity, significant changes gradually emerged in the post-colonial period, particularly from the late twentieth century onward. Growing environmental awareness, tribal movements, and international discourses on sustainable development prompted a rethinking of forest governance. The National Forest Policy of 1988 marked a major shift by recognizing the role of local communities in forest conservation and emphasizing livelihood security. This led to the introduction of Joint Forest Management (JFM), which sought to involve villagers in forest protection and benefit-sharing. These two initiatives are largely considered as the first of its kind in the post-colonial India that officially recognized the symbiotic relationship between forests and forest-dwelling communities.<sup>32</sup>

A landmark change came with the enactment of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, commonly known as the Forest Rights Act (FRA). This law aimed to correct historical injustices by legally recognizing individual and community forest rights, including rights over minor forest produce and community forest resource management. Unlike colonial laws, the FRA acknowledged forest dwellers as rights-holders rather than encroachers.

However, continuity with colonial practices persists even in the post-colonial era. Forest bureaucracy remains powerful, and implementation of progressive laws like the FRA has been uneven. Conservation laws such as the Wildlife Protection Act, 1972 and the Forest Conservation Act, 1980 often override community rights in the name of environmental protection, leading to

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<sup>32</sup> Krishnadas Rajagopal, (2019), —What is Forest Rights Act?, *The Hindu*, 2 March 2019, accessed on 24 June 2019, p. 1

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conflicts and displacement. The tension between conservation, development, and tribal rights reflects the unresolved legacy of colonial forest governance.

### Conclusion

The political analysis of forest law regimes in colonial and post-colonial India reveals a complex interplay of continuity and change shaped by power, governance, and competing claims over natural resources. Colonial forest laws, particularly those institutionalized through the Indian Forest Acts of 1865, 1878, and 1927, were primarily designed to serve imperial economic and strategic interests. These laws centralized control over forests, marginalized customary rights and transformed forests into state-controlled commodities. Forest governance thus became a tool of political authority, reinforcing colonial domination over both territory and forest-dependent communities.

In the post-colonial period, although the language of governance shifted toward national development, conservation, and welfare, many structural features of colonial forest administration persisted. The continuation of centralized control, bureaucratic dominance, and legal categorization of forests reflects a significant degree of institutional continuity. Post-independence forest policies often prioritized industrial needs, revenue generation, and wildlife conservation over the livelihoods and rights of indigenous and local communities. As a result, the colonial legacy of exclusion and alienation continued to shape state–society relations in forest regions.

However, post-colonial India also witnessed important changes. The rise of democratic politics, environmental movements, and tribal rights activism challenged the authoritarian foundations of colonial forest governance. Legislative interventions such as the Forest Conservation Act (1980) and the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act (2006) marked attempts to redefine forest governance by introducing ecological concerns and recognizing community rights. These developments indicate a gradual shift toward participatory and rights-based approaches, even if their implementation remains uneven.

Overall, forest law regimes in India embody both historical continuity and contested transformation. While colonial legal frameworks continue to influence post-colonial governance, ongoing political struggles, social mobilization, and legal reforms suggest that forest laws remain a dynamic arena where power, justice, and environmental sustainability are continually renegotiated.

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## Education and Social Inequality in India: A Critical Study

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### • Abstract

Education is widely regarded as a key instrument for social mobility and democratic equality; however, in India it continues to reflect and reproduce deep-rooted social inequalities. This paper examines the complex relationship between education and social stratification from a sociological perspective. It analyses how structural factors such as caste, class, gender, region and rural–urban divides shape access to educational opportunities and outcomes. Despite significant policy initiatives aimed at universalization of education, disparities persist in enrolment, retention, quality of schooling, and higher education participation.

The study adopts a critical analytical approach, drawing upon theoretical frameworks of social reproduction, cultural capital, and structural inequality. It argues that the education system, while formally egalitarian, often mirrors existing hierarchies through differential access to resources, language advantages, digital divides, and institutional biases. Special attention is given to marginalized communities, including Scheduled Castes, Scheduled Tribes, Other Backward Classes, and economically weaker sections, whose educational trajectories remain uneven.

The paper further explores the role of state policies, privatization, and neoliberal reforms in reshaping educational inequality. It concludes that meaningful educational equity requires not only expansion of access but also transformation of structural conditions that sustain social disadvantage. A more inclusive, context-sensitive, and justice-oriented educational framework is essential for reducing inequality and promoting genuine social mobility in contemporary society.

**Keywords:** Education, Economical, Castes, Inequality, Policies, Government, Multidisciplinary.

### • Introduction

Education has long been regarded as a powerful instrument for social transformation, mobility, and nation-building in India. Since independence, the Indian state has emphasized universal access to education as a constitutional and developmental priority. Yet, despite significant expansion in literacy rates, school enrolment, and higher education institutions, deep-seated social inequalities continue to shape educational access, participation, and outcomes. The paradox of quantitative growth alongside persistent disparity makes the relationship between education and social inequality in India a crucial subject of sociological inquiry.

Indian society is historically structured along multiple axes of inequality most prominently caste, class, gender, region and religion. These structural divisions profoundly influence who gets educated, the quality of education received, and the life chances that follow. Sociologists argue that education in India operates not only as a means of social mobility but also, at times, as a mechanism of social reproduction. While education holds the promise of equality, existing social hierarchies often penetrate the educational system, reproducing patterns of privilege and marginalization across generations. From a theoretical perspective, functionalist thinkers view education as a meritocratic institution that allocates individuals to appropriate

social roles based on ability and effort. However, conflict theorists and critical sociologists challenge this optimistic view, highlighting how unequal distribution of cultural capital, economic resources, and social networks advantages already privileged groups. In the Indian context, students from Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), minority communities, rural backgrounds, and economically weaker sections frequently encounter systemic barriers such as poor school infrastructure, language disadvantages, discrimination and limited access to quality higher education.

Gender remains another crucial dimension of inequality. Although female literacy and enrolment have improved significantly over recent decades, disparities persist in dropout rates, subject choices, digital access and transition to higher education and employment. Intersectionality further complicates the picture: for instance, rural Dalit girls often face compounded disadvantages compared to urban upper-caste boys. Thus, educational inequality in India cannot be understood through a single lens; it is multidimensional and structurally embedded.

State interventions such as the Right to Education Act (2009), reservation policies, mid-day meal schemes and scholarship programs have attempted to democratize educational opportunities. While these policies have produced measurable gains in access, questions remain regarding quality, equity in learning outcomes, privatization of education and the emerging digital divide. The rapid expansion of private schooling and coaching industries has also raised concerns about the commercialization of education and the deepening of class-based disparities. In this context, a sociological inquiry into education and social inequality in India becomes essential to critically examine how educational institutions both challenge and reproduce social hierarchies. Such an inquiry must move beyond enrolment statistics to analyse lived experiences, structural constraints, policy impacts and emerging forms of exclusion. Understanding these dynamics is vital not only for academic discourse but also for designing more inclusive and socially just educational policies that can genuinely fulfil education's transformative potential in contemporary India.

#### • **Structure of Education in India**

The structure of education in India has evolved significantly since independence, reflecting the country's commitment to universal access, equity, and quality. India follows a broadly hierarchical system that spans from pre-primary education to higher and professional education. This structure is shaped by constitutional provisions, national policies, and the joint responsibility of central and state governments.

Education in India typically begins with pre-primary education, which includes nursery, kindergarten (LKG/UKG), and early childhood care. Although not universally mandatory, this stage has gained policy attention through programs like the Integrated Child Development Services (ICDS). The formal schooling structure then follows the 10+2 pattern, consisting of five years of primary education (Classes I–V), three years of upper primary (VI–VIII), two years of secondary (IX–X), and two years of higher secondary education (XI–XII). After completing school, students may enter higher education, including undergraduate, postgraduate, technical,

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and professional courses offered by universities and colleges. This standardized framework was recommended by the Education Commission (1964-66) and later adopted nationwide.

A major feature of Indian education is the coexistence of public and private schooling. Government schools, funded and managed by state or central authorities, aim to provide free or low-cost education and promote social inclusion. However, concerns about infrastructure, teacher shortages, and learning outcomes have led to rapid growth in private schools. Private institutions ranging from low-fee schools to elite international schools often attract families seeking English-medium instruction and perceived better quality. This dual system has raised issues of educational inequality and commercialization. The roles of the central and state governments are constitutionally defined. Education was originally a State List subject but was moved to the Concurrent List by the 42nd Constitutional Amendment (1976), enabling shared responsibility. The central government, through the Ministry of Education (formerly MHRD), formulates national policies, sets standards, and funds major schemes. Bodies like the University Grants Commission regulate higher education. State governments, meanwhile, manage school administration, teacher recruitment, and implementation of schemes. This cooperative federal structure aims to balance national uniformity with regional needs.

Since India's independence in 1947, there has been remarkable expansion in educational access. Literacy rates have risen substantially, and school enrolment—especially at the primary level has improved due to mass programs such as Sarva Shiksha Abhiyan (SSA) and the Mid-Day Meal Scheme. Higher education has also expanded dramatically, making India one of the largest higher education systems in the world. Nevertheless, challenges remain in quality, dropout rates, and regional disparities. Several major policy initiatives have shaped modern Indian education. The Right of Children to Free and Compulsory Education Act (RTE Act, 2009) made education a fundamental right for children aged 6–14 and mandated norms for school infrastructure and teacher qualifications. More recently, the National Education Policy 2020 (NEP 2020) introduced transformative reforms, including the new 5+3+3+4 curricular structure, emphasis on early childhood education, multidisciplinary higher education, mother-tongue instruction in early grades, and greater use of technology.

- **Dimensions of Social Inequality in Education**

- (i) **Caste-Based Inequality**

Caste-based inequality remains one of the most persistent barriers to educational equity in India. Historically, the caste system restricted access to knowledge and formal learning, especially for Scheduled Castes (SCs) and Scheduled Tribes (STs). As noted by B. R. Ambedkar in *Annihilation of Caste*, education was systematically denied to lower castes, producing deep structural disadvantages that continue today.

SC/ST students often face multiple forms of deprivation economic poverty, first-generation learner status, language barriers, and subtle discrimination within schools. According to André Béteille in *Equality and Universality*, formal equality in policy has not fully translated into substantive equality in outcomes. The reservation policy in education and public employment has significantly improved access to higher education for marginalized groups, yet gaps in quality, retention, and achievement persist.

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Dropout rates among SC/ST students remain higher than the national average, particularly at secondary levels. Studies such as Geetha Nambissan's work in *Exclusion and Discrimination in Schools* highlight how classroom bias, poor school infrastructure in tribal areas, and lack of academic support contribute to early school leaving.

Thus, while affirmative action has expanded opportunities, caste-based educational inequality continues to require sustained structural and pedagogical reforms.

### (ii) Class/Economic Inequality

Class and economic inequality remain central barriers to equitable education. Poverty directly affects children's access to schooling by limiting the ability to afford uniforms, books, transport, and digital resources. As noted in *Educational Inequality and Schooling in India* by Sukhdeo Thorat and others, economically disadvantaged families often experience irregular attendance and higher dropout rates. The widening gap between private and government schools further deepens inequality. Studies such as Krishna Kumar's *Quality of Education at the Beginning of the 21st Century* show that private schools typically provide better infrastructure, English-medium instruction, and social capital, giving middle- and upper-class students a structural advantage.

The rise of the coaching culture has intensified stratification. Expensive coaching institutes, discussed in R. Govinda's *Who Goes to School?*, disproportionately benefit affluent students preparing for competitive examinations, thereby reproducing privilege. Finally, education strongly influences intergenerational mobility, yet unequal access limits its transformative potential. As highlighted in Pierre Bourdieu's *Reproduction in Education, Society and Culture*, schools often reproduce existing class hierarchies through cultural capital and institutional bias. Thus, without targeted policy interventions such as improved public schooling, financial support and regulation of shadow education, educational systems risk perpetuating rather than reducing social inequality.

### (iii) Gender Inequality

Gender inequality remains a major dimension of social inequality in education, particularly in developing societies. One key indicator is the female literacy gap, where girls and women often have lower literacy rates than boys due to historical neglect, poverty, and patriarchal norms. As noted in *Gender and Education* by S. Subrahmanian, unequal access to schooling continues to reproduce broader social hierarchies. Multiple barriers to girls' education persist, including household responsibilities, safety concerns, lack of sanitation facilities in schools, and gender-biased attitudes of families and communities. Naila Kabeer in *Reversed Realities* highlights how socio-cultural expectations often prioritize boys' education over girls', limiting female educational participation. Early marriage further intensifies inequality by forcing many girls to drop out of school prematurely. According to Amartya Sen in *Development as Freedom*, early withdrawal from education restricts women's capabilities and long-term socio-economic mobility.

Another emerging concern is the STEM gender gap, where girls are underrepresented in science, technology, engineering, and mathematics fields. Studies such as UNESCO's *Cracking the Code* emphasize that stereotypes and lack of role models discourage girls from pursuing

STEM careers. Overall, gender inequality in education reflects deep structural and cultural biases that require sustained policy, social reform and community awareness to achieve true educational equity.

**(iv) Rural-Urban Divide**

Social inequality in education in India is sharply reflected in the rural-urban divide. One major dimension is the disparity in infrastructure. Urban schools generally have better classrooms, laboratories, libraries, and sanitation facilities, while many rural schools struggle with basic amenities. As noted by Education and Inequality in India, inadequate physical resources significantly affect the quality of schooling in rural areas.

Teacher availability is another critical factor. Urban schools tend to attract more qualified and experienced teachers, whereas rural institutions often face teacher shortages, high absenteeism, and multi-grade teaching situations. According to Elementary Education in Rural India, uneven teacher deployment widens educational disparities and weakens classroom effectiveness in villages. The digital divide has emerged as a powerful new layer of inequality. Urban students usually have better access to computers, smartphones, and stable internet, while rural learners frequently lack devices and connectivity. This gap became especially visible during online learning phases (see ICT in Education in India).

Finally, these structural disadvantages produce a learning outcomes gap. Rural students, on average, perform lower in standardized assessments and face higher dropout rates. Thus, the rural-urban divide continues to reproduce social inequality in education unless systemic investments and policy interventions address these layered disparities.

**(v) Regional Disparities**

Regional disparities constitute a major dimension of social inequality in education in India. Significant inter-state variation persists in literacy rates, school infrastructure, teacher availability, and learning outcomes. States such as Kerala and Tamil Nadu have achieved relatively high educational indicators, whereas Bihar, Jharkhand, and Uttar Pradesh continue to lag behind (Tilak, *Education and Development in India*). These differences reflect uneven economic development, governance capacity, and historical investment in public education. At the sub-state level, backward districts display acute educational deprivation. Government reports and scholarly analyses show that districts identified under programmes like the Backward Regions Grant Fund suffer from poor school access, high dropout rates, and gender gaps (Govinda & Bandyopadhyay, *Access to Elementary Education in India*). Such intra-state inequality often remains hidden behind state averages.

Educational inequality is most pronounced in tribal and remote areas, where geographical isolation, language barriers, poverty, and inadequate infrastructure limit access and retention. Studies note that Scheduled Tribe children face higher dropout rates and lower learning achievement (Ramachandran, *Gender and Social Equity in Primary Education*). Addressing these regional disparities requires targeted resource allocation, context-sensitive pedagogy, and strengthened local governance to ensure equitable educational opportunities across India.

• **Emerging Forms of Educational Inequality**

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Educational inequality in the twenty-first century has taken new and complex forms shaped by technology, language hierarchies, market forces, and social exclusion. While formal access to schooling has expanded globally, deep structural disparities persist within education systems. Scholars increasingly argue that inequality today is less about mere enrolment and more about unequal learning opportunities and outcomes.

One of the most significant contemporary drivers is the digital divide and online education gap. The digital divide refers to unequal access to information and communication technologies across social groups. Technology and Social Inclusion: Rethinking the Digital Divide by Mark Warschauer highlights that access alone is insufficient; meaningful use depends on skills, social support, and institutional context. During the COVID-19 shift to remote learning, students without devices or reliable internet were severely disadvantaged, revealing stark inequalities between urban and rural learners and across income groups. Studies note that the pandemic made high-speed internet essential for effective schooling, placing disconnected children “at a severe disadvantage.”

Another major dimension is the English versus vernacular medium divide. In multilingual societies such as India, English-medium education is widely associated with better employment prospects and social mobility. However, students educated in regional languages often face structural disadvantages in higher education and the labour market. This linguistic stratification reproduces class hierarchies within schooling. Researchers in digital culture studies, including insights from *The Next Billion Users: Digital Life Beyond the West*, emphasize that language remains a key mediator of digital and educational inclusion in the Global South.

The privatization and commercialization of education have further widened inequality. As public education systems struggle with funding and quality issues, private institutions and ed-tech companies have expanded rapidly. While they offer choice and innovation, they also stratify access by ability to pay. The broader social consequences of inequality are discussed in *The Spirit Level: Why More Equal Societies Almost Always Do Better*, which argues that unequal societies tend to experience worse social outcomes, including in education. The growth of fee-based schooling risks transforming education from a public good into a market commodity. Closely related is the rise of shadow education or the coaching industry. Private tutoring has become a parallel system that advantages students from wealthier families who can afford intensive coaching for competitive examinations. This hidden curriculum deepens meritocratic myths while reproducing socio-economic privilege. Research on the education divide in India, such as *Bridging the Education Divide Using Social Technologies*, shows how unequal supplementary learning opportunities reinforce existing educational hierarchies. Educational inequality is also evident in disability and inclusive education gaps. Despite policy commitments, many institutions lack accessible infrastructure, assistive technologies and trained teachers. Global initiatives like the Accessible Books Consortium highlight that only a small fraction of published materials are available in accessible formats, severely limiting learning opportunities for visually impaired students. Structural ableism thus continues to marginalize learners with disabilities.

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Finally, the pandemic learning loss has produced long-term consequences. Prolonged school closures disproportionately affected students from disadvantaged backgrounds who lacked supportive home environments or digital resources. Research on pandemic teaching in India shows the transition to online education had “very uneven impact” due to unequal distribution of digital resources. Many students experienced regression in foundational literacy and numeracy, threatening to widen achievement gaps for years to come.

- **Role of the State and Policy Interventions: A Critical Evaluation**

The Indian state has played a central role in expanding access to education and improving human capital through a range of legislative and programmatic interventions. These initiatives aim to promote equity, quality, and inclusion in education. However, their effectiveness varies due to implementation gaps, structural inequalities, and policy design challenges. A critical evaluation of major interventions reveals both achievements and limitations.

The Right to Education (RTE) Act, 2009 marked a historic shift by making elementary education a fundamental right for children aged 6–14. The Act significantly increased school enrolment and strengthened norms regarding infrastructure, pupil–teacher ratios, and non-discrimination (Government of India, 2009). Scholars such as Geeta Gandhi Kingdon note that while access improved, learning outcomes remained uneven due to weak monitoring and teacher accountability (Kingdon, *The School System in India*, 2017). Moreover, the exclusion of early childhood and secondary education limits the Act’s long-term impact.

The Mid-Day Meal Scheme (MDMS) has been one of the world’s largest school nutrition programmes. It has improved attendance, reduced classroom hunger, and promoted social equity by encouraging children from diverse backgrounds to eat together (Drèze & Sen, *An Uncertain Glory*, 2013). However, concerns persist regarding food quality, hygiene, and occasional caste-based discrimination in implementation. The scheme’s success depends heavily on local governance capacity and community monitoring.

Scholarships and reservation policies have been crucial in advancing educational access for Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBC). Reservations in higher education and public employment have expanded representation of historically marginalized groups (Deshpande, *Affirmative Action in India*, 2013). Yet critics argue that benefits often concentrate among relatively better-off subgroups (“creamy layer” issue), and that affirmative action alone cannot compensate for poor schooling quality at the foundational level. Thus, while reservations enhance formal access, they must be complemented by quality improvements in school education.

The Samagra Shiksha Abhiyan (2018) attempted an integrated approach by merging SSA, RMSA, and teacher education schemes to create a holistic school education framework from pre-primary to senior secondary. The programme emphasizes digital learning, teacher training, and inclusive education. According to the Ministry of Education (2018), this convergence improved administrative efficiency. However, analysts such as Mehrotra (*The Great Indian Education Debate*, 2019) argue that funding constraints and uneven state capacity continue to hinder transformative outcomes, especially in rural and tribal regions.

The National Education Policy (NEP) 2020 represents a comprehensive reform vision focused on foundational literacy, multidisciplinary higher education, and skill integration. Its emphasis on early childhood care and the 5+3+3+4 structure is widely appreciated (Government of India, 2020). Nonetheless, scholars caution that ambitious reforms require substantial financial commitment and institutional preparedness (Tilak, *Education Policy in India*, 2021). Without adequate public spending recommended at 6% of GDP the policy risks remaining aspirational.

Finally, skill development programmes such as Skill India and vocational initiatives aim to address the education–employment gap. These programmes recognize the need for employability in a rapidly changing economy (Mehrotra, 2020). However, placement rates, industry linkage, and training quality remain inconsistent. Many programmes suffer from certification without adequate job absorption.

#### • Conclusion

The study reveals that education in India functions both as a tool of empowerment and as a mechanism that often reflects existing social divisions. While access to schooling has expanded significantly, disparities based on caste, class, gender, region, and rural-urban location continue to shape educational opportunities and outcomes. Structural inequalities, rather than individual merit alone, largely determine educational success.

Educational inequality in India is multidimensional. It appears in unequal access to quality institutions, digital divides, language barriers, gender gaps, and socio-economic constraints. Elite private schools and under-resourced government schools create a stratified system. Marginalized communities—particularly Scheduled Castes, Scheduled Tribes, and economically weaker sections face cumulative disadvantages throughout the educational ladder.

Education in India has a dual character. On one hand, it provides pathways for upward social mobility, especially through higher education and competitive examinations. On the other hand, it often reproduces social hierarchy by privileging those with cultural capital, financial resources, and urban advantages. Thus, mobility is possible but uneven and structurally constrained.

Policy efforts should focus on improving the quality of public education, strengthening early childhood learning, reducing digital inequality, and ensuring equitable resource distribution. Greater investment in teacher training, inclusive curricula, and targeted support for marginalized groups is essential. Monitoring mechanisms must move beyond enrolment to learning outcomes and retention.

Future research should examine the long-term impact of digital education, intersectional inequalities (caste–class–gender overlap), regional disparities, and the role of privatization in shaping educational stratification. More ethnographic and longitudinal studies are needed to understand how educational experiences translate into actual social mobility over time.

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