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Human Rights & Education in India

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In the words of Iswar Chandra Vidyasagar, Education is the all round development of a man. Every citizen of India has the right to education. The constitution Act.2002 (Eighty sixth Amendment) inserted Article 21-A in the constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a fundamental right in such a manner as the state may, by law determine. The right to children to free and compulsory education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfaction and equable quality in a formal school which satisfies certain essential norms & standards some of the basic principles which guide us are- education shall be free, at least in the elementary and fundamental stages, elementary education shall be compulsory technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. Education shall be directed to the full development of the human personally and to the strengthening of respect for human rights and fundamental freedoms. Parents have a prior right to choose the kind of education that shall be given to their children, According to the National Human Rights as the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the international covenants and enforceable by courts in India.

Key Words: Commission, Constitution, Covenants, Education, Elementary, Human, Fundamental, Liberty, Rights, Strengthen

Introduction

Human Rights Education is defined as 'the learning' of law of human rights, its history, theory, etc.' Education is necessary to develop human personally and it is helpful to strengthen human rights & fundamental freedom of the individual. Human rights education is the learning process that seeks to build up knowledge, values, and proficiency in the rights that each person is entitled to. This education

teaches students to examine their own experiences from a point of view that enables them to integrate these concepts into their values, decision-making, and daily situations. According to Amnesty International, HRECS a way to empower people training them to their skills and behavior will promote dignity and equality within their communities, societies, and throughout the world. The 'National Economics & Social Rights Initiative' stated the importance of Non-discrimination in HRE. Governments must see to it that it is exercise without bias to race, gender, color, religion, language, national or social origin, political or personal opinion, birth or any status. All students, parents, and communities possess the right to take part in decisions affecting their respective schools and the right to education.¹

The nation makes adequate provisions for its citizens a bunch of rights for realization of potentialities and exaltation of personality. The individuals who enjoy and exercise the rights in full measure must contribute to the development of nation. There is a mutual relationship between the enjoyment of human rights and national development. Hence, it is recognized that a civilized of without ensuring human rights to all. These rights are fundamental for the existence of human beings. The very basis of human rights is that everyone horns equal in dignity and rights. These rights are inalienable and inherent in all human beings without any differences, by virtue of their humanity alone. These rights are concerned with dignity of individuals and essentials for realization of one's self. Human rights are those rights which are necessary for the human beings to live like humans and to lead a dignified and sublime life. Kofi Annan, the former General Secretary of UN, very succinctly remarked, "Human Rights are alien to no country and natives to all nations and that without human rights, no peace or prosperity will ever last." According to Macfarlane, "Human Rights are those moral rights and women solely by reason of being Human being."²

On the other hand, India as the world's largest democracy, Human Rights has not been a night more for it. The constitution of free India has incorporated a number of human rights in its preamble, while fundamental rights stress on the existing rights. Directive Principles provide the dynamic momentum towards the goal of ensuring towards the goal of ensuring human rights for all. Notwithstanding of different laws and provisions as ingrained in constitutions and legislative Acts, its is recognized on all hands that

education should be treated as that education should be treated as the strongest weapon which could bring peace and prosperity in the world by ensuring and protecting human rights education is considered as a potent medium through which one can be awakened to a set of rights-essential for one's survival and prosperity. Awareness of human rights is equally important in times of normalcy and emergency as well. Human rights education is essential for the formation of public opinion and the generation of public pressure for compliance with human rights.³

It is Sine-qua-non for the observance and advancement of human rights. Only those people who are educated about and aware of their human rights can demand that their governments observe these rights. As such an educated and enlightened public is the asset of a nation. Knowledge of human rights is essential as a fool for the observance and promotion of human rights and for the creation of a climate of public opinion in which blatant violations of human rights are unacceptable. India has a large population and largest so that if the republic government is not aware of protection of individual's human rights. It can be a danger for the democracy. For securing democracy in India, human rights education should be compulsory, through this, peoples will aware of their basic rights.⁴

Constitution of India nothing tells about human rights directly but it deals with these rights through fundamental rights and directive principle of state policy (DPSP) described respectively in Part III and part IV. ACC. to UDHR, every person in the world has education right which means the basic education should be given to every person. The preamble of Indian constitution talks about equality, liberty, and dignity of an individual, which means Indian constitutions basic objective, is to secure the rights of its citizen, in *Minerva Mills Vs. Union of India*.⁵

Supreme court of India, clearly said that preamble describes the sole motto of the constitution and legislature has no power to amend is the only key by which we can aware the peoples about their basic and fundamental right which came into existence with their birth. Indian Education Commission has recommended policies for human rights education in India, which are: University Education Commission, in 1948, Indian government appointed a commission under the chairmanship of Dr. Radhakrishnan. The commission submitted its report in August 1949 and recommended various steps for higher education. It described duties and responsibilities of the

universities for developing the skilled minds for the nation. In secondary Education Commission, the government of India in September 1952, appointed a commission under the chairmanship of Dr. A. Lakshman Swami Mudaliar, commission's main objectives were the development of democratic citizenship, development of personalities, education of leadership, the concept of world citizenship, the introduction of basic knowledge related to societies and human being surrounding.⁶

In Kothari Commission, Indian Education Commission, which was popularly known as Kothari Commission appointed under the chairmanship of Daulat Singh Kothari in July 1964? The Commission submitted its report on 29th June 1966. The Kothari Commission recommended 22 major recommendations in the education system, like that equalization of educational opportunity, educational structure, improvement in methods of teaching, quality of textbooks, teachers' education and etc. Indian government introduced the national policies for the education in 1968, which was on the basis of recommendation given by education commission (1964-1966). These policies were called for compulsory education for all children up to the age of 14 years and talked about better training for teachers and quality education. Three policies focused on three language formula'. Then govt. further introduced other national policies for education in 1986, which was focused on girl child transformation, up gradation of backwards classes, the special school for mentally and physically challenged students, education for tribal people, admission on merit list in higher education, etc.⁷

After that Indian parliament established new commissions, one in 1992 under the chairmanship of Acharya Ramamurti for evaluating the progress of national education policies and further, in the headship of S.B. Chavan. Chavan Committee recommended value based education which includes youth, righteous conduct, peace, love and non-violence, these five are the universal values; these views similar to the recommendation is given by the Kothari commission. On the recommendation of the law commission of India the Indian parliament passed an amendment bill in 2002, which provides free and compulsory education for the children age of 6 to 14 years as a fundamental right and such right is inserted in part- III of the constitution of India by adding additional Art-21 A. The Indian parliament also inserted an additional duty for the parents under Art-51A, which created an obligation on the parents to provide education

to their children age of 6 to 14 years but such duty is not under legal obligation.⁸

Indian parliament introduced the national policies for secondary education and higher education in 1969 and 1986, which was the result of the various education commission like university education commission in 1949, secondary education commission in 1949, secondary education commission in 1952, Kothari Commission in 1964, and so many as. These policies were on equalization of educational opportunity. The recommendations were given by National Education Policy (NEP) 1986. To provide good educational facilities for the rural areas and other backwards classes should were suggested that admission should be on merit list. To educate the girl child for accelerating, the social transformation, provide the basic education in the tribal areas. Special school for the mentally challenged students.⁹

On the other hand, India has introduced an ambitious New Education Policy (NEP) 2023, after 30 tears to progressively transform the education system over 10-15 years. The previous 1986 policy focused on rote learning exam. Stress, limited careers beyond engineering / medicine/ arts, and lacked practical exposure. To address these issues, experts provided inputs for over 5+ years. Finally, the NEP-2023 emerged with the ideas on pedagogy, skills development, reducing exam. Stress, blending college's online-offline modes, empowering colleges, and expanding opportunities for job-ready graduates.¹⁰

Goals of the NEP-2023: Provide equitable access to quality education, develop creativity, critical thinking, problem-solving, and communication skills, make learning enjoyable through activities instead of rote learning. Offer regional language education till Grade-5. Mainstream coding arts, yoga, sports, vocational skills reduce exam. Stress through flexible assessments, increase technology for smart classrooms and online learning. Give more autonomy to colleges for innovation, significantly expand skill development opportunities. Over 10-15 years, positive changes will happen gradually as reforms are implemented.¹¹

There are three models of Human rights education which are generally used in the world including India. A) Awareness & value model, accountability model & transformation model. These three have different approaches: the awareness model/ highlights basic knowledge of human rights issues and to promote the growth of

human rights integration into public values. The value & awareness model in deals health & hygiene issues environmental issues and consumer rights matter. The accountability model is related with a political approach as well as legal approach, in which it covers the area of the case study, codes of ethics, media dealing, transparency in the system, the right to information, training & networking etc. The transformation model is more effective than the other two, this model & its main objective to empower individual the individual. It talks about stop abuse.¹²

Now-a-days, moral and ethical values in the education system of India are declining, results, we saw in recent years, a fifteen years old student killed this Hindi teacher in Chennai & in last year two school students killed their principle and same in 2017, in Delhi, two minor school students murdered their school principal. It shows that our education system completely lost its norms & ethical values. It is very harmful to the democracy & dignity rights as well as constitutional rights, so, that in India, it is strongly recommended to add human rights education as a subject at primary level as well as in higher education. Knowledge is the best defense for human beings to protect their rights violation; education is the basic source which will provide the information about the human rights, learning about the one's rights which build on other's rights and which help to establish a peaceful and tolerant society. The promotion of human rights can be fulfilled with the mass awareness program about human rights issues. Due to these about human rights issues. Due to these programs, we will get help to reduce the violence of human rights.¹³

The National Human Rights Commission of India, the Indian Institute for peace, Disarmament and Environmental Protection (IIPDEP); and many NGOs has launched a public information campaign for human rights country wide. Its main objectives to make everyone more conscious human rights and fundamental freedoms, and better equipped to stand up them. At the same time, the campaign spread knowledge of the means which exist at the international and national's levels to promote and protect human rights and fundamental freedoms. IIPDEP and many NGOs work to make school authorities and the general public aware of civic education and to know about their birthrights. They focus on developing knowledge, skills, and attitudes needed to apply consequently, the non-violent resolution of conflict.¹⁴

Thus Human Rights Education should be a basic part of the educational systems not only in the school but also in the university curricula. Teaching the basic principle of non-discrimination and the fundamental rights and freedoms shows that every human being has these rights and freedoms. Any education to be effective needs to be contextualized too. It is not enough to teach abstract principles of human rights taken from United Nations' documents of our constitutions. Human rights in a single word, these start with birth and stand till death and these rights are the collaboration of the born rights, environmental rights, education rights, living rights, equality, freedom, the right to die, etc., which can be connected to human beings.¹⁵

Everyone who born have right to life on the earth and this right includes right to get food, right to on hale fresh air, right to get the education; so, the education is necessary for the all human beings and the state has a duty to provide basic and the state has a duty to provide basic education to their citizens. United Nations also compel the nations to provide basic education about human rights at primary, secondary and higher education level. Indian constitution also secures the rights of the individuals as fundamental rights and provides the obligation on the state as the directive principles of state policies. Many awareness programs run by the Human Rights Commission of India with the help of the UN.¹⁶

It is says that education has a major role to play for protection and promotion of human rights. Human Rights to Education is considered as one of the major tools to stop the violations against human rights. Education should be imported to each and every one so that they understand the importance of human rights. Equality shall be the primary consideration in actions concerning children, respect for the views of the child are the general principles of the convention on the rights of child. Education in their own mother language about human rights will make the learners more prompt about their values and ways to use them in their day to day life.¹⁷ The values of cultural diversity and social diversity should be inculcated as a basic teaching. For integration of human rights, the relevant subjects at the primary stage are languages & environmental studies, stories, poems and songs concerning human rights values will have to be selected. Education should import gender equality, respect for human dignity & rights.¹⁸ Therefore; the right to education is one of the fundamental rights proclaimed in the UDHR under Article 26. It is

considered by the Declaration not only as a right in itself but also as a means of promoting peace and respect for human rights and fundamental freedoms.

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Geographical analysis of land use and cropping pattern in Nawada district

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Introduction

Man utilized soils with the purpose of obtaining maximum profits many time without caring much about its future fertility. The study of land utilization has both economic, geographic and demographic dimensions. The land use pattern of any specific area shows the picture of the area covered under different uses. Consequently particular land of particular region remains suitable for some particular purpose in the service of man. During the last few decades much of the land has been modified to the change in human activities. The geographical aspect consists largely of a survey of temperature, humidity, topography and soil conditions which influence the utilization of land for crops, pastures or forests. The demographic aspect considers the studies of population distribution, composition, characteristics and trends not only in the area being surveyed, but in the whole region. Study area, Nawada district is a typical example where constant thrust of main economic activities has greatly transformed physical landscape. Impact of the green revolution on changing land use and cropping pattern in Nawada district is positive.

Study Area

Nawada district is located between $24^{\circ}31'1''$ N to $25^{\circ}08'1''$ N latitude and $85^{\circ}0'1''$ E to $86^{\circ}03'1''$ E longitudes. Its total area is 2494 Sq.Km. and total population according to the 2011 census is 2219146. Nawada district boundary covers Nalanda and Sheikhpura districts in the north, Jharkhand states in the south, Jamui district in the east and Gaya district in the west. At present Nawada district contains 14 blocks and 1075 villages. Nawada districts were carved out from its parent districts of Gaya on October 2, 1972. Prior to this date the district was simply a subdivision of the old Gaya district, till 1906.

Methodology

In the present study ecological, physiognomic and statistical approaches have been employed. Ecological approach has been adopted to highlight the inter relationship among man's accomplishment and his farming system under the prospect of environment, while physiographic approach has helped in the elucidation of natural as well as human factors shaping the land use pattern. Statistical approach has been adopted to assess the distribution and changes in the elements of land use used cropping pattern. Mains objectives of this research paper are to examine the amount and direction of the change in the field of agriculture in the district.

Hypothesis

The hypothesis derived from theories is termed as research hypothesis. The researcher, who wishes to study a social phenomenon, looks for various theories about the social phenomenon, because theories explain the nature of things or events. Available literature is considered as the major source of hypothesis. Hypotheses state what we expect to find rather than what has already been determined to exit. Hypotheses have been divided into two categories: substantive hypothesis and statistical hypothesis.

The following hypotheses have been tested in this research paper:

1. Land use pattern of any region is based on land man ratio.
2. There is a close relationship between net show area and population density.
3. Intensity of irrigation and intensity of cultivation both are closely associated.

Land Use Pattern

General land use pattern in the study area deals with the physical as well as the biological bases of land resources of the district. It also discusses the changing use or misuse of land by inhabitants as well as the limit to which cultivable land may be extended. Land use of the study area, Nawada district is based on the data compiled by the district statistical office.

Table given below shows the Land use pattern in the district:

Table no. 1: Land use pattern in hectares and percent

S. No.	Land use category	Area (in Hect.)	Area (in %)
1.	Forest	63800	25.58
2.	Cultivable barren land	11200	4.49
3.	Non-agricultural activities	35100	14.07
4.	Cultivable follow land	1100	0.44
5.	Miscellaneous trees and garden	700	0.28
6.	Pasture	900	0.36
7.	Other follow land	19200	7.70
8.	Current follow land	2600	1.04
9.	Net sown area	114800	46.03
	Total	249400	100.00

Source: District Statistics Office, Nawada and compiled by scholar.

As per above table maximum proportion of land utilize under net sown area 46.03%, followed by forest 25.58, non agricultural uses 14.07 %. As comport miscellaneous uses shows only 0.28 percent, followed by pasture land 0.36 percent and cultivable follow land 0.44 percent. Nawada is one of the important district of Bihar which covers more than 25 percent land under forest.

Agricultural Land Use and Cropping Pattern

In the study area, Nawada district net sown area and follow land are included in the agricultural uses. The green revolution and high yielding varieties (HYV) have changed the agricultural land use, cropping season and cropping pattern in the study areas.

Table given below shows the cropping pattern in the study area, Nawada district according to the blocks:

Table No 2: Agricultural land use and cropping pattern (in area & percent)

S. No.	Block	Net Sown Area	Total Sown Area	Agricultural Intensity	Bhadai %	Agahani %	Rabi %	Garma %
1	Nardigang	6706	8942	133.34	26.48	11.53	61.11	0.88
2	Nawada	9003	16103	178.31	27.93	7.81	60.60	4.20
3	Warisaliganj	9164	1607	176.86	43.44	5.03	48.30	3.23
4	Kashichak	4629	7715	166.67	26.87	14.20	52.89	6.04
5	Pakaribarwan	13537	25031	184.91	40.49	2.94	54.48	2.09
6	Kawakol	68.68	10243	149.91	46.49	2.70	50.09	0.72
7	Roh	9721	15895	163.51	37.01	21.10	33.41	8.48
8	Gobindpur	5201	9171	176.33	60.55	1.15	37.37	0.93
9	Akbarpur	11213	16850	150.07	56.07	0.52	42.07	0.71
10	Hisua	5356	9494	177.27	53.91	1.29	43.97	0.83
11	Narhat	5432	7377	135.80	65.57	0.43	33.37	0.63

12	Meskaur	4665	8846	185.34	51.48	2.07	44.45	2.00
13	Sirdala	10617	16365	154.14	57.00	0.52	41.80	0.68
14	Rajauli	12688	20637	162.65	63.02	2.92	33.40	0.66
Total	114800	188877	164.52	48.26	5.50	44.62	1.62	

Source: based on district statistical office and calculated by scholar

As per above table agricultural intensity in the district in 164.52 proportion of Bhadaï crop in only 5.50 Agahani 5.5 Rabi 44.62 and Garma 1.62 percent Bhadaï crop show maximum proportion 48.26 percent.

Cropping intensity refers to the number of crops grown in a given area in a year. The number of other crops in called cropping intensity a large part of the net sown area of the study area is affected by limited rainfall, restricted irrigation system or seasonal floods; hence its full potential is not being utilized. Here crop intensity is determined by the use of irrigation facilities fertilizes high yielding varieties and agricultural equipment etc.

Summary and conclusions

Agriculture in the district depends mainly on weather conditions. The infra-structural changes such as improvement in irrigation use of HYV seeds and chemical fertilizers may bring about positive change in agricultural production by reducing dependency of crops on natural conditions. Attempts should be made to make agriculture more remunerative and rewarding the crop insurance schemes should be strictly implemented to save the farmers from the risk of draught leading to the complete failures of crops. Impact of the green revolution on agricultural land use is positive. Population growth is also affecting land man ratio in the district. HYV of seeds are also influencing cropping intensity and crop combination in the study area.

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Post- Independence Women English Novelists in India

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Abstract

Women have been the focus of many literary works down the centuries. In an age of development and flux in every field, one cannot easily ignore half the population. Writers in English have also come out of their cocoons of “non-attachment” and have started acknowledging the status of the Indian women in a male-dominated society. The concept of Indian womanhood is as divergent as the country itself and has undergone drastic and dramatic changes from era to era. India has travelled from her glorious past to degeneration; from spiritual ascendancy to communal clashes; from captivity to independence; from agrarian revolution to cyber technology. The role of the Indian women has also changed from that of deity to devadasi, from shakti to abala, from home-bound creature to a professional.

Keywords: independence, outward, intend, fictional, women, society, adopt, wisdom

Introduction

The Indo-Anglian fiction presents a consistent picture of the changing social realities during this eventful century. Those interested in categorizing may find it convenient to divide the Indian English fiction into two broad categories-the pre- and post-independence group of writers.

The post-independence period in the recent Indian history corresponds suitably with her concept of the “nodal period” when a number of Indian writers of fiction in English try to explore and manifest Indian reality. In these writers we do not find either the commitment of the earlier period or even the amused narration of the trials of the middle class, trying to unite the past traditional outlook with the fast emerging realities of the modern living condition. In this effort, the writers of the post-independence phase move inward. They get more and more psychologically intended and try to assess the sociological effect on the psyche of their characters.¹

This movement, from the outward gross realities to inward complexities, found as its mouth-piece, a number of women novelists

who, by the peculiar situation of their existence, have been able to see the Indian complexities from sensitive individuals. Friction by women writers provides insights, a wealth of understanding, a reservoir of meaning and a basis of discussion. There has been a growing interest on women's issues and women writers focus on these issues many creative writing in English and many writers including Nayantara Sehgal, Shashi Deshpande and Shobha De have dealt with such issues.

There is a galaxy of women writers who have contributed to the development of Indo-English prose and verse. Toru Datt and Sarojini Naidu were the pathfinders and made way and inspired the new generation of men and women writers. There is a fine amalgamation of Indian artistic sensibility and western literary types and genre in their poetry. The Indo-English literature has presented the political, Social and cultural crises in India. Social hypocrisies, ugly social practices of caste system, and superstitions in Indian society have been analyzed thoroughly in Indo-English literature. The synthesis of the Eastern and western literary modes have given a comprehensive perspective to the Indo-English writers and they have successfully analyzed the psychological, emotional and spiritual crises experienced by the Indian intellectuals as well as by men and women representing the different strata of Indian society.

Women writers comprise a sizeable segment of Indo-English writers. They present the age-old problems of Indian womanhood. As Indo-English literature has absorbed the new trends from the western literature, its theoretical foundation ranges between Greco-roman theories of literature and Marxist, foundation ranges between Greco-roman theories of literature and Marxist, existentialist, psycho-analytic and other avant-garde movements in the world literature.² The English language has given the most direct access to the ever growing horizon of human knowledge. The Indo-English writers could easily bypass the hurdles of race and culture, perhaps with ease, as compared to the writers in the regional languages. From Raja Ram Mohan Roy to the youngest Indo-English writers, the continuous absorption of the spirit of modernity, science and rationality, and the stress on forging a balance between tradition and modernity can be found and this has brought forth the new awareness towards the archetypal themes and national ethos.

Of the different colours and shades of the women novelists, Anita Desai is one of the many voices of the modern Indian English

fiction. she is a recorder of the dilemma faced by a person in the Indian urban set up. She introduces a new age of psychological realism in this genre with her novel *cry the peacock* (1963) Anita Desai, like Kamala Markandaya, has made human relationship as a centre of her fictional subject she is mainly concerned with the journey within her characters, the main protagonists being female characters. Therefore, the repeated theme that we come across in her novels is the agony of existence in a hostile and male dominated society which is conservative the physical world attracts the writer to the mental apprehensions and the feeling of insecurity in the life of her protagonists who are undergoing traumatic psychic experiences due to the collapse of value system and lack of satisfactory alternatives. Despondency, frustrations and failures do not give rise to complete chaos and anarchy in human relationship. We see the struggle of the protagonists as heroic attempts that finally bring glory to the individual and add dignity to the spirit of freedom. As K. R. S. Iyengar has described it:

The exploration of sensibility the particular kind of Indian sensibility that is ill at ease among barbarians and the philistines, the anarchists and the moralists.

The women writers of the present century have the same thematic concerns but the treatments are their own. All of them are chroniclers of the tension in the wake of India's emergence as a developing nation. We also find a conflict between tradition and modernity. In the novels of women writers we come to know about women who are traditional in their way of living but modern in their outlook and have the capacity to retain their individuality. There is a clash between awakening individuals and the dominance of the conventional social fabric where the individual finds himself vulnerable. Kamala Markandaya is deliberated to be a pioneer in treating this theme in her novels.³ If traditional women, who still hold their individuality, make their appearance in the novels of kamala Markandaya, women who face challenges in their quest for self fulfillment are seen in the novels of Ruth Prawar Jhabvala. The women characters of Markandaya are generally conformists and traditionalists. In two of her novels, *possession* and *two virgins*, the central consciousness is that of a woman. Her women characters possess an admirable strength to face the calamities of life and are adept at the wisdom of compromise and adjustment. Her novels present a sample of the whole Indian society. She depicts the change

in the rural areas. Her novels, *nectar in A sieve* and *A Handful of Rice*, Portray the harsh economic reality in rural area. The ravages of nature and hunger for millions have been treated sensitively by her in these novels. As H. M. Williams has rightly observed:

Yet Markandaya's picture is not despairing. Human dignity survives, especially in the passionate and loyal Rukmani, a brilliantly conceived character who changes from dignified stoicism to acts of near lunatic madness when goaded beyond patience are made vividly credible.

The dignified religious sense of fate in the Indian peasant is portrayed with sympathy (Williams 84)

A post Independence writer, Kamala Markandaya, draws her canvas on the changing socio-economic scene, making her novels a wonderful kaleidoscope. She shows dexterity in her selection of characters and situations. Her characters represent a wide spectrum peasants, queens, and concubines, rural and city-breeds, English officials in India, and Indian émigrés in England.

From the first to the last, Markandaya's novels present women who prove themselves to be as resistant and resourceful as the earth. The positive attitude of these women is an outcome of their inner strength which can withstand social oppression. Their strength does not lie in their muscular power but in their inherent capacity for compassion, sacrifice, nurturance and acceptance of the inevitable. Chronicling the experience of the Indian women, Markandaya shows her as the pillar of the society – supporting, strengthening and enduring everyone around her, Markandaya's fictional canvas, thus, portrays certain social conventions and attitude that victimize women.

Another outstanding women novelist is Ruth Praver Jhabvala whose six novels deal with middle class family of Delhi. She is mainly concerned with the family life, the personal relationship and the social problem. Political issues come up only when her characters and their turmoil have any relation to it. She maintains a sympathetic but ironic tone, seeing Indian social problems objectively and coolly.⁴

She takes an amused look at arranged marriages in India. She observes the metropolitan variegated life in Delhi in her novels, to whom she will and the nature of passion, with an objectivity which made K. R. Srinivasa Iyengar rightly call her novels, "exquisite comedies of urban middle class life in the nineteen-fifties and sixties".

Another well known novelist belonging to same cadre is Nayantara Sahgal who wrote novels mostly concerned with the political affairs of India. Her novels take a stand against the vital relationship like marriage going sterile. Her female characters opt out of it and find fulfillment in extra-marital relationship. They want to establish a new order with changed standards where women can be their true selves and there is no need for hypocrisy. But Sahgal seems to have avoided going into the depths of women's mind. Seema Jena remarks on this:

The tension and anxiety of being modern in traditional society have been overlooked by most of these writers who have devoted their attention to broad social features that emerge in course of the gradual meta-morphosis of the old order, so intense was their devotion to the physical aspect of this change that they failed to properly take note of and project the psychological reality.

Nayantara Sahgal and Ruth Prawer Jhabwala have explored different dimension of marriage in India. While Sahgal strikes a strong key-note in showing her female characters breaking away from unhappy marriages, Jhabwala takes an amused look at arranged marriages in India with her Jane Austinian tongue in the cheek style.⁵

Sahgal's novels take a stand against a vital relationship like marriage going sterile. Her female characters opt out of it and find fulfillment in extra-marital relationship. All her novels, viz a time to be happy (1958), this time of morning (1968), storm in Chandigarh (1969) and a day in shadow (1971), portray this theme, with major political events as backdrop. Many critics have called her novels political, because of vast and recurrent references to political happening in the country. However, what makes them stand apart is her bold proclamation of freedom for women, especially in their personal lives. In a society which views any relationship outside marriage as violation of an accepted ethical code, Sahgal's novels make a strong plea for women to have equal opportunities to find fulfillment. Through contemporaries, Anita Desai and Sahgal are virtual contrasts in the portrayal of female characters and their attitudes to marriage. While Anita Desai's female characters desperately struggle to make their marriages a success, however unfulfilling they may be, Sahgal's heroines opt out of it.⁶

Another well-known and feminist women writer is Shashi Deshpande. She not only forthrightly articulates a thematic and

technical maturity but also effectively communicates an intensely apprehended feminine sensibility. She has apparently injected a new consciousness, offering varied interpretation of imperishable Indian values as well as highlighting our cultural heritage. Deshpande has added a new depth and dimension to the Indian English fiction.

In Deshpande's two novels, *Roots and Shadows* (1983) and *That Long Silence* (1989), although the women protagonists achieve 'personhood' yet they do not negate the family or the society. They go beyond what Elaine Showalter calls the "female phase" which is a phase of self discovery, a turning inward freedom from the dependence of opposition, a search for identity. They, no doubt, discover themselves; but the quest does not end there. It could be observed that they are not feminists in the first stage but in the second. "The second stage cannot be viewed in terms of women alone but also in terms of the separate personhood or equality, with men. The second stage involves coming to new terms with the family, new term with love and work. It is a kind of enlightened reintegration into the society where they find their own voices; no longer being 'other directed'. On the surface, the concern of their writing seems to be akin to the work been done by men."⁷

Shanta Rau's *Remember the House* is a search for her Indian roots, an expression of patriotic emotions. Sahgal's male protagonists are also in an euphoric mood after the country's independence. Marriage is a concern only for Jhabwala's heroine, Nimmi. The heroines are caught in an ambiguous situation between two cultures and are preoccupied with existential concerns. These early novels part confessional, part autobiographical are beginning expressive of tentative trainings. Markandaya turns to rural India and the theme of poverty, thus moving out of her own actual experience (Markandaya had moved to England in 1948).

In order to place Anita Desai in proper perspective, it is necessary to see her along with the other women novelists who have more or less the same thematic concern and who, in their own way, deal with the commonly shared theme of human relationship. All of them are chroniclers of the tension in the wake of India's emergence as a developing nation. For a better and easier understanding of this aspect of modern Indian women fiction writers in English we may look for general tendencies which unmistakably point towards certain commonly shared themes in their fiction.

One of the themes recurring in the novels written during the post-Independence decades is the individual's nostalgia in treating the joint family often the central figures in the novels, in order to seek their own identities consciously, try to break away from the kind of life they are nostalgic for the institution of the joint family gives opportunity for group human behavior, it symbolizes an expansive pre-industrial way of life, and it represents a deeply entrenched form of orthodoxy, against which, the individual may find himself helpless. It gives way to presenting the conflict between two sets of values one standing for the supremacy of social hierarchy, and the other, for that of the individual.⁸

The treatment of the theme by women novelists is a three faceted affair. A personal story slowly develops into a wider conflict in which are involved the individual's identity for supremacy and the social demands. The personal story, thus, is used as a springboard to explore social change in India in all its complex manifestations. They seem to examine the transition from a traditional society to an urban industrial metropolitan society in its comprehensiveness.

In sum, it can be said that the fictional world of the Indian women writers encompasses a whole range of themes and trends related to the freedom struggle, partition holocaust, Social evils in the form of caste, religion, low status of women, poverty corruption and so on. More modern themes like man's sense of alienations depicted in newer modes of narrative techniques, in what has come to be termed as "the psychological novel" also present clear contrasts to the earlier modes of simple narrative techniques. The fresh crop of writers has adopted varied themes and styles of narration and more confident approach to novel writing. With it, the indo Anglian literary tradition has come to acquire a new character, and wider acceptance.

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Impact of Rural Service centers on Rural Economy of Kishanganj District

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Introduction

Rural Service centers has assumed new significance in geographical studies the functional exchange interdependence and co-ordination of various areal units are organized through a system of service nodes which act a bridging link between urban areas and the country side and may be urban, turban and rural in character Rural service centers which function at the lower level of central place hierarchy and are also a part and parcel of the rural functional system may act as possible points is propagating new innovations and implementing development policies and programme for rural upliftment As per 2011 census only 9.53 population of Kishanganj district is urban 90-47 per cent population like is rural areas this, Kishanganj district is rural district Rural service centers in the district are nodes of economic activities impact of rural service centre on rural economy of Kishanganj district is Positive.

Study Area

Study area, Kishanganj district is located in the north eastern part of Bihar between 25⁰22'N to 26⁰38' E latitude and 87⁰40' E to 88⁰32' E longitudes, extending over an area of 4142 square km. According to 2011 census its total population is 1690948. The present district is a part of the old Purnea district, which acquired its independent states on 2nd October 1990. At present Kishanganj district has subdivisions and 9 blocks. The district is bounded on the north by international boundary of Nepal on the south by Purnea district on the cart by west Bengal and on the west by Araria and Purnea districts.

Methodology

It is obvious that it would be impossible to comprehend the nature and content of research with an appreciation of method. The method und is scientific research is usually designated as scientific method According to George Lundberg scientific method consists of three basic steps systematic observation classification and

interpretation of data through these steps. Scientific method brings about not only variability of the facts but also it lays the confidence in the validity of conclusions. In practice, methodology properly deals with the position and with the character and nature of its concept. Data for this research paper have been collected through direct observation, field survey and published sources. This research paper is based on primary data collected by the scholar about evolution, function and hierarchy of rural service centers in the study area Kishanganj district.

Hypothesis

Hypothesis helps to explain facts; its derivation thus forms the most important step. Especially after the selection and definition of the research problem have been accomplished, from the research scholars' point of view, the hypothesis may be conveniently considered as a tentative or working assumption and the theory as the surveying or final hypothesis which is most defensibly supported by all the evidence. But since knowledge arrived at through the scientific method is subject to revision in the light of new data, a theory is only one sense always only a working assumption, so that the conventional distinction between hypothesis and theory is a relative one.

The following hypotheses have been tested in this research paper:

1. Rural service centers are known as bridging link between rural areas and urban centers.
2. Rural service centers are lower hierarchy of central place system.
3. Impact of rural service centers on rural economy of Kishanganj district is positive.

Function of Rural Service centers

Rural service centers are serving as focal points of rural area performing wide range of services. The function of service centers largely depends upon the status of or category and type of service centers. For example, large service centers and cities have witnessed greater concentrations of centralized service development in various fields, especially social, cultural and the smaller centers like rural market or periodic market have also got their function and services. Functions of rural service centre in the study area Kishanganj district can be divided into five groups as:

1. **Primary Function:-** Cultivation, farming forestry, fishery are categorized as primary function
2. **Secondary Function:-** Manufacturing industries of the study area and its processing is secondary function
3. **Tertiary Function:-** Transport and communication system of the study area are categorized as tertiary function
4. **Quarterly Function:-** Educational and training centers like college, Schools, Coaching centers, training colleges are categorized as Quarterly Function.
5. **Other Services:-** Other services emerging in the study area related to the purchase and Sale are categorized as other services of rural service centers in the study area

Functional Hierarchy

The hierarchy of rural service centers ranges from a periodic market or hat to a metropolis the purpose of determining hierarchy of central places in the respect of its catchment area and function. One hundred and twenty rural service centers of the study area have been identified by field survey to determine the functional hierarchy. Several researches have applied formula to determine functional hierarchy of rural service centers. In this research paper method of O. P. Singh is utilized to determine the functional hierarchy of rural service centers as:

$$C = P \frac{100}{T}$$

C= The desired centrality

P= Number of persons dependent upon tertiary services in a rural settlement units

T= The regions total tertiary rural population

In calculation of central services group and function of the services the following method has been used.

Table No. 1: Functional Scores of the service centers

S. No.	Service/Function group	Function	Score values
1	Administrative	Subdivision	20
		Block	15
		Gram Panchayat	10
		Village	5
		Choak	4
2	Commercial	Bank	15

		Market Daily	10
		Market Tri-weekly	8
		Market Bi-weekly	7
		Market weekly	5
3	Transport	Railway station	15
		Bus stand	12
		Bus stop	10
4	Communication	Post office	10
		Internet centre	08
		Telephone Booth	06
5	Educational	Degree college	18
		Inter college	16
		10+2 High School	15
		High School	14
		Middle School	12
		Primary School	10
		Convent School	08
		Coaching Centre	06
6	Medical	Referral Hospital	15
		Hospital	12
		Health centre	10
		Nursing Home	08
		Medical Practicener	05

Source: calculated by Scholar develop field Survey on the basis of Primary data.

On the basis of service and functional scores hierarchy of rural service centers in the study are determined on

Table No. 2: Hierarchy of rural service centre

Hierarchy	Number of Service centers	Percent
A	07	5.5
B	17	13.4
C	63	49.60
D	40	31.50
Total	127	100.00

Source: calculated by Scholar

As per service Score functional hierarchy of rural service centers in the study areas determined by four categories.

Summary and conclusions

Rural service area bridging link between rural areas of Kishanganj district and urban center Evolution and function of rural service centers in the study area are related to mainly commercial and administrative in nature. Maximum rural service centers are categories in c category of functional hierarchy. Impact of rural service centers on economy of the study area, Kishanganj district is positive.

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An Economic Analysis of the Indian handicraft in the Context of Export Promotion

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Abstract

India is one of the rich handicraft cultural countries in the world. India has opportunity enough to hold highly traditional handicrafts skill of the artisans. They have increased the importance of Indian handicrafts in the global market. Indian Traditional handicrafts sector is highly labour intensive; cottage based and also decentralized industry. It plays a significant and important role to contribute making our economy. The traditional craft of India are diversity rich in history, heritage, cultural and religion. The aesthetics of each state in India reflected the influence of different empires in the past. Throughout the centuries, traditional crafts have been entrenched as a heritage culture and tradition with in communities in India. The main objective of our research paper is that Indian handicraft earns foreign currencies from its export and also the subject for global position of the Indian Traditional handicrafts.

Key words: Traditional handicrafts, global, export, intensive, heritage and communities

Introduction

Traditional handicraft is one of the most important sectors in our nation economy, there are more than seven million people are engaged directly or indirectly to involve in these activities. The country artisans produce the traditional handicrafts such as wood ware, art metal wares, Terracotta, hand printed textiles, embroidered goods, Zari goods, imitation jewellery, sculptures, pottery, glassware, attars, agarbattis, etc. In Indian handicrafts, there are more than 56% females artisans worker out of the artisans. India has 744 handicraft clusters, there employing nearly 212,000 artisans and offering to making over 35,000 craft products. Mumbai, Chennai, Surat, Bareilly, Varanasi, Agra, Hyderabad and Lucknow, are among the major clusters. Most of the manufacturing units are in rural and semi urban,

and there is vast market potential in all Indian cities and in the international global market.

From the centuries, the traditional handicrafts of India are popular in the world for their own heritage, religious, culture, creativity, aesthetics and exquisite craftsmanship. It provides a rich cultural heritage and unique skills of the artisans that are transferred it from generation to generation. These traditional handicrafts industry is a home-based industry where machine does not dominate but the people are working with their hands and with the help simple tools and machines to produce crafts. It can be termed as a decentralized creativity industry where only human mind and hand is more important than simple machines and tools they may use.

Today, Indian traditional handicrafts are playing a significant role in the developing country's economy by on condition that there is huge employment exist of our society in villages and towns. It has not only preserved our rich heritage cultural of India, but it also has huge earns to generate foreign exchange. Chattopadhyaya (1970) in book "Indian handicrafts" says that Indian handicrafts thrived through ages stimulated by a vigorous folk tradition, a benign culture, and in an age when individualism was cherished and precision valued. Traditional handicrafts industry presently has important contribution in employment generation and export. Gopal Rao (1994) in his book "Marketing of Handicrafts" observed that handicrafts offer solution to India, which is characterized by unemployment and foreign exchange shortage.

Literature Review

Upadhyay (1973) in the book "Economics of handicraft industry" deals with that without design development, technology advancement and quality improvement, we cannot think of healthy growth of such industry. It has been agreed in responsible quarters that even in the field of handicrafts a certain amount of mechanization ought to be introduced in order to obtain the twofold objective of better finish and rationalization.

Rao (1978), had mentioned several studies on rural industries especially in Andhra Pradesh. In his book, "Rural industrialization in India" observes that handicraft is one among a few cottage industries, which have a capacity to grow, if appropriate technology is used. He endorses the application of "intermediate technology" of E. F.

Schumacher in this context. This great economist was always an exponent of the principle “Small is beautiful”

Darakshan (2011), in their research study, he has discussed the Kashmiri handicraft that especially its shawls and hand woven carpets are very renowned and have economic potential in exports and the industry also has the ability to create foreign exchange. But such commodities are rare and valuable could raise many women and families out of the difficult situation of poverty.

Ahmed (1980), in his book, “Production and Management of Small Scale and Cottage Industries” has mentioned that the satisfactory performance in marketing of handicrafts could be possible due to the special interest taken by central as well state Government to boost up the export of handicraft articles.

Sanyal, Banerjee and Majumder (2013), in their study, they has studied that on the Leather Industry in India by using the Constant market share (CMS) Analysis, found the change in export from (1991-2006) and conveys that the Leather export has been seen decreasing due to the change in demand in the world and market competitiveness.

Table 1: Handicraft of India

Craft	Location/Clusters
Art metal ware/ metal crafts	Moradabad, Andhra Pradesh, Madhya Pradesh
Hand printed textiles, carpet	Jaipur
Wood Craft	Jodhpur, Saharanpur
Carpet, embroidery	Srinagar & Anantnag
Hand printed textiles	Jaipur & Barmer, Farukabad, Bagh
Carpet	Bhadohi, Mirzapur
Zari and zardozi	Agra, Varanasi, Bareilly and Surat
Lace and crochet goods	Narsapur
Imitation jewellery Delhi,	Jaipur
Lacquer craft	Channapatna and Varanasi
Dhokra craft	Bastar, Bikna (Bankura) West Bengal
Stone carving	Mahabalipuram, Bhubaneshwar, Agra and Varanasi, Jaipur
Applique work	Puri, Ahmedabad and Kutch
Tie & Dye/ Batik crafts	Puri, Jaipur, Bhuj and Pochampalli
Bamboo and cane	West Bengal, Kerala

Table 2: Broad Categories of Craft Items, DC-H Definition

S. No.	Name of the craft	S.No.	Name of the craft
1	Bidri	17	Musical instrument
2	Cane & Bamboo	18	Pottery and clay objects
3	carpet	19	Rugs & durries
4	Conch-Shell	20	Stone (carving)
5	Doll & Toys	21	Stone (inlay)
6	Filigree	22	Terracotta
7	Folk Painting	23	Theatre, Costumes & Puppet
8	Furniture	24	Textile (handloom)
9	Grass, leaf, reed & fiber	25	Textile (Hand embroidery)
10	Horn & Bone	26	Textile (Hand printed)
11	Jewellery	27	Wood (carving)
12	Leather (footwear)	28	Wood (inlay)
13	Leather (other articles)	29	Wood (turning and lacquer ware)
14	Metal ware	30	Zari
15	Metal images (classical)	31	Coir twisting
16	Metal images (folk)	32	Miscellaneous crafts and Paintings

Source: <http://handicrafts.nic.in/>

Objectives

1. To highlight the recently position of the Indian handicrafts exports.
2. To highlight the problems of the India handicrafts exports.
3. To make suggestions regarding of the Indian handicrafts exports (Policies, schemes etc.)
4. To know the Indian handicraft as the satisfactory contributor of exchange earnings

Methodology

This research study is descriptive and investigate has based on the secondary data. The required secondary data has been collected from different old research papers, E-books, internet, some of the Government data ((NHDP, EPCH etc.). The data has also collected to use from various documents such as newsletters, reports, magazines, journals, newspaper and from existing literature to understand the importance and contribution of handicraft industry in Indian economy. This research analysis has used a simple regression model with relationship between export and time period.

Data analysis and Results

Table-3: Value of handicrafts exported from Indian between financial years 2011 to 2020, with estimates until 2022 (in Billion Rupees)

Year	Export	Growth rate
2011	34.63	-
2012	47.61	37.48
2013	53.77	12.94
2014	91.3	69.80
2015	84.26	-7.71
2016	108	28.17
2017	129.2	19.63
2018	117.54	-9.02
2019	128.54	9.36
2020	127.38	-0.90
2021	126.04	-1.05
2022	155.63	23.48

Source: Statista 2023

India's handicraft export increased by 37 % to US billion during the period of April to January 2022-23, compared to the same period last fiscal, as per the data released the Export Promotion Council of Handicraft (EPCH).

The co-efficient of determination (R^2) 89% was found in the period of 2011 to 2022 in table-1 above model which means that 89% variation in the dependent variable was explained by the independent variable. It also shows that both the exports and growth rate, the co-efficient of determination (R^2) 86% was found in the period of 2011 to 2022 in table-3 which means that 86% variation in the dependent variable was explained by the independent variable. The co-efficient of determination of the growth rate of export (R^2) is 0.1963 in table-3. The table-3 shows that 2019 to 2022 the export shows the decreasing. The decreasing trend is cause of the global meltdown due to Covid-19 situation. In the above table-3 shows in the third column, the growth rate shows fluctuation nature, in 2011-12 the growth rate of exports is 37.48, now it is 69.80 in 2013-14. Between this long spell of time sometimes it shows more fluctuation and some time it goes smooth.

Observe and Estimate: A significant achievement factor for any scheme is a strong observation and estimation system to guarantee timely completion of project activities as well as attainment of objectives of increasing incomes of handicraft products.

Table-4 Country-wise share of India's handicraft exports (2022-2023)

Country's Name	% Exports	Country's Name	% Exports
USA	37%	Netherlands	2%
UAE	6%	France	4%
UK	6%	Australia	4%
Germany	5%		

Sources: Export Promotion Council for Handicraft (EPCH), 2023

Export Destinations

Demand for Indian traditional handicraft products has been constantly increasing in the global foreign market due to their own creativity and great unique designs. The major traditional handicraft export destinations for India were the USA, UAE, UK Germany, Netherlands Australia and France. The USA is top importer of Indian handicraft which it shares of 37% of the total export in 2022-2023. The largest carpet export destinations for India were the USA, the UAE, the UK, and Germany with a share of about 37%, 6%, 6% and 5%, respectively

Table-5 Product-wise percentage in exports (2022-2023 over 2021-2022)

Name of the Craft items	Export in percentage
Metal ware	5%
Wood ware	-16%
Handprint Textile and Scarves	-18%
Embroideries and Crocheted	-28%
Shawls and Art ware	17%
Indian Jewellery	1%
Agarbatti and Attars	-7%
Misc Handicrafts	2%

Source: Export Promotion Council for Handicraft (EPCH) 2023

In the above table-5, during period 2022-2023 Indian handicraft exports, the positive export items are shawls and artware (17%), metal ware (5%), Indian jewellery (1%) and Misc Handicraft (2%) and the negative exports item are Wood ware (-16%), Hand print textile (-

18%), Shawl and Artware (-28) and Agarbatti and artents (-7%), But the highest positive export item is Shawl and artware (17%) and highest negative export item is embroidery and Crocheted (-28%), So We can see that the negative effect of the Indian handicraft during the period 2022-2023 due to COVID-19 (2020 to 2022) situation in the world.

Table:6 The membership of the Council 1986-87 to 2022-23

Years	Membership of the artisans
1986-87	35
1990-91	3769
1994-95	5245
1998-99	6128
2002-03	6873
2006-07	6935
2010-11	6545
2014-15	8012
2015-16	8656
2016-17	9205
2017-18	9642
2018-19	9975
2019-20	9594
2020-21	8986
2021-22	8919
2022-23	8825

Source: EPCH export data (2022-23)

In the above table shows that the membership of the Council rose from 35 in year 1986-87 to 8825 in 2022-23

Table: 7

Exports of "Artmetalwares" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	75.42	67.89
2	Canada	86.69	85.93
3	France	103.33	85.68
4	Germany	278.76	290.97
5	Italy	66.31	56.32
6	Japan	20.60	18.84
7	Netherland	138.00	129.43
8	UAE	234.96	265.43

9	Switzerland	5.43	6.38
10	U.S.A.	1413.55	1394.65
11	U.K.	296.51	284.19
12	Lac	64.29	78.78
13	Other Countries	1368.71	1584.88
	Total	4152.56	4349.37

Source: EPCH export data (2022-23)

In the above table, it shows that exports of art metals in the various country of the world have increased from the period 2021-22 to 2022-23. Top export country is USA (1394.65)

Table: 8

Exports of "Handprinted Textiles" (Rs. in Crores)			
S.No.	Country	2021-22	2022-23
1	Australia	32.77	31.91
2	Canada	43.08	32.09
3	France	54.22	47.88
4	Germany	63.98	66.80
5	Italy	45.59	44.44
6	Japan	34.67	30.35
7	Netherland	50.95	56.76
8	UAE	975.52	760.19
9	Switzerland	3.65	2.90
10	U.S.A.	693.72	426.89
11	U.K.	84.83	61.39
12	Lac	15.24	11.62
13	Other Countries	991.75	951.39
	Total	3089.97	2524.61

Source: EPCH exports data (2022-23)

Table: 9

Exports of "Embroidered & Crocheted Goods" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	166.76	155.39
2	Canada	114.37	80.60
3	France	285.55	144.65
4	Germany	153.77	73.07
5	Italy	145.96	154.30
6	Japan	30.33	21.41
7	Netherland	122.48	81.19
8	UAE	152.02	119.76

9	Switzerland	18.65	12.57
10	U.S.A.	2866.50	1834.96
11	U.K.	282.13	161.10
12	Lac	55.94	42.47
13	Other Countries	946.26	943.96
Total		5340.72	3825.43

Source: EPCH exports data (2022-23)

Table: 10

Exports of "Shawls as Artwares" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	0.09	0.05
2	Canada	0.00	0.00
3	France	0.01	0.03
4	Germany	0.54	0.22
5	Italy	0.16	0.17
6	Japan	0.00	0.11
7	Netherland	0.01	0.00
8	UAE	3.77	4.78
9	Switzerland	0.01	0.00
10	U.S.A.	0.24	0.24
11	U.K.	0.03	0.03
12	Lac	0.04	0.04
13	Other Countries	0.28	0.41
Total		5.18	6.08

Source: EPCH exports data (2022-23)

Table: 11

Exports of "Woodwares" (Rs. in Crores)			
S.No.	Country	2021-22	2022-23
1	Australia	266.43	200.46
2	Canada	259.31	198.62
3	France	507.19	350.67
4	Germany	860.01	573.52
5	Italy	92.74	76.81
6	Japan	19.17	16.69
7	Netherland	763.61	574.00
8	UAE	148.65	155.23
9	Switzerland	7.36	3.76
10	U.S.A.	4452.53	3505.23
11	U.K.	542.77	354.92

12	Lac	48.37	53.97
13	Other Countries	1112.74	1559.10
	Total	9080.88	7622.98

Source: EPCH exports data (2022-23)

Table: 12

Exports of "Zari & Zari Goods" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	0.06	0.03
2	Canada	0.03	0.11
3	France	0.44	1.16
4	Germany	1.64	0.51
5	Italy	0.24	0.37
6	Japan	1.48	1.06
7	Netherland	0.02	0.26
8	UAE	10.21	8.80
9	Switzerland	0.00	0.00
10	U.S.A.	1.62	0.89
11	U.K.	0.26	1.08
12	Lac	0.38	0.57
13	Other Countries	53.02	56.41
Total		69.40	71.25

Source: EPCH exports data (2022-23)

Table: 13

Exports of "Imitation Jewellery" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	42.42	46.96
2	Canada	19.95	30.34
3	France	55.01	56.47
4	Germany	24.79	26.13
5	Italy	27.90	32.16
6	Japan	7.57	8.18
7	Netherland	29.81	35.57
8	Uae	126.70	81.21
9	Switzerland	9.48	4.61
10	U.S.A.	473.85	426.56
11	U.K.	118.71	107.05
12	Lac	28.48	31.70
13	Other Countries	574.35	666.43

Total	1539.02	1553.37
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Source: EPCH data (2022-23)

Table: 14

Exports of "Agarbatties & Attars" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	52.44	40.97
2	Canada	16.11	12.05
3	France	29.30	19.15
4	Germany	17.68	17.34
5	Italy	11.76	9.23
6	Japan	8.91	8.53
7	Netherland	33.10	22.40
8	UAE	80.21	76.92
9	Switzerland	1.83	1.53
10	U.S.A.	239.38	178.92
11	U.K.	106.08	62.68
12	Lac	201.25	176.78
13	Other Countries	629.37	703.47
Total		1427.42	1329.97

Source: EPCH data(2022-23)

Table-15: EPCH exports

Exports of "Miscellaneous Handicrafts" (Rs. in Crores)			
S. No.	Country	2021-22	2022-23
1	Australia	153.49	144.19
2	Canada	154.52	132.17
3	France	159.41	478.30
4	Germany	415.53	379.50
5	Italy	125.66	125.08
6	Japan	36.15	100.07
7	Netherland	430.46	380.07
8	UAE	285.55	295.38
9	Switzerland	79.79	57.11
10	U.S.A.	3976.25	3267.27
11	U.K.	707.53	697.41
12	Lac	268.49	289.14
13	Other Countries	1755.02	2390.49
Total		8547.85	8736.18

Source: EPCH exports data

In the above tables we have seen that the major's items of the Indian handicrafts are Metal artware, Handprint textiles, Woodware goods, Art of shawls, Zari & Zari goods, Agarbati & Attars, Imitation jewellery and embroidered & crocheted goods. The Indian handicraft exporter's countries are Australia, Canada, France Germany, Italy, Japan, Netherlands, UAE, Switzerland, USA, UK, LAC and other countries. In the period 2021-22 to 2022-23 Indian handicrafts are shown in various tables in the above that the Indian handicrafts items are highly demand in the world, USA is the top exporter country of the Indian handicrafts. The comparison of the period of 2021-22 to 2022-23, some exports handicrafts are highly demand.& Crocheted Goods Embroidered & Crocheted Goods

Metal ware, Art of shawls, Zari & Zari goods, Imitation jewellery and miscellaneous handicrafts But the Wood ware, Handprint Textile and Scarves, Embroideries and Crocheted and Agarbatti and Attars are items of exports are decreasing. The overall, we see that the Indian handicrafts goods are highly demand but the period 2020 to 2021 Indian handicraft exports are as;

1. Negative motive due to the Covid-19
2. Highly competition of the handicrafts in the global market
3. Lack of modernity, new designs, etc. of the Indian handicrafts
4. Lack of proper training of the Indian artisans
5. Lack of capital to utilization for handicrafts
6. Lack of Investment of the handicrafts industry.

Some factors responsible behind the success of the Indian handicraft in the international market

There are several causes for the success of the Indian handicrafts in the international market is as follows:

1. Low capital investment.
2. It has high value.
3. Negligible import content.
4. Easy availability of raw material and cheap labour.
5. High export potential.
6. Large labour pool.
7. Traditional skills.
8. Production of Eco-friendly handicraft products on growing environmental awareness.
9. Product innovation with the help of international designers

Global position of the Indian Handicrafts:

Globalization provides in earning foreign exchange through exports in the handcraft industry, while on the other hand it has decreased demand of the traditional goods due to increase in choices by the global products.

Positive Impact of Globalization on the Indian Handicrafts

1. Competition between countries in the world as well as the particular country boosts because of globalization, Indian traditional handicrafts are high quality with respect of globalization.
2. Globalization is the best way to close with rest of the country in the world. However it takes places across a nation, it gets wider worldly exposure. Since, the Indian handicraft artisans are bonding across in the world and improving their traditional designs.
3. Globalization provides more and more opportunity facility exports the handicrafts goods and efficient markets, but some time, it has trap of the economy struggle.
4. Competition: Some time, it has more competitors to fight over market share, each economy has to constantly look to improve their goods or services or create more value their customers

Negative impact of Globalization on the Indian Handicrafts

1. India has been a large exporter of the handicrafts over the centuries and the exports trends has been increasing year by year. In the present situation, Indian import goods from China, the Indian domestic handicraft production market has been affected.
2. Globalization is criticized for increasing wealth gap between rich and poor people. In India, there are huge argue that globalization has only benefited middle men or agencies but artisans are still poor as they don't get profit from handicrafts the direct market access.
3. At present, Indian traditional handicrafts are on boarder of extinction due to lack of sufficient demand. Globalization has increased the interaction among the people belonging to different fashions', habits and cultures in the world, so, it causes a loss own heritage, cultural in tradition and value.

India Government takes policies to improve the handicraft

1. **National Handicraft Development Programme (NHDP):-**
The goal of the programmed is that the increase the knowledge of the handicrafts sectors to introduce new design in order to increase

India's exports in the global market. The important programme of this policy is carrying out surveys, upgrading design and technology, developing human resources, providing insurance and credit facilities to artisans, R&D, infrastructure development and marketing support activities.

2. Comprehensive Handicrafts Cluster Development Scheme (CHCDS):- The aims of this policy are to assist the artisans and entrepreneurs in establishing world unique class units with global infrastructure, new technology, adequate training and human resource development inputs, market strategies and product diversification.

Other policies are such as baseline surveys, activity mapping, skill training, improve tool kits, marketing events, Seminars, publicity, digital market, design, capacity building, and so on will be provided the artisans.

Moreover, to several standard international marketing events, virtual marketing events have been organized to provide with artisans an international marketing platform and domestic marketing events such as Gandhi Shilpi Bazaar, Craft Bazaar and Exhibitions are organized to provide artisans with a domestic marketing platform.

Suggestions and conclusion

The Indian Handicrafts are the unique expression of our community, heritage and culture. It generates foreign exchange earnings which are very important for economic growth especially in rural and semi urban areas of our country. In order to make best searching of this handmade industry Government should make accessible of the encouragement scheme and policies and support.

In Indian handicrafts have both advantage and disadvantage, so, it can be surely concluded that handicraft products has a very brilliant future in the international market, but it is also facing negative effects of globalization of our traditional handicraft. Today, Indian handicrafts exports are performance positive growth, but we should not forget that the artisans are facing in various problems aspect of the global market. Although government is taking several schemes and policy measures to make the improving of the handicraft sectors, but there is a require to do more strong strategies to direction and action plans to develop the artisans and their crafts and survive this highly competition era of globalization.

Today, Indian handicraft is becoming increasingly significant as the country's travel and tourism industry grows. Local and foreign Tourists spend the money on the craft items and souvenirs, so, the opportunity for local artisans and craftspeople to produce and sell efficient handicraft items. Moreover, rising demand from the gifting industry is boosting the market growth. Therefore, the Indian handicraft sector is economically viable with low capital investment, high-value addition ratio and high export potential.

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Development and status of Local Self Government in Jharkhand with special reference to East Singhbhum District

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Abstract

This article will deal with the development and status of local Self – Government in Jharkhand with special reference to East Singhbhum District. Mahatma Gandhi said, “Independence must begin at the bottom.” Thus, every village will be a Republic or Panchayat having full powers. It follows therefore, that every village has to be self – sustained and capable of managing its affairs even to the extent of defending itself against the whole world.

The term democratic decentralization means granting of authority by a superior to a subordinate as a right to be enjoyed by the subordinate and not as a concession. Most of the population in India resides in villages. Therefore, the progress and development of India depends greatly on the progress and development of village in India. India is the largest democratic country in which under the comprehensive decentralization of powers, the reins of governance are secured in the hands of elected representatives from the village level to the central level. In India, the reins of power are in the hands of Panchayats in the ground level.¹ In India the history of Panchayati Raj is world old. In country like India, where rural population is more, the development programmes were being organized by the panchayats prior also and it is being successfully done now also.

Panchayati Raj was established with the aim of providing self-governance to the 70% rural population of India. The Indian Panchayati Raj Institution, after passing through various rounds of social developments, is now an integral part of rural self-governing system i.e. local administration.² The Indian government system, for providing powers and making the panchayat has passed the 73rd Constitutional Amendment Bill. This 73rd Constitutional Amendment Bill proved to be the initial stage of starting social revolution in our country at the ground level. This has led to the rise of new people's

representatives in the rural India in the entire country of India. There are 640 district administrations, 6000 Panchayat Samities and Block Tehsils along with 2,50,000 Gram Panchayats which is working with central government constitutionally. The difference between villages, state and Nation is slowly decreasing. The electors in every level elect the people's representatives in regular intervals.

The 70% people residing in village are given the opportunity to choose their representatives and rule over them. Today 3.4 million (in total) representatives are elected in the rural institutions. In the present time, active Panchayati Raj Institutions working under the Panchayati Raj Administrations towards spreading awareness and participation in the governance system is mentioned in the list below, as provided by the local Government Directory, Ministry of Panchayati Raj, Government of India.

Table 1 – Active Panchayati Raj Institutions in India

S. No	State	District Panchayats	Intermediate Panchayats	Village Panchayats
1	Andaman & Nicobar Island	2	7	255351
2	Andhra Pradesh	13	60	13325
3	Arunachal Pradesh	25	N. A	2108
4	Assam	27	192	2197
5	Bihar	38	534	8184
6	Chhattisgarh	27	146	11654
7	Goa	2	N. A	191
8	Gujarat	33	248	14620
9	Haryana	22	143	6223
10	Himachal Pradesh	12	82	3615
11	Jammu & Kashmir	20	285	4291
12	Jharkhand	24	264	4345
13	Karnataka	31	233	5953
14	Kerala	14	152	941
15	Ladakh	2	31	193
16	Lakshadweep	1	N. A	10
17	Madhya Pradesh	52	313	23012
18	Maharashtra	34	351	27902
19	Manipur	6	N. A	161
20	Odisha	30	314	6794
21	Pondicherry	N. A	10	108
22	Punjab	22	152	13241

23	Rajasthan	33	357	11253
24	Sikkim	6		199
25	Tamil Nadu	36	388	12525
26	Telangana	32	540	12769
27	The Dadra Nagar Haveli and Daman and Diu	3	N. A	38
28	Tripura	8	35	589
29	Uttarakhand	13	95	7795
30	Uttar Pradesh	75	823	57705
31	West Bengal	22	345	3339
	Total	665	6702	255351

Source: Local Government Directory Report Generated on 24/09/2023 9:13:58 pm, URL <http://lgdirectory.gov.in>

Table 2 - Zila Panchayats of Jharkhand

S. No	LGD Code	District Panchayat	District Panchayat (Immediate Local Lang)	No of Data	No of Village Panchayat
1	281	Bokaro	Bokaro	9	249
2	282	Chatra	Chatra	12	152
3	283	Deoghar	देवघर	10	194
4	284	Dhanbad	Dhanbad	10	256
5	285	Dumka	Dumka	10	206
6	286	East Singhbhum	-do-	11	231
7	287	Garwa	-do-	20	189
8	288	Giridih	-do-	13	344
9	289	Godda	-do-	9	197
10	290	Gumla	-do-	12	159
11	291	Hazaribag	-do-	16	250
12	292	Jamtara	-do-	6	118
13	556	Khunti		6	86
14	293	Kodarma	-do-	6	105
15	294	Latehar	-do-	10	115
16	295	Lohardaga			

Source: Local Government Directory Report Generated on 24/09/2023 9:13:58 pm, URL <http://lgdirectory.gov.in>

LGD Code – Local Government Directory Code

The State wise list of Panchayati Raj Institutions given under the table 1.1, clears the fact that after the 73rd Constitutional Amendment Act, The democratic decentralization has taken place.

The various developments through which the Indian PRI has went through and which is the sensitive characteristic of Democratic mechanism, is described ahead.

The genesis and the present status of Panchayati Raj Institution is actually difficult to define exactly, but it can be assumed that the PRI must have been evolved with the evolution of human civilization the “Sabha” a five-person institution of those time, is even now in existence after the political and economic developments. The developments from the Vedic period Panchayati Raj situations to the present period Panchayati Raj Situations is included under the heading of Historical background of Panchayati Raj System

Historical background of Panchayati Raj Institutions in India

The rural areas of India from the roots for governance in India as India, primarily, are a land of villages and around 72% of the total population of India resides in the rural areas. Thus, democracy in the country should start there on. Mahatma Gandhi also said that the main element for the development and for the governance should not be the big cities rather the village because it is where India resides.³ In India there is a significant system for governance at the village level which is called the Panchayati Raj Institutions. At present, the Panchayati Raj Institutions exists on the basic of part IX of the constitution of India, under the head “The Panchayats”. The story of Panchayat in India is not just a few decennary old, rather it has been prevailing in India from ages.

Vedic Era: - In the old Sanskrit scriptures, the word ‘Panchayatan’ has been mentioned, which meant a group of five person which included a spiritual man as well. But moderately, the concept of the involvement of spiritual man in such groups disappeared. Around 1200 BC, in the Rig-Vedic period, there is a mention of Sabha, Samiti and Vidhatha as local self-units. These local bodies were the democratic bodies at the grass level. The King of these times used to get the approval of these bodies regarding certain functions and decisions. This concept of Sabha gradually converted to the term Panchayat and it was so called because it was headed by 5 people.

Epic Era: - In India, the Epic Era is indicated through the two great epic periods, that is, the Ramayana and the Mahabharata. Through the study of Ramayana, it is indicated that the administration was divided into two parts- ‘Pur’ and ‘Janpad’ or city and village.

During this time period, there was also a Caste Panchayat in the whole of the state and from among the Caste Panchayat, one person was elected who was the member of the King's Council of Ministers. In The 'Shanti Parva' of the Mahabharata self –government of a village finds ample expression and also in the Manusmriti as well as in Kautilya's Arthashastra.

According to the Mahabharata, there were units of 10, 20, 100 and 1000 villages groups over and above the village. the chief official of the village was 'Gramik, the chief of ten villages was 'Dashap' and the chief of 20,100 and 1000 villages were Vishya Adhipati, Shat Gram Adhyaksha and Shat Gram Pati, respectively. The major responsibility of these chief was to collect the local taxes and were responsible for the defense of their villages.

Ancient Period: - In the Kautilya's Arthashastra, there is a mention of village Panchayats. The Town was referred to as Pur and its chief was the Nagrik. The local bodies of those times were free from any royal interference.

During the Mauryan and Post–Mauryan period too, the headman, who was assisted by a council of elders, continued to play a distinguished role in the village day to day life. This system only continued through the Gupta period, though there were certain changes in the appellation, as the district official was known as the Vishay pati and the village headman was referred to as the Grampati.

With these categorizations, it can be concluded that during the ancient Indian period, there existed a well-established system of local government which was run on a set pattern of traditions and customs. However, it is noteworthy, that there is no reference of women heading the Panchayat or even participating as a member in the Panchayat.

Medieval Period: - During the Sultanate period, the Sultans of Delhi divided their Kingdom into provinces called 'Vilayat'. For smooth administration of the villages, there were three important officials – 'Mukkaddam' for administration, 'Patwari' for collection of revenues and 'Choudhri' for setting disputes with the help of the 'Panch'.

Regarding the self-governance of the villages, these kingdoms, had sufficient powers in their territory with the passage of time, these self-governing institutions, were overlapped by Casteism and feudalistic system of governance and were slowly eroded under the Mughal rule in the medieval period. It is again worth mentioning, that

even in the medieval period, there is no mention of women participation in the local village administration.

During this period, another reason for the deterioration of the Panchayati system was the increase in the Zamindari system in the rural areas. There of as a result, the task and main end of the administration slowly got converted to tax collection. Though the concept of Panchayati Raj got deteriorated, the villages in those times had a separate mechanism for their administrations. With the change in the dynasties ruling India, the concept of Kotwal came with the Mughal era whose task was to undertake the administration of the area assigned, to collect task and other incidental functions. But the concept of Kotwal also got deteriorated with the inducement of caste system and feudalism in India especially after the British Invention.

British era: - The British Government working in the Indian administration was against any decentralization, therefore after the mutiny of 1857, they removed the decentralization. During this time, the village Panchayats lost their autonomy and became weak. It is only from the year 1870, that India saw the dawn of representative local institutions. Later in 1870, decentralization was again advocated by Lord Mayo, which gave propulsion to the development of local institutions by enlarging their powers but it was unapproved.

Afterwards, Lord Ripon succeeded advocating decentralization but it was approved till the extent of urban areas. The concept of elected representatives was introduced in urban municipalities. All the then existing boards were mandated to have two thirds majority of non-officials who had to be elected and the chairman of these bodies had to be from among the elected non-officials. This is considered to be the Magna Carta of local democracy in India.

The Royal commissions of 1907, advocated for village panchayat but it was not accepted due to various reasons. The commissions under the chairmanship of C.E.H. Hobhouse, recognized the importance of Panchayats at the village level.

The subject of local government got transferred to the domain of the provinces under the Montague Chelmsford Reforms of 1919. It was recommended in this Reform that as far as possible there should be complete control in local bodies and complete possible independence for them from external control. These panchayats included a limited number of villages with limited functions but did not succeed in characterizing themselves as democratic because they

had organizational and fiscal constraints upon them at the village level.

In spite of all these, by 1925, eight provinces had passed the Panchayat Act. The Panchayat laws were passed by six native states by 1926. By this time, local bodies were given more powers and functions to impose laws were reduced.

Post Independence Period: The inclusion of Article 40 in the Constitution of independent India was the main concern of Gandhiji's for local government particularly for village panchayats. The Article states that 'The State shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary so that they can function as units of local self – government.

After the enactment of the Constitution, the panchayats were mentioned under Article 40 and the state legislature is empowered to legislate with respect to any subject relating to local self-government.

However, the then decision makers were unanimously agreed upon the topic of inclusion of Panchayats into the Constitution. One of the major oppositions came from the framer of the Constitution himself, i.e. B. R. Ambedkar.

The supporters and opponents of the village panchayat discussion but finally the panchayats got a place for themselves in the Constitution as Article 40 of the Directive Principle of the State Policy. But, after this inclusion also the result was the absence of a uniform structure of these bodies as the Directive Principles are not binding in characters.

After Independence:- After independence, the planned developmental efforts were introduced in India, which intended to ensure the social and economic well-being of village people. Therefore, the Planning Commission which acted as an advisory agency to the Government of India was entrusted with the responsibility for listing out the strategies for all the developmental efforts in the country.

The Planning Commission, in its efforts to chalk out strategy for rural development realized that the energies of the entire administration machinery of the entire administrative machinery of the states and the available non-official leadership should be directed to realize the plan objectives promote active interest and support of rural people in improving their own living condition.⁴

One of the American experts, Abert Mayer undertook a project named Etawah Project. After independence, India also got influenced by the Etawah Project and implemented the Community Development Programmes (CDP) on the eve of Gandhi Jayanti, the 2nd October, 1952 as a development initiative. All the rural development activities which were to be implemented were encompassed in the Etawah Project. The village panchayats helped in the successful implementation of people.

The community Development Programme was based on the utilization of local resources which included local people and their energy or efforts which were used for achieving local objectives. But, as the bureaucratic administrative organization elaborated itself, the developing state extended itself and took upon the responsibilities right up to the village level by establishing an administrative arrangement at district, block and village level.⁵

As a prologue to CDP, the National Extension Services was introduced in the year 1953, but unfortunately the Programme did not yield much result.

As the reasons behind the failure of CDP, those which can be counted were like bureaucracy and excessive politics, lack of people participation, lack of trained and qualified staff and lack of local bodies interest in implementing the CDP in the village panchayats.

In 1957, the National Development Council constituted a committee headed by Balwant Rai Mehta. The chief work of this committee was to look into the working of community development Programme. The Balwant Rai Mehta Committee report emphasized the need for devolution of power and decentralized machinery, opined that devolved power be exercised, controlled and directed by popular representatives of local areas.⁶

The committee suggested to set up rural local bodies at three levels, a three-tier PRIs, i.e. at district, sub-district (intermediate) level and village level, namely Zilla Parishad, Panchayat Samiti and Gram Panchayat respectively. This discussion of local bodies was done to ensure popular participation in rural areas' progress.

This scheme resulted in the launching democratic decentralization in Rajasthan on October 2, 1959. Later, on 1st November 1959, this scheme was introduced in Andhra Pradesh. The necessary legislation had been passed and implemented in Assam, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Orissa and

Punjab etc. But within a decade of their celebrated commencement, these bodies began to languish.⁷

Therefore, other committees were formed to examine the failure of the democratic decentralization as envisaged by Balwant Rai Mehta Committee. First among others was the appointment of the Ashok Mehta Committee in 1977. This committee did bring new Panchayat Raj and recommended a two-tier Panchayat Raj Institutional Structure consisting of Zilla Parishad and Mandal Panchayat. This recommendation was to secure administrative support and using planning expertise and for this district was suggested as the first point of decentralization below the state level. The new committee also recommended for enacting central law, etc. But these recommendations of a two-tier Panchayat Raj Institutions and enactment of central law, etc. But these recommendations of a two – tier Panchayat Raj Institutions and enactment of central law was not politically supported and therefore could not make much headway. However, some states like West Bengal and Karnataka took the opportunity and patterned their local governments in the light of the committees' recommendations.⁸ At this stage it could be concluded that in many states, local bodies became weak and ineffective on account of variety of reasons, including the failure to hold regular elections, prolonged suppression and inadequate devolutions of powers and functions.⁹

Therefore, there arose a thirst for restructuring of local/grass root level governments so as to make them more vibrant and effective as grassroots institutions. This step could lead to strengthening democracy and also to the formation of an agency, which may coordinate public administration apparatus in bringing societal transformation. The step could be done by establishing democratically elected governments at local levels with the objectives to entrust them with the powers and responsibilities so as to make them the institution of local self-government in true sense.

In subsequent years, this issue was examined and in order to revive and give a new lease of life to the panchayats, most importantly, Hanumantha Rao Committee (1983), G. V. K. Rao Committee (1985), L. M. Singhvi Committee (1986)¹⁰ and Sarkaria Commission on Centre – State relations (1988), P. K. Thungan Committee (1989) and Harlal Singh Khara Committee (1990) were made. All these Committees worked towards achieving the Goal of establishing local self-government in true sense and resulted to the

introduction of a bill as 64th Constitutional Amendment Bill in the Lok Sabha in 1989. This bill was introduced to achieve a strengthening democracy and establishing a coordinating agency for public administration apparatus. Unfortunately, this was not enacted but this concept was enacted as 73rd Constitutional Amendment Act in 1992 by the parliament of India.

As per experiences, it is noticed that the Panchayati Raj Institutions in India is impaired by various limitation and weakness. The main reason recognized as the supremacy of bureaucracy upon the PRI.¹¹ In India, bureaucracy has always been the main source of implementation for all Programmes, whether be it Community Development Programme or rural development Programmes. Meanwhile, the evolution of district rural development agencies, have further impaired the Panchayati Raj Institutions of their main functions. These main functions included planning and Programme implementation especially that of a poverty eradication and employment orientation schemes.¹² Along with that, several government registered societies and cooperatives have sprung up to implement the schemes which have been sponsored by central and state governments. Many of the Panchayati Raj Institutions functions have been overlooked and bypassed. It is worth mentioning over here that in recent time central government have initiated chain of Programmes which have by and large overlooked the role, power and potentiality of Panchayati Raj Setup.¹³ Some of the Programmes to be included are Integrated Rural Development Programme, Drought Prone Area Programme, Rural works Programme, Mahatma Gandhi National Rural Employment Guarantee Act. Thus, it can be concluded that the outright continuum of incorporated Progress was kept outside the extent of Panchayati Raj Institutions which have further made the organizations beside the point.

Implications of 73rd Constitutional Amendment Act in Jharkhand

In accordance to the spirit of the Indian Constitution, the Panchayati Raj Institutions, in Jharkhand was given strength by the Jharkhand government as the Jharkhand Panchayati Raj Act, 2001. Various schemes in accordance to this Jharkhand Panchayati Raj Act, 2001 were undertaken by the department of Panchayati Raj of the government of Jharkhand. These schemes include construction of Panchayat buildings, training to PRI officials and staff, grants to Gram Sabha etc. From all of these, the ones which are of the most

important and implemented by the State department are Backward Region Grant Fund (BRGF) and Rajiv Gandhi Panchayat Sashaktikaran Abhiyan (RGPSA). The vision of these schemes is to achieve the decentralized and efficient local self – governance through empowering panchayats and representatives of PRIs and also help them to plan holistic development by enabling them to realize their rights, entitlements and duties through effective delivery of services.¹⁴

In Jharkhand state, there are 4118 Gram Panchayats, 212 Panchayat Samitis and 22 Zila Parishads in total number. The traditional principal organ at the district level is the District Rural Development Agency (DRDO) which overlooks the implementation of different anti-poverty programmes. In Jharkhand, these DRDO's have not been merged with Zila Parishad. The Deputy Commissioner is the Chairperson of these DRDO's. Most of the rural development schemes is implemented and the process for the same is handled by DRDO.

Although, many important provisions concerning the local self-governance, were incorporated by the 73rd Constitutional Amendment Act. However, the application of Part IX provisions of the Amendment Act was restricted to the Scheduled and Tribal Areas under Article 243 (M).

This restriction was later reported by the Bhuria committee through its report in 1995. The report submitted by the Committee was taken into consideration and based on its suggestions, the Panchayats (Extension to Scheduled Areas) Act, 1996 came into existence extending Part IX of the Constitution by modifying it and few exceptions to the Schedule V areas of the nine states (Telangana, newly formed State in 2014 was added as the 10th State). The main reason for initiating the PESA Act was the shift of control for the local communities. At present, state – specific PESA Rule has been formulated by only four States out of ten PESA states. Of all the ten states, Andhra Pradesh, Himachal Pradesh, Maharashtra and Rajasthan have facilitated the implementation of the Act.

The Formulation of the Pesa Act has passed more than two decades and the formation of Jharkhand as a State has also passed more than 24 years. Still no Pesa rules regarding the state as specific has not been passed. In Jharkhand, the tribal dominated districts are 13 in number out of 23. These districts are also categorized as

districts under the fifth schedule of the Constitution. Even though the, Act could not be implemented in totality due to want of PESA Rules, which were to be formulated by respective state governments.

A senior official in an interview to Hindustan time said, “The salient features of the rules include provisions providing power to traditional heads to preside over Gram Sabha meetings, giving power to Gram Sabha meetings, giving power to Gram Sabha to the limit that no land related deal can be possible without its consent, making it mandatory for the police to inform Gram Sabha within 48 hours in case it arrests anyone from the village. According to the PESA rules, Gram Sabha will have right to restore tribal land in case anyone has taken it fraudulently or in violation of law. The rule provides appeal of decision given by Gram Sabha before higher traditional judicial body or high court.”¹⁵

The official added, “Other provisions include power to establish fund, select beneficiaries under government Articles 275-1 of Constitution, impose fines from Rs 10 to Rs 1,000 in case of violation of some of the IPC sections including 160 (rioting), 265 (using wrong weight for weighing anything in the market), 277 (polluting water bodies), 289 (hurting animals), 249 (playing vulgar song and being involved in vulgar activities), 374 (forcing anyone to work), 298 (hurting religious sentiment), 379 (theft), 417 (fraud), 429 (hurting animal grievously), 500 (defamation) and 504 (breach of peace) beside others.”¹⁶

Neha Oraon, Director of Panchayati Raj Department, said that the draft of PESA was finalized after taking valuable suggestions from all stakeholders. She said, “Suggestions not in accordance with High Court or Supreme Court rulings were not accepted while other suggestions were incorporated in the draft”. She also added, “The source used to prepare draft include Jharkhand Panchayati Raj (JPRA), fourth section of PESA Act, 2009, and draft proposal sent by the Centre to states for a guideline for formulation of draft.”¹⁷

The status of tribal has not changed in the positive directions with development which was expected after the implementation of PESA especially for the conservation of natural resources in Jharkhand. In Jharkhand, 16 districts out of 24 come under PESA provision as shown in the Table 3.

Table 3 - Districts, blocks and gram panchayats under PESA in Jharkhand

S.No.	Districts	Total No. of Blocks	Total Gram Panchayat
1	Ranchi	18	303
2	Khunti	6	86
3	Gumla	12	159
4	Lohardaga	7	66
5	Simdega	10	94
6	West Singhbhum	18	216
7	East Singhbhum	11	231
8	Saraikela Kharsawan	9	136
9	Dumka	10	206
10	Jamtara	6	118
11	Pakur	6	128
12	Latehar	9	115
13	Sahebganj	9	166
	Total	131	2024
3 Districts partially comes under Schedule V Area			
S.No.	Districts	Total No. of Blocks	Total Gram Panchayats
14	Godda	2	35
15	Garhwa	1	10
16	Palamu	1	2
	Total	4	47
	Grand Total	135	2071

Source: Panchayati Raj Department, Jharkhand accessed on 12/11/2019

The areas coming under the Fifth Schedule are naturally rich in their resources, cultural traditions, and a preponderance of the tribal population. Out of the total land area in Jharkhand, 29.61% of the respective land is forest area and from the total percentage of minerals produced in India, 40% of those minerals are available in the tribal dominated land in Jharkhand. In India, PESA was enacted to make the Scheduled Areas in the Fifth Schedule self-sufficiently by empowering the Gram Sabhas as center par excellence.

Table 4 - Status of Scheduled Tribe in Jharkhand in context to other PESA States

Country / State	% of Tribal Population to Total Population of Country	Rank of PESA State in Tribal Population of Jharkhand	% of Tribal Population to total Population of Jharkhand	Tribal Population residing in Rural Areas (Jharkhand)
India	8.6%	-	-	
Jharkhand	8.3%	6th	26.2% (2 nd Rank in PESA States)	91.7%

Sources: Census Data, 2011

The main objective of PESA was to decentralize the power of central and state governments and vest it in the hands of the local governments for independent and self-sufficient governance. As shown in Table 2, the Status of Scheduled Tribe in Jharkhand in contexts of 8.3% of the total tribal population of the country and ranks sixth as per the total tribal population among ten PESA states.

Out of the total population of Jharkhand 26.2% belongs to the tribal population out of which 91.7% tribal resides in Rural Areas, as a result, the tribals are dependent for livelihood in forest wealth.

Table 5 - Notified state-wise fifth schedule areas

States	PESA District (Both Partly and Fully covered)	PESA Blocks (Both Partly and Fully covered)	PESA Panchayats (Both Partly and Fully covered)	PESA Villages (Both Partly and Fully covered)
Andhra Pradesh	5	36	588	1586
Madhya Pradesh	20	89	5211	2835
Chhattisgarh	19	85	5050	9977
Maharashtra	12	59	2835	5905
Gujarat	11	40	2388	4503
Odisha	13	119	1921	Not Available
Himachal Pradesh	3	7	151	806
Rajasthan	5	26	4544	Not Available
Jharkhand	16	131	2074	16022
Telangana	4	72	631	Not Available

Sources: <http://www.panchayat.gov.in/> accessed on 10.10.2020

In Table 5, the details of districts, blocks, panchayats and villages of particular states, that have complied with PESA is given. The Table as mentioned earlier depicts similar information as the first where PESA has not been even implemented in some of the districts of the mentioned states. This shows the gap between enactment and implementation of the Act. Even states like Odisha, Rajasthan and Telangana are not having an accurate list of the PESA villages.

Panchayat Extension to Scheduled Areas (PESA) focuses on ensuring tribal self-rule for people living in scheduled areas of India and Forest Rights Act (FRA) protects the ownership of land for tribals or forest dwellers with their right to life and livelihood. Once the PESA will be implemented in its true temperament, it will allow the local self-governance among the tribals. In other words, the tribal self-rule will allow them to effectively manage the forest produce and planning and management of the natural resources existing in their Gram Panchayats.

PESA, which can be an unmatched weapon for the tribals is just an illusion of local self-governance. The condition of the tribals has not changed much after the implementation of FRA and PESA in Jharkhand. For these goals to be achieved and tribal rights to be secured, the chief mechanism is to ensure that effective structures and policies of participation of the tribal population in the decision-making apparatus. While the creation of the Jharkhand State has certainly brought decisions-making closer in the scheduled areas, effective mechanisms with due space for traditional social structures need to be streamlined to ensure that tribal rights over land, forests and local resources are guaranteed.

The administrative systems and governance system is influenced by the idea of God-centered and God-fearing people of the tribal communities of Jharkhand known as 'Panch Parmeshwar'. This self-administrative system functioned as a fully developed entity already in the Pre-Moghal and Pre-Colonial periods.¹⁸ The major tribes of Jharkhand like Mundas, Santhals, Hos, Oraons and Kharias have their own ways of protecting and governing their respective village communities.

The people of Middle Haladbuni and West Haladbuni Panchayats of East Singhbhum, majorly belong to Ho and Santhal tribes. The Ho tribe, founded in the District of Singhbhum, manages its own administration before, during and after the colonial period.

The Santhals follow more or less the same administrative system of the Mundas. The Ho along with the Munda systems of administration is accepted by the British government.

In the traditional system of local governance, the head of a Santhal village is called the Manjhi, whose responsibility is for both the internal and external administration of the village. Every village is represented by the Manjhi, at different levels of meetings. He is the lawmaker, provider of justice and the collector of different kinds of taxes. Another important functionary of the village is the Pranik, who determines the kind of punishment to be exercised for violating religious, social and economic laws meant for the good of the community. The secretary to the Manjhi is known as the Gorait. He is responsible to announce the periodic meetings to be held in the coming time period and also to collect taxes from the people. The official record of the population of the village is kept with the Gorait. Along with this, he invites the villagers for celebrations and festivities.

The Manjhi is assisted by the deputy secretary known as Jog Majhi. He is with the responsibility of keeping records of marriages and also resolves all the disputes that concern matrimony. The youth of the village is led by him who performs various activities under Jog Manjhi's guidance. In his absence, Jog Pranik is responsible for all the activities.

Few members of the village constitute a committee which is known as Bhagdo Praja. The people of the village look towards their decisions with great respect and dignity for any matters related to marriages as well as social conflicts. The president of this committee is called Laser Tangol. His main responsibility is to provide protection to the entire village against any form of external aggression.

The religious and worshipping ceremonies are taken care by the Nayke, who is assisted by Kurum Nayke.

A five or an eight-member federation is formed, known as the Desh Manjhi or More Manjhi. Whenever any case is failed to be resolved in the village level, that particular case is transferred to the Desh Manjhi for peaceful settlement.

Above the Desh Manjhi, there is also a bigger federation known as Parganait, which consists of 15 to 20 villages. The president for Parganait, known as Susaria, is elected by all the Manjhis of the village federations. Cases related to various village federations are resolved in Parganait federation. The meetings for Parganait are

called by the Susaria. The law and order of the village is maintained by the Chowkidar. He can also arrest those villagers, who violate the laws maintained by the village. The right of execution for these punishments is with the village federation.

Lastly, above the Parganait, is the Disum Parganait, which looks after those cases which could not be resolved by the Parganait.

The presence of various levels of local traditional administration of the Santhal tribe, assures the existence of strong governance system. This system of administrative organization, right from the village level up to the level of Desh Parganait, ensures a fully democratic and judicial administrative system for the common people of the Santhal tribe and which also serves as the essence of Indian constitution.

In the Ho administrative system of governance, the administrative, legislative, executive and judiciary powers is vested upon the Munda, who is the head of the village. He is assisted by the Dakuwa, whose duty is to call the village people for the meetings whenever required.

The head of fifteen to twenty Munda villages is known as Manki. He is given the responsibility to collect the taxes for the local governing body. All the people of the village are under the care of Manki and all the social and economic problems in general. The Manki is assisted by a Tehsildar. This designation name is given before the Tehsil which means the administrative division of the area given to each Tehsildar. The Tehsildar collects rent from the Mundas under his Tehsil and also keeps the record of the same.

Three Mankis constitute to form a committee which is referred by the Manki when he fails to resolve any disputes of his village. These three mankis' Committee arrives at a satisfactory solution, after discussing the matter among them. This formation of the committee provides an opportunity for the people to appeal to the higher body, if they are not heard at the local administrative level.

The responsibility for organizing and conducting both religious and social functions is given to an office bearer of the village known as 'Diwri'. The official sacrifice or priest of the village is known as the Yatra Diwri. He is consulted for all the religious matters and also for issues pertaining to land, marriage and incest.¹⁹ The traditional self-administrative system of the Ho tribe and the Santhal tribe is closer to

the Munda tribe, which also provides a distinct identity to the entire tribal community as a whole.

As per experiences based on researches, it is noticed that the Panchayati raj Institution in India is impaired by various limitations and weaknesses. The main reason recognized as the supremacy of bureaucracy upon the Panchayati Raj Institutions.²⁰ In India, bureaucracy has always been the main source of implementation for all programmes, whether be it community development programme or national extension services programmes.²¹ Meanwhile, the evolution of district rural development agencies, have further impaired the Panchayati Raj Institution of their main function. The main functions included planning and programme implementation especially that of poverty eradication and employment orientation schemes.

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Ambedkar and His Philosophy

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Ambedkar, a highly qualified person, a lawyer so to say law maker, a religious leader, well Known critic of Hindu caste system, the chairman of the drafting committee of the constitution of independent India, was an ardent follower of Buddha and John Dewey. Despite all his obsessions a philosopher was hidden in him. A Philosophy can be brought out from Ambedkar's thought

Question is why should we try to bring out a philosophy of Ambedkar? Philosophy can be said to be a study, an analysis and description of consciousness, world knowledge, language, Mind body relation, Morality religion, Education Society, Politics beauty, truth, God and many things. In recent times it includes in its fold the topic like environment, culture, feminism, Profession, business, Doctor, patient relationship abortion and even the choice of death, euthanasia. In such a wide area we can get wide range of doctrines came out from wide range of ideas. But unfortunately apart from some prophets or saints of different classical Indian philosophical Schools, modern Indian thinkers hardly get the recognition as philosophers, excluding a few ones namely, Brajendranath Sheel, J. Krishnamurthy etc. Unfortunately Aurobindo, Rabindranath, Vivekananda, Gandhi, Radhakrishnan, K. C. Bhattacharya, Iqbal, Ambedkar all are considered by the world philosophers as ideological thinkers and not as philosophers. Anglo Saxon dominance over philosophy is responsible for not considering independent Indian thinkers as philosophers.

There are arguments given for not granting the status of philosopher to these thinkers. One, that no one of these thinkers has given any philosophical doctrine. Two these thoughts are ideological. Three, there are underlying philosophy of these thoughts such as Vedanta, Samkhya for the thoughts of Aurobindo Rabindranath, Vivekanand Gandhi, Nietzschean philosophy for Iqbal and Buddhism and Dewey's philosophy for Ambedkar. Four, Philosophy aims to understand the world as it exists, and five the philosophical discourse allows discussion. Ideology on the other hand aims to bring about a

change into this world and not to describe the world as it is and the stand point does not allow discussion. But we should not be oblivious of the Philosophy like Marxism or Existentialism which is also to bring about a change in this world. We should notice further that in recent times the inclusion of topic like bio-diversity or euthanasia is not only to describe the world as it is but to bring about a change in this world through the discussion. So Philosophy cannot simply concern itself with the existing world without a futuristic approach.

All the above thinkers might have tried to describe the existing world from an ideological stand point with a desire to change the world but at the same time they allow discussion as there are arguments in support of their understanding since an argument naturally invites counter argument. Ambedkar too describes the world in respect of religion. Ethics or politics or education having underlying principle of Buddhism and the philosophy of John Dewey but ample amount of provision of discussion is there. So there is no water tight distinction between Philosophy and ideological thinking. Moreover, Ambedkar had a fundamental thinking as he made a revolt against Gita or Manusmriti and had ample difference with the thought of his masters Buddha or John Dewey from Indian stand point Ambedkar can very well be considered as a philosopher being the seeker of the way towards liberation in the form of emancipation.

In this paper I would try to point out the departure of Ambedkar from older as well as contemporary thoughts of his time and try to highlight his thought on the mind, body, morality, religion, Society and politics.

1. Ambedkar in his revolt against Gita, described the Aryan community of pre Buddhist time as depicted and glorified by Gita as to have no sense of morality. Pre Buddhist Aryans had vices of drinking for example Krishna and Arjuna were described to be dead drunk in some occasion, there was incident of gambling by Yudhishthira and keeping his own wife as bet which was highlighted without arousing any sense of guilt, immoral sexual relationship by Vasista, Manu, Brahma all are depicted as normal occurrence and sacrificing of animals were indulged at large. So Ambedkar holds 'Bhagwatgita is neither a book of religion nor a treatise on philosophy, what the Gita does is to defend certain dogmas of religion on philosophic grounds.....**

2. Ambedkar did not consider Hinduism as primitive religion, The Hindu Dharma has naturally developed and found it to have an

own scheme of Divine Governance and some definite value and some definite code of conduct and penal code written in Manusmriti.

3. Ambedkar left the concept of religion to arrive at dhamma. Religion, for him, is a social force and motive force whereas Dhamma is a guiding principle of social conscience Maintaining purity of life to reach the perfection of life.

4. Ambedkar's dhamma rejects religion, demystifies morality and secularizes social relation.

5. Religion must be a matter of principle not a matter of rule. The moment it degenerates into rules it ceases to be a religion as it kills responsibility the essence of religion.

6. The sovereignty of scriptures all religions must come to an end if we want to have a united integrated modern India.

In case of his departure from Buddhism we must first mention how Ambedkar expressed his reverence towards Buddha. He said 'My social philosophy should be enshrined in three words liberty, Equality and Fraternity- my Philosophy has roots in religion I have derived them from the teaching of my master, the Buddha.' The points in which Ambedkar's thought on Buddhism becomes neo Buddhism are as follow:

1. Denouncing God- Buddha did not actually denied god rather remained silent if people asked him about god, soul or rebirth. He considers these things as unnecessary for our ordinary life.

2. Buddha considers Avidya as first cause of suffering whereas Ambedkar consider social and economic injustice to be the main cause of suffering.

3. Ambedkar holds that no notes of Buddha was directed towards sanfha but directed towards laity.

4. Vihara for Ambedkar's were no monastery or a place of monks rather a place of laity.

5. Ambedkar eliminated dhyana and Samadhi from Buddhism.

In so far Deweyan heritage of Ambedkar is concerned Ambedkar once said I owe my total intellectual life to professor John Dewey. We can find Ambedkar to be the own man of Dewey with his depth and breadth of personal experience and engagement in shaping democracy and equality Dewey believed in participatory democracy and not in representative democracy. Participation requires public reasoning and dialogue with ever expanding real ethical communities of enquiry. He believed democracy to be an

ethical ideal and not merely a political engagement. Dewey saw education as the foundation of the democracy and as the key process of social reforms. Anurag Behar (chief executive of Wipro) in his article describes Dewey as a philosopher and Ambedkar as a leader of the nation. Behar finds Ambedkar to actualize the philosophy of Dewey Keya Mitra of pacific university in her review of Democratic Experimentalism pointed out that it is radical to propose that individual presupposes their essential sociality' Essential sociality means in democracy every individual pursuit of education morality etc. has a social meaning Keya Mitra pointed out that the individualistic background in which Dewey feels the necessity of essential sociality is not similar to that of Ambedkar. Familial and communal role is more primary factor in case of Ambedkar. Social divisiveness and exclusiveness between the groups and castes gave the orientation to Ambedkar's thought.

Arun P. Mukherjee of york University Toronto pointed out how William Jones and Maxmuller being fascinated by Sanskrit text and its lost vitality in Islamic period, claimed that it needed to be revitalized by Anglo Saxon civilization this discourse was eagerly absorbed by the high class Indian like Bankim Chandra Chattopadhyay depicted in Anandamath. He firmly believed that Hindu nation will be reinvigorated by learning modern Science from British.

A few Indians beside Ambedkar challenged this discourse especially that it glorifies Brahmanic text by ignoring hierarchicalization of human being into touchables and untouchables. A. P. Mukherjee criticizes Ambedkar as he saw the world through Deweyan lens.

But this is not fair to say that Ambedkar is using Dewey's lens to see the world. If we say this we will have ignored the experience of life Ambedkar underwent before his meeting with John Dewey Ambedkar had a profound enough experience of dejection and alienation of Indian hierarchical culture. Following quotes of Ambedkar will show his independent view as a philosopher in the true sense.

Essential sociality is not so much important for Ambedkar as he says 1. Man does not lose his being in the society in which he lives. Man's life is independent. He is born not for the development of the society alone, but for development of his own 2. 'In ideal society there should be many interest consciously communicated and shared 3. In

politics we will be recognizing the principle of one vote one value but in social and economic life we deny the principle of one man one value. How long shall we live this life of contradiction? 4. If you believe in a respectable life you believe in self help which is the best help. We must stand on our own feet and fight as best as we can. Power and prestige will come to through struggle. 5. So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you. 6. Freedom of mind is the real freedom. The person whose mind is not free- though alive is no better than dead 7. Civilization of mind should be the ultimate aim of human existence. 8. Indifference is worst kind of disease that can affect people. 9. The human body deceased as long as human body is not free from suffering. Mind cannot be happy if a man lacks enthusiasm life becomes drudgery, a mere burden to be dragged the main reason for the lack of enthusiasm on the part of a man is that an individual loses the hope of getting an opportunity to elevate himself the mind in such cases becomes deceased Enthusiasm is created when one breathes an atmosphere where one is sure of getting the legitimate reward for one's labour.

We can conclude that Ambedkar can deserve the name of a philosopher as he has an analytic bent of mind to analyze the human world as a struggle of individual against the social norms and rules it is a struggle to find a unique place of one's own without compromising virtue morality discipline etc. it is a struggle to assert one's freedom, dignity and respect the social status according to Ambedkar is achieved by one's own excellence and virtue for which he himself is responsible and not by birth or community for which he is not responsible religion is not kilt the responsibility by being a matter of rules Religion according to Ambedkar is neither a mystical journey nor a strict following of a scripture. Rather a moral responsible life necessarily devoted for the well being of the people if someone argues that Ambedkar's contention fails to be philosophy as it cannot analyze or describe the world it exists but can give an ideological picture of the world which does not exist but Ambedkar ties to bring about, then it will narrow down the scope of philosophy which cannot include struggle for the better human world.

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Managerial Development through Management Development Programme, Facilities, Training Formula and Technique

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Abstract

My paper is a brief description about the managerial development of an employee in organizations. Training and development is essential to remove performance deficiencies. There are two ways for training and development performance influence. First, to improve the skill of the people and secondly, the job satisfaction, It is more imperative for organizations which are adopting human resource management approach to display a culture of right attitude. This paper deals about management development program, facilities, training formula and techniques through which knowledge, skill and attitude / aptitude of employees may enhanced for the sustainable development of an organizations.

Managerial Development

It should be remembered that the developmental activities relate not only to the new recruit but also to existing employees at both the supervisory and the nonsupervisory levels. Even existing managers require further development of certain skills and abilities. As already indicated, appraisal of the new entrant or the existing manager can highlight such person's training or developmental needs. A developmental programme, appropriate for such individual, can then be developed in the light of the existing external facilities available, adopting the right training techniques. As managerial development requires more sophistication, this aspect will now be highlighted.

The Management Development Programme and Facilities

Management development programmes must include:

- 1) A carefully considered plan and organization for carrying out the programme,

- 2) A periodic appraisal or evaluation of each manager regarding his performance in the various stages of his development under the programme; and
- 3) A continuous appreciation and support from top management.

In planning the programme, three essentials are involved:

- 1) Who will be responsible for administering the program?
- 2) What main stages are required; and
- 3) How will evaluation be effected?

Stages of a Management development programme

Generally the stages involved in a management development program are:

- 1) Organization Planning - to determine the company's present and future needs.
- 2) Programme Targeting - to focus the company's efforts on the most pertinent areas;
- 3) Ascertaining Key Positions' Requirements - to stress the basic requirements of particular managerial positions;
- 4) Managerial Appraisal--to evaluate periodically the abilities and performance of the individuals concerned, with a view to ascertain the managers indicating promise for further development and their training needs;
- 5) Replacement Skills Inventories - to indicate persons qualified for managerial replacements;
- 6) Planning Individual Development Programmes - to provide specific development programmes for promising managers; and
- 7) Appraising Existing Programmes - to ascertain sources of improvement for incorporation in the future programmes.

Managerial Development Facilities

Organizations outside the company do provide managerial development facilities. In addition, the company itself should provide this activity and not overlook its own responsibility by merely sending managers to external programmes. The methods of providing managers with adequate development exposure are:

A. External:

- 1) Management education at University and other institutions of higher learning;

- 2) Management seminars at management associations and educational institutions.

B. Internal:

- 1) Delegation;
- 2) Job rotation;
- 3) Promotions and Transfers;
- 4) Appointment as "Assistant to;" and
- 5) Membership of Committees and Junior Boards

These will now be briefly discussed

External Management Development Facilities

External facilities include education provided by universities and other institutions as well as educational development facilities provided by other associations such as local management associations like the Bombay Management Association, the Delhi Management Association and so on.

Management Educational Institutions, Outside India, the manager seems to be catching up in the educational race with college education beaming increasingly more important as a part of managerial development. In India, a large number of managers, particularly older managers, do not have a university or college degree. This indicates that lack of higher education is not necessarily a barrier to success in managerial work. However, as already mentioned in a previous chapter, a recent survey has indicated that Indian managers are highly educated in India. The future manager is likely to be one with adequate educational background. Otherwise there will be many status problems and communication difficulties. Besides, technological and other innovations are creating a need for better educated managers in India.

Considerable difference of opinion also exists on the type of educational background thought suitable for managers. Some support the need for a broad liberal arts education as a preparation for managerial work.

Persons on the firing line of the market place consider vocational bias as more important. Even universities have begun to support this view by reducing the relative importance of the liberal arts through development of "the practical curriculum."

Many universities all over India have now introduced Departments of Management Studies. In addition, there are now the

three Indian Institutes of Management at Calcutta, Ahmadabad and Bangalore providing post-graduate training in management. There are also other institutions providing similar educational facilities to help communicate quickly basic knowledge and skills to those desiring to take management as their career. Thus management as a career is becoming increasingly popular in India. Management Seminars, In case of existing managers who desire a speedy orientation in various management areas with which they might be unfamiliar, there are educational institutions extending programmes as well as local management associations who provide seminars and workshops. There are in India a number of local management associations like the Mumbai Management Association at Mumbai, the Delhi Management Association in Delhi, and Chennai Management Association in Chennai and so on.

These have evolved in recognition of the need for professionalization of management in India. They are loosely tied together by a federation called the All India Management association which also provides National Management programs, in addition to the top management programme organized by them generally in Kashmir. There are thus a large number of management programmes in India, aimed at helping existing managers acquire the needed skills. The great advantage of training in such seminars, workshops and external programmes is the exposure the manager or student gets to other managers. This encourages a cross-fertilization of ideas.

The following are however some of the pre-conditions of success of such programmes:

1. A desire must be created in the manager to be trained or developed.
2. The programmes must have top management support.
3. Preferably top management itself should be trained first.
4. The programme must be a skillful blend of theory and practice requiring the use of both academicians and practicing managers on the faculty
5. The training programmes must be in terms of the training needs of the managers concerned. The training methods adopted should be in terms of the skills sought to be developed.

Internal Training Programmes

Although there is undoubtedly a place for external programmes in the development programme which may be formed for a particular manager, the company must not run away from its own responsibility. Good organizations in India do provide internal training to their managers. In addition, they send them to carefully selected external programmes of local management associations and educational institutions. The company training facilities have the advantage of being geared to the needs of the specific company's employees. They however suffer from the lack of exposure of the employees to other philosophies and other managers which are possible in external programmes.

On-the Job Training, In addition, every company can provide education on the job which is a type of education which can be secured only through experience. The following methods can be used for this purpose:

1. **Delegation-** In India as well as abroad, the aspect of delegation is much neglected. Often managers are afraid to delegate. Without delegation of authority and giving of additional responsibility, subordinates cannot achieve higher performance standards. Making the subordinates do and take decisions themselves, which is possible through delegation, can alone develop in them the decision-making and leadership skills so essential in good managers.

2. **Job Rotation-** method involves the manager being sent through different jobs, thereby providing him a broader exposure. This is possible in case of both a management trainee as well as an existing manager. To provide actual experience in managing and an appreciation a trainee, it is of the differing viewpoints of the several departments such as the marketing manager and the production manager who are often in conflict.

3. **Promotions and Transfers-** The chance of promotion can encourage a manager to acquire the further skills required for the higher job to which he may be promoted. The existence of a management inventory which has predicted and identified those who are promotable, is not by itself as powerful for motivating managers to further efforts as where they know that promotions will come in actual practice if they acquire the needed extra skills. Transfers at the right time can also broaden the experience and viewpoint of the trainees concerned and get them ready for promotion into higher jobs.

4. **Appointment as "Assistant to"**- A much used and abused position is that of the "Assistant to." The "Assistant to" must realize that his position is that of staff responsibility and is merely a training device. For example, a junior manager who is placed as an "assistant to" the managing director is thereby given exposure to the job of the managing director. This he would not normally get in his present position. His viewpoint is thus broadened and he is made ready for future promotions. Such an appointment can also help the superior who is now required to function as a teacher and give the assistant appropriate assignments. For example. TELCO takes advantage of this type of development activity. Young person's showing potential are appointed as "Assistants to senior members. This gives them varied experience. It also creates confidence in them which, according to management, is an unequalled supplement to systematic and formal training.

5. **Membership of Committees and Junior Boards-** Membership of a committee consisting of managers of different departments can help the members by providing them a broader exposure to the viewpoints of the other departmental heads. It can constitute a training ground for developing broader insights in the managers who are-members of such a committee. The committee method is sometimes used as a training technique. For example a junior board can be formed where the middle level managers are made to function like the board of directors. In this way, the junior managers are exposed to the types of decision required to be taken at the higher level. Besides, it develops general sense of welfare of the whole organization.

Training formula and techniques

For any educational programme to be successful, it requires the adoption of the scientific approach as suggested by the training formula and the use of appropriate training techniques.

The training formula

Irrespective of the level of the employee or the training objective, the following five steps generally make the training more effective:

1. Prepare the employee
2. Tell him.
3. Show him.
4. Let him do, and
5. Check him.

Firstly, it is necessary to put the trainee in a responsive mood, by explaining to him the importance of training and how it will help him perform better and thereby earn more remuneration or promotion. The trainer must also build up confidence in the trainee. He must remove the fear trainees generally have as to whether their performance will satisfy the trainer. This is the step referred to as "prepare the employee." The trainer should then, in the next step, "tell him" the nature of the job and how it can be done best. After this, it is better to "show him" by actually performing a part of his job. Finally, it is advisable to let the employee do. An easy task should be first selected to build in him confidence. Then the more difficult ones can be entrusted. At the end of each attempt, the trainer should "check him" and show him where he could have improved his performance.

Training techniques

Training methods can be basically divided into four types:

1. The telling method,
2. the role playing method, and
3. The showing method,
4. The discussion technique.

In the Telling Method, lectures are delivered like the class room session. This method is very suitable for communicating information quickly. However, it does not really involve the trainee in his training. In the Showing Method, the trainer actually demonstrates the technique, dramatizing the lesson by playing the role himself. For developing skills of the trainee, Role Playing is a useful training technique. The trainee here participates actively in the learning process. He is actually made to do. The Discussion Technique involves the participant in his training. It allows him to ask questions. Sometimes cases are also used for actual situations. These generate discussion between the trainer and the trainee.

The above mentioned training formula and training techniques or methods can be adopted in any training programme concerned with an employee, like a salesman or a manager and whether it is on the job or in a classroom setting. Even In a classroom setting, the on-the-job atmosphere can be created by using techniques such as role playing.

Approach to training

Brigadier B.M. Chakravarti stresses that the basic approach to Industrial training must be positively economic in nature. He feels that training programme should be well planned and competently

executed almost like a business or technology operation. According to him, a modern in-plant training scheme's basic approach should comprise the following:

1. Profit Objective as a Take-off Point. Specific objective should be to improve skill and motivation of supervision talents and operational skills aimed primarily at cost reduction.
2. Reinforcement Capability to Human Working Capital. Should aim at proper return from cost of training in the short run; for example, reliever training in continuous industries.
3. Training as Capital Budgeting. To prepare major personnel replacement programmes in keeping with the long-term modernization and expansion schemes. It is an investment programme or capital budgeting for investment in Human Capital.
4. Technological Updated Information. It should be ensured that the training content is relevant, the methods of knowledge-transfer are effective, and the quality and the quantity of training programmes and their timelessness are adequate and efficient.

In his profit objective, he emphasizes cost reduction. One must be conscious of an adequate return from the cost of training in the short-run. One may argue with him here in that whilst training in the short-run may not provide an adequate return, over a long period, which permits sufficient use of the increased efficiency through training, the return might be of a higher magnitude. His stress on looking at major personnel replacement programmes as an investment programme is a point well taken. The training content must necessarily be relevant.

Any approach to training must start with identification of the training needs, such objectives must be clarified, which need not necessarily include directly the profit objective as in case of providing improved service to customers which might in the long-run improve the goodwill and thereby probably the future profits. The objective of training must necessarily include increasing efficiency and productivity. Very often the objective is to develop the employee concerned for future promotions. Once the objectives are crystallized, the training programme can be well placed and adequate training techniques used to develop the additional skills required in the employee concerned. The training programme must be however evaluated periodically for incorporation of future improvements.

Conclusion

In the present era of globalization, there is an imperative need for employee with extraordinary skills which adds potential to perform better. Human beings are naturally gifted with the potential to learn. It is up to us to leverage this inherent potential and achieve what we are destined to. There has also been rapid transformation in organization structure and work practices. These changes would definitely have a significant impact for training and development of the work place. As training occupies a top spot in the HR agenda for many organizations, but the impact on the bottom line does not fall in line with expectations. The answer lies in better structure, sharp vision on the end goals and a tighter focus on the cardinal rules of the game.

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The Socio-Economic Study of Role of Self-Help Group in Strengthening Women Empowerment in Jaunpur District of Uttar Pradesh

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Abstract

Women empowerment is the most discussed developmental work of the present time. Through this, not only the evils prevalent in the society are ending, but the social and economic development of women is happening at a rapid pace. The Central and State Governments have developed various schemes for the all-round development of women. Along with this, various types of laws have also been made to protect them. To stop the rapidly increasing crime against women, the government has done the work of providing protection to them by making various types of laws. The study suggest that the model of SHGs and its operations among STs and Minorities women must be cared and requires special attention. Literature supports that SHGs model in Jaunpur district is empowering women economically and socially effectively. It requires only special attention on STs and Minorities women

Key words: Women empowerment, education, social, economic, Community development-CD, SHGs

Introduction

The word from which empowerment has been derived 'to give power' which means to give as well as to earn and to increase power. Thus the word empowerment also means a change in the status in terms of level of power. Therefore, empowerment could be seen as a process and a result of social change or both. "Economic empowerment" means better material living by such sustainable livelihoods, which are owned and managed by women. "Social empowerment" of women means more equitable social status of

women in society and "legal empowerment" means to provide an effective legal framework that is in favour of women's empowerment. Political empowerment means a political system that can make political decisions. Thus, this process of women's empowerment is a process that involves many issues and its purpose is to bring change in the society. The process of empowerment is the key to success in the economic, social and social life of the society. It is necessary to bring changes in political dimensions simultaneously. Apart from this, women of different strata of the society are affected in different ways by powerlessness. Carries double load. They have to fight for the challenges and destruction of poverty as well as for achieving more and more gender equality. Self Help Groups, a powerful medium for the empowerment of women, in various schemes of the Central Government, it has been said to give special attention to women self-help groups. The basic motive behind this is that women who join women's self-help groups should never feel lack of work. They also keep getting the feeling that the government is standing with them. Actually, in this scheme named Self Help Group or Help Group, first ten people form a group of their own and collect some money by collecting donations among themselves. Then these people give and collect loans among themselves from that money.

Review of some of the existing Literatures related to Women Empowerment

The study of literature is a method of consciousness to build an empowering capacity, which is the capacity for greater participation, greater decision-making power and control.

Carl (1995): This study focused on Empowerment, in another word, is a challenge to the system of power related situations with the sources of power and large control gains. The need for agents for women to empower them is aimed at challenging patriarchal habits that create pressure to change or justify gender discrimination faulty differences in infrastructure and social inequalities in institutions that allow poor women control over physical and non-physical resources.

S. N. Munda (2005): The Study is related with rural area, has given importance to being aware of socio-economic development to meet the basic needs of women. Under the Women's Help Group Co-bank Affiliate Program, loans are being made available to these groups at the rate of seven percent per annum by giving interest subvention on loans. Along with this, additional interest subvention of

three percent is also given to the women groups who repay the loan on time. In this way, loans are actually available to these groups have dire requirement.

Panda (2013): He studied the Gonds of Sundergarh in Orissa and suggested that women should be empowered through formation of groups. To institutionalize the group, every member regularly saves a fixed amount of money every week or 1 day by the group. This promise later on becomes the strength of the group. The group gives out of the regular commitment of the members for the production of needy members or for meeting the emergent needs of the consumer.

Laxman Prasad Gupta (2017): Said that it is necessary to empower women economically and socially. The members of the Self Help Group should be of similar social and economic background. Due to this, the members are able to talk freely among themselves, if there are both poor and rich members in a group, and then the poor members will rarely be able to speak their words.

P. B. Sengupta (2018): He has emphasized on empowering women through Panchayati Raj system. Self Help Groups are small groups of village people through which they try to solve their problems, which they cannot do alone, with mutual cooperation. A self-help group is a group of rural people with almost similar social and economic status, who organize themselves on their own. All the members of the group regularly save a small amount and deposit it in the collective fund. This amount is used by the group to meet the emergent needs of the members through mutual transactions.

B.M. Mukherjee (2019): His study stated that women empowerment is the basic achievement of eradicating poverty and making economic empowerment. Through the group, women are developing both economically and socially. There are at least ten women members in a group. By the way, there can be a maximum of fifteen women. Under the special plan, 25 groups are being formed in each panchayat of the district. For this, one volunteer has been reinstated in all the panchayats by the agency on honorarium.

Kala Singh (2020): Her study suggests that awareness of empowerment along with the right to education is the method of empowering women. If people from different backgrounds are members of the same group, then due to the difference in their level and thinking, there will be trouble in the functioning of group.

Generally all the members should be from the same village. The members of the group meet regularly, help each other. Take collective decisions, resolve mutual differences, and conduct group activities with mutual cooperation.

Vijay Pathak Sharma (2021): He says that along with empowerment it is also necessary to provide good health to women. The members of the group meet once in a week, fifteen days or a month to discuss various topics and solve each other's problems. The amount is deposited and the loan transaction is also done during the meeting itself. A complete account of the transactions made in the meeting is kept. Discussions on various topics are written in the book of proceedings.

The process of formation of Self Help Groups

First of all, a meeting is organized by gathering the members who want to become the members of the group. There are 10-12 members in any general group, according to the willingness of these members, the person who is a confidant in the group, according to the consent of all, is elected the chairman of the group, can take all the decisions of the group. In addition to the chairman, the group consists of a vice-president, secretary, etc., who perform their respective responsibilities. The most important post in all of these is that of the chairman, who takes responsibility for all the members of the group. Before taking any kind of economic decisions of the group, it is necessary to take the consent of the group members which is in the interest of the group so that the group can develop.

Objectives of group formation

1. To prepare a supplementary debt relief structure to reach the rural poor.
2. To build mutual credibility and confidence between the rural poor and the banks.
3. Providing savings as well as credit for banking activities.

Table 1(a): Number of women SHGs working among all the social categories in all 21 CD blocks in Jaunpur district

S.No.	Block Name	SHGs Social Categories				
		SC SHGs	ST SHGs	Minority	Others	Sub Total
01	Badlapur	149	0	12	183	344
02	Baksha	74	0	9	98	181
03	Barasathi	236	14	16	432	698
04	Dharmapur	54	1	1	71	127

05	Dobhi	66	0	3	58	127
06	Jalalpur	48	0	5	55	108
07	Karanja Kala	152	0	17	114	283
08	Kerakat	134	3	7	100	244
09	Khuthan	64	0	1	66	131
10	Machchali Shahar	157	0	7	120	284
11	Maharajganj	36	0	4	43	83
12	Mariyahu	81	0	3	81	165
13	Muftiganj	42	0	3	38	83
14	Mungra Badshahpur	38	0	1	28	67
15	Ram Nagar	153	0	20	524	697
16	Rampur	172	2	4	221	399
17	Shahganj	198	0	14	168	380
18	Sikrara	24	0	0	55	79
19	Sirkoni	37	1	1	75	114
20	Suitha Kala	110	0	2	61	173
21	Sujanganj	29	1	3	63	96

Source: Zila Sankhikik Patrika 2018

This table shows the number of Total Self Help Groups in Jaunpur district. These Self Help Groups belongs to schedule caste, schedule tribes, minorities and other sections of the population in Jaunpur district across 21 CD blocks. 21 CD blocks are Badlapur, Baksa, Barsati, Dharnapur, Dobhi, Jalalpur, Karanja Kala, Kuthan, Machhali Shahar, Maharajganj, Mariahun, Muftiganj, Mungra Badshahpur, Ramnagar, Rampur & Shahganj. The number of Women Self Help Groups operated in the respective CD blocks is given against the names in this table which shows that total SHGs groups operated in Jaunpur district. Here, Ramnagar and Barsati registered the largest number of Self Help Groups operated in Jaunpur district Ramnagar register 697 whereas Barsathi registered 698 SHGs respectively. Similarly, in schedule cast the SHGs operated by the schedule caste woman in Jaunpur district across all the CD blocks are given here and the largest numbers of SHGs operated by women's of SC categories are in Barsathi which is registered to 36 in numbers. In schedule tribes the SHGs operated by women in the respective blocks are not very effective but the largest number is registered against the Barsathi. Similarly the SHGs operated by the minority sections in the Jaunpur district are also not

very effective even though the largest number registered in Ramnagar.

Objectives of the Study

1. To study the women self-help groups and their impact on women empowerment across rural and urban area of Jaunpur district of Uttar Pradesh.
2. To study socio-economic participation of women in rural and urban area of Jaunpur with respect to social categories i.e. SCs, STs, Minorities and Others as a beneficiary in SHGs.

Hypothesis of the Study

H₀: Women in rural and urban area of Jaunpur district are equally benefitted through the formation of SHGs.

H₁: Women in rural and urban area of Jaunpur district are benefitted through the formation of SHGs at different scale in different CD blocks.

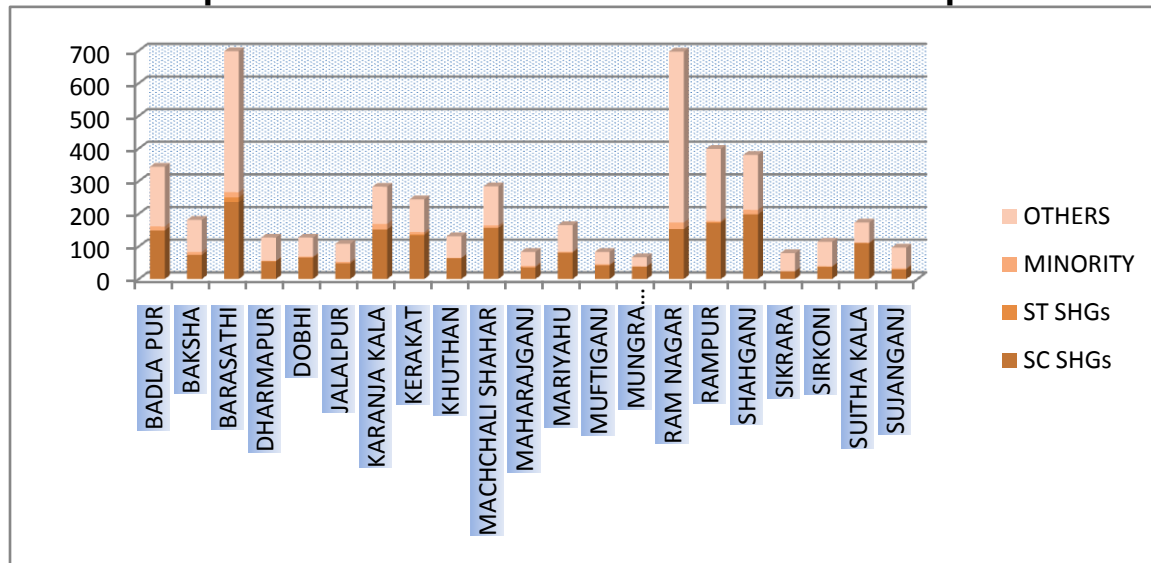
H₀: Women across all the socio-economic strata with respect to social categories i.e. SCs, STs, Minorities and Others are equally benefitted with the SHGs operating in the Jaunpur district.

H₁: Women across all the socio-economic strata with respect to social categories i.e. SCs, STs, Minorities and Others are benefitted with the SHGs operating in the Jaunpur district at different scale in different CD blocks.

Status of Women SHGs operational in 21 cd Blocks of Jaunpur Districts

Diagram 1.(a), shows the number of SHGs across all the 21 CD Blocks of Jaunpur District with respect to the woman beneficiaries of different sections of the society. Ramnagar and Barsati Blocks register maximum number of women beneficiaries of women SHGs because large number women SHGs are located in these two blocks. Apart from this, Shahganj, Badlapur and Barasthi show more numbers of SHGs controlled by SCs section of women community Minorities and Schedule Tribe performing worst in terms of SHGs operation. Other section of society includes Other Backward Caste and General Categories population which controls maximum number of SHGs across all the blocks in Jaunpur District.

Diagram 1(a): Shows the number of Self-Help Groups working in women empowerment across all CD Blocks of Jaunpur District.



Source: Computed by Researcher

Table 1(b): ANOVA analysis for measuring the variation of number of SHGs working across all Blocks as well as all the social strata in Jaunpur district of Uttar Pradesh

Source of Variation	SS	df	MS	F	P-value	F crit
Rows	171704.3	20	8585.214	2.189068	0.010324	1.747984
Columns	255648.2	3	85216.08	21.72849	1.2E-09	2.758078

Source: Computed by Researcher

To measure the inter and intra variations of women's who operates Self Help Groups across 21 CD blocks of Jaunpur district, the techniques of ANOVA has been used. This techniques shoes the variations and differences in rural and urban Jaunpur areas as well as the intra society Strata like minorities, SCs, STs, others. ANOVA table shows the f statistics (F-Value) for all the 21 blocks of Jaunpur districts 2.1890 where f-Critical value is for the same is 1.7479. As a Thumb Rule if f-value is more than F-critical value then null hypothesis is rejected and vice versa. Hare, f-value 2.1890 is more than f-critical value 1.7479. This is why, the null hypothesis is rejected and concluded that all the CD blocks of Jaunpur district in terms of the number of SHGs impacts unequally and this is also supported by the diagram given above which shows that Ramnagar and Barsathi have very large number of SHGs. Similarly, the column section shows the schedule tribes, schedule caste, minority and other sections of the society of women who runs the Self Help Groups

across all the 21 CD Blocks of Jaunpur district, f-value is registered as 21.7284 and f-critical value is registered as 2.7580. Since, the f-value is more than f-critical values then null hypothesis is rejected during the testing of hypothesis. As the table and graph shows that SCs and Others women runs more SHGs as compare to STs and Minorities.

Conclusion

Here, rejection of null hypothesis supports the statements that socio economic participations of women in rural and urban areas of Jaunpur with respect to social categories like schedule caste schedule tribes minorities and others are not equally benefited by the Self Help Groups operated in 21 CD Blocks of Jaunpur district. It means, it supports the statement source by the table that schedule tribes and minorities are less benefited and on the other hand other section of society along with schedule cast women who operates Self Help Groups benefitted more.

In conclusion we can say that the data shows that schedule tribes and minorities are very less benefited with the Self Help Groups run by women's across all the 21 CD Blocks of Jaunpur district, on the other hand, it is also stated that except Ramnagar and Barsathi block, all blocks are performing at normal and below normal scale. These both statements are supported by the testing of hypothesis; it means in Jaunpur district all the CD blocks are not equally benefited with the women Self Help Groups. Also, in social Strata along with the social section of the society schedule caste and other class of women performs better than Schedule Tribes and Minorities women.

Thus, it can be suggested that the model of SHGs and its operations among STs and Minorities women must be cared and requires special attention. Literature supports that SHGs model in Jaunpur district is empowering women economically and socially effectively. It requires only special attention on STs and Minorities women.

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Black History Month and the Contributors

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Abstract

The African - American is an inequitable social system. However they have found ways to survive advance and thrive through initiation, influence, legal actions and helping each other as a community.

Black History Month celebrated in the entire month of February is a remembrance of important people and events in the history of African – American movements.

The aim of this official celebration is to recognize the significant contributions to society made by black slaves and how their history is an integral part of the mainstream.

Black History Month celebrates the contribution made by Black people across all sections.

Through this, Black people keep their legacy, struggle, and sacrifices alive for the coming generations.

The world has witnessed many notable Blacks occupying foremost positions as Social – Political reformers, American Administrations, journalists, cinematographers, and Sports persons. This paper is a tribute to all the contributors from Martin Luther King Jr. to Maya Angelou, who brought about a transformation in the lives and destinies of millions of Blacks in America.

Keywords: Negro History, Black People, African – Americans, contributors, struggle, community, Civil right activist, equality

Introduction

In 1926, Dr. Carter G. Woodson¹, started ‘Negro History Week’, a week celebration in the month of February. While earning his education degree, Dr. Carter G. Woodson discovered that history books largely ignored the contributions of the Black American population and when Blacks got entry in the book it reflected the inferior social position they were assigned at the time. The driving force behind having a week celebration was the belief that Black

people should be proud of their heritage and Americans should understand and acknowledge these contributions. It demonstrates how all people contribute to a culture.²

In 1976, President Gerald R. Ford Jr.³, declared February as Black History Month and gave the celebration the status of official celebration.

The official promoter of Black History Month is ASALH.⁴ Each year the ASALH chooses a different theme for Black History Month.

In 2023, the theme was “Black Resistance” and the theme in 2024, is “African Americans and the Arts “.

Every February the people of USA celebrate the achievements and accomplishment of African American in every area of endeavors.

Since the month is officially recognized, every US President issues a statement to honour it. This year on January 31st 2024, American President J.R. Biden.Jr has issued a statement noting the actions his administration has taken to achieve racial equality. He acknowledged that foundation of USA is based on an idea where everyone is created equal and deserves to be treated equally with equal dignity. To bridge this gap of inequitable social system, the government has created job opportunities, to lower the unemployment in black community, address health care inequality, racial gap in education and economic opportunity.⁵

Famous contributors from Black History Month

1. Martin Luther King Jr.

Martin Luther King Jr.⁶ was an African American activist and prominent leader in American Civil Right Movement. He led the 1955 Montgomery Bus Boycott and served as the President of South Christian Leadership.

He fought to carve out a better future for the Blacks, and this led him to deliver his famous speech, “I Have a Dream”. There he inspired the Blacks to cherish the ideals of liberty, freedom, and justice. He dreamt that one day, white and black people would be equal. This speech became the most famous civil rights speeches.

With his tireless effort to give blacks a more dignified existence, Martin Luther King Jr. received the Nobel Peace Prize in 1964. He has conferred the Presidential Medal of Freedom in 1977 and the Congressional Gold Medal in 2004, posthumous. Martin Luther King

Jr. was given the status of a national holiday in 1986. It is celebrated on third Monday in January.⁷

In 2003, the United States Congress allowed the beginning words of King's "I have a Dream" carved into the Lincoln Memorial. The contribution of Martin Luther King Jr. is celebrated widely during Black History Month.

Some of his famous works are:

1. Stride Towards Freedom: The Montgomery Story (1958)
2. The Measure of a Man (1959)
3. Strength to Love (1963)
4. Why We Can't Wait (1964)
5. Where Do We Go from Here: Chaos or Community? (1967)
6. The Trumpet of Conscience (1968)

2. Malcolm X

Malcolm X⁸ was an American Muslim human right activist. He was a prominent advocate of Black empowerment. He was against the mainstream Civil Right Movement for its emphasis on Non-Violence and racial integration. He was the founder of Muslim Mosque INC [MMI] and Pan –the African organization of Afro-American Unity [OAAU].

"The Autobiography of Malcolm X" was released on Oct. 29, 1965. It was taken out posthumously in collaboration with Alex Haley. This book has influenced generations of readers. May 19th is an American Holiday celebrated in honor of Malcolm X.⁹

He is a widely celebrated figure within African –American and Muslim American Communities for his contribution towards racial justice.¹⁰

3. Barak Obama

Barak Hussein Obama¹¹ was the 44th President of the United States of America.¹² He is the first African – American President and the first non-white President to serve two terms. He worked hard to strengthen international diplomacy and cooperation between people. The main reforms in his term include the Affordable Care Act, the American Recovery and Reinvestment Act, and Tax Relief Act. He received Nobel Prize in 2009. He is the author of some famous books.

Two of them are the following:

1. A Promised Land

2. Dreams from My Father.¹³

4. Oprah Winfrey

Oprah Winfrey ¹⁴ is an American talk show host, producer, actress, author, philanthropic ¹⁵, and broadcasts media proprietor. The Oprah Winfrey Show ¹⁶ broadcast from Chicago, ran for twenty-five years and was received Daytime Emmy Awards. In 2022, Winfrey set up “Own Your Vote”, a non – partisangroup dedicated to voter registration and a get – out – the Vote Campaign for black women in November Election ¹⁷. Through worldwide Oprah’s Angel Network, she initiated various charitable works.¹⁸ She received Presidential Medal of Freedom in 2013.

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5. Serena Williams

Serena Jameka Williams ¹⁹ is the greatest African – American former professional tennis player of all time. She won twenty - three Grand Slam singles titles competed in three Olympics, and got four gold medals. John McEnroe called her Goat of Goats. ²⁰

Serena Williams became more involved in social change and uses social media for expressing her views. In 2016, she supported the cause “Black Lives Matter”.²¹ She speaks about gender equality and equal pay in tennis. ²²

6. Maya Angelou

Marguerite Annie Johnson ²³ was an American memoirist, poet and a Civil Right Activist. She worked with Martin Luther King Jr. and Malcom X. Her publication includes seven autobiographies, three books of essays and several books of poetry. Through her writings she became the spoke person of Blacks and Women.

Her autobiographies are:

1. I Know Why Caged Birds Sings
2. Gather Together in My Name

3. Singin and Swingin and Gettin' Merry Like Christmas
4. The Heart of a Woman
5. All God's Children need Traveling Shoes
6. A Song Flung Up to Heaven
7. Mom & Me & Mom

In 1993 Angelou recited her poem "On the Pulse of Morning" at the first inauguration of Bill Clinton. She was honoured three Grammy for her spoken -word album, conferred with Presidential medal of Freedom in 2011. In 2022, the United States Mint released a quarter coin which has Maya Angelou featured in it. She is the first black women to be depicted on a quarter. In late 2010, Angelou donated her personal papers and career memorabilia to the Schomburg Centre for Research in Black culture in Harlem. They consist of more than 340 boxes of documents that featured her handwritten notes on yellow legal pads for I Know Why Caged Birds Sings, a telegram from Coretta Scott King, written in 1982.

Angelou served as a consultant for Martin Luther King Jr. memorial in Washington.²⁴

Conclusion

Today the celebration has undergone several changes. In Colleges and Universities, students volunteer for charity work. In schools, students read, listen to inspiring speeches, and watch plays, to develop an understanding of the contribution of all great African American reformers. Historians, docents²⁵ researchers, and tourguides are in high demand in this month. Civil rights organizations take lead in celebrations.

On Feb 15th 2023, during Black History Month, the movie "The 1619 Project" was streamed. The sole intention of the Producer Nikole Hannah Jones was to make the present young generation realize the Black History, struggle, and resilience of Black people.

On Feb 18th 2024 the Colorado NAACP branch, organized a freedom fund celebration event, where R and B artist Danielle Ponder performed and author activist Anthony Ray Hinton shared his story and discussed criminal justice reform.²⁶

Black Lives Matter held music shows, tech and innovation talks show and wellness shows.

On Feb 24th 2024, The Fairfax Country, Virginia, NAACP branch called speaker Marvin Powell to discuss the theme of “Black Privilege”.²⁷

The Black History Month forces the black community and the world to reflect and think on how far they came from and where they would go from here.

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A critique of Ethical Rights: Non-Human others at the Centre

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Humans are the most intelligent animal among the animals. So we strive to establish our rights in every aspect of the world and we have no headache that other animals have the right to live healthy in this world or not. That is why we kill animals for no reason or treat them cruelly. An orderly life is necessary for good health and mental excellence of people. If the use of animals is absolutely necessary for such an orderly life, then killing and hunting animals for food can be accepted as morally acceptable. The most used and popular term in political socio-ethical discussions in recent times is the term 'rights'. During slavery it was said almost out loud that slaves had no rights and we rightly denounced it as racism.

Today, if people say with the strength of their body and intellect that animals and plants other than humans have no rights, then that will also be considered as a form of racism. Environmental rights is a broad philosophy, ideology, and social movement about supporting life, habitat, and the environment. Tom Regan said –“The value and rights of human and animal life are equal. Both humans and animals alike roam the environment”(Abdul Khalek-353). So they too have the power to claim the right to live a life of splendour equal to that of man. Possession of both is equally important. The principle of equal consideration of interests in protecting animal rights was first introduced by Peter Singer in his book *Animal Liberation and Practical Ethics*.

The word right has two meanings one is possessor and other is subject of right. To have a right means to have a just claim to be recognized by others. Generally we talk about two types of rights 1. Legal rights and 2. Moral rights. Legal rights are recognized, from a legal system that system applies to all individuals in a particular society. Moral rights derive from moral norms, which are moral norms obeyed by the members of a society. The ownership that arises from having a legal right, one can claim that ownership only in the context

of a legal system. Whether it is freedom of speech, freedom of religion, or any other human right, having a legal right confers a special status upon the possessor.

This dignity is the dignity of bearing rights. Having this status preserves the person's original thoughts and actions. Having this legal right allows a person to demand that no one else interferes with his rights. There are various legal penalties to deter people from doing this. But a legal system recognized as having rights those who were unable to think of themselves as rights bearers. Such as children, mentally retarded and psychotic persons, but the possessors of this special class are unable to articulate their own claims regarding their own rights. As a result, many times their parents, friends or relatives express their demands on their behalf, because this right has been acquired by the legal system.

The issue of legal rights depends entirely on the relevant legal system, the legal system prevailing at a particular time and in a particular society. This is why over time, as society changes, legal rights also change. So in some society a certain class of citizens have certain rights which other citizens are deprived of. For example, women did not have the right to vote in the United States before 1920, but now they do. Many states do not allow people under a certain age to buy alcohol or soft drinks. That is, it appears that who has legal rights and what kind of legal rights they have varies from time to place. Animals and plants are as unconscious as children and therefore have no idea of the rights of law. Hence they cannot claim any penalty or compensation if their legal rights are violated. But if we consider once that nature has its own good and bad.

The good and evil that man can accelerate or impair by his actions, In that case we can talk about protecting them with the help of law and they will also have a legal right to receive a special kind of treatment from people. Their lives are precious just like human beings. So if the legal rights of animals and plants are recognized, they can demand that humans recognize their rights and that recognition will be supported by law. Those who claim that animals and plants have no rights are mainly talking about moral rights. They understand rights in the sense in which we speak of human rights. Of course, rights taken in this sense do not admit that plants have any rights.

Two features of moral rights are noteworthy. First, the possessor has morally sound claims on moral rights. Second, it is

the moral duty of others to recognize this claim. The first is the validity of the possessor's moral claim; the second is the moral duty of all others to recognize the possessor's rights. Both these concepts are possible in the context of an ethical system. This moral code applies equally to the possessor and the possessor's neighbours. If a statement about moral rights is to be accepted as true, it is possible through a moral system that states the moral rights and moral duties of all. Moral rights can be divided into three categories-1. Right to life and security 2. Right to freedom 3. Right to self-determination. In recent times, the word that has been used most in social and political discussions is rights. Here we talk about rights, especially the rights of the environment. Regarding environmental rights, first of all two questions arise.

First of all, can I raise the issue of rights regarding animals, birds, plants etc? Secondly, how can I establish the truth of the statement that animals, birds and plants have rights? The answer to these two depends on what we mean by rights. Regarding environmental rights, first of all two questions arise. First of all, can I raise the issue of rights regarding animals, birds, plants etc? Secondly, how can I establish the truth of the statement that animals, birds and plants have rights? The answer to these two depends on what we mean by rights. The rights that come from conscience and social justice are called moral rights. Moral rights have no legal basis. Apart from that, no punishment is given to the violator of this right. Moral rights may be different in different societies. Basically, moral rights are mutual claims supported by society's sense of justice and conscience.

This doctrine is based on moral rather than legal principles. According to this doctrine- 1. This right originates from the society. Society accepts it for the welfare of people. 2. Duties are associated with rights. A person situated in the society enjoys this right. Apart from humans, other conscious animals, birds and plants have no rights, that is, here we keep talking about the moral rights of the environment. The argument that is given against the moral rights of the environment is that we cannot think about the rights of the environment because they have no thinking. The important views regarding the rights of living beings and animals and our moral responsibilities and duties towards animals will be discussed below.

Dignity less

This information regarding human behaviour towards animals does not accept that animals have any dignity or value. The French philosopher said - Animals cannot have any moral rights, because animals have no soul. There is no fundamental difference between breaking a stone into pieces and breaking a doll's hand. Both are equally enjoyable tasks. According to philosophical theory, the feelings of happiness and sorrow of animals are of different nature. According to zoologist Jackson, animals are only a food item for humans. From all these doctrines it can be understood that no rights of animals are accepted. Therefore, there is no logical basis for claiming their right to equality and freedom.

Indirect responsibility

According to this theory, although animals do not have any direct right to survival, they are accepted to have an indirect right to survival. The proponents of this opinion believe that we should not behave cruelly or cruelly towards animals, because they have the ability to feel happiness and sorrow. Moreover, we will have to suffer the consequences of our cruel behaviour towards them. Therefore, it is our duty to behave compassionately towards all animals. And as a result of behaving sympathetically towards animals, we will directly and indirectly learn to be sympathetic towards humans too. Equal Dignity: According to this doctrine, the life of humans and animals have equal value. Both humans and animals are equally roaming in the environment. Therefore, they also have the ability to claim a luxurious life like humans. The rights of both are equally important. Tom Regan is one of the proponents of this doctrine. Tom Regan has mentioned three principles to be followed while using zoos.

- A. Breeding animals for commercial purposes should be illegal.
- b. Killing, hunting and rearing animals for commercial purposes is illegal.
- c. It is inappropriate to use laboratory animals for testing medicines, diseases or any other tests. Tom Regan called the right of animals to live and control their way of life to be as important as that of humans.

The argument he presents in support of his claim is as follows:

- 1. All people have a moral right to life
- 2. Animals have a moral right to life

3. Man can apply his moral rights
4. Since animals have life, they also have a moral right to life.

Equal consideration:

Following the principle of equal consideration of interests in the protection of animal rights was first advocated by Peter Singer in his book *Animal Liberation and Practical Ethics* and in numerous articles. Animal and human dignity is not equal. But animal rights deserve equal consideration when protecting them. Jeremy Bentham said "We should all value the lives of animals as much as our own lives and take care not to suffer, kill or exterminate animals needlessly and justifiably." Peter Singer claims that animals have the right to live based on:

1. Animals have intelligence like humans. For example, monkeys, whales, dolphins, chimpanzees can feel happiness, sadness and pain like humans.
2. Animals are self-aware.
3. Animals love to live in groups like humans.
4. Animals have intention and memory. Their memory is sharper than a four-year-old child.
5. Animals have the ability to feel like humans.

Collicott's three-pronged explanation of animal rights theory

Animal rights theory is generally considered to be antithetical to traditional anthropocentric ethics and ethics of moral treatment of non-human animals, and animal rights theory belongs to environmental ethics. Anthropocentric ethics and humanistic ethics towards non-human beings are distributive and fragmentary whereas environmental ethics or land ethics are collective. Basically, this is the fundamental difference between environmental ethics and men's rights theory. Plants and animals are included in environmental ethics. Inanimate objects like oceans, lakes, mountains, forests, land etc. are given more importance than animals in environmental ethics. But there is a big difference between environmental ethics and the animal rights movement. Moral responsibility towards non-human animals and responsibility towards domestic animals are of different dimensions.

Environmental ethics emphasizes the integrity, responsibility, and beauty of bio-community members while understating domestic animals. Wild animals constantly wreak havoc on vegetation, land, water and nature and cause environmental damage. And it is morally

wrong. Judging from this aspect of the work, the theory of animal rights appears to be redundant and unrealistic. But in a society that emphasizes the equal rights of animals and is vocal in its demand for consideration for animals, such a view becomes sheer impossibility. On the contrary, the scope of land ethics is very wide and wide, but seems to be easily applicable and practical. Animal Kindness and Vegetarianism Advocacy Theory: According to this theory, the most important point in the preservation of animal rights is that human behaviour should be guided by conscience as an intelligent animal. Animals should not be killed unnecessarily or treated in a cruel and cruel manner. It is not the business of any sane person to harm them in any way. We will certainly use animals for our needs. But it should not be in an unplanned way.

Animals should not be subjected to any harsh treatment. If the use of animals is absolutely essential for human good health and mental excellence, then the use of animals can be accepted as morally acceptable. But in this case if any alternative way is found then we should take that alternative way and give animals a chance to survive.

Which of the animal rights doctrines is more acceptable? This question may naturally arise in our mind. The latter is more acceptable, because animals are definitely necessary and important for sustaining our life. Although this is implicit in the doctrine of vicarious liability, it is not properly acknowledged. Again, equal importance has been given to humans and animals in the theory of equal dignity. But this view is not completely acceptable. Equivalent theory is important. But it is the latter view that plays the most acceptable and effective role in animal rights. Finally it can be said that fauna plays a very important role and contribution in the question of sustaining our life and maintaining the balance of the environment. And so we should take care of them and by recognizing that we have responsibility and duty towards animals, we should aim to ensure that animals get a proper life and balance and beauty in our environment. This is the moral responsibility and duty.

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Rani Rasmoni: A Protagonist of Her Age

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Introduction

As any historical exploration of the present space definitely leads to the examination of the past experiences, seeds of modern India can be traced back to the 18th century. Though it might appear somewhat preposterous to accept that the late 18th and early 19th century presented a very bright impression, yet a close study of the period reveals that genesis of renaissance in Bengal was well founded in the social, political and cultural traditions of Bengal in particular and India in general, before Raja settled in Kolkata. The Asiatic Society, the Serampore Mission, the Fort William College ushered the beginning of a new age. And Raja Rammohun Roy stands at this juncture as the symbol of "a critical assimilation - a connected life current between the East and the West."¹ Thus he is often called the Father of Modern India and the architect of Indian renaissance. Similarly, today's discourse on women, dates back to the years of early nineteenth century and the achievements of the cognitive revolutionaries, like Raja Rammohun Roy and Ishwarchandra Vidyasagar who fought for women's education and discarded the evil customs of Sati, child marriage and widowhood. There is a common understanding that women during this period were victims of patriarchal atrocities and operations and that "not a single woman came out in 'public' for work, politics or social reforms in the nineteenth century."² Rassundari Devi's autobiography, 'Amar Jiboni', published in 1867, highlights the harsh conditions under which she struggled to escape "domesticity and teach herself how to read and write...."³ The feminist literature also projects a gloomy picture of women during this period.

Two aspects need to be addressed here. Firstly, despite the darkness that prevailed in colonial India, it has to be borne in mind that the nineteenth century set the stage for women's emancipation and greater freedom in larger socio-political perspectives. Secondly,

the possibility of existence of women at the centre of power, presents a different picture of women altogether in the given time and space. Though documented evidence may be limited for descriptive research design, yet the available sources reaffirm the hypothesis that not necessarily all the native women became victims of an all pervasive, predominantly oppressive, Hindu patriarchy and emerged as path breakers even in the so called remotest parts of South Asia in the first half of nineteenth century. Rani Rasmoni (1893-1861) stands as the apostle of this much sought after identity in a period when feminist ideas were yet to be shaped in rest of the world, let alone colonial India.

The present research attempts to explore and analyse the contours of her life in a broader canvas, highlighting the rational, humanist, philanthropic and overall the managerial acumen of a nineteenth century female, who epitomises the essence of modernity and tradition in every way and thus becomes the legitimate claimant of the 'first modern woman of India.'

Section I

Life of Rani Rasmoni (1793-1836)

Rani Rasmoni was born in September 1793 in Kona, a small village on the eastern bank of the Ganges, about 30 miles north of Calcutta. Rasmoni was born to the small peasant family of Harekrishna Das and Ramapriya Dasi. The harsh realities of existence forced the children of poor families to work hard to support their parents. "When Rasmoni was very young she carried food to her father in the field, helped her mother with the household work. Though a farmer, Harekrishna knew how to read and write Bengali and this he taught to his daughter."⁴

Both her parents were pious Vaishnavites. It is to be noted that in the early nineteenth century, Vaishnavite women in Bengal were often literate and "were travelling mendicants and public performers in the newly established city of Calcutta."⁵ Her parents' pious life with strong religious inclination imbibed in her character a "blend of strength, truthfulness, uprightness, contentment and other qualities."⁶

In 1804, when she was eleven years old, Rajchandra Das of Janbazar, Kolkata, the son of a wealthy zamindar, married her. Rasmoni's lower position in the pecking order of social hierarchy did

not come in the way of the marriage; it was the fervour of renaissance which could have encouraged Raj Chandra to break away from the barriers of social status and dowry. Rasmoni's father-in-law Pritaram Marh was a self-made man who had amassed a lot of wealth by doing business with the British East India Company. He offered various goods and services to the English and developed intimate business relationship with them⁷. On Pritaram's death in 1817, his son Raj Chandra inherited vast property in the form of prime real estate and cash. Like his father, Raj Chandra was an equally prosperous man.

Soon Raj Chandra and Rasmoni immersed themselves in undertaking many benevolent and humane activities for the welfare of the people of the estate. Rasmoni seldom made appearances in public as long as her husband lived. Nevertheless, she staunchly supported her husband in his professional and charitable endeavours. The couple played an active role in providing assistance to the movement for abolition of Sati by Raja Rammohun Roy. It is said that once she was witness to a woman being dragged by men down the street, on her way to becoming a sati, through her window. The brutality of the incident left her shocked and stirred up a yearning in her to help abolish social depravities that are committed in the garb of religion. This act was definitely against the wishes of the traditional, conservative Hindu society.

Raj Chandra set up many social welfare institutions which included a bathing ghat in Calcutta and an old age home in Nimtala ghat. The couple also donated ten thousand rupees to the Imperial Library (National Library) and spent sizeable amounts on many scholars of Hindu College. It was at the Rani's insistence, that he opened a gruel-kitchen for the flood victims at his own residence. Raj Chandra made pioneering contribution in the establishment of the first bank of Calcutta in 1829. In 1833, Raj Chandra was conferred the epithet Rai Bahadur by the British authority of the day for his integrity, generosity and his philanthropic enterprise. Rasmoni bore Raj Chandra four daughters who were brought up in a climate of tradition underpinned with strong values.

Section II

Rasmoni as an active agent (1836-1861)

Raj Chandra died on 9th June, 1836. A pious Hindu lady, Rasmoni was grief stricken. But, soon enough, she had to take over the reins of her dead husband's flourishing business and the vast estate of the zamindari. It is to be noteworthy that in the context of the early nineteenth century, her elevation was quite a departure from the established social norms and traditions. Curiously, the fact that she was a low caste woman, a shudra for that matter, helped her to enter into the public world - an opportunity which was otherwise denied to the upper caste women of her time. Overtly she conformed to all patriarchal norms of the early mid nineteenth century - and within the garb of religion and domesticity she was able to engage with the public world.

Rasmoni who had been inspirational to her husband Babu Raj Chandra Das' varied activities was already exposed to nouveau socio-cultural transformations which were gradually taking shape in Bengal at that time; a fact which strikes the mind, given the social milieu of the times. Her husband's friends represented the so called educated Bengali bhadraloks, with Prince Dwarkanath Tagore, Akrur Datta, Raja Radhakanta Deb on the one hand and the British aristocracy like Lord Auckland, John Bebb on the other. Moreover, her own son-in-law Mathur Biswas was a product of this new genre of colonial system of western education. Henry Louis Vivian Derozio was a teacher and a radical thinker at Hindu College who introduced the thoughts and ideas of the most recent European writers and philosophers to his students. By his seminal influence, Derozio spearheaded the Young Bengal movement among the English educated elite generation of Bengalis. "The private world of their homes was Hindu whereas the public world of the college introduced them to the systems of thought and social behaviour that were representative of contemporary Europe."⁸ "He (Mathurbabu) studied at Hindu College with Devendranath Tagore...Both Rani Rasmoni and her husband Raj Chandra Mathur's capabilities from observing his intelligence and tactfulness...After Raj Chandra's death in 1836 Mathur became the steward of Rasmoni's vast estate."⁹.

It is safe to conclude that Rasmoni's life, both within and without, was a curious reflection of the socio-religious system that

prevailed in the early nineteenth century. In her inner space she was intrinsically a Hindu, abiding every possible ritual, whereas she was quite efficient and conformal in public domain. Otherwise, it would not have been possible for her to negotiate with the British and the Bengali bhadraloks and zaminders, despite the assistance rendered by Mathur Biswas.

In most of the narratives on Rasmoni we come to know of her as a devout Hindu who had established the Dakshineswar temple, but what remains still untold is "her absolute knowledge of the socio-cultural and epistemic changes that were going on in Calcutta. More importantly, what is of great relevance in this particular context is that she could with great sophistication easily blend vastly different social locations."¹⁰ A case for comparison can be made here with one of her contemporaries, Raja Rammohun Roy, who shared the same socio-political space.

Section III

Rasmoni and Rammohun Roy

Raja Rammohun Roy was born in 1772, near Krishnanagar, in a devout Hindu Family. He was educated in Bengali, Persian, Sanskrit, Urdu and English. However, by 1796, he had parted ways with his family owing to his religious differences and started working with the British East India Company. He amassed a substantial fortune before settling down in Calcutta. There were many who made fortunes out of signing lucrative trade deals with the East India Company, benefitting from the decaying Moghul-Persian clout in society. Rammohun became a member of the nouveau riche but he was different from them in the capacity of being a Pundit rather than a Babu. Rammohun had deeply studied the tenets of the major religions like Hinduism, Islam, Christianity and Jainism. His proclivity towards religious study was not for the purpose of quenching his religious thirst, rather he wanted to reform the Hindu religion and to consume his knowledge for the welfare of humanity. He took a firm stand against idolatry and polytheism with the hope that "some changes should take place in their religion at least for the sake of their political advantage and social comfort. He was not the prophet of a new religion...He wanted the Brahmo Samaj to be a meeting place for all people irrespective of their differences."¹¹

Rammohun was greatly influenced by contemporary world events and the writings of Thomas Paine, Jeremy Bentham, David Hume, Gibbon and Voltaire. He was an advocate of liberalism, yet, paradoxically, one of the main objectives of his visit to England was "to argue against the monopoly rights and other privileges enjoyed by the East India Company in India, and to place before the parliament a list of other demands."¹² The absolute misery of the Indian peasants and the routine economic exploitation of India by the British traders also drew his sympathy. He actively espoused many social causes too. His crusade for the abolition of Sati and child marriage and advocacy of women's education set the foundation for the creation of a more just and equitable society. Rammohun refused to believe that women were inferior to men by any means. His modernist vision made him instrumental in spreading Western thought and education, despite he being a Sanskrit and Persian pundit. He was an unusual figure for his time, one who assimilated the best of both Western and indigenous influences and thus he is rightly called the 'father of political regeneration in India.' Thus, both Rasmoni and Rammohun Roy tried to walk ahead of their age, being the subjects of similar geopolitical spaces. They became pioneers in their own right. While Rammohun went ahead with social, political reforms within patriarchy, Rasmoni, while conforming to the prevailing norms of the existing system, presented a more modernised identity of a female entrepreneur, challenging the very basis of Hindu orthodoxy and legitimising her claim simultaneously.

Section IV

Rasmoni's public life (1836-1861)

Rasmoni, at the age of forty nine, took over the reins of the zamindari in the mid nineteenth century Calcutta, the pinnacle of which was the establishment of the Dakshineswar Kali temple in 1855 where eventually Sri Ramkrishna became the head priest. She proved herself to be a great negotiator, legal theorist, philanthropist and social crusader. As a negotiator, she displayed commendable poise and tact in her dealings with Prince Dwarkanath Tagore. Dwarkanath had owed her husband two hundred thousand rupees. He approached Rasmoni with a proposal to appoint him as her estate manager. Rasmoni modestly declined his offer and settled for an estate in lieu

of the loan amount. This shows tremendous tact and intelligence of a nineteenth century colonial woman.

In 1838 she had the desire to celebrate the car festival of Hindu god Lord Jagannath. Instead of contracting a famous British company Hamilton, she preferred the local silversmiths so that they could be patronised. This shows her encouraging gesture to the indigenous craftsman and reflects her nationalist spirit. However, she invited many British to attend the rathayatra festival and thus diplomatically pleased the British by associating with them.

Involvement with the British and fight against colonialism: Once a Durga puja procession, which was carried out with great pomp and show from Rasmoni's palace to the Ganges, was arbitrarily stopped by British soldiers; Rasmoni arranged for a bigger of one the next day. She was served with a show cause notice by the British and was also fined. She became furious with the interference in the religious life. Not to be outdone, Rasmoni paid the fine of fifty rupees and fenced the entire stretch from her palace to Babughat (which was constructed by her husband). This blocked the North-South movement of the traffic and the city was forced into a standstill. The government took the case to the court and Rasmoni proved her point saying that the area enclosed belonged to her own property and she could rightfully restrict it. Needless to say, Rasmoni became victorious and was allowed to continue her religious practices. Her fine of fifty rupees was refunded by the authorities under the court order.

Another conspicuous example of Rani's chivalrous fight against injustice was related to the imposition of restrictions on fishermen in the Ganges. As Calcutta during those days had a vast area of water bodies surrounding it, it was the source of livelihood for the fishing community. The East India company suddenly imposed taxes on fishing in Ganges. The fishermen getting help from none finally approached Rani Rasmoni for justice. "Paying ten thousand rupees to the government she discretely took lease of the fishing rights in the Ganges from Ghusuri to Metiaburz. Then she asked the fishermen to barricade the area of river from shore to shore. As a result, all water traffic was stopped and commercial boats could not reach their ports."¹³ Consequently, company trade started to decline and Rasmoni was summoned to the Supreme Court and asked to remove

the barriers. The Rani argued that as lessee she had the right to protect the fishing interests of her people in her area as this was being jeopardised by big vessels plying the river. At last the authorities refunded the leased amount and revoked the taxes. It is worth noting that till date no tax is imposed for fishing in the Ganges, a vestige of Rani Rasmoni's legacy.

The Rani had reconciled to the fact that she would not be able to resist the powerful company by force. During the revolt of 1857, she sided with the British; a strategic ploy, as she knew that her might was no match for the formidable power of the East India Company. She might also have been influenced by the orthodox taint of the mutiny that led her to believe that the victory of the mutineers would bring about a worse situation. She diplomatically designed a practicable policy and protected her subjects. She had both the courage and spirit to challenge the British system for the cause of justice.

Fight for indigo farmers: Many poor farmers were compelled to grow indigo under the British colonial pressure. As a result, much of the fertile land turned barren which affected food crop production. However, the British kept on torturing the indigo farmers on the face of any resistance from them. Rasmoni came to know of the situation in her own area Makimpur and sent a troop of fifty of her own guards to help the farmers in their fight against indigo planters. This uprising against the indigo merchants set a precedence and in the following years the great indigo movement assumed a mass character by 1859-60. "Thus it could be well said that she spearheaded a great indigo revolt."¹⁴

Philanthropic and social reform activities: Rasmoni was greatly pained at the deplorable condition of women in the nineteenth century. The system of Sati, widowhood, child marriage of the young girls was the glaring realities of those days. Rasmoni along with her husband had already supported Rammohun Roy's proposal for prohibition of sati. She also took a strong stand in favour widow remarriage and vindicated Vidyasagar's campaign for widow remarriage. "She submitted a petition against polygamy in 1856."¹⁵

During those days, the age differences between the husbands and wives were substantial. This also resulted in early widowhood of young girls. Rasmoni was in favour of reducing this gap. When

Rasmoni had a chance of marrying off her elder daughter Padmamoni, she took an independent and bold decision. The age difference between her daughter and son-in-law was of just two days. "The act was quiet revolutionary in the given social context."¹⁶ Apart from this, Rasmoni volunteered many social causes and provided assistance to poor families for marriage purpose. Throughout the year, the wretched, hungry people would have food and shelter in Rasmoni's house and Ranima would make all attempts for their food and well being. She donated land and money for Beliaghata canal, the Madhumati connecting canal. She made substantial contributions to National Library, Hindu College, Bengal Famine Relief Fund and other many other known and unknown charitable trusts and institutions.

Section V

Dakshineswar temple and Rasmoni

Perhaps the most significant contribution of Rani Rasmoni in the socio-cultural field is the construction of Dakshineswar temple by the Ganges in 1847. Rani Rasmoni belonged to a lower caste and it was unacceptable to the society that a woman from the lower rung in the caste hierarchy could enjoy such a religious right as this was the prerogative of a higher caste Hindu. Thus Rasmoni showed a bold determination against such social taboos and finally she spent twelve lakh rupees for the establishment of the Dakshineswar Kali temple by 1855. It is interesting to note that none of the other bhadraloks were involved in such an activity of temple building.

As she was a lower caste Hindu woman, she could find no Brahmin to officiate the formal inauguration of the temple and offer cooked food to the deity. Finally, Ramkumar Chattopadhyay, a poor Brahmin, who was conducting a Sanskrit school in Calcutta, came up with a favourable answer. He also happened the elder brother of Gadadhar who later came to be known as Sri Ramkrishna to the world. "It is on his advice that Rani transferred the temple property to her family Guru and retained only the right to act as his representative in managerial activities."¹⁷ And it is here that Sri Ramkrishna finally became the head priest of the Kali temple and stayed the major part of his active years. While in those days, the Western educated bhadralok culture despised the traditional Hindu idolatry, Rasmoni resisted and paved the ground for socio-religious

revivalism. Thus, it can be argued that perhaps she worked as the pioneer of the Ramkrishna Vivekananda Movement which followed later. And Sri Ramkrishna authoritatively legitimized her claim as the subject in her own right within mainstream Hinduism.

On the day before her death, on 19th Feb 1861, she executed the deed of endowment to bear the expenditure for the Dakshineswar temple.

Section VI

Tracing: A Feminist Genealogy

Feminism is a term that emerged long after women started questioning their inferior status and demanding an amelioration in their social position. In 1792, Mary Wollstonecraft had published 'A vindication of the Rights of Women'. Even after the term feminism was coined, it was not adopted as a term of identification by many of those who campaigned for women's rights.¹⁸ During 1840s in USA and UK, women's rights movements followed. (ex; suffrage movement in Britain, call for liberty and equality for women with the Seneca Falls Convention 1848 in U.S.A.) . Though it is commonly understood that women's rights movements mostly started from the second half of the 19th century, the concerns for women's social and political conditions were expressed earlier in a different form. In colonial India, it was a handful of educated male individuals who fought for the women's cause in the given social context.

However, post colonial feminist scholars have questioned the very pattern by which women of the third world, most commonly understood as the subaltern, have been portrayed in the feminist literature. Often it is found that 'women from the richer north' set the norms with which the women of 'poorer south' have to conform. Consequently, theorisation about the third world so called the subaltern women becomes problematic. Gayatri Spivak explains how knowledge is produced in the service of colonialist appropriation. To her, the native informant who occupies subject position has been defined as the "curious guardian at the margin," (Spivak, Theory in the Margin.pg -172) who exists for "first world intellectuals in the other" (Can the Subaltern Speak,pg-284). Perhaps this explains why Rani Rasmoni's life is little discussed outside the realm of Sri Ramkrishna and Ramkrishna Mission.

An analysis of the early 19th century Indian society reveals that women's rights and concerns remained mostly neglected in all spheres. But there were exceptions to this general understanding. As Prof. Bula Bhadra observes in her book, 'Naritya and Bhranto Chetona', more often than not, men and women are confined to certain stereotypes where they are expected to fulfil their masculine and feminine roles. In doing so, they are trapped in what is known as the false consciousness of being a man and a woman. But some women, like Rasmoni try and break the stereotypes. And, hence come out of such gender patterns and norms prevailing in the patriarchal society to act as the agent of social change in their own right. Rani Rasmoni as such can be called an iconoclast.

Rani Rasmoni emerged as an icon of amalgamated identities of her age as she competently interchanged her private and public world with utmost ease. She was able to "traverse multi socio-cultural epistemic spaces, and be involved in a public manner within the landscape of a city at this time period."¹⁹ It is often assumed that Rani Rasmoni and Rammohun were the products of an assimilation of the colonial and oriental cultures. The post colonial theory suggests that these hybrid identities are a recent phenomenon and result of the interactions between the metro pole and the colonies whereby the individuals strive to merge his "double self into a better and true self and wishes neither of the older selves to be lost."²⁰ Yet to confine Rasmoni within the limits of post colonial hybrid theory will be rendering less justice to the phenomenal capacity of this great lady. Rasmoni is a subject in her own right and involves in self representation. "Like the imperial subject who defines the subaltern as the other and uses her to complement the rational self, Rani Rasmoni was able to conceptualise herself in the same fashion as the imperial subject."²¹ And , thus sets a new model of identity in the 19th century socio –political context.

Conclusions

Sri Ramakrishna once said, "Rani Rasmoni was one of the eight Nayikas (attendant goddesses) of the Divine Mother."²² This reflects the pious and glorious life of a noble lady who stood for justice and righteousness. Moreover, she was out and out a nationalist who fought legally against the faulty rigid policies of the British in the

colonial context won legal battles which further strengthened her position as the undisputed authority in the mid 19th century colonial India. A couplet composed on this brave woman really manifests her valour.....

"When the Rani's horses and carriage roll down the street, they say/
None even, the English Company, dares to stand in her way."²³

She has rightly been held high by both the national and foreign intellectuals for her unprecedented achievements. Max Mueller, Romain Rolland, Christopher Isherwood, Sister Nivedita - all have acknowledged Rasmoni's generosity and greatness. Moreover, Sri Ramakrishna's autobiographer Mahendra Nath Gupta, Swami Saradananda, Swami Gambhirananda and novelist Bibhuti Bhushan Bandopadhyay profusely praised her contributions. The leading news papers of her age, namely, Somprakash, Sambad Pravakar, narrated different various aspects of her eventful life.²⁴ As a matter of fact; Rani Rasmoni represented the gradual socio-political transformation which was about to surface in the following decades of the 19th century. She exhibited extreme zeal, vigour and urge for humanitarian activities, apart from challenging the caste hierarchy by means of establishing the Dakshineswar temple. She has outlived her time and space not only as a woman of a colonised world, but also as an informed individual who had much required diplomatic and managerial skill to be the beacon light for the coming generation of the Indian society.

It is unfortunate that the contributions made by Rani Rasmoni have not been recognized adequately. She remains to be studied and properly assessed. It will be unfair if she is explored only within the premises of Sri Ramakrishna and his life. It has to be borne in mind, in the words of Sister Nivedita, "Humanly speaking, without the temple at Dakshineswar there would have been no Ramkrishna, without Ramkrishna no Vivekananda and without Vivekananda no Western mission."²⁵ The Renaissance of India would not have been possible to achieve. Thus, if Rammohun is considered as the 'first modern man of India', Rani Rasmoni can rightly be described as the first modern woman of India as she spearheaded a social revolution which finally unleashed the waves of nationalist struggle against colonial power and greater demands for women's emancipation.

Great people have observed that a person lives not in years, but in his deeds. Almost 160 years have passed since Rani's death in 1861. The colonial society has undergone a massive transformation. The young city of Calcutta has matured with passage of time. Yet, Rasmoni still illuminates the horizon. Whenever a call goes up to fight against injustice, discrimination or denial of rights, she remains a beacon of hope and source of inspiration. In an age when women's right and privileges were at the back stage even in the relatively non traditional west, Rasmoni exerted her diplomatic skill, humanity and economic prowess to stand out as not only the leading lady of her generation, but a pivotal figure in history who paved the way for a transformative society.

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Climate smart Agriculture

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Abstract

In 2024 are port from the World Metrological Department confirmed that the year 2023 is the warmest year ever recorded. While data from NASA reported that the overall earth's temperature was 1.3°C higher than the pre-industrial levels. The past 10 hottest years on record have occurred in the last decade itself. In 2023, an above average cyclonic activity was witnessed in the Australian cyclone season, in the eastern northern Pacific region, and even in the South Indian Ocean. Vast number of forest fires was observed across Canada, Hawaii and Australia. Europe was hard hit by the marine heatwaves, while there was a drastic fall in the Arctic sea ice extent.

There is a long list of threats that we will face from global warming and climate change. The biggest problem that human societies are facing today is the agriculture crisis. The word economy is dependent on agriculture. According to the stats by Convention on Biological diversity, there will be 1.5 billion more people to feed by 2030 of which 90% will be from developing countries. And today, it has been globally accepted that the worst impacts of global warming will be seen in the developing and underdeveloped nations where the socially and economically vulnerable societies will be even more fragile. By 2050 we need to increase our food production by 50 to 60%.

Keywords: Pre-industrial, Cyclone, Marine Heat waves, vulnerable, global warming

Introduction

According to the recent IPCC sixth assessment report, the world has already witnessed a 1.1°C rise in global temperature and this rising temperature is going to increase the frequency of cyclones, unpredictable rainfalls, heat waves and many other climatic calamities. Ice sheets of West Africa and Green land will vanish completely and these changes will be irreversible.

On the global level around 2.5 billion people are dependent on agriculture as a source of livelihood and in developing countries it accounts for more than 60% of the jobs. In our country around 50% of the population depends on agriculture. What is a more worrying fact is that in comparison to the wealthy and developed countries, the developing and poor countries have far less capabilities to adapt with climate change, Most of these developing, poor countries that will face the critical climate crisis lie in the tropical belt. These countries are already lying in the belt where warm and humid climatic conditions prevail and further rise in global temperature will reduce their agricultural output.

Impact of climate change on agriculture, Though the increasing global temperature has resulted in an increase in crop production in countries of higher latitude but it has led to fall in agriculture produced by a third in Africa since 1961. There are a number of ways in which climate change can impact agriculture. According to the theory of optimum temperature, there is a gradual fall in the photosynthesis level and there is a fall in crop productivity beyond a certain range of temperature. Higher temperature often leads to a higher rate of evapotranspiration depriving the crops of required soil moisture. ICAR's field experiments on wheat crops revealed that for every 1 degree rise in temperature, the grain yield will fall by 3-4%. However, the rise in CO₂ levels can help bring more fields under cultivation in the higher latitudes. According to a report by the Lancet, the increase in CO₂ levels can increase the crop yields but they come at a cost. The cost is a fall in the nutritional value of the crop. This fall in nutrition value in the crops leads to incidents of child stunting, and wasting, which is already prevalent in the poor and developing nations.

Crop	Effect of increased temperature (°C) (Percent reduction in yield)				CO ₂ fertili- zation effect (%) 550 ppm	Net loss beyond °C Threshold temp.
	+1 °C	+2 °C	+3 °C	+4 °C		
Rice	5	10	15	20	15	Loss beyond 3.0°C
Wheat	10	20	30	40	15	Loss beyond 1.5°C
Chickpea	5	10	15	20	20	Loss beyond 4.0°C
Groundnut	8	16	24	32	20	Loss beyond 2.5°C
Greengram	6	12	18	24	20	Loss beyond 3.0°C
Mustard	4	8	12	16	20	Loss beyond 5.0°C
Potato	6	12	18	24	20	Loss beyond 3.5°C

To study the impact of rising temperature and elevated CO₂ levels on crop yield, a field experiment was carried out at Indian Agriculture Research Institute, New Delhi.

In the above data, it can be seen how an increase in temperature leads to a falling production levels in some of the major crops.

While on one hand the agriculture sector is going to suffer the most because of these climatic events and global warming. On the other hand, the agriculture sector in itself is a big contributor to global warming. The agriculture sector accounts for around 20 to 24% of greenhouse gas emissions. Due to the emissions of carbon dioxide, nitrous oxide and methane, agriculture is a big contributor to the green house gases. While livestock and rice cultivation are the biggest contributors of methane emissions, the heavy reliance on nitrogen based fertilizers leads to release of nitrous oxides. In order to bring more and more fields under cultivation, millions of forests were cleared which released a large amount of carbon dioxide into the air. The intensive farming methods have also led to depletion in soil quality. Agriculture heavily relies on machinery and these machines are dependent on fossil fuel. In such a condition, Having access to clean energy sources is one of the most vital objectives in order to bring greener reforms in the agri sector.

The Indian scenario

From the age of first civilization till today, the primary feature of the Indian subcontinent has been its agrarian characteristics. India has been a country where majority of the population ever since the dawn of civilization has been dependent on agriculture call. The monsoon and the topography of the subcontinent make the

conditions for agriculture even more favourable. Today India is the world's largest producer of milk, pulses, and jute and ranks second largest producer of rice, wheat, sugar cane, groundnut, vegetables, fruits and cotton. But with the rising global temperature as an impact of climate change, the Indian agriculture system is running towards a crisis call, Across South Asia. The climate change has made monsoon very unpredictable and in a country like India where almost 51% of the country's net sown area is rain-fed, makes the situation even more worrisome.

According to the economic survey of 2017-18 climate change will lead to a falling annual agriculture household income by 15 to 20%. According to data by press information bureau, it is projected that the climate change is likely to reduce Maize crop yield by 18% and 23% by 2050 and 2080. Similarly, the drop in wheat yield will be 20% and 40% by 2050 and 2080.

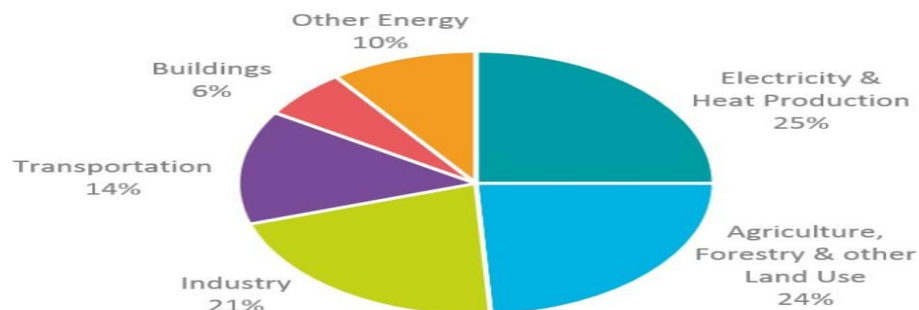
According to a survey that was conducted by the Form of Enterprises for Equitable Development, around 80% of marginal farmers have suffered crop failures due to extreme climatic events in the past five years. The major cause of crop failure was draughts (41%), irregular rainfall patterns (32%), unpredictable monsoon (24%).

According to a report by down-to-earth, it was estimated that extreme weather events cost India 5 million hectares of standing crops in 2021.

Fighting the climate crisis, the Climate Smart Approach

Concept of climate smart agriculture was developed by the

Global Greenhouse Gas Emissions by Economic Sector



Source: IPCC

Food and Agriculture Organization. Climate smart agriculture aims to bring green and climate resilient practices in to the agri-sector and

transform the sector so that it can fight the adverse effects of climate change. These techniques aim towards increasing agricultural productivity and income in a sustainable way, reducing the greenhouse gas emissions, and adapting to climate change.

Some local practices to fight climate change Odisha

Rice fallow left after rice harvest is a major challenge in eastern India states. After the harvest, the soil is hard enough moisture to raises hort duration crops. A local practice called "Paira cropping system" is often practiced in Orissa in which after rice harvest, pulses are sown in the field. It utilizes the left soil moisture and requires minimal support. According to ICRISAT, almost 1.6 hectares of land across Orissa stays fallow after rice harvest. Of these, around 1.0 hectare of land could be utilized to practice the para cropping system and a number of oilseeds and pulses can be cultivated. This method also helps check the soil degradation and increases soil nutrients and supports the farmer income.

Malawi

Unpredictable rains and soil erosion combined with rising temperature have been a major trouble for small farmers in Malawi. With a country where almost 80% of the population is of small land holders, the climate crisis enhances the vulnerability. A new farming technique called deep bed farming has helped farmers counter the adverse impact of the climate crisis. In this method farmers dig deep in the soil surface that gives crop roots more room to grow. The seeds are planted on an elevated pile and a trench around the pile holds water. Ditches were dug next to the deep farm bed to hold rainwater. As a part of research, when cereal legume intercropping was combined with deep bed farming, it led to higher crop produce and better soil fertility.

Niger

The country of Niger was hit by severe drought and crop failure from the 1960s to 80s. But under a farmer managed natural regeneration approach, native shrubs, and trees were allowed to grow next to crop fields in the Sahel belt. In a period of 20 years 5 million ha of degraded land was restored and what once appeared to be a desert now has turned into lush green vegetation. These belts

of Agro forests, not only provided fuel, wood, wood, seeds and fruits to the farmers, but also resulted in increase in yield of the cereal crops and prevented soil erosion.

India's Zero Budget Natural Farming

Zero budget natural farming was introduced in the Union Budget of 2019 originally promoted by Agriculturist Subhash Palekar. It has been developed as a technique that does not rely on pesticides, synthetic fertilizers and costly inputs. It seeks to eliminate the high capital intensive practices in traditional farming. Zero budget, natural farming depends on the eco-friendly and locally available resources to cultivate the native healthy crops. Overall idea of zero budget, natural farming revolves around the concept of sustainability. Our traditional farming practices depend a lot on high usage of chemicals in the form of insecticides and pesticides which can harm the soil and deplete the natural ecosystem.

Zero budgets, natural farming relies on practices that maintain the soil nutrition and hold the ecological balance. It encourages the use of cow dung and urine as natural fertilizers. This approach also encourages people to opt for agro forestry and mixed cropping patterns. Thus, such a practice helps enhance the local biodiversity. Before the commercialization of agriculture, there were a number of traditional agriculture practices that were sustainable and self-sufficient. Zero budget, natural farming aims to bring in all the traditional knowledge and local practices into use.

Reforming the Agri sector

In order to reform the agriculture sector, make it greener, more sustainable and strengthen it to mitigate the climate crisis, a number of reforms are to be made. These reforms will focus mainly on turning the agri sector into a circular economy which relies on the 3 R's (Reduce, Reuse and Recycle). Also, this sector needs to be restructured in order to reduce the greenhouse gas emissions and we need to reduce our dependence on fossil fuels and bring more and more area under the ambit of greener renewable energy sources. In order to prevent the overexploitation of ground water tables, the irrigation needs to be precise and techniques like drip irrigation need to be promoted and made available in a cost effective way. According to the 10th agriculture census, the average operational land holding

size in India in the year 2015-16 was 1.08 hectare. More than 80% of the farmer population in our country is of marginalized farmers and the small size of land holdings makes the use of technology and machinery, even more expensive. Here, a structural change is needed where many small land holdings can be clubbed as one big land holding size and the machinery, technology and other equipment can be managed in a time bound and cost effective way.

In order to supplement the farmers income, the agriculture sector needs to be diversified and various lead activities like horticulture, pisci-culture, bee keeping, agro-forestry, poultry farming, mushroom cultivation need to be practiced. There is a need to have cold storage chains with better facilities and timely procurement of agri-produce in order to reduce the post-harvest loss. Products like IFFCO's Nano Urea (nano technology based energy efficient urea fertilizer) and ICAR's Harit Dhara (a cattle feed that results in low methane emissions from bovine) need to be promoted and these products need to reach the marginalized farmers. In order to mitigate the rising temperature, drought prone varieties of common crops need to be introduced and we being a country with a rich history of millets, need to shift to our ancestral cropping habits. Millets are superfoods that can grow in harsh climatic conditions; these crops are drought resistant and have high nutritional value. In order to promote the cultivation of millets, due to the efforts of India, the United Nations and Food and Agriculture Organization recognized 2023 as the International Year of Millets.

Lastly, the most important part of mitigating the climate crisis is to change our consumption pattern. It must be the duty of every individual to bring in to practice the habits that are environment friendly and curb the practices that leave a huge carbon footprint.

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Exploring Information Communication Technology (ICT) Use in Post-Graduate Diploma in Education (PGDE) in Tribhuvan University

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Abstract

Nowadays, technology is evolving with innovation and development to cater to the needs and desires of human beings. One of them is information and communication technology, which not only allows the exchange of information via communication but also makes education possible. The application of ICT in education has made education accessible, affordable, and has introduced a new way of learning through digital platform. Tribhuvan University, Faculty of Education, Dean's Office has introduced Post Graduate Diploma (PGD) programme in education. The programme has been introduced as an alternative to the university's traditional One Year Bachelor of Education. Blended teaching method is employed in this programme. The main objective of this research is to analyze information communication technology (ICT) use in Post-Graduate Diploma course in Tribhuvan University with the specific objectives as: to analyze economic benefits of information and communication technology use in Post-Graduate Diploma course in Tribhuvan University and to explore affordability of ICT use to Post-Graduate Diploma student in Tribhuvan University. The study employed mixed methods research design. Total PGDE students, enrolled in Tribhuvan University were the study population. Questionnaire and interview were conducted to collect data and information. The research data was analyzed in two stages. In the first stage, primary data and information for quantitative analysis were collected using pre-structured questionnaire and were analyses using simple statistical tools. In the second stage, the qualitative data and information was derived from Key Informants Interviews (faculty members and Campus Chiefs). Majority of the respondents reported that ICT use in PGDE made education more accessible to the students from rural and

remote areas. Some respondents viewed ICT tools remained challenging to them because of language limitations as digital platforms are English-oriented.

Keywords: PGD Programme, Economics Education, access, ICT, Socio-economic benefit

Introduction

The Tribhuvan University, as the oldest and largest university in Nepal, was established in 1959, 2016 B.S., with the purpose of upgrading higher education and research within the country. It was named after King Tribhuvan, the modernizer of Nepal. As a national university, it was established to provide easy access to high-quality education for Nepalese learners. The university played a vital role in shaping modern Nepal's education system, producing competent professionals, researchers, and scholars. It became ultimately the large body for policy development, designing curriculum, and bringing changes into educational fields in the country. TU also advocated for professional institutions and a technical college established under the affiliation of it. It has remained a central institution for teacher training and educational research in Nepal since its establishment. It has been preparing qualified teachers to serve in the educational institutions of Nepal. The Faculty of Education at Tribhuvan University has a rich history as Nepal's leading institution for teacher education. It was one of the earliest faculties of Tribhuvan University, established in 1954 (2011 BS), with the purpose of preparing qualified teachers who could extend their services in the educational institutions of Nepal. Initially, it was designed to produce secondary and higher secondary teachers, thus helping in national education development. Given the increasing demand for trained educators, the faculty has continued to expand its academic programs and campuses across Nepal: Bachelor's, Master's, M.Phil., and Ph.D. programs in education, respectively. The faculty has immensely contributed towards the implementation of teacher training programs, curriculum development, and education research. The CDE at Kirtipur is the central hub for higher education and research in education, while the faculty governs several constituent and affiliated campuses across Nepal, making education more accessible. Besides, it has collaborated with national and

international organizations to improve teacher training, curriculum design, and educational policies in Nepal. It continues today to be the training place for teachers, educational leaders, and researchers in specialized programs, such as curriculum studies, educational planning, inclusive education, and ICT in Education.

The significant change taking place in Information and Communication Technologies (ICTs) greatly influences how universities carry out their functions in teaching, learning, and research, particularly in terms of knowledge creation, distribution, and utilization. This requires innovative approach in the teaching methods and the instructional strategies employed within the current educational system (Alam, 2016). ICT use in education has directed teachers as well as educational institutions to review pedagogical practices as per the need of the time (Kunwar, 2020).

Tribhuvan University has been continuously upgrading the integration of ICT into its academic and administrative works from time to time to raise the quality of education, research, and efficiency of the institution as a whole. Since digital transformation is gaining momentum, TU has introduced various ICT-related programs, digital services, and e-learning platforms and opportunities to modernize higher education in the country. Its efforts in the integration of ICT are gradually transforming Tribhuvan University into a digitally advanced, research-driven university that meets global education standards.

TU Academic Council decided to terminate the One-Year B.Ed. Program in 2021. In 2023, Post-Graduate Diploma in Education has been developed and introduced as a replacement for the traditional one-year B.Ed. program. This initiative is structured into three semesters (eighteen-month). The curriculum covers various educational disciplines. The program is offered through Central Department of Education and 13 constituent campuses of TU. The programme utilizes a blended learning approach, combining online and face-to-face learning.

Growing concerns about the use of ICT in educational system has urged to transform the structure of education system as well as educational pedagogy. It is important to address the issues related to equality in access to education and the delivery of quality education for the learner through policy initiatives while simultaneously building

infrastructure and competencies of the teacher and the student so as to enable them to cope with the changes (Kunwar, 2020).

Use of ICT tools in education offers the opportunities to learners to learn and practice 21st century skills. ICT use in teaching offers effective teaching and learning, and it also allowing the instructors to visualize pedagogical environment. ICT assists the teachers in planning their lesson, so that students acquire knowledge at each stage of learning. ICT tools such as the internet and interactive multimedia constitute a pressing agenda for future learning to be appropriately imbibed into normal learning and pedagogy (Ratheeswari, 2018).

Objectives of the Study

General objective is of this research is to analyze information communication technology (ICT) use in Post-Graduate Diploma course in Tribhuvan University. The specific objectives are:

- To analyze economic benefits of information and communication technology use in Post-Graduate Diploma course in Tribhuvan University
- To explore affordability of ICT use to Post-Graduate Diploma student in Tribhuvan University

Research Questions

- What are PGD students' experiences regarding ICT use for teaching PGD level?
- Whether use of ICT is affordable to PGD level students?

Delimitation of the Study

The study is limited to PGD program of Tribhuvan University. It is mainly focused to students' perspective Structured survey questionnaires and in-depth interviews.

Review of Literatures

The study revealed that using technological aids appropriately brings a lot of benefits to teachers and learners that help them to solve their learning problems and find methods to use what they have learned in ways that are effective and meaningful (Bhusal, 2020).

The introduction of ICT resources does not mean the replacement of traditional resources, but the appearance of mixed or

hybrid models, where both types of resources are useful. In classrooms with abundant digital technology, teachers usually make use of it in their practice while also making use of traditional educational material, such as textbooks or blackboards. There is, or at least appears to, a direct relationship between a teacher's competence as a digital citizen and his or her professional behavior with ICT in the classroom. The higher the level of competence and digital citizen participation the teacher has, the higher the educational use of technologies in the classroom is (Área-Moreira, Hernández-Rivero & Sosa-Alonso, 2016).

The research reveals the fact that educational production does not appear to fit a situation in which teachers and students can simply substitute between computers assisted learning and traditional learning at any level with the same result. A blended approach might be the optimal solution for schools and students. This approach might keep students engaged, but at the same time expose students to more beneficial methods of learning or just keep students switching around (Bettinger et al, 2020).

The research showed that university professors utilize digital libraries to enhance their knowledge and expertise. The computer labs in the university lack sufficient computers. The study found that the use of ICT tools by teachers could enhance their motivation and efficiency but they hesitate to use them. So, the universities should offer adequate teacher training resources, ICT-related programs, and experts to enhance their technical skills utilizing contemporary information and communication technologies (Zaheer, Malik & Munir, 2021).

The research focuses on three elements: the investigation of the resources utilized by educators; the difficulties in adopting ICTs; and potential strategies to address the circumstances from the viewpoints informed by the teachers' experiences. The results show that the educators employed ICTs such as laptops, mobile phones, multimedia projectors, websites, Facebook groups, PowerPoint presentations, and printers to improve the teaching and learning process. The research identified various challenges, including excessive workloads, time limitations, maintenance problems, inconsistent electricity supply, insufficient ICT resources, and financial constraints. The educators utilized different ideas such as targeted

ICT application, personal computer usage, lobbying with senior officials, organizing workshops, and securing dependable electricity and internet access to address the situations. To integrate ICTs in education and address those obstacles, the research suggests emphasizing teacher training initiatives, securing stable and dependable internet connectivity, ensuring a continuous power supply, offering sufficient financial assistance, and establishing systematic monitoring and evaluation processes. By implementing these suggestions, teachers in rural Nepal may improve their teaching effectiveness through better ICT integration, thus providing enhanced learning experiences for students in English Language Teaching (ELT) classrooms (Joshi & Ayer, 2024).

The ICT education policy established by the Nepalese government highlights the importance of enhancing teachers' ICT skills and proposes that integrating ICT will change conventional teaching methods to more student-focused approaches. The case study highlighted the absence of a well-defined strategy for executing the ICT education policy and financing the ICT infrastructure and the professional growth of university faculty to incorporate ICT in teacher education. In this instance, the Faculty of Education at the university, which lacks financial support from the government and the institution for the ICT in education initiative, obtained funding from an international organization to establish ICT infrastructure and deliver ICT training for educators and other personnel. It is contended that, to implement the policy effectively, additional sustainable methods must be created to supply teachers with ICT resources and to educate them on utilizing ICT in their teaching practices (Rana & Rana, 2020).

Enhancing quality in education is a crucial concern, especially now as everything is becoming globalized. The conventional pedagogy method of education, as old as formal instruction, encompasses the guided transfer of knowledge from teacher as wise individual to student as receptacle. This approach typically relies on ready-made learning resources, established time limits, and evaluation tasks and standards set by educators. However, studies indicate that the effective application of ICTs can trigger the fundamental change in both content and teaching methods that is central to educational reform in the 21st century and encourage

problem-based learning. This paper provides an overview of conventional teaching methods and their limitations; it also addresses the new teaching methods made possible by Information Communication Technology (ICTs) and organizes various approaches observed in the use of ICTs in education. As education transitions from a teacher-centered approach to a learner-centered one, the teacher transforms from the sole authoritative voice to becoming a facilitator, mentor, and coach; shifting from performer on stage to guide alongside students. Consequently, numerous institutions in the 21st century are adopting novel teaching methods supported by ICTs to encourage problem-based learning as a remedy for environments where the teacher is the sole speaker and provides directives, resulting in minimal student involvement (Munienge & Muhandji, 2022).

The Information Technology Policy-2000 had set the information technology strategies to accomplish the objectives of rapid development and expansion of information technology in a fair and competitive environment. To include computer education in curriculum from the school level and enhance professional efficiency through the use of information technology are among them. The policies set to implement these strategies were using information technology to e-education, expanding technology in rural areas, including computer education in the school level curriculum so as to broaden its scope (The Information Technology Policy, 2000).

According to the study, teachers perceive technology integration in teaching-learning practices positively. They believe that ICT based teaching offers exciting and interactive learning environment and motivates the learners resulting to effective instructional practices. Quality internet, uninterrupted power supply, infrastructure, and training facilities were reported as the main obstacles for effective integration of ICT into teaching. The study suggests the need of clear and effective policies, sufficient budget allocation necessary for facilitation of ICT in educational institutions. Similarly, enhancing technology competency among the teachers help them successfully use ICT in instruction (Akram et al, 2022).

Individual traits that affect beliefs and practices include age, professional experience, technological skills, and self-assurance in one's capability to utilize technology. Early practices indicated a

preference for using technology to assist teacher-led instruction. The shift towards technology that supports student-centered teaching depended on the advice and support provided by teacher-educators and teacher-mentors throughout professional field experience placements. Moreover, external elements like hardware accessibility, IT infrastructure, and the school's culture were crucial for the advancement and implementation of technology in teaching (Rowston, Bower & Woodcock, 2022).

Research Gap

Most of the literatures in the Nepalese context, are focused on all level of ICT access to teacher, and are mostly found in qualitative or quantitative methodological approaches. Students' affordability, adoption and readiness to use ICT are equally important in teaching at university level, mainly in PGD programme in TU that utilizes a blended learning approach, combining online and face-to-face learning. So, present study tries to bridge this research gap and focuses on affordability, adoption and readiness of PGDE students towards ICT and it employs mixed methods approach.

Research Methodology

This study has based on sequential mixed methods research design. Mixed methods research design uses qualitative and quantitative data collection and analysis. So, in this research quantitative data were collected and analyzed first, and then qualitative data were collected and analyzed. Finally, qualitative results were used to justify and strengthen the quantitative results. (Cresswell, 2014). This study was carried out in 1243 PGDE students of Tribhuvan University.

Population and Sample

The population of the study covers total PGDE students of TU. The study employed census method that included total of 1243 PGDE students of TU for quantitative data. For qualitative data Key Informants Interviews with 12 concerned authorities that include faculty members, ICT Coordinators and concerned Campus Chiefs.

Data Collection Process

Questionnaire survey was applied to collect quantitative data and information from the respondents, so as to find out right

information as output. Qualitative data and information was collected through KII from 12 concerned authorities that include faculty members, ICT Coordinators and concerned Campus Chiefs.

Table 1-Entrance Pass First Batch of PGDE

Campus	Subject wise Enrollment												
	ECONOMICS EDUCATION	ENGLISH EDUCATION	HEALTH AND PHYSICAL EDUCATION	INCLUSIVE EDUCATION	I C T EDUCATION	INSTRUCTIONAL PLANNING AND MGMT	MATHEMATICS EDUCATION	NEPALI EDUCATION	POLITICAL SCIENCE EDUCATION	POPULATION EDUCATION	SCIENCE EDUCATION	SOCIAL STUDIES EDUCATION	Grand Total
B M Campus, Chitwan		6				7		3			1	27	44
B M Campus, Butwal	21	6					2	4		1	29	25	88
Central Department of Education	2	6		1	2	2	2	1	1		13	14	44
Dadeldhura Campus, Dadeldhura						1		1					2
Dhankuta Multiple Campus, Dhankuta		1				7		1				12	21
M M C, Nepalgunj		2	3			10		1					16
M R Campus, Tahachal	15	8	3			8	2	7			20	19	82
M R M Campus, Ilam		1	2									8	11
Prithvi Narayan Campus, Pokhara	7	12				3	2	2	1		11	14	52
S. S. M. Y. Multiple Campus, Siraha		6	22			37	38	6					109
Sanothimi Campus, Bhaktapur	6	6	2	1		3	3	2			15	20	58
Surkhet (Education) Campus, Surkhet						1	3					11	15
Thakur Ram Multiple Campus, Birgunj	2	2	6			8	2				1		21
Grand Total	53	56	38	2	2	87	54	28	2	1	90	150	563

Source: *faculty of Education, Dean's Office, TU, 2025*

Table 2-1st Semester of PGDE

Row Labels	ECONOMICS EDUCATION	ENGLISH EDUCATION	HEALTH EDUCATION	I C T EDUCATION	INSTRUCTIONAL PLANNING AND MGMT	MATHEMATICS EDUCATION	NEPALI EDUCATION	SCIENCE EDUCATION	SOCIAL STUDIES EDUCATION	Grand Total
Birendra Multiple Campus, Chitwan									31	31
Butwal Multiple Campus, Butwal	11	8						38		57
Central Department of Education, University Campus, TU		1		3	3	3		15	6	31
Dhankuta Multiple Campus, Dhankuta						3			9	12
Mahendra Ratna Campus, Tahachal	14	2	4	2		4	4	21	15	66
Mahendra Ratna Multiple Campus, Ilam					10					10
Prithvi Narayan Campus, Pokhara		10			15			20	6	51
S. S. M. Y. Multiple Campus, Siraha			21			48				69
Sanothimi Campus, Bhaktapur	11	8						9	11	39
Surkhet (Education) Campus, Surkhet									11	11
Grand Total	36	29	25	5	28	58	4	103	89	377

Source: *faculty of Education, Dean's Office, TU, 2025*

Table 3-2nd Semester PGDE

Row Labels	ECONOMICS EDUCATION	ENGLISH EDUCATION	HEALTH EDUCATION	I C T EDUCATION	INSTRUCTIONAL PLANNING AND MGMT	MATHEMATICS EDUCATION	NEPALI EDUCATION	SCIENCE EDUCATION	SOCIAL STUDIES EDUCATION	Grand Total
Birendra Multiple Campus, Chitwan									28	28
Butwal Multiple Campus, Butwal	11	4						32		47
Central Department of Education, University Campus, TU		1		2	3	3		9	5	23

Dhankuta Multiple Campus, Dhankuta						3			6	9
Mahendra Ratna Campus, Tahachal	10	2	2	2		4	4	18	11	53
Mahendra Ratna Multiple Campus, Ilam					7					7
Prithvi Narayan Campus, Pokhara		9			13			14	5	41
S. S. M. Y. Multiple Campus, Siraha			19			41				60
Sanothimi Campus, Bhaktapur	8	8						7	8	31
Surkhet (Education) Campus, Surkhet									4	4
Grand Total	29	24	21	4	23	51	4	80	67	303

Source: *faculty of Education, Dean's Office, TU, 2025*

Results and Discussion

The research data was analyzed in two stages. In the first stage, the information is related to personal interviews of students. These students could adequately express their experiences regarding ICT use in PGDE Programme. In the second stage, the data and information was derived from close ended survey questionnaire. Students with consistent access to ICT tools achieved better academic performance and better engaged. Majority of the students favored blended learning which combines-ace-to-face and online instruction. They reported that, it offered flexibility and access to extra educational resources. The research also showed that ICT based teaching methods helped to enhance students' analytical and problem-solving abilities. Almost all the students were of the opinion that ICT use in PGDE is cost effective. It reduced transportation cost, and time. It also eliminated lodging and food cost of the students. So, it offered affordability. ICT use in PGDE has made education more accessible to the students from rural and remote areas.

Lack of uninterrupted power supply, slow internet, and outdated equipment hindered successful learning. Some few students suffered from lack of ICT skills. They believed that training facilities were needed to utilize digital platforms effectively. Some students reported that use of ICT tools remained challenging to them because of language limitations as digital platforms are English-oriented.

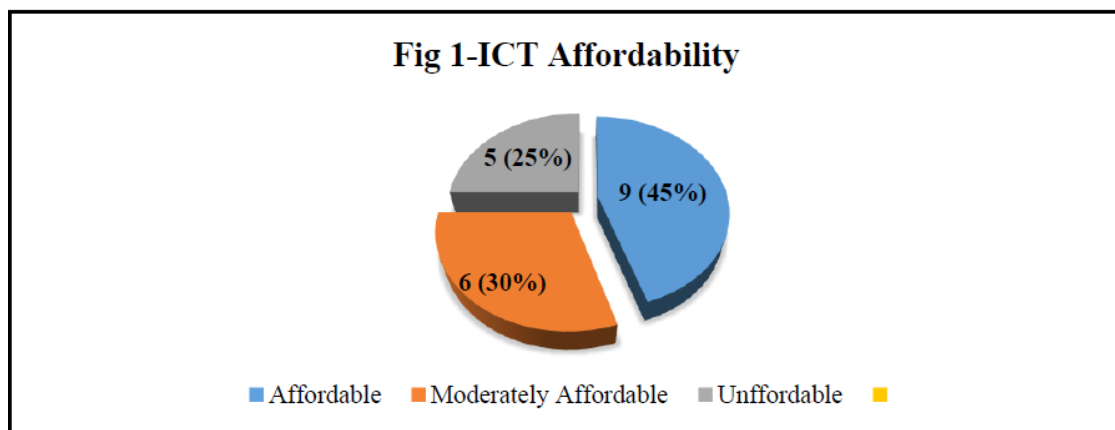
1. Students' Experience regarding ICT Use

The survey findings revealed that majority of PGD students (60%) use Information and Communication Technology (ICT) tools every day, 85 percent of them participated actively on online learning platforms. The respondents were of the opinion that that encountered challenges as poor internet connectivity (65%), lack of

training (45%) and digital tool navigation (35%). Qualitative data supported the findings that constant technical disruptions adversely impacted students' learning experience. ICT coordinators suggested consistent maintenance and further training so as to develop ICT competency among both staff and students.

2. Affordability of ICT Use

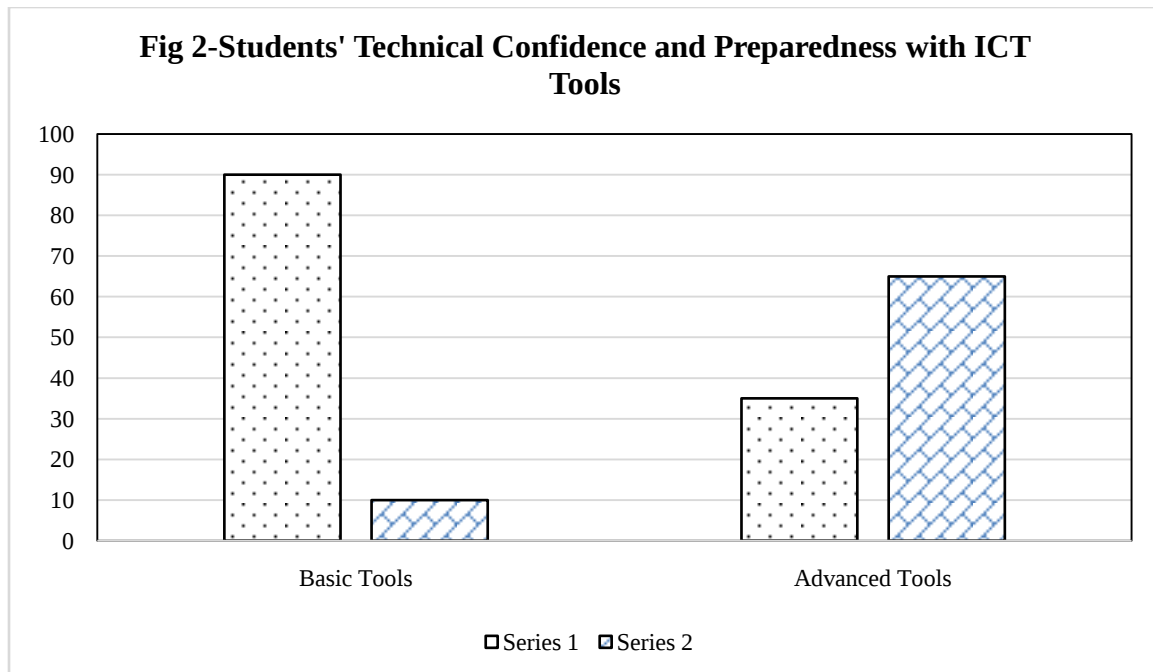
ICT adoption is relatively high, but affordability remains an issue to some PGD students. Most of the students reported having minimal digital devices—100% smartphone and 80% laptop ownership—and still 25% were not able to meet ICT expenses. Monthly internet cost was a continuous expense, especially to poor or rural students, because many respondents reported that it remained burden to the family for getting required equipment. The chart below presents perceived affordability:



Source: *Survey 2025*

3. Perceived Technical Readiness

When the students were asked about their technical preparedness, 10% of the PGD students reported their competency to apply simple ICT tools such as MS Word, PowerPoint, and Zoom, and 90% indicated that they felt confident with them. Preparedness fell quite low, however, when applied to more complex study tools; only 35% of the students indicated they were confident using tools such as Moodle, SPSS, or citation software, and 65% reported they were weak in technical ability to use the tools. Below is the graphical presentation of the above mentioned findings:



Source: *Survey 2025*

The majority of the admitted students were of the opinion that they were unable to run complex computer software. Faculty members also agreed of more technical training for students so as to enhance their capacity to undergo senior-level academic exercises. Similarly, ICT experts expressed that the students are willing and excited to upgrade their ICT expertise but they lacked the facilities. There is remarkable use of ICT tools in teaching PGD programme at TU but students' technical and financial capability to adopt the technology is not considered.

PGDE programme student intake data shows that 563 enrolled in various courses in 10 TU constituent campuses. Among the specializations provided, Social Studies Education had been the most popular, with 150 students, followed by Science Education with 90 students and Instructional Planning and Management with 87 students. ICT Education, Inclusive Education, and Political Science Education were in low demand having only 2 students in each subject. When analyzed campus wise students, S.S.M.Y. Multiple Campus, Siraha is at the top with 109 students, followed by M.R. Campus, Tahachal 82 students, and B.M. College, Butwal with 88 students.

In the first semester of the PGDE course, student registration fell to 377, either as a matter of course academic readjustment or

structural rebuilding. Science Education was highly sought after with 103 students, followed closely by Social Studies Education with 89 students. Mathematics Education also seem to be popular with 58 students. Conversely, ICT Education (5 students) and Nepali Education (4 students) were specifically low in student enrollment, and it may be worthwhile to explore the cause of this trend—course delivery, student demand, or other constraints.

The second semester had a higher registration to 303 students. However, the trend by subject persisted, with Science Education is at the top with 80 students, followed by Social Studies Education (67) and Mathematics Education (51). In ICT Education and Nepali Education, students were still at 4 each. By campus, S.S.M.Y. Campus, Siraha was still in the lead with 60 students followed by Mahendra Ratna Campus, Tahachal and Prithvi Narayan Campus, Pokhara with 53 and 41 students respectively as reflective of their central role in PGDE program delivery.

Qualitative Analysis

Faculty members found learning gap between students with easy access and frequent exposure to ICT tools and those who did not. ICT coordinators shared that along with well-developed ICT infrastructure, frequent maintenance and operation training are equally necessary for running ICT based PGDE classes effectively.

Conclusions

The research reveals that ICT significantly enhances PGD in economics education with improvement in learning performance, involvement, and access—especially among rural students. Blended learning was favored on account of flexibility and economy in saving transport costs, accommodation, and food expenses. However, learning was inhibited by issues in the form of unstable power supply, slow internet connectivity, out-of-date equipment, and scant ICT proficiency. Language issues with English-based e-content were similarly problematic. To maximize the use of ICT, there should be training programs to enhance digital literacy and break these barriers towards more effective and inclusive learning.

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Relevance of Buddhism in Indian Philosophy of Religion

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Abstract

Modern age is characterized as an age of conflict. There is conflict between one individual and another, between one nation and another nation – between one country and another country and so on. Apart from these various kinds of external conflict, there is a more fundamental internal conflict a mental conflict regarding the nature of the ultimate truth and values of human life.

Introduction

This conflict is mainly due to the clash between science and religion. Science is based on critical reasoning, while religion is based on faith. Science does not believe in a personal God, but that seems to be the central point for men devoted to religion. Modern age is an age of science. Scientific knowledge regarding the laws of nature, But to a philosophical mind, truth must be one and one only There cannot be two truths one scientific and another religious. There must be some way out and here lies the task of philosophy.

One of the main problems of Indian Philosophy is to reconcile science with religion. With the impact of foreign education and culture modern Indian mind has outgrown its traditional religious frame. Modern Indian philosophical thought is no longer bound by mere spiritualistic outlook. There has been an attempt to establish a world-philosophy where eastern religion and western science must be reconciled.¹

Swami Vivekananda aim was to establish a universal religion which would reconcile head and heart, reason and emotion, science and religion. He tried to do so, on the basis of his interpretation of the Advaita Vedants. His philosophy is regarded as Neo-Vedantism This Neo-Vedantism may be regarded as one of the main pillars of Indian philosophy. Here we find that Buddhism has played a very important role in reshaping the Indian philosophy of religion. In his brilliant and profound interpretation of Vedanta and Buddhism, Vivekananda

showed that Buddhism has no real conflict with Advaita Vedanta and that it is only with the combination of Vedanta and Buddhism that we can have a true universal religion, where reason and emotion, science and religion will be harmonized. The essence of religion according to modern scientists is the achievement of moral values. Jnlian Huxley, the eminent biologist, holds that, evolution being the universal fact, religious consciousness has also gone through a process of evolution. In the modern mind there has been a transition from theocentric to value-centric religion. Value is the new divinity of the modern age. When Buddha was asked if there is any God or not, he said he did not know. But when he was asked about right conduct he said, "Be good and do good – If there is any God you have him by being good, if there is no God, being good is God". It is said that once he was asked by five Brahmins to settle their disputes regarding the nature of God. Thus Buddhism is a religion without God and its essence is the moral upliftment of man and therefore it has no conflict with a scientific mind.

Vivekananda points out that the ultimate reality according to Advaita is not a personal God – but it is Brahman or Atman. The he says "The Vedanta philosophy is the foundation of Buddhism – "What we call the Advaita philosophy of modern school" he says "has a great many conclusions of the Buddhists – of course the orthodox Hindus will not like it – But there is a conscious attempt to stretch out the whole doctrine to include the heretics also."

According to Vivekananda, belief in a personal God is a "lower form of religion". The true essence of religion is not the ceremonies prescribed by the priests or the mythological stories preached by them. The essence of religion is based in a philosophy of self-realization – an attainment of the true self, the highest self or the perfect self, the Atman. Here we find there is no conflict between science, Buddhism and Vedanta.²

Thus the aim of religion in modern mind is to attain the "Paramartha" or perfection. Conception of God has changed. He is not something other than man but He is the Perfect Man – the Universal Man or the Ideal Man, as Tagore describes Him. According to him, God is the ideal of perfection and religion is man's eternal effort to reach the ideal. Religion is a process of self-transcendence, by which, the limited tries to reach the unlimited, the finite towards the Infinite the imperfect towards the perfect. The Upanishads pray "lead me from untruth to Truth, from darkness to Light, from death to

Immortality. Vivekananda, Radhakrishnan and the majority of the Indian thinkers hold that the aim of religion is to evolve a God out of man. Vivekananda points out that science has no quarrel with religion because both seek the Universal one.³

According to Buddha emancipation from the narrow limited self which is the cause of all miseries is self-expansion through love, compassion, non-violence etc. The same spirit we find in Vivekananda and Tagore when they declare that it is only by loving and serving man that we can serve God “The scientist holds the same attitude towards religion”.

Buddha's religion is out and out humanistic. Instead of God, man is the central point of religion. Buddha did not fight against religion. He revolted against the tyrannies of the priests. The priests, for their selfish interest of acquiring power and money distorted truth. In their hands religion caused intellectual retardation and moral degeneration. Instead of religion being subservient to man, it was man who was sacrificed in the name of religion. Religion made man inhuman. The popular belief that science being based on critical intelligence is contradictory to religion is false. Appreciating the bold critical spirit of Buddha, Vivekananda proclaims. “It is better that mankind should become atheist through following reason, that blindly believed in million gods on the authority of any body – The glory of man is that he thinking being”. Radhakrishnan, an eminent philosopher holds that intuition which is the source of religious consciousness is not antirational but suprarational. According to Vivekananda religion which is irrational is no religion at all.

Actually the gulf between science and religion can be bridged by a philosophy of humanism. Science does not believe in God but it does believe in man. Science never claims that it has reached ultimate truth, it admits that much of reality is unknown, but it never says that reality is unknowable. It has a firm belief that reality will be known gradually by generations of scientists because man has immense power and capacity for knowledge. A scientist has courage and hope because of his faith in man. He does not bow down before any supernatural authority- he relies on man to overcome the tyrannies of external forces. The same spirit we find in Buddhism. Buddha said “Do not insult yourself by prying or begging before any God – Be your own light and act your own salvation”.⁴

Vivekananda rightly pointed out that this man-centric religion is the religion of the Upanishads and Advaita. They say “know thy Atman” – That thou art” or “I am Brahman” – There is nothing higher than the self. Taking this clue Vivekananda proclaims “I am the greatest God that ever was or will be. Christ’s and Buddha’s are but the waves of the boundless ocean that I am.” We find that Buddhism has no conflict with science. Vivekananda shows it has no real conflict with Advaita Vedanta on the other hand they should be combined together to form a universal religion which is very necessary to meet the present crisis mankind is facing today. Thus he says “Shakyamuni was a Hindu- he did not come to destroy but he was the fulfillment, the logical conclusion, the logical development of the religion of the Hindus.” Elsewhere he writes “Buddha was a great Vedantist for Buddhism was really an offshoot of Vedanta and Shankara is often called a hidden Buddhist” “Hinduism he says cannot live without Buddhism or Buddhism without Hinduism – Buddhism cannot stand without the brain and philosophy of the Brahmins, nor the Brahmins without the heart of the Buddhist. This separation between the Buddhists and Brahmins is the cause of the downfall of India. That is why India is populated by three hundred millions of beggars and that is why India has been the salve of conquerors for the last thousand years. Let us join the wonderful intellect of the Brahmin with the heart, the noble soul of the Great Master.

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Charles Dickens and his Concern with the Children of a Lesser God

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Abstract

English Literature has continuously attempted to grasp the essence, experience and nature of children. At the same time it is also recording the changes in society and its subsequent effect upon the evolution of childhood. Starting from the Elizabethan period to Modern Age, children have been the subject of many a writers but it is not until the growth of the novel in the 18th century that a truly substantial and self-sustainable representation of children is found.

Introduction

In the 19th century Victorian England, especially in the novels of Charles Dickens, portrayal of children and childhood reflected the dichotomy between child as a symbol of growth and development on the one hand and as a symbol of regression and ignorance of the world on the other. Dickens offered his readers a view through the child's eyes, creating a palpable experience of childhood. Among the many social ills he exposed, it was the crimes committed against children which recurred in several of his novels, perhaps, because he himself experienced a difficult childhood. Dickens seems too often write about the importance of the preservation of the goodness and innocence of children. In *Oliver Twist* the child is right and the system is monstrous because it abuses the natural innocence of a child, as a caged bird or animal loses its natural status. It is so heart-rending that Oliver is never allowed to be what he is. He has been cheated of his childhood like his friend Dick, whose limbs are "like those of an old man." *Dombey and son* is also a plea for children; generally for their right to be treated as individual, instead of appendages and hindrances to parental ambitions, and particularly, against the wrongs done to them in the name of education.

Great Expectation (1860-61) is a novel of fantasy of a sort that many children have, and certainly all lonely children, who feel too little wanted or appreciated, who feel the powerlessness of childhood. Pip,

the main character is a little boy, who an orphan is brought up by hand by his much older sister, the harsh and loveless Mrs. Joe Gargery and her kind husband. It also features the warped child Estella, another orphan adopted by the embittered Miss Havisham, who raises Estella to seek revenge on the opposite sex. The pitiable character of the ill-used Miss Havisham motivates the unhappiness of both Pip and Estella by negatively influencing their childhood. But two powerful, fantastic figures come in his life and change its course altogether. Thus Dickens gives a fairy-tale ending to the story. It is greatly believed that *Great Expectations* was autobiographical.

In *The Adventures of Oliver Twist*, there are several child characters. The child Oliver finds himself among many children slaving away in the workhouse, and later, adopted into Fagin's gang of thieves. Through these abusive experiences Dickens sought to expose the misuse and exploitation of children. Although writing a happy ending for Oliver, the character of Nancy, who herself had been a misused child won reader's sympathy. *The Old Curiosity Shop* (1840-61) tells the Story of virtuous and lovely Nell Trent, who through gambling, debt and nervous breakdown of her Grandfather is dragged into a fugitive existence. Just as Nancy died, Nell also met an early end in order to exhibit the fragility of health and childhood. Although, *A Christmas Carol* (1843) tells the story of the rejuvenation of the miser Ebenezer Scrooge, Tiny Tim is among the most famous characters of the novels. A sickly and mild mannered boy Tim is fated to die as his family cannot afford medicine and better food. A flashback of the neglect Scrooge experienced in his own childhood assists in understanding the deprivation of affection which motivated him to become cold in adulthood. It further shows how a disturbed childhood shapes the personality of an individual.

David Copperfield (1849-50) is Dicken's "Bildungsroman" in which the protagonist experiences self-cultivation from childhood to adulthood. It records the experiences of its title character, his mistreatment at the mercy of his cruel step father, boarding school and eventually as a child factory-worker. The other child characters like Emily and Agnes who grow with David face different destinies because of their good circumstances. *A Tale of Two Cities* (1859-60) although focuses on adult characters; it is partly driven by the idea that childhood experience can shape a fate. Ideas about childhood deprivation and misfortunes are touched upon through the adult characters of Madame Defarge and Lucie Manette. The death of the

French peasant child shows the shattering of childhood. Although, it is strongly considered that destiny forms personality, it is Dicken's strong view of the protection of the innocence of a child which motivates the famously sacrificial ending.

Himself, the father of ten children and one of eight children of his parents, Dickens the sensitive novelist has also fathered several memorable child characters and shaped their imagination. Although his portrayal of children and childhood may have differed as he moved through the various stage of his own life, overall he championed the rights of children and exposed the adult abuses of childhood. The child in Dickens grew to be the incarnation of spontaneity, love and innocence in the background of the ugliness, squalor and inhumanity of Industrial London.

The theme of society as ogre is intermittently present in almost all his novels. Whether, it is the warehouse in *Oliver Twist*, the Dothboy's. Hall in *Nicholas Nickelby*, America in *Martin Chuzzlewit*, or Mr. Murdstone, Creakle and the Firm in *David Copperfield* – they all stand as target for Dicken's anger of a deprived child unable to blame his parents for his misfortunes. Dicken's parents were not wicked; they were weak. But their helpless improvidence left a permanent scar on young Dickens' mind. The first eleven chapters of *Oliver Twist* progress rapidly to enact the progress of innocence through a world in itself totally corrupt. In *Nicholas Nickelby* the Dothboys Hall becomes representative of such Yorkshire schools, which were cheap depositories of unwanted children. These children were useful source of cheap labour on their master's farm. Dickens' interest in them was no sudden fancy. It was in his childhood at Chatham that he had met a boy from one of these schools who claimed that he had been operated upon for an abscess with a penknife. This was itself to serve as an anecdote in *Nicholas Nickelby*.

And this childhood impression never left Dickens. When he resolved to write about them he personally went to Yorkshire and picked up information. There the boys were given maggoty food and slept in over-crowded, fleece-infested beds, and that ten boys had previously lost their eye-sight. These boys, whom Dickens ironically calls the 'young noblemen' turn out to be pale, haggard, emaciated, shackled with various deformity, sets off intense moral passion in him.

Dickens' 'Letters on Social Questions' for the *Daily News* on 'Capital Punishment', 'The Ragged School' and 'Crime and

Education' are quite revelatory and full of moral indignation. The papers on education carry some harrowing description of London's poverty. Special mention of one Drouet's farm must be given where pauper children were boarded out from factories and work-houses. Here no less than 150 children reportedly died of cholera-so many that "Tooting Churchyard became too small for the piles of children's coffins that were carried out of this Elysium every day." Here the children were so monstrously treated and underfed that they tried to 'pick out scraps of sustenance from the tubs of hogwash'. In giving all these details ironically, Dickens, no doubt, appears a true successor of Swift but the underlining appellations cannot be missed out (Philip, 1981).

Oliver Twist is remarkable in using the victimization of the work home orphans as the occasion for a fictional attack on contemporary attitudes and abuses. Oliver's "Please, Sir, I want some more" (ch.2) gives a voice to the voiceless and stands as an icon of social injustice. The novelists serious concern of poor children made him ridicule the dubious feature of the New Poor Law of 1834. For Dickens, all the institutions of Oliver's society constituted a "systematic course" in humanity. Oliver Twist can still touch us on the raw because it engages so powerfully the depravity experienced by an innocent child.

In Nicholas Nickleby, unlike the stolen children in Shakespeares Cymbeline who receive good care, grow to healthy adulthood, and are restored to their father, Smike has been damaged too much in early years to recover and his death is foreshadowed by his own anticipations, "I shall never be an old man" and "in the churchyard we are all alike, but here there are none like me." (ch.35) for him only death can bring full relief from pain (Walter, 1954). In The Old Curiosity Shop the idea of "the lonely figure if child existing in a kind of allegory" is reinforced throughout the narrative. Child Nell is an embodiment of goodness who wonders how many more days she and her grandfather can carry on without food and resources. Nell becomes a representative of children at risk. In killing Nell, Dickens played on the sentimental propensity of an age that witnessed a shocking level of infant mortality. Nell may reach her heavenly reward, but Dickens emphasizes the injustice of forcing children into the work places and assuming adult responsibilities.

Dickens was the supreme mimic of people as they really are but the most the most remarkable of this was that he caught and

rendered them in the way children see grown-ups. The child's view of human beings is no less real than the adult's and Dickens made it a universe at times crude in conflicting black and white, at times sinister, a heightened version of the squalid, brutal, smelly, rowdy London of his boyhood. There is nothing surprising in retention of this childlike vision, for he was exposed to the full horrors of life in Regency London at the most impressionable age. The Warren's blacking factory episode in child Dickens' life left so inedible an effect on his mind that he repeatedly describe them in several of his works. He tells us in an autobiographical fragment written just before *David Copperfield* "of a deep sense of emotional abandonment". That's why we so often find at, the centre of his novels, the figure of the lost, persecuted and helpless child: *Oliver Twist*, *Little Nell*, *David*, *Paul Dombey*, *Pip* and their near relations- *Smikey* and *Jo* in *Bleak House*. And their rescue shown as fairytale endings are dramatizations of his own self pity (Martin, 1980).

The travails of David emphasizes the feeling that father ought to be protective against the world and that mothers ought to be solace for its injustices. The dynamics of *David Copperfield*, as of many other Dickens' novels, is a condemnation of father images; and beyond that, of social institution, for their failure to protect the innocence of child. He also voiced vehemently against an industrial development at the expense of horrible neglect and exploitation of children. Private charity, the interference of the strong on behalf of the weak-were Dickens' panacea for the ills that plagued the boarding schools of his time. Later in, in *The Great Expectation* (1860-61) children were portrayed by Dickens as symbols of hope and childhood became synonymous with new beginnings. It was truly the realization of Wordsworthian motif "The child is the father of man"

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Reasons for the Emergence of Minorities

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Abstract

The twentieth century had seen destruction of many empires. In the meantime many new countries also appeared on the world map in this century. This upheaval converted some group of communities from majority to minority and vice-versa. Thus there is no yard stick to gauge the fact as to when a group will be reduced to the status of a majority and when a group will be reduced to the status of a minority. The colonial powers divided the countries into two groups to rule over them according to their own choice. This division created the word majority and minority. This majority and minority were segregated into religion, language, culture, colour and population. The empirical views of the countries showed the seed of hatred, anguish caste, colour and racial war among the different groups of the countries residing there.

Introduction

Before knowing the word minority and majority we should know the psychology behind this. The human Psychology, the animal and the birds Psychology is to live in groups. The philosophy of living together gave the shape to the human society and the societies created Nations. It is the mind of nations or government that created the word minority and majority for their political gain.

So let us see the origin of the word minority and majority. This is a basic instinct that no one ever likes to remain alone be it a man or an animal. Everyone likes to flock together for social needs and protection. Since the Stone Age, human beings could never remain alone. Had men opted so, their protection was almost impossible. Man first started hunting for animals in an organized manner. They used to live in groups of ten or twenty to scare the wild animals. After the dawn of the agriculture age, men's social instincts flourished at large spectrum and in the modern age they have developed international fraternity. The small grouping was the early form of society. So, it is a fall? That man has never lived alone nor will do so

in future. Now question arises as to how he came to be labeled as belonging to the minority group or the majority group.¹

The man has to strive hard even for meeting his primary needs. In the struggle the powerful groups held the dominance over the weaker groups who in turn fled to other places, with the origin of the weaker groups settling at new places. Their position was reduced to the group of a few and they were treated as minority. This order gained a momentum during the agriculture age. After this occupation, the tendency to establish empire generated. The victorious drove away the defeated once and the large number of people who supported the victorious thus assumed the character of the majority. The defeated group of persons either escaped to the other places or accepted subordination of the majority. Thus there was an increase in the number of people in the groups which emerged victorious.²

Those who refused to surrender before the victorious or those escaped to the other places for the fear of atrocities of the mighty victorious groups, assumed the character of the minority group. But with the beginning of the process of invading the other country with the help of organized army, the situation was a bit changed as the invader group constituted by less number of persons and men occupying the conquered lands or the country happened to be in far greater number. So a new situation emerged in which the minority began to rule over the majority. Due to independence and serfdom, the majority began to retain jealous and sense of revenge against their minority rulers and thus a sore of mental conflict started. In course of time when the majority succeeded in winning freedom, they possessed a nurtured grudge against the minorities which were ruling the country earlier.³

This vicious circle began and the majority began struggle against the minorities over any issue. This problem further aggravated with traveling of man from one place to another after the development of communication. Till 1932 no one liked to go to Arab Countries. There was no use of settlement in dry and desert areas. But after the exploration of mineral oils in those countries the situation took a "U" turn. A large number of workers and technicians were required in those areas. People from all over the world reached there for good salary and handsome perks. In some of the towns the situation became so critical that outsiders out numbered the original inhabitants and the outsiders became the majority and the original

inhabitants to reduce to minority came in minorities. Now the government of these countries had to pass extra ordinary laws so that the culture, language, tradition and economy of these countries shall be protected with the enactment of laws against the outsiders, the conflict started between the outsiders and the original residents. This situation was not confined to the Arab world only lacks. The British rulers settled lags of Indian in Guyana, Mauritius, Fiji and Trinidad. Today, these very Indian laboures became participants in the governance of those counties. This is the reason that the original natives of these countries became intolerant against the outsiders. The people of the Indian origin who settled in those countries considered themselves neither alien nor minorities. It is not certain under the new world order as to when the minorities will attain the status of majorities and conversely the majorities will be reduced to minorities. In undivided India the Muslims were in minorities and with the creation of Pakistan, the Hindus became minorities in Pakistan. Since Kashmir did not merge with Pakistan, Hindus became minority in Kashmir and Muslims came in majority.⁴

Several countries have tried to mitigate the problems that arise due to the concept of the majority and minority by way of encouraging the sense of nationality among the people. People are of the view that these conflicts will continue till such division exists. Only the sense of nationality can save the countries from the burning question of minorities. The governments can only run smoothly when people of those countries will consider themselves as the members of one Nation and pay their contribution to run the government smoothly with peace and order. On the basis of language, 99 percent Japanese speaking and the Korean speaking persons constitute only 1/2 percent in Japan. The Korean who is in minority find it difficult to adjust with the Japanese, yet for the sake of Japanese nation no such problem takes place. Culturally the Japanese and the Koreans are very much identical and the Japanese do not tolerate any outsider other than the Koreans. This is the reason that they are afraid of the one million Muslims residing in Japan. They feel that these Muslims may impose danger on them in future. The Japanese hope that these Muslims who have come here from out side will return to their respective countries one day. The Japanese are of the View that the Muslims will never return to the main stream of the country. In America, the aboriginals are never defined under the term minority. They are called as Native Americans and they are

considered as part and parcel of the country. The government of Switzerland also does not award minority status to the different groups and thus the ambition of these groups is put under control. There are German, Italian and French speaking people in Switzerland. But all are Swiss which is of utmost importance.⁵

Changing political and religious scenario, fluctuating economic conditions, natural calamities and atrocities in the name of religion have compelled citizens of different countries to migrate from one country to another in search of security peace, Jobs and better life. The safety and security of such people have become the prime duty of the concerned government without considering their numbers of minorities and majorities. The 20th century had seen the destruction of many empires. In the mean time, many new countries also appeared in the world map. This upheaval converted some groups of communities from majority to minority and vice-versa. Thus, there is no yard stick to gauge the fate as to when a group will be reduced to the status of minority and when a group will emerge as majority. That is why we should consider the humanity as a whole neither the minority nor the majority. We should care Justice for all, Job for all, pleasure for all, social, cultural, educational and economic equality for all and religious freedom for all.

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Women Empowerment

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Abstract

Women empowerment is the need of the hour. Much talked word women empowerment refers to the upliftment of fair sex in the social structure, in terms of position and also with regard to the respect and authority they hold.

Introduction

Women empowerment means that women are empowered to think, dream and do whatever they aspire for and not dictated by society.

Why women empowerment?

1. 30-40% rural families are poor.
2. Women contribute 65-75% labour in agriculture.
3. Participate in major generating activities.
4. Major role in growing children.
5. Burdened by scarcity of basic needs- water, food, fuel and fodder.
6. Suffer from malnutrition, ill health and neglect.
7. Poor access to maternal and child care facilities.
8. Low rate of literacy.
9. Deprived of their rights and decision making powers.
10. Suppressed by male dominating society.

Women empowerment is required because only 1% of world's assets are in the name of women. 70% of people in abject poverty living less than \$1 per day are women. Among the developed countries, women's participation in managerial and administrative posts is around 33%, 15% in Africa and 13% in Asia & Pacific. In Silicon Valley for every 100 shares of stock options owned by man, only one share is owned by a woman¹.

Women's status from Vedic Period to Modern India

The status of women has been continuously changing from ancient to modern period. The status of women in ancient period was

vital. They were empowered and used to take decisions in family matters and they were allowed even to choose their life partners through organizing Swyamvaras. The women were educated and considered superior to men they used to perform yajnas and take parts in wars. In Vedic period the influence of powerful women like Gargi, Maitreyee, Sita, Kaikeyee, Draupadi etc. are well known. But the position of women in Indian society deteriorated with the arrival of Muslim rulers. They brought purdah –system. Women were not given liberty to get education and come out of their houses².

Many ill-practices were there like polygamy among rulers, Jauhar system in Rajputs, Devdassi system in south temples. All these practices made women's situation in the society very pathetic. Although Bhakti sects within Hinduism tried to bring social justice and equality between men and women. In spite of poor condition of women in medieval period Razia Sultan became the ruler and Mirabai became important figure.

Although in British period some steps were taken and some schools for girls were open by Peary Charan Sarkar a member of "Young Bengal" in 1847. Martha Mult and her daughter Eliza pioneered the education and training of girls in South India. Raja Ram Mohan Roy's efforts led to abolition of Sati practices in 1829 and Ishwar Chandra Vidyasagar led to Widow Remarriage act in 1856. The contribution of Rani Lakshmi Bai can never be forgotten. In 1917 the first Women Delegation met the Secretary of the State and demanded Women's political rights. Child Marriage Restraint Act was passed in 1929 through the efforts of Mohammed Ali Jinnah. Women played important role in freedom struggle. Some important women who participated in freedom struggle were Aruna Asaf Ali, Sucheta Kripalani, Kasturba Gandhi, Sarojini Naidu etc.

Women in modern India are excelling in all fields. They were holding the key posts of the country like the President of India, Prime Minister, Lok Sabha Speaker, IAS, IPS, Pilots, Corporate Chairpersons, sports persons, media person, and scientists thereby covering the half sky. They are performing extraordinarily in each and every field from home maker to country maker.

Present situation

But still majority of women are culprits of gender inequality which is a result of pre-existing gendered social norms. It checks women from participating in social, political and economic activities

thereby hampering the overall growth of the society. It is clearly shown in employment, health, education, nutrition³.

Gender inequality in health is very clear from the mortality rate of mothers and girl child. Many Government programmes and National Rural Health Mission which aims at providing clear drinking water, sanitation, hygiene and nutrition are lagging behind their goals. Women are not properly cared in rural areas from their birth to old age which results in lower sex-ratio. Maternity deaths occur mostly due to lack of proper care and transportation facilities, lack of trained healthcare personnel⁴. According to UNICEF Report, the main causes of maternal deaths are-

- | | |
|----------------------|----------------------------|
| 1. Haemorrhage - 30% | 2. Anaemia - 19% |
| 3. Sepsis -16% | 4. Obstructed labour - 10% |
| 5. Abortion - 8% | |

Although the principle of gender equality is enshrined in the Preamble of Indian Constitution. The Constitution not only grants equality to women but also empowers States to adopt measures of positive discrimination in favour of women. From Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development.

Women may have powered India to glory but in the eyes of law, she is not enough to take charge of her children of their fathers or husbands and be equal in every respect. There is no gender equality in law according to Hindu Minority and Guardianship Act, the father is considered the natural guardian of the child. The women only get the custody of the offspring under five years of age but without natural guardian status. The father precedes the mother as a natural guardian of the child. This is not just unfair but also re-enforce gender stereotypes. In the eyes of archaic patriarchal laws women are still treated as adjunct to men and unequal second class citizens.

The representation of women on corporate boards continues to increase but the number of women leading boards is still low globally. Overall, women now hold 12% seats worldwide with only 4% chairing boards according to 4th Edition Women in Board room. A global perspective report by Deloitte,

In recent years the empowerment of women has been recognized as central issue. The National Commission for Women was setup by an Act of Parliament in 1990 to safeguard the rights and

legal entitlements of women. The 73rd and 74th Amendments (1993) of The Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for woman, laying a strong foundation for their participation in decision making at the local levels.

Due to concerned efforts of the government much improvement has been seen in the status of women. Representation of women is increased in political arena, economic sphere and social life. Women achievers in various fields are-

- M.S.Subbulakshmi, Gangubai Hangal, Lata Mangeshkar, Asha Bhosle and many more in music.
- B.Prabha, Amrita Shergil in painting,
- PT.Usha, Malleshwari, Mary Kom, Ania Mirza, Saina Nehwal and others in sports.
- Mahadevi Verma, Subhadra Kumari Chauhan, Shivani, Amrita Pritam etc. in Hindi literature,
- Arundhati Roy, Anita Desai, Jhuma Lahiri in English literature,
- Sudha Murthy, Arundhati Bhattacharya, Chanda Kochhar in corporate field,
- Kalpana Chawla in science,
- Kiran Bedi the first women IPS and many more IAS and IPS officers are being recruited every year.

In politics also we had the President of India Mrs Pratibha Patil, the Prime minister of India Mrs. Indira Gandhi, Lok Sabha speaker and many chief ministers of the states and many MPs.

Along with them many more women are excelling in medical, engineering, dance, drama, film lines, science and technology.

Issues and Challenges

Gender inequality has been displayed by many developing countries including India in education, employment and health. Women health concern receives a low priority resulting in bearing pain and discomfort in silence for long periods of time without seeking relief. The sex-ratio in India speaks the volume about the neglect. Not only poor even well-to-do parents tend to spend more on the health care of boys than of girls.

India still rank 1 among the 12 countries that account for 2/3 under 5 and maternal deaths in the world. Working women are often subject to sexual harassment. Most of the problems that beset working women are rooted in social perspective that men are bread

winners and women are housekeepers. This typecast role model continues to put obstacles for the working women. Women do not own any property right in their own names and do not get share of parental property. Due to weak enforcement of laws protecting those women continue to have little access on land and property.

Trafficking is rampant among women from lower economic background Domestic violence, acid attacks, dowry deaths, feticides, infanticide, emotional torture, child marriage , forced marriage and recently the interference of Khap Panchayats and honour killing are the forms of violence which affect women physically, mentally and emotionally leading to insomnia, depression, injury, diseases, isolation. In many cases women tolerate violence simply because of the fear of consequences

Conclusion

To end the violence, education for girl child is must. For this government should take stern steps to check wastage and stagnation problems in girls' education. Campaign, change in attitudes of parents, awareness are essential steps. When a woman attains economic independence she naturally becomes the mistress of her own body and author of her own destiny. Despite constitutional provision of equal right, opportunities, political, social, educational and employment Indian women are not allowed to enjoy the rights and opportunities bestowed upon them. Women can be empowered through S.H.Gs., Micro financing, small scale enterprises. N.G.Os can play greater role in empowering the tribal women and women in farm and non-farm sectors. We, the citizens, have got role to play if we want a better society and better environment to live in. We all should contribute towards the noble issue of women empowerment. We should all join hands together and start with a small step only because "Small beginnings have great endings."

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