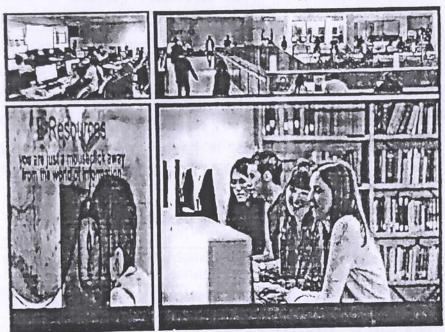
PROCEEDING

E-RESOURCES & LIFE LONG LEARNING

28 - 29 JUNE 2017



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P. SINDALA SHAMLERAM Pt.Ravishankar Shukla University, Raipur (C.G.) & Govt. Nagarjuna P.G. College of Science, Raipur (C.G.)

ISBN-978-81-89545-99-4



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15. Role of Library Resources in Learning English in

Chhattisgarh State

Dr. Nidhi

Mishra Asst Prof English, Govt Mata Karma Girls College, Mahasamund (CG)

There is no denying of the fact that English has become a global language. It is most popular and understood language of the world. In fact, it has become the lingua franca of the world. Library plays an important role in disseminating of the knowledge and information. The library resources can be effectively used for learning English in countries like India, where English is not a mother tongue. In India, it becomes important for the students to be well versed in English because it creates better job opportunities and provides that global competitive edge. In states like Chhattisgarh, importance of English can hardly be denied. Chhattisgarh a predominantly tribal state with naxal problem has its own double jeopardy. Here Library can play a role in accelerating of teaching learning process like E-books, multimedia, free internet access etc. However, the condition is far from satisfactory. There are many drawbacks and loopholes. With Government initiative and public awareness, Library resources can bring astounding change in academic scenario in the state.

Key Words: Library Resources, English Information.

There is no denying of the fact that English is the one of the most spoken language of the world. In many countries it has acquired the status of official language. English has acquired the status of lingua franca of the world. The university Education Commission in 1948 headed by S. Radha Krishnan stated, "English be studied in high schools and universities in order that we may keep in touch with the stream of ever growing knowledge. This would prevent our isolation from the world and help us to take advantage of the wider reach of the English Language" (Kohli 12). Similarly, Kothari Commission also recognized the importance of English as a link language and an international language.

The importance of English in India can hardly be denied. "English is the unifying language" (Begum 126) in our country. It becomes imperative for the students of our country to learn English so that they can acquire that cutting edge and global competitiveness. Library can play an important role in helping students learn English for better life and opportunity. According to George Eberhart, "Library is a collection of resources in a variety of formats" (1).



According to National Knowledge Commission Report (2006-2009) libraries play a pivotal role in dissemination of knowledge are extremely important element of the foundation of a knowledge economy (Ahmed 1).

In states like Chhattisgarh, Libraries can play an extremely worthwhile role. Chhattisgarh faces double jeopardy. First of all, it is predominantly tribal area and naxal infested area. Here libraries can become a vehicle of knowledge and development. Libraries can help students get well versed in English, hence get a better life and opportunities. Some of the usage of library resources in learning English can be as:

- E-Books
- Online Translators such as Babel Fish, Bing Translator, Google Translator etc.
- Online Books
- Paper Back and Online Dictionaries
- English Reference Books and Thesaurus.
- Audio CD's
- E.S.L. Streaming Videos
- Free Internet Access

Unfortunately, these facilities exist only in utopian world. In our state, most Colleges are situated in rural and tribal area and are ill equipped. Library resources are minimal or negligible. Some of the major lacunae's existing are:

- First and foremost, there are no computers in the library for the students, hence they are gravely ill equipped and outdated.
- There are no reference books and other books apart from course books.
- There is no free access to the internet. Hence no online books and other online materials available for the students.
- Lack of adequate infrastructure
- Lack of funds
- Apathy from the Government.

However, these shortcomings can be overcome with radical actions and initiatives by the Government. There should be joint effort by the Government and the College Administration to upgrade libraries. Some of these measures can be as follows:

- Building new infrastructure and upgrade the existing one
- Employing fulltime permanent qualified librarian and other employees
- Creating special digital library section
- Computer and free internet access for the students
- Reference Books and journals in the library
- Stocking up library with e-books, audio video aids and other soft wares.
- Pumping of the funds by the Government
- Most importantly, encouraging the students to spend their time in libraries and use the resources.

Thus, with proper remedial measures and honest initiative by the Government and the College administration, libraries can be enhances and accentuated. Libraries

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provide vast resources of knowledge by which students cab benefit and change their lives for good. The youths of Chhattisgarh can take advantage of library resources to learn English and change their lives for good by getting better opportunity of employment. With forging alliance of library resources and English language, one can break the vicious circle of underdevelopment and unemployment.

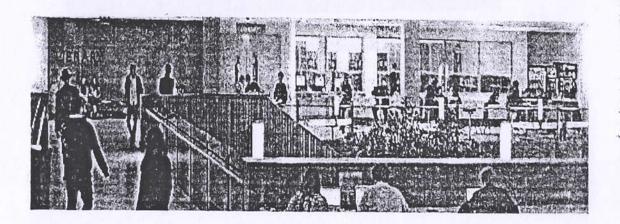
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ISBN: 978-81-923135-4-2

Pursuit of Happiness in Contemporary English Literature

Proceedings
4th National Conference
30-31 January 2018

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The Chhattisgarh English Teachers' Association
Raipur, Chhattisgarh

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Dr. Nidhi Mishra Asst. Prof. English Govt. Navaeen Law College, Bhatapara (C.G.)

Abstract

Zora Neale Hurston's novel Their Eyes Were Watching God in 1937 is often considered as her best work and her mentiffiece. Hurston's creative genius is seen best in this novel. their Eyes Were Watching God is set in the Southern part of the itea. The novel chronicles the life of the protagonist Janie find and her search for identity. The protagonist of the novel is table Crawford. Janie is a firm minded African American woman which in search for her identity and happiness. Janie's search for self dentity primarily focuses on the social institution of marriage. thinks that she will attain her self-realization by getting married 1) a man. However, corresponding marriage with total realization of the manifests Janie's immaturity. She marries old simpleton Logan Millicks and later Joe Starks. She feels smothered and unhappy. After to's death she meets Tea Cake or Vergible Woods. She loses Tea take in an accident but the brief time she spends with Tea Cake pioves to be the best time of her life. She returns to Eatonville after larrying Tea Cake. Unlike Joe Starks, the memory of Tea Cake does and hold her back but is a source of inspiration and strength. Though Isu Cake had died, his memories will always be fresh in Janie's mind and help her to grow. Janie returns to Eatonville as a strong and independent woman. She has a new sense of identity and self revelation. She has knowledge and a new view of life of what it is to be complete physically, emotionally and spiritually. This paper traces the pursuit of happiness through the life of Janie Crawford.

Key Words: Self, Identity, Wiarriage, Life, Happiness

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story with real life characters. The novel has now become a an anthropologist she has been able to depict the true picture of black masterpiece. Hurston's creative genius is seen best in this novel. As benchmark in the African American literary tradition. To quote life but more importantly as a novelist she has written an inimitable written in 1937 is often considered as her best work and her Zora Neale Hurston's novel Their Eyes Were Watching God

of her Eatonville experience. In Their Eyes Were Watching God, she nailed it. Significantly, she did so by making a crucial revision to her words the beauty, the wisdom, and the complexity of her people and more than fifteen years, Hurston had been working to capture in Ebonics—to achieve a precision of expression that was stunning. For ransacked the language of the King's English as well as Eatonville's mostly men. In this novel, however, Hurston put her story in the memories of the village: In all her previous attempts to depict mouth and the mind of a woman and the result is a book of Eatonville in fiction, the porch sitters- the story tellers had been In Their Eyes Were Watching God, Zora Neale Hurston

jt. They were not able to understand Hurston's literary pedagogy and scathing reviews from Hurston's African American male American women writers. When the novel was published, it received experience, which had earlier been marginalized. In a way slufirst time a text which validated the black woman's life and life and experience. In creating this work, Hurston created for the complex beauty of the African American culture celebrating black on her own terms. Hurston in her effervescent style has presented the Crawford and her search for identity. She marries but tries to live life America. The novel chronicles the life of the protagonist Janie transcendent appeal. (303) counterparts. Alain Locke in Opportunity to Richard Wright in New became a path breaker for all other twentieth century African Masses found it unsatisfactory and they even went about disparaging Their Eyes Were Watching God is set in the Southern part of

Principal of Faggins and School of Communication (Inc. In sectors) (by I subject to Communication of Communication)

become one of the most popular African American works, achieving and not as a sociologist. Today, Their Eyes Were Watching God has her genuine efforts to show African American life as a literary artist

a canonical status and showing exemplary craftsmanship.

story of a woman and that this woman has a deep sense of experiences is the basic narrative framework on which Hurston and happiness. Janie, sitting on her porch and telling her story and him minded African American woman who is in search for herself remember everything they don't want to forget. The dream is the women forget all those things they don't want to remember, and had "mocked to death by Time" (175). According to Hurston, "Now, decisions and live her life according to her will, while black men are the novel, Hurston manifests that Their Eyes Were Watching God is a gradually builds up her meticulous novel. From the opening lines of muth. Then, they act and do accordingly" (175). Hybring and fretting to achieve their dreams which seem so distant invlividuality and identity. She has the capacity to take her own The protagonist of the novel is Janie Crawford. Janie is a

a pandul one, but marks an aspect of development of Janie's identity. and her search for identity. Janie is brought up by her grandmother steps to d to be nothing more than a character. At the beginning, Janie Placeby, the novel slowly unfolds to reveal Janie's process of growth introduces us to the main theme of the novel, the theme of the search named me different names" (181-182). As "Alphabet", Janie is the cays, "Aw!Aw! Ah'nncolored!"(182). This self-realization is not her file she becomes aware of her identity of, being a colored person in inuge of herself as a white which is shattered. For the first time in The day she sees her photo and realizes that she is colored. Janie had Namey, who works for a white family called Washburn in Western for identity and individuality. Just as Junie relates her story to May all uscier call me Alphabet cause so many people had done Harston also shows that by this time Janie has no proper name. Janie Bonda, Janie plays with white children unaware that she is black This particular opening paragraph of the novel

Johnney II.

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is shown nameless and unrecognizable. The photograph reveals that she has no identity of her own. According to, Elizabeth Meese

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woman as object in a racist, patriarchal culture. Failing to recognive Junie receives her sense of definition from others. She is herself as the one black child in a photograph, she begins her story without name or color. (61-62)

Logan who is "ole skull-head in de grave yard" (185). There is no focuses on the social institution of marriage. She thinks that she will again this marriage but to no avail. Janie leads an unhappy life with financial position -- sixty acres and a mule. Janie vehemently protests identification in her experience and the visions she dreamt of for this point of time, Janie's search for self and identity primarily attain her self-realization by getting married to a man. However, corresponding marriage with total realization of self, manifests Janie's immaturity. Unfortunately, Nanny marries her off to a much older man, a simpleton named Logan Killcks. He is a man of stable berself. According to Janie, Logan is, "Some folks never was meant Janie blossoms into a beautiful black teenager girl, m becomes aware of her sexuality. Then Janie sees the vision of the her youth, she has another self-revelation in her Nanny's yard. Slic pear tree being pollinated by bees. She goes to see a bee pollinating the bloom. She comes to know that "this was a marriage" (183). At to be loved and he's one of 'em." (193).

Janie from her miserable domestic life. Joe or Jody Starks is a man of he had to live nearly thirty years to find a chance" (197). Janie is Janie and Joe settle in Eatonville spending the next twenty years In this utterly failed marriage, Janie matures to become a woman who comes to know that merely marrying a materialistic man like Logan Killicks cannot fulfil Janie's life. Janio leaves Killicks and marries an ambitious man called Joe Starks. In him, Janie sees a new sense of romance. He even promises to rescue "big voice" (196) and big visions. Hurston writes, "He meant to buy in big, It had always been his wish and desire to be a big voice; and, ready to take another gamble with her life in pursuit of her identity,

muthin' bout no speech-makin. Ah never married her nothinlakdar" (13), Junic once again becomes aware of the futility in her second marking. She now merely spends the life of a mayor's wife and is properties and ample money in the bank. At first Janie seems to fullphy with Joe, but gradually, she feels oppressed. Joe puts a lot an practions on Janie. He does not allow her to talk to other unathers. She leads a lonely life with no voice and does not participate in community life. Joe says, "Mah wife don't know Joe Starks becomes the mayor of Eatonville and a man with an extrionally abused by Joe, both physically and emotionally.

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is the man with whom she wants to be, "Now and again she thought adversity and comes out more strengthened and courageous. After a the feels completely alienated and lonely once again. Janie once HRITH discovers that this is not the place where she wants to be or Joe of a country road at sun-up and considered flight. To where? To tanle cannot tolerate any more verbal abuse from Joe and answers han back. Not only does Janie regain her strength and muted voice that also is able to deal a severe blow to Joe. Soon Joe becomes sick and clies. Janie is now fully matured as a woman who can face any comple of decades, she finally becomes aware of her new found The real Janie is somewhere smothered in this marriage also. What?" (236) Janie feels incomplete with Joe and yearns for freedom. ichminy

Perhaps she'd better at her skin and features. The young girl was Years ago, she had told her girl self to wait for her in the leading glass. It had been a long time since she had remembered. conc., but a handsome woman had taken her place. (245)

Janie is leading a life of a rich beautiful widow until she finds Tea Cake aka Vergible Woods. This time she handles her relationship with Tea Cake much more maturely unlike with that of he experiences it with Tea Cake for the first time in her life, she is huppy, "Setting out for Lake Sabelia after midnight that she felt like a Lugan Killicks and Joe Starks. She wants to be treated equally and child breaking rules. That's what made Janie like it" (257)

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Finally, Janie is able to express herself, gives and gets love that she has been craving all her life. In fact one important aspect of Janie's identity, her blackness is expressed when she is with tea Cake. Tea Cake encourages Janie to express herself and participate in black culture. She becomes one of the most vocal members of the community taking part in "story-telling" and "porch-talks." Janie and Tea Cake more to Ever Glades. Janie finds her identity as a black individual. Hurston shows that Janie's blackness is an integral part of her identity.

Their blissful life is cut short when Tea Cake is inflicted with rabies disease when he is bitten by a rabid dog during the hurricane while trying to save Janie. After a month of sickness, Janie has to shoot Tea Cake in self-defense. She returns to Eatonville after burrying Tea Cake. Unlike Joe Starks, the memory of Tea Cake does not hold her back but is a source of inspiration and strength. Though Tea Cake had died, his memories will always be fresh in Janie's mind and help her to grow.

woman. She has a new sense of identity and "full of that oldest human-longing—self-revelation" (180). She has a new knowledge and a view of life of what it is to be complete physically, emotionally and spiritually. Janie finds her identity starting from being a six year old unhappy marriage and adulthood by her Nanny, to a forty year old matured woman who finally finds her real self after being through pain and heart break. Janie says, "So Ah'm back home agin and Ah'm satisfied tuh be heab. Ah done been tuh de horizon and back and now" (332). Janie gains her own identity defying the role imposed by related characters like Nanuy, Logan Killeks and Joe Starks. Mary Helen Washington writes regarding Janie's search for

identity,

Janie assumes this heroic stature by her struggles for selldefinition autonomy, for liberation from the illusion that others have
tried to make her live by....Moreover, she is always the aware voice,
consciously undergoing the most severe tests of autonomy. (16)

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Today Hurston is called an American classic writer because of her novel Their Eyes Were Watching God. The protagonist Janie is un search of identity and in pursuit of happiness throughout the story. It is such a magnificent novel; it has become a primary example of black feminism, the most innovative in narrative structure, use of Alrican American folklore at its best and an unparalleled story.

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The "New Normal" in Management, Social Sciences & Economic Development



Chief Editor Prof. (Dr.) Anil Vashisht

The 'New normal' in Management, Social Sciences & Economic Development

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Papers presented at the International Conference on
The 'New normal' in Management, Social Sciences & Economic
Development,
Amity Business School, Amity University Madhya Pradesh, Gwalior
on November 6, 2020

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> Uttkarsh Publication Meerut (U.P.)

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EDIFICATION AND RAMIFICATION OF COVID 19 DISEASE ON HIGHER EDUCATION IN INDIA

Dr. Nidhi Mishra, Assistant Professor (English) Covind Sarang Govt Law College, Bhatapara

ABSTRACT

The Covid 19 disease or Corona Virus Pandemic has serious ramifications on the whole world. The pandemic has disrupted the functioning and structure of the various countries and India is not alouf. India's economic sector whether it may be, industry, farming, employment, small scale, cottage industry, everything has been disrupted. Similarly, the education sector of India has also been affected extensively as well as intensively. To contain the rapid spread of Civid 19 disease, our honourable Prime Minister Shri. Natendra Modi it announced a complete lockdown from 24th March 20 Government announced indefinite closure of schools, colleges and universities. Government updated and started various digital platforms such as Discha, e adhyayan, Swayam, MOOC, e Prabha etc. There are editications as well as ramification of Covid 19 on higher education in India. Government and policy makers should ensure that maximum utilization of digital platforms is attained for the betterment of the students. In no way, the education process should be halfed nor any student be left behind.

Key Word - Covid 19, Digital, Education, Students

INTRODUCTION

the Covid 19 disease or Corona Virus Pandemie has serious ramifications on the whole of the world. The pandemie has disrupted the functioning and structure of the various countries and India is not alouf India's economic sector whether it may be, industry, farming, employment, small scale, cottage industry, everything has been disrupted Similarly, the education sector of India has also been affected extensively as well as intensively. Education sector of our country has faced a great jolt in wake of Covid 19 pandemic.

THE PROBLEM OF COVID 19 OR CORONA VIRUS PANDEMIC

The very first case of Covid 19 originated in Wuhan, Hubel province in China during the month of November 2019. WHO declared COVID-19 as a pandemic on March 11 2020. According to World Health Organisation, Coronaviruses are a large family of viruses that are known to cause illness ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). Unfortunately, till date no medicine has been found against Corona Virus and precautionary measures are the only measures for humanity. The first case of the COVID-19 in India was reported on 10 January 2020 in the state of Kerala. Subsequently, the first death due to COVID-19 was reported in India on March 12, 2020. By 15 August 20, in India there were: 24,61,190 cases of covid 19 and more than 45,040 deaths.

To contain the rapid spread of Covid 19 disease, our honourable Prime Minister Shri. Narcodra Modi ji announced a complete lockdown from 24th March 20. Government announced indefinite closure of schools, colleges and universities. Suddenly, all the schools, higher education institutions were shut, classes were suspended indefinitely, students living in hostels were sent back. In India approximately, there are 993 universities, 19931 Colleges and 10725 Stand Alone Institutions listed on their portal.

education sector is not alone in this issue. Some of ramifications of Covid 19 on Higher Education is as follows:

- Perpetual Fear of Technology It is becoming very difficult for few students and touchers to keep up with digital technology. There may be many reasons for example, elderly teachers being out of sync with technological development for a long period of time, students never having used any kind of devices like smartphores or computers. This especially, held true for students belonging to rural, far off undeveloped regional areas in the country. Such students and teachers feel clumsuress and anxiety in getting used to digital platforms and they live in constant unknown fear of technology.
- Difficulty for Parents: It has been equally difficult for parents to access digital technology. They are unable to keep a tab on their wards regarding studies. Attending meetings with institutions' authorities can be very troublesome for them.
- Exacerbating the Digital Divide. With the sudden advent of Corona virus in our country, it seems that the digital divide which was already existing has further exacerbated. Unfortunately, students are at the receiving end of this problem. Students have been divided into 'have' and 'haves not' categories. Socio economically buckward students who do not have devices like smartphones, computers are left behind in the digital education drive. Some students have devices but they don't have access to the internet, which is making the problem worse. Sections of students unable to access e learning is defeating the very purpose of the dictum 'digital teaching for everyone'.

Deteriorating Mental Health of Students - Social distancing, being away from profigeoups, lockdown is creating mental trauma for young people Students may face "demotivation for studies, increased pressures to learn independently, abandomment of daily routines, and potentially higher rates of dropout as direct consequences of these measures" (Gubric, Badovinac and John 20). They feel restless and anxious They are unable to lead a normal life. Constant pressure of online learning is taking its foll on the students. They feel alienated in the entire teaching learning process. There have been some unfortunate cases of suicides by the students who were not able to access digital classes by their institutes. They "need to avoid excessive media coverage, maintain a sense of positive thinking and hope and take personal or group time to unwind and remind the self that the intense feeling of fear, panic and anxiety will fade." (Shah and etc. 20)

SUGGESTIONS AND RECOMMENDATIONS

Thus, it becomes evident that Covid 19 disease has a magnitude of problems in our education system. It seems that the root cause of these impending problems he in our 'unpreparedness' to tackle the sudden advent of the problem. Following an some suggestions in wake of this problem existing in our country:-

- In the effort that no child is left behind in digital education, the government should provide free internet access to socio economically backward students.
- Such students should also be provided with smartphones so that they can take part in the teaching learning process.
- Special arrangements should be made for rural students like providing television sets, smart phones in village community halls or purchavat bhavans
- If Corrd 19 disease starts subsiding Educational process can be started with students being called involution with strict secial distancing.

steated by CHSE, NCERT in different regional languages. The contents can also be viewed through QR codes in textbooks.

e l'athshala « e pathshala is yet another laudable effort by the government. It is and is l'eathung app by NCERT for classes. I to 12 in different vernacular languages. I pathshala consists of many books, videos, audio, selc aimed at students, educators and parents in varied languages including Hindi, Urdu, and English. In this web portal NCERT has deployed 1886 audios, 2000 yillors, 696 e-Books and 504 Tlip Books for classes. I to 12 in different languages.

Atal Innovation Mission (AIM) = AIM is an ambitious plan of MHRD. Atal Innovation Mission (AIM) by NHI Aayog has come up with the idea of technology and innovations for the students. The online modules include AI programming, game designing. 3D modelling etc.

Higher Education

Swayam - Swayam is the national ordine education platform hosting 1900 courses covering both school (classes 9 to 12) and higher education (undergraduate, post graduate programs) in all subjects including engineering, humanities and social sciences, law and management courses. The unique feature is that it is integrated with conventional education. Credit transfers are possible for SWAYAM courses.

Swayam Prabha - Swayam Prabha basically was developed for students who had access to television but not internet facility. With the aim of leaving no students behind either rural or urban well off or secto economically backward, Swayam Prabha aims to caler to the educational needs of all kinds of students. Swayam Prabha has 32 DHI TV channels transmitting educational contents on 24 x 7 basis. These channels are available for viewing all across the country using DD Free Dish Set Top Box and Antenna. The channel schedule and other details are available in the portal. The channels cover both school education (classes 9 to 12) and higher education (undergraduate, postgraduate, engineering Out-of-school children, social sciences and humanihes subjects, engineering, technology, law, medicine, agriculture.

It = PG Pathshala - After the astounding success of e-pathshala for schools, the government developed a digital platform for Post Graduate students too. Postgraduate students can access this platform for e-books, online courses and study materials during this lockdown period. The importance of this platform is that students can access these facilities without having the internet.

L + Adhyayan - is a govt initiative to provide 700+ books to the students of post graduate fields. All the books are derived from a PG Pathshala

E. Pathya – it is one of the verticals of 'e. PG Pathshala which is a software driven course and content package that helps students learn educational contents in distance mode as well as campus learning mode. E. Pathya has an offline access facility.

UGC MOOC - The actorism 'MOOC' stands for Massive Open Online Courses. The word 'massive' here means that there is no limit on the number of learners who can enrol in the course. The word 'open' means that there are no mandatory requirements for the learner to enrol in this course. These courses are fully online and delivered through the internet. These courses are highly multimedia enriched

which contribute to the thriving education sector in our country. These institutions further reflect the shident density of India as the total enrolments in higher education every year are nearly 37.4 million, which makes the education sector as one of the most prolific sectors. Higher education institutions whether private or government soon overcame the problem and resorted to digital teaching and learning. With lockdown being announced in the middle of semester studies and yearly exams, institutions needed to complete the syllabus and remaining course of the students interestingly, before Covid 19 disease our country depended on classroom teaching The traditional method of 'chalk and talk' was prominent. There was no provision of e learning in the majority of higher institutions. Suddenly, our colleges and universities had to take up the challenge of digital education. Government too was taken off guard in this context, However, due to sincere efforts by the government and teaching fraternity, the problem of transitioning classroom teaching to online teaching was tackled in the most praiseworthy manner.

USHERING A NEW PHASE OF DIGITAL LEARNING

the concept of education changed overnight and in these times of crisis, digital learning has emerged as an indispensable resource for education. E- learning or digital education is now being used by the institutions whether government or private, to impart teaching to the students. to-learning can be defined as, " learning utilizing electronic technologies to access educational curriculum outside of a traditional classroom. In most cases, it refers to a course, program or a degree delivered completely online." E-learning is also known by various other terms such as, online learning, internet learning, digital education, etc. have learning the courses, classes are specifically delivered through the internet. These digital classes are interactive as a student can interact with his teacher as well as with other students too 1-learning can be live as well as pre-recorded. There are many great benefits of elearning which become profound even more in the present times of corona virus pandemic Some of the major benefits are as follows :-

Lasy to Update the e-contents

Dexibility in Course Modules and Liming of Deliverance

Accommodating every student's needs

Interaction between the teacher and the taught

Access to Unlimited Knowledge Resources

A) cess to world class knowledge and information ţı

Stay at home and stay safe

Digital technology is providing all sorts of remote harming opportunities for students series the globe and enabling teachers to create intriguing (virtual) experiences." Corrow and Khanj. Covernment made sure that no students are left behind in digital drive and elearning. They updated existing digital platforms of education as well as strented new e learning contents , platforms and modules. Some of the government inmalises are as follows ;-

SCHOOL/SECONDARY EDUCATION

Diksha - Diksha is a digital portal which consists of e-fearing content for students, teachers, and parents Diksha has educational video lessons, academic worksheets, textbooks and assessments tests. Under the guidance of its national boards of education (CHSE) and NCERF, the content has been created by more than 250 teachers who teach in multiple languages. The app is also available and can be used offline. It has more than 80,000 is Books for classes 1 to 12 interactive online courses which offer a unique opportunity to the learners to learn these courses as per their convenience. The basic philosophy of MOOCs is 3A s.i.e.. Anytime, Anyone, Anywhere

Responding to the clarion call of our honourable Prime Minister that finding opportunity in the crises is the need of the hour, Higher education institutions have transitioned to digital learning. " The educational reform in India in the COVID-19 era seems to be a live example of how need truly is the mother of invention or reinvention, in this scenario. Allowing educational institutions to adopt online learning and infuse a virtual study culture, the pandemic is already steering the sector (orward with technological innovation and advancements," (Kumar). Covid-19 has invigorated the new system of e learning. E learning which was literally nonexistent or neglected facet in the education system has suddenly pushed to the forefront. In the present time of impending crises, this is perhaps the only means to impart education. Here it would be apt to quote Dr. Ayesha Chodhary, Director of Atal Innovation Mission, 'One needs passion and willingness to perceive a crisis as an opportunity to discover something new, Learning is a lifelong process, irrespective of age, gender and access to sophisticated resources. And with digital by hoology, learning has become an unstoppable experience." Some of the positive outcomes or edifications of Covid 19 on higher education are as follows:

- Increased Digital Literacy First and foremost effect of Covid 19on education
 system in our country is the rise in digital literacy. Teachers and students
 whether willingly or unwillingly are resorting to digital mediums for the
 teaching learning process. They are learning how to log in, accessing the internet
 and even creating e contents.
- Development of E Contents online teaching has ushered a new age of development of e contents. Apart from government initiatives of Diksha, AIM, MOOC, etc. teachers are themselves creating their own e content and uploading on youtube or their biogs. These e contents are way much better than conventional textbooks.
- Access to World Class Learning Resources Students, teachers, parents are
 able to get access to world class quality learning resources. With access to the
 internet, stakeholders are able to access world wide web. For example many
 libraries, research portals have given free access to people all over the world.
- Increased Collaboration Initiatives = onslaught of Covid 19 has led to increased
 collaboration between various stakeholders. Teachers are collaborating with
 each other to develop new e contents for the betterment of their students.
 Similarly, universities, institutes all over the world are collaborating with each
 other in not only developing e modules, learning resources for the students but
 also many training programmes for teachers.
- Saving of Resources Covid 19 has led to people resort to digital mediums.
 Conferences have changed into e conference, seminar has transitioned to
 webinars, people are using digital technology like teleconferencing to meet and
 discuss future plans, students are giving exams online, classroom teaching has
 changed into e classroom, all these endeavors have resulted in saving of
 precious resources whether it may be money, time or effort.

However, things have not been going well as perceived. The Covid 19 Pandemic has created innumerable problems in every sector of the country, and the

By then teachers should be given special training for ICT teaching pedagogy and special incentive should be provided to the teachers for developing a

Covernment should focus on developing not only free educational contents but making them highly interactive so that students don't feel monotony.

A special helpline exclusively for students should be started by the government so that they can share their problems with the counsellor. Teachers should also be instructed to be in personal contact with the students and counsel them time to time

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We must remember, information technology is the future of our country. The problems that we are facing today are only because we have neglected this medium in our education system. Coyld 19 has made a deep impact on our higher education system, whether in terms of edification or ramification. It has changed our education system in a way which was unimaginable before. It is an imperative fact that digital education will become part and parcel of our higher education system. Thus, government and policy makers should ensure that maximum utilization of digital platforms is attained for the betterment of the students. In no way, the education process be halted nor any student be left behind due to Covid 19 pandenue.

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ISSN NO: 2249-6661(PRINT)

SAMBODHI

A Quarterly Peer Reviewed, Refereed Research Journal Vol-43 No.-04 (VII) October-December (2020) UGC Care Listed Journal

L.D. INSTITUTE OF INDOLOGY

ENGLISH PROFICIENCY AS A 21ST CENTURY SOFT SKILL: ISSUES AND CHALLENGES

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ABSTRACT

Twenty first century is permeated with rapid technological development. Information Technology and Global Communication has been two major factors in its development. In contemporary times, the medium of global communication is English. Hard skills and soft skills have basic inherent differences. Hard Skills are technical expertise required for acquiring a job and career advancement. Soft skills are personality traits required for an employee to grow and adapt in a working environment. English language acquires a unique place in our country. It is an outcome of colonialism but it has been often cherished and tevered even after the independence of our nation. "Throughout India, there is a belief among almost all castes and classes in both rural and urban areas in the transformation power of English. Importance of English can hardly be exaggerated in a global world. It would not be wrong to say that English is ruling the roost of the world as compared to other languages. Other languages pale into insignificance when compared to English. Hence, honing English skills are as important as getting an academic degree.

KeyWords: English, Soft Skill, Proficiency: Technical

INTRODUCTION

Issenty first century is permeated with rapid technological development. Information Technology and Global Communication has been two major factors in its development. In contemporary times, the medium of global communication is English. *English, it is increasingly becoming the common language of people who came from different nations, but interact in cultural contexts' Campbell et al 1982, p 35). Similarly, technological development and data are being recorded in English language. Thus, Proficiency in English has been one of the most important prerequisites for a successful career in the 21st century. It has become an important soft skill for any person to survive in the current century. Being unable to communicate in English is perhaps the biggest handicap in a person's professional career. According to a Survey by Great Schools Partnership (2016) the main features of 21st century skills required to survive in an industry/sector and creating job employability are as follows:

- Critical thinking, problem solving, reasoning, analysis, interpretation, synthesizing information
- Research skills and practices, interrogative questioning
- Creativity, artistry, curiosity, imagination, innovation, personal expression
- Perseverance, self-direction, planning, self-discipline, adaptability, initiative
- Oral and written communication, public speaking and presenting, listening
- Leadership, teamwork, collaboration, cooperation, facility in using virtual workspaces
- Information and communication technology (ICT) literacy, media and internet literacy, data interpretation and analysis, computer programming

- Civie, ethical, and social-justice literacy
- · Economic and financial literacy, entrepreneurialism
- Global awareness, multicultural literacy, humanitarianism
- Scientific literacy and reasoning, the scientific method
- Environmental and conservation literacy, ecosystems understanding
- Health and wellness literacy, including nutrition, diet, exercise, and public health and safety?

What is evident from the above facts is that in the majority of skills mentioned above, English is used proposed that it would not be an exaggeration if we propound that English proficiency is needed in global communication global awareness. To quote Smith (1981) "We are witnessing a rapid increase in the use of English as a language of communication. It is the language of air-traffic controllers at international airports all over the world. It is the language most frequently for international mail at international conferences. It is the principal language of international communicational aid" (7).

SOFT SKILLS AND HARD SKILLS

Before we delve deep into the topic we must understand the concept of Soft Skill and Hard Skill. Moss and Tilly (2010) Soft Skill as "Skills, abilities and traits associated with personality, attitude and behavior, that are different from skills form of formal or technical knowledge" (24). Hurrell (2009) defines Soft Skill as "Involving interpersonal and intraport abilities to facilitate the performance of control in certain contexts" (16). Soft skills are desired by the employer but may be assigned specifically to the job. Many theorists differ from each other on the inclusion of different skills as soft sold such lists can be quite broad. However, the 10 most important soft skills can be enumerated and they are:

- Communication
- Teamwork
- Problem-solving
- · Time management
- · Critical thinking
- Decision-making
- Organizational
- Resourcefulness
- Adaptability
- · Leadership

On the contrary of Soft skills, hard skills are job specific, teachable and can be measured. Hard skills can be desired technical or administrative procedures that can be quantified or measured (Dixon et al, 2010, p. 7). These can refer degree, course, computer programming knowledge etc.

Hard skills and soft skills have basic inherent differences. Hard Skills are technical expertise required for an job and career advancement. Soft skills are personality traits required for an employee to grow and adapt in a well-environment. Proficiency in English or communication in English is a soft skill. Degree in English is not sufficient, it is hard skill. Possessing a degree does not mean proficiency or expertise. Thus, proficiency in English as a soft skill is not sufficient.

RELEVANCE OF ENGLISH IN INDIA

English language acquires a unique place in our country. It is an outcome of colonialism but it has been often cherished revered even after the independence of our nation. "Throughout India, there is a belief among almost all castes and class both rural and urban areas in the transformation power of English. English is seen not just as a useful skill but a symbol of second contraction."

Vol-43 No.-04 (VII) October-December (2020) originate that with every successive government, policy regarding English language changes drastically. government, policy regarding English language changes drastically.

Sometiments prefer vernacular languages while other governments may prefer English. Thus, English has been unable applied to a soft skill competency. Recommendations Recommendations

Actions and Partial to Zhang (2012) and Beard et al (2008) it is highly imperative that the assessment of soft skills should be done the students. Though, it is challenging but it is necessary. College students sorting to Zhang to Z academic year a professional career. A paradigm change is needed to develop English as a soft skill.

PARIOIGM SHIFT NEEDED

KON SILVE	To		
Faching English as a Subject Teaching English as a Subject Methods	Teaching English as a Skill		
Teaching English as the Teaching through Obsolete Methods Reaching through Obsolete Methods Re Book, Texts, Notes	Is Teaching through E Contents and Digital Teaching		
Limotts Objectives	Defined Objectives in Global Context		
Teaching English as EFL	Teaching English as Competency and Personality Development		
Teaching English to pass examination	Teaching English in context with Science and Technology		

Morning are some recommendations regarding developing English as a Soft Skill:-

- Intensive training sessions for English teachers to develop English as a soft skill among students.
- · Revamping entire English syllabus
- Development of interactive e contents for students to develop English proficiency
- · Resorting to Digital teaching and facility of internet, computers for students
- Incorporating more soft skills development activities in curriculum
- Organizing hands on activities for students
- Organizing internship programmes for college and university students
- Defined objectives and policies for at least 25 years.

CONCLUSION

The line that we revamp our attitude towards English. If we want the future generation of our nation to be productive we have to ensure that they develop basic soft skills required in one's lives. Proficiency in English is a twenty first and cannot be shrugged off merely as another subject. A paradigm shift is needed in the governmental approach Figlish. In the contemporary world, just as the role of technical skills is shrinking, the importance of communication with the contemporary world, just as the role of technical skills are in. which the contemporary world, just as the role of technical be denied. In the contemporary world, just as the role of technical bed denied.

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KANPUR

International Journal of
Humanities, Law and Social
Sciences Published Biannually
by New Archaeological &
Genological Society Kanpur India

Vol. VIII, Issue-I, 2021

know that not only in his community but depressed people all over the country were facing horrific abuse and neglected people. Soon, he started Dalit movement and neglected people. know that not only in his community out depressed people all over the country were facing horrific abuse and exploitation by upper caste people. Soon, he started Dalit movement and protested against Brambinical begenony and the country were facing horrific abuse and protested against Brambinical begenony and exploitation by upper caste people. Soon, he started Dalit movement and protested against Bramhinical begemony and castelst tyranny. "The immense potential of Dr. Ambedkar and his philosophy was not restricted to himself or any casteist tyranny. The immense potential of Dr. Ambedkar and his philosophy was not restricted to himself or any animed a graph of the progress of the people at the grass roots of the speigre. For the Dr. Ambedkar and his philosophy for development. His thoughts contained a graph of the progress of the people at the grass roots of the society. For this Dr. Ambedkar's life itself had contained a graph of the progress of the people at the grass roots of the society. For this Dr. Ambedkar's life itselfhad become a revolution, again, depressed people all over India united and protested on Dalits' (Nimbalkar 2006, p. 30). Under become a revolution. This control had changed the consciousness of the Dalite' (Nimbalkar 2006, p. 30). Under his able aegis, depressed people all over India united and protested against persistent onslaught of Brahmins and

after Ambedkar's demise. Dalit movement was divided into different movements in regional context, especially in after Amocucus and Tamil Nadu. Dalit writer and activists Namdar Dhasal and J.V. Pawar formed 'Dalit William's Conference of Dalit William Conference of Con the state of Island, and J.V. Pawar formed 'Dalit panthers' in Bombay in 1972. With their great effort, they coalesced Dalit movement and Dalit literature. E.V. Rama panthers in Boltz and Swamy popularly known as 'Periyar', started the 'Self Respect Movement and Dalit literature, E.V. Rama Swamy popularly known as 'Periyar', started the 'Self Respect Movement' in Tamil Nadu and vehemently revolted swamy popularly against castellist tyranny, brahminical hegemony and religious domination. According to Mangalam (2014) Periyar hated " social dimension of buttressing up social inequity and in humanity" (154). After Periyar, there was Jyothee Thassay who led a movement for upliftment of Dalits through education and reforming Dravidian society. Thus, this paper aims to study autobiographies of Dalit writers hailing from the state Tamil Nadu and Maharashtra.

Dalit Women Autobiography as a Social Manifesto

Dalit women autobiography is a social manifesto. It is not a mere 'self experience' but it is an experience of a community. Dalit women writers aim to reform their community of the impending problems existing. What they feel and pen down is what majority of Dalit women have endured and suffered. Thus, Dalit women autobiography can also be called "community autobiography". Cielo Festino (2015) explains about the narratives of Dalit women writers, On the one hand, the narrator, who is simultaneously inside and outside the community since she is younger and had the privilege of an education, shows how the experience of suffering, shared by all the women of the community. transforms the literary narrative into a social document. Thus, their pain is turned into words and the words into a thrust for action and change. On the other hand, these women are also recreated as deconstructing the stereotype of the victim as is revealed by their liveliness and the myriad ways they resist the voke imposed upon them by both, the people of the higher castes and Dalit men.....not only helps make visible the experiences of the Dalit women but also rewrites the genre autobiography, as understood in the West, when the voice of the community imposes itself spon the voice of the individual. In so doing, she changes the quality of canonical narratives considered as literary so that they will accommodate the stories of silenced people" (26). Autobiographies by Dalit women writers serve a larger purpose, more than a personal story telling.

Bama's Karukku: An Iconic Dalit Autobiography

Karukku is an iconic Dalit autobiography is by Bama Faustina Soosairaaj. A Dalit feminist and a writer, Bama in her autobiography Karukku narrates about her life as a Dalit Christian. She tells how she faces double jeopardy on account of being a Dalit and a Christian. They lead a double cursed life of being a Dalit and converted Christians. In her village, she is disdained for her easte and newly adopted religion. In preface to Karakku, Bama (1992) manifests her intentions of writing an autobiography, " [her autobiography] stands as a means of strength to the multitudes whose identities have been destroyed and denied" (x). Bama further points out, this narrative is a result of her "wounded self it has been a means of relieving the pain of others who are wounded" (x). The very title of Bama's Mobiography Karukku is symbolic. In Tamil, "Karukku" means palmyra leaves which have serrated edges. Bama's karukku is also like sword against Dalit oppression. Bama explains. There are many congruities between the sawedged palmyra karuthu and my own life. Not only did I pick up the scattered palmyra karukku in the days when I was soll palmyra karuthu and my own life. Not only did I pick up the scattered palmyra karuthu and my own life. Not only did I pick up the scattered palmyra karutku in the days when I was soll palmyra karuthu and my own life. Not only did I pick up the scattered palmyra karutku in the days when I was scrit out to gather firewood......but later they also became the embryo and symbol that grew into this book" (xxiii).

Barna in har Barna in her autobiography tells her readers that atrocities on Dala works from a tender age. Barna writes " in discrimination the moment she is born. She is subjected to rigorous hard work from a tender age. Bama writes " in our street and the moment she is born. She is subjected to rigorous hard work from a tender age. Bama writes " in our street and the moment she is born. She is subjected to rigorous hard work from a tender age. Bama writes " in our street and the moment she is born. She is subjected to rigorous hard work from a tender age. Bama writes " in our street and the moment she is born. The subject of the su Our street girls hardly ever enjoy a period of childhood. Before they can sprout three tender leaves, so to speak, they are remained. are required to behave like young women, looking after the bousehold, taking care of babies, going out to work for daily wanted to behave like young women. daily wages' (75). She even speaks her own experience of untouchability. But I had already seen felt, experienced and been 1 hadn't yet heard people speak openly of untouchability. But I had already seen felt, experienced and been hamiliated by hadn't yet heard people speak openly of untouchability. But I had a sexually assaulted by upper easte men.

Instead of suc. Instead of supporting their wives, Dalit men too beat and assault their wives. Thus, a Dalit women has to face forment and assault their wives and explains. "Nowadays, and appears of the supporting their wives, Dalit men too beat and assault their wives such instances and explains. "Nowadays, and appears of the supporting their wives, Dalit men too beat and assault their wives." and agony at every step of their miserable life. Banta vividly remembers such instances and explains, "Nowadays, when I reflect an interest of their miserable life." when I reflect on how the men in our streets went about drinking and beating their wives, I wonder whether all that holence was h violence was because there was nowhere else for them to exert their male pride or to show off their authority. All that

Kanpur Philosophers ISSN 2348-8301, Volume VIII, Issue-I, 2021

International Journal of humanities, Law and Social Sciences Published biannually by New Archaeological & Genological Society



Vol. VIII, Issue I (Summer) 2021

Dalit Women Life and Literature: Abrogation of Injustice

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Abstract

Rise of Dalit literature is symbolic of ongoing social reforms in Indian society. Rise of Dalit literature and progress of Dalits are synonymous with each other. Dalit literature has played an astounding role in awakening the consciousness of Dalits in the country. Contribution of Dalit women writers in Dalit literature can hardly be exaggerated. Their life and literature have changed the rubries of Dalit literature. Dalit women writers have gone one step further by not only exposing caste oppression but also faithfully exposing maladies existing in their own patriarchal community. Autobiographies by Dalit women writers have shattered many myths centering around Dalit community. Genesis of caste discrimination lies in Bramhinical domination and tyranny. Dalit women writers eternal source of inspiration is Dr. Bhim Rao Ambedkar. After Ambedkar's demise, Dalit movement was divided into different movements in regional context, especially in the state of Maharashtra and Tamil Nadu. Thus, this paper aims to study autobiographies of Dalit writers hailing from the state Tamil Nadu and Maharashtra. Dalit women autobiography is a social manifesto. It is not a mere 'self experience' but it is an experience of a community. Dalit women writers aim to reform their community of the impending problems existing. Karukku is an iconic Dalit autobiography is by Bama Faustina Soosairaaj. A Dalit feminist and a writer, Bama in her autobiography Karukku narrates about her life as a Dalu Christian, Baby Tai Kamble's famous autobiography Prison We Broke is basically a community autobiography. Dalit women' life and literature are a saga of unfathomable pain, pain which has not numbed Dalit women but made them stronger. They have deconstructed their experience into an example of resilience against domination and oppression. these writings have abrogated injustice meant out to them.

Key Words: Dalits, Women writers, Oppression, Patriarchy, Casteist

For about three thousand years you people learnt only how to teach and what to teach others ------the Dalitbahujans. Now...you must learn and read what we have to say." --- Kancha Illafah in Why I am Not a Hindu

Introduction

Rise of Dalit literature is symbolic of ongoing social reforms in the Indian society. Rise of Dalit literature and the Progress of Dalit literature is symbolic of ongoing social reforms in the Indian society. Rise of Dalit literature and the Progress of Dalits are synonymous with each other. Dalit literature has played an astounding role in awakening the consciousness of Dalits in the country. Dalit writers have invoked the fighting spirit existing in their community. Dalit autobiographic control of Dalits in the country. Dalit writers have invoked the fighting spirit existing in their community. Dalit writers have invoked the fighting spirit existing in their community. Autobiographies have become symbol of resistance against casteist society. Omprakash Valmiki (2003) explains in this context are this context "Dalit writers should write autobiographies so that not only our history will stay alive but also our true pontayate or Ponrayals of our wrong doers. Dalit autobiography will provide inspiration to our future generations" (xxviii). Contribution of Dalit women writers in Dalit literature can hardly be exaggerated. Their lives and literature have changed the changed the rubries of Dalit literature. Dalit women writers have gone one step further by not only exposing caste oppression by oppression but also faithfully exposing maladies existing in their own patriarchal community. Autobiographies by

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Dalit women writers have shattered many myths centering around Dalit community and tried to abrogate ongoing injustice meted out to them. A Dalit woman is often thought, fit to be beaten, abused and mutilated. Dalit women writers have poignantly portrayed this wretched conditions of Dalit women in their autobiographics. Through their scintillating autobiographies, they have vehemently opposed a casteist society and patriarchal oppression.

Genesis of Caste System in Hindu Society

Genesis of caste discrimination lies in Brambinical domination and tyranny. Brahmins are considered as the purest caste in Indian society for they are offspring of Lord Brahma. They are endowed with the highest position in the caste system because they are in direct communion with Gods. 'Brahmanism' considers people belonging to other caste as lowly and fit to be dominated by them. This has resulted in practice of Brahmanical tyranny. Brahmins started oppressing and subduing people of lower caste to justify their usurpation of power and position. Brahmins forced "depressed class" people or in other words Dalits to bear subjugation, violence, oppression and committing heinous atrocities against them. Uma Chakravarti (2003) explains systemic manipulation and domination of the caste system over the weaker section of the society, " Caste is a system of graded inequality. Castes are arranged according to an assenting scale of reverence and a dissenting scale of contempt" (7). Chakravarti further writes, " The caste system comprises a series of hereditary groups or jatis characterized by hierarchy or graduations according to ritual status. The basis of inequality underlying the caste system in India is the application of evaluative - value-based - standards in placing particular eastes as high or low. These standards are rooted in the Dharmashastras, the religio-legal texts of the Hindus... The notion of 'pure high' and the 'impure low' was expressed ideologically in ritual terms, that is, which castes could or could not perform sacrifices and worship and other sacred functions. But since work itself was classified as pure and impure the two were required to be kept separate... This accounts for the elaborate rules that govern contact to ensure the separation between the high and the low castes because they were regarded as defilling" (10). Bramhinical hegemony systematically started exploiting lower caste people especially. Dalits for their own existence. First of all, they forced Dalits to live in animal status by economically depriving them. Poverty stricken Dalits would work menial jobs for Brahmin and other upper caste people just for a few morsels of bread. Being caught in a vicious circle of poverty. Dalits would lead a poverty laden life with no distant hope of a better life. Secondly, Brahmins purposely deprived Dalits of education. Without education, Dalits could be dominated easily on socioreligious pretext. Being an illiterate, takes away the power of rational thinking. Brahmins wanted Dalits to lead a sub human life where they could not think of their own good. Mahatma Gandhi ji and Dr. B.R. Ambedkar atways believed that education is the panacea of the problems plaguing the depressed class. Thirdly, Brahmins and upper caste people systematically crushed the morale of Dalits by horrific practice of "untouchability". Dalits were made to believe that they are defiling and lowly creatures. They ought not to be touched or be in direct contact with. This had a terrible effect on the psyche of Dalits. It not only shattered their confidence but crushed their morale too. All they could do was to resign to their ill fate instead of overcoming it. Chakravarti points out that caste hierarchical system has been embedded so deep in our society that it is now often justified. "In a deeply hierarchical society like ours, it is not surprising that sociological writing - whose practitioners have mostly been men - often intellectualizes and thereby masks rather than explains the structure of the caste system. It gives an over-emphasis on the ideology of the caste system, namely on its ritual aspect, to the exclusion of material conditions and questions of power. This is a consequence of focusing on the Brahmanical view drawn from Brahmanical texts' (6). Interestingly, Brahmin patriarchy is not only debilitating for Dalits but also their own community women. Brahmin patriarchy and begemonic tendencies results in oppressing their women like bahujans in order to reign supreme in society and household, Kancha Ilaiah (2002) explains "In other words. Brahmanical patriarchy operates by conditioning two different kinds of mentalities. On the one hand, it creates a mind that can control, manipulate and finally structure: the male mind. On the other hand, it forms a mind that can be manipulated, controlled and structured: the female mind. It does not provide any scope for questioning, debate and discourse...... It is a negation of the very humanity of the human being. Hindu human beings further negate that negation by taking possession of the resulting spirituality as their own property—spirituality becomes the property of the Brahmin. Thus, male Brahmins negate women in their own families and negate Dalitbahujans in the larger society" (45 - 46). Thus, the Brahminical patriarchal system of oppression is limited not only to lower caste people but also their own Brahmin women. Many Dalit activists therefore, consider higher easte women also as 'Dalits' for they too, are subjects of Bramhinical hegemony.

Birth of Dalit Movement

Dalit women writers eternal source of inspiration is Dr. Bhim Rao Ambedkar. Ambedkar's life and works install a new hope and self respect among Dalits. Ambedkar himself hailing from the "untouchable" caste knew the agony and pain of being an 'untouchable'. Ambedkar was deeply affected by the wretched condition of Dalits. He was aghast to

suppressed anger was invented when they came home and beat up their wife to a pulp" (65). Bama also probes the psychology of a Dalit man and propounds that they are suffering inferiority complex on account of their caste and poverty. She explains, " Even though they are males, because they are Dalits , they have to be like dogs with their tails rolled up when they are in the fields, and dealing with their landlords" (65). In her quest of selfhood, Bama makes a stark discovery that religion whether Hindu or Christian is just a pretext to subdue Dalits. An alternate way to oppress Dalits. Bama recounts how Dalit women are made to sweep the floors of church and clean the sitting arrangements. They are expected to do all kinds of menial jobs in church just like in the house and fields of upper caste Hindu people. She vehemently emphasizes about Dalit stigmatization through religion "They teach them to shot their eyes when they pray with their deliberate intention that they should not open their eyes to see. They teach them to shackle their own together and prostrate themselves in prayer at full length on the ground so that they should never stand tall. (Bama 1992, p 94). After personally experiencing humiliation of being a Dalit and a woman, Bama knows that a Dalit woman has to bring her own salvation. There will be no one to help or redeem them. Society, government, their own community, no one will help out a Dalit woman. She has to face her sufferings alone and triumph them. Bama exhorts Dalit women in her autobiography " In order to change this state of affairs all Dalits have been deprived of their basic rights must function as God's word, piercing to the very heat. Instead of being more and more heaten down and blunted, they unite, think about their rights and battle for them" (xiii).

Baby Kamble's Prison We Broke: A Community Autobiography

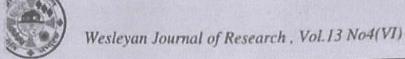
Baby Tai Kamble's famous autobiography Prison We Broke is basically a community autobiography. It was first published in Marathi in 1986 and translated in English in 2009. Coalescing her own life with that of her Mahar community, Baby Kamble creates a scintillating community autobiography. In order to universalize her autobiography. Kamble omits her own personal details and instead, focusses on her Mahar community. At times, it feels that it "is more of a socio-biography rather than an autobiography" (Pandit 2011 p. xiii). Baby Kamble pens down her autobiography in hope that not only it will bring forth the plight of Mahar women but it will also usher social reforms in her ill fated community. Baby Kamble (2011) points out " Well, I wrote about what my community experienced. The suffering of my people became my own suffering. Their experiences became mine. So I really find it difficult to think of myself outside of my community" (136). Kamble was deeply influenced by Dr. B.R. Ambedkar's life and his principles. Kamble and Ambedkar both belonged to the Mahar community and shared the same struggles. Kamble wanted to tread the path envisaged by Dr B.R. Ambedkar. Kamble explains " I made a firm resolve, at a young age, to lead my life according to the path sketched by Dr. Babasaheb Ambedkar, the light of my life. His principles have exercised a strong influence on me"(115). Kamble vowed to contribute towards reformation of her community in her own way. Kamble started writing her autobiography sitting at a counter of her small shop. Whenever her husband was away, Kamble would pen down her narrative in notebooks. She had to ensure that nobody saw her writings for it was considered 'radical' to write an autobiography for a Mahar woman. Consequently, it took nearly twenty years to get her autobiography published.

Baby Kamble writes her autobiography as a revolt against the easte hierarchy and patriarchal system existing in her own community. She criticizes caste hierarchy as well as ill practices existing in the Mahar community. In the beginning of the autobiography. Kamble sets the tone, "My father had locked up my aai in his house, like a bird in the cage" (5). Kamble parrates her experience as a Mahar woman in the autobiography. Unlike Bama she gives detailed descriptions of her locality, village and community. Kamble gives a poignant description of poverty that has corroded her community " The houses were the poorest of the poor, eternally stricken by poverty" (7). She further manifests that Mahars are literally slaves serving upper caste people for a few morsels of bread. This ever gnawing feeling of hunger crushes Mahar people. They don't have any lands, source of income, job, business and are plagued by persistent feelings of defeat and fatalism. Kamble writes, "That great master of the universe had indeed made some provisions for the meek slaves of the earth. If he had given a mouth, he also had to give a few morsels to feed it, to compensate for the fasting the remaining eleven months. Perhaps Ashadh was the provision that had been made to allow them a little food" (7). Mahar people are the "untouchables" of the village. They must remain aloof and should not defile upper caste people. Brahmins consider themselves as masters of Mahars. These upper caste people not only economically exploit Mahars by drudging them in fields and their household but also expect Mahars to bow down before them. Kamble recounts how Mahars are oppressed. They had to cover themselves fully if they saw any man from the higher castes coming down the road, when he came close, they had to say the humble Mahar women fall at your feet master. This was like a chant, which they had to repeat innumerable times, even to a small child if it belonged

What troubles Baby Kamble is not just caste discrimination but also violence against Mahar women by their own family members. Kamble narrates how a Mahar girl has to live under the subjugation of her father and brother when they are unmarried. They have to do rigorous work in the house, fields, and care for younger siblings. They are



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EMERGENCY REMOTE TEACHING IN ENGLISH: THE NEW NORMAL

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Abstract

The genesis of Emergency Remote Teaching in India can be attributed to the emergence of the novel CoronaVirus. On 31 December 2019, the world witnessed the first case of novel Coronavirus (2019, nCoV) or (COVID-19). In the wake of this new intriguing situation, the whole world including India has been forced to adopt the education model of China, "suspending classes without stopping learning". Emergency remote teaching is defined as a sudden interim shift of instructional delivery to an online delivery mode as result of an immense catastrophe, in contrast to the online courses which are initially planned and designed to be delivered virtually. ERT is facilitated by the use of Hardware Resources, Software Resources and Learning Resources. There are certain factors for successful implementation of ERT like prioritizing, flexibility, feedback. There are merits as well as demerits of ERT. In India, use of ERT for teaching English is more difficult since English is not our mother tongue. English requires a qualitative approach and face to face interaction which is a great hindrance in remote teaching of English.

Keywords - Emergency Remote Teaching, English, Online, Resources

Introduction

The genesis of Emergency Remote Teaching in India can be attributed to the emergence of the novel CoronaVirus. On 31 December 2019, the world witnessed the first case of novel Coronavirus (2019nCoV) or (COVID-19). Soon this highly contagious virus spread all over the world and most importantly no medicine or vaccine was effective against this deadly virus. With a high mortality rate of Corona Virus at 5.69 %, the World Health Organization (WHO) declared COVID-19 as Pandemic on January 30, 2020 (World Health Organization 2020). India declared complete lockdown in the country on 24 March 20 to contain the coronavirus. Social distancing, wearing of masks, use of sanitizers, curfews were made compulsory so as to reduce the infection of coronavirus. Educational institutions were inadvertently closed down. It was the first time in our country after independence that the teaching learning process halted completely. March is the time of commencement of annual exams in schools, colleges and universities in our country. In Semester system, the course is already in between. Education sector was left in deep lurch with the onslaught of Covid -19 disease. In the wake of this new intriguing situation, the whole world including India has been forced to adopt the education model of China, "suspending classes without stopping learning" (Zhang et al 2020). Thus, our country also shifted to Emergency Remote Teaching System in pursuance of continuing education process.

Emergency Remote Teaching (ERT) in India

ERT is basically a temporary shift from normal modes of teaching which is usually classroom teaching to remote or in other words distant teaching. According to Hodges and Moore et al (2020) "Emergency remote teaching is defined as a sudden interim shift of instructional delivery to an online delivery mode as result of an immense catastrophe, in contrary to the online courses which are initially planned and designed to be delivered virtually" (Hodges et al 20). As the name indicates situations (Chuck et al 2020, Golden 2020). Once the crisis is over, it is expected that the education system will resort back to its normal mode of teaching, whether offline teaching or blended teaching

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employs digital resources as well as education technology (EdTech) such as Television, Radio, im clips, Podcasts etc.

Implementation of Emergency Remote Teaching in India could be facilitated by following ways:-

(Figure - Three Integral Factors in Emergency Remote Teaching)

Hardware Resources - Use of Laptops, Desktop Computer, Tablets, Android Phones. Internet facility is necessary to work on these devices.

Software Resources - Web-based tools applications like Google Forms, Docs, Edomo, Socrative, Project, Animoto, StoryBird etc. Use of Google Meet, Cisco Webex, Zoom for real time chatting, Meeting, Presentations. Use of social networking platforms like YouTube, Whatsapp, Telegram, Facebook.

Learning Resources: This may include Module content resources like E Pathshala, E Diksha, E PG Pathshala, Atal Innovation Mission, Tinkering Bell Project. Access to library content like National Open Library, FOSSEE. Massive Open Online Course like UGC MOOCS, SWAYAM, Coursera, Scholarly. EduTech Resources like Swayam Prabha.

There are many factors required for successful implementation of the Emergency Remote Teaching system. Some of them are:-

Prioritizing - It is important for teachers and educators to prioritize what should be first taught in an
emergency situation. Content that needs high priority and low priority should be selected judiciously
by the teacher.

 Flexibility - ERT has different purposes and employs different techniques than regular mode of teaching. For these reasons, there should be a factor of flexibility envisaged in ERT. For example, flexibility in curriculum, flexibility in use of different tools and techniques, flexibility in timings.

Frequent Contact with Students – ERT requires high frequency of interaction with the students.
 Being in touch with students will ensure successful implementation of ERT and better outcomes.

Feedback – It is imperative on the part of the teacher who employs ERT to take feedback from the stakeholders. For example, during Covid 19, teachers can take feedback from students by Meetings, Google Docs, E Mails or simply by calling them on their mobiles. Parents should also be contacted for feedback about the efficacy of ERT and performance of their children.

Emergency Remote Teaching has its own merits and demerits. There are varied merits such as teachers and students can opt for their own convenient timing. Students have access to world class teachers and students can opt for their own convenient timing. Students have access to world class teachers and students can opt for their own convenient timing. Students have access to world class resources through the internet anytime, anywhere. They also have the option to watch videos, resources through the internet anytime, anywhere. They also have the option to watch videos, resources through the internet anytime, anywhere monotony of classroom learning presentations recurrently. Students can have relieffrom the monotony of classroom learning presentations recurrently. Students can have relieffrom the monotony subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs Similarly, teachers can also create high quality interactive modules with their own subjective inputs.

However, there are certain demerits as well. ERT requires infrastructural support like availab. internet, continuous electricity supply to enable hardware devices, use of EdTech tools, dign literacy which sometimes seems difficult in rural scenario in India.

ERT Vs Online Teaching Vs Distance Learning During the pandemic, ERT and Online Teaching has often been used interchangeably. Emergency Remote Teaching, Online Teaching and Distance mode learning teaching all are remote in a sense,

but there is an inherent difference between them. "Researchers in educational technology, specifically in the sub discipline of online and distance learning, have carefully defined terms over the years to distinguish between the highly variable design solutions that have been developed and implemented: distance learning, distributed learning, blended learning, online learning, mobile learning, and others," (EDUCAUSE Report 2020). First of all, ERT is a temporary concept while Online Teaching and Distance Learning is a permanent mode of teaching learning. Online Teaching employs use of the Internetwhereby learners learn through a learning resource where the learner interacts with content, teacher and other students leading to social and personal growth (Ally 2008). Distance education is an interdisciplinary field that has evolved over time and that has served well in responding to learning needs and in guiding open educational practices (Bozkur, 2019a; 2019b; Zawacki-Richter et al., 2020). To copewith theshift of education mode in the wake of ongoing crises, ERT employs various digital tools like Google Meet, Zoom, Cisco Webex, Microsoft Team for meetings, presentations and such. Multiuser digital platforms are used for ERT such as Dropbox, Drive etc. Social Media platforms such as Whatsapp, Telegram is used for dissemination of information. Teachers use their own vlogs, blogs, podcasts for ERT. Television, Radio and Film clips, CDs can be used. Online Teaching requires a concerted effort. Online Teaching is also purely digital and employs internet resources. Anything handy can be used in Emergency Remote Teaching. The main purpose is to continue the education process. Online Teaching or education requires careful planning, organization and implementation. It takes about six to nine months for a successful implementation of any online educational programmes (Educause Report 20). Similarly, Distance mode requires the same amount of effort as Online Teaching. Distance learning modules are carefully prepared and implemented. Success of Distance learning requires not only high quality content but also other infrastructural facilities for engagements and

Issues and Challenges in Emergency Remote Teaching in English

Transition from normal mode to Remote Teaching has not been smooth in India. Our country was not prepared for a sudden transition to digital pedagogy. It is a stark reality that in our country, digital or e learning was literally non existent. Teachers, students have always preferred classroom teaching and face to face interaction. Hence, infrastructure for e learning has always been undeveloped and absent in rural areas. Because of these reasons, Remote Emergency Teaching especially, in subjects like English has been very problematic.

English Teachers are not well versed with digital tools and pedagogy. It is making it very difficult for

There has been no training programmes for the English teachers, by the government or private

There has been no change in curriculum suited to ERT. The curriculum of English language and literature require face to face interaction I and class room teaching.

Students are equally finding shifting to e learning cumbersome. Students especially belonging to rural areas are finding it difficult to access digital learning modules. They gave least knowledge of

English subject requires a qualitative approach. Unlike science and math, English teaching employs use of emotions and intellect, conveying of feelings by the teacher which is impossible in ERT.

There is a dire lack of interactive teaching modules regarding English subjects. Students are finding it difficult to understand the meaning between the lines which was earlier explained by the English

er himself. Lack of interactive software modules is making study of English subjects anotonous.

Lack of infrastructural facilities like connectivity issues in rural areas, lack of electricity, lack of hardware resources like computers, smart phones, televisions are a big hindrance in ERT. Because of above stated factors, student's grades in English subjectshave been affected severely.

Till date, no medicine or vaccine against coronavirus has been found. Our education system is still opting Emergency Remote Teaching as a panacea to this impending problem. With no College, Universities or Schools formally opened in the country, ERT is the only way out in the education process. Some of the suggestions and recommendations regarding implementation of ERT especially, in English subject are as follows:-

Development of high quality software resources in English language and literature for students in

Development of interactive content e - modules for teaching English lessons like grammar, poetry, prose.

Adequate training and regular updating of knowledge of English teachers

- Required changes to be made in curriculum and such activities. Flexibility in curriculum is a must for implementing ERT.
- Infrastructural changes in rural areas where it is difficult to implement ERT due to lack of internet, electricity, lack of TV, Radios.
- Providing hardware devices like smartphones, tablets to socio economically backward students with free internet access.

Conclusion

Education is the building block of a nation. The problem of Corona Pandemic has caught us off guard. We are finally able to analyze the loopholes and lacunas of our education system. Emergency Remote Teaching is helping us to cope with dire situations but later on we have to bring a drastic change in our infrastructure system and pedagogy. We must remember coronavirus is one among many crises that we may face in future. We naively forget that technology is a tool, not an end; and the right approach should not be learning from technology, but rather, learning with technology. If we do not learn from our mistakes during COVID19 times, reality eventually will take its revenge when things are over (Coeckelbergh, 2020).

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ISSN: 2249-6661 Vol-44, No.-03 January-March(2021)

Teaching English as an Interpersonal Skill in India: A Distant Dream? Dr. Nidhi Mishra

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ABSTRACT

India is a multi cultural, multi ethnic and multilingual country. With myriad diversity, English has become the unofficial language of the country. It is English language which connects the country. English language has always had a peculiar status in our nation. The genesis of English can be traced back to the 18th Century with the advent of British rule. Today in the contemporary world, when English has become the global language and dominates every field, the position of English language in India has strengthened even more. English language is considered as the most important interpersonal skill that a person can possess. Interpersonal skills are synonymous with Soft Skills, Communication Skills, Emotional Intelligence and Employability Skills. Interpersonal skills are imperative for they make an integral part of a person's personality, Basically, it is an ability to interact with others in a society and form relationships. Unfortunate but it is true that the concept of acquisition of English as an interpersonal skill is virtually absent in India. English is never treated as an interpersonal or soft skill in our country. It is merely treated as an appendage subject to get a degree certificate. Hence, in the country the majority of the population lacks proficiency in English. When 'Globalization' is the new mantra in contemporary times, it becomes imperative to acquire Interpersonal Skills in English. In recent years, English as an interpersonal skill has become more and more important. Communication in English is now considered as a benchmark of sophistication and being best in the field. Yes, one can communicate in a different language, but it is evident that English has more importance and relevance since it is a universal language. A person who does not possess English as an interpersonal skill is bound to lag behind in this fast, competitive world for IPS permeates every aspect of a person's life.

Introduction

India is a multi cultural, multi ethnic and multilingual country. With myriad diversity, English has become the unofficial language of the country. It is English language which connects the country. English language has always had a peculiar status in our nation. The genesis of English can be traced back to the 18th. Century with the advent of British rule. After the annexation and usurping the throne of the entire country, British declared English as the official language of the country. By the time of independence, English was considered the language of the powerful and the elite. Even after independence, English maintained its elite status, thanks to intellectual Indians, politicians who preferred English over vernacular languages To quote Pt Jawahar lal Nehru, "English will inevitably remain an important language because of our past association and because of it present importance in the world" (Dutt 1967, p 7). Today in the contemporary world, when English has become the global language and dominates every field, the position of

English language in India has strengthened even more. English language is considered as the most important interpersonal skill that a person can possess. Acquisition of English as an interpersonal skill not only increases the chances of employability but also lets them acquire a status in the society. "Throughout India, there is an extraordinary belief, among almost all castes and classes, in both rural and urban areas, in the transformative power of English. English is seen not just as a useful skill, but as a symbol of a better life, a pathway out of poverty and oppression. Aspiration of such magnitude is a heavy burden for any language, and for those who have responsibility for teaching it, to bear. The challenges of providing universal access to English are significant, and many are bound to feel frustrated at the speed of progress. But we cannot ignore the way that the English language has emerged as a powerful agent for change in India. (Graddol 2010, p 120). Thus, English has become one of the most important interpersonal skills for a successful life in India.

Fathoming Interpersonal Skills

Interpersonal skills are synonymous with Soft Skills, Communication Skills, Emotional Intelligence and Employability Skills. Interpersonal skills are imperative for they make an integral part of a person's personality. Basically, it is an ability to interact with others in a society and form relationships. Thus, interpersonal skills are crucial in a person's personal and professional life. Robbles (2012) defines Interpersonal skills as "personality qualities, approaches and actions, rather than technical know-how. These are incorporeal, non-methodical, and precise to character skills that regulate one's fortes as a lead, organizer, intermediary, and representative" (Robles 2012, p 454). Klien et al (2016) further elaborates Interpersonal Skill "goal directed behaviors, including communication and relationship-building competencies, employed in interpersonal interaction episodes characterized by complex perceptual and cognitive processes, dynamic verbal and nonverbal interaction exchanges, diverse roles, motivations, and expectancies" (Klien et al 2006, p 81). It may also be defined as "knowledge of social customs and expectations, and problem solving," (McDonald, Flanagan, Rollins, & Kinch, 2003, p 220). Communication Skills, Leadership, Decision making, Collaboration, Time Management are some of the important interpersonal skills. Nieragden (2000) catalogues four sets of interpersonal skills (Nieragden, 2000),

- · Communication: (such as approach consciousness, discord management, lenience)
- Self-Organization: (such as decisiveness, inclination to study, self-correction and endurance to pressure)
- · Transmission: (such as attending skills, performance skills)
- · Regulation: (difficulty resolving)

Importance of English as an Interpersonal Skill in Global Context

English is the most sought out language in the world. It is the most spoken language in the world. Acquisition of English language is a sure shot measure to employability and success. It is extremely necessary in career advancement and better opportunities. English interpersonal

skills is a window to the world. Knowledge of English leads to access to globalization. It is a fact that eighty percent of internet data is in English. All scientific and technological advancements and researches are documented in English. English is the link language in almost all of the countries in the world. Smith (1981) "We are witnessing a rapid increase in the use of English as a language of wider communication. It is the language of air-traffic controllers at international airports all over the world. It is the language used most frequently for international mail at international conferences. It is the principal language of international commerce and international aid" (Smith 1981, p 7). It is widely used in world social media. English opens more avenues for recognition and fame. In a Company from high level management to front desk jobs, interpersonal skills in English is a must. In the contemporary world, acquiring interpersonal Skills in English have become absolutely imperative for they accentuate employability prospects. Jensen (2000) states that employers ".... a number of new competencies, with an emphasis on an increased ability to communicate..... and good foreign language skills" (Jensen 2000, p 40).

Teaching English as an Interpersonal Skill in India

Unfortunate but it is true that the concept of acquisition of English as an interpersonal skill is virtually absent in India. English is never treated as an interpersonal or soft skill in our country. It is merely treated as an appendage subject to get a degree certificate. Hence, in the country the majority of the population lacks proficiency in English. English is never taught as a soft skill in schools and colleges. The situation is so dismal that it is estimated that seventy percent of engineering students in our country lack communication skills in English. This automatically reduces their chance of employability. Knight and Yorke (2002) defines employability as "Required set of professional skills, personal characteristics, and knowledge that follows an individual to obtain a job and be a successful professional" (Knight et al 2000). Thus, communicating in English becomes an important prerequisite for acquiring a job. The situation is even more tragic in rural and interior areas. English is shunned in Schools and colleges situated in rural areas in India. English Teachers are not having any knowledge of teaching English as a Communication Skill. There is no adequate training provided to the English teachers regarding this. There is a complete flaw at the policy level of being unable to recognize English as a competency skill and treating it as a part of personality development. Passing in English subject is more important rather than gaining proficiency. English is offered as a selective subject rather than a core subject. Situation in Professional Institutes, Colleges is equally dismal. Professors appointed in Engineering Colleges are mostly doctorates in English Literature. They have no knowledge of ELT methodologies. All they teach is theoretical English. Consequently, professional students though have required hard skills, utterly lack in English interpersonal skills.

Vol-44, No.-03 January-March(2021)

Rural or urban, the concept of English as an IPS and soft skill in the country is absent. Students who are our future working force will gain proficiency in English only when they are taught English as a soft skill right from the school and finish off in College. According to Zhang (2012) and Beard et al (2008) it is highly imperative that the assessment of soft skills should be done during the academic years of the students. Though, it is challenging but it is necessary. College students need to develop their skills before pursuing any kind of professional eareer. This measure will result in the development of English as a soft skill. While developing and assessing English Curriculum as IPS, one must focus on following questions that can ascertain the feasibility of the curriculum:-

- 1. Does the English Curriculum accentuate student's interpersonal and communication
- 2. Is the English Curriculum student centric and promotes interaction for the students with teachers and other students.
- 3. Does the course increase chances of employability of the student?
- 4. Is the course helping to bring over all development of the personality of the students and enhances other skills side by side?
- 5. Is the English Curriculum concurrent with the future employers, industry, service sector's demand?

Suggestions and Recommendations:-

Suggestions and Recommendations can be categorized in two parts. First is related to paradigm shift regarding teaching English at school and college levels. Secondly, some suggestions are for students to gain proficiency and mastery at communication skills.

- Providing adequate training facilities to the English teachers regarding ELT methodologies.
- Developing English as an interpersonal skill rather than as a mere subject.
- Creation of training institutes focusing on development of soft skills.
- · Concrete policy by the government regarding teaching English as a soft skill in school and college level.
- Making study of English as a competency skill in institutes offering professional degrees like engineering, medical, nursing, hotel management, tourism etc.
- Revamping of English entire curriculum and syllabus to include ELT methodologies. Students and budding professionals also require to make their own efforts to develop English as soft skills. Self will and required acumen will lead to proficiency in English. Some of suggestions and recommendations regarding this are:-
 - · Professionals and Students need to attend special training courses and workshops for development of English as an interpersonal skill.
 - Students need to interact and communicate with each other in English frequently.
 - English related skill tests should be made integral in internships at the College level.

ISSN: 0975-3664, RNI: U.P.BIL/2012/43696, UGC NO.: 41386

SHODH-DHARA; JUN 2018; Vol. 2; P 307-309 Indian Writing in English and The Idea of Nationalism Dr. Nidhi Mishra

Asst. Prof. English, Govt Naveen Law College, Bhatapara, Chhatisgarh (Received: 10 May 2018)

Abstract

Literature and society both are intertwined with each other. Literature is reflection of society. Literature draws its inspiration from society's political, sociological aspirations In India, English made its iy through the advent of East India Company. After the independence, with ushering of new found freedom, the new generation of writers entered the literary arena. Partition of India has been one of the oft repeated themes in Indian writer's works. The year 1980 is one of the most crucial years in the history of literature. This is the year when Salman Rushdie's book Midnight Children is published and won several accolade. This event drew world's attention to Indian literature in English. Today scores of talented writers are writing in English are fathoming cultural diversity of India. They are exploring every possible theme and genre available. In their works we see a rich blend of modernism and mysticism, rural and urban, foreign and national. Altogether, it can be said that the idea of nationalism has been growing strong in Indian writing in English since its inception.

Table: 00 References: 03 Figure: 00

Key words: Society in Indian Writing, Nationalism in Indian Writing

Literature and society both are intertwined with each other. Literature is reflection of society. Literature draws its inspiration from society's political, sociological aspirations. Indian writings in English and the idea of nationalism are deeply related to each other. The idea of nationalism has been in the literature

of English right from its inception.

In India, English made its iy through the advent of East India Company. This British Company came India with trading and commercial purposes but later dominated the whole of Indian subcontinent by usurping power. It is after 1830s that British government decided to introduce English to the Indian masses, albeit with a devious purpose. Thomas Babington Macaulay, the architect of English education in India envisaged Minutes on Indian Education written in 1835. Macaulay mentioned is ulterior motive to introduce English in the country, 'We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English h taste, in opinions, words and intellect" (141).

The clandestine motive of the British to introduce English in the country to delay the process of self aireness in Indians. Ironically, gradually English

started to become vehicle of resistance. Early writers like Toru Datta, Sri Aurobindo, Sarojini Naidu, Ravindranath Tagore manifested strain of resistance in their writings. Tagore in his seminal work Geetanjali (Song Offerings) translated in 1912 exhorted people of the nation to give up worn out customs and traditions and embrace new life full of knowledge and wisdom. To quote Tagore:

Where the mind is without fear and the head is held high..... Into that heavens of freedom, My father, let my country aike (162).

Then came the writings of Mulk Raj Anand, R. K. Narayana and Raja Rao. This trio dominated the literary scene in the decades of 1930s to 1950s. These three in their own inimitable style wrote about frustrations of British rule and yearning for freedom. Mulk Raj Anand often wrote about socio economic and political upheavals in the country. His most famous works are Untouchable (1935) and Coolie (1936). Untouchable depicts the stigma of lower caste people and the rigid caste system of India. Coolie is also a story of a rural poor boy Munoo, who starts working as a Coolie or porter in town. Anand made his mark in writing 'problem novels'. Just opposite of Mulk Raj Anand is R.K. Narayana. Narayana is a local colourist. Right from Simi and his Friends (1935) to The Painter of Signs (1977), Narayana is more keen to show colourful rustic life of southern India. He contrasted serene life of Indians to that of shallow foggy .life of English people. Raja Rao's most seminal has been the novel Kanthapura (1938). Rao draws heavily from freedom struggle of India and the teachings of Gandhi ji. Rao tells how Moorthy, a young Brahmin becomes disciple of Gandhi ji and protests against British laws and injustice and existing social stigmas like untouchability and the caste system. In the end of the novel, he changes the hearts and minds of his townspeople.

After the independence, with ushering of new found freedom, the new generation of writers entered the literary arena. After the decade of 1950s, writers such as Kamla Markandeya, Attia Hossain, Khushint Simngh, Ruth Prair Jhabila, Santha Ram, Ruskin Bond, Mohan Malgaonkar, Arun Joshi Anita Desai, and Shashi Pandey dominated the scene. These writers were in search of their identity and dreamt of a future in new changing India. Kamla Markandeya, Shashi Pandey, Anita Desai ushered feminism in Indian writings. They fathomed the concept of modern women in patriarchal India. These writers were writing post modernistic

Partition of India has been one of the oft repeated themes in Indian writer's works. Partition of the country has been traumatic experience for the nation and its citizens. Writers have manifested the thematic issue of partition in their works in their own varied iys. One of the most famous works on partition has been

at Singh's Train to Pakistan (1956). Sigh depicts the aftermath of bloody aion and the traumatic experiences of the people. Similarly, Vikram Seth so fathoms the theme of partition in his iconic novel, A Suitable Boy (1993). The year 1980 is one of the most crucial years in the history of literature. This is the year when Salman Rushdie's book Midnight Children is published and won several accolade. This event drew world's attention to Indian literature in English. After the mid decade of 1980s, there is new surge of talented writers such as Amitav Ghosh, Vikram Seth, Shashi Tharoor, Rohinton Mistry, Arundhati Roy, Chitra Bannerjee, Kiran Desai Jhumpa Lahiri and many more emerged. Indian Diaspora literature made its siy, these writers who were immigrants, expatriates or Indians living abroad as citizens of other counties. They never forgot their indianness.' They have explored varied themes like post modernism, cultural alienation, quest of identity, culture conflict etc. They often lament the loss of their homeland. To quote Salman Rushdie, '....one physical alienation from India stalmost inevitably means that we will not be capable of redeeming precisely the thing that is lost, that will, in short, create fictions not actual cities or villages, but avisible ones, imaginary homelands, Indians of mind" (10).

Today scores of talented writers are writing in English are fathoming cultural diversity of India. They are exploring every possible theme and genre available. In their works we see a rich blend of modernism and mysticism, rural and urban, foreign and national. Altogether, it can be said that the idea of nationalism has been growing strong in Indian writing in English since its

inception.

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The Experiences, Challenges, and Acceptance of Online English Language Teaching Dr. Nidhi Mishra

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Abstract

Covid - 19 has been extraordinary times for the mankind. In these dire times education sector was severely affected. It was a challenge both were educators and learners. With majority of the countries depending on the concept of the "black board" teaching and physical proximity, online teaching and learning was thrust upon. As the classes were suspended due to the growing corona pandemic, the traditional methods of instructions were replaced by online instructions. Classroom learning became the 'e learning.' Online teaching was actually an evolved method of distance learning. Online method involved sole reliance on availability of internet facilities, technological complexities, aloofness and unpredictability. Online Learning seemed to be suitable for middle class students and urban teachers who were exposed to this sort of medium earlier. There is no doubt that Online teaching and learning has widened the gap between upper class students, middle class students and socio economically backward students. In developing country like India, out reach of programmes is greatly different among student. It also seems that due to these reasons online classes have greatly affected the psyche of the students. There is a kind of negativity among students regarding 'e learning.'. There is yet another persistent problem and that is assessment and evaluation of English language learning. Delivering education has three important parts, i.e. course design, content delivery and evaluation. And it seems that in countries like India, the online education disappoints in all the three fronts. With the world witnessing first wave, second wave of Corona pandemic and impending third wave in future, we must be sure that Online teaching and learning is here to stay. The earlier traditional method of teaching cannot be discarded also. So, the answer lies in the harmonious blend of Online and Traditional Class room teaching, what we call the 'Blended Mode.'

Key Words: Online, English, Teaching, Learning Introduction

Covid – 19 has been extraordinary times for the mankind. In these dire times education sector was severely affected. It was a challenge both were educators and learners. With majority of the countries depending on the concept of the "black board" teaching and physical proximity, online teaching and learning was thrust upon. As the classes were suspended due to the growing corona pandemic, the traditional methods of instructions were replaced by online instructions. Classroom learning became the 'e learning.'

Switching to Online Mode: Experience, Challenges and Acceptance

Before Covid - 19, Internet was often used for business and leisure purpose. Use of Internet for Teaching learning process was always secondary. To quote Gudea and Ryan (2008) in this regards, "The advent of the personal computer and the Internet brings a different set of challenges and promises. It is a process still in transition, yet, the versatility of the Internet to bridge information, geography, culture, and language surpasses everything else that has been tried in education before." 'E - learning' and 'Online Teaching' were often viewed as fancy connotations. Though English teachers and learners were forced to adopt online mode, both felt severe lacunae and handicap regarding this mode of teaching. It must be noted that online teaching and use of ICT tools coupled with traditional teaching methods was two different things. ICT tools were additional resources of teaching apart from traditional 'Chalk and Talk' method. However, Online teaching was actually an evolved method of distance learning. Online method involved sole reliance on availability of internet facilities, technological complexities, aloofness and unpredictability. To quote Yandell (2020) "Something else emerges from the experiences of the past two months: online teaching tends to be a pure substitute for the real thing. Teaching and learning are embodied, irreducibly social activities. Classrooms, even postgraduate seminar rooms, are extraordinarily complex, unpredictable and exciting places, precisely because they are places where myriads of interactions happen more or less simultaneously" (pp 262 -269). Online Learning seemed to be suitable for middle class students and urban teachers who were exposed to this sort of medium earlier. There is no doubt that Online teaching and learning has widened the gap between upper class students, middle class students and socio economically backward students. In developing country like India, out reach of programmes is greatly different among students.

It also seems that due to these reasons online classes have greatly affected the psyche of the students. There is a kind of negativity among students regarding 'e learning.' Ko and Rossen elaborates (2010) "Even though the requirements of the course are clearly outlined in the syllabus and in the class announcements, the effect isn't the same as seeing an instructor glance severely at the class and announce

that the essays are due the following week, without fail. Assignments are completed at home that the essays are due the following week, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button is the click of a button. that the essays are due the following week, without that warm feeling student get when the solitude, and submitted through the click of a button, without the warm feeling student get when the solitude, and submitted through their essays over to their teacher in person. Indeed, without the discount of the click of a button, without the discount of the click of a button, without the discount of the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button, without the warm feeling student get when the click of a button is the click of a button without the warm feeling student get when the click of a button is the click of a button without the warm feeling student get when the click of a button is the click of a button without the warm feeling student get when the click of a button is the click of a button without the warm feeling student get when the click of a button is the click of a button with the click of a button wit that the essays are due the click of a button, when the solitude, and submitted through the click of a button, when the solitude, and submitted through the click of a button, when the solitude, and submitted through the click of a button, when the solitude, and submitted through the click of a button, when the solitude is the control of the solitude is the control of the solitude is the control of the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude in the solitude is the solitude in the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in the solitude is the solitude in the solitude in their exam papers or hand their essays over to their teachers in a classrooms, students often feel can be structure imposed by the requirement of physically sitting in a classrooms, students often feel can structure imposed by the requirement aspects like voice, facial expressions, eye contact, body, and structure imposed by the requirement of physically sitting in a classrooms, students often feel can be structured in the disciplination of the contact in the disciplination of the contact in t in their exam papers of hand structure imposed by the requirement of physically sitting its structure imposed by the requirement of physical sitting its structure in the requirement of physical sites i While teaching a language, important aspects are absent and students feel detached and bored must be present but in Online Teaching, these are absent and students feel detached and bored the but in Online Teaching, these are absent and that is assessment and evaluation of the there is yet another persistent problem and that is assessment and evaluation of the there is yet another persistent problem and exams were highly reliable in assessing

There is yet another persistent problem and were highly reliable in assessing language learning. Traditional methods of tests and exams were highly reliable in assessing language learning. Unfortunately, this is not possible in Virtual Classes. Though the state of language learning. Traditional methods of tests and community that is not possible in Virtual Classes. Though, teacher capacity and level of learning. Unfortunately, this is not possible in Virtual Classes. Though, teacher capacity and level of learning quizzes, time bound answers but these are highly to the capacity and level of learning. capacity and level of learning. Unfortunately, this is not possible the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. Unfortunately, this is not possible to prove the capacity and level of learning. The capacity and level of learning the capaci resorted to multiple choice questions, quizzes, time country to multiple choice questions, quizzes, qui unpredictable. It is not at all dependable method of assessment of student's progress online.

Ryan (2008), "In general, it is more difficult for teachers to keep track of student's progress online." Ryan (2008), "In general, it is more difficult for teachers of the technology employed make as in the traditional, on - ground classroom. The limitations of the technology employed make as

Conclusion

Transmission of any subject not only English has three important parts, i.e. course by Content delivery and evaluation. And it seems that in countries like India, the online education dispersion of the countries are content delivery and evaluation. in all the three fronts. With the world witnessing first wave, second wave of Corona panders and I impending third wave in future, we must be sure that Online teaching and learning is here to say in earlier traditional method of teaching cannot be discarded also. So, the answer lies in the harmonious has of Online and Traditional Class room teaching, what we call the 'Blended Mode.' We have to make an best of both the worlds. Many avenues have been opened with online classes. Online tools can be use enrich traditional classes. To end it would be apt to quote Bach, Haynes and Smith (2007) * 0 learning methods can add value to traditional face - to - face methods and provide opportunits reducing some of the weaknesses of traditional teaching methods..... What is fundamentally different nature of the medium and its added dimensions in time and place. The change of medium offers opportunities to move some of the contemporary and the traditional approaches towards learning in the

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Ecocriticism and Environmental Education in India Dr. Nidhi Mishra

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t Ecocriticism was often considered a new theory and a bit of a fancy connotation in the two the Ecocriticism were new for the people at the Ecocriticism were new for Abstract

Ecocriticism was often considered a new theoreticism were new for the people who the century. The concept of environment, ecological issues and Ecocriticism were new for the people who the century. The concept of environment, ecological issues and Ecocriticism were new for the people who the century. The concepts are concepts. These were limited to conferences, seminars, it is the concept of the concepts. century. The concept of environment, ecological issues and limited to conferences, seminars, the could not relate to these concepts. These were limited to conferences, seminars, the could not relate to these concepts. These situations compounded even more in developing could not relate to these concepts. These situations compounded even more in developing course environmentalists and social activists. These situations compounded even more in developing course environmentalists and social activists. environmentalists and social activists. These students the priority of the government. To feed cropped like India where industrialization and economy was the priority of the government. It was in the like India where industrialization and economy to the environmental concerns. It was in the twenty people was the main agenda of the government and not the environmental concerns. It was in the twenty people was the main agenda of the government, ecological issues and sustainable descriptions. people was the main agenda of the government and people was the main agenda of the government, ecological issues and sustainable development first century that gradually awareness for the environment, ecological issues and sustainable development first century that gradually awareness for the environment, ecological issues and sustainable development. first century that gradually awareness for the christonian witnessed the world famous 'Chipko Andolan' began in our country. Though the country had witnessed the world famous 'Chipko Andolan' began in our country. Though the country had witnessed the world famous 'Chipko Andolan' began in our country. began in our country. Though the country had began in our country had began in the last few decades that common masses became aware of the country had began in the last few decades that common masses became aware of the country had been also been also became aware of the country had been also been also became aware of the country had been also been also been also became aware of the country had been also been 'Narmada Bachao Andolan' still it was in the last the Ecocriticism writings in Indian English literature to problem and started associating themselves with it. Ecocriticism writings in Indian English literature to problem and started associating themselves with it. problem and started associating themselves with the problem and started associating themselves with the could be seen more often. Ecocriticism is a multifaceted and multidisciplinary concept. It compares the could be seen more often. Ecocriticism is a multifaceted and multidisciplinary concept. It compares the could be seen more often. could be seen more often. Ecocriticism is a time of dimensions including morality, individuality as selence, literature, culture and politics. It has a lot of dimensions including morality, individuality as selence, literature, culture and politics. It has a lot of dimensions including morality, individuality as selence, literature, culture and politics. as social connotations. Every aspect is an integral part of Ecocriticism. Basically, Ecocriticism is analysis at a social connotations. as social connotations. Every aspect is an integral of a diverse country with diverse fauna and flora. The environmental problems and response to environment education should also be location specific. Local areas have their own problems which of environment education should also be location specific. from place to place. Students should be imparted in a three tier structure i.e. local, national and global Deshould be made aware of local environment disasters, national environment hazards and global problem Withthis approach, students can relate themselves to the environment and its problems.

Key Words - Ecocriticism, Environment, Education

'Ecocriticism' was often considered a new theory and a bit of a fancy connotation in the twentieth century. The concept of environment, ecological issues and Ecocriticism were new for the people who often could not relate to these concepts. These were limited to conferences, seminars, thereis, environmentalists and social activists. These situations compounded even more in developing courtis like India where industrialization and economy was the priority of the government. To feed cross of people was the main agenda of the government and not the environmental concerns. It was in the twentyfirst century that gradually awareness for the environment, ecological issues and sustainable development began in our country. Though the country had witnessed the world famous 'Chipko Andolan' and 'Narmada Bachao Andolan' still it was in the last few decades that common masses became aware of its problem and started associating themselves with it. Ecocriticism writings in Indian English literature also

Origin of Ecocriticism

Ecocriticism is a multifaceted and multidisciplinary concept. It comprises science literature, culture and politics. It has a lot of dimensions including morality, individuality as well as some connotations. Every aspect is an integral part of Ecocriticism. Basically, Ecocriticism is analysis of environmental problems and response to it. Cheryl Glotfelty (1996) a founder of the Eco critical movements in the United State, whereauth, analysis. in the United State vehemently emphasizes "What then is ecocriticism? Simply put, ecocriticism is the study of the relationship between the study of the study of the relationship between the study of the stu study of the relationship between literature and the physical environment. Just as feminist criteral examines language and literature from a gender-consciousperspective, and Marxist criticism bring awareness of modes of production and awareness of modes of production and economic class to its reading of texts, ecocriticism takes a carthcentred approach to literary studies? earthcentred approach to literary studies" (p xix). Before Glotfelty there were highly influential works. Leo Marx In the Machine Garden (1964) Leo Marx In the Machine Garden (1964) and Raymond William's The Country and the City (1975) William's other work Resources of Hone written in 1980. William's other work Resources of Hope written in 1989 was a plea for environmental awareness. The Water wave of Ecocriticism started in the 1990s. Worth wave of Ecocriticism started in the 1990s. Works such as Jonathan Bate's Romantic Ecology (1991) and Ecocriticism Started in the 1990s. Works such as Jonathan Bate's Romantic Ecology (1991) and Ecocriticism Started in the 1990s. Lawrence Buell's The Environmental Imagination (1995) created a phenomenal influence on Ecocolic Conference and theories. The Association for State of the Associ literature and theories. The Association for Study and Literature was formed which held because to analyze, discuss and Literature was formed which held because to analyze discuss and Literature was formed which held because the second statement of the second s conferences in this decade to analyze, discuss and Literature was formed which held be ecological crises going on throughout the world. ecological crises going on throughout the world. It was also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in these years that the concept of the second ways also in the second ways also way Ecofeminism' grew. During the second wave with the start of the 21st Century, concept America. Britain and E. Grew which included class and 'Environmental Justice' grew which included class and race. Soon the Ecocriticism movement spread and more countries. Today underlying the second wave with the start of the 21st Century, concept America, Britain and Europe to Latin America, India, and race. Soon the Ecocriticism movement spread and more countries. America, Britain and Europe to Latin America, India, Japan, Australia, New Zealand and more broblems and its aftermath. countries. Today undoubtedly, developed and developing countries are aware of the environmental interestingly, the worldwide is just that execution of the countries are aware of the environmental interestingly. problems and its aftermath. It is just that execution of the solution differs from one country to apply the worldwide lockdown during Corona Dead. Interestingly, the worldwide lockdown during Corona Pandae and wilder

extent whenno other policies and plans by the respective governments of the countries could do so,

India has the largest number of youths in the entire world. They can play a pivotal role in saving India has the target place of the entire world. They can play a pivotal role in saving environment and conserving the fragile ecology of our country. For this youths must be given appental education in school and Colleges. "Environment education in India." the environment and control and Colleges. "Environment education in India was made compulsory education in schools through a Supreme Court judgement in 2003. The latest was made compulsory environmental education in schools through a Supreme Court judgement in 2003. The judgement has resulted in formal education in 1.3 million schools receiving some environmental education training", and to 3 UNESCO study (2016). Report says "Education sharpes with a ducation training", 300 million study (2016). Report says "Education shapes values and perspectives. It also according to a Critical Contributes to the development of skills, concepts and tools that can be used to reduce or stop unsustainable. contributes to the deport further said, "Education shapes values and perspectives. It also contributes to the practices. The concepts and tools that can be used to reduce or stop unsustainable practices. It also contributes to the development of skills, concepts and tools that can be used to reduce or stop unsustainable practices." development of Salaria (Source -UNESCO Report 2016). Similarly, Environment Education was also introduced as a compulsory Source UNESCUART (Source UNESCUART) (Source UNESCUA subject in Order of the Commission to create awareness about the Environment and its impending problems. Apart from this, the Ministry of Human Resource Department Environment Higher Education Departments are envisaging various measures through which student participation in environmental campaigns and various endeavors increases. Some of these measures are:

- NSS activities and camps about environment awareness
- NCC activities regarding environment
- 1 Increased student participation in NGO activities
- 4. Organizing field trips and excursions
- 5. Envisaging Project work regarding environment
- 6. Organizing essay, debate and other activities in Colleges
- Visit to Zoo, Botanical and Zoological Gardens
- § Special lectures by eminent authorities on Environment and Sustainability
- 4 Allotment of Marks for Environment initiatives by the students

Conclusion

India is a diverse country with diverse fauna and flora. Thus, environment education should also be location specific. Local areas have their own problems which differ from place to place. Students should be imparted in a three tier structure i.e. local, national and global. They should be made aware of local environment disasters, national environment hazards and global problems. With this approach, students can relate themselves to the environment and its problems. We must remember we have only one earth to live on. Children are the future and thus, they should be made aware of the environment by imparting education to them so that when they grow up they can lead an eco-friendly life and contribute to sustainability.

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THE CHANGING INDIA AMIDST COVID-19 CATASTROPHE

DR. KULWINDER KAUR DR. LALITA KUMARI

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CHAPTER 15 REVAMPING EDUCATION SYSTEM DURING COVID 19 DISEASE

Dr. Nidhi Mishra

Assistant Professor, Department of English Govind Sarang Govt Law, Bhatapara, Chhattisgarh, India

ABSTRACT

The Covid 19 disease made its presence known to the world in the month of December 2019 in China. The city of Wuhan in Hubei province became first hotspot in the world for the dreaded virus called corona. With the unwelcome advent of disease in India, our country's honourable Prime Minister had to announce pan nation lockdown on 24 March 20 so as to avoid further infection. Entire nation halted. School, colleges were closed down. Government decided that education to the children should not stop in any case, hence they envisaged many programmes like Epathshala, Diksha, Atal Innovation Mission, E Adhyayan. Teachers also prepared their own e contents and uploaded on various platforms. No stones were left unturned in order to provide digital education to the children. Students also found e learning interesting and accommodating. They could access the content and modules any time and any where. However, government has to take up multi pronged strategies to ensure that digital education goes smoothly not only now but in many years to come. Such as unhindered continuity of education through government platforms like Diksha, e pathshala etc. Bridging the digital divide. Providing necessary training to teachers. Giving funds to the government schools and institutions to create their own digital platforms.

Keywords: aigital, e learning, education, revamp

INTRODUCTION

The dreaded and intriguing disease of Covid 19 or better known as Coronavirus made its presence known to the world in month of December 2019 in China. Corona pandemic has brought many hardships and untold agonies to the entire world. Countries have been halted and their trade, economy, education, tourism, every sector has been ruptured. India is no exception to this disease. People have been getting infected and dying. Unfortunately, India stands third in the world after USA and Brazil with its more than ten lakh Coronavirus patients.

Before the topic is investigated upon, it is worthwhile to know that what is a pandemic or Covid 19 disease. "Pandemic is a disease outbreak that spreads Coronavirus across countries or continents. It affects more people and takes more lives than an epidemic. The World Health Organization (WHO) declared COVID-19 to be a pandemic when it became clear that the illness was severe and that it was spreading quickly over a wide drea, "Now let us delve into the Coronavirus genesis and its attributes. Coronavirus is described by World Health Organization as ," Coronavirus disease (COVID-19) is an infected with the infectious disease caused by a newly discovered coronavirus. Most people infected with the

COVID-19 virus will experience mild to moderate respiratory illness and recover will treatment. Older people, and those with underlying medical probability of the control COVID-19 virus will experience of the cover with underlying medical problem requiring special treatment. Older people, and those with underlying medical problem requiring special treatment. Older people, and those with underlying medical problems are underlying special treatment. requiring special treatment. Other requiring special treatment special cardiovascular disease, diabetes, di develop serious liness. The develop serious liness for large large large develop serious liness. The develop serious liness for large larg Our honourable Prime Minister announced complete lockdown in the

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GOVERNMENT INITIATIVES -E CONTENTS FOR DIGITAL EDUCATION 2.0

Government updated and created new e contents for digital education. Policymba ensured that students of schools, colleges are not left behind in not only completing course but also starting up new courses if the lockdown period is extended. Dikshais one much appreciated efforts by the ministry of human resource development. Diksha has collection of more than 85,000 e books, all downloadable and printable. These books we uploaded with the joint endeavor of NCERT and CBSE. Apart from these e books, there are 22,000 modules. Another initiative by the government is e-pathshala. It is created by CIE and NCERT in pursuance of the goal of 'National Mission on Education through ICT'. His more than 1880 audios, 2000 videos, 700 e books, 505 Flib books, varied images, man question banks. Like e pathshala, there is also similar digital platform for Post Grahm students called e adhyayan. This is a digital platform which provide more than 700 e books post graduate students and covers diverse field of subjects. Besides e books there are its videos and audios. There are also SWAYAM (Study Webs of Active Young Aspirants Mrs)and MOOC (Massive Open Online Course)courses by UGC. Students can access the courses for self learning. One can also see splurge of users in National Digital Library during Covid 19 pandemic times.

Teachers from private schools as well as government schools have be enthusiastically creating their own e content and sending it to their students. You take now many channels which have been started by the teachers, schools and institutes. apps like zoom, google classroom, microsoft team student are getting online for the classes. Proper time table and period schedule has been created for online classes for students. Assignments are being given to the students.

Coronavirus pandemic has brought before students a rapid technological change. They ought to learn skills such as creative problem solving, informed decision making and adapting to the new environment. Most of the schools, colleges are trying to continue the education through digital platform but in the end it all depends on one factor of digital accessibility. Every student do not have digital accessibility in the form of unavailability of device like computers, smart phones or cannot access internet data. Socio economically backward students are thus left behind. Unless and until, such students are provided with devices and free or low cost internet data, the digital divide may widen further in coming times.

With unexpected Coronavirus pandemic at doorstep, it was difficult for the state and central government to swiftly transition to digital education from the currenttraditional method of classroom teaching. Because, the focus never had been on digital or distance education. Government was faced with inadequate digital infrastructure and low output data and also teachers who were not digitally tech savvy. Private schoolswere swift to transition to online classes, but government school, colleges found it difficult transition. Instead they have been using mix of technologies such as online classes, low tech television, radio programmes, SMS, e mails, recorded voice programmes. The priority of the government was to reach out to as many as students rather than high quality e content or world class technology.

Apart from programmes like e pathshala, e adhyayan, Diksha, government on May 20 announced Pradhan Mantri e VidyaInitiative for Digital Education which brings all such portals to a unified platform and enable multi mode access to the students. Many state governments have created programmes in regional languages and uploaded in Diksha platform. It is worth while mentioning here, the educational programm of Chhattisgarh government called 'PadhaiTuarDwaar' (Education at your doorstep) which has been appreciated all over the country. Similarly, Rajasthan Government's initiative of SMILE is also worth mentioning. Other states too, have been doingcommendable job.

It must be remembered that alone educational technology cannot suffice, training teachers and making them digitally savvy is the need of present times. A digitally savvy teacher can only create a digitally savvy student. Government though has tried to integrate teachers and helping them to create their own e content but still teachers should be given grassrootstraining. Digital education is not a temporary phenomenon but it will stay here even after the end of Coronavirus pandemic.

Education system also needs to take care mental health of the students. Teachers can also play an important role in student psychological counselling. There has been some

unfortunate incidents of suicide by the students due to depression and unable to access
unfortunate incidents of suicide by the students due to depression and unable to access
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unfortunate incidents of suicide by the students due to depression and unable to access
classes. Students. Students "may face demotivation for studies, increased pressures independently, abandonment of daily routines, and potentially higher rates of daily independently, abandonment of daily routines, and potentially higher rates of daily independently, abandonment of these measure" (Gubric, Badonivic, Johri 20).

Thus, it becomes imperative to revamp the old existing traditional model of education is here to stay. Even to system in India. One must come to know that digital education is here to stay. Even to system in India. One must come to know that digital education is here to stay. Even to system in India. One must come to know that digital education is here to stay. Even to system in India. One must come to know that digital education all classroom teachers and of Coronavirus pandemic, it is highly possible that traditional classroom teachers as sole medium of teaching but a blended mix of traditional and technology with not be a sole medium of teaching but a blended mix of traditional and technology with need of the future. Students, teachers, parents all should actively participate in elementary process. Simultaneously, policy makers need to have multipronged approach to make the model of the future of crises. E-learning the made an integral part of our education system not only now, but also in future.

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The world is witness invisible threat i.e. COVID world to its core. It is unlike come out of this pandemic unscarbed. the impact and suppressing the spread of the virus is a major challenge for the already ailing Indian Economy. It has affected all the areas of Indian economy like Education Sector, Gross Domestic Product, Employment and Wages, Industrial Production, Inflation, Poverty, Stock Market, Banking and Financial Services, India's Exports and Global Trade, Investment, Public Debt, Businesses, Laborers and Workers, NBFCs & DISCOMs, Agricultural Sector & Farmers, lifestyle & culture of work. This book aims to study the impact of outbreak on the Indian economy and the policy response of the government to combat the virus.

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Dystopian Literature

CONCEPTS AND PERSPECTIVES

Edited by:

Parul Mishra Rajarshi Mukherjee Shreya Chakrabarty



DISASTER, HOLOCAUST AND DYSTOPIAN LITERATURE

Concepts and Perspectives

Edited by:

PARUL MISHRA RAJARSHI MUKHERJEE SHREYA CHAKRABARTY



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Afrofuturism and Subculture

Dr. Nidhi Mishra*

It is often said that literature is mirror of society. Literature portrays the It is often salu that the society of society. Literature portrays the laspirations, fervor, despair, interest, and many facets of the society. aspirations, let of the society and many facets of the society. Similarly, science fiction manifests the technological and scientific interests Similarly, science is society. In twentieth century, science fiction gained of a contemporary of a contemporary writers were exploring the themes which were once prominence which were once prominence which were once unimaginable in previous centuries. Black speculative fiction is an important part of twenty and twenty first century. After the Black writers attained their part of twenty in the part of twenty in twenty in the part of twen which came to known as Afrofuturism. Before we delve deep into the concept of Afrofuturism, which is an off shoot of Science fiction, we must understand that what is the genre of science fiction. Science fiction is an impeccable confluence of literature and science. Basically, it is applying scientific principles to a work of literature. Isaac Asimov (2008) said: "Science fiction can be defined as that branch of literature which deals with the reaction of human beings to changes in science and technology." According to Robert A. Heinlein, "a handy short definition of almost all science fiction might read: realistic speculation about possible future events, based solidly on adequate knowledge of the real world, past and present, and on a thorough understanding of the nature and significance of the scientific method." more explanatory definition is given by James Gunn about science fiction as, "Science fiction is the branch of literature that deals with the effects of change on people in the real world as it can be projected into the past, the future, or to distant places. It often concerns itself with scientific or technological change, and it usually involves matters whose importance is greater than the individual or the community; often civilization itself is in danger" (5). contemporary Post -Modernist literature, Science Fiction has been encompassing many sub genres such as Utopian, Dystopian, Pulp Fiction, Apocalyptic Fiction, Post-Apocalyptic fiction, Black Speculative Fiction, Afrofuturism and many more. These sub genres of science fiction have often dealt with vast and varied themes such as Robotic uprising, Nuclear Holocaust, Alien Invasion, Zombies, Technology Fails, Planetary Explorations, Hybrid Humans and many more.

Magic, fairy tales, Scientific themes have been present in literature right from its advent. There has been some stories in Arabian Nights which have magic themes. Similarly, Jonathan Swift's Gulliver's Travel is another work which deals with 'distant land travel theme. However, it is Mary Shelly's

Assistant Professor of English, Govind Sarang Govt Law College, Bhatapara

Frankenstein (1818) that is considered as first work of literature in the considered her another work The Last Months Frankenstein (1818) that is consisted her another work The Last Man (like fiction. After eight years, she published her another work The Last Man (like fiction. Then there has been seminal to the consistence of the constant of the constan fiction. After eight years, site particular fiction. Then there has been seminal works which was first apocalyptic fiction. Then there has been seminal works which was first apocalyptic fiction. Then there has been seminal works which was first apocalyptic fiction. Then there has been seminal works which was first apocalyptic fiction. which was first apocalyptic in works with the works wit Edgar Allan Poe's The Unput and of Doctor Moreau (1896), The Invisible Man (1896), The Island of Doctor Moreau (1896), The Invisible Man (1896), Voyages Extra 1890 Time Machine (1895), The Island of the Earth (1864), Voyages Extraordinates Jules Vernes's Journey to the Center of the Earth (1864), Voyages Extraordinates Jules Vernes's Journey to the Center of the Earth (1864), Voyages Extraordinates Jules Vernes's Journey to the Center of the Earth (1864), Voyages Extraordinates Jules Vernes's Journey to the Stablished the genre of science fiction. One of the contract (1866) which has firmly established the genre of science fiction. One of the contract (1866) which has firmly established the genre of science fiction. One of the contract (1866) which has firmly established the genre of science fiction. works of black science fiction is that of Martin Delany. Delany published black science fiction of a colored utopian fiction. Charles works of black science needs of a colored utopian fiction. Charles Chestant in 1859 which is an example of a colored utopian fiction. Charles Chestant often wrote about folkloric hoodoo stories in The Conjure Woman (1899). The there is W.E.B. Du Bois story The Comet (1920) which is considered as fire apocalyptic fiction by a colored person.

Black speculative fiction is greatly inspired by African traditions of storytelling. African themes of magic realism, voodoo, folkloric traditions supernatural has been often used by African American Speculative fiction writers. Recently, black speculative fiction has expanded into the genre "Afrofuturism." The term 'Afrofuturism' was first coined by cultural critic Mark Dery in the decade of 1990's. Dery in his edited collection Flame Wars. The Discourse of Cyber Culture defines Afrofuturism as " Speculative fiction that treats African American themes and addresses African American concerns in the context of 20th century techno culture - and more generally African American signification that appropriates images of technology and a prosthetically enhanced future" (136). That is to say that Afrofuturism may be called as subgenre of science fiction but in " a layer aesthetic mode that encompasses a diverse range of artists working in different genres and media who are united by their shared interest in projecting black futures derived from Afro Diasporic experiences" (Yaszek 41). Similarly, Adriano Elia describe Afrofuturism as "a transdisciplinary cultural movement based upon the unusual connection between the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of allegedly "primitive" people of the African discussion in the marginality of the African discussion in the marginal discuss of the African diaspora and "modern technology and science fiction" (8) Nelson gives more clear and accurate definition of Afrofuturism in relation to black speculative Satisfactory to black speculative fiction, "sci-fi imagery, futurist themes, and technological innovation in the Africa." innovation in the African diaspora" dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with in "original narratives of identity, technology and the company dealt with its "original narratives of identity, technology and the company dealt with its "original narratives of identity, the company dealt with the com identity, technology, and the future" (9). The concept of Afrofuturism is going back to the roots of Africa. It back to the roots of Africa. It is an outright rejection of white hegemony and European colonialism. Africa. European colonialism. Afrofuturism firmly believes that through its works can shatter the old myth of can shatter the old myth of 'undeveloped Africa'. The works of Afrofuturish whether its literature, musical by rid whether its literature, music, or other performing arts, is inspired by not African culture. Pride in 'African culture. African culture. Pride in 'Africanism' is the main theme of Afrofuturism challenges the West of the main theme of Afrofuturism' is the main theme of Afrofut Afrofuturism challenges the Western stereotype of African backwardness and the notion of Africa as a dystopic. the notion of Africa as a dystopia. The habitual exclusion of people of African descent from discourses regarding the habitual exclusion of people of the result of descent from discourses regarding technology and the future is the result of descent from discourses regarding technology and the future is the result of descent from discourses regarding technology and the future is the result of the descent from the future is the result of the descent from the future is the result of the descent from the future is the result of the future is the future is the result of the future is intimidating and pessimistic predictions of the African social reality in the decades to come held by a part of the African social reality in the pent of th decades to come held by a part of the Western white establishment. (Eshur deput) 290-92). Eshun further explains, "The field of Afrofuturism does not seek!" deny the tradition of counter -

reorienting the intercultural vectors of Black Atlantic temporality towards aroleptic as much as the retrospective." (289).

* proleptic as much as the retrospective." (289). proleptic as inches people have always felt that they have been left out purposely Black people in the people in were not considered fit for technology. Technology and science has been dominated by white males. This domination of the last were not constanted by white males. This domination of whiteness lways been donnological inequality. Afrofuturism revolts against this his led to technical divide" and "tech inequities that exist between black and "Nelson 1). Afrofuturism believe that access through the pesistent digital (Nelson 1). Afrofuturism believe that access through information whites (Nelson 1), whites (Nelson 2) and communication can ensure their place in future. "In the twentieth century, they envision a technology driven society which is the twentient activism has payed the work to a society which is resions of social activism has paved the way to an innovative method to fight racial discrimination using different weapons - not the civil activism is Black Panthers that had been embraced since the second half of the last century, but a subversive technological hacking acting from within society"

(Elia 85).

Octavia Butler is often called 'Godmother of Afrofuturism.' Octavia Butler's works are a scintillating blend of resistance literature in science fiction backdrop teeming with African American heritage. "Undoubtedly, the writer's name [Butler] will always be inextricably tied to science fiction but it is now finding new life in Afrofuturism. The newish term and movement refer to a longstanding subgenre that imagines a future where Black and brown people and cultures are centered. Sometimes, Afrofuturist work features a resurgence of ancestral knowledge. Oftentimes it's woven with the hightech trappings of mainstream sci-fi. Often, Afro futurists blend the two" (Jazell Hunt n.p.). Butler is credited for blending of feminist science fiction and black liction. Butler grew up reading science fiction and was deeply dismayed at the typical interplanetary plots, white male hegemony and stereotyping of women. Butler's most famous novel is Kindred (1979). The protagonist of the hovel is Dana, a black woman who disappears and reappears in the antebellum South to save the son of a slave owner. In the process of time travel from 20th century Los Angeles to Antebellum South, Dana is able to know about herself and helps in her quest of 'selfhood'. Butler herself emphasizes that it's not a her black complete science fiction but a revisit to her past. Kindred is a product of her and her black community's experiences. Butler's other famous works are Dawn, Parable of Sower, Fledgling. The path that was paved by Octavia Butler was soon followed. Hopkins January The Black female writers such as Tananarive Due, Nalo Hopkins, Jewelle Gomez, Nnedi Okorafer and many more. The works of these talented black. talented black women writers " all publishing their first FFF [futuristic fiction and fantasyl a most rapid appearance of new and fantasyl novels after 1996, constitute the most rapid appearance of new Black FFF authors in the short history of the genre" (Rutledge 247). Unlike her bredge predgeners in the short history of the genre" (Rutledge 247). Unlike her bredgeners in the short history of the genre" (Rutledge 247). Breat predecessors Du Bois and Ralph Ellison who have toyed with the idea of science fice. Of science fiction, Butler represents true nuances of Afrofuturistic themes. She Afrocentric for her readers the struggles, resistance and subsequently, an Afrocentric future.

Octavia Butler's seminal works have inspired creative works in various Octavia Butler's seminar works in various of the subcultures. Afro futurism is not related only to literature but various subcultures. Afro futuristic and discontinuous and d subcultures. Afro futurish is subcultures. Afro futurish and distribution serials and distribution subcultures such as music, drama, films, television serials and distribution subcultures and distribution subcultures. Infact, there has been Afrofuturistic music and deput other subcultures such as index of the subcultures such as index been Afrofuturistic music and desther productions. Infact, there has been Afrofuturistic music and desther productions. Infact, there has been Afrofuturistic music and desther productions. Infact, there has been Afrofuturistic music and desther productions. Infact, there has been Afrofuturistic music and desther productions. productions. Infact, there have productions. Infact, there have productions like Sun Ra and George Cinton since the decades of the 1950s. Musicians like Sun Ra and George Cinton since traditional music and developed their own cosmics. since the decades of the Joseph since the Joseph since the decades of the Joseph since t revolted against traditional revolted against traditional like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Jonell Monae, Lupa Fiasco and Today singers and musicians like Solange, Today singers and the Solange Today singers and indiscussion music. Themes pertaining to Afrofuturistic experimenting with Afrofuturistic music. Themes pertaining to Afrofuturistic experimenting with Afrofuturistic music. experimenting with the experimental war and th etc. Marvel films which were dominated by all white superheroes now the own Black Panthers - a fantastical kingdom of Wakanda. Wakanda is the mos technologically advanced country reigned by blacks and it symbolically negates the conventional image of poor Africa. Then there is bodywork at of Nigerian artist Laolu Senbanjo which systematically shatters the notion of white supremacy in African continent. Sanford Biggier is an afro futurist sculptor. His seminal work 'Bam' created in 2015 is made of real bullets Painter Awol Erizku's painting "Girl with a Bamboo Earring" is her Own African version of Vermeer's iconic Girl with a Pearl Earring. Future and the possibilities of Afrofuturism is beyond imagination. Blacks are today exploring every avenue in which they have been negated.

Thus, Afro futurism is not only reassertion of the past but also claiming the new future. Afrofuturism challenges the readers to rethink and envision a new Africa and the culture of black people. To end it would be apt to quote Nigerian-American author Nnedi Okorafor who prophetically claims "African science fiction's blood runs deep, and it's old, and it's ready to come forth And when it does, imagine the new technologies, ideas and sociopolitical changes it will inspire."

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n exemplified through literary perception

Dr. A Mohanakumar Principal, University Institute of Technology, University of Kerala, India



This book on Disaster, Holocaust, and Dystopian Literature must be endorsed in mainstream studies. Holocaust history shows how low power can stoop to bring the innocent to this utterly inhuman or subhuman state of being where people were reduced to mere skeletons. In all earnestness, human history teaches us to be more humane so that such despicable history does not repeat itself. Such literature more than ever must come to light to enlighten and to transform societies.

> Mehreen Ahmed Award-Winning Author & Alumnus of The Queensland University, Australia



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Issues and Challenges



Dr. Lalita K. Sharma Dr. Nishta Rana

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ONLINE EDUCATION AND TEACHING ENGLISH: A PANACEA TO COVID PANDEMIC

Dr. Nidhi Mishra

Assistant Professor, Department of English Govind Sarang Govt. Law College, Bhatapara, Chhattisgarh

ABSTRACT

Online learning has marked a new epoch in field of education. One of the most important attribute of 21st Century has been Information Technology revolution and field of education has not been left affected by it. The unfortunate advent of Covid 19 pandemic has left the world in distraught and this incident acted as a catalyst in ushering the education sector into Online Mode or E - Learning. Countries such as India which were struggling in the use of IT in education had to force themselves into the usage of online learning technology. The unpreparedness was quite distressful for many developing countries where Offline classes or Class room teaching or Blackboard teaching was a dominant method of teaching. Gradually, as three years have passes since the first nationwide lockdown declared in India on 21 March 2020, our country has tried hard to adopt online education in various ways. Teaching Humanities such as English Literature and Language has been quite a challenge and unique situation in itself. It must be remembered that online education is here to stay. With Covid pandemic as an eye opener has jolted us through the new era of technology, willingly or unwillingly. Most important thing is to involve students and develop their interest. Second thing is to develop interactive contents for the students. These both require humongous efforts on the part of the teacher. A teacher has not only to develop the interest but also has to sustain student's interest through online mode which is quite a daunting task. Teaching literature and language like English as a Second Language once again

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requires innovative practices, sincere efforts and originality plus creativity from the instructor. 10 Words - Online, Education, Technology, English, Students

INTRODUCTION 1.0

Online learning has marked a new epoch in field of education. One of the most important attribute of 21st Century has been Information Technology revolution and field of education has not been left affected by it. The unfortunate advent of Covid 19 pandemic has left the world in distraught and this incident acted as a catalyst in ushering the education sector into Online Mode or E - Learning. Countries such as India which were struggling in the use of IT in education had to force themselves into the usage of online learning technology. The unpreparedness was quite distressful for many developing countries where Offline classes or Class room teaching or Blackboard teaching was a dominant method of teaching. Gradually, as three years have passes since the first nationwide lockdown declared in India on 21 March 2020, our country has tried hard to adopt online education in various ways. Teaching Humanities such as English Literature and Language has been quite a challenge and unique situation in itself.

DEFINITION OF ONLINE OR DISTANCE EDUCATION 2.0

McIsaac and Gunawardena (1996) defined distance education as "no more than a hodgepodge of ideas and practices taken from traditional classroom settings and imposed on learners who just happen to be separated physically from an instructor" (p.5). Moore and Kearsley (2012) defined that "distance education is teaching and planned learning in which teaching normally occurs in a different place from learning, requiring communication through technologies as well as special institutional organization" (p.2). Finch and Jacobs (2012) further clearly explains it as all forms of teaching and learning where the student and instructor are separated geographically and temporally" (p.546).

There are certain pertinent questions which often come to our mind that "Why do we need distance education?" In this regards, Moore and Kearsley (2012, p. 8) ensuring success of online teaching are:-

- i Involving students at every stage.
- ii Assigning of tasks
- iii Checking of these tasks
- iv Interactive Content
- v Creating Online Study Groups
- vi Flexibility
- vii Time bound
- viii Structured

7.0 TEACHING ENGLISH ONLINE

It becomes doubly double difficult as regarding teaching English online. Compared to science subjects or mathematics, literature subject requires more qualitative approach. It often becomes difficult to teach a subjective topic as English. An English teacher is unable to deliver his emotions, thoughts effectively in online mode for example teaching poetry.

8.0 RECOMMENDATIONS

It must be remembered that online education is here to stay. With Covid pandemic as an eye opener has jolted us through the new era of technology, willingly or unwillingly. Most important thing is to involve students and develop their interest. Second thing is to develop interactive contents for the students. These both require humongous efforts on the part of the teacher. A teacher has not only to develop the interest but also has to sustain student's interest through online mode which is quite a daunting task. Teaching literature and language like English as a Second Language once again requires innovative practices, sincere efforts and originality plus creativity from the instructor.

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enumerates his own reasons:-

- Increase access to learning and training as a matter of equity
- · Provide opportunities for updating skills of the workforce
- · Improve the cost effectiveness of educational resources
- Improve the quality of existing educational structures
- · Enhance the capacity of the educational system
- · Balance inequalities between age groups
- Deliver educational campaigns to specific target audiences
- Provide emergency training for key target areas
- Expand the capacity for education in new subject areas
- · Offer combination of education with work and family life
- Add an international dimension to the educational experience.

3.0 History of Online Education

Earlier there has been use of TV, Video Cassates, Tape Recorders for education purpose. ICY technology was being used from the decades of 1950s. According to Soumit Sarkar (2020) one of the first instances of online learning in the world can be traced back to 1960, at the University of Illinois, USA. Though the internet wasn't invented back then, students began learning from computer terminals that were interlinked to form a network. The first-ever completely online course was offered in 1984 by the University of Toronto. In 1986, the Electronic University Network was established for being used in DOS and Commodore 64 computers. Three years later, the University of Phoenix became the first educational institution in the world to launch a wholly online collegiate institution, offering both bachelor's and master's degrees. This was the beginning of a revolution whose potential was largely unknown to the public back then, but one that would make learning greatly accessible and within reach of what people could ever have imagined. The Open University in Britain was one of the first universities in the world to begin online distance learning. in the early 1990s, Currently, the Indira Gandhi National Open University in India is the largest university in the world with around 4 million students enrolled, most of whom currently receive education via online methods."

CATEGORY OF ONLINE EDUCATION 4.0

Fully Online Mode

Here everything is used online, the instructions, deliverance of the content, interaction, content is fully online. This mode was adopted by India and other countries significantly after discovery of Covid pandemic and the First wave. When there was no vaccines, lack of masks, sanitizers, appropriate medicines and medical facilities, majority of the countries opted for complete suspension of off line classes and resorting to the new mode of Online education, albeit unpreparedly.

ii Blended/ Hybrid Mode

This trend is often seen when Covid situations dilutes. When the infection rate slows, schools and Colleges often resort to part offline and part online teaching. Before Covid pandemic, Universities, Colleges in Western countries or developed nations resorted to blended mode of teaching. In India, schools and Colleges have adopted it after the Second Delta Wave of Covid infections.

TYPES OF INTERACTION IN ONLINE EDUCATION 5.0

To keep online education effective and interesting the instructor must ensure various type of interactions like:-

- Student Student Interaction
- Student Content Interaction
- · Student Teacher Interaction

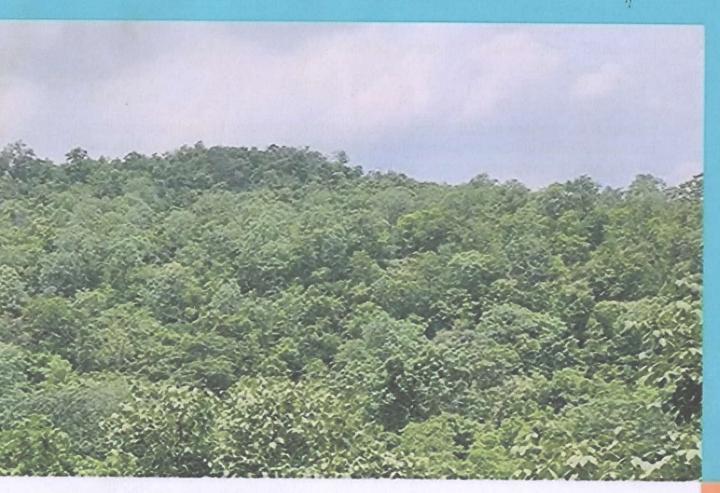
(Source: Yang, Yu, Chang Huang 2014)

Thus, the online education should involve students at every level. Without the involvement of the students, the online education will fail its purpose.

ENSURING SUCCESS OF ONLINE EDUCATION 6.0

Online education is not an easy task, both for the teacher and the student. It requires special preparedness on the part of the teacher and special readiness and enthusiasm on the part of the student. Every student or teacher are new to this mode. Teachers have to remold themselves to a new system of teaching. They have to realigned their teaching and instructional strategies. Some of important factors for

Environmental Protection: Critical Perspectives in Science and Literature



Dr. B. Mallesh Reddy Dr. Sanjay N. Shende Dr. Premila Swamy D.

ECOFEMINISM AND WOMEN PARTICIPATION IN INDIA

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Abstract

Eco-feminism is basically an offshoot of feminism. It is an amalgam of feminism and environmental concern. Eco-feminism believes that patriarchal domination and women suppression is the root cause of environmental degradation. It also alleges that women and nature are inextricably linked together. Indian ecofeminism is not a novelty or a borrowed concept. The concept of worshipping nature as a female identity and incarnating as a Mother is as ancient as our civilization. After the decline of Vedic civilization, a subsequent degradation of knowledge, social values, and ethos set in. There was subsequent loss of reverence for the environment and concern for ecology. It is evident that women have been systematically disenfranchised from the community ownership of the natural resources and land.

There has been twin domination of woman and nature. For the preservation of environment, there is a dire need of participation of women at different levels.

Key word: Environment, Women, Degradation, Patriarchy

Introduction

Eco-feminism is an impeccable confluence of feminism and Eco criticism discourse. It works concurrently with other ecological discourses like deep ecology, shallow ecology and Eco criticism in natural sciences and physical sciences and many more. It is often alleged that Ecofeminism is a western concept; but interestingly in India, ecofeminism has been present from ancient times. In modern world, ecofeminism discourse becomes more important since we are witnessing catastrophic side effects of unbridled capitalism and exploitation of environment.

Meaning of the term 'Ecofeminism'

Ecofeminism is basically an offshoot of feminism. It is an amalgam of feminism and environmental concern. Ecofeminism is a post modernist theory. Ecofeminis asserts that patriarchal oppression is the cause of degradation of environment in the whole world. The male domination and incessant abuse of the nature has led to the

environmental degradation and subsequently threatening the very existence of humans. French writer Francoise D'Eaubonne was the first to use the term Ecofeminism in the year 1974. The term was further accentuated and elaborated by Ynestra King in 1976. Soon the movement started to gather momentum and in the year 1980 the first ecofeminist conference –"Women and Life on Earth: Ecofeminism in the 80s" was organized at Amherst, Massachusetts, USA (Spretnak 1990). King defined ecofeminism as, "Ecofeminism's about connectedness and wholeness of theory and practice...(it sees) the devastation of the earth and her beings by the corporate warriors, and the threat of nuclear by the military warriors as feminist concerns. It is the same masculinist mentality which would deny us our right to our own bodies and our own sexuality and which depends on multiple systems of dominance and state power to have its way" (King 1983).

King further adds other dimensions to the Ecofeminism. "In ecofeminism, nature is the central category of analysis. An analysis of the interrelated dominations of nature—psyche and sexuality, human oppression and non human nature—and the historic position of women in relation to those forms of dominations is the starting point of ecofeminist theory" (King Ynestra).

Ecofeminism can further be defined as a "value system, a social movement, and a practice... (which) also offers a political analysis that explores the links between androcentrism and environmental destruction. It is an "awareness" that begins with the realization that the exploitation of nature is intimately linked to Western Man's attitude toward women and tribal cultures..." (Birkeland 1993, p. 18). Starhawk lays down Ecofeminism's immediate aims and principles which include "immanence, interconnection and community- call on us to do something- when we start to understand that the earth is alive, she calls us to act to preserve live.......Ecofeminism challenges all relations of domination. Its goal is not just to change who wields power, but to transform structure of power itself....... To accomplish such a task, activists need to realize that environmental issues can't be intelligently approached without the perspectives of women, the poor and those who come from other parts of the globe, as well as those of all races and cultural backgrounds" (Starhawk 1979, p 3).

Some of important works in ecofeminism are by Susan Griffin (1978) and Mary Daly (1978), Carolyn Merchant (1980), Ynestra King (1981), Ariel Kay Salleh (1984), Karen Warren (1987, 1990), Val Plumwood (1993) and others. They vehemently emphasize the fact that ecology is basically a feminist issue. Women and nature both are dominated and suppressed by patriarchal system for their own gratification and "calls for coherence, comprehensiveness and formalized agendas and to cite ecofeminism as an example of theory and practice that has combated ecological destruction and patriarchal domination without succumbing to the totalizing

impulses of masculinist politics. Ecofeminism as a politics of resistance operates against power understood" (Quinby 1990 pp 123).

Nature in Ancient India

In India, ecofeminism is not a novelty or a borrowed concept. The concept of worshipping nature as a female identity and incarnating as a Mother is as ancient as our civilization. Ecofeminism has been present in India since the advent of Vedic civilization. In Hindu Vedic religion, environment and women are often equated. Both are fore bringer of life, nourish their family and community and are full of kindness and forgiveness. Nature is considered as "Maa Prakriti" for it is the nourishing lifeline of humans. There are many Vedic hymns which describe mature as "mother" and human beings as 'sons of the soil'.

"Satyam Brhad-Rtam-Ugram Diikssaa Tapo Brahma Yajnyah Prthiviim Dhaarayanti | Saa No Bhuutasya Bhavayasya Patny Urum Lokam Prthivii Nah Krnnotu".

(Translation: Salutations to Mother Earth) The Truth (Satyam), the Cosmic Divine Law (Ritam), the Spiritual Passion manifested in Mighty Initiations, Penances and self dedications to the search of Brahman (by the sages); these have sustained the Mother Earth for ages (Who in turn have supported these in Her Bosom), She, Who is to us the Consort of the Past and the Future (being its witness), May She expand our inner life in this World towards the Cosmic Life (through Her Purity and Vastness").

Without mother nature, humans cannot survive for a single day. Such was the reverence to Mother Earth during Vedic period that even walking on earth was equated to trampling Mother Earth and often people used to recite prayers to 'Maa Prakriti' to forgive them.

"Samudra Vasane Devi,
Parvata Stana Mandale.
Vishnupatni Namastubhyam,
Pada Sparsham Kshamasva Me".

(Translation - O Mother Earth! Draped by the oceans, adorned with mountains and jungles

The consort of Lord Vishnu, I bow to you, Forgive me for stepping upon you with my feet)".

Vedic people knew that every act of greed and callousness will harm Mother Nature. Excess usage of natural resources and its exploitation will harm humanity in future. During this period, there was an optimum use of natural resources. Hoarding was never an idea prevalent in the civilization. Everything humans used was owned by the mother earth and had to be returned to the God. To quote Isha Upnishad, Verse I,

"Isha Vasyam Idam Sarvam, Yat Kinch Jagatyam Jagat Tain Tyaktain Bhnjhitha, Ma Gridh Kasyasvid Dhanam,"

(Translation: Everything animate or inanimate that is within the universe is pervaded by Isha (Gid). One should therefore consume only what is necessary for himself, with an attitude of caring and detachment. God has provided with abundance and must not hoard things (that are not needed) --- and thus depriving others who may need them. After all, whose wealth it is? Land and its resources are not wealth of any individual. It all belongs to God).

It is also alleged that condition of women during Vedic civilization was of equality. Women used to get education and take part in policy making and administration. Women were respected and in some aspects even had better position than men. Women and nature both were equally revered and cherished.

Environment and Women in Modern India

After the decline of Vedic civilization, a subsequent degradation of knowledge, social values, and ethos set in. There was subsequent loss of reverence for the environment and concern for ecology. Things got only worst with the advent of British rule in India. British rule in India was a precursor of the modernization and industrialization in India. Creating network of roads, introduction of railways required large amount of trees and forest to be cleared off. British looted natural resources for their own profits. Wild Animals were hunted and slaughtered so much that even till date they are on the edge of extinction, while some have even become extinct. As the modernity creeped in, the destruction of environment also set in concurrently. Even after independence, the situation remained the same, more or less. Rapid phase of industrialization and development of the nation only made things worse. There was "metaphor of a machine to be controlled and repaired from outside....The earth is to be dominated by male developed and controlled technology, science and industry" (Merchant 1992, p 191). The country faced severe environmental degradation due to extreme deforestation, lack of plantation, unbridled use of natural resources. Some of the side effects of environmental degradation and ecological disruption which our country is facing are as follows:-

- · Global warming
- · Depletion of Ozone layer
- · Water scarcity and water pollution
- · Loss of Biodiversity
- · Extinction of species of plants and animals
- Air pollution
- · Depletion of agricultural land
- · Systematic destruction of Ayurveda system of Medicine
- · Frequent floods and Acid rain
- Frequent landslides in hilly areas and occurrence of earth quakes

In India, women contribute approximately fifty percent of the population. But as compared to men they have least say in economic preservation and ownership of the land. "Environmental ethics can benefit by incorporating feminist insights on the limitations of traditional philosophical conceptions of ethics" (Cuomo, 1998, p. i). Women have to face hardships due to impending environmental degradation. They have to walk miles to get clean water as natural resources of water have dried up. Gathering fire wood and food from forest is getting difficult day by day. Women toil hard in agricultural lands but the production is becoming meager. It is evident that Women have been systematically disenfranchised from the community ownership of the natural resources and land. There has been twin domination of woman and nature (Warren 1990). Women have been suppressed by the patriarchal system. Though they are an equal producer but not an equal participant It is clearly evident that "community resource management systems, the increase in population and the mechanization of agriculture, resulting in the erosion of local knowledge systems, have aggravated the class-gender implications of the environmental degradation" (Agarwal 1992). Women have been systematically deprived from the role of conservator.

- 1. Patriarchal system in India neglects women ownership on lands.
- 2. Male counterparts decide if women have access to forest resources.
- 3. Gendered knowledge of women in agriculture, forests, and traditional medicines is ignored.
 - 4. Women are neglected in community ownership of the resources.
 - 5. Role of women is absent in policy making and governance.

In India, there have been some scintillating instances where women have revolted against patriarchal oppression and come out to save environment. The most iconic ecofeminism movement in India was the Chipko Andalon. The root of this movement dates back to the year 1738 when a rural lady Amrita Devi revolted

against the orders of the Maharaja of Jodhpur to fell down the tress in her native Khejarli village. Around 363 Bishnoi villagers were killed while saving the trees by hugging them. Hence, the movement came to be known as 'Chipko'or 'hug the tree'. The movement in 1970s and 1980s gathered momentum and women of Himalayan area many a times revolted against all male decision of logging and felling trees. "Eco-feminism became an important factor in the development of the movement, emphasizing as it did the relationship between the exploitation of nature and the suppression of women" (Pallavi 2019). Leaders like Gaura Devi and Sudesha Devi led a movement and rebelled against male dominated panchayats, councils and government against their decision to cut off the trees. Warren views Chipko movement in an ecofeminist perspective, "Ecofeminism builds on the multiple perspectives of those whose perspectives are typically omitted or undervalued in dominant discourses, for example – Chipko women – in developing a global perspective on the role of male domination in the exploitation of women and nature (Datar 2011). An ecofeminist perspective is thereby...structurally pluralistic, inclusivist and contextualist, emphasizing through concrete example the crucial role context plays in understanding sexist and naturist practice" (Warren 1987). The Chipko movement brought forth the gendered split in the ideology and perception regarding environment. Secondly, it also became evident that the collective consciousness and efforts of women could defeat the defective policies of the administration at the highest level. It was only because of the Chipko Andolan that the government passed the order against felling of trees for next 15 years to reclaim the forest cover. Subsequently, Forest Conservation Act 1980 was implemented and Environment Ministry was created. Another defining Ecofeminist movement in India was Narmada Bachao Andolan (NBA) in 1983. Narmada is considered as one of the six sacred rivers in India along with the Ganga, the Yamuna, the Sarasvati, the Kshipra, the Godavari, and the Kaveri. All the sacred rivers in India have female names because they are considered incarnation of goddesses and are worshipped. Indian Government had started a dam project on Narmada river spanning three states of Rajasthan, Gujarat and Madhya Pradesh. The dam that was being built, was of catastrophic nature. Thousands of hectares of forest was being cut, many villages in the three states were to be flooded and consequently, lakhs of people including tribals were displaced. The most disturbing fact was that there was no adequate rehabilitation of the displaced people nor they were being given proper compensation. Government was causing atrocities on the tribals and hapless rural people who were refusing to move away from their villages. A social scientist, Medha Patkar initiated the movement against dam project and it came to be known as 'Narmada Bachao Andalon' or Save the River Narmada. Medha Patkar ensued 23 days fast unto death as a revolt against draconian laws of the government. Women participation from rural and tribal community was beyond belief. Many other people comprising dif-

ferent sections and class from all over the country joined the movement. This movement garnered support from foreign environmentalist, ecologist and feminists, too. Ultimately, the government was compelled to envisage new laws and policy regarding the compensation, rehabilitation and livelihood for the displaced people. Forest reclamation laws were passed and height of the dam was reduced to minimize the catastrophic side effects of the project. There have been several other environmental movements like Navdanya Andolan, Silent Valley Movement, Tehri Dam Movement and many more through which people raised their voice against environmental degradation and unscrupulous developmental plans of the government. Vandana Shiva, the leading advocate o Ecofeminist movement in India propounds that present development and its related science is western, patriarchal and suppressive. It corrodes the basic principal of our Indian values and culture and the concept of "maa prakriti." Ecofeminism and related movements will not only save environment but also lead to the women empowerment. Ecofeminism in India is also concerned with many impending problems like deforestation, soil erosion, and loss of fertile agricultural land, detrimental dam projects, rehabilitation of the displaced people, adequate compensatory benefits to the displaced and loss of indigenous tribal culture.

Suggestions and Recommendations

Recognizing the importance of women in nature conservation, World Bank in 1991 said "Women play an essential role in the management of natural resources, including soil, water, forests and energy...and often have a profound traditional and contemporary knowledge of the natural world around them" (World Bank Report 1991). Thus, is highly imperative that women are given right place in policy making and environmental participation. Some of suggestions are as follows:

- Recognizing the role of women as an environmental conservator.
- > Equal participation in environmental resources.
- > Giving due legal rights to women.
- Creating a concrete plan to conserve oral knowledge passed on from generations.
- > Payment of equal wages in forest related industries and services.
- > Increased role of women in policy formulation and governance.

Conclusion

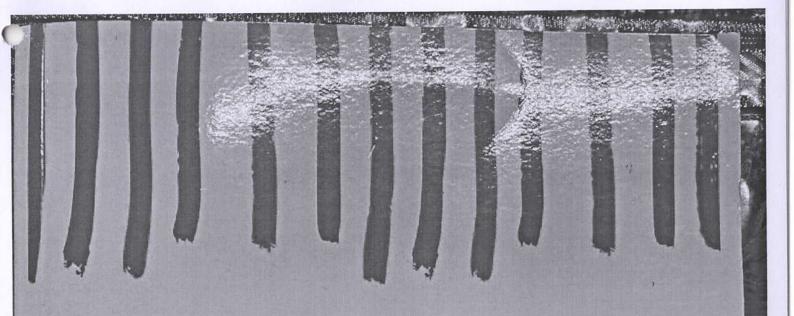
Right from ancient times in India, it is often believed that everything in the world is made up of five elements viz, fire, air, earth, water and sky. It is our duty to maintain this delicate balance existing from the time immemorial. Any imbalance will lead to destruction of the nature and ultimately, destruction of the humanity.

Similarly, we also know that the entire cosmos is made up of *purusa* (consciousness) and *prakriti* (matter). Imbalance arises when one aspect is downplayed in favor of the other. It is these two basic principles that Ecofeminism emphasizes. Mother nature and women both are to be cherished and revered for they are the nourishing force of the universe but not to be exploited. To end, it would be apt to quote Diamond Irene and Ferman Gloria who point out future role of Ecofeminism as "Ecofeminism politics does not stop short at the phase of dismantling the androcentric and anthropocentric biases of western civilization. Once the critique of such dualities as culture and nature, reason and emotion, human and animal has been posed, ecofeminism seeks to reweave new stories that acknowledge and value the biological and cultural diversity that sustains all life. These new stories honor, rather than fear, women's biological particularity while simultaneously affirming women as subjects and makers of history" (105).

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PERSPECTIVES TOWARD INDIA'S NEW NATIONAL EDUCATION POLICY 2020

Dr. Lalita K. Sharma

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CHAPTER 10

CRITICAL ANALYSIS OF NATIONAL EDUCATION POLICY 2020 REGARDING SCHOOL EDUCATION

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ABSTRACT

Education is building block of a nation and society. Mahatma Gandhi had rightly said that literacy is not education. True education brings out the best in a person. It develops social skills, civic sense and high moral character. New Education Policy 2020 was declared on 27 July 20 by the Central Government. It has replaced old National Education Policy 1986 after thirty four years. NEP 20 in concurrence of developing India as a global knowledge center by the year 2030 has sought some radical changes in the existing education system. Key highlights of the NPE 20 is scrapping of 10+2 pattern and substituting with 5+3+3+4 system. Reintroduction of Sanskrit, three language formula till class 5, instruction in mother tongue rather than English till grade 5 is another feature. Blurring of disciplines and introduction of vocational courses from class y is a laudable effort. However, there are certain pertinent questions regarding some of its agenda. NEP 20 is an ambitious and futuristic plan but all depends on its execution and implementation. With India having largest K-12 population in the world, let's hope NEP 20 will bring paradigm shift and drastic changes in our educational system.

Keywords - Education, NEP 2020, school, students

"Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to economic growth, social justice and equality, scientific advancement, national integration and cultural preservation; and for India's continued ascent, progress, and leadership on the global stage. India will have the highest youth

population in the world over the next decade, and our ability to provide high-quality educational opportunities to them will shape the future of our country."

1.0 NATIONAL EDUCATION POLICY 2020

Education is the building block of a nation and society. In contemporary world, importance of education can hardly be exaggerated. Education is the most pivotal point of a person's life. As Mahatma Gandhi ji had said, literacy is not education. Both cannot be equated Education brings far reaching effect on a person. It helps a person to become a good citizen develop high morale and character. True education brings the out the best in a person.

There has been a radical change in our country regarding school education in last three decades. India has the largest youth population in the world of more than 600 million youths. In the year 2020, the average age of an Indian is 29 years as compared to 37 years for China and 48 years for Japan. Government is geared up for developing present generation learners into a potential future which will be productive for the nation. 28 % population of the country is below 14 years. There are about 300 million children enrolled in 1.4 million schools in the country. Thus, school education plays an important part in the country.

There has been a definite policy regarding school system in the country since independence. School education has been a primary concern for both, Central and State Governments. "India is divided into 28 states and 9 so-called "Union Territories". The states have their own elected governments while the Union Territories are ruled directly by the Government of India, with the President of India appointing an administrator for each Union Territory. As per the constitution of India, school education was originally a state subject -that is, the states had complete authority on deciding policies and implementing them. The role of the Government of India (GoI) was limited to coordination and deciding on the standards of higher education. This was changed with a constitutional amendment in 1976 so that education now comes in the so-called concurrent list. That is, school education policies and programmes are suggested at the national level by the GoI though the state governments have a lot of freedom in implementing programmes. Policies are announced at the national level periodically" (Kumar). This ensured that central and state governments could envisage and implement their own policy. New Education Policy of 1986 was envisaged by then Prime Minister Shri Rajeev Gandhi. Policy aimed at "special emphasis on the removal of disparities and to equalise educational opportunity" (NEP 1986). Thus, the main emphasis was on the education of Schedule Castes,

Schedule Tribe and women education. It was estimated to spend around 6% of GDP on education. Drastic change in school education system was sought out by initiating "child centerededucation" approach and "Operation Black board".

New Education Policy 2020 was declared on 27 July 20 by the central government. It has replaced Old Education Policy 1986 after 34 years. NEP 20 aims to bring radical and drastic changes in the education system. It also aims to build a new India and as a technological hub of world. Some of main features of National Education Policy 2020 regarding School Education are as follows:-

- i. Universalization of Early Childhood Care Education (ECCE)
- ii. National Mission on Foundational Literacy and Numeracy
- iii. 5+3+3+4 Curricular and Pedagogical structure
- iv. Curriculum to integrate 21st century skills, mathematical reasoning and scientific temper
- v. Blurring of disciplines between curricular and extra curricular between vocational and academic stream.
- vi. Education of Gifted Children
- vii. Gender Inclusion Fund
- viii. Right to Education up to Class 12.
- ix. Reduction in the curriculum to core concept
- x. Vocational Integration from Class 6 onwards.

NEP 20 is an ambitious plan and there are lot of stake in future plan. However, the success of NEP 20 depends on the factor of its execution and subsequent implementation. Ensuring free education till Class 12 or age of 18 will definitely reduce dropout. Scrapping of 10+2 structure and introduction of new system of 5+3+3+4 is a plausible feature. Similarly, interdisciplinary choice of subjects is a novel idea.

Regarding the very first feature of NEP 20, the pre school education to be organized is a laudable effort. Early childhood education is an important part of education, regulating and its universalization will improve gross enrollment ratio. The National Mission on Foundation Literacy and Numeracy is a must for our country in present circumstances One of the most ambitious aims of NEP 20 is to bring India back to its cultural glory. It aims to inculcate Indian cultural values among the students. For this purpose, NEP 20 has reintroduced Sanskrit and opted for three language formula. Two languages will be taught by the concerning State and one

language will be student's choice. Promotion of mother tongue till Class 5 as a medium of instruction is a praiseworthy step. It is a known fact that children learn more efficiently in mother tongue. But, on a cautionary note, one must remember educational content in ventage languages are limited as compared to English language. Another pertinent question in this tend is which languages will be considered as mother tongue? For example, in the state of Chhattisgarh, beside Hindi and Chhattisgarhi, in far-fetched areas like Bastar district, Submarked district, people speak ancient tribal dialects like Halbi, Gondi. Will these be considered a mother tongue? NEP 20 is still vague regarding children whose parents are in all had transferable jobs. How they would be able to change their medium of instruction at an instance?

Right to Education has been extended to 18 years or Class 12 in this NEP 20. This is perhaps the most commendable feature of NEP 20. There will be a big rise of student populating pursuing education till Class 12. This may also increase number of students opting for College education. One of the laudable efforts by the government is to address the question of drop outs. NEP 20 aims to provide infrastructural and academic support to school dropouts with the help of formal and informal methods. Probing into the root cause of dropout, policy makers had found out that socio economic factor are perhaps the biggest cause of the existing drop out problem. Thus, NEP 20 has ensured a special provision for socially and financially challenged groups in the new policy.

Another striking feature is scrapping off 10 + 2 pattern and introduction of 5+3+34 pattern of education. Interestingly, this pattern is in concurrence with international education standards. NEP 20 has also done away with rigid demarcation of disciplines. Students will have greater freedom in selecting their subjects of choice. For example, an arts student can opt for mathematics if he has interest in it. Similarly, science student can opt for history if he feel inclined to do so. This liberty in choosing varied disciplines will result in creative combination of subjects and spealised learning. Blurring of liberal arts and science is perhaps the most result feature in NEP 20.

One of chief malady in our education system has been rote learning and stressed examination system. Due to both the factors, many students have committed suicides and factorized deteriorating mental health problems. NEP 20 aims at holistic evaluation. This marks an end of the rote learning and faulty examination method. The measure to remove board exams for Classific is a welcome step for it takes away stress and burden on the children. Development of soft stills.

core concepts rather than superficial memorization of a syllabus will bring drastic changes in the student's efficiency. NEP 20 aims towards project and practical based on hands – on learning is an indeed praiseworthy concept. It will interesting to see how schools adjust their curriculum, teaching and what will be the resources available for the schools to execute this ambitious plan of NEP 20.

One of the agenda of NEP 20 is to introduce vocational courses for children. It is propounded that vocational courses be introduced from Class 6. Introduction of vocational courses from class 6 will ensure that in next six years time, the student will gain job proficiency by the time he pass out from 12 Standard. Vocational training at an early age, learning of life skills and inclusion of technology will enhance a student's capacity.

The Centre will also set up a 'Gender-Inclusion Fund' to build the country's capacity to provide equitable quality education to all girls and transgender students. "The fund will be available to States to implement priorities determined by the Central government critical for assisting female and transgender children in gaining access to education (such as the provisions of sanitation and toilets, bicycles, conditional cash transfers, etc)," said the Policy.

National Education Policy 2020 has been implemented in most crucial times. Our nation and the whole world is facing Corona Virus Pandemic. Sudden onslaught of corona virus infection in the country led to indefinite shut down of school, colleges, universities in the country from 24 March 20. Till date, no vaccine has been discovered nor there is any chance of reopening of schools and higher education institutions. Private and government schools had to resort to digital teaching suddenly to complete the remaining syllabus and course. This sudden transition from class room teaching to digital teaching created lot of problems both for the students and teachers. Government has ensured in NEP 20 that these problems do not crop up in future again. Government has planned on "equitable use of technology". A dedicated unit to coordinate digital infrastructure, content and capacity building will be created within the Education Ministry to look after the online learning needs of both school and higher education. Teachers will also be given training in online educational methods relevant to the Indian situation in order to help bridge the digital divide. Use of digital technology has led to exacerbating the problem of digital divide. This NEP 20 ensures that no children are left behind in digital education

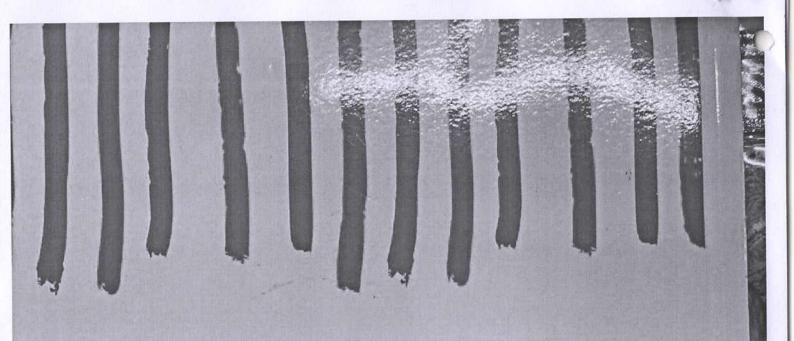
India has largest population of young people below the age of 30 years in the whole world. Our nation is teeming with a bright future. Education is panacea of all the evils and maladies in our country. Youth icon Shri Vivekanadaji had often emphasized that education brings out perfection in a man. This perfection is the infinite power that exists everywhere, in existence, consciousness and bliss. Education is necessary not only for individual growth but also a nation's progress. Similarly, father of our nation, Mahatma Gandhi also believed that a nation's progress depends on education. Without educating citizen it is impossible for a country to develop and progress. New Education Policy 2020 has tried to imbibe these qualities in itself. New Education Policy 20 has been build on principles of equity, equality, affordability and accountability. Through its new vision the purpose is to "develop good human beings – capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values." 6). It aims at producing engaged, productive and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution". (NEP 6).

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Education policy consists of the principles and government policies in the educational sphere as well as the collection of laws and rules that govern the operation of education systems.





Development of Women

Issues and Challenges

Dr. Lalita K. Sharma

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ROLE OF FEMINISM IN WOMEN DEVELOPMENT

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ABSTRACT

Feminism is a range of social movements and ideologies that aim to define and establish political, economic, personal, and social equality of the sexes. Feminism incorporate position that societies prioritize the male point of view, and that women are treated university within those societies. Efforts to change that include fighting against gender stereotypes a establishing educational, professional, and interpersonal opportunities and outcomes women that are equal to those for men. To conclude it would be apt to quote "Feminion" changed women's lives and created new worlds of possibilities for education, empowermen working women, feminist art, and feminist theory. For some, the goals of the femini movement were simple: let women have freedom, equal opportunity, and control over the lives. For others, though, the goals were more abstract or complex." Key Words - Feminism, Women, Feminist, Equality

"Feminism isn't about making women stronger. Women are already strong, it's about changing the way the world perceives that strength."

G.D. Anderson

INTRODUCTION 1.0

Feminism is a range of social movements and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated unjustly

within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and outcomes for women that are equal to those for men (Source: Wikipedia)

RISE OF FEMINISM MOVEMENT

Feminism can be defined as "any form of opposition to any form of social, personal or economic discrimination which women suffer because of their sex (Bouchier 1983, p 2). Lerner (1986) explains "It consciousness, a stance, an attitude, as well as the basis for organized effort" (p 237). Singh (1991) further elaborates "As a philosophy of life, it seeks to discover and change the more subtle and deep - seated causes of women's oppression. It is a concept of 'raising of the consciousness' of an entire culture" (p 22). Thus, Feminism can be defined as a movement with an aim to restructure the present social system with a women centric approach. Feminism movements basically started in western countries like America, Britain and Europe as a revolt against male hegemony. Mary Wollstonecraft is often called the "first feminist" and also the "mother of feminism". Wollstonecraft's essay "A Vindication of the Rights of Woman" (1792) is a seminal work on Feminism and feministic context. She propounded that through education women will gain the sense of judgement and interpretation which would enable them to be at par with the men. Her first book, Thoughts on the Education of Daughters (1787) is a plea for girls about their much needed and viable education. Simon de Beauvoir's (1949 / 1972) phenomenal book The Second Sex is considered as the Bible of Feminism all over the world. Her book has made such an astounding impact on both women and men all over the world. Beauvoir's The Second Sex delineates how men have systematically disenfranchised and enslaved women. Beauvoir in her introduction proposes the connotation of subjugation of women, "humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being" (p 16). She further explains, "Man has succeeded in enslaving women; but to the same degree he has deprived her of what made her possession desirable. With women integrated in the family and in society, her magic is dissipated rather than transformed; reduced to the condition of servant, she is no longer that unconquered prey incarnating all the treasures of nature" (p 219). Beauvoir points out that this sub status of women is as a result of women's acceptance of their subjugation. Women accept this enslavement as their fate. Women are equally responsible for this enslavement by men, "Woman herself recognizes that the world is

masculine on the whole; those who fashioned it, ruled it, and still dominate it today are herself responsible for it; it is understood that she is in masculine on the whole; mose the masculine on the whole; mose the masculine for it; it is understood that she is information to learned the lessons of violence, she has never stood forth. dependent; she has not learned the lessons of violence, she has never stood forth a group" (p 609). Finally, Beauvoir exhorts all works before the other members of the group" (p 609). Finally, Beauvoir exhorts all women to be before the other members of the group" (p 609). Finally, Beauvoir exhorts all women to be be before the other members of the group. against ongoing patriarchal oppression. Western Feminism movement can be broadly distributed and the third wave. The first wave wave into the first wave, the second wave and the third wave. The first wave was concerned with women fighting for their suffrage rights and more autonomy as a human being. The second was challenged male hegemony by demanding to gain economic freedom and work in the public sphere at par with men. The third wave included more roles in policy and decision making at the middle and highest levels. Equal opportunities at work place, equal wages, at Academia, political and social sphere. It aimed to unite women from different ethnic groups to oppose make oppression.

AIMS OF FEMINISM 3.0

- Equality in every sphere
- Rights and Privileges as a Women
- Abortion Rights
- Education
- De sexing English Language
- **Equal Participation**
- Political Representation
- Rethinking Women's Role in Home
- Expanding the Voice of the Women
- Reform in Marriage and Divorce Laws
- Social Integration
- Against Domestic Violence
- Against Sexual Harassment

4.0 CONCLUSION

To conclude it would be apt to quote "Feminism changed women's lives and created new worlds of possibilities for education, empowerment, working women, feminist art, and feminist

For some, the goals of the feminist movement were simple: let women have freedom, opportunity, and control over their lives. For others, though, the goals were more abstract complex" (Nepikoski 2021).

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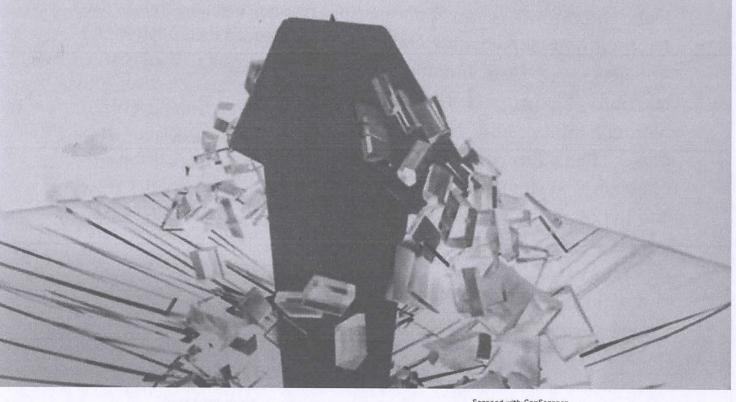
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BREAKING THE GLASS CEILING

Gender and Culture in Contemporary Literature

Editors:
Parul Yadav
Roshni Sengupta
Chandni Sengupta



Bama: An Iconic Dalit Woman Autobiographer

Nidhi Mishra

We who are asleep must open our eyes and look about us. We must not accept the injustice of our enslavement by telling ourselves it is our fate, as if we have no true feelings; we must dare to stand up for change. We must crush all these institutions that use caste to bully us into submission, and demonstrate that among human beings there are none who are high or low. Those who have found their happiness by exploiting us are not going to go easily. It is we who have to place them where they belong and bring about a changed and just society where all are equal.

- Bama in Karukku

Introduction

Dalit literature is an epitome of resistance literature for it scintillatingly depicts how Dalits have transcended their oppression. The genesis of Dalit literature lies in Dalit oppression. It grew as a reaction against casteist oppression, heinous practice of 'untouchability' and Brahminical hegemony. C.B. Bharti (1999) says, "The aim of Dalit literature is to protest against the established system which is based on injustice and to expose the evil established system which is based on injustice and to expose the evil and hypocrisy of the higher castes. There is an urgent need to create a separate aesthetics for Dalit literature, aesthetics based on the real a separate aesthetics for Dalit literature, aesthetics based on the real experiences of life" (10). The contribution of Dalit women writers experiences of Dalit literature. They have given voice to the sufferings of gamut of Dalit literature. They have given voice to the sufferings of

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Dalit women who were often neglected by male Dalit writers in their writings. Singh (2011) writes, "Any discussion on Dalit and Dalitism is prone to be incomplete unless we take into account a story undercurrent of Dalit women and their conditions as a distinct stream under the overall space of Dalit literature" (15). One such Dalit woman writer is Bama Faustina Soosairaj. Coalescing her own life and that of her community in her works, Bama creates a seminal Dalit literature. Bama's most iconic literary work is her autobiography titled *Karukku*.

Contextualising Dalit Literature

Dalits have been an important part of Hindu society for thousands of years. Unfortunately, they have been oppressed, exploited and discriminated due to the origin of their caste. Brahmins and upper caste people have beaten, abused and mutilated them for they belonged to a lower caste and were 'untouchables'. They were kept aloof from education, economy and assigned degrading work like tanning leather, picking up faeces, working as slaves and labourers in farms and households. Pantwane (1977) commenting on Dalits says, "To me Dalit is not a caste. He is a man exploited by the social and economic traditions of the country. He does not believe in God, rebirth, soul. Holy books teaching separatism, fate and heaven because they had made him a slave. He does not believe in humanism." (3) Delving deep into the problem, it is evident that casteist tyranny is the root cause of the problems of Dalits. The caste system prevalent in Hindu society has been the main cause of suppression of Dalits. Brahminical hegemony has been the fountainhead of this casteist and 'varna' based discriminations. The caste system prevalent in India had a disastrous effect on Dalits. Chakravarti (2003) explains this debilitating effect of caste on Dalits, "Caste is a system of graded inequality. Castes are arranged according to an assenting scale of reverence and a dissenting scale of contempt." (7). Chakravarti (2003) further explains, "The caste system comprises a series of hereditary groups or jatis characterised by hierarchy or graduations according to ritual status. The basis of inequality underlying the caste system in India is the application of

evaluative - value-based - standards in placing particular castes as high or low. These standards are rooted in the Dharmashastras, the religio-legal texts of the Hindus...The notion of 'pure high' and the 'impure low' was expressed ideologically in ritual terms, that is, which castes could or could not perform sacrifices and worship and other sacred functions. But since work itself was classified as pure and impure the two were required to be kept separate...This accounts for the elaborate rules that govern contact to ensure the separation between the high and the low castes because they were regarded as defiling" (10). Illiah (2002) propounds that Brahminical patriarchy is the root cause of all the evils in Hindu society. Brahmins and upper caste people's patriarchal system has destroyed the lives of depressed people. This subjugation and oppression not only extends to the lower caste but also to their own upper caste women. "In other words, Brahminical patriarchy operates by conditioning two different kinds of mentalities. On the one hand, it creates a mind that can control, manipulate and finally structure: the male mind. On the other hand, it forms a mind that can be manipulated, controlled and structured: the female mind. It does not provide any scope for questioning, debate and discourse..... It is a negation of the very humanity of the human being. Hindu human beings further negate that negation by taking possession of the resulting spirituality as their own property - spirituality becomes the property of the Brahmin. Thus, male Brahmins negate women in their own families and negate Dalitbahujans in the larger society" (Ilaiah 2002, pp. 45-46).

Dalit reform started with the advent of Mahatma Gandhi and Dr. B.R. Ambedkar. Gandhiji was appalled by the conditions of Dalits in the country. As he led the independence movement, he also started the social reformation movement in the country. Gandhi rejected the very notion of 'achoot' or 'untouchable'. To validate the position of the depressed class in the society, he called them "Harijans" or the children of God. Dr. B. R. Ambedkar was an iconic Dalit leader in the country. He belonged to the 'untouchable' community of Mahars in the state of Maharashtra. 'untouchable' community of Mahars in the state of Maharashtra. Ambedkar vowed to reform the Dalit community in the country. He

inspired Dalits to revolt against casteist tyranny and Brahminical inspired Dalits to revoit against to educate themselves and get rid of hegemony. He urged Dalits to educate themselves and get rid of hegemony. He urged Dants to The immense potential of social evils existing in their community. "The immense potential of social evils existing in their conditions and the philosophy was not restricted to himself or Dr. Ambedkar and his philosophy was not restricted to himself or Dr. Ambedkar and his plant. He handed over to them the flaws of any one particular individual. He handed over to them the flaws of any one particular market and the state of the his philosophy for development.....His thoughts contained a graph of the progress of the people at the grass roots of the society. For of the progress of the itself had become a revolution. This this Dr. Ambedkar's life itself had become a revolution. This revolution had changed the consciousness of the Dalits" (Nimbalkar 2006, p 30). After gaining Independence, the practice of untouchability was outlawed. These oppressed castes became "Scheduled Castes" (SC) because they were listed in a schedule, or annexure under Article 341 of the Indian Constitution. Though, the practice of untouchability was made illegal and unconstitutional, it still continued in subtle, covert and sometimes overt ways.

After the death of Dr. B.R. Ambedkar, many new Dalit movements started under the aegis of regional leaders. These Dalit leaders were either Dalit social activists, Dalit writers or a common Dalit man. All these leaders had one aim and that was to revolt against ongoing casteist tyranny and reformation of their society. Namdaar Dhasal and J.V. Pawar formed their own "Dalit Panthers" in Maharashtra. They were both Dalit writers as well as Dalit activists. Their efforts inspired many Dalit writers to create Dalit literature. Similarly, E.V. Ramaswamy, popularly known as 'Periyar' launched his own Dalit agitation in the state of Tamil Nadu. Periyar's 'Self-Respect' movement stirred not only the Dalits but also people of other communities. Dalit women writers were deeply influenced by these charismatic leaders and ongoing Dalit movements. They vowed to create their own forte of Dalit women literature where they could portray the true conditions of a Dalit

Interpreting the Status of Dalit Women

The status of Dalit women can be best described in the words of Challapalli Swaroopa Rani (1998): "If there is any soul in this country who is subjected to all kinds of oppression and exploitation, it is the Dalit women. On one side she is oppressed by the caste system, on the other side she is subjugated to gender oppression and class exploitation. She is a Dalit among Dalits" (21). Most of the Dalit women in India have no access to education or livelihood. They live a segregated life of discrimination and subjugation. Dalit women often have no access to basic necessities of life such as clean water, food, toilet facilities and a proper house. They mostly work as servants in households and farms. They face casteist discrimination as well as Brahminical hegemony. Dalit women are raped and abused by upper caste men. Unfortunately, they cannot find solace in their own home. They have to bear the brunt of violence of their own community men. Kejiya and Tokala (2016) observe in this regard "While Dalit men are victims of casteism, Dalit women are doubly oppressed as Dalits and as women. They are reprimanded and dehumanised not only by upper caste men, but also by men from their own community. The relegation of women and their complete ostracism is clearly reflected in the writings of Dalit men" (398). In every facet of life, Dalit women are abused, exploited and oppressed. In short, they are living a life fit for animals. It is this truth and reality that has been narrated by Dalit women writers which has made their work revolutionising.

Dalit women writers are often considered as one of the most influential writers of our country. Sacrificing their own personal recognition and fame, they chose to write about their communities. They have impeccably coalesced their own life and their community to create 'Community Autobiography.' They write about their community and people. They portray the hardships that Dalit women have faced since their existence. They have also shown how Dalit women have survived and transcended these oppressions. It is not easy being a Dalit woman in India. These Dalit women writers have themselves gone through personal experience of casteist discrimination and patriarchal domination. Having suffered casteism at a personal level and being witness to the plight of their community women, Dalit women writers have been compelled to write their stories. Festino (2015) explains in this context, "On the

one hand, the narrator, who is simultaneously inside and outside the community since she is younger and had the privilege of an education, shows how the experience of suffering, shared by all the women of the community, transforms the literary narrative into a social document. Thus, their pain is turned into words and the words into a thrust for action and change. On the other hand, these women are also recreated as deconstructing the stereotype of the victim as is revealed by their liveliness and the myriad ways they resist the yoke imposed upon them by both, the people of the higher castes and Dalit men.....not only helps make visible the experiences of the Dalit women but also rewrites the genre of autobiography, as understood in the West, when the voice of the community imposes itself upon the voice of the individual. In so doing, she changes the quality of canonical narratives considered as literary so that they will accommodate the stories of silenced people" (26).

Bama in the Context of Dalit Literature

Bama Faustina Soosairaj is a leading Dalit writer of Tamil Nadu. She was born in the year 1958 in a Dalit community of Paraiyar in Puttuparthy. Bama's grandfather was converted to Christianity. Bama has poignantly narrated her double jeopardy as a Dalit and a converted Christian in her autobiography. Bama's childhood was spent in her native village where she often faced discrimination in overt and covert ways. Rejecting the notions of caste and patriarchal society, she joined a nunnery after her graduation. Bama was deeply hurt by the conditions of Dalits in the convent and nunnery. Dalits were discriminated at every step. Bama left the nunnery after seven years and joined the teaching profession in a school. Later, she became a full-time writer. She wrote her iconic autobiography Karukku in 1992. Karukku has acquired a canonical status in Dalit women's literature. It has been dubbed as a phenomenal Dalit literary work throughout the world. It has also been read as a marginalised literature, protest literature and resistance literature in many countries.

Bama wrote Karukku as a revolt against casteism and the patriarchal system reigning in society for thousands of years. She also wanted to manifest the horrid lives of Dalit women. Consequently, Bama breaks many myths shrouding the Dalit community. In the preface Bama (1992) clearly indicates the motive for writing: "[Her autobiography] stands as a means of strength to the multitudes whose identities have been destroyed and denied" (x). Bama explains to her readers that "this narrative is a result of her "wounded self", "it has been a means of relieving the pain of others who are wounded." (x). Bama chose the title of her novel Karukku after much deliberation. She wanted the title to be symbolic of Dalit women's sufferings and also of their transcendence of the oppression. In Tamil language, 'Karukku' means palmyra leaves which have serrated edges. For Bama, Karukku leaves are not only the symbol of a new life but also a sword. Bama (1992) explains, many congruities between are saw-edged palmyrakaruttu and my own life. Not only did I pick up the scattered palmyrakarukku in the days when I was sent out to gather firewood.....but later they also became the embryo and symbol that grew into this book" (xxiii). Bama makes it clear that 'Karukku' can be a weapon against Dalit exploitation.

Bama (1992) begins her autobiography by depicting her childhood. She deliberately leaves out details of her village and community. She wants to give a universal meaning to her autobiography rather than describing her life personally. She explains how the village was segregated into high caste and low caste houses. Most of Dalit people lived in extreme poverty. They did not own lands or have a respectable livelihood. They worked as servants and labourers in farms and houses belonging to upper caste people. The practice of 'untouchability' was rampant in the village. Bama has faced caste discrimination in her childhood, "When I was studying in the third class, I hadn't yet heard people speak openly of untouchability. But I had already seen, felt, experienced and been humiliated by what it is" (Bama 1992, p 11). Bama describes the pathetic conditions of Dalit women. She explains how the casteist and patriarchal domination starts taking its toll on Dalit girls at a

tender age. Bama writes, "In our street girls hardly ever enjoy a tender age. Bama writes, "In our street girls hardly ever enjoy a period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tender leaves, so period of childhood. Before they can sprout three tenders are they can sprout they can

Dalit women are forced to live in a horrid state. Sexual exploitation by upper caste men is rampant. Dalit women live in perpetual fear of being raped, assaulted and violated. Going out is equally hazardous. As they toil in fields like an animal, they are sexually assaulted by upper caste men. Marred by external events of oppression and subjugation, they have no solace in their own home. They face violence and abuse from their own husbands. Dalit men have been psychologically destroyed by casteist Hindu society. Their spirits have been crushed. This feeling of frustration led them to vent their anger at their own community women. Bama ponders over and questions such repulsive behaviour, "Nowadays, when I reflect on how the men in our streets went about drinking and beating their wives, I wonder whether all that violence was because there was nowhere else for them to exert their male pride or to show off their authority. All that suppressed anger was vented when they came home and beat up their wives to a pulp" (65). Bama delves deep into the psyche of a Dalit man and propounds that they suffer from an inferiority complex on account of their caste and poverty. She explains, "Even though they are males, because they are Dalits, they have to be like dogs with their tails rolled up when they are in the fields, and dealing with their landlords. There is no way they can show their strength in those circumstances. So they show this at home with their wives and children" (65).

Bama rejects notions of caste and religion. She is deeply anguished to discover that religion is nothing but a tool for subjugation of Dalits. Bama comes to know that religion whether Hindu or Christian is debilitating for Dalits. Even in Christianity, a religion which many Dalits had adopted to escape from caste oppression was equally discriminating. Bama vividly remembers how discrimination was practised in church and the Nunnery. Dalit women are made to sware the

sitting arrangements. Bama is highly disappointed with religious teachings and condemns them for their fraudulent practices against Dalits. She explains "They teach them to shut their eyes when they pray with their deliberate intention that they should not open their eyes to see. They teach them to shackle their own together and prostrate themselves in prayer at full length on the ground so that they should never stand tall" (Bama 1992, p 94). After suffering so many years of casteist tyranny and patriarchal suppression, Barna knows that a Dalit woman is alone in this world. She has no support of her own community men or upper caste feminists. Dalit women have to fight her own 'fight.' No one will come out to support them. Dalit women have to support each other. All these torturous experiences have made Bama wise and brave. She says, "Today I know what it is to be hungry, to suffer illness in solitude, to stand and stare without a paisa in one's hand, to walk along the street without protection, to be embarrassed by a lack of appropriate clothes, to be orphaned and entirely alone, to survive against the tide in this life without the position or status or money or authority" (pp. 102-103).

Bama longs for a civilised society that has no place for casteist tyranny and patriarchal domination. A new world should be created which is devoid of any oppression, violence and discrimination. Bama (1992) says, "There are Dalit hearts like mine, with a passionate desire to create a new society made up of justice, equality and love. They who have been oppressed, are now themselves like the double-edged karukku, challenging their oppressors" (pp. vi-vii). A Dalit woman's life is scarred with poverty, illiteracy and domination. Dalit women should be healed of the atrocities that have been reigned upon them. Bama knows the path that a Dalit woman has to tread is not an easy one. Dalit women have to fight for their rights and assert their rights. Bama exhorts her fellow Dalit sisters, "In order to change this state of affairs all Dalits have been deprived of their basic rights must function as God's word, piercing to the very heat. Instead of being more and more beaten down and blunted, they unite, think about their rights and battle for them" (xiii). For Bama, Karukku is not a mere

autobiography, it is a chance, a chance to help out Dalit women. A chance to invigorate the broken spirit of her Dalit sisters. It is her chance to invigorate the broken spirit of her Dalit sisters. It is her own way of contribution to the Dalit community's reformation. Nayar (2006) says in this context, "Reading testimonia like Bama's enables us – readers, critics and students – to interpellate ourselves in a relation of solidarity with social reforms and liberation movements. It provides a discursive space where an alliance between the intelligentsia and the subaltern can take place. Dalit life-writing such as Bama's fashions a discourse of testimony and self-revelation, to establish a sense of agency, to articulate a personal history in and out onto the texts of a traditional patriarchal, casteist culture" (98).

Conclusion

Bama's Karukku has inspired many Dalit writers to tell their own stories through different mediums. Contemporary Dalit women writers such as Challapalli Sawarupa Rani, Gogu Shyamala Swathy Margaret, Pradnya Pawar, Chaya Koregaonkar, Shilpa Kamble and many more have challenged dogmatic, casteist and patriarchal notions existing in the society. "The creation of Dalit literature is inevitable until the structure of society changes and as long as exploitation exists" (Dangle 1992, p 266). These Dalit women writers assert their rights bravely. Dalit women writers have deconstructed their own personal experience into a community experience. These writers have gone through the pain and humiliation of being a Dalit. They have faced oppression for they are women and belong to a lower caste. Autobiographies have been a powerful medium to narrate an untold story of suffering and agony. Valmiki (2003) says, "Dalit writers should write autobiographies so that not only our history will stay alive but also our true portrayals of wrong doers. Dalit autobiographies will provide inspiration to our future generations" (xxviii). Bama's literary works have been an abiding source of inspiration not only for Dalit women but people all over the world who view her works as a triumph over oppression. To end it would be apt to quote Bama (1992) who challenges her readers to rethink upon the casteist

dogmatism existing in the society and calls for close scrutiny of their own actions, "Are Dalits not human beings? Do they not have common sense? Do they not have such attributes as a sense of what do we lack?" (24).

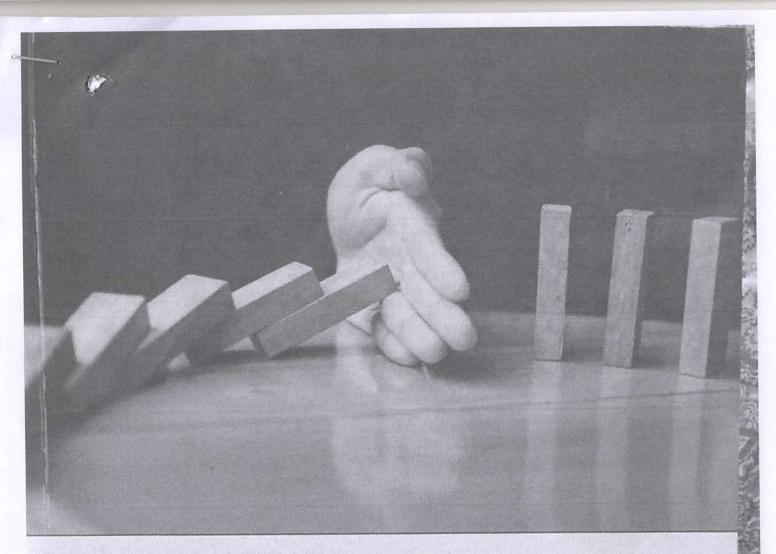
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S. N. Shende S. M. Warkad

Teaching English Language and Literature: Challenges and Solutions

A Critical Investigation on ELT



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Changing the Rubrics of English Language Teaching in Rural Areas in India

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Abstract:

English has become a universal language of the world. Importance of English can hardly be exaggerated. Everyday billions of people are communicating with each other in English through different mediums. India is a country of more than 1.3 billion people. Majority of Indian population reside in rural areas. It is estimated 67% of Indian population reside in rural areas. According to a survey, there are more than 196 million elementary school-going children, out of which 146 million are enrolled in rural areas schools. English has been in our country for more than two hundred years. There has been great influence of English in socio-economic context. English language is considered as major, core subject in the curriculum. Unfortunately, the situation of English language in rural areas is extremely pathetic. Till date, English language teaching learning process is plagued by many maladies. Despite government efforts, situation is hardly improving, policies are faltering and plans are failing. It's high time that a paradigm shift is needed regarding English teaching and learning process in the country. India has adopted Western paradigm in English teaching and learning. This paradigm model is for native English speakers. This is the fatal flaw in current paradigm model existing in our country. A multi-pronged strategy is needed for the development of English in rural areas and thus, changing the rubrics of English teaching learning process.

Key Words: English, Rural Students, Teaching Learning process

English has become universal language of the world. Importance of English can hardly be exaggerated. Everyday billions of people are communicating with each other in English through different mediums. English has far reaching effects in global context. It is often dubbed as 'window to the world'. According to Campbell, "It is increasingly becoming the common language of people who come from different nations, but interact in cultural context" (English in International Settings 35). Major scientific and technological advancement are related to English language, thus use of English becomes indispensable in present day context. "We are witnessing a rapid increase in the use of English as a language of wider communication. It is the language of air-traffic controllers at international airports all over the world. It is the language used most frequently for international mail

whether English should be taught as a core subject or selective, theoretical or skill based whether English should be taught as taken its toll in development of English languages. whether English should be taught as whether English should be taught as whether English should be taught as a skill based Ambiguity of aims and objectives has taken its toll in development of English language in the contract areas. country, especially rural areas.

Lack of Trained Teachers

Lack of Teachers 2. Lack of Trained Teachers Education system is facing delined in nature. Teaching English in rural schools need special Institutes is purely theoretical training and on-field experience. Institutes is purely utcored training and on-field experience. Untrained teachers training sessions. Teachers lack practical training and on-field experience. Untrained teachers training sessions. reachers and they fail to give any significant output. There is no are generally posted in a second seco language and lack confidence. Thus, they are unable to impart knowledge

3. Sticking to Obsolete Methods of English Teaching

Untrained, incompetent teachers often posted in rural area schools use obsolete method of English teaching. They prefer to use 'Grammar Method', 'Translation Method' in teaching English which has been discarded off globally. Redundant methods of English teaching only provide superficial knowledge to the students.

4. Lack of Resources

English teachers posted in rural area schools in the country face constant lack of resources They do not have even basic teaching aids like colored chalks, charts, pictures, posters, card etc. Having Over Head Projectors, television, radio is a distant dream. Lack of these resources results in dull way of teaching English. Without visuals and audio aids, makes teaching English insipid.

5. Lack of Digital Learning

English must be learnt in a global context. It is an extremely dynamic language. To key updated, teachers and students need computers and internet, which is absent in rural schools Unfortunately, in majority of schools situated in rural areas, have no access to internet of computers. Use of computer aided teaching makes study of English interesting and efficient but it is absent in rural areas.

6. Monotonous and Outdated Syllabus of English

It is pathetic that even after so many years, formation of numerous commissions, committees and an interesting syllabus for schools has not been created. Syllabus is full of dull, but the chapters in the chapters, irrelevant stories, grammar focused exercises. This only encourages rote learner among the students. English should be taught as a soft skill. Latest updated syllabus should be incorporated which be incorporated which is relevant in global context.

- 2. European Literature should be taught in educational institutions
- All regional or indigenous institutions should be converted into modern English educational institutions.
- 4. Downward Filtration theory should be adopted for Mass Education in India

After Independence, the pertinent question before our leaders was discarding off English language and giving prominence to vernacular languages. It was quite a sensitive issue because English was symbolic of British dominance and Indian slavery. After delving deep into this issue, our great leaders like, Dr. S. Radhakrishnan, Pandit Jawaharlal Nehru, Dr. Rajendra Prasad decided that English language should not be disposed off completely from the nation. To quote Pt. Jawaharlal Nehru: "English will inevitably remain an important language because of our past association and because of it present importance in the world" (qtd in Dutt 7). For nation's advancement in science and technology, English was very much needed. Dr. S. Radhakrishnan Committee also opined that, "English is the only means of preventing our isolation from the world and we will act unwisely, if we allow ourselves to be enveloped in the folds of a dark curtain of ignorance". Till date various committees have been formed to study the relevance and efficacy of English language in India. Parliament by an Act in the year 1965, decided to accord English the status of 'Associate Official Language' of India for an indefinite period. Language Act, 1965 proposed three language formula, where by Hindi language was declared Official Language of India, English to continue as Associate Official Language. Respective states could use their own regional language for state administration.

English has been in our country for more than two hundred years. There has been great influence of English in socio-economic context. English language is considered as major, core subject in the curriculum. Unfortunately, the situation of English language in rural areas is extremely pathetic. It seems that main motto of government is literacy and not quality. With high drop outs, the purpose of universalization of education seems failed. Government also seems to neglect important subject like English. Till date, English language teaching learning process is plagued by many maladies. Half hearted government efforts, faltering policies, and failed plans are taking its toll on English language teaching learning process, especially in government rural schools. Some of the problems faced in teaching English in rural areas are as follows:

1. Ambiguous Objectives of English Teaching

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Unfortunately, even after so many years of independence, our country is still struggling to find a relevant objective regarding English language teaching and learning. Government is confused so as to how to deal with a foreign language teaching. There is no definite objective,

concludes that "it is impossible for any learner of a language ... to become a native speaker unless to become a native speaker unless to be come and the com concludes that "it is impossible for any to conclude that "it is impossible for any to conclude that "it is impossible for any to conclude that "it is impossible for any to concludes that "it is impossible for any to conclude that "it is impossible for any to concludes that "it is impossible for any to conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude that it is impossible for any to conclude the conclude or she is born again" (159). India needs a political conditions. English should be taught with defined objectives based on local conditions. in global context.

Paradigm Shift regarding English

Paradigm Silliv S	To
From	10
English as a Content Subject	English as a Skill Development
'Chalk and Talk' Method	'Blended Teaching'
Print Medium like Books, Notes	E-Learning, E-Contents
English as Selective Subject	English as Compulsory Subject from primary level
Absence of ICT	Use of ICT
Conventional Method like 'Grammar' And 'Translation Method'	Scientific Methods like Brain Storming, Gamification
Learning English for Exams	Learning English for Communication and Competency
English an end in itself	Acquisition of English in relation with Science and Technology
Conflicting Aims, Interests and Policy	Clear cut Policy for at least next 25 years

Further Suggestions and Recommendations:-

- Delineating clear objectives regarding English
- Opening up of more schools
- Pumping funds and resources in rural area schools
- Making English compulsory from class 1
- Hiring best English teachers through rigorous selection process

- Envisaging an accountability system for teachers
- Providing incentives to diligent teachers who work hard and 'think out of the box'.
- Compulsory in-service training for teachers
- Revamping the English syllabus and curriculum
- Controlling absenteeism among students by strict attendance
- Providing special tutorials, coaching for weak students
- · Facility of Smart Classrooms
- Facilitating Digital learning and development of interactive e-contents especially for rural students
- Providing extra help to socio economically weaker students.

Conclusion:

English occupies a unique place in India. India is a multicultural and multilingual country. There are millions of people from diverse race, religion, culture and language residing in the country. India is the epitome of 'unity in diversity'. English language occupies an important place in the country. Though, its genesis is in colonialism, English acts as uniting link in the country. Majority of Indians from different states understand and can communicate in English. English has become symbol of progress, power, and prestige. "Throughout India, there is an extraordinary belief, among almost all castes and classes, in both rural and urban areas, in the transformative power of English. English is seen not just as a useful skill, but as a symbol of a better life, a pathway out of poverty and oppression. Aspiration of such magnitude is a heavy burden for any language, and for those who have responsibility for teaching it, to bear. The challenges of providing universal access to English are significant, and many are bound to feel frustrated at the speed of progress. But we cannot ignore the way that the English language has emerged as a powerful agent for change in India (Graddol 120). Thus, it is evident English occupies an important place in our lives. Policy makers and government need to comprehend the fact that English cannot be discarded in the country. A multipronged strategy is needed for the development of English in rural areas and thus, changing the rubrics of English teaching learning process.

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aid" (Smith 7).

There has been a radical change in our country regarding school education in last three decades.

There has been a radical change in our country regarding school education in last three decades. There has been a radical change in the world of more than 600 million youths. In the year 2020 India has the largest youth population in the world of more than 600 million youths. In the year 2020 India has the largest youth population in the world of more than 600 million youths. In the year 2020 India has the largest youth population in the world of more than 600 million youths. In the year 2020 India has the largest youth population in the world of more than 600 million youths. India has the largest youth populated as compared to 37 years for China and 48 years for Japan the average age of an Indian is 29 years as compared to 37 years for China and 48 years for Japan the average age of an Indian is 29 years as compared to 37 years for China and 48 years for Japan the average age of an Indian is larger than the average age of an Government is geared up to the country is below 14 years. There are about 300 be productive for the nation. 28 % population of the country. Thus, school at be productive for the flatter be productive for the flatter and the country. Thus, school education plays as million children enrolled in 1.4 million schools in the country. Thus, school education plays as million children chil population reside in rural areas. It is estimated that 67% of Indian population reside in rural areas According to a survey, there are more than 196 million elementary school going children, out of the 146 million are enrolled in rural areas schools (Source U-DISE 15 -16). Unfortunately, quality of education in rural area schools has been highly unsatisfactory. According to Annual Status of Education Report, more than 50% of the students in the 5th standard is not capable of reading a ter book of 2nd standard (ASER 2018). Students fail miserably in subjects like English. Before we delic deep into the topic, we must understand the political factors and social milieu in the genesis of English language in India.

Emergence of English in India

Emergence and subsequent development of English in India can be delineated into two broad time periods, pre-independence and post - independence. With passing time and subsequent government policies and objectives regarding English language has been changed drastically. The advent of English language can be traced back to 'British Raj'. The credit goes to Britishers for introducing English in India. Unfortunately, the main aim of introduction and development of English was at didactic but for their own selfish purpose. They wanted to develop a group of Indians who will "Indian in blood and color but English in taste". These English educated Indians would help the rule India more efficiently. Thus, British started systematic introduction of English in the country. The advent of English language in our country began with the famous 'Macaulay's Minutes' Low Thomas Bebington Macaulay in the year 1935 proposed 'Macaulay's Minutes'. He propounded the main aim of task the main aim of Indian Education should be promotion of English literature. His 'Down hove the proposed's Acquired the proposed 'Macaulay's Minutes'. He proposed 'Macaulay's Minutes'. Filtration Theory proposed that , "Education was to permeate to the masses from above, drop the Himslands and the Himsla trop from the Himalayus of Indian life and useful information was to trickle downwards". Thus, is recommendations favouring English language were

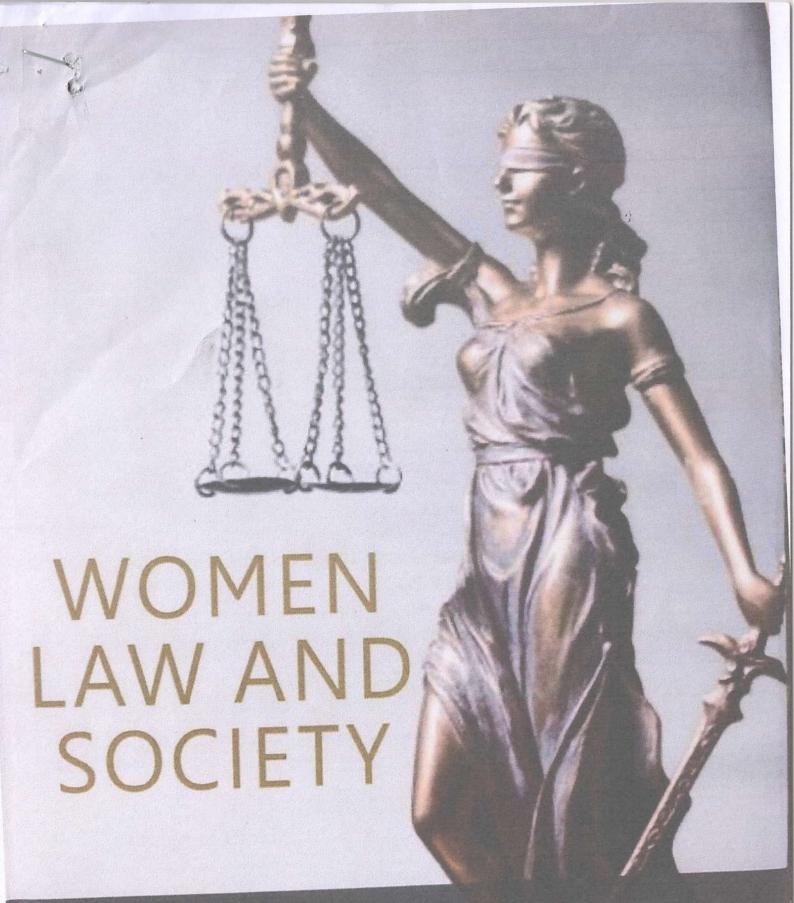
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Feminism in India and Woman Empowerment

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ABSTRACT

Women in India have a massive impact on the country and society. Women population in India is more than 497 Million making it 48 % of the total population of India (Source - World Bank Report 2019). From ancient times, women have been an integral part of the Indian society, economy, culture and every other sphere. Women have been revered as mother and Goddess in our country. Feminism can be defined as a movement with an aim to restructure the present social system with a women centric approach. Feminism movements basically started in western countries like America, Britain and Europe as a revolt against male hegemony. Mary Wollstonecraft is often called the "first feminist" and also the "mother of feminism". feminism in India has been changing its praxis and perspective from time to time. Indian feminism is not merely concerned with male opposition but rather depends on more complex dichotomies like caste, religion and class. In India, feminism can be divided into three parts. With free India and democratic government, several women laws were envisaged in the country. The Constitution of India provides equality among all the citizens (Article 14, 15). Feminist writers have been an integral part of the feminist movement. Women writers have been narrating their own stories or the stories of other women to manifest patriarchal domination, graded inequality and intersectionality existing in the society. Feminism is not exclusively for women only, it is for everyone. It is for every subaltern voice existing in India. Feminism is not limited to women only, but it is about reconstruction and reformation of the society and country.

Keywords: Feminism, Women, Oppression, Movement

INTRODUCTION

Women in India have a massive impact on the country and society. Women in India have a flat work than 497 Million making it 48 women population of India (Source - World Bank Report 2010) Women population in India (Source - World Bank Report 2019). From of the total population have been an integral part of the Indian source. of the total population of Inches of the total population of the total population of the total population of the land and integral part of the Indian society ancient times, women have been received. ancient times, women have been revered economy, culture and every other sphere. Women have been revered economy, culture and every economy, culture and every economy, culture and Goddess in our country. Women have been revered as mother and Goddess in our country, mercy and nourishment as a mother and Goddess in our country. as mother and Goddess in seen as a source of knowledge, empowerment, mercy and nourishment. After source of knowledge, empty source of knowledge, a rapid deterioration set in Indian society the decline of Vedic age, a rapid deterioration set in Indian society in the decline of Vedic age, a rapid deterioration set in Indian society in the decline of Vedic age, a rapid deterioration set in Indian society in the decline of Vedic age, and the vedic age, the decline of vedic ago, which led to intersectionality and graded inequality in the Indian which led to intersectionality and oppression which led to intersection discrimination and oppression, women have been raising their voice against male hegemony and patriarchal oppression giving rise to the feminism movement.

RISE OF FEMINISM MOVEMENT

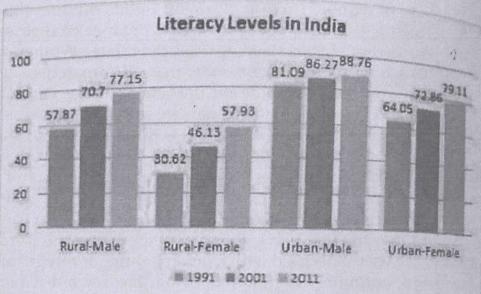
Feminism can be defined as "any form of opposition to any form of social, personal or economic discrimination which women suffer because of their sex (Bouchier 1983, p 2). Lerner (1986) explains "It (feminism) is not always a movement, for it can have a level of consciousness, a stance, an attitude, as well as the basis for organized effort" (p 237). Singh (1991) further elaborates "As a philosophy of life, it seeks to discover and change the more subtle and deep seated causes of women's oppression. It is a concept of 'raising of the consciousness' of an entire culture" (p 22). Thus, Feminism can be defined as a movement with an aim to restructure the present social system with a women centric approach. Feminism movements basically started in western countries like America, Britain and Europe as a revolt against male hegemony. Mary Wollstonecraft is often called the "first feminist" and also the "mother of feminism". Wollstonecraft's essay "A Vindication of the Rights of Woman" (1792) is a seminal work on Feminism and feministic context. She propounded that through education women will gain the sense of judgement and interpretation which would enable them to be at par with the money that the money with the men. Her first book, Thoughts on the Education of Daughters (1787) is a plea for girls about their much needed and viable education.

Simon de Record Sex Simon de Beauvoir's (1949 / 1972) phenomenal book The Second Sex is considered as the Principle of the Princ is considered as the Bible of Feminism all over the world. Her book has made such an all over the world. has made such an astounding impact on both women and men all over the world. Recently a stounding impact on both women and men have over the world. Beauvoir's The Second Sex delineates how men have systematically discrete the second Sex delineates how men have in systematically disenfranchised and enslaved women. Beauvoir in her introduction proher introduction proposes the connotation of subjugation of women, "humanity is male and and enslaved women beautomentally is male and an analysis of the connotation of subjugation of women as the connotation of subjugation of women and the connotation of subjugation of women and the connotation of subjugation of women. "humanity is male and man defines woman not in herself but as relative to him; she is relative to him; she is not regarded as an autonomous being" (p 16)

She further explains, "Man has succeeded in enslaving women; but to the same degree he has deprived her of what made her possession desirable. With women integrated in the family and in society, her magic is dissipated rather than transformed; reduced to the condition of servant, she is no longer that unconquered prey incarnating all the treasures of nature" (p 219). Beauvoir points out that this sub status of women is as a result of women's acceptance of their subjugation. Women accept this enslavement as their fate. Women are equally responsible for this enslavement by men, "Woman herself recognizes that the world is masculine on the whole; those who fashioned it, ruled it, and still dominate it today are men. As for her, she does not consider herself responsible for it; it is understood that she is inferior and dependent; she has not learned the lessons of violence, she has never stood forth as subject before the other members of the group" (p 609). Finally, Beauvoir exhorts all women to revolt against ongoing patriarchal oppression. Western Feminism movement can be broadly divided into the first wave, the second wave and the third wave. The first wave was concerned with women fighting for their suffrage rights and more autonomy as a human being. The second wave challenged male hegemony by demanding to gain economic freedom and work in the public sphere at par with men. The third wave included more roles in policy and decision making at the middle and highest levels. Equal opportunities at work place, equal wages, at Academia, politics and social sphere. It aimed to unite women from different ethnic groups to oppose male oppression.

STATUS OF WOMEN IN INDIA

As earlier enumerated, women in India have been an integral part of our society and culture. During Vedic period they were highly cherished and revered and considered no less than a Goddess. They had equal rights as men. Their status and role was deeply respected whether as a mother, sister, or wife. There was a clear cut delineation of work, duties and responsibilities among men and women. There was no concept of patriarchal oppression or gender exploitation. However, conditions became debilitating for women after the decline of Vedic civilization. With different political, social influences, there was a deviation in the psyche of men. Women were started to be considered as property and a non - entity. They were abused and exploited and reduced to sub status of inhuman. Indian women have faced several problems like violence, rape, abuse, self immolation as Sati, illiteracy, economic deprivation, lack of autonomy, dowry problem and others. While few of them have been abolished, other problems still persist. Lack of education is one of chief malady among Indian factors. per the India's last census in 2011, the female literacy stands at 65. 46% compared to 82. 14% of males, estimates show that stands at 65. 46% compared to stands for every 100 girls in rural for every 100 girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and almost 40% of girls leave school even before reaching the sign and school even before reaching the and almost 40% or girls led and almost 40% or girls led and almost 40% or girls led and led an



(Source - Govt Census Report 2011)

As women are marred by lack of education, they remain financially dependent on males. This gives ample chance to the men to subjugate women of their family. Due to lack of adequate education, women remain an unproductive workforce in the country. Being an absent or unproductive workforce, compounds the problems of women. Due to lack of education, most of the women contribute in the Agriculture sector as seasonal labor or invisible labor. Rest of the time, they are doing household chores like bringing water from far off places, cutting fire woods, cooking food, which is not counted as economically productive work.



Scanned with CamScanner

It is estimated only 13 % of women in India own farms and agricultural land while an astounding 63% of women workforce is engaged in this sector. Second highest sector is the manufacturing sector, where they work as laborers and are paid unequal wages and exploited with over time and lack of basic facilities. Since, lack of education and illiteracy prevails, women working in service sectors like Education, Banking, Hospitality is very less.

As women do not have education to voice their concerns, no financial independence from men, they are oppressed by men. They lose their autonomy and face violence and exploitation by men. Since they are illiterate, not only family men abuse but they are also subjugated by the community and society.

FEMINISM IN INDIA

Feminism in India is different from Western Feminism. Our country had several queens reigning provinces like Rani Ahilya Bai Holkar, Rani Laxmi Bai of Jhansi, Rani Chennamma of Kittur, Rani Rashmoni of Calcutta and others but they were not feminists. Paradoxically, feminist movement in India was started by social reformers who were men like Raja Ram Mohan Roy, Ishwar Chandra Vidya Sagar. Thus, feminism in India has been changing its praxis and perspective from time to time. Indian feminism is not merely concerned with male opposition but rather depends on more complex dichotomies like caste, religion and class. In India, feminism can be divided into three parts. In the first phase from 1885 to 1915, reforms were initiated by Colonial rulers which tried to eradicate social evils like Sati Pratha, Child Marriage, Disfiguring women as a punishment, illiteracy. They envisaged several laws to raise the age of marriage, ensuring property rights, widow remarriage, education for women and others. The second phase was from the year 1916 to 1947. These were the years when women began voicing their concerns for their rights and basic needs. Reformists advocated education for women. Women were taking part in the National Independence movement and were filled with nationalist fervor. Several national and regional associations and organizations of women cropped up. Women started discussing their literacy, education, employment and autonomy. Third phase of feminism is post independence i. e. 1947 onwards. With free India and democratic government, several women laws were envisaged in the country. The Constitution of India provides equality among all the citizens (Article 14, 15).

- 1. The Prohibition of Child Marriage Act, 2006.
- 2. Special Marriage Act, 1954.
- 3. Dowry Prohibition Act, 1961.

- 4. Indian Divorce Act, 1969.
- Maternity Benefit Act, 1861.
 Medical Termination of Pregnancy Act, 1971.
- 6. Medical Territians.
 7. Sexual Harassment of Women at Workplace (Prevention,
- Sexual Flatassite
 Prohibition and Redressal) Act, 2013.
 Indecent Representation of Women (Prevention) Act 1986
- Indecent Representation
 National Commission for Women Act 1990
- 9. National Commission For 10. Equal Remuneration Act 1976

Despite so many legislations and enforcement of laws, the condition still remains dismal for Indian women. Women are plagued by many grave problems which often threaten their very existence. Indian Feminism is concerned with many issues and challenges before them. Some of the problems are continuance of female infanticide in covert manner, dowry related deaths, increased cases of violence and rape, graded inequality like caste and class in the society, lack of education is still rampant, women are facing domestic violence from their own family men, health care neglect for women continues belligerently. Feminism has further bifurcated into Dalit Feminism subsequently, diluting its stand. Despite such persistent problems, feminists have tried to unite against going onslaught against women in the country. For example, all the women in country in Mathura Rape Case 1978, Nirbhaya Rape Case 2012, 'Me Too' movement t 2018.

FEMINISM IN LITERATURE

Feminist writers have been an integral part of the feminist movement. Women writers have been narrating their own stories or the stories of other women to manifest patriarchal domination, graded inequality and intersectionality existing in the society. They have given voice to the subaltern group which had been silenced for so long. These women writers portray the true picture of women and society existing. Beauvoir (1949 / 1972) explains the importance of feminist writing as a revolt against men's writing and wrongful portrayal of women in their literature, "Representation of the world, like the world itself, is the work of men; they describe it from their own point of view, which they confuse with absolute truth. " (p 512). Trail blazer modern feminist writers were Savitri bai Phule and Pandita Ramabai. Phule along with her arduous husband Jyotirao Phule worked incessantly for girl and women education. She penned down her compilation of poems called Kavya Phule and Bavan Kashi Subodh Ratnakar. Pandita Ramabai was a great academician and an ardent feminist, social refrmer who wrote High Caste Hindu Woman (1887) exposing maladies and lacuse the

society. post-Independence writers like Ismat Chughtai, Amrita Pritam, Mahasweta Devi, Krishna Sobti, Kamala Das and Kamala Markandaya tried to shatter patriarchal oppression and suppression of women's voice. They wrote literature exposing shallowness of male hegemony and belligerent discrimination present in the society. These writers explored their sexuality, body and thoughts against conventions. Chugati was persecuted for her radical feminist writings such as Lihaaf in 1942. Other remarkable feminist works include Sobti's Mitro Marjani (1966), Pritam's Pinjar (1950), Das's autobiography My Life (1973), Mahasweta Devi's Breast Stories (translated from Bengali by Gayatri Chakravorty Spivak, 1997), and Markandaya's Nectar in a Sieve (1955). Then there are feminist writers like Anita Nair, Kiran Desai, Shobha De who have rattled the nerves of many male chauvinists. Dalit feminist writers like Bama, Baby Tai Kamble, Pradanya Pawar, Shilpa Kamble, Challapalli Swaroopa Rani and many others have manifested the horrendous conditions and exploitation of Dalit women in their writings. Sociologist like Sharmila Rege, Uma Chakravarti and Sujata Gidla have written ground breaking feminist social critique of the Indian society.

CONCLUSION

Feminism is not just a mindless opposition of male and patriarchy. It is an assertion of identity and quest for selfhood. As Chattopadhyay (1996) explains "This movement cannot in any sense be said to be a rebellion or a revolt against man, it is rather an attempt to regain lost ground. It is not actuated by any spirit of competition nor marked by violence, it is a movement of calm assertion" (p 5). Feminism is not exclusively for women only, it is for everyone. It is for every subaltern voice existing in India. Feminism is not limited to women only, but it is about reconstruction and reformation of the society and country. To conclude, it would be apt to quote Gandhi ji (1945) who often exhorted, "...liberation of women, liberation of India." (p 10).

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National Education Policy 2020 and Prospects in Modern Indian Education



राष्ट्रीय शिक्षा नीति 2020 व आधुनिक भारतीय शिक्षा में संभावनाएं

National Education Policy 2020 and Prospects in Modern Indian Education

Lohans Kumar Kalyani

A.K. PUBLICATIONS

Delhi

Published by A.K. PUBLICATIONS

b-61/E-1, Gali No.14, Jagatpuri Ext. Shahdara, Delhi-110093 Mob.09868320502, 09999157638 E-mail: akpubs2008@yahoo.com

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First Edition, 2021

ISBN: 978-93-88465-51-9

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CHAPTER 8

ROLE OF ENGLISH IN NATIONAL EDUCATION POLICY 2020

Dr. Nidhi Mishra

Abstract: The year 2020 is an unprecedented time. India has the second highest number of Covid 19 Disease patients, just after the United States of America. It is in these times that the Central Government and MHRD released New Education Policy 2020 in order to bring out drastic changes in our existing education system. There have been significant changes in the School Education system and Higher Education system. Unfortunately, this National Education Policy has reduced the important role of English to a mere appendage subject. The NEP 20 states that the medium of instruction should be the local language which will prove to be detrimental to the growth of English language in the country. English has become an unofficial universal language of the world. English cannot be ignored at any cost. Globalization as the new mantra for our country, it is highly unreasonable that English is neglected in our new education system.

Key Words: New Education Policy, English, Education

Introduction

The year 2020 is an unprecedented time. India has the second highest number of Covid 19 Disease patients, just after the United States of America. It is in these times that the Central Government and MHRD released New Education Policy 2020 in order to bring out drastic changes in our existing education system. The new NEP 20 has aimed to develop a student who has world class capabilities and talents. NEP 20 states, Education is fundamental for achieving full human potential, developing an equitable and

राष्ट्रीय शिक्षा नीति 2020 व आधुनिक भारतीय शिक्षा में संमावनाएं

just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement national integration, and cultural preservation. Universal high quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country, and the world" (NEP 20, p 3). English has always been an important aspect of our lives. Knowledge of English language and its proficiency is considered as a gateway to success in professional and personal life. Thus, it becomes imperative to analyze the role of English assigned in the New Education Policy of 2020.

Some of the salient features of New Education Policy are as follows:-

New Changes in School Education

- Introduction of a new pedagogical and curricular structure of school education (5+3+3+4). This scheme includes 3 years in Anganwadi/pre school and 12 years in school.
- The children of 3 to 6 years will have access to free, safe, high quality ECCE at Anganwadis /Pre school/ Balvatika.
- Foundational Learning Curriculum for age group of 3-8 has been divided in two parts:
- 1. From age 3-6 in ECCE
- 2. Prior to the age of 5 every child will move to a "Preparatory Class" or "Balvatika" (before Class 1)
- Age 6 to 8, Grade 1-2: Foundational Stage
- Age 8-11, Grades 3-5: Preparatory Stage This stage includes activities like play, discovery, and activity based and interactive classroom learning.
- Age 11-14, Grade 6-8: Middle Stage. It comprises experiential social sciences, and humanities.

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- Age 14-18, Grade 9-12: Secondary Stage. It envisages a multidisciplinary study focusing on greater critical thinking, flexibility and student choice of subjects.
- It has been declared that the medium of the instruction up to Class 5 will be the vernacular language or mother tongue of the student. Preferably till Grade 8 and beyond, will be vernacular language/ mother tongue/ local language.
- All subjects will be offered at 2 levels including Mathematics.
- It has been decided that the school students will have 10 bag-less days. Which means that the children during these days will be taught a vocation of their choice (informal internship)
- There is a provision of School Exams but only for 3 Classes, that is, Classes 3, 5 and 8. To end the previous faulty system of examinations and discourage rote learning, several measures have been taken. There will be an assessment which will envisage formative style which encourages higher-order thinking skills, critical thinking and conceptual clarity. Interestingly, there is also provision of a Peer Review System introduced in India for the first time.
- Board Exams will continue but these will foster holistic development instead of rote learning. A new national assessment centre PARAKH (Performance Assessment, Review and Analysis of Knowledge for Holistic Development) will be established. Board exams will have less stakes.
- All students will be allowed to take Board Exams on up to two occasions during any given school year, one main examination and one for improvement, if desired.

New Changes in Higher Education

 Formation of a National Testing Agency which will be authorized to conduct a common college entrance exam twice a year. This will be implemented from the 2022 session. Bachelor's degree will be now for 4 years. There will be an exit option in the new system. If a student wants to exit after a year, he will be provided a Certificate. If a student wants to exit after two years, he will be provided a Diploma.

- If a student drops out mid term, he/she will be provided the option to complete the degree after a break.
- There is a blurring of disciplines in NEP 20. Bachelor degree will be multidisciplinary in nature. there will be no rigid separation between arts and sciences streams.
- Indian arts, languages and culture will be promoted at all levels.
- M.Phil degree to be discontinued.
- It has been decided that by the year 2040, higher education institutions like IITs will become multidisciplinary. There will be greater inclusion of arts and humanities subjects for science students and vice-versa.
- Selected universities from among the top 100 universities in the world will be allowed to operate in India.
- The system of affiliated colleges will be phased out in 15
 years and colleges will be given greater autonomy and power
 to grant degrees. The deemed university status will end.

History of English after Independence and past National Education Policies

This research paper aims to study the assigned role of English in NEP 20. For this we have to first understand the history of English in India. The introduction of English in India was due to the advent of British in the country. The British Company of East India soon started ruling India by usurping the power. Later took over the power from the East India Trading Company. This British wanted to rule and administer our country and needed

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'Babus' who were "Indian in blood and colour, but have taste like English." Lord Macaulay proposed his famous Macaulay's Minutes which formally started systematic introduction of English in the country. He proposed that:-

- 1. English should be the medium of instruction at all the levels of education in India
- 2. European Literature should be taught at educational institutions
- All regional or indigenous institutions should be converted into modern English educational institutions.
- Downward Filtration theory should be adopted for Mass Education in India

After Independence, the pertinent question before our leaders was discarding the English language or giving prominence to vemacular languages. It was quite a sensitive issue because English was symbolic of British dominance and Indian slavery. After delving deep into this issue, our great leaders like, Dr. S. Radhakrishnan, Pandit Jawahar Lal Nehru, Dr. Rajendra Prasad decided that English language should not be disposed of completely from the nation. To quote Pt Jawahar lal Nehru, " English will inevitably remain an important language because of our past association and because of it present importance in the World" (Dutt 1976, p 7). For the nation's advancement in science and technology, English was very much needed. Dr. S. Radha Krishnan Committee also pointed out that, "English is the only means of preventing our isolation from the world and we will act unwisely, if we allow ourselves to be enveloped in the folds of a dark curtain of ignorance". Till date various committees have been formed to study the relevancy and efficacy of English language in India. Parliament by an Act in the year 1965, decided to accord F. to accord English the status of 'Associate Official Language' of India for India for an indefinite period. Language Act, 1965 proposed three language S. language formulas, whereby Hindi language was declared Official Language of India, English to continue as Associate Official

Language. Respective states could use their own regional language for state administration.

As the governments changed and so did the treatment of English in subsequent National Education Policies. "The Education Policy of 1968 regarding languages was ambiguous and uneven. The Education Policy of 1968 had examined the question of the development of languages in great detail; its essential provisions can hardly be improved upon and are as relevant today as before. The implementation of this part of the 1968 Policy has, however, been uneven" (NEP 1986 Press Release. p 27). National Education Policy 1986 aimed to make students not only knowledgeable but also proficient in English language. It envisaged the three language formula giving important and equal role to the English at every stage. To quote National Education Policy 1986, "Three-Language Formula: At the secondary stage, the State Governments should adopt, and vigorously implement, the three-language formula which includes the study of a modern Indian language, preferably one of the southern languages, apart from Hindi and English in the Hindispeaking States, and of Hindi along with the regional language and English in the Non-Hindi-speaking States. Suitable courses in Hindi and/or English should also be available in universities and colleges with a view to improving the proficiency of students in these languages up to the prescribed university standards" (NEP 1986 Press Release, p 40). Further the National Education Policy 1986 clearly stated that "Special emphasis needs to be laid on the study of English and other international languages. World knowledge is growing at a tremendous pace, especially in science and technology. India must not only keep up this growth but should also make her own significant contribution to it. For this purpose, study of English deserves to be specially strengthened" (NEP 1986 Press Release, p 40). Thus, we see that NEP 1986 had a different stand on English language as compared to its predecessor and the present NEP 2020.

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A Critical Analysis of Role of English Language in National Education Policy 2020

Revamping the language formula and the assigned role of English, NEP 20 states, "Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be home language / mother tongue / local language / regional language. Thereafter, the home language / local language shall continue to be taught as a language wherever possible. This will be followed by public and private schools" (NEP 20 Press Release, p 13). This pretty sums up the role assigned to English language in the new education policy. English has been neglected and forced to take a back seat in this education policy. Fostering Hindi, vernacular languages and special subjects like Sanskrit is an appreciable feature, but neglecting English is a totally regressive feature in this national policy of education. When 'Globalization' is the new mantra of our present education policy, why English language been reduced to a mere appendage status? Twenty first century is a century of technological advancement and information technology. Around eighty percent of scientific records and internet data sources are recorded in English language. Not being well versed in English will prove to be a great detrimental factor for the Indian students. Another pertinent question arising is that, on one hand, the government is provisioning entry of foreign universities on But on the other hand it is removing English as a medium of instruction. Will the foreign Universities provide higher education in vernacular languages? Does both situations go hand in hand? If English has been reduced to a status of non-entity in favor of home languages / local languages / regional languages, so what are the criteria for choosing a local language? For example, in the state of Chhattisgarh there is an official language of Hindi. But the regional language is Chhattisgarhi. Then in different tribal districts such as Bastar, Sukma, people speak local dialects like Gondi, Halbi and many more. So, the government instead of universalizing a single medium of instruction throughout the country through English has actually fragmented it further.

Conclusion

Even after so many years of independence and numerous National Education Policies, the situation of English teaching learning remains full of lacunae. This is because policy making regarding English language is often faulty. In our country English is not merely a subject but a door to new opportunities and a mark of a status and symbol in society. "Throughout India, there is an extraordinary belief, among almost all castes and classes, in both rural and urban areas, in the transformative power of English. English is seen not just as a useful skill, but as a symbol of a better life, a pathway out of poverty and oppression. Aspiration of such magnitude is a heavy burden for any language, and for those who have responsibility for teaching it, to bear. The challenges of providing universal access to English are significant, and many are bound to feel frustrated at the speed of progress. But we cannot ignore the way that the English language has emerged as a powerful agent for change in India" (Graddol 2010, p 120). When the whole world is accepting English and making significant changes in their country's education system, India should not lag behind. English has become an unofficial universal language of the world. National Education Policy 2020 should analyze and remove its regressive feature of refusing to give an important role to the English language in the new education system.

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देश के सामाजिक आर्थिक विकास, देश की बढ़ती आवश्यकता एवं नागरिकों की आकांक्षाओं को पूरा करने के लिए शिक्षा की महत्वपूर्ण भूमिका होती है। 21वीं शताब्दी की चुनौतियों को पूरा करने, देश को वैश्विक व्यवस्था के अनुसार ढलने एवं देश के सभी नागरिकों के समावेशन हेतु नई राष्ट्रीय शिक्षा नीति 2020 एक प्रासंगिक दस्तावेज के रूप में सामने आया है। यह दस्तावेज जहां एक और संपूर्ण विश्व के साथ कदमताल के लिए प्रेरित करता है वही दूसरी ओर देश के निम्न सामाजिक—आर्थिक वर्ग के नागरिकों तक शिक्षा पहुंचाने के लिए प्रतिबद्ध है तथा समेकित विकास की अवधारणा को पूरा करता है। इसके लिए यह नीति डिजिटल प्रौद्योगिकी को शिक्षा के क्षेत्र में उपयुक्त रूप से अपनाने पर बल देती है। यह नीति वैज्ञानिक दृष्टिकोण को विकसित करने के साथ—साथ सामाजिक दृष्टिकोण पर भी बल देती है तथा उदार शिक्षा की प्रासंगिकता को प्रस्तुत करती है। यह एक ऐसी शिक्षा व्यवस्था पर बल देती है जो नागरिकों के सर्वांगीण विकास की ओर उन्मुख हो साथ ही नागरिकों को अपनी रूचि आवश्यकता के अनुरूप विषय चयन में ओर अधिक स्वतंत्रता प्रदान करती है।



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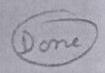


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GANDHIAN THOUGHT

Edited by: PROF. R. B. SAKSENA, DR. DILIP A. ODE

RED'SHINE PUBLICATION PVT. LTD.

Headquarters (India): 88, Patel Street, Navamuvada,

Lunawada, India-389 230

Contact: +91 76988 26988

Registration no. GJ31D0000034

In Association with,

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ISBN: 978-93-89840-59-9 (paperback)

DIP: 18.10.599/89840

Price: ₹ 1000/-

August, 2020 (First Edition)

The views expressed by the authors in their articles, reviews etc. in this book are their own. The Editor, Publisher and owner are not responsible for them. All disputes concerning the publication shall be settled in the court at Lunawada.

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GANDHIAN THOUGHT ISBN:978-93-89840-59-9

DIP: 18.20.89840.599.14

GANDHIAN THOUGHT OF EDUCATION AND NATIONAL **EDUCATION POLICY 2020**

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* ABSTRACT:

Mahatma Gandhi, father of our nation always emphasized on the importance of education. He always believed that education is not equivalent to literacy. Education should inculcate social and civic sense and high moral character in a person. NEP 20 has been created after thorough consultations with top educationalists, academicians as well as teachers, public at grass root level. National Education Policy 20 was released on 29 August 20 by the government and MHRD. Some of the main features are like 5+3+3+4 pattern of schooling, RTE up to Class 12, change in Exam pattern, teaching in mother tongue till Class 5, emphasis on vocational training, introduction of choice and credit based system in schools etc. These all measures aim to bring paradigm shift and dynamic change in overall Indian education system. This also envisions Gandhi's dream of true education in India.

KeyWords: National Education Policy, Gandhi, Education

"Literacy in itself is no education. Literacy is not the end of education or even the beginning. By education I mean an all-round drawing out of the best in the child and man-body, mind and spirit."

Mahatma Gandhi

Mahatma Gandhi father of our nation always emphasized on the importance of education. For Gandhi, education never meant literacy. He always propounded that education does not merely means reading and writing but over all development of a child. He should inculcate positive outlook, social and civic sense and high moral character though education. With these qualities only, a person can become a good citizen and a noble human being.

According to Gandhi ji, there are four elements of life i.e. (1) Truth (2) Non Violence (3) Fearlessness (4) Satyagraha (Saxena 15). Education should develop these four elements of life in a person. Gandhiji's basic

principles of Education are as follows:-

From seven to fourteen years of age, education of every child should be free, compulsory.

adium of instruction should be mother-tongue.

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appropriate technology-based tools and other support mechanisms tailored to

Will be encouraged to establish "Bal Bhavans" as a special daytime boarding school, to participate in art-related, career-related, and play-related activities. Free school infrastructure can be used as SamajikChetnaKendras.

★ ROBUST TEACHER RECRUITMENT AND CAREER PATH

Teachers will be recruited through robust, transparent processes. Promotions will be merit-based, with a mechanism for multi-source periodic performance appraisals and available progression paths to become educational administrators or teacher educators. A common National Professional Standards for Teachers (NPST) will be developed by the National Council for Teacher Education by 2022, in consultation with NCERT, SCERTs, teachers and expert organizations from across levels and regions.

❖ SCHOOL GOVERNANCE

Schools can be organized into complexes or clusters which will be the basic unit of governance and ensure availability of all resources including infrastructure, academic libraries and a strong professional teacher community.

* STANDARD-SETTING AND ACCREDITATION FOR SCHOOL **EDUCATION**

NEP 2020 envisages clear, separate systems for policy making, regulation, operations and academic matters. States/UTs will set up independent State School Standards Authority (SSSA). Transparent public self-disclosure of all the basic regulatory information, as laid down by the SSSA, will be used extensively for public oversight and accountability. The SCERT will develop a School Quality Assessment and Accreditation Framework (SQAAF) through consultations with all stakeholders.

(Source: NEP 20 Final Draft)

The NEP 20 aims to bring vital changes in Indian Education System in years to come. It aims to streamline education pattern by envisaging 5+3+3+4 pattern. The decision to introduce mother tongue as instructional medium till class 5, echoes with the principles of Gandhiji. Gandhiji always believed in importance of vernacular language and mother tongue in school. He said, "The system under which we are educated through a foreign language results in incalculable harm" (16). Reintroduction of Sanskrit is yet another measure by the government to promote Indian culture. Gandhiji always believed that education must promote and safeguard culture of a country and this has been made ensured by the government. Introduction of vocational subjects by class 6 is a revolutionary idea. Gandhiji always emphasized on practical and industrial training. For him, the education should earn livelihood for the student and not mere limited to bookish knowledge. Introduction of choice and credit based system, blurring of disciplines is an interesting novel idea. If implemented properly, it will have astounding results. This will lessen burden on the students and create interest in studies. They would be able to chose subjects according to their their own interest in studies. They would be able to chose study their own interest. Policymakers have also emphasized on development of soft skills skills, communication skills, music, sports, extra curricular activities thus

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❖ REFORMS IN SCHOOL CURRICULA AND PEDAGOGY * REFORMS IN SCHOOL

The school curricula and pedagogy will aim for holistic development

The school curricula and pedagogy will aim for holistic development

The school curricula and pedagogy will aim for holistic development The school curricula and pedagosis learners by equipping them withthe key 21 century skills, reduction in curricular learners by equipping them withthe key 21 century skills, reduction in curricular learning and criticalthinking and greater states. learners by equipping them within and criticalthinking and greater focus content to enhance essential learning and criticalthinking and greater focus experiential learning. Students will have increased flexibility and choice experiential learning. Students will have increased flexibility and choice experiential learning. ofsubjects. There will be no rigid separations between arts and science ofsubjects. There will be no right activities, between vocational a academic streams.

Vocational education will start in schools from the 6 grade, and will include internships.

A new and comprehensive National Curricular Framework for School Education, NCFSE 2020-21, will be developed by the NCERT.

❖ MULTILINGUALISM AND THE POWER OF LANGUAGE

The policy has emphasized mother tongue/local language/regional language the medium of instruction at least till Grade 5, but preferably till Grade 8 and beyond. Sanskrit to be offered at all levels of school and higher education as a option for students, including in the three-language formula. Other classic languages and literatures of India also to be available as options. No language will be imposed on any student. Students to participate in a fun project/activity on 'The Languages of India', sometime in Grades 6-8, such as, under the 'E Bharat Shrestha Bharat' initiative. Several foreign languages will also be offered at the secondary level. Indian Sign Language (ISL) will be standardized across the country, and National and State curriculum materials developed, for use by students with hearing impairment.

* ASSESSMENT REFORMS

NEP 2020 envisages a shift from summative assessment to regular and formative assessment, More competency-based, promotes learning and development, and tests higher-order skills, such as analysis, critical thinking and conceptual clarity. All students will take school examinations in Grades 3 5, and 8 which will be conducted by the appropriate authority. Board exams for Grades 10 and 12 will be continued, but redesigned with holistic development as the aim. A new National Assessment Centre, PARAKH (Performance Assessment, Review, and Analysis of Knowledge for Holistic Development) will be set up as a standard-setting body.

❖ EQUITABLE AND INCLUSIVE EDUCATION

NEP 2020 aims to ensure that no child loses any opportunity to learn and el because of the circumstant excel because of the circumstances of birth or background. Special emphasis will be given on Socially and Economically Disadvantaged Groups (SEDG) which include gender and Economically Disadvantaged Groups which include gender, socio-cultural, and geographical identities and disabilities. This includes setting and geographical identities and geographical identities disabilities. This includes setting up of Gender Inclusion Fund and also Special Education Zones for Disadvanta of Gender Inclusion Fund and also Special Education Zones for Disadvantaged regions and groups. Children with disabilities will be enabled to fully a regions and groups. disabilities will be enabled to fully participate in the regular schooling process from the foundational stage to high from the foundational stage to higher education, with support of educators with cross disability training resources cross disability training, resource centres, accommodations, assistive devices

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ensuring holistic development of the children. Gandhiji had always critical ensuring holistic development of the children. Gandhiji had always critical ensuring and faulty pattern of exams. Nep ensuring holistic development of the ensuring and faulty pattern of exams. NEP to the ensuring holistic development of the rote traditional system of learning and traditional system of learning and traditional system. Self assessing the system has been envisaged in the NEP. As Ganta ensured that there is less suces on envisaged in the NEP. As Gandhiji and peer assessment system has been envisaged in the NEP. As Gandhiji and peer assessment system has been extended till Class envisioned a child's right to education, the RTE has been extended till Class

Thus, we see that NEP20 is in concurrence with Gandhi's vision Thus, we see that TVD 21 reducation in India. Gandhiji always believed that schooling is the medication Policy 2020 has ensured the med important phase of life. National Education Policy 2020 has ensured that will bring a paradigm shift and dynamic change in Indian education system conclude it would be apt to emphasize the aim of National Education Police 2020 as envisaged, "Education is fundamental for achieving full have potential, developing an equitable and just society, and promoting nation development. Providing universal access to quality education is the key economic growth, social justice and equality, scientific advancement, nation integration and cultural preservation; and for India's continued ascent, progre and leadership on the global stage. India will have the highest youth populate in the world over the next decade, and our ability to provide high-qual educational opportunities to them will shape the future of our country"(3).

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