

# Research Journal of Social and Life Sciences

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July- Dec. 2024

**Peer- Reviewed Research Journal**

UGC Journal No. (Old) 40942

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## *Editorial*

Yoga is not just an exercise system; it is a lifestyle that leads a person to perfection. With its regular practice, a person is empowered physically, mentally and spiritually. The practice of yoga teaches us that the true source of balance and peace lies within us. Therefore, by making yoga an integral part of our lives, we can not only improve ourselves but also bring positive change in the society. The need of the hour is to spread the message of yoga everywhere so that every person can achieve physical, mental and spiritual balance. Yoga teaches us what health and happiness truly mean. Thus, yoga provides a holistic and inclusive approach, which inspires to live life with completeness and balance.

International Yoga Day is celebrated every year on 21 June. The celebration of International Yoga Day on 21 June started in 2015. The purpose of this day is to spread the benefits of yoga to the people and promote the feeling of health, balance and peace. India's ancient heritage Yoga has made its mark all over the world today and has turned people's lives in a healthy and positive direction. Yoga is an important part of the ancient heritage. It is an ancient Indian method which is useful for physical, mental and spiritual development. Yoga originated in India thousands of years ago and is described in the Vedas, Upanishads and other ancient texts. Yoga has been described in detail in Patanjali Yoga Sutra, Bhagavad Gita, Hatha Yoga Pradeepika etc. The main parts of yoga are asanas, pranayama, meditation, samadhi. Ancient yoga traditions hold an important place in Indian culture, including Ashtanga Yoga: Yoga based on eight parts propounded by Patanjali. Hatha Yoga: Practice of asanas and pranayama to purify the body and life. Raja Yoga: The highest method of mental and spiritual yoga. Karmayoga, Bhakti Yoga, and Gyan Yoga, all three are described in the Gita and provide different paths of spiritual advancement to a person.

In the modern era, yoga has made a global identity. Various yoga teachers and gurus have played a vital role in spreading yoga all over the world. The ancient heritage of yoga is still relevant today and helps in bringing balance and prosperity in various aspects of life. Various yoga asanas and pranayama techniques make the body flexible, strong and healthy. Regular yoga practice maintains muscle balance, improves blood circulation, and energizes the body. Yoga is not just a physical exercise, but it is also a means of mental peace and stability. Mental stress, anxiety and depression can be reduced through meditation and pranayama. The practice of yoga creates a sense of peace and balance in the mind. Yoga leads a person to connect with the soul and spiritual awareness. It is a path to self-realization, which helps in understanding the deeper meaning of life. Yoga asanas and pranayama increase physical strength, flexibility and endurance. Meditation and pranayama improve mental peace, stress management and concentration. Yoga practice leads to enlightenment and spiritual advancement. Globally, India has also organized yoga programs in various countries of the world and made International Yoga Day a

global celebration. Indian embassies in various countries also organized yoga practices on a large scale. International Yoga Day has increased awareness about yoga not only in India but all over the world and has inspired people towards health and fitness. This initiative of India has given global recognition to yoga and established it as an important health and cultural heritage.

When we interpret yoga from a social perspective, we find that yoga helps in bringing positive changes in the society. Yoga provides various physical and mental health benefits. Regular practice improves physical fitness, such as increased flexibility, strength and stamina. Along with this, yoga also improves mental health, such as reducing stress, improving mental peace and ability to concentrate. In this way, yoga is also beneficial for those who are deprived of access to health services. Social prosperity also comes through yoga. Creating yoga centers in prosperous communities can help in social prosperity, where people are health conscious and practice yoga together. This strengthens the unity and cooperation of the community. Through yoga, people also become active in volunteer work. By organizing yoga camps and classes, the community can be made aware about education and health services. Apart from this, yoga helps in spiritual advancement and makes a person more sensitive towards his society. Yoga plays an important role in the personal and social development of an individual. It helps in improving his health, mental state, and personality, so that he can take more active participation in society. Apart from this, yoga promotes social justice, equality, and cooperation in his life. Through all these aspects, yoga plays an important role in bringing positive change in the society and helps in the development of the individual and the community.



**Professor Akhilesh Shukla**  
Chief Editor

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## **Empowering Women Through Education: A Historical Analysis of Colonial Madhya-Pradesh (1803-1947)**

• Yogesh Kumar Singh

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**Abstract- Abstract-** *The period between 1803 and 1947 marked a significant era in the history of Madhya Pradesh, as it underwent profound socio-political transformations under colonial rule. Education emerged as a pivotal tool for societal change, particularly in empowering women, who had traditionally been marginalized in various spheres of life. This research paper delves into the historical trajectory of women's education in colonial Madhya Pradesh, examining its evolution, challenges, and impact on women's roles within the region. Through an interdisciplinary approach, utilizing archival records, government reports, missionary accounts, and contemporary writings, this study traces the inception of formal education for women in Madhya Pradesh under British rule. The initiatives of Christian missionaries, Indian reformers, and colonial authorities played a critical role in shaping the educational landscape. These efforts, however, were met with resistance due to entrenched patriarchal norms, caste-based hierarchies, and limited infrastructure. The research highlights key milestones, such as the establishment of the first girls' schools, the introduction of vernacular languages in curricula, and the gradual inclusion of women in teacher training programs. It also explores the Intersectionality of caste and gender in determining access to education, emphasizing how upper-caste women benefited disproportionately compared to their lower-caste counterparts. The study argues that despite the slow progress, women's education in colonial Madhya Pradesh laid the foundation for broader socio-economic transformations. Educated women emerged as catalysts for change, challenging traditional norms and advocating for women's rights. By the time of India's independence in 1947, the seeds of women's empowerment through education had been firmly planted, although significant disparities persisted. This paper contributes to the broader discourse on gender and education in colonial India by providing a regional perspective. It underscores the transformative potential of education in dismantling historical inequities and fostering empowerment, while also acknowledging the complexities and limitations of these colonial initiatives.*

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**Keywords-** *Women's Education, Colonial Madhya Pradesh, Gender Empowerment, Socio-political Transformation, Missionary Education, Intersectionality*

**Introduction-** The colonial period in India witnessed a series of transformative changes, many of which fundamentally altered the socio-

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economic and cultural fabric of the nation. Among these, the emergence of education as a tool for societal progress and individual empowerment stands out as a cornerstone of change. In the case of Madhya Pradesh, a region with a rich yet complex history, the role of education and particularly women's education—was both transformative and contentious.

Historically, women in Madhya Pradesh, as in other parts of India, faced systemic marginalization due to entrenched patriarchal norms and cultural traditions that limited their access to education and opportunities. The advent of British colonial rule in the early 19th century, however, introduced new dynamics. The colonial administration, along with Indian reform movements and missionary activities, sought to expand educational access, albeit with varying motives and methodologies. While the British aimed to create a class of educated individuals to serve their administrative needs, Indian reformers viewed education as a means to rejuvenate society and uplift marginalized groups, including women.

This introduction sets the stage for a detailed exploration of the initiatives, challenges, and outcomes of women's education in colonial Madhya Pradesh. The region's unique socio-political landscape, characterized by its diversity in caste, religion, and culture, played a significant role in shaping the trajectory of educational reforms. The study seeks to answer critical questions: How did colonial policies and Indian reform efforts intersect to influence women's education in Madhya Pradesh? What were the major barriers to achieving gender equity in education during this period? And what legacy did these efforts leave for post-independence India?

By focusing on the historical evolution of women's education in Madhya Pradesh, this paper contributes to understanding the broader processes of empowerment and social change in colonial India. It highlights the importance of education as a transformative force while critically examining the limitations and contradictions inherent in colonial and reformist agendas.

### **1. Growth of Women's Education in Madhya Pradesh During the Colonial Period:**

The growth of women's education in Madhya Pradesh during the colonial period reflects a complex interplay of colonial policies, missionary initiatives, and indigenous reform movements. The early 19th century saw the introduction of formal education for women, largely spearheaded by Christian missionaries who established the first schools for girls. These institutions primarily focused on imparting basic literacy, religious instruction, and domestic skills. Despite their limited scope, they represented a significant departure from traditional norms that confined women to the private sphere.

By the mid-19th century, the colonial government began to recognize the potential of educating women as a means to modernize Indian society. Policies promoting female education were introduced, albeit with a paternalistic undertone that aimed to create 'ideal wives and mothers' rather

than independent individuals. The establishment of government-aided schools and the inclusion of vernacular languages in the curriculum gradually expanded the reach of education to more women, particularly in urban areas.

Indigenous reformers such as Raja Ram Mohan Roy and Jyotirao Phule also played a crucial role in advocating for women's education, inspiring similar efforts in Madhya Pradesh. Local leaders and social organizations worked to establish schools and spread awareness about the importance of educating girls. However, these efforts were often met with resistance from conservative factions within society, who viewed women's education as a threat to traditional gender roles.

The intersection of caste and gender further influenced the trajectory of women's education in Madhya Pradesh. Upper-caste women were the primary beneficiaries of educational initiatives, as their families were more likely to embrace the idea of formal schooling. In contrast, lower-caste and tribal women faced significant barriers, including poverty, social exclusion, and lack of access to schools. Missionary efforts to educate lower-caste women were often viewed with suspicion, further limiting their impact.

Despite these challenges, the late 19th and early 20th centuries witnessed a gradual expansion of educational opportunities for women in Madhya Pradesh. Teacher training programs were introduced, enabling women to take up roles as educators and furthering the cause of female literacy. By the 1940s, women's participation in education had increased significantly, laying the groundwork for broader socio-economic transformations in the post-independence era.

This section underscores the multifaceted nature of women's education during the colonial period, highlighting both the progress made and the persistent challenges. It situates the growth of education within the broader context of colonial rule, social reform, and the struggle for gender equity.

### **2.1. Women's Education in Pre-Colonial Madhya Pradesh**

The growth of women's education in Madhya Pradesh during the colonial period reflects a complex interplay of colonial policies, missionary initiatives, and indigenous reform movements. The early 19th century saw the introduction of formal education for women, largely spearheaded by Christian missionaries who established the first schools for girls. These institutions primarily focused on imparting basic literacy, religious instruction, and domestic skills. Despite their limited scope, they represented a significant departure from traditional norms that confined women to the private sphere.

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## **2.2. British Influence on Women's Education in Madhya Pradesh**

The British influence on women's education in Madhya Pradesh was a significant catalyst for social reform and modernization during the colonial era. Prior to British intervention, education for women in the region was largely confined to traditional domestic training, with limited opportunities for formal learning.

The colonial government, along with Christian missionaries, established schools and institutions aimed at educating women, marking the beginning of organized female education in the state. Missionary-run schools, such as those established in Jabalpur and Bhopal, played a pivotal role in introducing Western-style education to women, focusing on literacy, arithmetic, and moral instruction. The British also introduced reforms through acts like the Indian Education Commission (Hunter Commission) of 1882, which emphasized female education as a means to improve societal conditions. These efforts were supported by Indian reformers and princely states like Bhopal, which under the leadership of progressive rulers, contributed to the establishment of girls' schools and scholarship programs.

Over time, British initiatives in Madhya Pradesh laid the

groundwork for expanding women's access to education, fostering a cultural shift that empowered women to engage in public and professional spheres. However, these efforts were often limited by traditional resistance and societal norms, making progress gradual and uneven across the region.

### **2.3. Key Milestones in Women's Education during the Colonial Era in Madhya Pradesh**

The colonial era witnessed several key milestones in the development of women's education in Madhya Pradesh, significantly shaping its trajectory. Before British intervention, formal education for women was virtually nonexistent, confined to traditional domestic skills. The entry of Christian missionaries in the 19th century marked the first organized efforts to educate women. Missionaries established schools in urban centers like Jabalpur, Sagar, and Bhopal, introducing basic literacy, arithmetic, and moral instruction. These schools aimed to uplift women's status by providing them with essential knowledge and skills, albeit within the framework of colonial objectives and societal constraints.

A significant turning point came with the Hunter Commission of 1882, which emphasized the importance of female education as a means of social reform. The Commission recommended government support for girls' schools, leading to a gradual increase in funding and the establishment of more institutions dedicated to women's education. The princely state of Bhopal emerged as a prominent contributor during this period, with rulers like Sultan Shah Jahan Begum and Sultan Kaikhusrau Jahan advocating for women's literacy. Their efforts included establishing schools, awarding scholarships, and encouraging societal acceptance of education for girls. Sultan Kaikhusrau Jahan, in particular, was instrumental in creating Mahila Vidyalayas (women's schools) and introducing reforms to enhance female literacy.

The early 20th century saw the expansion of secondary education for girls in select urban areas, marking another critical milestone. Institutions such as Victoria Girls' School in Jabalpur began offering secondary education, preparing young women for roles in teaching and other professions. Simultaneously, teacher training programs for women were introduced, ensuring the availability of qualified educators to meet the growing demand for female education.

Despite these advancements, the progress of women's education in Madhya Pradesh during the colonial era was uneven. Urban centers benefited the most, while rural areas lagged due to traditional resistance, societal norms, and limited resources. The colonial government's efforts were also often constrained by budgetary priorities and competing interests. However, the initiatives taken during this era laid the foundation for significant advancements in women's education post-independence. They sparked a cultural shift, gradually breaking down barriers and encouraging the participation of women in public and professional spheres, thereby contributing to broader social reform in the region.

#### **2.3.1. Impact of Macaulay's Educational Policy on Madhya Pradesh**

Macaulay's Educational Policy, introduced in 1835, had a profound impact on education across India, including the region that now constitutes Madhya Pradesh. Lord Macaulay's emphasis on English education aimed to create a class of educated Indians who could assist in administrative tasks and serve as cultural intermediaries between the British and the Indian populace. This policy led to the prioritization of English as the medium of instruction and the introduction of Western-style education in Madhya Pradesh, which significantly influenced the region's educational, cultural, and social landscape.

Before Macaulay's policy, education in Madhya Pradesh was primarily rooted in traditional systems, with Sanskrit pathshalas for boys and informal domestic training for girls. Access to education was largely restricted to upper-caste males, leaving vast sections of the population, including women and marginalized communities, uneducated. Macaulay's push for English education, however, marked the beginning of a systematic approach to modern education. Missionary efforts in cities like Jabalpur, Sagar, and Bhopal gained momentum, with the establishment of schools imparting English education alongside basic subjects like arithmetic, geography, and history.

One significant impact of the policy was the introduction of Western concepts of rationality, science, and liberal thought. These ideas gradually permeated society in Madhya Pradesh, encouraging intellectual discourse and planting the seeds for social reform. While the policy did not directly address women's education, the emphasis on modern education indirectly benefited women. Christian missionaries, inspired by the Western education model, started schools for girls in urban centers like Bhopal and Jabalpur. These institutions, although limited in reach, played a crucial role in initiating formal education for women in the region.

However, the impact of Macaulay's policy was not uniformly positive. The emphasis on English over vernacular languages marginalized traditional forms of knowledge and education. Indigenous institutions and Sanskrit-based learning systems saw a decline, which alienated a significant portion of the population that could not access English education. Additionally, the focus on creating small, educated elite meant that rural areas and marginalized communities, including tribal populations in Madhya Pradesh, were largely excluded from the benefits of the new education system.

In Madhya Pradesh, the policy also reinforced socio-economic disparities. Education became a privilege of the urban and affluent classes who could afford access to English-medium schools, leaving the majority of the population untouched by the new system. This created a dual educational structure, where a minority elite fluent in English gained access to administrative jobs and better opportunities, while the rest remained entrenched in traditional occupations.

Despite its limitations, Macaulay's Educational Policy marked the beginning of a transformative era in Madhya Pradesh. It introduced a new

framework for education that would later form the foundation of the region's modern educational system. The policy catalyzed social change by promoting the idea of education as a tool for progress, albeit within the constraints of colonial interests. Over time, the seeds sown during this period contributed to the broader educational advancements witnessed in the post-independence era, gradually bridging the gaps in accessibility and inclusivity.

### **2.3.2. Wood's Dispatch and the Spread of Education in Madhya Pradesh**

Wood's Dispatch of 1854 was a landmark moment in the history of education in India, including Madhya Pradesh, as it laid the foundation for the modern educational system in the country. Formally known as the "Minute on Education," the dispatch was a policy document issued by Sir Charles Wood, the President of the British Board of Control, which sought to address the state of education in British India. It provided comprehensive recommendations aimed at expanding and standardizing education across the subcontinent. In Madhya Pradesh, Wood's Dispatch had a profound impact, promoting both the spread of education and the establishment of a more structured educational system.

Wood's Dispatch emphasized several key points, including the importance of primary, secondary, and higher education, the development of a national system of education, and the need for both vernacular and English education. This policy shift laid the groundwork for the expansion of educational infrastructure in Madhya Pradesh, although its effects were felt unevenly across the region due to the differing levels of resources, geographical location, and socio-political conditions.

The Dispatch recommended the establishment of schools at all levels, encouraging the creation of primary schools in rural and remote areas. It urged the government to promote female education, which, while still limited, began to gain traction in Madhya Pradesh, especially in cities like Bhopal, Jabalpur, and Sagar. Missionary organizations played a critical role in this phase, establishing schools for girls and women. The Dispatch recommended the teaching of practical subjects, such as agriculture and industry, alongside English and European subjects. In Madhya Pradesh, this aspect of the policy facilitated the introduction of practical education in select schools, albeit on a small scale.

The emphasis on vernacular languages was another critical aspect of Wood's Dispatch that influenced education in Madhya Pradesh. Prior to the Dispatch, education was primarily in Persian or English, limiting access for the general population. Wood's policy promoted the use of vernacular languages in primary education, which helped bridge the gap between the elite and the masses. In Madhya Pradesh, local languages such as Hindi and Marathi were used in schools, making education more accessible to a broader demographic. This helped to increase literacy rates among the rural population, although it remained a challenge in more remote tribal areas.

Wood's Dispatch also outlined the need for teacher training, which

led to the establishment of institutions that trained teachers in the region. This was critical in Madhya Pradesh, where there was a significant need for qualified teachers, especially in rural areas. Training programs helped improve the quality of education, and many of these institutions, such as the Normal Schools, played an essential role in shaping the educational landscape of the region.

However, the implementation of Wood's Dispatch faced several challenges. The spread of education remained confined to urban centers, with rural and tribal areas of Madhya Pradesh seeing limited benefits. The lack of adequate resources, combined with socio-economic constraints, meant that the educational reforms were often slow to reach the grassroots level. The policy also focused primarily on the creation of a Western-style educational system, which, while modernizing, did not fully address the cultural and traditional educational needs of many communities.

In conclusion, Wood's Dispatch played a pivotal role in the spread of education in Madhya Pradesh by providing a framework for educational expansion and reform. While the implementation of these reforms was uneven and faced several challenges, the policy laid the foundation for the modern education system in the region, which would continue to evolve in the years to come.

### **2.3.3. The Hunter Commission and Its Influence in Madhya Pradesh**

The Hunter Commission, established in 1882, was a pivotal moment in the history of education in colonial India, and its influence extended to Madhya Pradesh, where it helped shape the educational landscape during the late 19th century. Formally known as the Indian Education Commission, it was chaired by Sir William Hunter, and its primary objective was to assess the state of education across British India and recommend reforms. The recommendations made by the Hunter Commission had a significant impact on the educational policies of the time, leading to both the expansion and restructuring of the education system in Madhya Pradesh.

One of the Commission's key findings was the recognition of the need for a more organized and systematic approach to education. Prior to the Hunter Commission, education in India, including in Madhya Pradesh, was largely disorganized, with schools operating on a small scale and under local control. The Commission advocated for a centralized education system, which would enable the British colonial administration to regulate and oversee educational activities more effectively. This led to the establishment of a more structured educational framework, with both primary and secondary schools receiving government support and supervision.

The Hunter Commission emphasized the need for expanding elementary education in rural and remote areas, where education had been limited or non-existent. In Madhya Pradesh, this resulted in the establishment of more schools in villages and smaller towns. The British government allocated more funds for the construction of schools, teacher salaries, and other educational resources, which helped spread education beyond the urban centers. While the impact was most pronounced in towns

like Jabalpur, Bhopal, and Sagar, rural areas also saw some improvement in access to education, although it remained uneven and slow.

The Commission also highlighted the importance of female education, which had been an area of neglect until then. The Hunter Commission recognized that female literacy rates in India were abysmally low and recommended increased efforts to promote education for girls. In Madhya Pradesh, this led to the establishment of a number of girls' schools, particularly in urban areas. These schools were initially run by missionary organizations and later supported by the colonial government. The expansion of female education in Madhya Pradesh was a gradual process, but the recommendations of the Hunter Commission set the stage for the improvement of female literacy and the participation of women in public life.

Another significant influence of the Hunter Commission in Madhya Pradesh was its emphasis on the vernacular language as a medium of instruction, especially in primary schools. Prior to this, there had been a strong focus on English education, which was accessible only to a small elite. The Commission recommended that local languages, such as Hindi, Marathi, and Gujarati, be used in primary education to make learning more accessible to the masses. This recommendation led to the use of vernacular languages in many schools in Madhya Pradesh, improving access to education for children from various linguistic backgrounds.

However, despite these positive outcomes, the Hunter Commission's recommendations were not without limitations. The focus remained on creating an educated class that could assist the colonial administration rather than fostering a truly inclusive system of education for all sections of society. Education for marginalized communities, such as tribal populations in Madhya Pradesh, remained minimal. Additionally, the emphasis on Western-style education often overlooked traditional and indigenous knowledge systems, contributing to a cultural disconnect.

In conclusion, the Hunter Commission played a crucial role in shaping the education system in Madhya Pradesh during the colonial era. Its recommendations on expanding primary education, improving female literacy, and using vernacular languages were instrumental in broadening educational access in the region. However, its limitations, especially in reaching rural and marginalized communities, highlighted the challenges of implementing widespread educational reform during the colonial period. Despite these challenges, the Hunter Commission's influence laid the foundation for the educational development that would continue into the post-independence era.

#### **2.3.4. Development of Higher and Technical Education for Women in Madhya Pradesh**

The development of higher and technical education for women in Madhya Pradesh has been a gradual but significant process, shaped by various socio-political factors and educational reforms, both during the colonial era and post-independence. Although women's education faced

substantial challenges due to deep-rooted traditional norms and limited access to resources, several key milestones have contributed to the expansion of higher and technical education for women in the region.

During the colonial period, women's education in Madhya Pradesh was largely limited to basic literacy and moral education, primarily through missionary-run schools in urban centers like Jabalpur, Bhopal, and Sagar. Higher education opportunities for women were scarce and restricted to a very small, privileged segment of the population. Institutions for women were primarily focused on teaching subjects like arts, literature, and domestic sciences, with little attention given to technical or professional education. However, the seeds for higher education were sown during this time, particularly with the establishment of women's schools and colleges in cities like Bhopal, where progressive rulers like Sultan Shah Jahan Begum were instrumental in promoting female education.

In the early 20th century, the establishment of the first colleges for women, such as the Government Girls College in Bhopal in 1935, marked a significant step toward providing higher education opportunities to women in Madhya Pradesh. These institutions primarily offered undergraduate programs in arts and humanities, which provided women with the intellectual and social tools to step into professions such as teaching and administration. While the options for women were still limited, this period saw the gradual inclusion of women in higher education, which had previously been dominated by men.

Post-independence, the state of higher and technical education for women in Madhya Pradesh saw significant advancements. The newly independent India sought to address gender disparities in education through constitutional provisions and policy reforms aimed at promoting women's education. The establishment of more women's colleges and the expansion of co-educational institutions opened up new possibilities. In Bhopal, for example, the development of institutions such as the Barkatullah University in 1988 provided greater opportunities for women in higher education, offering a range of undergraduate and postgraduate programs across disciplines.

The 1950s and 1960s also witnessed the establishment of professional and technical institutions, although these were initially limited and concentrated in urban centers. Institutions such as the Indira Gandhi Institute of Technology in Bhopal, founded in 1981, were among the first to provide technical education to women in fields such as engineering, computer science, and architecture. These institutions helped women acquire specialized skills that were previously inaccessible to them, thus expanding their career opportunities in technical and scientific fields. Over time, more vocational training centers were set up across the state, encouraging women to pursue careers in nursing, teaching, and administration.

The 1990s and 2000s saw a surge in women's enrollment in technical education programs, as the government introduced scholarships,

reservations, and other incentives to promote the participation of women in science, technology, and engineering. In Madhya Pradesh, many women took advantage of these programs, leading to a significant increase in female graduates in technical fields. The establishment of technical universities and polytechnic institutions, such as the Madhya Pradesh Technical University in 2007, further expanded educational opportunities for women in the state.

Today, women in Madhya Pradesh are increasingly enrolling in a variety of higher education courses, including professional and technical programs. The state has witnessed a marked increase in the number of women engineers, doctors, and entrepreneurs. However, despite these advancements, challenges remain, including issues of access in rural and tribal areas, societal attitudes, and the gender gap in certain technical fields. Nonetheless, the development of higher and technical education for women in Madhya Pradesh continues to make progress, contributing to the broader goal of gender equality and women's empowerment in the region.

## **2. Issues and Inadequacies Women Empowerment in Madhya Pradesh**

Women's empowerment in Madhya Pradesh, like in many parts of India, faces significant challenges despite various government efforts and societal progress. These challenges are rooted in socio-cultural, economic, and institutional factors that limit women's ability to fully participate in public, private, and economic life. While there have been improvements, several issues and inadequacies continue to hinder women's empowerment in the state.

One of the major barriers to women's empowerment in Madhya Pradesh is the deeply ingrained patriarchy that dictates social norms and restricts women's roles to the domestic sphere. In rural and tribal areas, traditional gender roles often place the responsibility for household chores and caregiving solely on women. This limits their ability to pursue education, employment, or other opportunities. Early marriage, which is still prevalent in many parts of the state, further restricts women's autonomy and opportunities. Girls are often married off at a young age, leading to discontinuation of education and early pregnancies, both of which have long-term detrimental effects on women's health and socio-economic prospects.

Inadequate access to quality education is another major issue. Although literacy rates for women in Madhya Pradesh have improved, the overall female literacy rate remains below the national average. Rural and tribal areas, where girls face the most challenges, have limited access to schools, particularly at the secondary and higher levels. The scarcity of schools, long distances to educational institutions, lack of proper sanitation facilities, and socio-economic constraints often prevent girls from continuing their education. Even when girls do attend school, the quality of education and infrastructure remains poor, leading to high dropout rates. This lack of education not only limits their career opportunities but also impedes their ability to make informed decisions regarding health, family, and economic matters.

Economic independence is another critical issue that hampers women's empowerment in Madhya Pradesh. Although women contribute significantly to agriculture, labor, and informal sectors, they often do so without recognition or compensation. Most women in rural areas work as unpaid laborers or in low-paying jobs, leaving them economically dependent on their male counterparts. Moreover, women face significant barriers in accessing formal employment opportunities due to limited education, gender discrimination, and social restrictions. The gender pay gap is also evident in the state, where women, even when employed in similar roles, are paid less than their male counterparts. Access to credit, land ownership, and entrepreneurship opportunities for women is also limited, further stalling their financial independence.

Violence and safety concerns are critical issues that affect women's empowerment in Madhya Pradesh. Incidents of domestic violence, sexual harassment, trafficking, and honor killings are disturbingly high in the state. Many women suffer in silence due to fear of stigma, social ostracization, or lack of support from law enforcement. The absence of a robust support system, including shelters, counseling, and legal aid, further exacerbates the situation. Additionally, the state's police force and judicial system are often inadequately equipped to handle gender-based violence, leading to delayed justice and a culture of impunity for perpetrators.

The underrepresentation of women in decision-making bodies and leadership roles is another inadequacy that restricts women's empowerment in Madhya Pradesh. While the state has made strides in encouraging women's participation in local governance through reservations in Panchayats and urban local bodies, women's representation in higher political offices, business, and academia remains minimal. This lack of representation leads to the marginalization of women's voices in policies and decisions that directly affect their lives.

In conclusion, women's empowerment in Madhya Pradesh faces significant challenges, primarily rooted in deep-seated socio-cultural norms, limited access to education, economic dependency, violence, and political underrepresentation. While progress has been made, particularly in education and political participation, these ongoing issues highlight the need for more comprehensive policies and societal change. Addressing these inadequacies requires a multi-pronged approach, focusing on improving education, providing economic opportunities, ensuring safety, and promoting gender equality in all spheres of life.

#### **4. Need of Education for Women Empowerment in Madhya Pradesh**

Education plays a crucial role in empowering women, and its significance in Madhya Pradesh is particularly profound due to the socio-economic and cultural challenges faced by women in the state. The need for education to empower women in Madhya Pradesh cannot be overstated, as it forms the foundation for addressing gender inequality, improving economic opportunities, and promoting social mobility.

One of the primary reasons for the need for education for women in Madhya Pradesh is the deeply ingrained patriarchy and traditional gender roles that restrict women's access to opportunities and resources. In many rural and tribal areas of the state, girls are often married off at a young age, and their education is not prioritized. Education equips women with the knowledge and skills necessary to break free from these traditional norms, enabling them to become active participants in society, both in the family and the workplace. By educating girls, the state can challenge and transform deeply rooted cultural practices that limit women's autonomy and self-worth.

Another significant need for women's education in Madhya Pradesh is the improvement of economic independence and poverty alleviation. The state, being one of the less industrialized in India, has a large population of women engaged in informal sectors like agriculture and domestic work. Education, particularly vocational and technical education, provides women with the tools to access better job opportunities, gain financial independence, and contribute to the economic development of their families and communities. Women with education are more likely to start small businesses, become entrepreneurs, and participate in the labor market, thus fostering economic growth and reducing poverty in the state.

Education also plays a vital role in improving women's health and well-being. In Madhya Pradesh, where health indicators for women—such as maternal mortality and malnutrition—are often lower than the national average, education empowers women to make informed decisions about their health. Educated women are more likely to seek healthcare, follow proper nutrition, and adopt family planning methods, leading to better health outcomes for themselves and their children. Additionally, educated women are better equipped to support the education of their own children, creating a cycle of progress and development across generations.

Furthermore, women's education in Madhya Pradesh is critical for enhancing political participation and leadership. Historically, women have been underrepresented in political and decision-making processes in the state. Education helps build confidence, critical thinking, and leadership skills, which are essential for women to engage in public life and influence policy decisions. Educated women are more likely to participate in local governance, advocate for their rights, and contribute to community development, thus advancing gender equality in public and political spheres.

Finally, education for women is essential for promoting social justice and equality in Madhya Pradesh. By ensuring that girls and women have equal access to education, the state can bridge the gender gap in literacy and employment, paving the way for a more inclusive and equitable society. The ability to pursue education provides women with the tools to challenge discrimination, fight for their rights, and actively contribute to social change.

In conclusion, the need for women's education in Madhya Pradesh is critical for achieving gender equality, economic empowerment, better health outcomes, political participation, and overall social development. It is an essential tool for breaking the cycle of poverty, improving women's lives,

and ensuring that they have the agency to shape their own futures and contribute to the broader development of the state.

#### **4.1. Women Empowerment and Education in Madhya Pradesh**

Women empowerment and education are pivotal for the progress of any society, and Madhya Pradesh has made significant strides in this direction. Recognizing that education is the cornerstone of empowerment, the state has implemented various initiatives to ensure that girls receive quality education. Programs like *Beti Bachao Beti Padhao* and *Ladli Laxmi Yojana* have played a crucial role in improving literacy rates and promoting gender equality in education. These schemes not only provide financial support but also create awareness about the importance of educating girls, thus breaking long-standing societal norms.

The government has established a network of schools and colleges, especially in rural and tribal areas, to make education accessible to women. Special provisions like free uniforms, bicycles, and scholarships have further encouraged girls to pursue higher education. Vocational training and skill development programs have been introduced to enable women to achieve economic independence. Initiatives like *Tejaswini Yojana* and self-help groups (SHGs) have empowered women by providing financial assistance and entrepreneurial training, fostering confidence and self-reliance.

Despite these efforts, challenges like early marriages, patriarchal attitudes, and lack of infrastructure persist, particularly in remote areas. To address these, the state is focusing on improving awareness and strengthening implementation mechanisms. Community participation and the involvement of NGOs are crucial in sustaining the momentum.

The combination of education and empowerment has led to a noticeable transformation in Madhya Pradesh, with women increasingly participating in decision-making processes and contributing to various sectors. While there is still a long way to go, the progress made so far is a testament to the state's commitment to creating a society where women can thrive as equals. Empowered women are not just beneficiaries of development—they are its drivers, shaping a brighter future for Madhya Pradesh.

#### **4.2. The Need for Education for Women Empowerment in Madhya Pradesh**

Education is a powerful tool for transforming society, and its role in empowering women is particularly significant in a state like Madhya Pradesh. Despite being rich in culture and resources, the state faces challenges like gender inequality, low literacy rates among women, and socio-economic disparities, especially in rural and tribal areas. Addressing these issues requires a focus on women's education, which is the foundation for empowerment and sustainable development.

Education equips women with the knowledge, skills, and confidence to overcome societal barriers and actively participate in decision-making processes. It opens doors to economic opportunities, enabling women to

contribute to their families and communities. In Madhya Pradesh, initiatives such as *Ladli Laxmi Yojana*, *Beti Bachao Beti Padhao*, and free education schemes for girls have laid the groundwork for improving access to education. However, these efforts must be intensified to reach the marginalized sections of society.

The lack of education often perpetuates cycles of poverty, child marriages, and health issues, particularly in remote regions of the state. By prioritizing girls' education, Madhya Pradesh can address these challenges while fostering gender equality. Educated women are better positioned to understand their rights, access healthcare, and raise healthier, educated children, thus breaking intergenerational cycles of deprivation.

Moreover, education is crucial for fostering leadership among women. Women with education are more likely to take on leadership roles in governance, business, and community development, driving positive change. To achieve this, investments must be made in school infrastructure, teacher training, and awareness campaigns to change patriarchal mindsets.

In conclusion, the need for education for women empowerment in Madhya Pradesh cannot be overstated. It is not only a basic right but also a pathway to a more inclusive, equitable, and progressive society where women are active participants in shaping the state's future.

#### **4.3. Impact of Education on Social Empowerment in Madhya Pradesh**

Education serves as a catalyst for social empowerment, driving societal progress and reducing inequalities. In Madhya Pradesh, the impact of education on social empowerment is evident in multiple dimensions, including gender equality, economic mobility, and community development. The state's diverse population, particularly its rural and tribal communities, benefits significantly when education is prioritized as a tool for social transformation.

One of the most profound impacts of education in Madhya Pradesh is its role in bridging social divides. Literacy initiatives and policies like *Sarva Shiksha Abhiyan* and *Rashtriya Madhyamik Shiksha Abhiyan* have increased enrollment and retention rates, ensuring education reaches even the most marginalized communities. By equipping individuals with knowledge and skills, education fosters self-reliance, reduces dependency, and promotes informed decision-making. Women, in particular, have gained a stronger voice in family and community matters, contributing to a shift in traditional gender roles.

Education has also strengthened community cohesion by promoting awareness of rights, legal protections, and social responsibilities. It has encouraged collective action on pressing issues such as child labor, domestic violence, and access to healthcare. Moreover, educated individuals are more likely to participate in local governance, ensuring that policies reflect the needs of the community.

Economic empowerment, another critical aspect of social empowerment, is closely linked to education. Vocational training and skill development programs in Madhya Pradesh have enhanced employability

and entrepreneurship, reducing unemployment and improving living standards. Educated youth are better equipped to leverage opportunities in industries like agriculture, technology, and tourism, which are vital to the state's economy.

In conclusion, education in Madhya Pradesh has a transformative impact on social empowerment, creating a ripple effect that benefits individuals, families, and communities. Continued investment in education is essential to build an equitable society where every citizen can contribute meaningfully to the state's development.

#### **4.4. Political Empowerment through Education in Madhya Pradesh**

Education plays a pivotal role in fostering political empowerment by equipping individuals with the knowledge and confidence to actively participate in democratic processes. In Madhya Pradesh, where a significant portion of the population resides in rural and tribal areas, education has been instrumental in raising political awareness and ensuring inclusivity in governance. The state's focus on literacy campaigns and educational initiatives has created opportunities for marginalized groups to engage in political decision-making and leadership.

Political empowerment through education manifests in various ways, such as increased voter participation, informed electoral choices, and the ability to hold leaders accountable. Educated citizens are more likely to understand their rights, the importance of voting, and the mechanisms of government functioning. In Madhya Pradesh, programs like *Samagra Shiksha Abhiyan* and adult literacy drives have helped improve civic awareness, enabling individuals to challenge traditional power hierarchies and demand transparency and accountability in public administration.

Education has also been a driving force behind the inclusion of women and tribal communities in political processes. Women's education, in particular, has led to a rise in their participation as voters and candidates in local and state elections. Schemes like *Ladli Laxmi Yojana* have indirectly contributed by fostering a culture that values girls' education, ultimately empowering them to take on leadership roles in Panchayati Raj institutions and other governance structures.

Furthermore, education fosters critical thinking and problem-solving skills, which are essential for addressing socio-political challenges. Youth in Madhya Pradesh, empowered by education, are increasingly engaging in debates and advocacy for issues like environmental conservation, economic development, and social justice, reflecting their growing political consciousness.

In conclusion, education in Madhya Pradesh serves as a foundation for political empowerment, enabling citizens to actively shape the state's democratic future. Strengthening educational initiatives will further enhance political participation, leading to a more equitable and representative society.

#### **4.5. Growth of Political Consciousness among Women**

The growth of political consciousness among women is a vital step

towards achieving gender equality and inclusive governance. Across India, including Madhya Pradesh, this shift has been influenced by education, awareness campaigns, and progressive policies aimed at empowering women. Historically marginalized in the political sphere, women are now increasingly recognizing their potential as active participants in democracy and decision-making processes.

One significant factor driving this transformation is education. Educated women are more aware of their rights and responsibilities as citizens, enabling them to challenge patriarchal norms and advocate for change. Government programs, such as *Beti Bachao Beti Padhao* and literacy campaigns, have enhanced women's understanding of political processes and encouraged their participation as voters, candidates, and leaders. Additionally, the reservation of seats for women in Panchayati Raj institutions has created opportunities for them to assume leadership roles and influence local governance.

In Madhya Pradesh, the presence of women in grassroots politics has brought attention to issues like education, healthcare, and sanitation, which directly impact community welfare. As women engage in political activities, they inspire others to follow suit, creating a ripple effect that strengthens collective political consciousness. Self-help groups and NGOs have also played a significant role in mobilizing women and providing platforms for political discussions.

The impact of growing political awareness among women is evident in their increasing participation in elections, both as informed voters and as candidates. Women leaders in Madhya Pradesh have demonstrated the ability to address community needs effectively, proving that their inclusion in politics leads to more balanced and representative governance.

In conclusion, the growth of political consciousness among women is reshaping the democratic landscape in Madhya Pradesh and beyond. As this trend continues, it holds the promise of building a more equitable society where women actively contribute to policymaking and nation-building.

#### **4.6. Women's Participation in the Freedom Struggle: Madhya Pradesh**

Women in Madhya Pradesh played a significant role in India's freedom struggle, demonstrating courage, leadership, and determination to fight against colonial oppression. Despite societal constraints, they emerged as active participants, contributing to both revolutionary movements and Gandhian non-violent campaigns. Their involvement not only highlighted their patriotic fervor but also marked a significant step towards their empowerment and inclusion in public life.

Prominent women freedom fighters from Madhya Pradesh include Rani Avantibai of Ramgarh, who valiantly fought against British forces during the 1857 revolt. She symbolized resistance and inspired many with her bravery and sacrifices. Similarly, Durga Bai Deshmukh, originally from Madhya Pradesh, became a key figure in mobilizing women for political activism and social reform. These leaders played pivotal roles in motivating others to join the freedom movement.

The participation of women in Madhya Pradesh was not limited to individual contributions; they actively organized and participated in movements such as the Quit India Movement and the Civil Disobedience Movement. Many women took to the streets, boycotting foreign goods, picketing liquor shops, and spreading the message of Swadeshi. Their grassroots efforts strengthened the freedom struggle and challenged traditional gender norms, paving the way for their greater role in public life.

In addition to protests, women contributed to the freedom struggle by offering logistical support, such as sheltering revolutionaries, disseminating information, and raising funds. Tribal women in the state, including the Gond and Bhil communities, were also instrumental in resisting British exploitation and asserting their rights over land and resources.

In conclusion, the participation of women from Madhya Pradesh in India's freedom struggle was a testament to their resilience and patriotism. Their contributions not only shaped the course of the independence movement but also laid the foundation for their empowerment in independent India.

#### **4.7. Education and the Rise of Women Leaders in Madhya Pradesh**

Education has been a key driver in the emergence of women leaders in Madhya Pradesh, fostering confidence, skills, and awareness essential for leadership. Historically, societal norms restricted women's participation in public life, but access to education has gradually dismantled these barriers. Educated women have increasingly taken on leadership roles in politics, social reform, and community development, contributing significantly to the state's progress.

The government's efforts to promote women's education, through schemes like *Beti Bachao Beti Padhao*, *Ladli Laxmi Yojana*, and free education for girls, have played a crucial role in this transformation. These initiatives have improved literacy rates and encouraged women to pursue higher education, equipping them with the tools to lead and influence. The reservation of seats for women in Panchayati Raj institutions has further empowered them to participate in governance, turning educated women into catalysts for grassroots change.

Educated women leaders in Madhya Pradesh have successfully addressed critical issues such as child welfare, healthcare, sanitation, and women's rights. Leaders like Jamuna Devi, the first woman Deputy Chief Minister of Madhya Pradesh, and several others have paved the way for women to actively contribute to state politics. In rural areas, women sarpanches and members of self-help groups have brought significant improvements to their communities, focusing on development and welfare.

Education not only enhances knowledge but also fosters critical thinking and decision-making, qualities essential for leadership. As more women in Madhya Pradesh gain access to education, they challenge societal norms, inspire others, and contribute to building an equitable society.

In conclusion, education has been instrumental in the rise of women

leaders in Madhya Pradesh. By investing further in educational opportunities for women, the state can ensure a future where women continue to play pivotal roles in shaping society and governance.

## **5. Findings and Discussion**

The educational landscape of Madhya Pradesh during the British colonial period paints a complex picture of neglect, deliberate policies of control, and an overall lack of interest in the development of the region's educational infrastructure. The British, despite having introduced modern education, did little to promote higher learning or encourage holistic development among the people of Madhya Pradesh. The key factors that shaped the education system in Madhya Pradesh under British rule include economic motives, religious agendas, and the colonial need to create a subservient clerical class. These factors, combined with the societal resistance and deep-rooted cultural conservatism, delayed the rise of an educated elite class in Madhya Pradesh. This section delves into the findings drawn from both historical data and contemporary scholarship on the impact of colonial education policies on Madhya Pradesh, particularly in relation to women's education and empowerment.

### **5.1. Findings**

#### **5.1.1. Slow Progress of Modern Education in Madhya Pradesh**

The progress of modern education in Madhya Pradesh has been relatively slow due to a combination of socio-economic, geographical, and systemic challenges. Despite significant efforts by the government to enhance educational infrastructure and access, a large portion of the population, especially in rural and tribal areas, continues to face barriers. Poverty remains a major obstacle, with many families prioritizing earning livelihoods over education. Consequently, school dropout rates are high, particularly among girls. Additionally, inadequate infrastructure, such as poorly maintained schools, lack of electricity, and insufficient sanitation facilities, discourages attendance.

Another factor contributing to the slow progress is the shortage of qualified teachers and the lack of teacher training programs, which directly affects the quality of education. Many schools in remote areas operate with a single teacher or have vacant teaching positions, hampering effective learning. Furthermore, the curriculum often fails to address local needs or incorporate skill-based education, which could make education more relevant and appealing.

The state's significant tribal population presents unique challenges as well. Many tribal communities reside in inaccessible regions, and their distinct cultural and linguistic needs are often overlooked in mainstream education. Bridging this gap requires more culturally sensitive teaching methods and localized content.

Government initiatives like the Right to Education Act, scholarships, and mid-day meal programs have brought some improvement, but their implementation remains inconsistent. Digital education, which

gained momentum during the COVID-19 pandemic, also faces hurdles due to limited internet access and digital literacy.

To accelerate progress, Madhya Pradesh needs a comprehensive approach that combines infrastructure development, teacher training, curriculum reform, and targeted interventions for marginalized communities. Collaboration with non-governmental organizations and local stakeholders can further enhance outreach and effectiveness, ensuring that education becomes a priority and an accessible reality for all.

### **5.1.2. British Apathy towards Higher Education in Madhya Pradesh**

During British rule, higher education in Madhya Pradesh suffered due to the colonial administration's apathy and neglect. The British prioritized creating an education system that catered to their administrative and economic interests, focusing on producing a limited class of English-speaking elites for clerical and bureaucratic roles. This approach left large parts of the country, including Madhya Pradesh, underserved in terms of higher education institutions. The region, predominantly rural and home to a significant tribal population, was not considered a priority for investment in advanced educational infrastructure.

Madhya Pradesh's geographical vastness and socio-economic backwardness further discouraged the British from establishing universities or colleges. The colonial government concentrated its resources on regions that were economically prosperous or strategically significant, such as Bengal, Bombay, and Madras. Consequently, Madhya Pradesh remained devoid of quality institutions that could foster intellectual growth and innovation. The few existing colleges during the colonial period were limited in number and reach, often located in urban centers, making them inaccessible to most of the population.

Moreover, the British education policy was inherently discriminatory, as it did not aim to empower the masses or promote critical thinking. For tribal and rural communities in Madhya Pradesh, there were little to no efforts to integrate them into the mainstream education system. Higher education was viewed as unnecessary for these groups, reinforcing social and economic inequalities.

This historical neglect had long-lasting effects, with Madhya Pradesh lagging behind in educational development even after independence. The absence of a robust foundation in higher education left the state ill-prepared to meet the challenges of modernization and industrialization. Addressing this colonial legacy required significant post-independence efforts to expand access, improve quality, and make higher education more inclusive for all sections of society.

### **5.1.3. Focus on Creating a Clerical Class in Madhya Pradesh**

During British rule, the education policy in Madhya Pradesh, as in the rest of India, was primarily designed to create a clerical class that could assist in the administration of the colonial government. This approach was

rooted in Lord Macaulay's infamous Minute on Indian Education (1835), which emphasized the need to train a small segment of Indians to act as intermediaries between the British rulers and the Indian population. The focus was on imparting basic literacy, English language skills, and rudimentary knowledge required for clerical tasks, rather than promoting higher learning, critical thinking, or scientific inquiry.

In Madhya Pradesh, this policy led to the establishment of a few schools and colleges, but their reach was limited to urban areas and the socio-economically privileged classes. The curriculum was narrowly tailored to suit colonial needs, offering subjects like English, mathematics, and administrative law while neglecting fields like science, technology, and indigenous knowledge systems. This created a dependency on British frameworks and suppressed local intellectual and cultural growth.

For the vast rural and tribal population of Madhya Pradesh, education was almost non-existent. The colonial government showed little interest in expanding educational infrastructure to these areas, as it did not align with their economic or administrative objectives. Tribal communities, in particular, were marginalized, as their traditional knowledge systems were disregarded and their cultural identity was overlooked.

This narrow focus on clerical education perpetuated social and economic inequalities, as it restricted access to meaningful learning opportunities and career advancement for most of the population. The legacy of this policy continued to affect Madhya Pradesh even after independence, requiring significant efforts to democratize education, promote skill development, and create a system that addressed the diverse needs of the region's population.

#### **5.1.4. Limited Access to Schools and Colleges in Madhya Pradesh**

Limited access to schools and colleges has been a persistent challenge in Madhya Pradesh, significantly hindering educational development in the state. During the British era, the colonial government paid minimal attention to establishing educational institutions, especially in rural and tribal areas, as they were not seen as crucial to the imperial administration. This neglect continued even after independence, as the state's vast rural expanse, challenging geography, and socio-economic backwardness posed significant barriers to educational access. Schools and colleges were largely concentrated in urban areas, leaving most of the population, particularly in remote regions, without access to formal education.

The situation in tribal areas has been even more dire. Many tribal communities reside in remote, hilly regions where access to basic educational infrastructure is limited. The absence of schools in these areas, coupled with a lack of transportation and the language barrier, has left generations without opportunities to pursue formal education. This gap in educational access has further perpetuated cycles of poverty and marginalization, as tribal children, especially girls, have been

disproportionately left out of the education system.

Even in cities and towns, limited resources, outdated infrastructure, and a shortage of qualified teachers have hampered the quality of education offered. Colleges and universities were few in number, and access to higher education remained out of reach for most people, particularly those from lower socio-economic backgrounds. The focus on traditional and theoretical subjects, rather than practical and vocational skills, also failed to address the region's economic and developmental needs.

#### **5.1.5. Missionary Influence on Education in Madhya Pradesh**

Missionary influence on education in Madhya Pradesh during the colonial period had a significant yet complex impact. Missionaries, primarily from Christian denominations, played a crucial role in establishing schools and educational institutions in the region, especially in areas where the British administration was slow to act. While the British government neglected educational development in many parts of Madhya Pradesh, missionaries filled this gap by establishing schools, particularly in tribal and rural areas, which were otherwise underserved by the state.

Missionary-run schools were often among the first to introduce formal education in these regions, offering basic literacy and vocational training. They were particularly active in promoting education for girls and women, an area that the colonial and traditional Indian systems often overlooked. The missionaries' emphasis on universal education and their efforts to improve literacy rates among marginalized communities contributed positively to social mobility, especially for women and marginalized groups, who otherwise faced systemic exclusion from education.

However, the missionary influence was not without controversy. Many critics argue that missionary education in Madhya Pradesh, while providing education to the underserved, often came with religious and cultural impositions. The curriculum in these schools was heavily Christianized, which led to the undermining of indigenous traditions, languages, and belief systems. Missionary schools also focused on converting local populations to Christianity, which created a cultural divide between the educated and uneducated, often alienating communities that did not embrace Christianity. This created a sense of resentment, particularly in tribal and rural areas, where the imposition of a foreign religion and culture was viewed as a form of cultural imperialism.

Overall, while missionary influence on education in Madhya Pradesh helped to spread literacy and establish educational institutions, it also raised questions about cultural assimilation and the broader implications of foreign religious influence on indigenous communities.

#### **5.1.6. Conservatism in Madhya Pradesh Society**

Conservatism has been a prominent feature of Madhya Pradesh society, deeply rooted in its traditional values, cultural practices, and social hierarchies. The state, with its largely rural and tribal population, has historically adhered to conservative norms that prioritize family structures,

caste-based roles, and religious customs. These values have shaped the social fabric of Madhya Pradesh, often hindering progressive change in areas like education, gender equality, and social mobility.

The dominance of patriarchal structures in Madhya Pradesh has reinforced gender conservatism. Women, particularly in rural areas, face significant social restrictions, with their roles largely confined to household duties and child-rearing. While urban areas have seen gradual shifts towards gender equality, rural regions continue to enforce traditional gender norms, limiting opportunities for women in education and employment. Early marriages, limited access to higher education, and lack of participation in public life remain prevalent in many communities.

Caste-based conservatism also plays a central role in shaping social interactions in Madhya Pradesh. Despite constitutional provisions aimed at reducing caste discrimination, deeply ingrained caste identities still dictate social and economic opportunities, particularly in rural areas. Scheduled Castes (SCs) and Scheduled Tribes (STs) often face exclusion from mainstream society, and caste-based violence remains a troubling issue in the state.

Religious conservatism in Madhya Pradesh is another key aspect, with strong adherence to Hindu traditions and rituals. While the state is home to diverse religious communities, the influence of conservative Hindu ideologies has shaped public discourse and policies, often marginalizing minority groups. The state's religious and cultural conservatism has also influenced political and educational reforms, which are sometimes slow to embrace progressive change.

While modernity and social reform movements have made inroads, conservatism continues to play a significant role in maintaining traditional social structures, often presenting challenges to the state's development and social inclusivity.

#### **5.1.7. Neglect of Technical and Professional Education in Madhya Pradesh**

The neglect of technical and professional education in Madhya Pradesh has been a significant barrier to the state's overall development and economic progress. Historically, the focus of education in the state has been on traditional academic routes, with limited attention given to technical skills, vocational training, and professional education. This neglect can be traced back to the colonial period when the British colonial education system focused on producing a limited clerical class rather than developing a workforce with practical, technical, and industrial skills. After independence, the emphasis remained largely on general education, which was often theoretical and disconnected from the practical needs of the economy.

Madhya Pradesh, with its largely agrarian economy and underdeveloped industrial base, required a skilled workforce for sectors like manufacturing, engineering, agriculture, and services. However, the state's educational policies were slow to address the growing demand for technical

and professional education. While a few institutions offering engineering, medical, and other professional courses were established in the urban centers, access to these opportunities remained limited for the rural population. The lack of technical colleges, vocational training institutes, and industry-oriented courses in rural areas resulted in a significant gap in the availability of skilled workers.

Moreover, the absence of robust partnerships between educational institutions and industries meant that technical education remained theoretical rather than practical, failing to equip students with the hands-on skills necessary to meet industry needs. This mismatch between education and industry requirements contributed to high unemployment rates among educated youth in the state.

Although recent efforts by the state government have sought to improve technical education through the establishment of new institutions and skill development programs, much more needs to be done. Expanding access to affordable, high-quality technical and professional education across all regions of Madhya Pradesh is essential to bridging the skill gap and driving economic growth.

#### **5.1.8. Barriers to Women's Education and Empowerment in Madhya Pradesh**

Barriers to women's education and empowerment in Madhya Pradesh are deeply rooted in social, cultural, and economic factors that limit their opportunities and potential. A significant barrier is the deeply ingrained patriarchal mindset that prioritizes male education over female education, particularly in rural and tribal areas. Traditional gender roles often confine women to domestic responsibilities, and education is not seen as a priority for girls. This cultural bias results in higher dropout rates among girls, especially as they reach adolescence. Early marriage, which is prevalent in many parts of Madhya Pradesh, further limits girls' access to education, as they are often expected to take on household duties rather than continuing their studies.

Economic factors also play a crucial role in hindering women's education. Families with limited financial resources often prioritize education for male children, seeing it as an investment for the family's future, while girls' education is perceived as less important. The cost of school supplies, uniforms, and travel to distant schools discourages many families from sending their daughters to school. In many rural areas, schools are far away, and the lack of safe transportation or infrastructure makes it difficult for girls to attend regularly.

Additionally, the lack of female teachers in rural schools and the absence of gender-sensitive curricula further discourage girls from pursuing education. The societal expectation that girls should adhere to traditional roles makes it difficult for them to envision alternative futures. In the workforce, women face limited employment opportunities and wage disparities, which restrict their economic independence and empowerment.

While government programs like scholarships, mid-day meals, and the Beti Bachao Beti Padhao scheme aim to improve access to education for girls, systemic change is required. This includes tackling deep-seated cultural norms, increasing community awareness, and ensuring that girls have the necessary support to overcome these barriers and realize their full potential.

## **5.2. Discussion**

The findings highlight the complex interplay between colonial policies, societal norms, and the role of education in shaping women's empowerment in Madhya Pradesh. The British colonial administration's focus on creating a clerical class, combined with the neglect of higher education and technical training, severely limited the potential for educational and political empowerment among Madhya Pradesh women. Moreover, the conservative nature of Madhya Pradesh society at the time meant that women's education was not a priority, further delaying their participation in public life. One of the key issues discussed is the British strategy of using education as a tool to maintain control over the Indian population rather than to empower it. This is particularly evident in their reluctance to invest in higher education, which could have led to the rise of an intellectual class capable of challenging colonial authority. The British did not encourage the development of technical or professional education, which could have enabled economic independence and social mobility for the Madhya Pradesh population, including women. The role of Christian missionaries in spreading education is a nuanced one. While they introduced modern educational methods, their primary aim was religious conversion rather than the holistic development of the local population. This limited the long-term impact of their efforts on women's education and empowerment in Madhya Pradesh.

The current education system in Madhya Pradesh, though significantly improved, still bears the marks of its colonial past. Many of the barriers that existed during the British period, such as inadequate access to education and gender disparities, persist to this day. However, there is growing awareness of the need to address these issues through targeted policies and initiatives that promote inclusivity, particularly in rural and tribal areas.

## **6. Conclusion:**

The study of the growth of education and its role in women's empowerment in Madhya Pradesh during the colonial period reveals the complex interplay between colonial motives, indigenous culture, and sociopolitical factors. Although the British introduced modern education in Madhya Pradesh, their objectives were largely commercial and administrative. The colonial government prioritized the creation of a class of English-speaking clerks and intermediaries over the education of the broader populace, particularly women. This resulted in slow educational development in Madhya Pradesh, with women facing additional barriers due to conservative social norms and limited access to schooling.

Despite these obstacles, education gradually became a critical instrument of empowerment for women in Madhya Pradesh. Missionary initiatives in the early 19th century laid the groundwork for introducing women to formal education, though their focus was on religious conversion. Over time, government reforms and the tireless efforts of reformers helped to create a more inclusive educational environment, albeit slowly. Educated women in Madhya Pradesh began to challenge the patriarchal norms that had long kept them confined to domestic roles. They accessed new opportunities in public life, including participation in the workforce and political activism.

One of the key findings of this research is that education played an essential role in fostering political consciousness among women. As women in Madhya Pradesh gained access to education, they developed a greater awareness of their rights and responsibilities as citizens. This, in turn, allowed them to take on leadership roles in various social and political movements. The introduction of the 73rd and 74th Constitutional Amendments in post-independence India further enhanced the role of women in local governance, particularly in rural areas. These amendments reserved one-third of seats in local bodies for women, and education enabled women to take advantage of these opportunities.

While the colonial period laid the foundation for women's education in Madhya Pradesh, it was in the postcolonial period that significant progress was made. The Indian government's focus on educational reforms, especially for marginalized groups, helped to increase literacy rates among women. This growth in education has had a profound impact on the social mobility of women in Madhya Pradesh, enabling them to break free from traditional roles and become active participants in the development of their communities.

However, challenges remain. The urban-rural divide continues to hinder access to education for women in rural Madhya Pradesh, where poverty, gender discrimination, and limited infrastructure persist. The dropout rates among girls, particularly at the secondary and higher education levels, remain high due to factors such as early marriage, economic pressures, and inadequate school facilities. Furthermore, women from marginalized communities, such as Scheduled Castes (SCs) and Scheduled Tribes (STs), face additional challenges in accessing education due to their social and economic status.

**In conclusion**, the period from 1803 to 1947 in Madhya Pradesh was marked by significant challenges in empowering women through education. While colonial policies and social norms limited opportunities, the initiatives undertaken during this time set the stage for future progress in women's education and empowerment in the region. As Madhya Pradesh continues to develop, it is crucial to focus on ensuring equal access to education for all women, particularly those in rural and marginalized communities. By doing so, the state can achieve greater social and economic progress and ensure that women play a central role in shaping its future.

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## **Social Structure in India: Historical and Cultural Perspective of Caste System**

• Akhilesh Shukla

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**Abstract-** *The caste system of India is not only a social structure, but it is also part of a historical and cultural perspective. To understand it, we need to pay attention to its historical development, cultural context and current social problems. Casteism has deep roots, but efforts are on to eliminate it through social reform and legal changes. More steps need to be taken towards making Indian society an equal and just society to be free from casteism.*

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**Keywords-** *Social Structure, Cultural Perspective, Caste System*

**Introduction-** The social structure in India is extremely diverse and complex, and it is deeply related to history, culture and religion. The caste system has been an integral part of Indian society, which evolved over time and influenced the entire structure of society. The historical and cultural perspective of the caste system helps in understanding the discrimination and inequality between different categories and groups in society. The origin of the caste system in India is believed to be from the Vedic period. Historically this system was divided into four main classes (varnas): Brahmins, Kshatriyas, Vaishyas and Shudras. The distinction between these classes was based on karma, education and social status. Over time, more sub-classes (castes) emerged in this system, reflecting regional and cultural variations.

The main purpose of the caste system in ancient Indian society was to ensure an orderly and collective living, but it gradually turned into an unequal and discriminatory system. The caste system assumed more complex forms, especially during the medieval period and British rule, when the rights and duties of different castes were defined in a typical manner. The caste system is deeply intertwined with Indian culture and religion. The theory of karma and reincarnation in Hinduism encouraged the caste system, in which a person's birth was determined by his deeds of his previous life. According to this view, birth in a higher caste was a sign of virtue, while birth in a lower caste was the result of sin. Each caste in Indian society had its own specific social position and function. The Brahmins had the right to religious functions and education, the Kshatriyas were the warrior and ruling class, the Vaishyas were engaged in trade and agriculture, and the Shudras were engaged in menial jobs. In addition, there also existed classes like the "untouchables" or "pariahs", who were considered outside the society and

impure. The caste system gave rise to deep inequalities and discrimination in Indian society. The higher castes enjoyed many special privileges, while the lower castes were denied the right to education, property and respect. The Shudras and untouchables were excluded from social and religious functions and were treated discriminatory. This inequality was not limited to social life alone, but caste-based discrimination was also prevalent in education, employment and public life. Especially under the British Empire, the caste system was further strengthened, leading to new forms of exploitation and inequality in society. The freedom struggle and social reform movements raised voices against the caste system. Mahatma Gandhi, Dr. Bhimrao Ambedkar and other social reformers fought to protect the rights of the untouchables. Dr. Ambedkar established strong provisions against casteism in the Indian Constitution, which still form the basis of efforts to end casteism in Indian society. The Constitution introduced stringent laws against casteism and a reservation system to provide equal opportunities to backward castes and untouchables. However, casteism has not been completely eradicated and caste-based discrimination is still seen at various levels in India today. In today's India, the impact of casteism is still deeply felt, although it is being challenged in many areas. The caste-based reservation system is a major step towards social justice, but it has both its impact and criticism. Some see it as a way to move towards equality, while others believe that it further promotes casteism.

Urbanization, education and awareness have given rise to the possibility of a positive change against casteism in society, but this traditional trend still persists in rural areas and some caste communities. There are different theories about the establishment of the caste system. There are religious, mystical, biological, and socio-historical theories. The religious theories explain how the four Varnas were founded, but they do not explain how the castes in each Varna or the untouchables were founded. Other religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world. The biological theory claims that all existing things, animated and inanimate, inherent three qualities in different apportionment. Sattva qualities include wisdom, intelligence, honesty, goodness and other positive qualities. Rajas include qualities like passion, pride, velour and other passionate qualities. Tamas qualities include dullness, stupidity, lack of creativity and other negative qualities. People with different doses of these inherent qualities adopted different types of occupation. According to this theory the Brahmins inherent Sattva qualities. Kshatrias and Vaisias inherent Rajas qualities and the Sudras inherent Tamas qualities. Like human beings, food also inherents different dosage of these qualities and it affects its eater's intelligence. The Brahmins and the Vaisias have Sattvic diet which includes fruits, milk, honey, roots and vegetables. Most of the meats are considered to have Tamasic qualities. Many Sudra communities eat different kinds of meat (but not beef) and other Tamasic food. But the Kshatrias who had Rajasic diet eat some kinds of meat like deer meat which is considered to have Rajasic

qualities. Many Marathas who claim to be Kshatrias eat mutton. The drawback of this theory is that in different parts of India the same food was sometimes qualified to have different dosage of inherent qualities.

The social historical theory explains the creation of the Varnas, Castes and of the untouchables. According to this theory, the caste system began with the arrival of the Aryans in India. The Aryans arrived in India around 1500 BC. The fair skinned Aryans arrived in India from south Europe and north Asia. Before the Aryans there were other communities in India of other origins. Among them Negrito, Mongoloid, Austroloid and Dravidian. The Negrito have physical features similar to people of Africa. The Mongoloid have Chinese features. The Austroloids have features similar the aboriginals of Australia. The Dravidians originate from the Mediterranean and they were the largest community in India. When the Aryans arrived in India their main contact was with the Dravidians and the Austroloids. The Aryans disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people southwards or towards the jungles and mountains in north India. The Aryans organized among themselves in three groups. The first group was of the warriors and they were called Rajayana, later they changed their name Rajayana to Kshatria. The second group was of the priests and they were called Brahmans. These two groups struggled politically for leadership among the Aryans. In this struggle the Brahmans got to be the leaders of the Aryan society. The third group was of the farmers and craftsmen and they were called Vaisia. The Aryans who conquered and took control over parts of north India subdued the locals and made them their servants. In this process the Vaisias who were the farmers and the craftsmen became the landlords and the businessmen of the society and the locals became the peasants and the craftsmen of the society. In order to secure their status, the Aryans resolved some social and religious rules which, allowed only them to be the priests, warriors and the businessmen of the society. For example, take Maharashtra. Maharashtra is in west India. This region is known by this name for hundreds of years. Many think that the meaning of the name Maharashtra is in its name, Great Land. But there are some who claim that the name, Maharashtra, is derived from the caste called Mahar who are considered to be the original people of this region. In the caste hierarchy the dark skinned Mahars were outcasts. The skin color was an important factor in the caste system. The meaning of the word "Varna" is not class or status but skin color.

Between the outcasts and the three Aryan Varnas there is the Sudra Varna who are the simple workers of the society. The Sudras consisted of two communities. One community was of the locals who were subdued by the Aryans and the other were the descendants of Aryans with locals. In Hindu religious stories there are many wars between the good Aryans and the dark-skinned demons and devils. The different Gods also have dark skinned slaves. There are stories of demon women trying to seduce good Aryan men in deceptive ways. There were also marriages between Aryan heroes and

demon women. Many believe that these incidences really occurred in which, the gods and the positive heroes were people of Aryan origin. And the demons, the devils and the dark-skinned slaves were in fact the original residence of India whom the Aryans coined as monsters, devil, demons and slaves. As in most of the societies of the world, so in India, the son inherited his father's profession. And so, in India there developed families, who professed the same family profession for generation in which, the son continued his father's profession. Later on, as these families became larger, they were seen as communities or as they are called in Indian languages, Caste. Different families who professed the same profession developed social relations between them and organized as a common community, meaning Caste. Later on, the Aryans who created the caste system, added to their system non-Aryans. Different Castes who professed different professions were integrated in different Varnas according to their profession. Other foreign invaders of ancient India - Greeks, Huns, Scythians and others - who conquered parts of India and created kingdoms were integrated in the Kshatria Varna (warrior castes). But probably the Aryan policy was not to integrate original Indian communities within them and therefore many aristocratic and warrior communities that were in India before the Aryans did not get the Kshatria status. Most of the communities that were in India before the arrival of the Aryans were integrated in the Sudra Varna or were made outcast depending on the professions of these communities. Communities who professed non-polluting jobs were integrated in Sudra Varna. And communities who professed polluting professions were made outcasts. The Brahmans are very strict about cleanliness. In the past people believed that diseases can also spread also through air and not only through physical touch. Perhaps because of this reason the untouchables were not only disallowed to touch the high caste communities but they also had to stand at a certain distance from the high castes.

Caste is closely connected with the Hindu philosophy and religion, custom and tradition. It is believed to have had a divine origin and sanction. It is deeply rooted social institution in India. There are more than 2800 castes and sub-castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. The word caste also signifies race or kind. The Sanskrit word for caste is varna which means colour. The caste stratification of the Indian society had its origin in the chaturvarna system. According to this doctrine the Hindu society was divided into four main varnas - Brahmins, Kashtriyas, Vaishyas and Shudras. The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. The caste system owns its origin to the Varna system. Ghurye says any attempt to define caste is bound to fail because of the complexity of the phenomenon. According to Risely caste is a collection of families bearing a common name claiming a common descent from a mythical ancestor professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. According to Maclver and Page when status is

wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste. Cooley says that when a class is somewhat strictly hereditary we may call it caste. M.N Srinivas sees caste as a segmentary system. Every caste for him divided into sub castes which are the units of endogamy whose members follow a common occupation, social and ritual life and common culture and whose members are governed by the same authoritative body viz the panchayat. According to Bailey caste groups are united into a system through two principles of segregation and hierarchy. For Dumont caste is not a form of stratification but as a special form of inequality. The major attributes of caste are the hierarchy, the separation and the division of labour. Weber sees caste as the enhancement and transformation of social distance into religious or strictly a magical principle. For Adrian Mayer caste hierarchy is not just determined by economic and political factors although these are important.

**Main features of caste system-** Caste system hierarchically divides the society. A sense of highness and lowness or superiority and inferiority is associated with this gradation or ranking. The Brahmins are placed at the top of the hierarchy and are regarded as pure or supreme. The degraded caste or the untouchables have occupied the other end of the hierarchy. The status of an individual is determined by his birth and not by selection nor by accomplishments. Each caste has its own customs, traditions practices and rituals. It has its own informal rules, regulations and procedures. The caste panchayats or the caste councils regulate the conduct of members. The caste system has imposed certain restrictions on the food habits of the members these differ from caste to caste. In North India Brahmin would accept pakka food only from some castes lower than his own. But he would not accept kachcha food prepared with the use of water at the hands of no other caste except his own. As a matter of rule and practice no individual would accept kachcha food prepared by an inferior casteman. The caste system put restriction on the range of social relations also. The idea of pollution means a touch of lower caste man would pollute or defile a man of higher caste. Even his shadow is considered enough to pollute a higher caste man. The lower caste people suffered from certain socio-religious disabilities. The impure castes are made to live on the outskirts of the city and they are not allowed to draw water from the public wells. In earlier times entrance to temples and other places of religious importance were forbidden to them. Educational facilities, legal rights and political representation were denied to them for a very long time. If the lower castes suffer from certain disabilities some higher caste like the Brahmins enjoy certain privileges like conducting prayers in the temples etc. There is gradation of occupations also. Some occupations are considered superior and sacred while certain others degrading and inferior. For a long time, occupations were very much associated with the caste system. Each caste had its own specific occupations which were almost hereditary. There was no scope for individual talent, aptitude, enterprise or abilities. The caste system imposes restrictions on

marriage also. Caste is an endogamous group. Each caste is subdivided into certain sub castes which are again endogamous. Intercaste marriages are still looked down upon in the traditional Indian society.

**Sanskritization-** Prof M.N Srinivas introduced the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India. M.N Srinivas in his study of the Coorg in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For example, they gave up meat eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in matters of dress, food and rituals. By this they could claim higher positions in the hierarchy of castes within a generation. The reference group in this process is not always Brahmins but may be the dominant caste of the locality. Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. According to Yogendra Singh the process of sanskritization is an endogenous source of social change. Mackim Marriot observes that sanskritic rites are often added on to non-sanskritic rites without replacing them. Harold Gould writes, often the motive force behind sanskritisation is not of cultural imitation per se but an expression of challenge and revolt against the socioeconomic deprivations.

**Functions of the caste system-** The caste system is credited to ensure the continuity of the traditional social organization of India. It has accommodated multiple communities including invading tribes in the Indian society. The knowledge and skills of the occupations have passed down from one generation to the next. Through subsystems like Jajmani system the caste system promoted interdependent interaction between various castes and communities within a village. The rituals and traditions promoted cooperation and unity between members of the different castes. Caste system promoted untouchability and discrimination against certain members of the society. It hindered both horizontal and vertical social mobility forcing an individual to carry on the traditional occupation against his or her will and capacity. The status of women was affected and they were relegated to the background. The caste system divided the society into mutually hostile and conflicting groups and subgroups. This concept given by M.N Srinivas holds that a caste is dominant when it is numerically higher than the other castes. In the Mysore village he described the peasant Okkalinga composed of nearly half of the population made up of nineteenth caste group. The Okkalinga were the biggest land owner. The chief criteria of domination of a caste are- Economic strength, Political Power, Ritual Purity and Numerical strength. The dominant caste also wields economic and political power over the other caste groups. It also enjoys a high ritual status in the local caste hierarchy. The dominant caste may not be ritually high but enjoy high status because of wealth, political power and numerical

strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes a single clan of dominant caste controls a number of villages in areas. The dominant caste settle dispute between persons belonging to their own and other caste. The power of the dominant caste is supported by a norm discouraging village from seeking justice from area, govt official, court or police located outside the village. The members of the dominant caste particularly those from the wealthy and powerful families are representative of this village in dealing with the officials. The notions of purity and pollution are critical for defining and understanding caste hierarchy. According to these concepts, Brahmins hold the highest rank and Shudras the lowest in the caste hierarchy. The Varna System represents a social stratification which includes four varnas namely- Brahmins, Kshatriyas, Vaisyas and Shudras. The Shudras were allocated the lowest rank of social ladder and their responsibilities included service of the three Varnas. The superior castes tried to maintain their ceremonial purity Dumont holds the notion of purity and pollution interlinked with the caste system and untouchability. The hierarchy of caste is decided according to the degree of purity and pollution. It plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place. Dipankar Gupta observes that the notion of purity and pollution as Dumont observed is integrally linked with the institution of untouchability. But unlike untouchability the notion of purity and pollution is also a historical accretion. Over time this notion freed itself from its specific and original task of separating untouchables from the others and began to be operative at different planes of the caste system. The concept of purity and pollution plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place. Even after Independence Caste, politically speaking, has played such a basic role in the decision-making process that even the reorganization of states in India had to grapple with it so that no caste group dominates a particular territory. Although untouchability has been prohibited under the Constitution, Harijan and Adivasi people have also been given legal protection as a positive measure. Thus, an attempt has been made to create economic and social equality but these reservations have affected Indian politics in an unwholesome manner. Groups declared "backward" are not prepared to forego the concessions that accrue to them by the label of "backwardness." Caste has thus become a major obstacle in the establishment of a casteless society and has cemented communal connections. Politicians are also caught in a difficult situation. On the one hand, they would like the differences and preferences based on caste to be abolished and on the other, they are well aware that these are helpful in securing the vote. Therefore, they allow the caste organizations while simultaneously trying to determine their limitations and containing their influence. This paradoxical situation can be overcome only if the caste entity and the impact it makes on politics is fully recognized.

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## **A Study of Child Labour Diengpasoh Village, East Khasi Hills District, Meghalaya**

• Mrinalini Kharshiing

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**Abstract-** *In this research paper it is analyzed that children are considered as the supreme wealth of the nation; therefore children need special protection from all types of exploitation. Children have many rights, therefore their rights should not be violated as children are the pillars of tomorrow's society. Finally, the investigator found that, all the parents of the respondents are illiterate and therefore their children do not get good advice or bad advice and such children also do not have proper awareness about education. In conclusion the investigator believes that child labor should be eliminated from the society itself by adopting or implementing various protective measures given by the government related to child rights.*

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**Keywords-** *burdens, psychology, poverty, potentially, hazardous, immigrants, underaged, graze, worsening, menace, harassment, ridden, violent, unprecedented, consumerism, manifested, growth, destitution, homelessness, hazards.*

**Introduction-** The Diengpasoh Village is located in Mawryngkneng Block and its population in 2024 is estimated to be 2,761. As per the constitution of India and also the Panchayti Raj Act, the Village of Diengpasoh is administered by the Head of the Village who is elected representative of the Village. The people of Diengpasoh Village are from the Schedule Tribe, and most of them practice the Religion of Christianity, and some of the Villagers Practice the Religion of Ka Niam Khasi.

Economic backwardness and illiteracy are the two major problems which emerged as the major causes of child labour in India. Similarly from the data collected analysed by the author in the selected area of the study, it is found that poverty is the main cause of child labour. It is also associated with large family sizes, lack of education, low family income and early marriage which affected the life of the children both physical and mental. Children have been deprived of their basic right of life and thus have sacrificed their childhood life in order to lessen their family burdens.

Child Labour violates the fundamental human rights and it hinders children's development potentially leading to lifelong physical or psychological damage. Child Labour refers to work that is harmful to children's physical and mental development, since it includes works that is mentally, physically or morally dangerous and harmful

to children. It involves in children being enslaved, separated from their families, exposed to serious hazardous work, illness and most of them are left to fend for themselves on the street of large cities often at a very early age.

History or background of child labour-

History of child labour can be traced back to the Industrial Revolution, where young children were forced to work in coal mines, factories, and sweetshops and also as domestic workers/servants. After the Civil War, the availability of natural resources, new inventions and a receptive market combined to fuel an industrial boom. The demand for labour grew, and in the late 19<sup>th</sup> and early 20<sup>th</sup> century, many children were drawn into Labour force. Factory wages were so low that children often had to work to support their families. The number of children under the age of 15 years who worked in Industrial jobs wages climbed from 1.5 million in 1890 to 2 million in 1910. Businesses like to hire children because they worked in unskilled jobs for lower wages, and their small hands made them more adept at handling small parts and tools.

Children were seen as part of the family economy. Immigrants and rural migrants often sent their children to work, or worked alongside them. However, Child Labourers, barely experienced their youth going to school to prepare for a better future was an opportunity these underaged workers rarely enjoyed.

In India, Child Labour has always existed in the agricultural sector. Children and their parents used to work together in the farms. Moreover, the task of picking the cattle to graze was always allotted to children. Although this work was tiring, it did not lead to a worsening of their future prospects. Schooling was not available in most villages and most of the jobs were still in the agricultural sector. So this work served as training for their future. Large scale exploitation of Children in India began with the arrival of the British. Several Legislations have been passed to curb the manace of Child Labour, but they failed as various reasons responsible for it such as poverty, large family sizes and the like was not easy to eliminate from the society.

Causation of child labour-

According to the Meghalaya State Plan of Action for children, Department of Social Welfare, Government of Meghalaya, there is quite a sizable number of children below the age of 14 years working in mines, hotels, tea stalls, workshop and selling newspaper. These children work due to economic necessity. Urban poverty is an accompanying feature of affluence and development. Children appear to be one of the worst hit. In Shillong, children who work to do so by engaging in low skill, low paying work, like collecting tin sand bottles and selling them, washing cars, working as domestic help, rag pickers, selling beetle nuts and so on. They aimlessly wander in the city looking for livelihood and spend their spare time if any, doing drugs or gambling often in the company of older adolescents. Sexual and physical abuse, harassment by the police is also a part of the vast repertoire of experience of these children. While some of these children do

have homes to go back to, but they prefer to sleep on the streets or on the porch of the hotel with their friends rather than stay in a conflict ridden and violent homes.

Shillong as one of the main commercial hub of the North East has witnessed unprecedented levels of urbanisation in the past. Consumerism is on the rise, manifested in the numerous markets and shopping arcades show-off the brighter side of globalization. Growth and development of the city while reflects general affluence and well being, also includes a murkier and darker side that most often goes un-noticed. This is the world of poverty and destitution, of homelessness, of violence, of conflict, of broken homes, of young women and children who have no homes, stabled family life or parents, go hungry and either dropped out or never been to schools. Their lives are about survival indulging in anti-social or criminal activities, violence that can result in grievous injuries are just some of the hazards of living on the streets.

Children need their childhood Rights. Child labour is a grave problem. Today's children are tomorrow's adults. Parent's role and responsibilities play a very important part. Child Labour can only be reduced if parents understand their own roles and responsibilities on how to take care of their children.

With regards to the selected area of this study," Child Labour at Diengpasoh, East Khasi Hill District, Meghalaya," the main causes of Child Labour are due to poverty, large family size, lack of education or un-educated parents. With one bread earner in the family, or with less income, it becomes difficult for the family to meet their daily needs. Therefore, elder children in the family have to drop-out from school and help their parents to contribute to the income of the family by employing themselves in some work. The main objective of this study is to know the prevalence and cause of child labour in Shillong, with special reference to the selected area which is the Village of Diengpasoh, East Khasi Hills District, Meghalaya.

From the study, the author found that 62 percent of the respondent wants to go to school, because they believe that if they go to school they can be educated and get better job in the future. Whereas, 38 percent of the respondents does not want to go to school because they do not want to study. Through certain interactions conducted by the author, it was found that poverty is the main cause and most of the respondents have to work in order to contribute to the family income. It is also found that female respondents are interested to work as a domestic worker, since it is very easy and safe, whereas male respondents like other jobs like daily labourers in house construction, shopkeepers, agriculture, etc. Through the interaction, it is also found that parents get financial assistance which lessen the financial burden in the family, it is very clear that all the respondents go to work by their own will.

Children are believed to be supremely important assets of the Nation, as such Children require special protection against all sorts of

exploitation. Children have various Rights, hence their rights should not be infringed because children are the pillars of tomorrow's society.

Lastly, the investigator found that, all parents of the respondents are un-educated and hence lack the quality of advise or poor advise to their children and also proper awareness regarding education to such children.

To conclude the investigator is of the view that Child Labour itself should be eliminated from the society by adopting or *implementing various protective measures given by the Government relating to Child Rights.*

*“If we can't begin to agree on fundamentals, such as the elimination of the most abusive forms of child labour, then we really are not ready to march forward into the future.” Alexis Herman.*

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## **Impact of Social Media on Political Participation Among the Students in Uttar Pradesh: An Analytical Study**

• Sivadhanya. R  
•• Rashmi Somvanshi

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**Abstract-** *This study looks at how young educated people in the Indian state of Uttar Pradesh are using social media to get involved in politics. It examines two primary components: whether social media fosters offline political engagement and whether it fosters political awareness among students. Data was collected from 310 young adults aged 18 to 30 through an online questionnaire, utilizing a quantitative approach. The findings indicate that, despite the substantial increase in political interest reported by 42.8% of participants, the direct influence social media has on voting behavior is negligible. Hence social media can foster political inquiry and engagement; however, its capacity to motivate concrete political actions and function as a dependable source of political information is restricted. The study highlights the need for more research into the complex ways social media plays a role in political processes.*

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**Keywords-** *Social Media, Political Involvement, Young Adults, Voting Outcome.*

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**Introduction** A decade ago, everything changed because of technology that allows us to communicate and share news online. Discourse in politics and society, as well as patterns of human interaction and communication, have been impacted by the rise of new media and technological change. Academics in sociology, international relations, communication studies, and political science have written hundreds of articles about people's usage of social media. By disseminating news, interacting with users, and inspiring them to take part in tangible political activities, the Internet and social media play an essential role in keeping the public informed. (Emruli, S, Baca, 2011). Having a voice and being involved in politics now requires social media. Historically, political parties have disseminated information to the public through traditional media in a one-way fashion. On the other hand, communication has become more accessible with the advent of new media communication technologies. A large portion of today's youngsters is highly engaged across many social media sites. Various social media platforms encourage young people to take part in political events. (Mir, 2022) There is a correlation between political literacy, social media use, and participation in government. This trend is having a significant impact on elections in developing nations such as India. When it comes to getting the word out, social media has really taken off in the last few years.

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(McCallister, 2016) However, democracy can be undermined when social media is employed to affect voter behavior. Millions of people rely on social media for news and information, but it also has the power to spread falsehoods and change people's views of the world. As a result of the Internet's dual impact on political knowledge and involvement, social media may encourage and facilitate offline political engagement.

The number of people using the internet in India has been rising steadily over the last decade. Keelery (2021) estimates that there will be 1.5 billion internet users in India by 2040, up from 749 million in 2020. After China, India was the biggest internet market in 2019. In 2020, 518 million people in India used social media. Political candidates in India are being pushed to reach out to young people using social media by the country's massive user base. The younger generation in India is heavily engaged in social media for a variety of purposes, including amusement, connecting with friends, and being informed about current events. Among young Indians, Instagram is by far the most popular and well-liked social media platform. Influencing first-time voters, especially young people, is always the top goal of tech-savvy politicians during elections. Modi and other candidates skillfully utilized social media to connect with and win over younger people in the 2014 and 2019 Lok Sabha elections, respectively. Although social media has a less effect on Indian election outcomes (Kanungo 2015). People who use social media are more inclined to get involved in politics in person, according to a study (Centre for the Study of Developing Societies 2019). Additionally, Lokniti CSDS (2019) found that political discourse was rarely carried out on social media. The dissemination of false information and propaganda through social media has also been a danger to democracy in India (Anuradha, 2019). Research on the political engagement of educated young Indians on social media has been under-researched.

Through social media, this study seeks to understand the political activity of educated adolescents in Uttar Pradesh.

### **Research Questions**

- How does social media encourage political engagement among young adults?
- Does the students become more politically aware through social media?

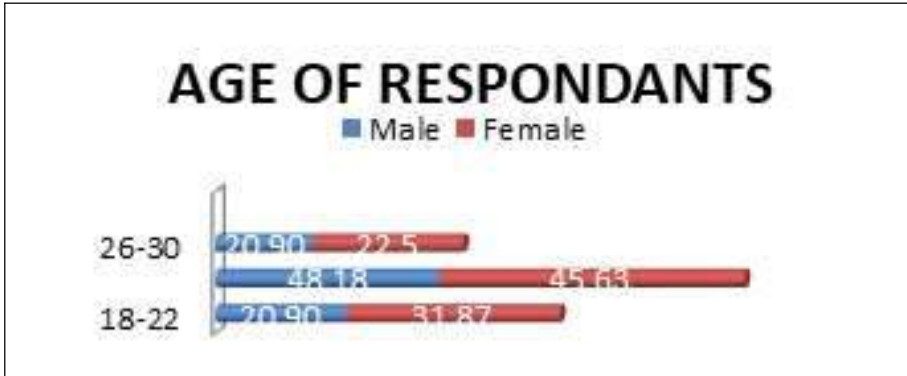
### **Methodology**

This quantitative study set out to investigate how young educated people in the Indian state of Uttar Pradesh are using social media to become more involved in politics. Questions central to the study include how social media influences political knowledge and how it encourages offline political action. An online survey addressing demographics, social media use, political awareness, and offline political engagement was used to gather data from 270 young adults (aged 18 to 30) who were chosen by convenience sampling.

### **Result and analysis**

The effect of political discourse on Uttar Pradesh's youth as seen through

social media was the focus of a recent survey. A large portion of the data was gathered through the use of convenience sampling. In order for participants to provide feedback, internet link to the survey was sent to them. The research drew 270 participants, all between the ages of 18 and 30, from Lucknow, the capital of Uttar Pradesh.



**Figure 1: Amount of People Who Answered**

It is observed that the breakdown of the sample population by gender and age in Figure 1. Both male and female responses are almost equal in number. At least half of the respondents were female, while the other half were male. When broken down by age group, most respondents fall somewhere between 18 and 22. Nearly as many men as women filled out the survey in this age bracket. There is a significant underrepresentation of people aged 26–30 20.90% of men and 22.5% of women who took the survey are now employed.

**Table 01  
The Role of Social Media in Spreading Political Information**

Utilization of Information by the Users	Male (110)			Total Male%	Female (160)			Total Female %	Grand Total (270)
	18-22	22-26	26-30		18-22	22-26	26-30		
Always	9.40	6.73	4.05	20.12	6.62	9.93	2.04	18.59	19.35
Sometimes	21.48	21.49	14.79	57.70	21.85	20.52	10.59	52.96	55.33
Can't Say	4.02	3.35	2.75	10.12	6.62	6.62	1.32	14.56	12.34
Never	4.02	4.69	3.35	12.06	2.64	9.93	1.32	13.89	12.97

Here is some data on how political views could be disseminated using social media (Table 1). Among those who were asked how valuable they found the data, 55.33 percent said they found it sometimes. Among those who took the survey, just 19.35% said they frequently see political content on social media. A mere 12.97% of people polled admitted to ever

acting on data gleaned from social media. This proves that content shared on social media platforms cannot be trusted.

**Table 02**  
**Content Analysis and Social Media Voting**

Utilization of Information by the Users	Male (110)			Total Male%	Female (160)			Total Female %	Grand Total (270)
	18-22	22-26	26-30		18-22	22-26	26-30		
Always	5.36	4.02	3.35	12.73	1.98	3.31	0.66	5.95	9.34
Sometimes	22.81	26.17	16.77	65.75	23.84	25.82	9.98	59.64	62.69
Can't Say	4.02	4.02	2.68	10.72	8.60	12.58	3.97	25.15	17.93
Never	4.02	3.43	3.35	10.8	2.64	3.31	3.31	9.26	10.03

You can see data on how social media posts affected voters' ballot selections in Table 2. Sixty-two percent of people who took the survey stated they would never let social media posts to sway their vote. A mere 9.34% of voters claim that social media posts impact their voting decisions. Only 17.93% of people who took the survey claimed that they were influenced to vote because of content shared on social media.

Table 3 shows some data on how content on Twitter and Facebook could pique the curiosity of young people in politics. Of those who took the study, 42% indicated that social media has increased their political awareness. Meanwhile, 286.5% of those who took the survey think that social media doesn't affect people's interest in politics. Only 6.7% of people who took the survey are sure that social media can make a difference in this way.

**Discussion-** Students' offline political participation is moderately influenced by social media. The study found that social media increases political interest in 42.8% of young people but has no effect on voting behavior. Only 12.97% of respondents use social media for political decision-making, and 62% say it doesn't affect their voting. Thus, social media can raise political knowledge and interest but not immediately encourage voting.

Social media raises student political knowledge, but its effectiveness varies. 19.35% of respondents find relevant political content on social media, and 42.8% are more interested in politics owing to it. Only 12.97% actively use social media for political information, casting doubt on its credibility and impact. Social media can raise political awareness, but it is not always trusted as a source of political information.

**Conclusion-** The study examines how social media affects political activity among educated youth in Uttar Pradesh, India. Social media promotes political interest—42.8% of respondents report increased political curiosity owing to social media—but has little effect on voting behavior. Social media content does not influence 62% of voters, and 12.97% use it for political decision-making.

Social media can raise political knowledge, with 19.35% discovering relevant content, but its accuracy is doubtful. The study found that social media sparks political enthusiasm but has little impact on political activity or information.

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## **Impact of IRD Programme on Income Employment and Consumption Pattern - A Case study**

• Arvind

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***Abstract-** One of the main objectives of the intel grated Rural Development Programme (IRDP) is to generate adequate employment opportunities by developing the second my, tertiary and service sectors in the rural areas by increasing additional opportunities for self employment for the labour force. Systematic attempts in this direction go a long way in lifting the large masses of rural population from the poverty line. To achieve this objective, there are number of schemes designed under Business activity component of Integrated Rural Development Programme to develop the tertiary sector.*

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***Keywords-** Development, Programme, Farmers*

The Government of India, being fully aware of the situation introduced a new approach called "Integrated Rural Development Programme" (IRDP) in a few selected blocks in 1978-79 in 2300 blocks, has been extended from 2nd October, 1980 to all the 5011 blocks in the country, and is a part of the nationwide "Twenty-point programme". In the same year (1980) the IRD programmes have been introduced in Andhra Pradesh including Srikakulam District. At present this programme has been included in Swarna Jayanthi Gram Swarajgar Yojana along with other programmes like TRYSEM, DWACRA, SITRA, MWS and GKY etc. from April 1st 1999 onwards. The basic objectives of the IRD Programme are to provide financial assistance to the targeted poorest families having annual income below the stipulated limit to enable them to cross the poverty line (though acquisition of credit-based productive assets which would provide self employment on a sustained basis. The IRD programme is a centre launched scheme and is being funded on 50:50 basis by the centre and the states. In case of the Union Territories, the Central Government used to bear the total burden of the fund.

The priority, however, should be given to the poorest among the poor in the categories of marginal and small farmers, agricultural labourers and rural artisans and scheduled castes and scheduled tribes. One of the main objectives of the Integrated Rural Development Programme (IRDP) is to generate adequate employment opportunities by developing the secondary, tertiary and service sectors in the rural areas by increasing additional opportunities for self employment for the labour force. Systematic attempts in this direction go a long way in lifting the large masses of rural population

from the poverty line. To achieve this objective, there are number of schemes designed under Business activity component of integrated Rural Development Programme to develop the tertiary sector. Under this activity, the development of petty trade and business is one of the most important alternatives for providing employment for the effective unemployed rural households in the study area. The schemes implemented in the study area are kirana shop, mallset (fish vending), milch cattle and janatha hotel. An attempt is made in this paper to examine the impact of different schemes of Business activity on beneficiary's household in regard to the following aspects.

1. Generation of Income,
2. Employment generation,
3. Consumption pattern of sample household,
4. Loan repayment position of the beneficiaries,

### Distribution of Sample Household

S.N.	Name of the Division	Sample
1.	Developed	50
2.	Developing	50
3.	Less Developed	50
	Total	150

#### Objectives:

1. To examine the impact of IRD Programme on income and consumption pattern of the beneficiaries.
2. To examine the impact of IRD Programme on employment generation of the beneficiaries.
3. To analyze the repayment position of sample Beneficiaries in the study area.

#### Methodology:

**Area of the Study:** Srikakulam district which is identified as one of the most backward districts in North coastal Andhra Pradesh is selected purposively for the study.

**Selection of the Beneficiaries:** The selection of the beneficiary household is based on multi-stage stratified random sampling technique. All the first stage, with the help of the DRDA office records, the list of the IRDP office records, the list of the IRDP beneficiary villages located at the developed division, developing division and less developed division are listed. The second stage of sampling is the selection of villages. While selecting the villages, all the beneficiary household who are covered under IRDP from each division i.e. developed, developing and less developed are selected randomly. The third stage of sampling involves the selection of beneficiary household. 50 sample household have been selected from each division with the help of the purposive sampling technique. A total number of 150 sample household are selected. A comprehensive schedule is canvassed directly among all the sample household (of each of the villages) to elicit information

related to the impact of the programme on socio-economic aspects of the beneficiary household. In the last stage, these household are (schemes) stratified into five groups in each division. Business activity includes the schemes of kirana shope (30), Gillnet (30), Clothshops (30), Janatha Hotels (30), and Milch cattle (30). Thus the total of sample consists of 150 beneficiary household and the detailed distribution is presented in the following table.

**Analysis -Income Generation:** The main objective of the business scheme is to improve their household incomes and employment of its beneficiaries. Therefore, the programme (business) performance is to be examined in terms of its ability to generate incremental incomes to the beneficiary household. One of the aspects of this study endeavored to examine the cost and benefit of the business activity. The cost involved the benefit accrued from the business scheme is estimated for all units and the average in worked out for each unit. The limitation here is that cost and benefits are examined only for the reference year and not to total cost and total income of unit throughout its lifetime. Income from the business scheme units is estimated for all beneficiaries, considered for the study. Income from unit is estimated by multiplying the number of days of all categories of employment with the prevailing market wage rate in respective areas of business. The average income per unit from all sources is estimated at Rs.7.341 before grounding the programme. The average income per business unit from all sources is estimated at Rs. 12,415 after implementation of the programme (Tabl-1).

**Table 01**  
**Division-wise and Activity-Wise Distribution of Average Income**  
**Generated Per Household (Per year in Rs.)**

Source of Income	Before Grounding the Assets				Before Grounding the Assets			
	Developed	Developing	Less Developed	Total	Developed	Developing	Less Developed	Total
1	2	3	4	5	6	7	8	9
Kirana Shop	8340	6300	5960	6867	18333	13400	13060	14814
Gillnet	4170	5350	7970	5996	12967	11970	13740	12890
Cloth Shop	11620	10010	9210	10280	16720	14250	10710	13893
Milch Cattle	5600	4725	5390	5238	7896	7433	7911	7752
Janatha Hotel	8690	7725	8550	8322	12450	11520	13560	12510
Total	7684	6922	7416	7341	13591	11802	11875	12415

Across the two periods before and after implementation of the programme the income generation of the business is comparatively better after implementation of the proframme. The difference in the income among all the divisions is Rs. 5,074.

**Employment Generation:** Creation of additional employment is one of the main objectives of IRDP by providing activities in rural areas. The performance ofIRD programme in regard to employment is explained by calculating number of man hours each worker is employed in this activity per day and converted into man-days. The division-wise and activity-wise

employment per worker is presented in Table-2. The table explain that the average employment is relatively higher after implementation of the programme in all the division when compared to before implementation of the programme in all the divisions when compared to before implementation of the programme in all the divisions. Among all the business activities the employment is higher in hotel business followed by kirana business, cloth business, gillnet business and milch cattle after taking the activity. There has been a significant increase in the employment in all the divisions after implementation of the programme. The increase in employment in this activity is to supply the business inputs and training (how to tackle the business) to a particular beneficiary.

**Table 02**  
**Division-wise And Activity-wise Distribution of Average**  
**Employment Generated-per Household (Man days)**

Source of Income	Before Grounding the Assets				Before Grounding the Assets			
	Developed	Developing	Less Developed	Total	Developed	Developing	Less Developed	Total
1	2	3	4	5	6	7	8	9
Kirana Shop	255	250	243	249	319	285	258	287
Gillnet	152	175	186	171	195	210	220	209
Cloth Shop	254	215	221	230	279	260	248	262
Milch Cattle	160	158	192	170	210	203	206	206
Janatha Hotel	261	237	257	252	285	275	311	290
Total	271	207	220	214	247	243	245	250

**Consumption Pattern-** The total annual consumption expenditure per household is shown in Table-3. The total household consumption expenditure of the beneficiaries has been divided into food and non-food items expenditure. In order to estimate the change in consumption patterns after taking up their activity a comparison has been made between present consumption expenditure and the consumption expenditure before taking up this activity as presented in the table. It can be observed from the table that the annual consumption expenditure about 84.08 percent of their family expenditure is on food and the remaining 15.92 percent on non-food items in all the division after taking up the activity. This pattern of consumption shows the level low level of incomes of the beneficiaries.

**Table 03**  
**Division-wise And Item-wise Distribution of Consumption**  
**Patter not Samples Household (in percentages)**

Source of Income	Before Grounding the Assets				Before Grounding the Assets			
	Developed	Developing	Less Developed	Total	Developed	Developing	Less Developed	Total
1	2	3	4	5	6	7	8	9
Cereals	44.49	46.48	45.45	45.43	43.03	44.84	44.85	44.17
Dhal	6.77	6.80	7.05	6.86	7.12	6.99	6.65	6.93
Edption ible Oil	8.87	8.57	8.97	8.80	9.35	8.85	9.27	9.16
Milk & Milk Products	12.12	11.52	12.12	11.93	12.02	11.84	11.7.8.	11.89
Egg & Meat	11.44	11.18	11.46	11.36	12.08	12.50	11.14	11.93
Consumption Expenditure on food	83.69	84.55	85.05	84.38	85.60	85.02	83.69	84.08
Consumption Expenditure on non food	16.31	15.45	14.95	15.62	16.40	14.98	16.31	15.92
Total Consumption Expenditure	100.00 (54395)	100.00 (47275)	100.00 (44665)	100.00 (146335)	100.00 (60095)	100.00 (52295)	100.00 (49720)	100.00 (162110)

Further when it is compared to the present consumption pattern with previous consumption pattern indicates shift in the consumption pattern when income increases. In general, the expenditure on food items decreases by 0.30 percent and expenditure on non-food items increases by 0.30 percent. Thus, the consumption pattern of the sample household indicated that all the selected household are living above the poverty line and around 84.08 percent of the total consumption expenditure on education, health, nutrition and ill effects of the consumption of tobacco and alcohol is essential in the study area to cut down the expenditure on these items and this may in turn enhance their standard of living. Repayment Position: Details regarding the total loan amount repaid and amount outstanding are presented in Table-4. It can be seen from the table that the beneficiaries are repaying their loans promptly and about (31.02 percent) followed by business sector (30.69 percent), Minor irrigation sector (24.72 percent) and service sector 23.35 percent respectively.

**Table 04**  
**Division-wise Distribution of Loan Repayment position of the**  
**Sample Beneficiaries**

S.No.	Division	Amount Received	Amount Repaid	Amount Outstanding		Total (5+6) 7
				Principle	Interest	
1	2	3	4	5	6	7
1	Developed	36.08	30.48	39.59	42.52	39.89
2	Developing	33.13	37.65	31.13	29.92	31.01
3	Less Developed	30.07	31.87	29.28	27.56	29.10
Total	Total	(100.00) (16.36)	(100.00) (5.02)	(100.00) (11.34)	(100.00) (1.27)	(100.00) (12.61)

**Conclusion-** It is found that due to implementation of business activity in all the regions, the quality of life of beneficiaries has improved apparently

which is explained by the increase in household income, change in consumption pattern towards food items, generation of gainful employment and repayment debts.

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## **Mumbai Local- A Platform for Livelihood**

• Purnima Singh

•• Sunil Kumar

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**Abstract-** *Street vending is a vibrant sector of the urban informal economy. As per International Labour Organisation (2013) estimates, globally street vending accounts for 12 to 24 percent of total urban informal employment. In India, street vending makes up 11 per cent of total (non-agricultural) urban employment, and 14 percent of total (non-agricultural) urban informal employment. One of the main reasons for the rural-urban migration in developing countries like India is the lack of gainful employment, coupled with poverty in rural areas, which led people to migrate, and undertake street vending as a livelihood practice S.S.Sripriya (2020). The survey coordinated by Sharit K. Bhowmik and Debulal Saha (2011) in ten cities across India (Bhubneswar, Bengaluru, Delhi, Hyderabad, Imphal, Indore, Jaipur, Lucknow, Mumbai and Patna) provides some important useful data about the working and living conditions of street vendors, the views of consumers and other details of urban street vending in India. The findings of such a survey clearly reflects the contribution of street vendors in the growth of the economy.*

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**Keywords-** *Mumbai local, job creator, dabbawalas, mobile vendors, problems and Challenges, contributor to economy.*

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**Mumbai Local Train - An Introduction-** Mumbai, often referred to as the "City of Dreams", is a bustling metropolis that contains the vibrancy, diversity, and sheer energy of India. At the heart of this city's chaotic charm is its lifeline - the Mumbai local train.

Whenever we hear the word Mumbai local it automatically is a machine in our mind with some sound of a train like chhuk- chhuk with fast service, discipline, punctuality, accuracy in terms of time and many more qualities like an ideal person. As it is well known that Mumbai locals are the lifeblood of Mumbai city. It is impossible to imagine Mumbai city without the Mumbai local train.

With over 80 lakh (8 million) commuters every day. The network of local trains in Mumbai is spread and connects with different suburbs of Mumbai city to the crowded urban markets, creating and fabricate fictions, their everyday employment struggles of the population etc. Approximately 8-9 million daily commuters in Mumbai local for their survival in city as well.

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The Mumbai local train system is a complex web of railway lines that creates connectivity within the city and its suburbs.

In this city, local train stretch over 390 kilometres, operates 2,342 train services by suburban railway and carries more than 8 million commuters regularly which account to about 40% of the entire railways in India. All over the world it is well known that the Mumbai local trains are one of the busiest commuter rails. It is said that Mumbai city never sleep and Mumbai local never sleep. The local start from 04:00 am and last until 2.30 or 3.00 am. It is the first suburban rail network in India.

**Services and Travel Classes-** There are different types local trains in Mumbai which provides its services according to the destinations with 12 or 15 coaches. There are two main classes: 1st Classes Compartment and 2nd Classes Compartment for ladies and gents respectively. There is another compartment for senior citizens aged above 60 years and opens for all genders. One another compartment is for disabled persons, or pregnant women. There is another Compartment is for Luggage and heavy goods only can be transported using this compartment.

Slow local trains, Fast trains and Air- Conditioned trains. Slow trains halt at each and every station of Mumbai suburbs and shown by 'S'.

Fast local trains stopped at only key stations or going to railway junctions and basically shown by 'F'. These are intended for daily commuters as well as express connectivity to the rest of Indian Railways outbound trains.

For instance, on the Western Line if any fast local going from Andheri to Churchgate, it only stops at Bandra, Dadar, Mumbai Central and last to Churchgate and skip all the stations in between. But if any slow local going from Borivali to Andheri or Borivali to Churchgate, then it will stop at all the stations in between like Kandivali, Malad, Goregaon, Ram Mandir and Jogeswari.

Air Conditioned trains are shown by 'AC' which are air-conditioned. It can be fast or slow and expensive.

Mumbai local railway is divided into three main lines Western, Central and Harbour. The network serves as a vital artery, pumping life into the veins of Mumbai.

The local trains themselves are iconic, well known for their red, yellow and purple colors, and the rhythmic clattering of the wheels resonates with the heartbeat of Mumbai city.

The Western line, extending from Churchgate to Virar, traverses the upscale neighborhoods of South Mumbai, offering a glimpse into the city's historical landmarks such as Gateway of India and Marine Drive. As the train moves northward, the landscape transitions from colonial architecture to a blend of old and new residential complexes, reflecting the city ever.

The Central Line, extending from Chhatrapati Shivaji Terminus (CST), to Karjat/kasara, is the expressway that connects the heart of Mumbai to its eastern suburbs.

The Harbour line, is a branch of Mumbai Surburban of Mumbai

Railway that runs from CST (Chhatrapati Shivaji Terminus) to Goregaon and Panvel. This line provides a glance of Mumbai's industrial landscape, different shipping docks and the iconic Elephanta Caves. The Harbour Line is a lifeline for those commuting daily between the eastern suburbs and South Mumbai.

Every compartment of the Mumbai local is a manifestation of the city itself. Each and every commuter's journey recite a unique, interesting and struggling story in these Compartments.

**Mumbai Local - A Creator of Job for Poor Masses-** The Mumbai local, often called the lifeline of the city, is not only a means of transportation but also a dynamic platform for livelihood for thousands of individuals who are poor, unemployed, uneducated, low skilled and especially those from economically disadvantaged backgrounds. With its vast network spanning the length and breadth of the city, the local trains create an ecosystem where various occupations thrive, providing employment opportunities and sustaining the livelihood of a diverse group of populations.

This study has focused on the contribution of Mumbai local trains towards job creation for mobile vendors who are unskilled, uneducated and poor masses who contribute to the growth prospects of the city also.

Like street vending, mobile vending is also prevalent in India. However, mobile vending is also regulated by the statutes for street vending. Empirical data on mobile vending is hardly available in India and has been in the case of street vending. Most estimates (including the 2013 parliamentary Standing Committee Report on the Street Vending Bill of 2012) refer back to a National Commission for Enterprises in the Unorganized Sector (NCEUS) 2006 Report, according to which, the total number of street vendors (1999-2000) would range from 30 to 43 lakh both in rural and urban areas. For urban areas alone, it would range between 17 to 25 lakhs.

The local trains in Mumbai are not only the lifeline of Mumbaikars and commuters for their traveling purpose but it is also a unique platform of earning for a large section of population for their livelihoods. These trains serve as equalizers, bringing people from diverse backgrounds together in a shared space where class, profession, and socioeconomic status doesn't make much difference. For many Mumbaikars, it is not merely a mode of transportation but it is a way of life. The daily commute becomes a ritual, an integral part of their existence.

In the train Compartments there are various activities taking place at the same time like vendors selling snacks, cosmetics, earrings, clothes, bangles, newspapers, vegetables and other accessories. Maximum vendors in these local trains are much aware about these train stoppage time periods and at the regular base they sell their products to their regular and new customers.

One can observe that the age group of these vendors are only 14- 23 years of children, young women and men. They recognize their customers and sell them regularly whatever they need.

In this way local trains act as the backbone of these vendors as they

serve their livelihood for them. The bustling platforms of Mumbai local train stations are transformed into makeshift marketplaces even during rush hours. Hawkers and mobile vendors confine in locals and engage themselves in selling of varieties of goods and services line up with clothing, cosmetics, snacks to beverages, entertainment to music and vegetables and other needy accessories to households. In this way these local trains are not just a place of business but it creates an employment opportunity for them and livelihood for a large population so they can survive oneself and their family members as well.

People who are unable to get jobs in formal sector due to lack of education, skills, minimal financial resources and other constraints they migrate to other cities for betterment of their life and earnings. So, they enter in informal sector and start their small business-like street vending or mobile vending like hawkers. These mobile vendors selling their products from one place to another.

Some mobile vendors utilize the high footfall at train stations where trains stopped for some seconds for a specified period at specified station and offering their products to a wide customer base.

**Mumbai Local Train and Bollywood-** One of the most iconic aspects of Mumbai local train economy is the 'dabbawalas'. To prepare these 'dabbas' a group of dedicated individuals form an integral part of the city's workforce where a large number of housewives and men and women are engaged to prepare homemade lunches for the huge population of office- goers to ensure that these foods are healthy, hygienic and more efficient. In this way these local trains provide job opportunities for these housewives with attractive means of earnings. The local trains serve as a crucial conduit for this lunchbox delivery system, connecting homes to workplace in the bustling business in Mumbai itself.

This type of 'dabbawalas' can be seen in the Anurag Kashyap movie 'Lunchbox' in 2013 starrers the legendary actor Irfan Khan and Nimrat Kaur. In this movie Nimrat Kaur, a housewife, prepares 'dabba' or 'LaunchBox' for Irfan Khan who is working in an office.

The dabbawalas navigate the complexities of the local train schedule with remarkable accuracy, relying on a system of codes and markings to ensure each lunchbox reaches its correct destination.

Another job creation in local trains can be seen in every station in Mumbai local trains. A majority of men and women prepare some snack foods like samosa, pakode, poha, bhel and sell them to their nearest station where they reside. They are very much familiar with the train's accurate timing, their stoppage time period and within that period only they brought up the train and offered fresh, delicious, hot snacks to their regular customers.

Additionally, the local trains become a platform for cultural expression and artistic endeavors. Musicians, often with portable instruments, create an amazing performance in trains and train platforms and entertain commuters during their journey.

Street artists and performers find the local trains and stations as ideal spaces to show their talents, adding a touch of creativity and entertainment to the daily grind of city life. For these individuals, the local trains serve as not just a means of transportation but also as a stage for their artistic pursuits.

Recently Ranu Mandal's video was viral on social media. She was a beggar and sang Lata Mangeshkar's song on the railway platform in Mumbai. The legendary actor Salman Khan listens to her voice through social media and takes her to Bollywood Hindi Cinema for singing. Many other celebrities like Sadhana Sargam, a Hindi Cinema singer popular around 1990's who initially performed around Mumbai local trains and later became successful artists in Hindi Cinema.

**Problems and Constraints-** Mobile vending in local trains of Mumbai is a unique and integral aspect of the city's dynamic and bustling life. As it is deeply rooted in the socioeconomic fabric of Mumbai, providing livelihoods to many while serving the convenience and diverse needs of the traveling population. These mobile vendors in local trains also contribute significantly to the informal economy of the city.

However, the practice of mobile vending in local trains is not without challenges. The cramped spaces, fluctuating temperatures, and constant movement creates logistical difficulties for these vendors. It's crucial to acknowledge the challenges faced by those relying on the local trains and platforms for their livelihoods. The informal nature of many of these occupations means that individuals often operate without legal recognition or job security. Furthermore, fluctuations in footfall, especially during strikes or in pandemic situations like Covid-19, can significantly impact the earnings of those dependent on the local train economy.

In the year March 2020 to 2021 During Covid-19, there was a whole country complete lockdown and transportation was almost stopped. It was a terrible situation for these local train vendors also. The stringent health and safety measures, including social distancing and hygiene protocols, disrupted their traditional mode of operation.

Additionally, the lack of proper infrastructure and regulations can lead to safety concerns for both vendors and passengers. The authorities have grappled with finding a balance and allowing these vendors to earn a livelihood and ensuring the safety and comfort of passengers. Efforts have been made to regulate and formalize mobile vending in local trains.

**Rules and Regulations for Mobile Vendors in Mumbai-** Mobile vending in local trains in Mumbai is subject to a combination of local municipal laws, railway regulations, and guidelines set by relevant authorities.

The Mumbai suburban railway network, operated by Indian Railways, falls under the jurisdiction of the Central Railway and Western Railway zones. The Municipal Corporation, Brihanmumbai Municipal Corporation (BMC), also plays a role in regulating certain aspects of street vending.

Rules and regulations governing mobile vendors operating in Mumbai's local trains are crucial for ensuring safety, orderliness and fair business practices within the transport system. These rules aim to balance the needs of customers with the interests of vendors while maintaining the integrity of the railway infrastructure. Some of the important regulations are as follows:

- 1. Licensing and Permits:** Mobile vendors must obtain proper licenses and permits from the relevant authorities to operate their business within the Mumbai local train. These permits should clearly specify the routes, timings and designated areas where vending is permitted.
- 2. Hygiene Standards:** Vendors must adhere to strict hygiene standards to ensure the safety and well-being of commuters. This includes maintaining clean hands, utensils and storing food items in sanitary conditions.
- 3. Food Safety Regulations:** All food items sold by mobile vendors must comply with local food safety regulations to prevent the spread of foodborne diseases. So, vendors should ensure proper cooking, storage, and handling practices to maintain food quality and safety.
- 4. Product Quality and Fair Pricing:** Mobile vendors should sell products of acceptable quality to consumers. This involves ensuring that food items are fresh, non- expired, and free from contaminants. It also ensures that the price of the products which have to be offered to customers are fair and transparent without engaging in price unfair practices. So clear pricing information should be displayed to prevent disputes with customers.
- 5. No Obstruction of Passage:** Vendors must set up their stalls or carts in a proper manner so that it should not create obstruction for the movement of commuters within the train compartments or on the platforms. This is essential for maintaining the smooth flow of passengers and preventing overcrowding.
- 6. Respectful Behaviour:** Mobile vendors should conduct themselves in a respectful and courteous manner towards commuters and railway staff. They should refrain from engaging in aggressive sales tactics, harassments and disruptive behaviour.
- 7. Prohibition of Unauthorized Sales:** Vendors are prohibited from selling unauthorized or illegal products within the Mumbai local train. This includes counterfeit goods, banned substances.
- 8. Compliance with Railway Policies:** Mobile vendors must comply with all relevant policies and guidelines set forth by the Indian Railways regarding commercial activities within train stations and in trains and failure to comply may result in fines, penalties, or revocation of permits.

**Conclusion-** The Mumbai Local train system is not merely a network of tracks and stations but it is a dynamic support for the livelihoods of numerous individuals in Mumbai itself. From vendors, service providers or musicians and artists, housewives to young women, the local trains provide

a platform for their economic prospects and cultural expansions.

While facing challenges, those who derive their livelihood from the local train contribute significantly to the resilience and vibrancy of Mumbai's economy and cultural landscape, making it a unique and integral part of the city's identity.

Efforts should be made to promote legal vending within the Mumbai local train by providing support, resources, and incentives to licensed vendors. This can help to reduce the prevalence of unauthorized vending and support the livelihoods of legitimate vendors.

By implementing and enforcing these regulations effectively, authorities can create a safe, orderly and fair environment for mobile vendors and commuters alike within the Mumbai local train system.

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## **The Gandhian Influence upon Indian Culture**

• Pawan K. Dubey

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**Abstract-** *The present paper is an exploration of Gandhian influence upon Indian culture. Gandhi was a whole system, a man who thought for common man with broad vision. Gandhi is a guide to those who wish to bring change socially, morally and globally for the betterment. Gandhi's teachings inspire us to lead a simple, happy, and healthy life living in close proximity with nature. Survey, reviews from books, autobiographies, essays, journals, case studies, and websites, showed the influence of Gandhi's upon Indian culture. This paper also brings together his thought on national integration, Indian culture and synthesis of relationship between individual and society. This paper is an attempt to inquire, scan, organize and visualize his educational philosophy. Gandhi successfully demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Nonviolence is not meant for individual behavior alone but can be applied in global affairs too. Gandhi believed Education as an instrument for social change. Gandhi's educational idea, founded as they are on certain eternal principles will not lose their fundamental relevance in the years to come. Mahatma Gandhi occupies the highest status among the contemporary thinkers. Inspired by the vision of a humanity evolving towards a world of peace and harmony, a nationalist, philosopher, educationist, a missionary, Mohandas Karam Chand Gandhi came to be known as Mahatma (great soul) on account of his noble and saintly life.*

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**Keywords-** *Indian culture, System, Common man*

**Gandhian Relevance-** A Phenomenal Success: During the British rule before 1947 for about two hundred years, all policies including education, by and large, were guided by British interests. Their primary objective was to drain the wealth of India. The entire system of education according to Lord Macaulay, the founder of system of education in India was "to form a class of persons, Indian in blood and colour, but English in taste, opinions, in morals and in intellect." But the period from 1920 to 1947 had been described as the Gandhian era in Indian Politics. He was a master of democracy and was deadly opposed to dictatorial rule. Gandhi showed India and the world the path of truth and non-violence. He was the maker of Modern India. According to Gandhi ji "No education is true education unless it is founded in truth and non-violence". It was Gandhi ji who, through his dedication, lifted the country from the British policy of 'Divide and Rule' and let the Indian masses form rivalries to reconciliation and from hostility to harmony. Gandhiji regarded education as the light of life and the very sources from which was created an awareness of oneness.

**Developing Awareness towards National Integration-** Mahatma Gandhiji's educational thoughts show his efforts for national integration in

India. He considered education as an important means of making people aware of their weakness and enabling them to gain necessary knowledge for bringing about national integration in a truth non-violent, rational manner. According to Gandhi ji "Discipline is the essence of democracy. and, therefore, a born democrat must be a born disciplinarian He believed that "The highest form of freedom carries with it the greatest measure of discipline and humility. Just as a fire of a waterfall cannot be utilized unless skilfully controlled so awakening too is useless without discipline. "He said that voluntary discipline is the first pre-requisite of corporate freedom. The student is the focal point of educational process. In Gandhi ji views the student should remain disciplined and should follow celibacy. According to Gandhi ji the student should be self-restrained and curious. Gandhi ji emphasis on truth and non-violence influence India, Culture. Gandhiji has described culture in these words. "Culture is the foundation, the primary thing. It should show itself in the smallest details of your conduct and personality behaviour. Inner culture must be reflected in your speech. the way in which you treat visitors and guest and behave towards one another and towards your teachers and elder. "Gandhi ji also throw light on the medium of instruction.

**Supporter of Social Aim in Education-** In the words of Mahatma Gandhi " I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirement of social progress."Gandhi formulated the basic scheme with the objective of making people realize that education was not merely for the benefit of the individual but for the needs of a predominantly rural and agrarian population Gandhi ji stressed the integral and harmonious development of personality as the important individual aim of education. Mahatma Gandhi ji when being asked" What is the true aim of education., said, it is character building. Gandhi ji knew the significance of the force of character. He considered necessary to develop the quantities of truthfulness, non- violence, celibacy, non-stealing and fearlessness in all children. In his own words "The end of all the Knowledge must be the building up of character, personal purity. A study of Gandhi ji writings and speeches makes it clear that One World and World Peace were inherent in his philosophy of life".

According to Gandhiji, the ultimate aim of human life is emancipation, self-realization or knowledge of the self for it, Gandhiji considered religious and moral education as necessary. He maintained that the purpose of teaching is to make each man self-dependent and to create nation free from economic deficiency. He clearly said that the children should earn their Livelihood by basic education. In order to work out an effective and natural co-ordination of the various subjects and to make the syllabus a means of adjusting the child intelligently and actively to this environment, Gandhi ji laid stress on three centres, intrinsically inter connected, as the foci for the curriculum i.e. the physical environment, the social environment and craft work, which is their natural meeting point since

it utilizes the resources of the former for the purpose of the latter. Gandhi ji attempted to draft an 'activity curriculum' which implies that our schools must be places of work, experimentation and discovery, not of passive absorption of information imparted at second hand.

**Education of the Deprived Sections of the Society-** A society is composed of several sections. There are some sections of the society which come under the category of deprived sections. Without their welfare, national welfare cannot be imagined. Education is considered as an important instrument of their welfare. Mahatma Gandhi National Foundation Kerala founded in December 2000 is aims at propagating the ideals and perpetuating the memory of Mahatma Gandhi. MGNF is a mission of collective action to provide better future to the most vulnerable sections of Kerala Society- woman, children, disabled persons the aged and other disadvantages groups- by providing educational training, protecting their health and environment, improving their living condition and strengthening their family and community.

**Education as an instrument of social change-** Ideas and ideologies of great leaders have played an important role in social change. The influence of prominent personalities like Marx and Lenin in Russia and Gandhiji in India is the well-known examples of modern history which led to social change. Gandhi ji wanted to bring about a silent revolution in India through the basic system of education. In his words "The basic school should be the spearhead of a non -violent revolution. It is said that the destiny of a nation is shaped in its classroom and it is the teacher who is a very important instrument in melding that destiny. Gandhi ji provided a glorious place to teacher in his educational philosophy. He had thrown light on the role of teachers, various qualities of teacher and teacher- student's relationships. He believed that teachers have tremendous responsibility in shaping the life of an individual He advised the teacher to become role-model. He authored "who to the teacher who teachers one thing with the lips and carries another, in the heat. In the views of Gandhiji, "The teacher should be an ideal person, torch of knowledge & man of good conduct. A teacher can become an ideal teacher only when he accepts this profession as an act of social responsibility. Gandhi j i suggested that "The structure of a world federation can be raised only on a foundation of non-violence & violence will have to be totally given up in the world affairs."

**Eradication of Illiteracy-** It is universally accepted that literacy plays an important role in the development and progress of an individual as well as the society. On the other hand, illiteracy is a curse. Mahatma Gandhi pointed out the need for eradication of illiteracy in India in these words, "Mass illiteracy is India's sin and shame, and the literacy campaign must not begin and end with mere knowledge of the alphabets. It must go hand- in -hand with the spread of useful knowledge". He also observed "Literacy is not the end of education, not even the beginning. It is only the means where by men and women can be educated".

**Education for Women's Equality Education-** The role of women outside

the home has become an important feature of the social and economic life of the country and in the years to come this will become still more significant. From this point of view greater attention will have to pay to the problems of training and development of women. Gandhiji realized the importance of women education. He was in the favor of women education because of the poor condition of women in India. Gandhiji strongly favored the emancipation of women and he went so far as to say that "the women have come to look upon me as one of them". He opposed purdah, child marriage, untouchability and the extreme opposition of Hindu widows and sati's. Gandhiji equally devoted his thought to the adult education. He realized that in order to bring about a Sarvodaya society in India, the views of the adults should be changed. Therefore, he made adult education programmed a vital element of his political movement. The same has been recommended by Kothari Commission and National Education Policy. The Indian Government is working in this direction and the situation of women education is at a better platform as compared to earlier times.

**Concluding Remarks-** Gandhiji has secured a unique place in the galaxy of the great teachers who have brought fresh light in the field in the field of education. From the foregoing discussion, it will be clear that certain fundamental principles are intrinsic to Gandhi's educational philosophy. These principles include equity, social justice, non-violence, human dignity, economic wellbeing, and cultural self-respect. It can be concluded that Gandhiji's educational doctrines, being the outcome of personal experience and life philosophy is a treasure. In brief it can be said that Gandhiji wanted to indianize Indian education and for it he determined broad aims of education. Study of Gandhiji's educational teachings reveals that he is the starting point of modern educational theory and practice of the East. Gandhiji was a great man of age. He has a great influence on education. Due to him, steps were taken for an educational system for general, compulsory and free education. Gandhi views and tasks are invaluable about mass education and women education. Our first priority is to help our students to become fully human person with minds that can think clearly & critically with hearts that can love and care deeply & with wills that can decide to act freely & responsibility. For them the country will remain indebted to him forever. We bow to this great man time and again. Now we have to try and see what we can do with our limitations to overcome what Gandhiji described as the seven social sins.

*Politics without Principles*  
*Wealth without Work*  
*Commerce without Morality*  
*Education without Character*  
*Pleasure without Conscience*  
*Science without Humanity*  
*Worship without Sacrifice*

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**The Forts of The Thikanedars  
of The Western-North Dhundhar Region in Medieval  
period: An Archaeological and Architectural study  
(With special reference to the Khangarot Clan)**

● Ram Dev Jat

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***Abstract-** Research work has been done on Amber fort, Jaigarh, Nahargarh, Historical buildings of city, Havelies of Shekhawati area in the Dhundhar Region. The research work has not been done on Thikanas' Forts, which is exist only 30-65 km. in range the western side from Jaipur City, point of view of Archaeology and Architecture. These Historic Forts need government protection promotion and people awareness also. Understanding their archaeological and historical importance, the government can use them commercially. Govt. of Rajasthan can enhance tourism industry to develop Jaipur Rural - Forts - Circuit. The said forts can become a good source of income for the Government with this the rural culture identity of the Dhundhar area can become more popular and prosper.*

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***Keywords-** Historical buildings, Havelies, Shekhawati, Side*

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It would not be an exaggeration if Rajasthan is called a state of strongholds and forts. There is hardly any area here, where there is no small, big fort, stronghold or bastion and with which there has never been a ritual of some war or fight. For this purpose, colonel James Tod has said "There is not a petty state in Rajasthan that has not had its Thermopyale, and scarcely a city that has not produced its Leonidas."

The unwavering loyalty of medieval kings to their fort and fervent sensitivity which can often be seen in every era and period. Today, with the rapid change. This precious form of our golden past is rapidly getting destroyed. Many forts have already been ruined and the remaining ones are waiting for their demise. Cement and Concrete sky scrapers will continue to be built, but the glory who set the record of bravery, valor and sacrifice, will not become 'Kamthan' (huge monument) any more. In the symbol of valor and bravery. The citadel and fort are visible due to their own unique architecture, distinctive structure and wonderful crafts and beauty. Which are visited by the native foreign tourists to Rajasthan.

The khangarot clan is closely related to the Kachhawaha Dynasty. This region have tourism, heritage hotels and commercial potentiality and protection also. To understand the basics of architecture of Rajasthan. There has been much research worked on important forts like Chittorgarh,

Kumbhalgarh, Mehrangarh, Nahargarh, Bhatner, Gagron etc.

A study of buildings of these forts, we will also get the knowledge of architecture the residence houses which is that will give a new dimension to the architectural study of the Medieval Era. There is need the Government and Non-Government Cooperation for protection and promotion to these medieval constructed monuments.

Historians Raghavendra Singh Manohar, Ratanlal Mishra, G.S. Gehlot and Devi Singh Mandawa have written history writing in a political point of view on the Forts of the Dhundhar Region. In the said history writing has been described on the Havelis of Shekhawati, Amber fort etc.

The purpose of my research article is to analyze the archaeological and architectural aspects of the forts of the Thikanedars of the Western-North-Dhundhar region which was under, The Khangarot, The Nathawat and The Naruka Clans.

**Identification of Dhundhar Region** - Basically, Dhundhar is a cultural expression, while Amber state (Jaipur state) is a political and administrative expression. Jaipur and its adjacent area is famous in the people by the name of Dhundhar. Colonel James Tod has given the name 'Dhundhar' because of the hill named 'Dhund' near Jobner. According to the famous historian Prithvi Singh Mehta, this name has become popular due to the river named dhundh originating from the hills of Amber. There are many other concepts prevalent in the folk regarding Dhundhar name. The Kachhawaha rulers and Thikanedars (Jagirdars) of Amber-Jaipur have played an important and influential role in building the history of medieval Rajasthan. In this dynasty, there was a heroic and majestic ruler who was a famous warrior and mighty general. They had a special role in the rise and expansion of the Mughal Empire.

Basically, the state of the Kachhawaha dynasty is divided into 12 Kotadhiyas (Thikanedars). In which mainly Khangarots, Narukas, Nathawats, Shekhawats, Gogawats, Bankawats, Chaturbhujots and Balphadrots is included.

**The famous Thikanas of the Western-North Dhundhar Region** Mainly, The Thikana of The Khangarot, The Nathawat (Chomu and Samod Forts) and The Naruka (Madorajpura Forts) branches of royal dynasty come in this area. My research work will be done mainly on the Forts of Khangarot Thikanedars because the 'Tajimi Rights' were received from the Amber State of The Khangarot branch.

Thikanedars of this branch have served important services as a Diwan, Commander, Finance posts etc. to the Royal state and also closely related to the Royal family. The palaces of The Thikanedars name of which as Dudu House, Jobner Bag, Bichoon House were built in the city of Jaipur. Yet they are not given a suitable place in the history-writing of The Forts.

The purpose of the research article is to bring to light the cultural, architectural and commercial importance of the neglected forts of this region.

**Archaeological study of Thikanas' Forts** - Research is to be done on the Water Management, Household, Layout, Design, Construction Materials, Physical condition of the Forts. In this mainly The Thikanas of The Khangarot Clan of The Kachhawaha Dynasty have been selected, in which Boraj, Sawarda, Dudu, Jobner, Bichoon, Bhainsawa, Sali, Sewa, Kalkha, Bhadwa, Sakhun etc. have been selected.

**Architectural and Artistic beauty of Thikanas' Forts**- It is expected to study of carvings, wall painting and architecture of The Thikana's Forts. The influence of Islamic Art, Rajput and Local Art on these Forts is also expected to be studied.

In Forts of this area Boraj, Jobner, Bhainsawa, Bhadwa, Manda, Sakhun, Rahlana, Gagardu, Ugriyawas, Doongri, Tordi, Parli, Sali, Pachewar, Sewa, Naraina, Khandel, Bharana etc. have been selected.

**A Comparative analysis amongs Forts**- It is to be done research work between Royal Family's Forts and The Thikanas' Forts. To identify the similarities and dissimilarities of the said Forts. To understands the architectural approach of Thikanedars monuments.

The psychological and cultural influences of Amber-Mughal relationship are expected to be seen in the Forts of Thikaneders.

**Conclusion**- Research work has been done on Amber fort, Jaigarh, Nahargarh, Historical buildings of city, Havelies of Shekhawati area in the Dhundhar Region. The research work has not been done on Thikanas' Forts, which is exist only 30-65 km. in range the western side from Jaipur City, point of view of Archaeology and Architecture. These Historic Forts need government protection promotion and people awareness also. Understanding their archaeological and historical importance, the government can use them commercially. Govt. of Rajasthan can enhance tourism industry to develop Jaipur Rural - Forts - Circuit. The said forts can become a good source of income for the Government with this the rural culture indentity of the Dhundhar area can become more popular and prosper.

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## ***Perceived Influence of Cyber Bullying Among Higher Secondary Students and Role of Resilience as Protective Factor of Mental Health***

• Gauri Hazarika

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**Abstract-** *The advancement in technology has not only changed the way we communicate, but also our attitudes and relationships with people of different ages in society. The internet, in particular, is a significant blessing that allows for the sharing of knowledge and greatly enhances our ability to communicate. This has created a significant impact on the current generation, as it serves as an exceptional resource for conveying information. Social media, combined with technology, has the ability to reach a vast audience across the globe. These platforms are constantly evolving and adding new features to better meet the needs of users. Social media has become an integral part of everyone's life and cannot be ignored. It has both positive and negative effects, not only on young people but also on adults and children. Many young people spend a lot of time on the internet, visiting and checking their various accounts. Adolescence is a challenging phase of life that requires efficient navigation, rich values, a sensible attitude, and reasonable preferences nurtured by our culture. While social media has done an incredible job of bringing attention to previously untold realities of society, the consequences of exposure to these platforms, particularly for adolescents, have been devastating. This is due to the biological and mental changes that adolescents undergo.*

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**Keywords:** *Cyber Bullying, Adolescence, Resilience, Mental Health.*

**Introduction-** The technology has changed our life style not only in the way we communicate but in our attitude and relationship with the people of different age living in the society in both positive and negative ways. Internet is one of the leading blessing of the technology that facilitates knowledge sharing among human beings and enhance our communicating process widely.

This is creating lot of boom in the current generation as it is one of the exceptional resources in conveying the information. Social media combined with technology can reach huge audience across the globe. They are designed in such a way and new features and functions are constantly developed so as to make the site more flexible in satisfying user needs. Social media has become a part of everyone's life that it can't be ignored. It has both positive and negative impact not only on youth but also on elders and children.) Most of the youth spend lot of time on the internet to visit and check their single or multiple accounts. The age of adolescence is full of

challenges which need to be combated efficiently and with rich values, sensible attitude and reasonable preferences nourished by our culture. Although social media has done amazingly well in reaching out to the untold realities of society but when it comes to adolescents, the consequence of exposure to avenues provided by social media have been devastating. Due to biological and mental changes the transition phase of age i.e. adolescence is already vulnerable to identity crisis and role conflicts.

Full authority of parents over life style may not be acceptable to them, at the same time they are not mature enough to handle the outburst of excitement, fears and emotions on their own. The unhindered access to the virtual world of social media has bombarded the psychological makeup of the adolescents which caused mental as well as physical harm.

The 21<sup>st</sup> century may rightly be described as the era of technology. With the dawn of the internet, much of the interaction among people especially teenagers, happens in social networking sites through electronic devices such as computer, mobile phone, tablet etc., thus exposing them to the influences of instant contact and its repercussions which in many cases, may be harmful. Cyber bullying is a new form of violence that takes place in the virtual environment and has become a serious matter of concern for parents, teachers as well as researchers. Originally considered as an extension of traditional bullying, the amount of research into cyber bullying has suggested that it is a much more complicated issue.

Cyber bullying is an unfortunate social product of recent communication technologies, particularly social networking sites like Facebook, Instagram, Snapchat, Twitter and so on. Cyber bullying may involve posting rumours, threats, sexual remarks, personal or confidential information or perjorative labels. With the rise of social media, comments, post, photos and content shared by individuals can often be viewed by acquaintances as well as strangers. The content shared by an individual online creates a kind of a permanent public record of their views, activities and behaviour. This public record of a person can be thought of like an online reputation. Cyber bullying can harm the online reputation of the person being bullied or the victim as well as the person who participate in or incite bullying behaviour or the perpetrator.

Research has demonstrated a number of detrimental consequences of cyber bullying victimization. Victims usually suffer from low self-esteem, frustration, anger, depression as well as increased suicidal tendencies. In fact, cyber bullying is more harmful than traditional bullying because there is no escape from it. One of the most damaging effects is that the victim begins to avoid friends and social activities, excludes himself from the society which is the very intention of the bully. It is worth mentioning that cyber bullying is a form of psychological abuse whose victims are more than twice as likely to suffer from mental disorders as compared to traditional bullying.

Moreover, research also illustrates that cyber Bullying has adverse effects on adolescents than adults because they are still growing mentally

and physically. They tend to hide their bullying experiences from adults or those who can help them to prevent the bullying from occurring and getting worse. Between 20% to 40% of adolescents are victims of cyber bullying worldwide. They are more vulnerable to the impact of cyber bullying through social media because adolescents are attracted to these platforms as a means of seeking validation from their peers.

Research studies have found that adolescents who have experienced cyber bullying are more likely to suffer from mental health conditions, especially if they have previously been emotionally abused. They show signs of depression, dissociation, anger, irritability and they do not feel like themselves compared to those who have not experienced cyber bullying. Hence this issue requires immediate attention so that the sense of awareness of the dangers of cybercrime can be developed among adolescents as well as to promote positive mental health and well-being among them.

Cyber Bullying has become an international public health concern among adolescents and as such it deserves further study. A review of the evidence suggests that cyber bullying poses a threat to adolescents' health and well-being. Adolescents who are targeted via cyber bullying report increased depressive affect, anxiety, loneliness, suicidal behaviour and somatic symptoms. Perpetrators of cyber bullying are more likely to report increased substance use, aggression and delinquent behaviour. More longitudinal work is needed to increase our understanding of the effects of cyber bullying on adolescent mental health over time.

In light of the negative impact of cyber bullying on adolescent health, it is imperative that future research examines how resilience will play a great role as a protective factor of adolescent mental health.

Resilience can be an important protective factor in preventing and facing different forms of victimization. Following this line of thought, the present study focused on analyzing the moderating effect of resilience between cyber victimization and psychological symptoms and attempts at a high level of resilience can lead to a better mental health status.

### **1.2 Studies Conducted In International Level:**

1) Nixon Charisse L. (2014) in the study 'Current perspectives on the impact of cyber bullying on adolescent health' reviewed the current literature related to the effects of cyber bullying on adolescent health and provides directions that cyber bullying poses a threat to adolescents' health and well-being. A plethora of correlational studies have demonstrated a cogent relationship between adolescents' involvement in cyber bullying and negative health indices.

The finding reveals that in order to solve the problem of cyber bullying, we must also understand the networks and social groups where this type of abuse occurs.

2) Ockerman, et al. (2014) aimed at studying the prevalence of cyber bullying. The findings revealed that students were bullied via a cell phone by taking awkward pictures, sending them to embarrass someone and by 'calling names' through text message.

3) Hase Craig N. et al. in their study (2015) on Impacts of traditional bullying and cyber bullying on the mental health of middle school and high school students sought to address the following research questions: (1) Does cyber bullying create new victims or merely a new means of victimization? (2) Does cyber bullying uniquely contribute to negative outcomes above and beyond those of traditional bullying? And the findings revealed that the vast majority of student who were bullied online were also victims of in person bullying. Both forms of victimization were independently associated with negative outcomes.

4) Rienke-Bannink et al. in the study (2015) examined whether traditional and cyber bullying victimization were associated with adolescent's mental health problems and suicidal ideation at two-years follow-up. Gender differences were explored to determine whether bullying affects boys and girls differently.

5) Fahy Amanda E. et al. conducted a study (2016) examined longitudinal associations between cyber bullying involvement and adolescent mental health. This study emphasized the high prevalence of cyber bullying and the potential of cyber victimization as a risk factor for future depressive symptoms, social anxiety systems and below average well-being among adolescents.

6) Hebert Martine et al. in the study (2016) revealed that child sexual abuse is associated with adverse outcomes including heightened vulnerability that may translate into risk of revictimization.

The findings revealed that significant relevance for prevention and intervention in highlighting the heightened vulnerability of victims of child sexual abuse to experience both bullying and cyber bullying.

7. Kabadayi Fedai and Sari Serkan V. (2018) in the study examined the relationship between resilience, cyber bullying perpetrators and cyber victims and the findings of the study revealed that there was a negative correlation between resilience and cyber bullying perpetrators and cyber victims. This study found that cyber bullying perpetrators and their victims have low resilience.

8) Zhu Yuhong and et al. conducted a study (2019) on Parent – Child attachment moderates the associations between cyber bullying victimization and adolescents health / mental health problems: An exploration of cyber bullying victimization among Chinese adolescents examined the associations between cyber bullying victimization and several health and mental health problems among adolescents in China. And the findings revealed that greater levels of parent – child attachment were a protective factor against the negative effects of cyber bullying victimization on adolescents' depressive symptoms. Further the study added parental involvement needs to be incorporated into interventions for cyber bullying victimization.

9. Han Ziquiang et al. in the study (2021) examined the correlations between cyber Bullying involvement and loneliness among a group of children and adolescents during the Covid-19 pandemic in China, focusing

on investigating the protecting effect of the resilient coping strategy.

And the finding demonstrated that 86.68% of the students were not involved in cyber bullying activities, 8.19% were victims only, 1.89% was perpetrators only and 3.24% were both victims and perpetrators. It also highlighted resilient coping strategy can significantly reduce loneliness and play a mediating role between cyber bullying victimization and loneliness, but such mitigating effect was relatively weak.

10) Lucas Beatriz-Molina et al. in the study (2021) examined by exploring the associations between individual levels of bullying and cyber bullying and three adjustment outcomes (i.e. suicidal behaviour, symptoms of depression and self-esteem).

The findings of this study added how the protective role school variables play in moderating the effect of bullying and cyber bullying on mental health outcomes. This study also suggested that school level of student connectedness can influence the degree to which cyber victimized adolescents present several mental health indicators. Furthermore, the findings of the study show that feeling of social belonging is crucial for creating a safe and healthy school environment.

11) Angela de Lourdes martin et al. in the study (2022) had suggested in the study that peer victimization is a type of abuse in which an adolescent or child is frequently the object of aggressive and or unsolicited behaviour (victim) from one or more schoolmates. This study was conducted to examine the association between psychological domains of health – related quality of life (HRQoL) and resilience among adolescents exposed to different forms of peer victimization (physical, verbal and social).

12) Anderson Jacqueline R. et al. in the study (2022) examined resilience as a mediator of the effects of experiencing bullying on depression and anxiety within a sample of 2155 adolescents. Results indicated that youth who experienced bullying were more likely to have higher symptoms of depression and anxiety and lower resilience, while higher levels of resilience were associated with fewer symptoms of depression and anxiety. Resilience partially mediated the associations of experiencing bullying with depression and anxiety symptoms, suggested that resilience may serve as a protective factor for adolescents who experience bullying.

13) Kee Daisy Mui Heng et al. in the study (2022) aimed to understand how the Covid-19 pandemic which affected social media usage and increased the incidence of cyber bullying.

This study found that the proportion of cyber bullying who used online social networking application is much higher than that of their victims. This study also found a significant impact of the Covid-19 pandemic on cyber bullying, which act as a detrainment of Malaysians behavior in using social media more often. The findings of this study highlighted the urgency of combating cyber bullying, as it is a growing problem among Malaysians and especially young people with cyber bullying seriously affected their mental health.

14) Demir Arzu Caliskan et al. in the study (2022) aimed to investigate the

frequency of bullying and victimization of adolescents – both traditional and cyber and to determine their relationship with resilience, anxiety and depression. And the findings revealed that both bullying and victimization are a serious negative life experience for children and adolescents and the effects are not limited to the period of bullying but may last for a lifetime and negatively affect the mental health. No statistically significant difference was found between demographic characteristics. It was determined that being a traditional victim is a potential risk factor for increasing depression and anxiety and decreasing in resilience.

### **1.3 Studied Conducted in National Level**

15) Singh Dhyan in the study (2014) entitled A systematic Review of Literature on effect of Internet use on students in India revealed that Internet has changed social, psychological and academic life of children and making them over smart and nature before their age. For youth, the negative aspects of the internet include internet addiction as well as online risks such as exposure to sexually explicit material and online victimization including harassment or cyber bullying and sexual solicitation. The study also revealed that some students were psychologically depended on the internet and were they feel unpleasant, anxiety, depression and emptiness during or after using it.

16) Singh Nayanika et.al. in the study (2015) aimed to find out the effect of internet addiction on mental and academic performance of students. Findings of the study revealed that there was a significant effect of internet addiction on academic performance and mental health students. Results further indicates that the students who were in the severe and profound groups of internet addiction were found to have detrimental effects on both in their academic performance and mental health rather than the students who were addicted to the internet usage moderately.

17) Singh et.al (2015) conducted their study on the prevalence of cyber bullying of 12-18 years. The findings of the study bring to light that majority of the students were cyber – bullied by the peer groups and it was basically done through online rumours, hurtful comments hurtful photo etc.

18) Baruah Himakshi et.al. in the study (2017) revealed that psychological health of the respondents was viewed in terms of self-esteem, anxiety and depression of the respondent. The finding indicated that involvement in cyber bullying activities lowers self-esteem and increases the anxiety and depression level of adolescents. The findings of this study also highlighted the prevalence of cyber bullying is not less to show the emergence of this perilous situation. It is essential to take necessary step to safeguard adolescents from the epidemic of cyber bullying and its long term consequences on psychological health.

19) Jain, et al. (2017) conducted the study to find out the cyber bullying activities of adolescents. The findings highlighted that cyber bullying was prevalent mostly among the higher secondary and college students. Further, the bystanders were found to be more than victims and bullies regarding cyber bullying.

20) Mahanta et al. (2019) in the study revealed that the majority of the student population have been victims or have witnessed cyber bullying and have been involved in bullying others. The aim of the study was to examine the gender differences in the variables cyber bullying and mental health. It was hypothesized that there will be a significant difference between males and females on the dimension of mental health. However, the finding interpreted that there is no significant difference the dimension of mental health based on Mental Health Inventory (MHI) scores between males and females.

21) Kumar Aarathi Ajay in the study (2020) highlighted significant association was seen between marital status of parents of the students and being cyber bullied. The proportion of males and females who experienced any of these forms of cyber bullying were almost similar. Over 77.5 percent of the students who had been subjected to cyber bullying reported a negative impact on their mental health. Feeling worried, low self-esteem, sleep disturbances, and being irritated with others were the most reported negative impacts.

22) Kuruvilla Anwin Thomas et al. in the study (2021) resulted that the short comings of the legal framework coupled with the lack of awareness of the social consequences of Cyber bullying in institutional spaces, leads to the problem of unreported cases among victims. Thereby this study demanded a well-designed adjudication, and enforcement, mechanism required to tackle the menace of Cyber bullying a cross educational institutions.

23) Kaur Manpreet & Saini Munish in the study (2022) entitled Indian Government initiatives on cyber bullying: A case study on cyber bullying in Indian higher education institutions revealed that in the digitally empowered society, increased internet utilization lead's to potential harm to the youth through cyber bullying on various social networking platforms. In response to this online threat, what type of relevant initiative taken by Indian Government by launching different helplines, cyber cells and made strict legal provisions to curb online offenses etc. were analyzed by this study – Primary focused raised on legal provisions like IT Act 2000 (sections 66A, 66C, 66D and 66E) punishment where it focused on to the person involved in any crime of insulting or framed or privacy violation etc. utilizing the internet, social media and other digital media devices and the Indian penal code 1960 (sections 292A, 354A, 354D, 499, 507 and 509) punish people who indulge in blackmailing harassment, stalking, threatening, intruding etc. Furthermore, it suggested out the Nirbhaya funds scheme for ensuring the safety of women and children, the anti-ragging rules given by UGC for universities and college need to implement properly.

The findings of the study revealed that two-thirds of the students were unaware of the cyber bullying policies and laws. Finding also suggested that the institutions and authorities need to organize seminars and counseling sessions to create awareness, strict measures to tackle cyber bullying and establish complained portals at the college / university level.

24) Pradhan Sajeet et al. in the study (2022) Cyber bullying and Depression:

An empirical study of Indian executive highlighted several issues emerging with the increased use of the Internet and the severe abusive behaviour in form of cyber bullying. The findings of the study revealed that cyber bullying is positively related to depression. Also, the study found that helplessness and self-esteem mediate the linkage between cyber bullying and depression. The study had conceptualized and tested Cyber bullying as a stressor that triggers various adverse cognitions which have been tested in multi-meditational route.

#### **1.4 Studies Conducted in Regional Level**

25) Hussain Jamal et al. in the study (2021) A brief study on cybercrimes and practices in Mizoram aimed to analyze the level of awareness of cyber security and crimes in Mizoram by focusing on various threats from internet, social networking sites (SNSs) and other communication or computer – oriented crime, in cyber space along with their significant awareness. This study represented on brief overview of all evolving crime, case studies and the working approach to combat cybercrime in the Mizoram context.

#### **1.5 Studies Conducted in State Level**

26) Goswamee Gayatree et al. conducted a study (2019) and the findings of the study brought to light that cyber bullying was prevalent among the school going adolescents and girls were found to be mostly bullied. The major findings of the study were–

- a) The prevalence of cyber bullying was found to be high with 70.42%. Further girls were found to be victims of cyber bullying rather than boys.
- b) The study highlighted that majority of adolescents never discussed the incidences of bullying with parents and teacher.
- c) The investigator found that most of the adolescents were scared and angry about cyber bullying incidences. They were also embarrassed about it and frustrated.

27) Basak Chiradeep in the study (2021) Protection of child from cyber bullying: A comparative legal analysis revealed that cyber bullying offences were committed unknowingly. The age group of offenders ranges from 8 to 18. They might not even know what they were committing out of fun or sheer but ephemeral hatred towards their classmates may lead to a heinous crime.

#### **Unicef Report-**

28) An estimated 95% of the youth in Assam had suffered cyber bullying and corporal punishment leading to mental health issues, a poll conducted by UNICEF and National Service Scheme (NSS) had revealed (2022).

The U-report poll, launched in July this year, was developed to support the Assam State Commission for Protection of Child Rights (ASCPCR) Campaign called Suraksha, aiming to raise public awareness on the forms of violence against children and redressal mechanisms. U-report is a social platform created by UNICEF available via SMS, Facebook and Twitter, where young people expressed their opinion.

29) Choudhury Tanni and Choudhury Rashmi (2022) in the study Digital experiences of children and adolescents in India: New challenges for school counsellors signify 3 important themes namely (a) Negative aspects of

digital use among Indian (b) The need to effectively teach how to navigate the digital world. (c) The challenge of integrating technology with traditional counseling approaches to educate adolescents about their digital use. Furthermore this paper suggested implications for school counseling practice and research within Indian context.

### **1.6 Sumup Conclusion of The Review**

Based on surveys of the linked literature, it can be stated that researchers are more interested in exploring studies how cyber bullying can have a significant impact on the victim's mental health and wellbeing, leading to feelings of anxiety, depression and isolation. Research has shown that cyber bullying can have negative effects on mental health, including increased level of anxiety, depression and stress. However, studies have also shown that individuals who possess higher levels of resilience may be better equipped to cope with and overcome the negative effects of cyber bullying. Studies reported that adolescents who had experienced negative psychological outcomes as a result of cyber bullying. Studies found that among college students who reported experiencing cyber bullying these had higher levels of resilience reported fewer negative psychological outcomes, such as anxiety and depression. Furthermore, some studied had suggested that interventions aimed at increasing resilience may help individuals' better cope with the negative effects of cyber bullying. Overall, while cyber bullying can have negative effects on mental health, research suggested that individuals who possess higher levels of resilience may be better able to cope with and overcome the negative effects. Additionally, interventions aimed at increasing resilience may be effective in helping individuals cope with cyberbullying.

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## ***In-Service Teacher Education- A Brief Overview***

• Janali Das

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**Abstract-** *As a modern, well-trained teacher, one must first learn what and how to teach each child. He must know the content he has to teach, the nature of the child and the best methods of teaching. Without training, whatever his interest, ability and personality, he cannot possibly perform at the level expected of a professional teacher in today's institutions.*

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**Keywords-** *Education, Teacher, Teach, Methods*

**Introduction-** The Education Commission (1964-66) said, "A sound programme of professional education of teachers is essential for the qualitative improvement of education. Investment in teacher education can yield very rich dividends because the financial resources required are small when measures against the resulting improvements in the education of millions."

Teacher education is not teaching the teacher how to teach. It is to kindle his initiative, to keep it alive, to minimise the evils of the "hit and miss" process; and to save time, energy, money and trouble of the teacher and the taught. The necessity of the teacher to perceive that the course in Teacher Education would help him minimise his trouble, and to appreciate that it would save the children from much of the painful process through which he has himself passed. Teacher education is needed for developing a purpose and for formation of a positive attitude for the profession.

Encyclopaedia of Teaching and Teacher Education' (1987) has observed, "Enjoying the same social status and prestige as all those who eminently serve society, today's or tomorrow's teachers must be a professional, where educational programme and level should be more and more comparable with the physician's education."

**What is Teacher Education-** It is that knowledge, skill and ability which is relevant to the life of "teacher as a teacher". A course in teacher education should seek to reshape the attitudes, remodel the habits and in a way to reconstitute the personality of a teacher.

**What is In-Service Teacher Education-** The term is self-explanatory. It refers to the education a teacher receives after he has entered the teaching profession. It includes all the programmes, educational, social or others in which the teacher takes a vital part, all the extra education which he receives at different institutions by way of refresher and other professional courses, and all the travel and visits which he undertakes. All these things enlarge his experience and vision.

**Importance of In-Service Teacher Education-** Rabindranath Tagore thinks: "A teacher can never truly teach, unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flames."

The Ministry of Education in England has stated: "The hallmark of a good teacher is that he is himself always learning and always developing his knowledge and understanding of children and young people. In short, a teacher should be a person who, because of his attitude to knowledge, to ideas, to his fellows and to life generally, is better educated today, than he was yesterday and will, tomorrow be better educated than he is today".

**Objectives of In-Service Teacher Education-** The teacher needs orientation in various fields of education. This is necessary to enable him fresh in the light of progress and new developments in the field of education. The teacher-education has to achieve the follow objectives:

- i. To equip the teachers with the latest content or subject matter of their specialized fields.
- ii. To initiate the teachers in the habit of self-study with ultimate aim of keeping them abreast of the latest developments in their own and allied field.
- iii. To help the teachers learn economical and effective methods of teaching.
- iv. To develop suitable and varied programmes to meet individual needs, school needs, and the needs of the state with regard to educational extension.
- v. To follow-up the teachers who undergo in-service education to reinforce the objective of the training.

**Programmes for In-Service Teacher education-** Programmes for in-service teacher education are: (1) Seminars, (2) Extension Lectures (3) Refresher Courses (4) Workshops (5) Study Groups (6) Conferences (7) Induction Courses (8) Professional Writings, and (9) Discussions and Debates.

**Important Agencies of In-Service Teacher Education- NCERT**  
(National Council for Education Research and Training)

- i. NCERT is concerned with all the problems of school education in
- ii Development of National Curriculum Framework (NCF)
- iii. Organizes in-service and pre-service training for teachers
- iv. Develops and disseminate innovative educational techniques and the country and endeavours to improve such education through developing various programmes of research, publication, and extension training practices.
- v. The NEP 2020 aims to set the National Professional Standards for Teachers (NPST) to determine all aspects of teacher career management, efforts for professional development etc. NCERT will undertake an in-depth study of international pedagogical approaches and integrate their findings for NEP teacher training.

**SCERT** (State Council of Education Research and Training)

Recently SCERT was established by merging the State Institute of Education J&K. One of the assignments envisaged to SCERT is to enable the department to train 134 lakh in-service teachers through various professional training, capacity building programmes, induction courses, content enrichment and contemporary trends and techniques for ensuring quality education. Also, SCERT provides academic and resource support at the grassroots level and functions through existing DIET.

**DIET** (District Institute of Education and Training)

- I. Sole purpose of DIET is to conduct different kinds of training programmes to improve the quality of basic education and create a desirable environment within the district and ensure high literacy percentage. DIETs have an academic faculty with high qualifications who simultaneously work as Zonal In charges especially to supervise the ongoing different schemes of education and guide the teachers to implement them in an effective way.
  - Training of pre-service and in-service elementary teachers.
  - ii. Induction level and continuing education of non-formal and adult
  - iii. education instructors and supervisors.
  - iv. Training and orientation of heads of institutions in institutional planning and management.
  - v. Academic and resource support to the elementary and adult education system at the district level.
  - vi. Action research and experimentation to deal with specific problems.
  - viii. One-year regular programme for D.El.Ed.(Diploma in Elementary Education) course for untrained undergraduate teachers.

Apart from these the following are also extending their significant contribution towards in-service teacher training initiatives:

**NCTE** – National Council of Teachers Education

**UGC** – University Grants Commission

**NIEPA** – National Institute of Educational Planning and Administration

Textbook Bureau

Subject Teacher Association

State Institutes of Education

State Institutes of Science

State Institutes of English

State Directorate of Education

Extension Services Departments

Correspondence Courses

Evening Courses

Summer Institutes

**Problems of In-Service Teacher Education Programmes:**

- I. Inadequate infrastructure for in-service teacher education of the state and national levels.
- ii. Lack of attention to methodology of in-service education.

- iii. Inappropriate curriculum and courses.
- iv. Inadequate training of teacher educators.
- v. Administrative problems.
- vi. Financial problems.
- vii. Lack of specification in objectives.
- viii. Lack of incentives.
- ix. Lack of motivation.
- x. Inappropriate methods and techniques.

**Suggestions for Improving In-Service Teacher Education:**

- i. Need for expanding facilities: It has been observed that so far thousands of teachers especially those belonging to private institutions have not been actively involved in the Extension Services Programmes because of inadequate facilities. There is, therefore a great need for expanding the programme of in-service education. Steps may also be taken to provide facilities for in-service education at the District and Sub-division offices. District Institutes of Education and Training (DIET) have been set up in most of the States after the announcement of the National Policy on Education 1986.
- ii. Co-operation of various agencies: The various agencies like the Extension Services Department, State Institutes of Education, State Departments of Education, and State Boards of School Education need to co-ordinate their activities so that there is no overlapping.
- iii. Role of heads, inspectors and education officers: It is the duty of the heads of institutions to encourage their staff to take part in the programmes of in-service education. The education officers likewise should also encourage participation and should ensure that all teachers attend these programmes. This fact should also be mentioned in their Annual Reports.
- iv. Well-planned programmes: The programmes of in-service education should be very well-planned and organised properly.
- v. Resource persons: Well-qualified teachers should act as resource persons. They should be drawn from the staff of the colleges and the State Departments of Education. They must have something new to give to the teachers. The purpose of in-service programmes is not a mere repetition of pre-service courses, but it is to break new grounds in contents, organization, teaching and evaluation processes.
- vi. Follow-up programmes : One of the weaknesses of the present day extension service programmes is that the follow-up work is completely missing. Thus it is not known how far the participants benefit from the programme. Some way should be found out to ensure proper follow-up.
- vii. Research: These programmes should be backed by the findings of research. School teachers should be encouraged to take small research projects and to report their findings to others.

- viii. Subject teachers' associations: As suggested by the Kothari Commission, 'Subject Teachers' Associations should be formed at the city, district, State and all-India level on the different school subjects. This will stimulate initiative and experimentation and assist in the revision and upgrading of curricula through the provision of better teaching materials and the use of improved techniques of teaching and evaluation. The State Education Department should assist the subject teachers' associations to hold periodical seminars and conferences and to conduct journals of their own.
- ix. Subject experts: In order to provide guidance to teachers in the techniques of teaching various subjects, subject experts should be appointed at the District level. They should provide on the spot guidance to teachers when they visit their schools

**Conclusion-** The old saying that teachers are born and not made cannot be accepted at the present time. As a modern, well-trained teacher, one must first learn what and how to teach each child. He must know the material that he is to teach, the nature of the child and the best methods of instruction. Without training, regardless of his interest, ability and personality, he cannot possibly perform at the level expected of the professional teacher in today's institutions.

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## **Problems of Secondary Education with special reference to Sidli block under Chirang District of Assam**

• Bhaswati Choudhury

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**Abstract-** Chirang is an old name but a new district among the four districts of Bodoland in Assam. The area of Chirang District is 1069 sq. km. The topography of the district is generally plain. There are 4 urban areas in this district namely Bijni, Kajalgaon, Basugaon and Dhaligaon. The district is divided into sub divisions. 1. Kajalgaon(headquarter) 2. Bijni Chirang District has achieved considerable prominence after it was declared a district with Kajolgaon as headquarter after the formation of Bodoland Territorial Council (BTC) in 2004.

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**Keywords-** Education, Students, Productive efficiency

**Meaning and concept of secondary education-** The Board of Secondary Education was set up in Assam in 1964 to improve the Secondary Education in the state. Secondary education is the stage of education which helps children to become a full member of a complex modern society of today. It develops the highest potentialities of a child's ability, attitudes, interest and development of character. Generally, in India students belonging to the age group of 13-18 years in school is considered as a secondary stage of education. The aim of secondary education should be the development in the individual of an attitude for appreciation the dignity of work, a desire for productive efficiency, and a yearning for acquisition of skill and training in some vocations. Diversification of courses should be introduced at the secondary stage, so that a large number of students may take up agricultural, technical, commercial and other practical courses which will train their mindset and varied aptitude. Another aim of secondary education is to help the students to develop their personality. Education should bring out their potentialities so that they can contribute their utmost in social upliftment and national progress.

The secondary education is very important as their education is the final education for most of the pupils. The highest percentage of the students give up their education after secondary education due to their personal, social, economic and other problems. The progress of a country largely depends on expansion and improvement of secondary education. Realising the importance of secondary education in an educational system the present investigator feels that the last few years the problems of secondary schools, particularly in chirang district has been found to be very miserable. It seems that the secondary schools suffer many problems. Present curriculum of secondary education are narrowly conceived and

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unscientific. The curriculum of secondary education does not provide for the development of vocational efficiencies of the young students. After collecting data it was found that most of the teachers are not adequately trained, the secondary education in Chirang district is facing this major problem.

**Historical Background-** Secondary schools in India were established by the Britishers to prepare and train educated officials and clerk for conducting administrative work. After independence there was both qualitative and quantitative development in secondary education. For the development of secondary education many committees and commissions were appointed such as Tarachand committee (1948), the university education commission 1948-49, Secondary Education Commission (1952-53), Kothari Commission (1964-66), National Policy of Education (1986).

**Problems-** Since the introduction of the compulsory education and enrolment at the elementary level of education has increased to a considerable extent. As a result of this the number of students reading in high schools has been enormously increasing. Thus, the increase in the number of students is bound to affect the quality of education in general and secondary education in particular. Except preparing the students for entrance into the university it has no definite aim. The other factors responsible for the low standard of education are low salary of teachers (not provincialized) growing discontentment among the teachers towards their profession, lack of necessary infrastructure and equipments in the school. But secondary education is very important from various points of view. Apart from that there has been a number of problems-

1. Reforms of evaluation and examination system.
2. Influence of bookish study.
3. Does not develop dignity of labour.
4. Method of teaching are usually dull and mechanical.
5. Lack of skill efficiency.

**Objectives of the study-**

1. To find out the problems faced by the students in secondary schools
2. To find out the problems faced by the teachers in secondary schools
3. To ascertain the shortage of the necessary infrastructure of the selected secondary schools

**Delimitation of the study-**

1. This study was limited only to the secondary education of Chirang district.
2. This study was restricted to 5no's of secondary schools only
3. This study was also limited to sample of 20 guardians and 40 students of different schools from chirang district.

**Review of related literature** is of immense importance in research and assures the investigator that his problem does not exist in vacuum and that considerable work has already been done on the problem related directly or indirectly to the present one. In this connection some educationist who have thrown light on the proposed problem and findings are as follows-

**Saikia, S** (1971) made a study to find out the causes of ineffectiveness of teachers training programme (at secondary level) in Assam and to suggest some remedial measures. The author suggested some changes for the qualitative improvement of the training programme.

- 1.Revision of syllabus
- 2.Admission by selection
- 3.Changes in method of teaching and evaluation

**Methodology-** For the present study, descriptive survey method is employed.

**sampling-** On ascertaining the location of different schools of chirang district, it was found that majority of them were located in the rural areas, while the rest were located around the towns. The schools situated in the urban areas were both English and Assamese medium. The schools situated in rural areas were mostly Assamese and Bodo medium schools. Accordingly, 20 teachers,40 students and 20 guardians were selected from the schools.

**Tools-** for collecting required data for study of any problems one may use various devices. For each and every type of research it needs certain instruments together with new facts on to explore new fields. The instrument thus employed are called tools. Tools are means for collection of data for interpretation and to explore new fields. The selection of a tool is a difficult task in research and is dependent upon various consideration, such as objective of the study, hypothesis of the study, availability of time, availability of tools itself.

For the problem entitled “**problems of secondary education-with special reference to Sidli block under Chirang District of Assam.**” the major tool used was the questionnaire. To obtain this information, the questionnaire and interview methods were felt to be most appropriate.

**Analysis and interpretation-** Data are collected from the students and parents of the students of the surveyed schools. After that some opinion collected from students, teachers and guardians faced by them in those secondary schools.

**Table 01**  
**About the occupation of the parents of the students**

occupation	Agriculture	business	service	labour
	50%	30%	10%	10%

### **Findings-**

1. The district by and large has failed to provide effective vocational education to students. In view of this, a systematic well planned and vigorously implemented scheme of vocationalisation of education is the need of the hour.
2. The state government should provide special grants to the BTR for the vocationalisation of the secondary education, construction of school building.

3. The inspectors of schools must conduct frequent inspections of the schools to look into the problems faced by the secondary schools
4. Curriculam and examination should be reformed and improved.
5. In chirang district some of the villages face tough time in rainy season. The mode of communication is through boat. At that time bamboo bridge is damaged due to rainy days, so people used to come by boat for crossing the river and only limited number of boats is available to cross the river. So naturally students get late for school timing.

**Suggestion and conclusion-** Many defects have crept in the secondary education that if they are not solved within a short period of time the progress of Indian education will receive a great setback. We will now attempt to discuss the different problems of secondary education and their solution.

Employment or getting admission in an institution of higher education which is also sought with the aim of getting employment.

Solution-to make the student skilled in some work after completion of their education and to increase their professional and productive powers.

we observe that many political, economic and social changes are taking place in the country but our education in general and secondary education in particular has failed to keep pace with the practical life. The pupils read the traditional curriculum without interest and understanding. Their immediate aim is to get through the examination.

The curriculum should be diversified and flexible so that it may be according to the needs and interest of the students. Curriculum should be so formulated as to be related to the main rural occupation i,e agriculture, dairy farming, animal husbandary, mushroom cultivation, organic farm and other rural small scale industries.

The curriculum should be closely related to the social life of the students and curriculum should be such, that the students may not only be encouraged to work but also to make proper use of leisure.

Indiscipline is yet another problem, in fact present educational system, examination system, aimless education etc are the factors which are responsible for the indiscipline among students. Therefore, we have to make our secondary education so useful that the students after having passed this stage do not run only for admission to universities and unemployment does not increase and they become economically independent by having acquired some vocational skills of productive nature.

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## Exploring The Inner World of Maya, The Pivotal Character of Anita Desai's 'Cry, The Peacock'

• Bikramjit Das

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**Abstract-** *This research paper attempts to analyse how through the character of Maya Anita Desai has presented the image of a dependent and obedient woman who fails to rise above her limitations. Due to her upbringing in a highly protective and closed environment, she always feels the need of a support or protector. In today's modern world when women are striving to achieve their individuality in a freer and more emancipated world, this heroine of Anita Desai is seen seeking shelter and refuge in a world of anonymity. The oppressive and stifling circumstances of her married life and the mental agony she suffers in the form of a dreadful prophecy led her to complete disintegration and destruction. Desai has explored each and every aspect of Maya's inner world very minutely and thus has elevated this character to a different height. The study of Maya's character is important because in this so-called modern world most women face intense mental stress and psychological problems which not only spoil their married life but also put a question mark on their existence. This study may help in finding out the reasons behind the psychological problems of modern women and may also be helpful in providing some kind of solutions.*

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**Keywords-** *Character, Woman, Environment*

**Introduction-** Anita Desai occupies a distinguished place among the Indo-Anglian writers today. She has a deep insight into the psychological and social problems of modern life. Her novels show psychological motivations through retrospection, self-analysis, revolts and compromises. Her characters have firm basis of convictions and fate. Desai in her novels explores the intricate facts of human experience. Her chief concern is human relationship. Her central theme is the existential predicament of an individual which she projects through incompatible couples, very sensitive wives and ill-matched husbands. She is a minute observer and gives a perfect poetic treatment to every detail.

Desai's novel "Cry, The Peacock", has been considered as the first step in the direction of psychological fiction in Indian Writing in English. In this novel Maya, the pivotal character, not only holds the central position but through this character Desai has also paved a new horizon by showing us a completely realistic and convincing journey through a woman's psyche.

**Statement of the Problem-** In the research article, an attempt has been made to explore the inner world of this protagonist of Anita Desai and at the same time effort has been made to find out the reasons behind her disturbed

psyche which have taken away her peace of mind and ultimately become the cause of all ruination.

**Objectives of the study-** This study of the inner world of Maya will definitely help to understand the problems of millions of such women and may also help to find out some measures so that they may overcome their disturbed psyche and come out of their complex inner world or delicate conscience and lead a happy and contented life.

**Methodology-**

In this study, analysis has been made on the basis of two sources - Primary and Secondary.

*Primary sources:* Primary sources are the information and facts collected from the novel (Cry, The Peacock).

*Secondary sources:* Secondary sources are reference books related to the subject, journals, periodicals, research reports etc.

The following methodologies are used to conduct this research:

- a) Close reading
- b) Qualitative research methods

**Exploration-** While analyzing the character of Maya, one thing that comes to light is that Maya has excessive attachment for things close to her heart—for life in all its sensuous aspects, for sense objects, nature and so on. She is a “creature of instinct” (Cry, The Peacock, p-16) for whom life is “vivid, explosive and mobile” (Cry, The Peacock, p-92) and she rejoices in the world of “sound, senses, movements, odours, colours, tunes” (Cry, The Peacock, p-92). It is only towards the end, as mentioned by Rajeshwar, that she has a realisation of the “true nature”<sup>1</sup> of her attachment:

“... I loved too much, too many Loved? Was attachment ...  
It was a chain of attachment, not fate, that hauled me  
down to the pit where knowledge lay” (Cry, The Peacock,  
p-185-186)

This excessive attachment to life on her own terms leads Maya to isolation, neurosis, insanity and the ultimate fatality.

Maya has a delicate conscience which makes her unfit to live in this materialistic and artificial world. For instance, in the very beginning of the novel we can see that Maya is grief-stricken at the death of her dear dog Toto. She even gets tormented with the fact that her dear dog dies without treatment. It dies before the vet arrives. She is even disturbed with the thought that the dog is cremated unceremoniously.

Maya is a woman of refined tastes. She has the capacity to understand finer emotions and feelings. She has interest in poetry and has the capability to understand even Urdu couplets. When a party is held outside her room and Urdu couplets are being recited by the people, she could feel and admire the emotions expressed in those couplets ...

“... I heard that couplet alone, that couplet, weighted with  
a rare compassion, a tender understanding, so that it hung  
pendent in the dark like a radiant rain-drop, catching the  
starlight, catching it and flashing, brighter and

brighter... this was it, the ultimate, absolute joy...". (Cry, The Peacock, p-25)

Maya considers herself as "my father's daughter" (Cry, The Peacock, p-41). When she was living with her father, the servants would bring the breakfast "out into the flower-beds" (Cry, The Peacock, p-41) which savoured like "a revel of elves and fairies who feast on melons and syrups by moon-light" (Cry, The Peacock, p-41). She reminisces,

"As a child, I enjoyed, princess-like, a sumptuous fare of the fantasies of the Arabian Nights...and being my father's daughter, of lovely English and Irish fairy tales as well, that were read out to me by him." (Cry, The Peacock, p-39)

As her father loved her dearly, she also loved him with the same intensity. He was to her nothing short of a god and hence Maya developed a father fixation and liked everything about her father who presented before her an epitome of love, protection, care, sophistication etc. As a matter of fact, Maya had been an over-protected child. She had not been exposed to the harsh realities of life.

As she did not confront with the harsh realities of life, she came to have a very delicate conscience, which was severely shocked by vulgar tastes. The isolation and over-protection had made her somewhat psychosomatic. As she lived inside the protective shell made by her father, she lost her self-confidence and her courage to confront the world around her.

Maya is obsessed almost from the beginning of the novel with the gloomy prophecy of an albino astrologer. According to the prophecy, she or her husband would die during the fourth year of her marriage.

"Death', he finally admitted, in one such moment, to one of you. When you are married-and you shall be married young ... Death-an early one-by unnatural causes', he said softly ... Four years after your marriage, so the stars prophecy, and the space between your eyes, the mark there, supports this prophecy I have warned you ..." (Cry, The Peacock, p-30-31)

Her father dismisses the prophecy as nonsense and others that it should be forgotten. After her marriage her husband Gautama also expresses his utter disbelief in such things. But the prophecy goes on haunting her and with the passage of time it has really become difficult for her to handle its pressure. It takes all her peace of mind and ultimately makes her desperate. Her emotional alienation with her husband aggravates her state of loneliness as well as restlessness and finally turns her to be a neurotic. She goes on fluctuating in the realm of sanity and insanity, which ultimately brought fatality to her life.

At the very beginning of the novel, we are introduced to the contrasting natures of Maya and Gautama. Their actions are the result of polar motivations. We notice immediately in Maya a preference for the

romantic; in Gautama for the practical; while Maya mourns her dog's death, Gautama can only think of his cup of tea. Unlike Maya, her husband lived a life of want and poverty. He studied at a school which had small, airless class rooms. It is of course a mismatched marriage.

A Critical analysis of Desai's "Cry, The Peacock" reveals that there is a wide gulf between Maya and Gautama as they have different tastes and different opinions on several matters. This could be the major reason for Maya's feelings of loneliness and a sense of negation:

"for there were countless nights when I had been tortured by a humiliating sense of neglect, of loneliness, of desperation that would not have existed had I not loved him so much". (Cry, The Peacock, p-167)

Maya cannot make her conjugal life run properly with Gautama because she always tries to place Gautama in her father's place and this disappoints her for obviously, he cannot equal her father. Gautama realizes this very fact and sometimes in utter disgust he retorts,

"You have a very obvious father-obsession which is also the reason why you married me, a man much older than yourself..." (Cry, The Peacock, p-144)

When Maya fails to get any response from her husband, she becomes so frustrated that she thinks herself to be not good enough for her husband and her husband does not love her. The realization of the absence of the love between her and Gautama makes her miserable. Maya has a longing for love but Gautama preaches detachment with the help of extracts from the *Bhagavad Gita*. As Gautama preaches,

"... He whose joy is within, and whose light is within, that Yogi, being well-established in Brahman, attains to absolute freedom, the freedom of the lotus from water, of the lamp from winds, of the tortoise from all contact. Detachment - in a word, detachment" (Cry, The Peacock, p-101)

Maya cries, "And love? ... And love?" (Cry, The Peacock, p-101) Maya knows that Gautama has failed to appreciate her desire of companionship.

It is clear to Maya that Gautama is not on her side, not in favour of allowing her equality; "He was not on my side at all, but across a river, across a mountain, and would always remain so". (Cry, The Peacock, p-97) He tells her plainly, "This is madness, Maya, quite uncalled for." (Cry, The Peacock, p-97) As Maya goes on protesting against this remark, "Then I am mad? You think mad? I screamed, throwing up my fists to thrust him from me ...", (Cry, The Peacock, p-98) he grasps her and says that she is neurotic, and holds her father responsible for spoiling her:

"... Neurotic, he said, 'Neurotic, that's what you are. A spoilt baby, so spoilt she can't bear one adverse word. Everyone must bring a present for little Maya – that is what her father taught her". (Cry, The Peacock, p-98)

In his opinion her father had brought her up in the luxury of fairy tales, in the delusion that life was nothing but happiness, rendering her incapable to see and understand the realities of life.

It is, as a matter of fact, the excellent craftsmanship of Anita Desai that she has been able to present beautifully the psychic world of Maya, her slow decline from the realm of sanity to insanity. Madhusudhan Prasad rightly comments, "In 'Cry, The Peacock', Desai explores the turbulent emotional world of the neurotic protagonist, Maya, who smarts under an acute alienation, stemming from marital discord, and verges on a curious insanity".<sup>2</sup>

Maya, during day time, manages to forget the predictions and prophecies of the astrologer and set them aside as hallucinations but her nights are unbearable and she starts wondering whether she had lost her sanity. She raves, "Am I gone insane? Father! Brother! Husband! Who is my saviour? I am in need of one". (Cry, The Peacock, p-203) Maya gradually comes to the realization that she is going insane. She avers,

"I am moving further and further from all wisdom, all calm, and I shall be seen mad, if am not that already..." (Cry, The Peacock, p-206)

Again, the impact of fate and fatalism becomes so strong that it has brought her world to an ultimate disaster. When Maya and Gautama go out for a stroll their cat crosses them and it appears to be disturbed. At that point of time Gautama moves over to the front of Maya and hides the view of the moon. She thrusts out her arms towards him to push him aside so that she could enjoy the beautiful sight of the moon. She saw him fell then, down to the bottom and that was the end of Gautama.

Maya is taken to her father's house. She gets lost in the joy of getting back home perhaps because her temporary insanity makes her forget the death of her husband whom she loved with all her heart. Her mother-in-law and her sister-in-law Nila have gone with her. Maya, in the verge of insanity, has said in all playfulness:

"So, then I pushed him, hard, and he fell. And when I went down the stairs to the terrace he was lying there—don't you like your tea?" (Cry, The Peacock, p-211)

### **Findings-**

Maya is a life-like and complex creation of Anita Desai. Desai has really become successful in putting different traits into one female character making her attractive, real and immortal.

The excessive care and affection of her father pampered Maya. Again, her father's over protective attitude had made her entirely dependent on him and also made her looking for his guide and protection whenever she was in any kind of crisis or problem.

Maya had some complex traits of character. She was highly sensitive and extremely emotional. She also had a delicate conscience. The life of inaction, refinement, sophistication, luxury and protection that her father

offered her aggravated these traits of her character and probably made her somewhat unfit to face the real world and its complexities.

The prophecy of the albino astrologer planted a deep-rooted sense of fear and apprehension in her mind at a very tender age which had its impact and diverse effects during the later parts of her life after her marriage.

Maya's marriage with Gautama was a result of her father's wish. Maya failed to establish a healthy physical and mental communication with Gautama. It was because she was looking for those affection, comfort and protection in Gautama which she had received from her father. When she did not get those things from Gautama, she broke down and felt alienated. In fact, Maya and Gautama were two different people with different upbringing, temperament, sensibility, outlook etc. Gautama, a practical, unsentimental and pragmatic lawyer, too busy in his profession, could not give Maya the required time and did not display a proper sense of understanding which otherwise might have averted the calamity.

A life of inaction made Maya musing over her problems and making them magnified. An active life with some vocation would have made her more confident and practical to face life and its problems easily and singlehandedly.

**Conclusion-** To conclude, it can be said that through the character of Maya, Anita Desai has projected the image of a dependent and submissive woman who fails to rise above her limitations. Because of her upbringing in a highly protective and closed environment, she always feels the need of a support or a protector. In the modern world of today when women are striving to attain an individuality in a freer and more emancipated world, this protagonist of Anita Desai is seen seeking shelter and refuge in the world of oblivion. The oppressive and stifling conditions of her married life and the mental anguish that she experiences in the form of a dreadful prophecy led her to a total disintegration and destruction. Desai has very minutely explored each and every aspect of the interior world of Maya and hence raised this character to a different height. The study of the character of Maya demands importance because in this so-called modern world most of the women are to face acute mental stress and psychological problems which not only spoil their conjugal lives but also bring a question mark to their very existence. The study may help in finding out the reasons behind the psychological problems of the modern women and may help in providing some sort of solutions.

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## **Ethnomedicinal Study of Some Herb Species Growing in Rural Areas of Agra District, (U.P.) India**

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••Vasundhara

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**Abstract- Abstract-** *The traditional knowledge of medicinal plants (herbs) used by rural communities in the Agra district of Uttar Pradesh, India, is examined in this ethnobotanical study. The study, which was carried out over two years in four tehsils-Etmadpur, Fatehabad, Kheragarh, and Kiraoli-documents 150 angiosperm species from 137 genera and 53 families. The study emphasises the considerable biodiversity in these regions, with plants utilised for the treatment of various ailments including asthma, tuberculosis, dysentery, arthritis, respiratory disorders, cancer, urinary tract infections, and kidney-related issues. The study emphasises the necessity of safeguarding indigenous knowledge, particularly amidst urbanisation and environmental alterations, and promotes the amalgamation of traditional practices with contemporary healthcare. This endeavour enhances biodiversity conservation and promotes sustainable regional development.*

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**Keywords:** *Ailments, Agra, Ethnobotanical, Rural.*

**Introduction-** The scientific study of the dynamic relationship between humans and plants is known as ethnobotany. It falls under the category of ethnobiology. Based on the traditional knowledge of the local culture and its people, ethnobotany is the scientific field that studies the plants found in a given area and their useful applications.

The use, management, and cultural significance of plants in human societies are the main topics of ethnobotany. This includes plants that are used for food, medicine, cosmetics, dyeing, clothing, rituals, and social contact.

Jain (2001) defines ethnobotany as the scientific study of the intricate relationships among humans, plants, and domesticated animals concerning nature and traditional practices. He performed pioneering research in this field in India and is broadly acknowledged as the "Father of Indian ethnobotany."

Traditional medicine, also known as ethnobotany, folk medicine, native healing, ethnomedicine, or alternative medicine, is the most ancient form of healthcare system, as stated by Mbah *et al.* (2019).

The utilisation of medicinal plants has become widely recognised as

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an efficacious approach for the treatment and prevention of both infectious and non-infectious diseases (Balogun *et al.*, 2019).

Indigenous folk remedies have been used for generations to treat a wide range of illnesses by the people who live in the remote and rural parts of the district. They have passed on their knowledge orally to future generations. Because of the rapid and positive effects of herbal treatment, they have a lot of faith in their homemade formulations or folk medicinal preparations (Purohit and Prajapati, 2003; Chandra *et al.*, 2005).

There are 75 districts in the northern Indian state of Uttar Pradesh, including the district of Agra. The Braj Cultural region is where the district is located. Agra district is bordered to the north by Mathura district, to the east by Firozabad district, to the south by Dholpur district, and to the west by Bharatpur district in the state of Rajasthan.

The district headquarters is in Agra, and its six tehsils are Etmadpur, Agra, Kiraoli, Kheragarh, Fatehabad, and Bah. Etmadpur, Khandauli, Shamshabad, Fatehabad, Jagner, Kheragarh, Saiyan, Achnera, Akola, Bichpuri, Fatehpur Sikri, Barauli Ahir, Bah, Pinahat, and Jaitpur Kalan are the 15 blocks of the district.

Rural areas of Etmadpur, Fatehabad, Kheragarh, and Kiraoli of Agra district, U.P. were selected for ethnobotanical studies, focussing on medicinal plant occurrence. The study preserves and records traditional knowledge about plant medicinal properties used by local communities.

**Materials and Methods-** The research was conducted over two years, from July 2021 to June 2023, in four tehsils: Etmadpur, Fatehabad, Kheragarh, and Kiraoli of rural areas of Agra district, U.P. (Fig. 1)



**Figure 1 : Map of the Study Area (Agra District)**

The research examines four tehsils in the Agra district, selected for their abundant biodiversity and the indigenous knowledge of medicinal plants possessed by local communities. The Agra district in Uttar Pradesh exhibits geographical diversity, featuring numerous tehsils and blocks meticulously

chosen for ethnobotanical research.

A survey was performed on the specified sites to ascertain the presence of flora across three distinct seasons: Rainy, Summer, and Winter. During the survey, plants were tentatively identified, and those that could not be recognised were collected as twigs or whole specimens and placed in polyethylene bags. The samples were subsequently transported to the laboratory to prepare herbarium specimens and perform taxonomic studies.

Subsequently, experts and pertinent taxonomic literature (Hooker, 1897; Duthie, 1922; Maheshwari, 1963; Mudgal et al., 1997) were employed to identify these specimens. Following this investigation, the collected plants were classified according to their respective families, genera, and species.

#### Results and Discussion

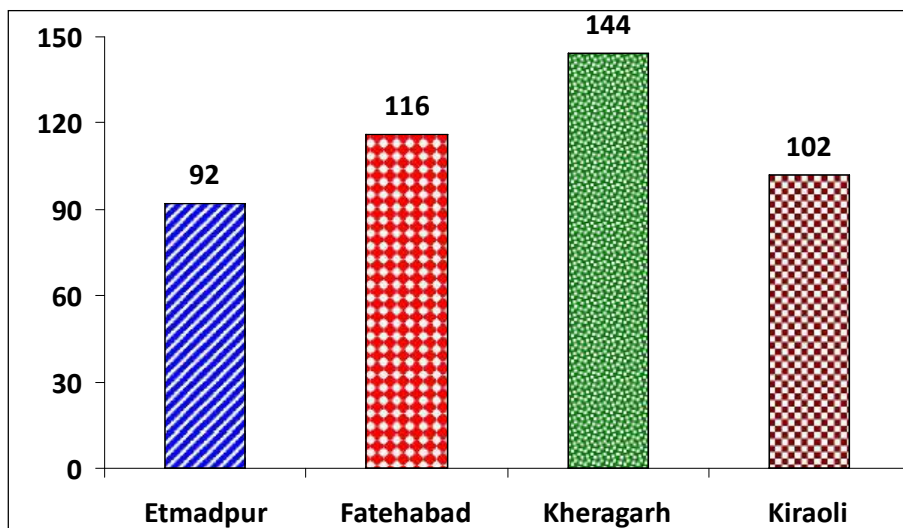
A total of 150 angiosperm species have been surveyed and collected from 44 villages across four tehsils: Etmadpur, Fatehabad, Kheragarh, and Kiraoli in the Agra district. During this fieldwork, data were collected on 150 species belonging to 137 genera and 53 families. Some of these include flowering plants and weeds that possess medicinal properties.

Out of the 150 plants, there were 47 trees, 71 herbs, 25 shrubs, 6 climbers, and 1 twiner observed. Among 150 surveyed plants, 46 were annual, 1 was biennial, and 103 were perennial.

The highest quantity of plants, specifically 144, was recorded in Kheragarh tehsil. The minimum number of plants, specifically 92, was recorded in the Etmadpur Tehsil of Agra district. In Fatehabad, 116 plants were present, while Kiraoli had 102 plants (Fig. 2).

The best represented families in terms of the number of species were Fabaceae (20 species). Amaranthaceae, Asteraceae were showed by same number of species (9 species) and Euphorbiaceae and Poaceae were represented by same number of species (8 species). Apocynaceae and Solanaceae were showed by 5 and 7 species respectively.

Convolvulaceae, Capparaceae, Laminaceae, Moraceae and Myrtaceae were represented by same number of species (4 species) and other 41 families represented by 3-1 species. The degree of ethnobotanical richness in these rural areas is mainly due to its rich diversity of medicinal plants.



**Figure 2 : Number of plants in different regions rural areas of 4 tehsils of Agra.**

On the basis of plant part used and the diseases cured, the ethnomedicinal information was documented and 71 herb species were arranged alphabetically with their botanical name, localname, family, plant parts used and ethnomedicinal uses (Table 1).

Ethnobotanical studies are crucial for comprehending the interactions and utilisation of plant resources by local communities, especially in the rural regions of District Agra.

These plant species are employed as phytoremedies for addressing various prevalent ailments, including asthma, colds, tuberculosis, nephrolithiasis, haemorrhoids, wound healing, cancer, hypertension, gastrointestinal disorders, leprosy, bronchitis, neurological disorders, arthritis, depression, snake bites, cardiovascular health, and female disorders. Diverse plant parts, including bark, flowers, fruits, leaves, roots, seeds, and stems, are employed for the therapeutic treatment of ailments.

**Table 01**  
**Phytosociological studies**  
**of rural areas of south west area of U.P.**

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
1	<i>Acalypha indica</i>	Euphorbiaceae	Kuppikhakli	Herb	Leaves, Root	Decoction of leaves and roots used to treat fever, cough, cold and respiratory disorders.
2	<i>Achyranthes aspera</i>	Amaranthaceae	Latgira	Herb	Leaves, Root, Seeds	Decoction of leaves and roots used for fever, digestive issue and respiratory problems.
3	<i>Alhagi camelorum</i>	Fabaceae	Yavasa	Herb	Leaves, Stem, Root	Extracts of leaves are used for digestive disorders and urinary disorders.
4	<i>Aloe barbadensis</i>	Liliaceae	Gwarpatha	Herb	Latex, Leaves	Leaf extract used to treat burns, wounds, cuts and skin irritations.
5	<i>Alternanthera pungens</i>	Amaranthaceae	Kante Vali Santi	Herb	Leaves, Root	Leaf extract used for hepatitis, bronchitis, asthma and other lung troubles.
6	<i>Alysicarpus vaginalis</i>	Fabaceae	Chauli Sauri	Herb	Leaves, Root	Leaves and roots extract used to treat arthritis, rheumatism and joint pain.
7	<i>Amaranthus caudatus</i>	Amaranthaceae	Ramdana	Herb	Leaves	Leaves extract used to treat gastrointestinal disorders.
8	<i>Amaranthus spinosus</i>	Amaranthaceae	Chaulai	Herb	Leaves	Poultice of leaves used for arthritis and other joint pains.
9	<i>Amaranthus tricolor</i>	Amaranthaceae	Tampala	Herb	Leaves	Leaves extract used to support healthy blood circulation and alleviate symptoms of anemia.
10	<i>Amaranthus viridis</i>	Amaranthaceae	Jungali Chaulai	Herb	Leaves	Leaves tea used for diarrhoea, dysentery and stomachache.
11	<i>Ammannia baccifera</i>	Lythraceae	Agnigarbha	Herb	Leaves, Stem	Leaf extract used to treat wound healing and gastrointestinal issues.
12	<i>Anagallis arvensis</i>	Primulaceae	Krishnaneel	Herb	Leaves, Flowers, Root	Roots extract used to treat urinary tract issues.
13	<i>Anisomeles ovata</i>	Lamiaceae	Kalabhangra	Herb	Leaves, Stem	Decoction of leaves used to alleviate respiratory condition to aid digestive disorders.
14	<i>Argemone maxicana</i>	Papaveraceae	Pili Katili	Herb	Leaves, Root, Seeds	Poultice of leaves used to relieve pain in rheumatism and

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
14	<i>Argemone maxicana</i>	Papaveraceae	Pili Katili	Herb	Leaves, Root, Seeds	Decoction of leaves used to relieve pain in rheumatism and arthritis.
15	<i>Argeratum conyzoides</i>	Asteraceae	Visadodi	Herb	Leaves	Crushed leaves used to treat wounds, cuts, and insect bites.
16	<i>Bacopa monnieri</i>	Plantaginaceae	Brahmi	Herb	Flowers, Leaves, Stem	Extract of leaves used to alleviate anxiety, calm the mind, and promote relaxation.
17	<i>Blumea lacera</i>	Asteraceae	Jangli Muli	Herb	Leaves, Root	Leaf tea used to treat kidney stones and urinary disorder.
18	<i>Blumea lacinata</i>	Asteraceae	Kukuricha	Herb	Leaves	Leaves extract used to treat cough, asthma, bronchitis and menstrual disorders.
19	<i>Boerhaavia diffusa</i>	Nyctaginaceae	Punamava	Herb	Leaves, Root	Decoction of root and leaves used for nervous system disorder and urinary disorder.
20	<i>Cannabis sativa</i>	Cannabaceae	Ganja	Herb	Leaves, Stem, Seed, Root	Leaf extract used for pain relief, relaxation and mood elevation.
21	<i>Catharanthus roseus</i>	Apocynaceae	Sadabahar	Herb	Leaves, Stem, Root	Decoction of leaves used to treat diabetes, malaria and high blood pressure.
22	<i>Celosia cristata</i>	Amaranthaceae	Lalmurga	Herb	Leaves, Flowers, Seeds	Flowers extract used to boost immune system and promote overall health.
23	<i>Centella asiatica</i>	Apiaceae	Jalbrahmi	Herb	Leaves	Leaves tea used for improving cognitive function, reducing anxiety and treating skin conditions.
24	<i>Chenopodium album</i>	Amaranthaceae	Bathua	Herb	Leaves, Root	Leaf extract used to treat dysentery, fever, cough and respiratory infection.
25	<i>Cleome viscosa</i>	Cleomaceae	Harhar	Herb	Leaves, Seeds, Root	Seed oil used to treat dermatitis and insect bites.
26	<i>Coccinia grandis</i>	Cucurbitaceae	Kundru	Herb	Whole Plant	Fruits used to regulate blood sugar levels and promote digestion.

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
27	<i>Commelina benghalensis</i>	Commelinaceae	Kankawa	Herb	Leaves, Root	Leaves extract used to treat arthritis and skin inflammations.
28	<i>Convolvulus prostratus</i>	Convolvulaceae	Shankpushpi	Creeping herb	Leaves, Root	Decoction of leaves used to treat inflammation, pain and urinary disorders.
29	<i>Coronopus didymus</i>	Brassicaceae	Jangli hala	Herb	Leaves	Decoction of leaves used to treat digestive issues and respiratory.
30	<i>Croton sparsiflorus</i>	Euphorbiaceae	Bantulsi	Herb	Leaves, Root, Bark	Leaves extract used for arthritis, muscle aches and joint pain.
31	<i>Cynodon dactylon</i>	Poaceae	Doob	Herb	Root, Leaves, Rhizomes	Extract of leaves used for fever, digestive issues and skin ailments.
32	<i>Cyperus rotundus</i>	Cyperaceae	Motha	Herb	Whole Plant	Powder of rhizome used to treat menstrual disorder and urinary tract infection.
33	<i>Dactyloctenium aegyptium</i>	Poaceae	Makra	Herb	Leaves, Seeds, Root	Roots extract used to treat stomach ailments and rheumatic pains.
34	<i>Datura stramonium</i>	Solanaceae	Datura	Herb	Leaves, Seeds, Root	Poultice of leaves used for arthritis, rheumatism and skin inflammations.
35	<i>Dichanthium annulatum</i>	Poaceae	Jagrugrass	Herb	Leaves	Extract of leaves used to treat indigestion, bloating and stomach discomfort.
36	<i>Digitalis purpurea</i>	Plantaginaceae	Foxglove	Herb	Leaves	Leaves extract used to treat irregular heart beat and congestive heart failure.
37	<i>Eclipta alba</i>	Asteraceae	Bhringraj	Herb	Leaves, Root	Leaves extract used to promote hair growth, premature graying and strengthen hair follicles.
38	<i>Eragrostis gangetica</i>	Poaceae	Canegrass	Herb	Leaves and Stem	Poultice of leaves used to reduce inflammation, associated with arthritis and sprains.
39	<i>Euphorbia hirta</i>	Euphorbiaceae	Dudhi plant	Herb	Leaves, Stem, Root	Decoction of leaves used for asthma, bronchitis and coughs.
40	<i>Euphorbia thymifolia</i>	Euphorbiaceae	Dhaktidudhi	Herb	Leaves, Root	Decoction of leaves used to treat asthma, bronchitis and cold.

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
41	<i>Evolvulus alsinoides</i>	Convolvulaceae	Vishnukranta	Herb	Whole Plant	Leaves extract used to enhance memory, cognitive function and overall brain health.
42	<i>Fumaria indica</i>	Papaveraceae	Pitpapra	Herb	Leaves, Stem, Root	Decoction of roots used to treat bronchitis and gastrointestinal functions.
43	<i>Gomphrena celosoides</i>	Amaranthaceae	Gule Makhmal	Herb	Leaves, Root	Crushed leaves used to alleviate skin irritations, inflammations or minor wounds.
44	<i>Gnaphalium pulvinatum</i>	Asteraceae	Safed Phooliyan	Herb	Leaves	Leaves tea used to treat cough, cold and respiratory disorder.
45	<i>Heliotropium ovalifolium</i>	Boraginaceae	Kunden	Herb	Leaves, Root	Crushed leaves used to treat wounds, burns and skin infections.
46	<i>Lindenbergia indica</i>	Orobanchaceae	Patthar Chatti	Herb	Leaves	Leaf extract used to treat various disease such as chronic bronchitis, sore throat, skin eruptions.
47	<i>Nicotiana plumbaginifolia</i>	Solanaceae	Bantamaku	Herb	Leaves	Poultice of leaves used as pain reliever.
48	<i>Ocimum basilicum</i>	Labiatae	Tulsi	Herb	Whole Plant	Leaves tea boosts immunity, reduces stress, improves respiratory health and aids digestion.
49	<i>Oldenlandia corymbosa</i>	Rubiaceae	Jangli Neeli	Herb	Leaves, Root	Crushing the leaves or roots into a paste and applying on skin may help wounds, cuts and inflammation.
50	<i>Oxalis corniculata</i>	Oxalidaceae	Tripatrika	Herb	Leaves	Crushed leaves applied to soothe skin irritations, rashes and insect bites.
51	<i>Papaver somniferum</i>	Papaveraceae	Posta	Herb	Latex, Seeds, Leaves	Latex used as a pain reliever, sedative and antidiarrheal agent.
52	<i>Parthenium hysterophorus</i>	Asteraceae	Dhanura	Herb	Leaves, Root, Seeds	Leaves extract used to treat wounds, skin infections and internally microbial infections.

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
53	<i>Peristrophe bicalyculata</i>	Acanthaceae	Kaliaghedi	Herb	Leaves, Root, Stem	Root extract used to treat diarrhoea, dysentery and stomachache.
54	<i>Phyla nodiflora</i>	Verbenaceae	Brahmi Patti	Herb	Leaves, Root	Infusion of leaves used to treat respiratory and gastrointestinal disorder.
55	<i>Phyllanthus niruri</i>	Phyllanthaceae	Bhui Amla	Herb	Leaves, Stem, Root	Infusion of dried leaves used to treat in kidney and urinary tract problem.
56	<i>Physalis minima</i>	Solanaceae	Rasbhari	Herb	Leaves, Fruits, Root	Fruits used to treat cough, cold and respiratory infections.
57	<i>Polygonum aviculare</i>	Polygonaceae	Bannalia	Herb	Leaves, Stem, Flowers	Infusion or decoction can soothe skin irritations, rashes and minor wounds.
58	<i>Portulaca oleracea</i>	Portulacaceae	Kulfa	Herb	Leaves, Stem	Crushed leaves used on the skin to soothe burns, insect bites and skin irritations.
59	<i>Rumex crispus</i>	Polygonaceae	Peela Godi	Herb	Root	Dried roots are used to make tea, aid digestion and detoxification.
60	<i>Solanum nigrum</i>	Solanaceae	Makoi	Herb	Leaves, Berries, Root	Tea, decoction and poultice of the leaves can treat skin, digestive, respiratory and inflammation.
61	<i>Solanum xanthocarpum</i>	Solanaceae	Kantakari	Herb	Whole Plant	The extract of leaves may treat skin conditions, wounds and inflammation.
62	<i>Sonchus oleraceus</i>	Asteraceae	Titlia	Herb	Leaves, Root, Flowers, Seeds	The extract of flowers may treat pain, inflammation and oxidative stress.
63	<i>Spergula arvensis</i>	Caryophyllaceae	Bandhaniya	Herb	Seed, Leaves	Seeds used to treat indigestion and constipation.
64	<i>Sporobolus indicus</i>	Poaceae	Golaithee Ghaas	Herb	Leaves, Stem, Root, Seeds	Decoction of leaves used to treat rashes, burns and wounds.
65	<i>Stellaria media</i>	Caryophyllaceae	Chikni Booti	Herb	Leaves, Stem, Flowers	Poultice of the leaves can treat inflammation, itching and irritation.

S. No.	Name of Plant	Family	Local Name	Habit	Plant Part Used for Medicinal Value	Ethnomedicinal Uses
66	<i>Tephrosia purpurea</i>	Fabaceae	Janglineel	Herb	Root, Leaves, Seeds	Roots extract used to treat liver disorder such as jaundice and hepatitis.
67	<i>Trianthema portulacastrum</i>	Aizoaceae	Pushpaki	Herb	Root, Seeds, Leaves	Seeds can be powdered and applied orally. The seeds may treat inflammation, skin disorder and wound healing.
68	<i>Tribulus terrestris</i>	Zygophyllaceae	Gokharu	Herb	Fruits, Leaves	Dried leaves or powder in hot water for 10 -15 minutes to make tea. Daily consumption may improve health.
69	<i>Tridax procumbens</i>	Asteraceae	Ghamra	Herb	Leaves, Flowers, Root	Crushed leaves applied directly to the skin to treat wounds, cuts, rashes and insect bites.
70	<i>Trigonella foenum-graceum</i>	Fabaceae	Methi	Herb	Seeds, Leaves	Steeping a teaspoon of seeds in hot water for several minutes makes tea. Tea aid digestion, relieve constipation and soothe respiratory issues.
71	<i>Vernonia cinerea</i>	Asteraceae	Sahadevi	Herb	Leaves, Root	Crushed leaves can be applied directly to the skin to relieve skin conditions or inflammation.

**Conclusion-** The study delves into the region's extensive biodiversity, which has been passed down through generations and has played a critical role in the health and well-being of the residents. Traditional knowledge of plant-based medicine is explored.

The research underscores the significant application of these plants in traditional medicine for addressing various ailments, such as asthma, tuberculosis, nephrolithiasis, and dermatological conditions, among others. The study highlights the significance of safeguarding and incorporating this indigenous knowledge into contemporary healthcare practices. It also confronts the challenges presented by urbanisation, alterations in land use, and environmental stressors that jeopardise both plant diversity and traditional knowledge. The thesis seeks to enhance biodiversity conservation and sustainable regional development through the documentation and analysis of these practices.

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## **Consumption pattern of Milk and milk products in Kamrup district of Assam: A study**

• Ajay Verma

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**Abstract- Abstract-** *Nearly 98.5 per cent of respondents had consumed milk, with a predominant preference was for liquid over powder form of milk. Additionally, a significant portion of households consumed various dairy products, included ghee (41 per cent), paneer (72 per cent), and butter (25 per cent). Curd (75 per cent) was widely consumed, while a notable percentage of households enjoyed sweets and ice cream also. The Monthly Per Capita Expenditure (MPCE) on milk and milk products among sample households showed that Liquid milk accounted for the highest expenditure, averaging to 563.52, with a standard deviation of 303.91, indicated moderate variability influenced by factors like family size and income. Powder milk showed a lower average expenditure of 62.50 but a high standard deviation of 423.80, reflected limited reliance among households. Curd's average expenditure was 86.65 with a lower variability, while ghee average was 33.08 with large variability due to occasional use by respondents. Butter and paneer also demonstrated variability in consumption, highlighted diverse dairy preferences in the region. The family expenditure on milk and milk products among sample households, revealed varied spending patterns. Liquid milk dominated with the highest mean expenditure of 2,085.23 and a substantial standard deviation of 1,069.09, indicated significant variability in household spending. Powder milk, with a mean of 206.25 and a very high standard deviation of 1,365.73, suggested disparities for its consumption among most households. Curd averages 301.71, reflected moderate variation, while ghee and butter had mean expenditures of 95.86 and 130.20, indicated selective consumption. Price, Freshness, Safety, hygiene, and quality standards had been emerged as the attributes influencing consumer preferences for milk.*

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**Key words:** *Milk and milk products, Garrett's ranking, MPCE, Consumption*

**Introduction-** India's milk output has increased dramatically from 17 million tonnes in 1950-51 to 230.58 million tonnes in 2022-23 and continues to retain its supremacy in highest milk producing nation globally (BAHS, 2024). The milk production of India has registered 61% increase during the last eight years i.e., during the year 2013-14 and 2021-22. The milk production has increased by 3.83% over the previous year 2021-22. The per-

capita availability of milk is 459 grams per day (Mili and Dutta, 2024). The overall domestic consumption of milk was over 207 million metric tons in 2023 vis-à-vis the daily consumption of milk was equal among men and women (Goyal et al., 2024). Some common milk products include: Ghee, Curd, Butter, Ice Cream, Powder milk and Condensed milk etc. The demand for milk and milk products is rising sharply, driven by population growth, increasing incomes, and urbanization (Chaudhari et al., 2024). Though country is self-sufficient in milk production, there exist significant regional variation in milk production and in this regard, the North Eastern Region is deficit in milk production (Roy and Singh, 2023). Assam was purposively selected for the study as the organized milk marketing is still quite small despite previous attempts to create and advance collective market mechanisms in North-East Region of India (Mandal et al., 2020). According to the 20th Livestock Census 2019, total livestock population of Assam was recorded as 180.92 lakhs where the cattle population constitutes the largest group with 60% followed by goat population 24% and pig 12%. During 2022-23, the total milk production was recorded to be 1006.42 MT and per capita availability of milk was only 78 gm/day in Assam which is below all national average (BAHS,2024). The state records only 12% per capita milk availability of milk among other North-eastern states (Singh et al., 2021). Assamese consumers favor raw milk over processed liquid or powdered milk due to the way milk is used in the state - either as a tea whitener or in milk sweets (Lapar et al., 2010). Consumption levels in Assam are lower than the national average, possibly influenced by taste preferences. Some major drawbacks faced by the dairy farmers in the state are high cost of cattle feed and fodder, inadequate availability of green fodder, lack of organized set up for milk procurement and sale (Nicolini et al 2022).

### ***Methods***

The study was planned to observe the existing milk consumption pattern and preferences by different socio-economic groups in Kamrup District, considering both Metropolitan and rural areas. The study was carried out with a multistage random sampling technique. Within the Kamrup Metropolitan area, the localities of Bhangagarh and Kahilipara were selected, while Palashbari and Boko were chosen from the Kamrup Rural region. A total of 50 households were sampled from each locality, resulted in 200 respondents for the study. Primary data was collected from each household using a pre-structured schedule through a personal interview method conducted between February to May 2024. The entire sample of households was post-stratified into three distinct income groups- i.e. lower, middle and high using a cumulative square root frequency approach (Bahety et al 2022) as follows:

$$L_i = Y_{i-1} + \frac{Y_i - (Y_{i-1})}{\sqrt{f_i}} \left( \left[ i * \left( \frac{S_k}{L} \right) \right] - S_{i-1} \right) \quad \dots (1)$$

Were,

L = no. of strata

$L_i$  =  $i^{\text{th}}$  strata

$Y_{i-1}$  = lower limit of the class in which  $L_i \left( \frac{S_k}{L} \right)$  lies

$\sqrt{f_i}$  = square root of the frequency of  $i^{\text{th}}$  class in which  $L_i \left( \frac{S_k}{L} \right)$  lies

$S_{i-1}$  = cumulative square root of the frequency of preceding class in which  $L_i \left( \frac{S_k}{L} \right)$  lies

$Y_i$  = upper limit of the class in which  $L_i$  lies

$Y_i - (Y_{i-1})$  = width of the class in which  $L_i \left( \frac{S_k}{L} \right)$  lies.

To model individual household's consumption behavior, monthly per capita consumption expenditure (MPCE) had been estimated following primary data survey. Further, to model consumption behavior, multiple variable regression analysis had been adopted following the below mentioned econometric framework.

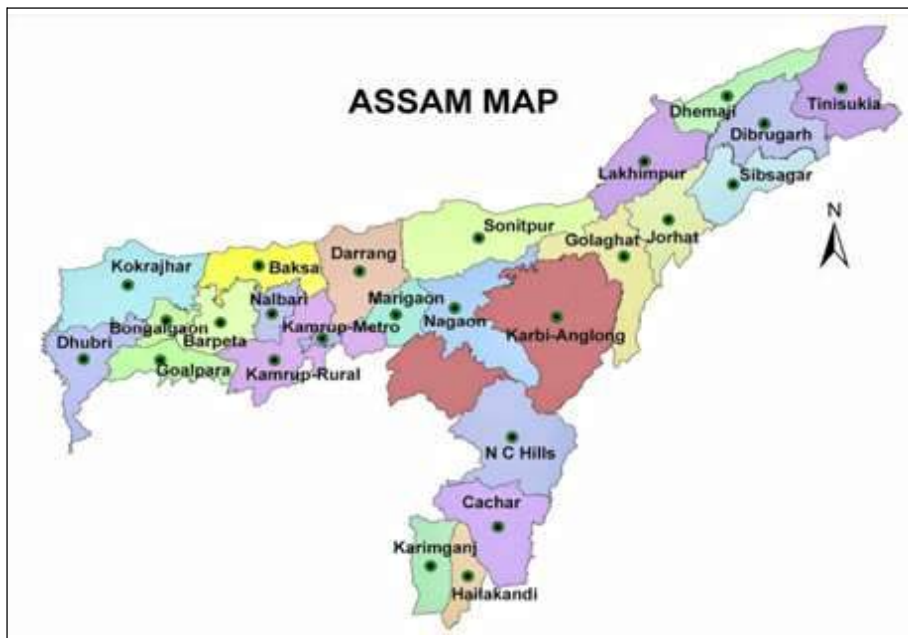
$$MPCE_{veg} = \alpha_i + \sum_{i=1}^n \theta_i X_i + \varphi_i D_i + \varepsilon_i$$

$$MPCE_{veg} = \alpha_i + \sum_{i=1}^n \theta_i X_i + \varphi_i D_i + \varepsilon_i$$

Where, MPCE denotes per capita monthly consumption expenditure, X denotes set of explanatory variables, D denotes set of dummy variables list. Garrett's ranking technique was applied to understand the most important attributes considered by the respondents for milk purchase decisions and the results of such ranking have been converted into score value with the help of the following formula:

$$\text{Percentage Score} = \frac{100(R_{ij} - 0.5)}{N_j}$$

where,  $R_{ij}$  = Rank of  $i^{\text{th}}$  item by  $j^{\text{th}}$  individual  $N_j$  = number of items ranked by  $j^{\text{th}}$  individual As a result, the mean scores of all attributes were ranked in descending order, ranks were assigned, and the most important attributes were identified.



**Results-** Various socio-economic factors, including occupation, educational qualifications, family size, dietary pattern, household family income etc., significantly impact the consumption patterns of milk and milk products. This section aimed to explore how these socio-economic variables influenced the spending pattern of consumer with regard to milk and milk products. The total sample size was classified into three groups based on occupation of respondents, i.e., service (32%) and self-employed (31%) and remaining as others (37%) in figure 1 as the distribution of households according to occupation groups. The dietary habits of the respondents had classified into different groups was presented in figure 2. About 35 (17.5%) of the households had belonged to the vegetarian group while 165 (82.5%) of the households had been classified as non-vegetarian group. Educational background played a key role in shaping individuals' consumption patterns of milk and milk products (Sharma and Omena, 2024). In the present study, majority of respondents (65.5%) held a graduate degree or higher. The rest were distributed across various education levels, with 15.5% having completed higher secondary education, 7.5% finishing high school, 4.5% having primary education, 3% with middle school education, 2.5% able to read and write, and 1.5% being illiterate. These differences in educational attainment suggested varying preferences and consumption behaviours related to dairy products.

#### Family type and Monthly income

The sample households were categorized into three income groups based on monthly family income (/month), as shown in table 1. Using the cumulative square root frequency approach, the income groups were classified as lower (up to 30,000), middle (30,001-80,555), and high (>

80,555). The majority of households (57.5%) fell into the middle-income group, followed by 38.5% in the high-income group, and 4% in the lower-income group as reflected in figure 3.

The average family size, type, and composition of the sample households presented (Table 2). The average family size was 3.95 members, with a predominant 93% of households consisting of nuclear families, while only 7% were joint families. Additionally, it was observed that, on average, 53% of the family members were under the age of 14, whereas old aged members aged over 65 constituted 49% of the total household population.

**Consumption preferences of milk and milk products-** The distribution of households based on their consumption of milk and milk products in the study area is presented in Figure 4, revealed that all sampled households consumed milk, either in liquid or powder form (Upadhyaya, 2022). Specifically, over 90% of households preferred liquid milk, while 5% opted for milk powder. Table 5.5 presented data on the consumption of other dairy products, indicated that 41% of households consumed ghee, 72% consumed paneer, and 24.5% consumed butter. In addition, curd was consumed by 75.5% of households, and sweets were enjoyed by 54%. Ice cream made from milk was found in 10.5% of households. This data highlighted the diverse consumption patterns of dairy products among households in the study area, showcasing a strong preference for liquid milk and a notable consumption of various other dairy items.

**Family expenditure on milk and milk products-** The family expenditure for milk and milk products revealed diverse spending patterns as shown in Table 3. Liquid milk, a staple in most households, showed the highest mean expenditure at 2,085.23, with a substantial standard deviation of 1,069.09, indicated a wide variation in household spending on this essential product (Devi et al, 2022). Powder milk, though less commonly consumed, has a mean expenditure of 206.25, but a very high standard deviation of 1,365.73, suggested that only a few households spend significantly on it, skewing the average. Curd, with a mean expenditure of 301.71 and a standard deviation of 274.71, showed moderate variation, reflected its regular consumption though with differences in quantity and frequency across households. Ghee and butter, with mean expenditures of 95.86 and 130.20, respectively, show moderate variability, indicated that they are consumed selectively, likely based on household preferences or income levels. Paneer (216.31) and sweets (557.31) had higher variability in their expenditure, reflecting their more occasional consumption. Ice cream, with a mean expenditure of 87.89 had showed wide variation (SD 296.70), most probably due to winter season or sporadic consumption patterns. These statistics highlighted the varying priorities and preferences of households for dairy products in the Kamrup district of Assam.

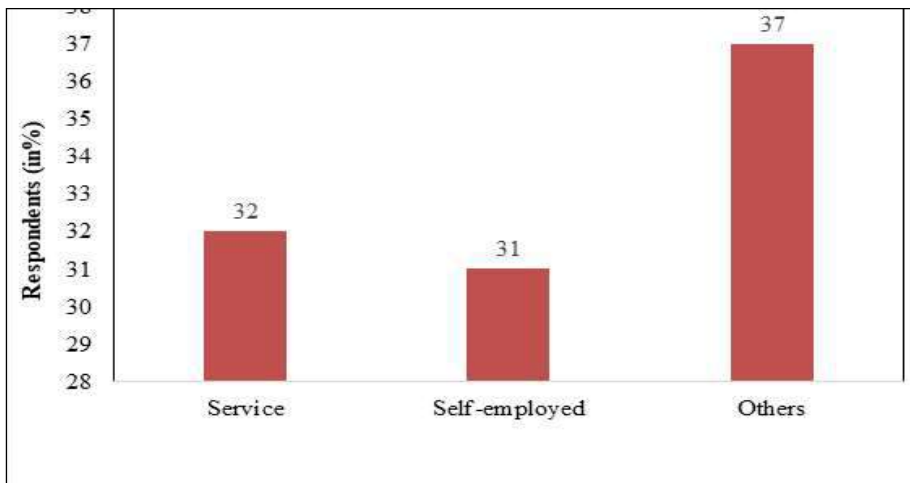
**Monthly Per Capita Expenditure (MPCE) on Milk and Milk Products-** As evident from the Table 3 presented the mean expenditure of Liquid milk was 563.52 and a standard deviation of 303.91, represented the largest share of dairy consumption. The relatively high standard deviation suggested

moderate variability in household spending on liquid milk, likely influenced by factors such as family size, dietary habits, and income. Powder milk, on the other hand, showed a mean expenditure of 62.50, but a remarkably high standard deviation of 423.80, indicated significant variation in its consumption. This reflected that only a few households rely on it as a substitute for liquid milk. Curd has a mean expenditure of 86.65 and a lower standard deviation of 97.37, suggested more consistent consumption across households. Ghee, with a mean of 33.08 and a standard deviation of 66.96, shows less expenditure but greater variability, likely due to its occasional use in cooking or special meals. Butter and paneer also showed lower mean expenditures, 27.05 and 60.58, respectively, with standard deviations of 75.08 and 69.02, reflected variability in household preferences. These variations illustrated the diverse consumption patterns of dairy products in the study area.

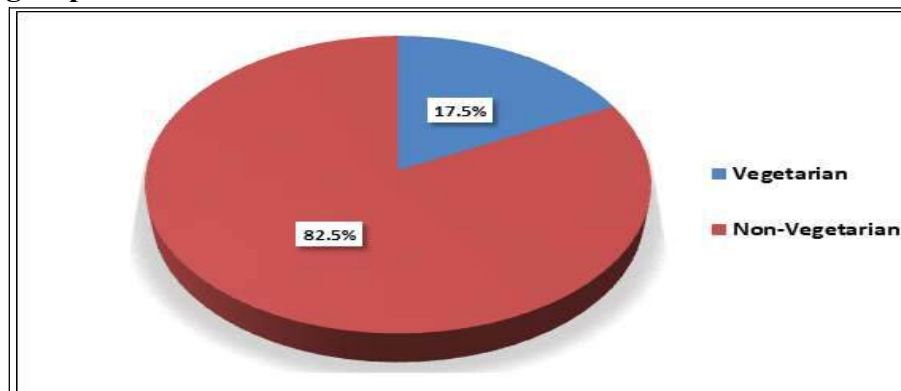
**Major attributes influencing household milk purchase decisions-**

Understanding the attributes that influence consumers' milk purchase decisions is crucial for stakeholders in the dairy industry, including producers, marketers, and policymakers. By identifying the key attributes that drive consumer preferences, businesses can tailor their offerings and marketing strategies to better meet consumer needs, ultimately enhancing sales and customer satisfaction. Furthermore, insights into consumer behaviour can inform public health initiatives aimed at promoting healthier dietary choices. According to Ahmadi Kaliji et al. (2019), factors affecting dairy product choices revealed that price and family cost negatively impacted the likelihood of selecting certain products, while variables such as age, education, and attention to exercise positively influenced this probability. Singh et al. (2021) also identified price as a critical negative factor affecting consumer preferences. Table 4 illustrated that Price (61.22), Freshness (58.95), and Safety, hygiene, and quality standards (58.25) emerged as the top three attributes influencing consumer preferences for milk. This data indicated that households prioritize affordability and product quality when making purchasing decisions. In contrast, other factors, such as digestibility and the availability of doorstep delivery, were deemed less significant in the decision-making process among the surveyed households. These insights emphasize the importance of pricing strategies and product quality in the competitive dairy market.

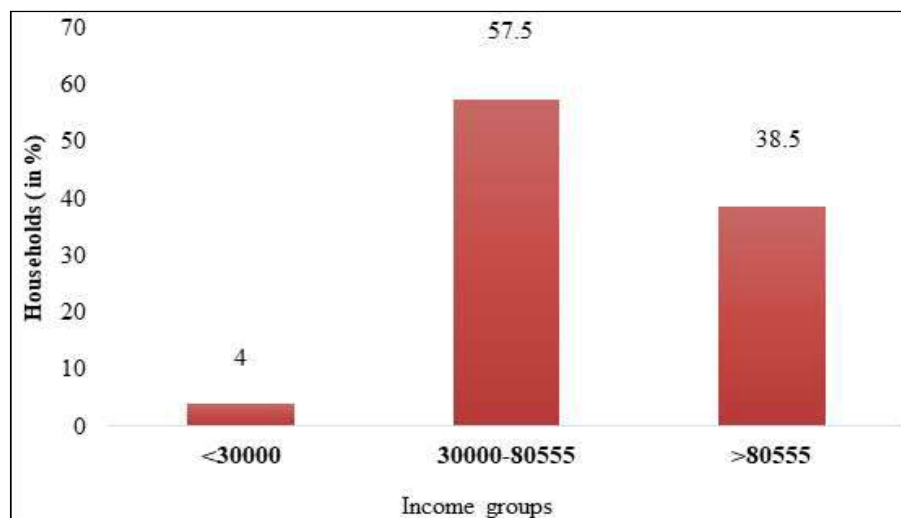
**Conclusions-** The family expenditure on milk and milk products among sample households, revealed varied spending patterns. Liquid milk dominated with the highest mean expenditure of with a substantial standard deviation to indicate significant variability in household spending. Powder milk, suggested disparities for its consumption among most households. Curd averages reflected moderate variation, while ghee and butter had mean expenditures of had expressed the selective consumption. Price, Freshness, Safety, hygiene, and quality standards had been emerged as the attributes influencing consumer preferences for milk.



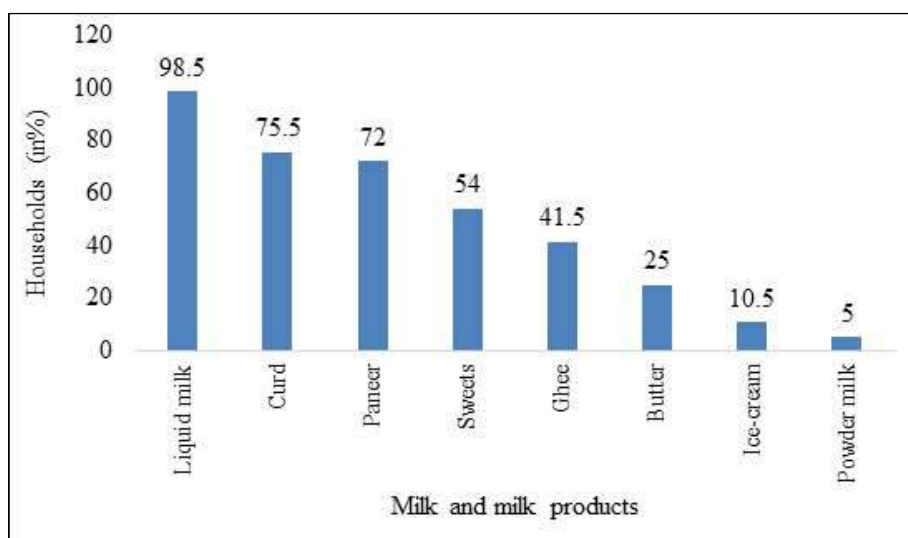
**Figure 1: Classification of households into different occupation groups**



**Figure 2: Distribution of sample households based on dietary pattern**



**Figure 3: Distribution of households as per monthly family income groups (₹/month)**



**Figure 4: Categorization of households based on consumption preferences of milk and milk products**

**Table 01**  
**Distribution of households**  
**based on their educational qualification**

Particulars	Respondent (n=200)
Illiterate	3
Read and write	5
Primary	9
Middle school	6
High school	15
Higher secondary	31
Graduate and above	131

**Table 02**  
**Distribution of sample households**  
**by size, type and composition of family**

Particulars	Members (n=200)	Per cent (%)
Average family size	3.95	-
Family type	Nuclear	93
	Joint	7
Family Composition (Age group in years)	<14	52.5
	15-24	91.5
	25-64	188.5
	>65	49.5

**Table 03**  
**Family expenditure and Monthly**  
**per capita expenditure (MPCE) on milk and milk products**

Measures	Family expenditure Mean + SD	MPCE on food products Mean + SD
----	2085.23 ±1069.09	563.52 ±303.91
Powder Milk (□)	206.25 ±1365.73	62.50 ±423.80
Curd (□)	301.71 ±274.71	86.65 ±97.37
Ghee (□)	95.86 ±224.87	33.08 ±66.96
Butter (□)	130.20 ±246.92	27.05 ±75.08
Paneer (□)	216.31 ±192.96	60.58 ±69.02
Ice-cream (□)	87.89 ±296.70	23.55 ±87.75
Sweets (□)	557.31 ±702.56	149.46 ±209.43

**Table 04**  
**Attributes influencing household milk purchase decisions**

Attributes	Average Scores	Garrett Scores
Price	61.22	1
Freshness	58.95	2
Safety, hygiene and quality standards	58.25	3
Nutritional and health benefits	56.39	4
Easily digestible	55.24	5
Fat Content	51.57	6
Taste	48.86	7
Option of door step delivery	47.33	8
Easily available	45.27	9

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## **Constructivist Approach in Primary Mathematics Education: Teachers Practices and Perception**

• Tashnim Ferdaus

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**Abstract-** Constructivist teaching enables students to actively expand their knowledge by drawing on their past experiences. This method of teaching mathematics encourages meaningful comprehension, encourages students to actively participate in their education, and places more emphasis on understanding than blind retaining information. The National Education Policy (NEP) 2020 recommends a constructivist teaching approach over rote learning for the purpose of enhancing creative thinking and fostering a self-directed learning culture among students. In line with educational reform, teachers are a major factor in the changing of the learning environment through the use of the constructivist teaching paradigm which is in accordance with NEP 2020 goals. This research investigates educators' perspectives and the use of constructive mathematics in teaching mathematics in primary schools, while examining the practical difficulties which emerge within its practices. A descriptive approach was utilized whereby ten primary schools were randomly selected and 25 PRT (math) teachers participated. The data were collected using questionnaires and analyzed using statistical techniques. Results showed that a key barrier to implementation is the lack of instructional material in sufficient supply.

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**Keywords-** constructivist approach, experience, perception, practice, mathematics learning.

**Introduction-** Education as an institution is a progressive one that meets different and variable needs of learners. Constructivism is among the best methods of providing meaningful and interesting learning experiences in learning. This approach is based with the principles that students acquire knowledge purposely and with purpose, stressing on experiential process, cooperation and interest on students. Among all kinds of constructivism, constructivism is most useful in the context of mathematics schooling. It enables learners to explore, investigate and apply mathematical concepts as features in context in order to foster their intellectual understanding of the content.

In recent years, many changes have occurred in Indian education system in response to NCF 2005 and NEP 2020. These significant documents support a change in instructional transmission from shallow to deep heuristic, rigorous, mind-engaging, and constructive learning approach. NCF 2005 and NEP 2020 can align themselves with one of the widely-known theories of learning; constructivism regards experience as a

central focus, group work and student centered approach in learning. It enables students to understand and appreciate mathematics in a better way through the Constructivist approach which requires all the students to carry out research and discover some facts. Also, skills like critical thinking, problem solving and interpersonal communication all important for the 21st century individual are enhanced by constructivist learning environment.

Despite all the emphasis placed on constructivism in NCF 2005 and NEP 2020, it is not particularly easy to teach effectively in Indian classrooms. The adoption of any kind of pedagogical framework, taking into consideration the differences in the educational context in India, would assume an even more complex task because of India's diversified educational background in terms of social-economic status, culture and geographical location. It is important to understand how educators manage the opportunities and challenges of constructivist approach as the country marches towards standards of educational performance. This paper aims to investigate the field of mathematics education with a focus on teachers' perception and use of the constructivism approach to teaching mathematics.

**Objectives:**

- To investigate PRT educators' views regarding constructivist approaches in mathematics instruction.
- The major components that affect when constructivist approaches are applied in mathematics instruction

**Significance of the study-** This study will be relevant in identifying the teachers' perception on the effectiveness of constructivism approach while teaching mathematics. The findings of this study will be useful in advancing the understanding of how educators employ constructivist approach, thus enhancing the instruction that enhances the thinking and problem solving inclinations of learners. In addition, it can help advance the professional knowledge of teachers, recognize barriers towards constructivist practice in the classroom, and support the curriculum developers to adapt corresponding educational materials to the cultural and educational context of India.

**Statement of the study-** The aim of this study is to find out if there is a gap between what teachers perceive about the epitome use of the constructivist approach to teaching and learning with the actual implementation. It seeks to find out the factors that influence teachers when implementing the constructivist strategy and the particular support required in the teaching of mathematics. The research is titled " Constructivist Approach in Primary Mathematics Education: Teachers Practices and Perception"

**Delimitation of the study-**

- Only PRT (mathematics) teachers from the provincialize elementary school in dhubri district (Gauripur block) were considered.
- DHUBRI district (Gauripur block) is considered the study area for the present study.

**Review of related literature-**

Review of literature in educational research provides an essential background, a structure in the field of study, acknowledgment of existing information, and identification of vacancies in the field of study. It encompasses a review of past works, where regularity, discussion, and directing of research questions and approaches are identified. The following few paragraphs shall provide a detailed description of several works of research related to the present study.

"A Study on Teachers' Perception on Constructivist Approach of Teaching in Classroom Practices" by **Astha Mishra in 2023** is a valuable input in terms of knowing the perception and practice of teachers about constructivist approach of teaching. According to Piaget and Vygotsky Constructivism is a theory which states that learners acquire knowledge through experience not from what the teacher imparts. Specifically, it investigates this approach from the teachers' perspective, aims to determine how it may foster improved educational strategies, and proposes modifications based on the teachers' experiences. By employing such quantitative tools like questionnaires and structured observations this research gathers information from both the experienced and the student teachers. 73% of them associated constructivism with "learning by doing" while 90% of them fully agreed that constructivism enhances understanding. Perceived benefits include, knowledge construction (69%), interaction (58.6%) and better teacher-student relationships (51.7%) Cognitive academic engagement (44.8%), and class instruction (38.1%) are also acceptable Better relationships between teachers and students (55.9%) and improved students' performance (40.4%) are also portrayed but barriers such as time congestion (72.4%), specialized training (41.4%) are also Because there are impediments to constructivist practice on a wider scale, the study concludes that perceptions remain fairly positive, and that more demanding continuing education introduces competent constructivist teaching techniques.

**Assuah et al, (2016)** 'Primary School Mathematics Teachers' Ideas, Beliefs and Practices of Constructivist Instructional Strategies'. This study aims at ascertaining the perception and practices of constructivist instructional strategies (CIS) among the mathematics teachers in Ghanaian primary schools. Employing a sequential exploratory research design, teachers across four sub-Saharan schools in the Upper East region of Ghana were asked a series of questions in interview, via lesson observation, and via Likert scale surveys. The study established that all the teachers understood the positive role of CIS on the knowledge construction of students; they were also aware that as their attitude towards the use of CIS changed positively, their usage frequency increased as well. This paper reveals factors as current practice in instruction that are detrimental to mathematical learning and development including rote learning and non-interactive teaching. What it underlines is the need for the professional development programmes to supply the teachers with appropriate tools and preparation to support them in applying CIS. The implications indicate that increasing the teacher's

knowledge on constructivism will result to increased achievement of students' education due to increased interactivity in learning environments. In conclusion, this study presents important findings to address understanding of the difficulties and possibilities associated with the implement of constructivist teaching practices by mathematics teachers in Ghana.

In the study by **Ali Yildirim 1and Koray Kasapoglu2 (2015)** Teachers' perceptions of constructivist curriculum change as a predictor of their perceptions of the implementation of constructivist teaching–learning activities that investigated the relationship between teachers' perception on constructivist curriculum change and their perception in implementation of constructivist teaching learning activities questionnaires were used to gather data from 236 primary school teachers. Constructed based on the literature, the measures were reviewed by other experts establish content validity while the questionnaire was tested to establish its reliability through the administration of a pilot study. Analysis of the collected data involved bivariate correlations and linear regression, with results revealing a positive correlation: this research study showed that teachers, who perceived constructivist curriculum change in a favourable light, indicated higher implementation of constructivist teaching-learning activities. This evidence indicates that it is possible that favourable perceptions of curriculum developments are a major influential contributor to constructivist practices in the classroom.

**Alsharif, K (2014)** Understanding Teachers' Construction of the Meaning of the Term 'Constructivism' as a Teaching Strategy in the Context of Riyadh Primary Schools. To investigate the potential for using constructivism in the elementary school mathematics classroom in Riyadh. In Riyadh, a survey was sent out to school teachers to ask them what they thought constructivism was as a teaching technique. A total of 136 people participated in the survey, comprising 98 practising mathematics teachers and 38 pre-service teachers. Survey work relied on a validated instrument, 'The Constructivist Learning Environment Survey (CLES), and three additional scales derived from the 'What is happening in This Class Questionnaire. Data analysis showed that all correlation coefficients reached significance at the 0.01 level, suggesting a good level of internal consistency for all scales, which varied from 0.57 to 0.84. The results suggest that Riyadh's main maths teachers are committed to their students' learning and enjoy working with them. But they prefer quiet classrooms too, and they are generally lacking in their knowledge of how to manage constructivist classrooms. There is also a sense that teachers are not confident about testing and building on prior knowledge within the classroom.

**Research Methodology-** Research methodology refers to the organized approach that researchers employ to plan, execute, and evaluate a study.

**Methodology-** The research utilized a descriptive research design, incorporating questionnaires as the primary method for data collection. A

survey was meticulously crafted to explore educators' views on the constructivist approach in mathematics instruction.

**Population-** All PRT (mathematics) educators from provincialized elementary schools in the Dhubri district (Gauripur Block) make up the study's population.

**Sample-** 25 PRT (mathematics) educators participated in the current study, which was conducted in 10 provincialized elementary schools in the Dhubri district (Gauripur Block), which had been selected by randomly.

**Source of Data-** For this study, PRT (mathematics) teachers from provincialized elementary schools in the Dhubri district (Gauripur Block) served as the primary source of data.

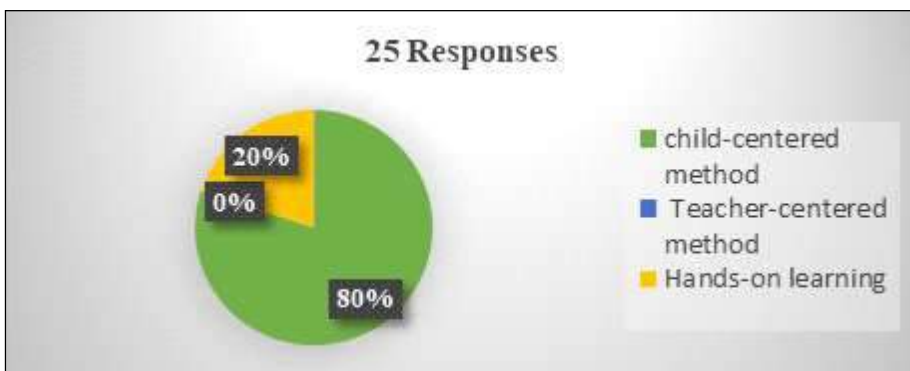
**Data Gathering Tool-** The researcher employed a closed-ended questionnaire for this investigation.

**Procedure of Data Collection-** For the purpose of gathering data, the researcher prepared a 9-item, closed-ended questionnaire on her own. The purpose of this survey was to figure out what PRT (mathematics) educators in the Dhubri district (Gauripur Block) believed about the constructivist teaching approach and how it was applied in math instruction. It also aimed to determine the challenges that arise when this approach is applied. The survey includes questions such as–

1. What does the constructivist approach represent for you?
  - a) Child-centred method
  - b) Teacher-centered method
  - c) Hands-on learning
  
2. What is your perspective on the constructivist approach?
  - a) Challenging for teachers
  - b) Advantageous for learners
  - c) Enhances retention and understanding
  
3. As a teacher, what benefits do you see in applying the constructivist approach in the classroom?
  - a) Encourages interaction
  - b) Strengthens teacher-student connections
  - c) Fosters creative thinking
  
4. What, in your opinion, are the drawbacks of using the constructivist approach in the classroom?
  - a) Teacher may find it hard to attend to each learner
  - b) Time-intensive
  - c) Requires teacher training
  
5. Have you attended any workshops, training sessions, or professional development programs focused on the constructivist teaching approach?
  - a) Yes

- b) No
6. What teaching approach do you use in your mathematics instruction?
- Collaborative learning
  - Peer tutoring
  - Discovery learning
  - Lecture-based teaching.
7. How effective do you believe the constructivist approach is in fostering student learning?
- Highly effective
  - Less effective.
  - Better than traditional methods
8. How would you assess the constructivist approach in comparison to other teaching methods you've used or developed?
- More effective, promoting deeper comprehension.
  - Improves problem-solving abilities.
  - Syllabus completion may be difficult due to the time requirement.
9. What do you see as the biggest challenges in implementing a constructivist approach in your classroom?
- Time constraints.
  - Lack of training and knowledge.
  - Lack of instructional materials and support.
  - All the above.

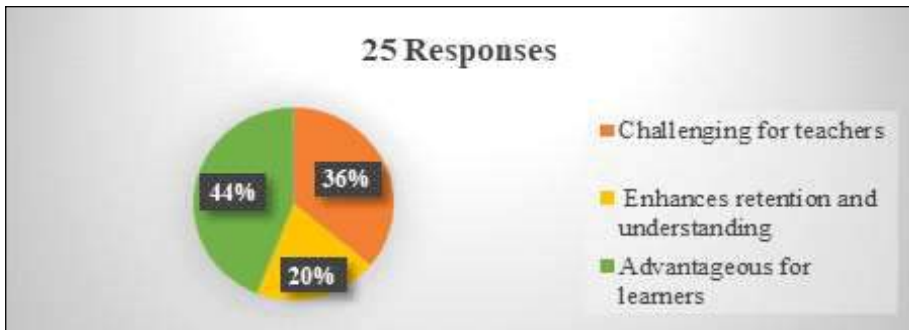
**Data Analysis and Interpretation-** After collecting the responses from 25 PRT (math) teachers of ten provincialized elementary schools in the Dhubri district (Gauripur Block), we analysed the data to identify patterns and trends in the perceptions of teachers. This involves providing additional training for teachers, modifying instructional materials, or adjusting classroom practices to better align with the approach.



1. What does the constructivist approach represent for you?

The chart indicates that 20% of teachers view the constructivist

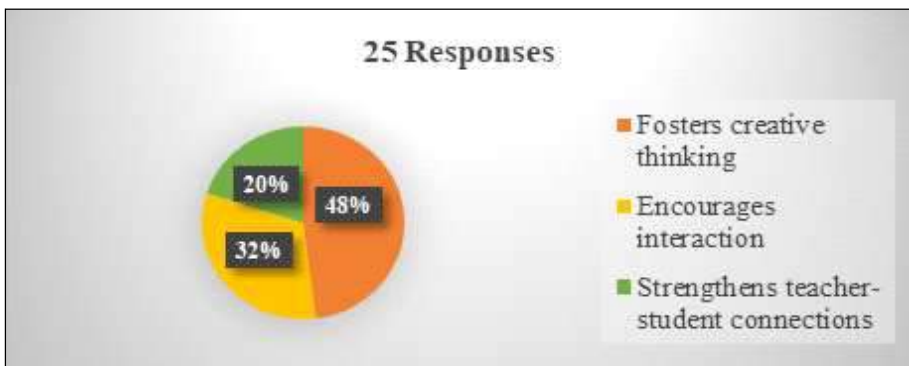
approach as a child-centered method, while another 20% see it as a hands-on learning experience.



2. What is your perspective on the constructivist approach?

The chart reflects various perspectives on the constructivist approach: 36% of teachers find it challenging to implement, 20% believe it enhances student retention and understanding, and 44% consider it advantageous for learners overall.

3. As a teacher, what benefits do you see in applying the constructivist

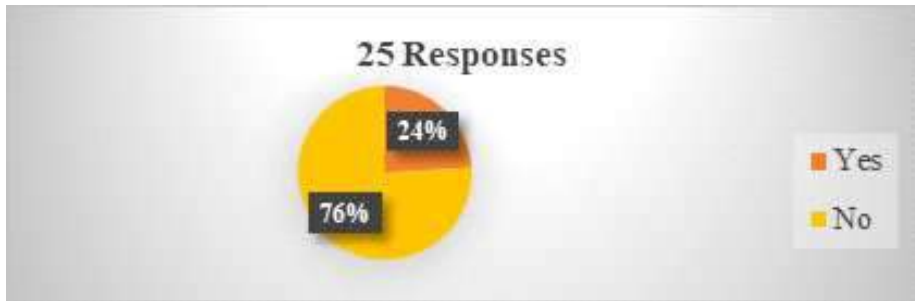


approach in the classroom?

Teachers see several benefits in applying the constructivist approach in the classroom: 32% believe it encourages student interaction, 20% feel it strengthens teacher-student connections, and 48% find that it fosters creative thinking.

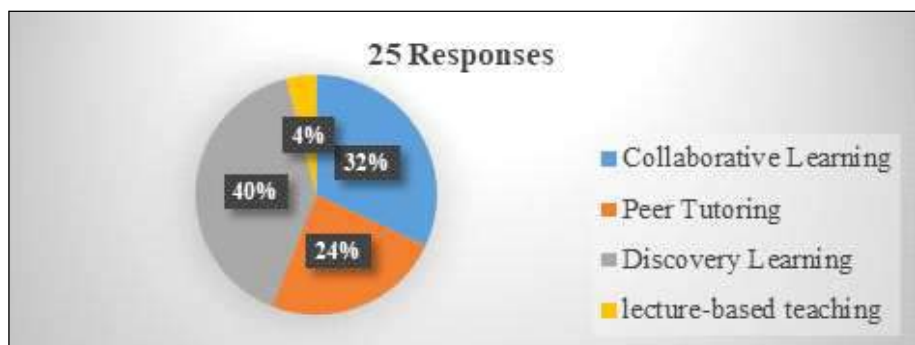
4. What, in your opinion, are the drawbacks of using the constructivist approach





in the classroom?

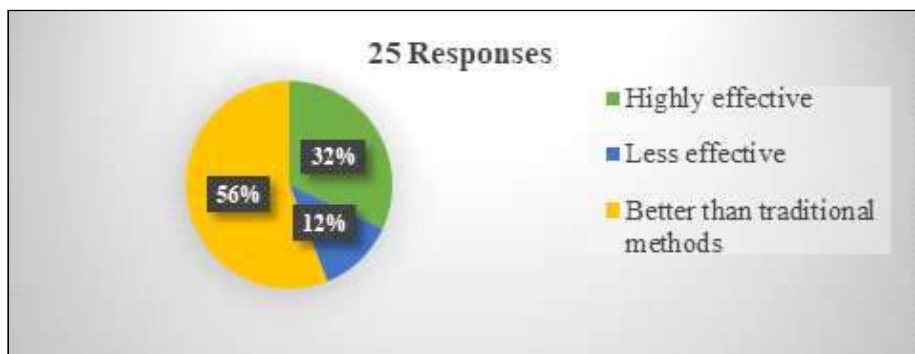
When asked about attending workshops, training sessions, or professional development programs on the constructivist teaching approach, 24% of teachers responded "yes," while 76% indicated they had not participated in such programs.



6. What teaching approach do you use in your mathematics instruction?

In mathematics instruction, teachers reported using a variety of approaches: 28% employ collaborative learning, 21% use peer tutoring, 34% apply discovery learning, and 17% rely on lecture-based teaching.

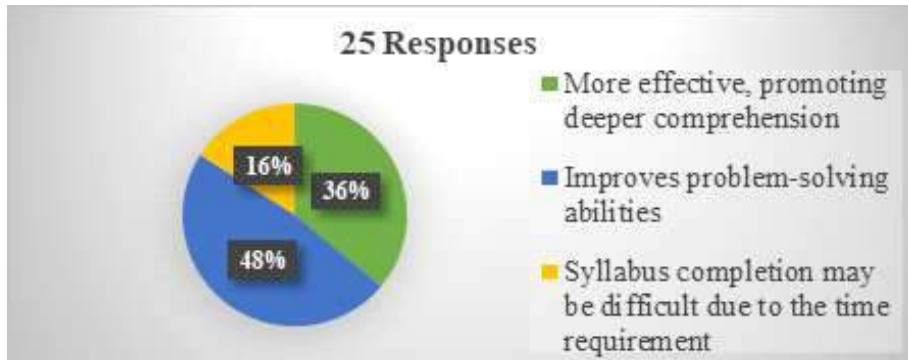
7. How effective do you believe the constructivist approach is in fostering



student learning?

Teachers' views on the effectiveness of the constructivist approach in fostering student learning vary: 32% consider it highly effective, 12% find it less effective, and 56% believe it to be better than traditional methods.

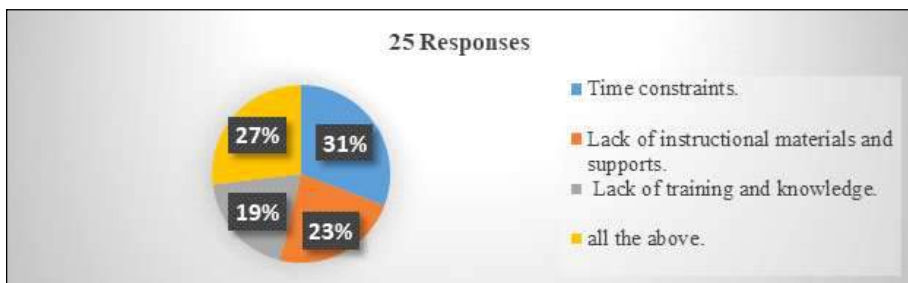
8. How would you assess the constructivist approach in comparison to other



teaching methods you've used or developed?

When comparing the constructivist approach to other teaching methods, teachers noted several insights: 36% feel it is more effective in promoting deeper comprehension, 48% believe it enhances students' problem-solving abilities, and 16% express concerns that it may make syllabus completion challenging due to its time demands.

9. What do you see as the biggest challenges in implementing a constructivist



approach in your classroom?

Teachers identify several major challenges in implementing a constructivist approach in their classrooms: 31% cite time constraints, 23% point to a lack of instructional materials and support, 19% mention insufficient training and knowledge, and 27% feel all of these factors contribute to the difficulty.

**Recommendations-**

- Providing FDPs, workshops, seminars, and training sessions focused on constructivist-based approaches to teaching mathematics for all PRT (Mathematics) teachers.
- Supplying each PRT (Mathematics) teacher with additional resources, such as instructional materials, manipulatives, lesson modules, and other hands-on learning tools.
- Creating opportunities for teachers to collaborate and share constructivist teaching practices with one another to help simplify lesson planning.

Conclusion- Mathematics flourishes through exploration rather than lectures. Constructivism makes math learning so much more enjoyable because it requires the student to be an active participant, to really understand the material, and to think critically about it. But constructivist strategies are only as good as the resources, training and support that teachers receive, since they are the ones who facilitate the active construction of knowledge. Constructivist math requires skilled teachers to facilitate and organize. This study on the attitudes and uses of constructivist strategies among teachers of mathematics found that teachers have extremely favourable opinions of these suggested approaches. Data analysis shows that nearly all participants held favourable views on constructivist teaching approaches. Despite this, a majority of teachers reported not having received formal training or FDP on constructivist methods. However, almost all the teachers saw major advantages of constructivism, such as better comprehension on the students' part, active participation, self-learning, and the improvement of critical thinking and problem-solving skills. That same study also explained some of the problems teachers have with using constructivist strategies, the main ones being time, and lack of materials, support, and training. However, overcoming these issues demands the ministry of education and other related organizations to advocate and support the use of constructivist methods in the teaching of mathematics.

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## **Brahmagupta's (598 CE-668CE) Pioneer Contribution as an Indian Mathematician**

• Archana Gawande

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**Abstract-** *This paper explores Brahmagupta's contributions to algebra, particularly his systematic approach to quadratic equations as documented in Brahmasphutasiddhanta. It discusses his rules for solving quadratic equations, his innovative acknowledgment of zero and negative numbers, and his innovative solutions for indeterminate equations like Pell's equation. Great Indian mathematicians have made valuable contributions in ancient times, and even today, we use the basic concepts given by them in most mathematical methods. The study also examines the historical context of Indian mathematics during Brahmagupta's time, his exert influence on subsequent scholars, and the indelible impression of his work in mold modern algebra."*

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**Keywords-** *Brahmagupta, Quadratic Equation, Brahmasphutasiddhanta, Algebra, Indian Mathematician.*

**Objectives of the paper-** To trace the historical significance of Brahmagupta's work specially in quadratic equations, and provide a comprehensive understanding of Brahmagupta's mathematical techniques for quadratic equations, making his contributions accessible to researchers and modern readers and know about the legacy of Indian Mathematicians across time.

### **Introduction:**

- **Brief Introduction to Brahmagupta and his historical significance:**

Brahmagupta (598 CE-668 CE) was an Indian [mathematician](#) and [astronomer](#). Born in the region of Bhinmal, Rajasthan, Brahmagupta served as the head of the astronomical observatory at Ujjain, which was a prominent center for learning in ancient India. He is the author of two early works on mathematics and astronomy the [Brahmasphutasiddhanta](#) (BSS, "correctly established [doctrine](#) of [Brahma](#)", dated 628), a theoretical treatise and the [Khandakhadyaka](#) ("edible bite", dated 665), a more practical text. He is credited with the first clear description of the [quadratic formula](#) (the solution of the quadratic equation)[5] in his main work, the *Brāhma-sphuā-siddhānta*.

Brahmagupta was the first to treat zero as a number and provided rules for its use in calculations. He was also instrumental in developing

methods for solving linear and quadratic equations, acknowledging both positive and negative roots. His approach to handling negative numbers and his recognition of zero as a mathematical entity marked a significant advancement over the works of earlier mathematicians, influencing subsequent developments in mathematics. In addition to his work on equations, Brahmagupta contributed to geometry, trigonometry, and number theory. His methods for solving indeterminate equations (particularly Pell's equations) were revolutionary and predated similar developments in Europe by several centuries.

- **Importance of quadratic equations in mathematics:**

Quadratic equations have many applications [7] in science, engineering, and routine life. They are used to calculate, required speeds, profit margins, filter networks, projectile trajectories, building dimensions and more. Engineers in particular rely on quadratic equations for tasks like structure design and vehicle, audio system installation, and describing planetary orbits and chemical reactions.

**Historical Context:**

**Overview of Indian mathematics during Brahmagupta's time:**

During Brahmagupta's era (7th century CE), Indian mathematics was in a flourishing phase, marked by significant advancements in algebra, geometry, arithmetic, and astronomy.

**Numeration System:** The Indian numeral system, including the concept of zero, was fully developed during this time.

**Algebraic Advancements:** Indian mathematicians were exploring solutions to linear and quadratic equations.

**Geometry and Trigonometry:** Geometry was well developed, primarily for astronomical purposes and religious architecture. Trigonometric functions such as sine (jya) is used in astronomical calculations, with refinements made by Aryabhata and Brahmagupta.

**Astronomy as a Driver for Mathematics:** Indian mathematics was deeply inserting thread with astronomy.

**Methodology:**

**Brahmagupta's role in algebra:**

Brahmagupta (598–668 CE) is one of the earliest mathematicians to formalize algebra as a distinct field. His work in "Brahmasphutasiddhanta" (The Opening of the Universe) introduced structured methods for solving equations, deal with negative numbers, and working with zero, laying the foundation for modern algebra. His contributions blown up the scope of algebraic operations, specifically in the context of quadratic and indeterminate equations.

**Key Contributions:**

**1. Systematic Solution of Quadratic Equations:** Brahmagupta provided rules for solving quadratic equations.

Examples of the standard form of a quadratic equation ( $ax^2 + bx + c =$

0) include:

- $4x^2 + 13x - 45 = 0$
- $8x^2 - 2x - 3 = 0$
- $-5x^2 - 8x + 12 = 0$
- $24x^2 - 19x - 10 = 0$
- $x^2 - 7x - 3 = 0$
- $7x^2 - 6x - 11 = 0$

Brahmagupta would solve it using a systematic approach similar to modern techniques, though he expressed it in words (The constant term  $c$  is called the  $\bar{r}$  upa,  $b$  is called the middle term, and  $a$  is called “(the coefficient of) the square”) rather than symbols.

The equivalent modern solution:

$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

His approach to finding roots involved methods that, while expressed in prose, align closely with the modern quadratic formula.

If we consider an equation among above mentioned:  $8x^2 - 2x - 3 = 0$

Substituting  $a=8, b=-2, c=-3$ :

$$x = \frac{2 \pm \sqrt{(-2)^2 - 4 \cdot 8 \cdot -3}}{2 \cdot 8}$$

His approach to finding roots involved methods that, while expressed in prose, align closely with the modern quadratic formula.

If we consider an equation among above mentioned:  $8x^2 - 2x - 3 = 0$

Substituting  $a=8, b=-2, c=-3$ :

$$x = \frac{2 \pm \sqrt{(-2)^2 - 4 \cdot 8 \cdot -3}}{2 \cdot 8}$$

$$x = \frac{3}{4} \text{ (with + sing.) } \& \ x = -\frac{1}{2} \text{ (with - sing.)}$$

Though expressed differently, this reflects a clear understanding of balancing and completing.

## 2. Recognition of Negative Numbers and Zero in Algebra:

Brahmagupta explicitly recognized negative numbers and zero, providing rules for their manipulation. He treated negative numbers as meaningful entities, applying them in equations and operations.

Rules for Negative Numbers and Zero:

- A negative number subtracted from zero becomes positive.
- Zero multiplied by any number is zero.
- Division by zero was acknowledged but not fully resolved, leading to philosophical discussions in his time.

**3. General Rules for Solving Equations:** Brahmagupta gave methods for solving linear equations and introduced algebraic transformations such as:

Transposing terms between sides of an equation.

Applying arithmetic operations uniformly to maintain balance.

Example:

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For an equation like:	$8x + 5 = 45$
Subtract 5:	$8x = 40$
Divide by 8:	$x = 5$

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#### 4. Solutions to Indeterminate Equations (Diophantine Equations):

Brahmagupta made groundbreaking progress in solving indeterminate equations, particularly the equation:

$$Nx^2 + 1 = y^2$$

This equation, later known as Pell's equation, was solved using his Chakravala method (a cyclic approach). His method for generating integer solutions was centuries ahead of European advancements.

Example (Solving  $15x^2 + 1 = y^2$ ):

Starting with small values: If  $x = 1$ ,

$$15(1)^2 + 1 = 16 = y^2$$

$$y = 4$$

Thus,  $x = 1, y = 4$  is a valid solution.

**5. Classification of Quadratic Equations:** Brahmagupta categorized quadratic equations into different types based on the coefficients and developed distinct rules for each case. These included equations with both positive and negative terms, showing his advanced algebraic understanding.

**6. Influence on Subsequent Algebra:** His work influenced Indian mathematicians like Bhaskara II, who expanded on Brahmagupta's algebraic methods. Through translations, his methods reached Islamic mathematicians like Al-Khwarizmi, whose work later influenced European algebra. Brahmagupta's algebraic methods were revolutionary because they introduced generality, consistency, & practical applications. His systematic handling of equations, solutions to indeterminate equations, recognition of zero and negative numbers were milestones in the history of mathematics. His role in algebra solidified its position as a structured field of study and affected mathematical thought for centuries.

**7. Other works:** His other great contributions include calculating pi, introducing negative numerals, calculating the area of cyclic quadrilaterals, estimating the duration of the solar year, He is also well known as "the gem in the circle of mathematicians".

### Chronological Timeline of Some Great Indian Mathematicians and Their Eras:

1. Baudhayana (800 BCE-600 BCE), Era: Vedic period
2. Apastamba (600 BCE-400 BCE), Era: Vedic period
3. Aryabhata (476 CE-550 CE), Era: Gupta period
4. Varahamihira (505 CE-587 CE), Era: Gupta period
5. Brahmagupta (598 CE-668 CE), Era: Post Gupta period
6. Bhaskara I (600 CE-680 CE), Era: Post Gupta period
7. Mahavira (800 CE-870 CE), Era: Early medieval period

8. Bhaskara II (1114 CE-1185 CE), Era: Medieval period
9. Madhava of Sangamagrama (1340 CE-1425 CE), Era: Kerala School of Mathematics
10. Nilakantha Somayaj (1444 CE-1544 CE), Era: Kerala School of Mathematics
11. Srinivasa Ramanujan (1887 CE-1920 CE), Era: Modern period

**Conclusion:** Brahmagupta's ideas spread around the world and are still used today as fundamental building blocks of mathematical understanding. Indian philosophy reiterates that we are a small part of the universe. This knowledge was perhaps the basis of the concept of a zero because it came from a culture that conceived and acknowledged the idea of the infinite. A symbol (0) denoting "nothing" was a part of Indian culture. This becomes particularly relevant as it indicates a vibrant, philosophical culture that recognized the power of nothingness and thus actually recognized the power of Mathematics and its role in the order of nothingness.

Although Brahmagupta thought of himself as an astronomer who did some mathematics, he is now mainly remembered for his contributions to mathematics. He was honored by the title given to him by a fellow scientist '*Ganita Chakra Chudamani*'.

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## **Non-conventional Renewable Energy Resources**

• **Shivangi Mishra**

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**Abstract-** Nature is referred to as non-conventional energy or renewable energy. Traditional sources include fossil fuels such as coal, oil, and gas, but unconventional sources include daylight, wind, rain, tides, and energy heat. That is renewable, various countries around the world have found themselves exploring for or developing non-traditional energy sources. India has made significant progress in the energy sector over the years. Non-conventional energy sources include tidal energy, solar energy, and wind energy. The Indian government, led by the Prime Minister, is implementing reforms to create a secure, cheap, and sustainable energy system to drive economic growth. Businesses in India are looking into solar energy since it has the potential to dramatically lower their electricity expenses in the future. Typically, the cost of solar panels can be recovered in three years. The government has made it mandatory in many states to develop solar plants in the industrial sector. Renewable energy technology will play an increasingly important role over the next few decades. So, by the middle of the twenty-first century, renewable energy in its many forms should meet 50% of the world's energy needs. The study discusses power generating using renewable energy.

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**Keywords-** Renewable, non-conventional, sustainable energy, solar energy.

**1.Introduction-** Energy is the foundation of human development and improves quality of life. It is a natural gift from God to us. Non-conventional Renewable energy sources (NCRES) in India are defined as those that are unlimited, natural, and renewable. Energy is the primary factor that drives and improves the life cycle. Renewable energy sources are endless, meaning they can generate energy repeatedly and can be replenished after we consume them. These include of sun, wind, water energy (i.e., hydro-electrical), ocean wave and tidal energy, geothermal energy, firewood, or fuel wood derived from forests, plants, and plant biomass as agricultural wastes like bagasse and animal manure. With consistent, appropriate planning and management, these can be gathered continually and multiply naturally.

If consider the dynamics of renewable energy source development in various nations and globally, so this increase has an impact on conventional energy systems, which can lead to serious problems like blackouts because of the unpredictability of renewable energy supply. These problems might have an impact on NCRES's growth in certain developing

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nations. As a result, a model is needed to forecast energy sources' capacities and potential issues with energy systems. When compared to China, Japan, and Russia, India spends most of its energy on residential, commercial, and agricultural purposes.

India's economy is among the fastest-growing in the world, and as the country's population increases, so does the need for energy. However, India is among the world's most polluted countries, making the necessity for clean and renewable energy more pressing than ever. As Prime Minister Shri Narendra Modi started the start-up India program on August 15, 2015, he may not have envisaged the role start-ups would play in India's sustainable energy transition.

**1.1 Conventional sources of Energy-** Conventional sources of energy are those that have been used for many years and are still widely utilized today. Conventional sources of energy are also known as non-renewable sources of energy and are available in limited quantity apart from hydroelectric power. These sources include coal, oil, natural gas, and nuclear power.

**1.2 Non- Conventional sources of Energy-** Renewable energy resources are primarily biomass-based and are available in unlimited quantities in nature since they will be restored, i. e., regenerated in operation over relatively short periods of time. Renewable energy sources are inexhaustible, i.e. they can be replenished once we use them and can produce energy again and again. It is a form of clean energy that does not compromise the quality of life. Renewable energy sources are fundamentally flows of energy, whereas fossil and nuclear fuels are primarily storage of energy. Promotion of energy conservation and expanded use of renewable energy sources are the two elements of a sustainable energy supply. Fortunately, India has a range of renewable energy sources, including solar, wind, and hydropower. India is committed to being one of the world's major clean energy producers.

The major types of renewable energy sources are:

1. Solar energy
2. Wind energy
3. Bio energy
4. Hydro energy
5. Geothermal energy
6. Wave and tidal energy



## 2. Solar Energy:

Solar energy is one of the most abundant sources of non-conventional energy. It is derived from the sun's rays and can be harnessed using solar panels. Solar energy is clean, renewable, and sustainable. It is becoming increasingly popular as a source of energy for residential, commercial, and industrial use. Solar energy can be used to generate electricity, heat water, and power vehicles.

India receives solar energy in the region of 5 to 7 kWh/m<sup>2</sup> for 300 to 330 days in a year. This energy is sufficient to set up 20 MW solar power plants per square kilometre land area. Solar energy can be utilized through two different routes, as solar thermal route, and solar electric (solar photovoltaic) routes. One of the most promising renewable energy sources is solar thermal energy. Solar thermal systems change solar energy into heat that can be used directly for a variety of purposes or converted into electricity for any purpose that can be determined using conventional power. The solar thermal the way uses the heat from the sun to cook food, dry products, and create hot water or air. In solar electric system, solar radiation is converted directly into electrical energy with the help of solar cells. Solar photovoltaic systems generate energy from the sun's heat to operate electric appliances, pumps, motors, and lighting in buildings and homes. The Solar-Thermal devices can be classified into three categories:

- Low temperature system (up to 100<sup>0</sup>C)
- Medium temperature system (from 100<sup>0</sup>C to 300<sup>0</sup>C)
- High temperature system (above 300<sup>0</sup>C)

Low temperature solar thermal devices are used in solar water heaters, air-heaters, solar cookers, and solar dryers for domestic and industrial applications.

**2.1 Solar Water Heater-** The basic elements of a solar water heater are:

- (i) Flat plate collector
- (ii) Storage tank
- (iii) Circulation system
- (iv) Control of the system

Several aspects of solar water heating make it a potentially better investment of energy money and effort. A solar panel is a tiny, flat, rectangular box with a transparent cover put on a building or home's roof. The box contains small tubes that transport fluids, such as water or antifreeze solution, for heating. The tubes are connected to an absorber plate coated with specific materials to absorb heat. Heat accumulates in the collector and is transferred to the fluid going through the tubes. An insulated storage tank holds the hot water. It is similar water heater, but larger in size. In case of systems that use fluids, heat is passed from hot fluid to the water stored in the tank through a coil of tubes. Solar water heating systems can be either active or passive systems. The active systems, which are most common, rely on pumps to move the liquid between the collector and the storage tank. The passive systems rely on gravity and the tendency for water to naturally circulate as it is heated.

**2.2 Solar Cooler-** Solar cookers are used for cooking and are a great example of the domestic use of solar energy. A solar cooker is a very simple device. In this, solar energy is absorbed on a black coated absorber surface. Box shaped solar cookers are more popular. Food is kept in closed containers inside the box and the glass lids on top of the cooker are covered. To obtain more energy, solar radiation is reflected by reflectors, which can be one or more in number, in such a way that maximum amount of it falls on the required surface.

Solar cooker is a clean, pollution free and cheap method of cooking food. It does not require any fuel and along with saving the time of the housewives, they can also be saved from the discomfort and ill effects of smoke etc. Solar cookers are available in various sizes for family needs as well as community needs.

**2.3 Solar Photovoltaic-** The direct conversion of solar energy into electrical energy using the photovoltaic effect is the conversion of light into electricity. The photovoltaic effect is defined as the generation of an electromotive force because of the absorption of ionizing radiation. Energy conversion devices that convert sunlight to electricity are called solar cells. A single converter cell is called a solar cell or a photovoltaic cell, and a combination of cells to increase the electric power output is called a solar module or solar array.

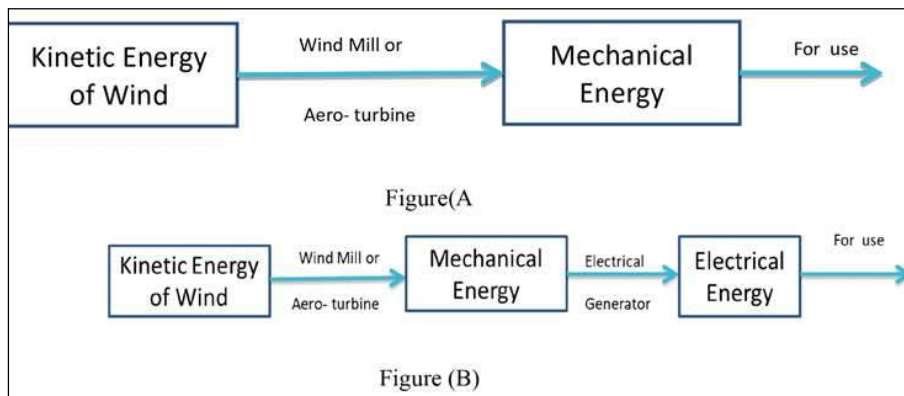
The silicon cell is covered with a grid of metal that directs the electrons to flow in a path to create an electric current. This current is guided into a wire that is connected to a battery or DC appliance. Typically, one cell produces about 1.5 watts of power. Individual cells are connected to form a solar panel or module, capable of producing 3 to 110 Watts power. Panels can be connected in series and parallel to make a solar array, which can produce any amount of wattage as space will allow. Modules are usually designed to supply electricity at 12 Volts. PV modules are rated by their peak watt output at solar noon on a clear day.

Solar cells are used to generate small amounts of electricity in remote and un-electrified areas. The electrical energy obtained from the solar cell is used to run irrigation pumps, light houses, street lights, and run small household electrical appliances such as televisions, fans, etc. At present, the biggest obstacle to the greater use of solar cells is their high cost. In the future, with the discovery of the material used, technological development and increase in production quantity, the cost of solar cells is also likely to decrease.

### **3. Wind Energy**

Wind energy is basically harnessing of wind power to produce electricity. Wind has a certain mass. When an object with a mass at a certain velocity, it has kinetic energy. Thus, wind is a natural source of kinetic energy. This kinetic energy contained in the wind is called wind energy. To convert the kinetic energy contained in the wind into mechanical energy, wind turbines, also known as wind machines or windmills, are used.

When an obstruction in the path of flowing air comes in the form of the blades of the windmill, then the air applies force on it to remove the obstruction from its path. Some amount of the kinetic energy of the wind is converted into rotational energy of the blades. The rotational energy of the blades is transferred to the shaft of the windmill. In this way, the kinetic energy of the wind is obtained in the form of mechanical energy of the shaft which can be used directly or this mechanical energy can be used to produce electricity by running an electric generator. (Figure A & B)



The estimated potential of wind energy sources in India is around 49000, most of which are in Tamil Nadu, Maharashtra, Gujarat, Karnataka, and Rajasthan. There are 39 wind potential stations in Tamil Nadu, 36 in Gujarat, 30 in Andhra Pradesh, 27 in Maharashtra, 26 in Karnataka, 16 in Kerala, 8 in Lakshadweep, 8 Rajasthan, 7 in Madhya Pradesh, 7 in Orissa, 2 in West Bengal, 1 in Andaman Nicobar and 1 in Uttar Pradesh. Out of 208 suitable stations 7 stations have shown wind power density more than 500 Watts/ m<sup>2</sup>. Wind Energy Technology - The basic wind energy conversion device is the wind turbine. Although various designs and configurations exist, these turbines are generally grouped into two types: 1. Vertical-axis wind turbines, in which the axis of rotation is vertical with respect to the ground (and roughly perpendicular to the wind stream), 2. Horizontal-axis turbines, in which the axis of rotation is horizontal with respect to the ground (and roughly parallel to the wind stream).

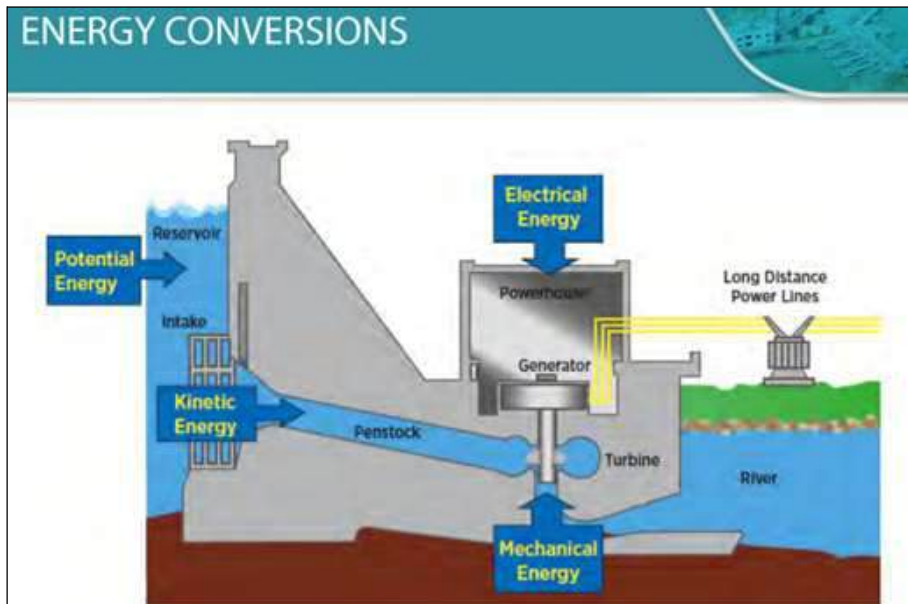
### 3. Biomass Energy

Biomass means organic matter that is obtained directly or indirectly from both aquatic and terrestrial plants. The growth and development of plants depends on the energy and light of the sun; therefore, biomass energy is considered a form of solar energy. In the presence of sunlight, water and carbon dioxide present in the atmosphere react with each other to form an organic substance which later gets converted into carbohydrate. When these substances are burnt, these carbohydrates decompose at high temperature and produce energy. This energy is called biomass energy. Apart from burning solid biomass, biomass can be converted into liquid fuels such as ethanol and ethanolic. Gas fuel biomass can be obtained by the process of anaerobic digestion of solid biomass.

Animal excreta and other organic matter are fed into the biogas plant. These substances are fermented in the absence of air in the plant. In this way, by fermentation, a mixture of methane and carbon dioxide and small quantities of hydrogen sulphide and other gases, i.e. biogas is obtained. Currently, Biomass contributes 14% of the total energy supply worldwide and 38% of this energy is consumed in developing countries, predominantly in the rural and traditional sectors of the economy. Biomass feedstock is an organic matter used as fuel for heat/gas/electricity generation. Approximately 32% of India's total primary energy consumption is from biomass.

### 5. Hydro power

Hydropower, or hydroelectric power, is one of the oldest and largest sources of renewable energy, which uses the natural flow of moving water to generate electricity. Hydropower is powered by water, making it a clean form of energy. Hydroelectric power is a native source of energy, allowing each state to generate its own electricity without relying on imported fuel. The basic principle of hydropower is using water to drive turbines. Hydropower plants consist of two basic configurations: with dams and reservoirs, or without. Hydro energy is primarily generated through hydropower plants, which convert the kinetic energy of flowing water into electricity. This process typically involves the construction of dams on rivers. Water is stored in reservoirs and released through turbines, which spin and generate electricity.



A significant advantage of hydro energy is its low environmental impact compared to fossil fuels. Hydropower plants produce minimal greenhouse gas emissions, which is essential in combating climate change. For instance, the International Hydropower Association reported that hydropower contributes to nearly 16 percent of the world's electricity while

accounting for only a fraction of global carbon emissions. This makes it a cleaner alternative to coal and natural gas, which are major contributors to air pollution.

However, it is essential to consider potential drawbacks associated with large-scale hydro energy projects. The construction of dams can lead to environmental degradation, including habitat loss for aquatic life and changes in water quality. Additionally, communities located near dams may face displacement, as reservoirs often flood surrounding areas. Attention to these challenges has prompted the development of more environmentally friendly techniques in the hydro energy sector, such as the installation of fish ladders and sediment management strategies to protect ecosystems.

## 5. Conclusion

In recent years, renewable energy has gained renewed attention due to its potential for sustainability and environmental benefits. Among different renewable energy technologies, biomass energy, hydroelectric energy, wind energy, solar energy, and geothermal energy are contributing the most in terms of primary energy production by source. Furthermore, solar energy and wind energy are the fastest growing renewable energy technologies. Approximately 32% of India's total primary energy consumption is from biomass. The country is ranked fourth in the world for installed renewable energy capacity. As of March 2022, India's renewable energy potential was expected to be around 1,490,727 MW, with contributions from solar (748,990 MW), wind (695,509 MW), hydro (21,134 MW), biomass (17,538 MW), bagasse (5,000 MW), and waste-to-energy (2,556 MW).

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## **Mindful Meditation: An effective promoter towards Psychological Well-being of mothers having major thalassemic child**

• Laxmi Dubey  
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**Abstract-** *Thalassemia major is a hereditary blood disorder often diagnosed early in life. The disease is chronic in nature and patient bears lifelong challenges of blood transfusion, frequent hospitalization and multiple physical and psychological issues. It is also a challenge to maintain positive psychological well-being and a hopeful disposition both for the patient and the caregiver mother as the chances of improvement are very low and that of deterioration are high. Mindfulness based program helps mothers and their child to maintain hopefulness, perseverance to deal with day-to-day stressors, challenges and to develop a strong parent child relationship. The present study is an attempt to throw light on the psychological well-being of mothers of thalassemic child and how it can be enhanced by the intervention of Mindfulness Meditation practices. The result based of quantitative measures shows significant impact of mindfulness meditation program on mothers to improve their psychological well-being.*

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**Keywords-** *Mindful Meditation, Psychological Well-Being, Thalassemia Major*

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**Introduction-** Thalassemia is a genetic, cognitive, congenital disorder composed of multiple psychosomatic problems severely impairing patients cognitive, psychological and social processes (Emami Zeydi A, Karimi Moonaghi H, Heydari A, (2017). Nearly 150 million people of world population live with thalassemia which is alarming condition, thus this issue demands meticulous attention.

The disease is a heterogeneous grouping of genetic disorders caused by decreased hemoglobin production (mild to major anemia suffered by patients).

Thalassemia is classified as two types: Alpha and Beta . Beta (T) is a group of hereditary blood disorders characterized by anomalies in the synthesis of beta chains of hemoglobin and has three major forms: - (i) minor

(ii) intermedia

(iii) major

Despite advanced medical sciences over the years major thalassemia carries highest rate of mortality (Mashayekhi F, Jordani RH,

Chamak MN, Mehni S, 2016; Abu Shosha G, Al Kaladeh M, 2018).

Major thalassemia often hereditary and chronic in nature appears early in life. The irony attached to it is that patient and caregivers face lifelong challenges such as continuous need for blood and desferrioxamine transfusion, multiple physical abnormalities and frequent hospitalization.

The disease displays various psychosomatic symptoms: -

- Weakness
- Fatigue
- Headache, Hair loss
- Severe muscle skeletal pain
- Anxiety, depression
- Isolation
- Emotional/ Affective disorders
- Low resilience
- Premature birth

(Abu Shosha G, Al Kaladeh M, 2018; Wahab IA Naznin M, Nora MZ, Suzanah AR, Zulaiho M, Fazrul AR et al 2011).

Some other problem also faces by thalassemic patient's and caregivers that may affect nearly all aspect of life (physical, mental, social and even their entire families suffer).

Psychological Well-Being (PWB) is the term relative to positive mental states such as happiness, satisfaction etc. generally speaking, PWB is a state of an individual's emotional health and overall functioning. It combines of positive thoughts and actions, healthy social relations, autonomy, environmental mastery, sense of acceptance, a sense of purpose and overall personal growth (Paley, J. 2018).

Mindfulness Meditation plays a mandatory role in promoting psychological wellbeing especially when a person has to face long term challenge of caregiving a child with chronic disease and constantly dealing with scary feeling of child's insecure future and determinants of life.

**Mindfulness:** - This ancient though quite relevant concept is often linked with Buddhist meditation practice and is defined in numerous ways over the years. Kabat Zinn (2003) states that mindfulness is the awareness that emerges through paying attention in the present moment, and that to non-judgmentally.

It is a strong feeling promoting long lasting sense of well being, simply living in the present moment with recognition that is will pass and eventually be replaced by a new experience in that moment.

Western psychological text describes it as a receptive attention to and the awareness of present event and of attention and choosing to learn to respond towards internal and external experiences

Five basic mindfulness skills are:

- I. Acting with awareness
- II. Observing
- III. Describing

IV. Non reactivity to inner experience (one should learn not to be over identify his thought and feelings).

V. Non judging of inner experiences (self-regulation of reaction to mental through process and emotions is to be learnt).

(Brown, K.W. Ryan R.M. 2003)

Mindful meditation may be defined as the awareness of once internal states and surroundings. One learns to focus on his/her feelings in the moment without interpretation or judgement. The process involves breathing methods, guided imagery, relaxation techniques of body and mind to reduce stress and trauma.

Moreover, it helps avoid destructive and automated habits, thoughts and responses by learning to observe present moment experience naturally neutrally.

This Mindful Based Stress Management program (MBSM) helps make parenting more efficacious by incorporating it in parent training (Duncan LG, Coatsworth JD, Greenberg MT 2009).

Parenting is the most challenging full time commitment, especially when the case is Care giving to a challenged child (Mashayekhi et al, 2016). Cases where mothers is single handedly taking care of the patient child, the situation becomes more grief stricken, as mother and child share an unconditional emotional bond. Persisting strain and stress of managing their child's chronic illness lips, mothers in a devastating state, both physically and psychologically.

Challenging role of mother multiplies with everyday arising health issues of the ailing child and the constant worry regarding his or her future takes a toll upon the overall personality of caregiver mothers (Sharghi et al, 2006)

Psychosomatic disorders face by mothers are: -

- Panic attacks
- Pain in various parts of the body
- Chocking sensation
- Sensing angina Pain
- Worry anxiety and depression
- Guilt feeling (blaming themselves for the child's illness)
- Lack of full knowledge of disease
- Succumbing to various myths etc attached to disease
- Bodily burnouts
- Long term care drains mothers of empathetic feeling or emotion and the level of resilience and motivation to keep up the efforts drops drastically.

Akbari et al (2002) reported the positive effect of mindfulness-based stress reduction meditation practices (MBSRM) in enhancing quality of life of patient with thalassemia. Meditation practices train them the concept of self-efficacy to endure pain, deal with anxiety, depression, mood swings, etc, due to physical or bodily challenges. Naghibi et al, (2020) Jabbariford et al (2019) emphasized on the implementation of cognitive therapy along with

meditation to reduce stress and increase the factors of self-motivation or resilience, etc.

### **Application of mindful meditation practices upon the caregiver mothers:-**

As mothers share a very unconditional bond with the child, any health challenge suffered by the child equally affects the mother in one or the other way.

Caregiver mothers experience constant tension, emotional or physical exhaustion burnouts and many more health issues, while constantly struggling to prevent detrimental health issues of the child. Moreover, they quite often face social stigma (upset about unconscious judgment of others about their child), constantly adopting isolation and learned helplessness (Ali S, Sabih F, Jehan S, Anwar M and Jawed S, 2012; Anum J, & Dasti R, 2016; Ghafoor MB, 2016).

Mothers also need empathy and support from family, friends and every segment of society connected with them in either way. Support is expected from outside the family too, maybe sometimes, healthcare systems in order to arrange finances, social assistance etc.

Mindful meditation model of parenting ensures:-

- Sovereignty- Recognizing child's true nature and acting accordingly
- Acceptance- Awareness and acceptance of child's need listening to his views with full attention
- Empathy- Nonjudgmental understanding of child's feeling, mood swings, avoid unrealistic expectations from child and maintain effective healthy long-term relation with the child by differentiating between parenting goals and egoistic motivations
- Compassion- for self and child.
- Self-regulation- Mothers learn to slow down negative reactions and cognitions/ be aware of their intentions before acting
- Self-nourishing attention- Practice of mindfulness meditation also teaches mothers to execute shift of attention and resources from self and prioritize it unto the child. This condition eventually improves parenting.

Mindful meditation practices helps mothers neutralize emotional outburst, rigidity, increase flexibility and reduce criticism (Inamdar S, Inamdar M, Gangrade A, 2015; Kermar Saravi F, Najafi F, Rigi S, 2008; Pouraboli B, Adebil HA, Abbaszaden A, Kazemi M, 2017).

Mothers practicing mindful meditation learns being purposefully aware of their own experience of parenting and care giving to their child. It teaches them to nourish children in an optimal manner to help them reach their full potential and in the long run face the challenges of the disease.

The objective of the present study is to find out the impact of mindfulness meditation practices on psychological well being by comparing pretest and post test scores between the experimental group (mothers practicing mindfulness) and the control group (mothers not practicing mindfulness).

**Hypothesis: -**

There will be an effect of Mindfulness meditation practices on psychological well-being scores of mothers having major thalassaemic child.

**Methods**

**Research design: -** In this study, repeated measures design was used to find out the impact of mindfulness meditation practices on psychological wellbeing of mothers. Two groups, an experimental group (intervention) and a control group (no intervention) was compared with pre and posttest measures.

**Sample selection: -** Initially 30 mothers (25 to 45 age range) of children suffering from major thalassaemia was chosen purposefully for a study from Sharda Narayan Hospital, Mau, UP. After taking consent, 25 out of 30 mothers gave consent to participate in the study and intervention procedure. Four participants left study in between the intervention procedure. Finally, data of 20 mothers was taken for the study and 10 out of 20 mothers was selected randomly for the intervention of MM Practices.

**Data collection and intervention procedure: -** After taking consent of the selected participants, they were given questionnaire of psychological wellbeing to collect pretest data and along with this, proper instruction was given to fill that questionnaire. After collecting pretest data, the experimental group was incorporated with mindfulness meditation practices for three months. Intervention procedure was initiated by experienced mediator. Control group was not involved in any such activity for this duration. Following up with the intervention procedure, posttest data was collected from both the groups experimental and control group. After collecting post test data their feedback and introspective report was taken from the participants.

**Data collection tool: -**

**Psychological wellbeing Scale (PWBS)-** It has been developed by DS Sisodia and Pooja Choudhary. This scale consist 50 items, measures psychological wellbeing in five areas – satisfaction, efficiency, sociability, mental health and interpersonal relation. It possesses sufficient degree of reliability (0.90) and high validity (0.94).

**Statistical Analysis: -**

The SPSS 26 version was used to conduct the analysis. Analysis of covariance (ANCOVA) was used to determine the differences between two groups regarding psychological well being scores after the intervention by controlling the pretest scores. The significance level in this study was  $p < 0.05$ . In addition, Levene's test of equality of error variances fulfilled for scores of psychological well being after the intervention.

**Result and Discussion:-**

**Table 01**  
**Showing mean and standard deviation of experimental and control group on PWB variable**

Time	Mother's group	Mean	Std. Deviation
Pre test	experimental group	168.50	11.540
	control group	179.50	16.057
Post test	experimental group	192.00	9.177
	control group	178.90	15.286

**Table 02**  
**Showing the result of Analysis of Covariance (ANCOVA) for the psychological well-being score after the intervention**

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
Intercept	121.410	1	121.410	6.933	.017	.290
baseline	5715.730	1	5715.730	326.372	.000	.950
Group	1025.551	1	1025.551	58.560	.000	.775
Error	297.720	17	17.513			

\* $p < 0.05$  showing significant differences between groups after controlling baseline scores

Result displayed on table-1 showing that the experimental group have remarkable improvement in psychological well-being scores after the intervention, while the control group did not show significant changes.

Result displayed on table-2 showing Baseline (covariate) scores are  $F = 326.3$ ,  $p < 0.05$ , effect size = .950. Displayed Group (intervention effect) scores are  $F = 58.560$ ,  $p < 0.05$ , effect size = .775. The significant p value and high effect size suggest that the Mindfulness meditation intervention had a large impact on the psychological wellbeing of the mothers in the experimental group. Hence, we can reject the null hypothesis formulated earlier. This result can be supported by the similar evidence found in a study conducted by Robertson et al. (2022). Study indicates that mindfulness-based intervention can significantly enhance the psychological wellbeing of parents caring for children with chronic illnesses. The study involves mothers of pediatric heart transplant recipients found that mindfulness-based intervention effectively reduced psychological distress, anxiety and depressive symptoms which leads to improved mental health outcomes.

**Conclusion:** - Parenting is influenced by stressors and pressure from both inside the home ( eg; marital discord) and outside (eg, demands and expectations from workplace, relatives, society etc). Moreover, parenting goals if set by authoritative parents give way to frustrations when they are not met. Mindfulness meditation in parents can help mothers achieve their goals, experience and practice tolerance, flexibility, resilience, perseverance, avoid daily strain and stressors, avoid overreacting. It holds promise as an intervention for the betterment of parent child relationship. In this study, obtained results demonstrate a significant positive impact of mindfulness meditation practices on the psychological wellbeing of mothers with children. The intervention group displayed improved post test scores even

after controlling for baseline differences. The larger effect size highlights the effectiveness of the intervention suggesting that incorporating mindfulness meditation into regular routines may be a beneficial strategy for enhancing psychological wellbeing in this population and other populations too.

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## **The Trends of Gig Work Employment and Its Demand for Social Security: In Reference to Indian Economy**

• Mridula Mishra  
•• Ram Lakhan Singh  
••• Pawnesh Mishra  
•••• B.K.Jha

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**Abstract-** *The Indian labor market is giving birth to a new working class in the 21st century modern era, which is known as gig workers, whose modus operandi is mainly through online platforms and is helpful in providing jobs of temporary or flexible nature. The number of labor force employed in the gig economy in India is 8 to 18 million. Within the next 8-10 years, over 90 million non-agricultural sector jobs are anticipated. In this way, in the next 10 years, the gig economy can be seen as 1.25% of India's GDP, which is \$250 billion. Currently, four key sectors in India offer gig workers significant employment opportunities: Construction sector, manufacturing sector, retail, transport and logistics department. In all these sectors, more than 70 million employment opportunities are likely to be available by the next decade. The gig economy is rapidly expanding into other industries such as textiles, banking and financial services, electricity, gas, water etc. Currently 75% of companies have gig head count, while international companies are likely to increase this percentage more. With the economy focusing on a group platform economy, about 24 million jobs can be converted into technology-based gig labor in the next three to four years, in which about million jobs will be in decorating services and another 8 million jobs will be created to meet domestic demand. According to Non-Work India, 11 platforms in India report about 30 lakh workers in 2020. Therefore, India needs to understand the importance of gig and platform workers and along with this, there is a need to draw attention to the social security and problems faced by them in these areas so that their meaningful contribution can be acknowledged in achieving the golden goal of India 2047 developed country.*

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**Keywords-** *Gig Economy, Social Security, Unorganized Workers, Indian labor market, organized sector.*

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**Introduction-** The gig economy is characterized by a labor market with a higher prevalence of short-term, flexible contract workers than permanent full-time employees. Examples of gig economy workers include Zomato, Rapido, consultants, etc. Gig economy workers differ from traditional employees. These workers depend more on fulfilling their tasks to get paid rather than being offered a fixed amount of pay and job security. The Indian government categorizes gig economy workers into two groups: platform workers and non-platform workers. A platform worker is a worker who works for companies which have online platforms, such as Amazon and Swiggy delivery workers. Non-platform workers are workers who do not work under such platforms, including construction workers and non-technology temporary workers. According to Roy (2020), the gig economy refers to markets based on fixed-term contracts or paid per project by a company, third parties or online marketplaces. The market has grown tremendously with the rise of the internet and is especially growing rapidly in developing countries such as India. India has the fifth largest population of gig economy workers, and is projected to rise to third place by 2030. By 2030, there is also an estimation that India's gig economy workers will rise by around 200% and contribute to around 2.5% of the GDP. Although this is true, certain challenges are being faced, such as workers being treated poorly and the legal framework for the gig economy not being framed properly in India and the rest of the world. Therefore, this leads to laws which are ineffective in addressing the challenges. This article aims to look at the existing literature on the problems of gig economy workers, make these challenges more recognizable to people, and potentially offer certain solutions to improve the gig economy system that is in place for the workers.

#### **Objectives of the study**

- 1- To study the Gigwork employment in the Indian economy
- 2- To study social security in the Gigwork employment in the Indian economy

**Research methods and techniques** The presented research paper is based on the Secondary Data. Analytical research methods have been used in this research paper, books, Journal, NITI Aayog reports, ILO reports, PLFS reports and websites have been studied for the compilation of data.

#### **Statistical Analysis**

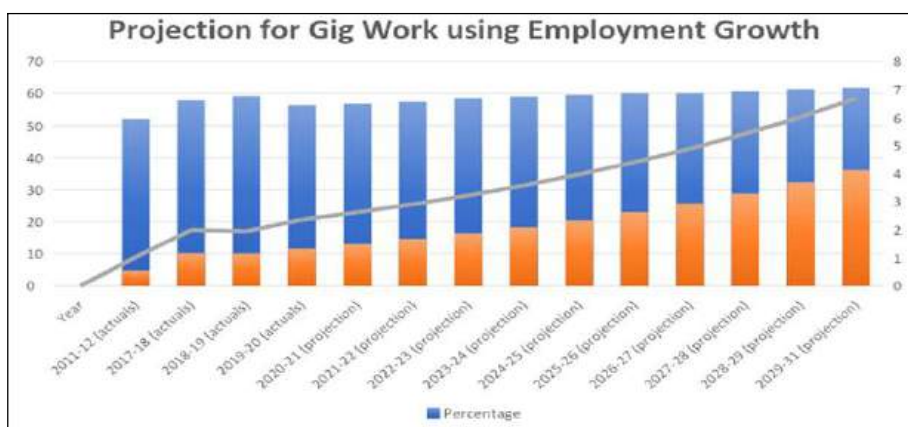
The number of gig workers in the total workforce in India has been estimated so that the trend of workers engaged in Gig employment can be estimated and an attempt has also been made to understand how gig workers are increasing in agriculture and other industrial sectors, for which their increasing contribution in the total workforce from the year 2011-12 to the year 2029-30 can be estimated and the future challenges and social security situation in the industrial sectors in which their maximum increase is expected have also been observed.

**Table 01**  
**Projection for Gig Work using Employment Growth**

Year	Employment in Crores			Percentage		
	Employment	Non-Agri-Employment	Gig Workers	% of non agri to total Employment	Gig to total Employment	Gig to Non-Agri-
2011-12 (actuals)	46.99	24.52	0.25	52.12	0.54	1.03
2017-18 (actuals)	45.50	26.38	0.53	57.98	1.16	1.99
2018-19 (actuals)	46.50	26.62	0.54	59.09	1.15	1.95
2019-20 (actuals)	51.10	28.79	0.68	56.34	1.33	2.36
2020-21 (projection)	51.66	29.37	0.77	56.86	1.49	2.62
2021-22 (projection)	52.22	29.97	0.87	57.39	1.67	2.91
2022-23 (projection)	52.79	30.58	0.99	58.47	1.87	3.23
2023-24 (projection)	53.37	31.20	1.12	59.01	2.09	3.58
2024-25 (projection)	53.95	31.84	1.27	59.56	2.34	3.97
2025-26 (projection)	54.54	32.49	1.43	60.12	2.63	4.41
2026-27 (projection)	55.14	33.15	1.62	60.12	2.94	4.89
2027-28 (projection)	55.74	33.82	1.84	60.68	3.29	5.42
2028-29 (projection)	56.35	33.51	2.08	61.25	3.69	6.02
2029-31 (projection)	56.96	35.21	2.35	61.82	4.13	6.68

**Source-**Niti Aayog report India's Booming Gig and Platform Economy

Based on the following data, the gig workforce in India is expected to grow from 6.8 million in 2019-20 to 7.7 million in 2021-22. Thus, the gig workforce in India is expected to grow from 0.77 crore in 2020-21 to 2.35 crore in 2029-30. The gig workforce is expected to grow from 2.6% of the non-agricultural workforce or 1.5% of the total workforce in 2020-21 to 6.7% of the non-agricultural workforce or 4.1% of the total livelihoods in India by 2029-30



**Source-**Niti Aayog report India's Booming Gig and Platform Economy

**History Of Gig Economy-** The modern gig economy, as we know it today, can be traced back to the United States. Platforms like eBay (1995) and Craigslist (1995) were early pioneers in connecting individuals for buying and selling goods and services. However, it was the rise of ride-sharing companies like Uber (2009) and task-based platforms like TaskRabbit (2008) that truly popularized the concept of on-demand, flexible work arrangements. While the gig economy has since expanded globally, the United States remains a major hub for this type of work, with a large number of gig workers and platforms operating within its borders. The Gig economy working model was formed way back during the post-WW2 era when temporary job agencies offered temporary workers to companies looking to fill short-staff positions. This further evolved with the internet being used and websites such as Craigslist being formed where workers can post online about their experience and job skills; with this, the gig economy truly expanded forward. Inspired by this model, companies increasingly hired temporary or contract workers. Some companies, such as Ola and Swiggy, run their entire business on those types of workers. Gig economy workers first started being recognized as workers in the legal system by the US. However, there needs to be more recognition and laws pertaining to gig economy workers in countries around the world.

**The Stakeholders-** There are three stakeholders in the gig economy. First, there are companies which hire gig economy workers through online platforms such as Uber drivers and Zomato delivery workers. Second, there are the workers who work under these companies. Lastly, the government, which acts as a mediator between these two and passes laws which will directly impact both the company and its workers. In India, the government has formulated many laws to protect gig economy workers; some of them are included in the CLRA, UWSSA and other construction workers acts (Ramesh, 2023). However, these laws were made much earlier and do not affect a large portion of the modern gig economy workers, the platform workers. Therefore, the platform workers' ratio between gig and non-gig economy workers is 20:1, and these people do not have any liable protection towards them (Ganguly, 2024). Therefore, this leads to problems like salary shortfalls, lack of insurance coverage, income fluctuations, and a lack of job security.

**Social security in Gig workers-** Gig workers in India face challenges when it comes to accessing social security benefits. The informal nature of their work often means they are not covered by traditional social security schemes designed for employees. This lack of coverage can leave gig workers vulnerable to financial hardships in case of illness, injury, or unemployment. However, there are some initiatives being undertaken to address this issue. The government is exploring ways to include gig workers within the social security net, and there are also private initiatives providing social security benefits to gig workers. It's important for gig workers in India

to be aware of their options and explore available social security schemes to protect themselves from financial risks.

**Benefits and Drawbacks of the Gig Economy-** There are certain benefits and drawbacks to the gig economy for workers. Firstly, the advantage is that people can have the flexibility to work, meaning they can work two to three different jobs, giving more variety of work, making it interesting for them to work at. Second, the company cannot have its hold over them, meaning the workers have the independence to work as they wish to with whoever they want without the companies' contracts hindering them. The disadvantages, though, are that gig economy workers usually have higher work hours than regular workers. This is due to the fact that no company benefits or work hours are being put on their contract, leading to a loss of work-life balance and exhaustion. Another disadvantage is that the company benefits themselves, with no health insurance, no paid leaves, or job security. Temporary workers working in the gig economy lack many things permanent workers normally get offered. This is also due to government laws not directly targeting gig economy workers specifically, so there are a lot of loopholes that can be exploited against them.

**Solutions-** The gig economy is a contentious subject, and many reforms still need to be made to improve the lives of the workers working in that labor market. To go forward with these reforms, certain conditions have to be met, though, firstly, a better legal structure is needed to affect the gig economy workers. Currently, India barely acknowledges gig economy workers, with only construction safety laws applying. Platform workers require explicit protection. Once the government enacts laws covering platform workers, effective solutions for gig economy workers' issues will emerge. Another solution could be for the workers to unionize themselves; with better unionizing, there is greater bargaining power for them, and with that, they can negotiate better benefits for themselves. Currently, the All-India Gig Economy Workers Union offers significant support for gig economy workers (Shukla, 2024) but this could be improved further with more publicity.

**Conclusion-** India, whose current population is second after China, but if the population is calculated after the 2011 census, then perhaps India would be in first place. This is both a disaster and an opportunity for India. If the increasing population is used positively in economic activities, then it will help India in achieving its economic development and the goal of developed India. India's workforce historically faces significant challenges. In which the unorganized sector and a new class emerging from it, gig workers and platform economy, are rapidly growing in the Indian labor market, and recognizing their valuable contributions, India must provide gig workers temporary employment, social security and fair compensation. The gig economy is still growing, with countless people joining their number; there is a growing change in India and the world among workers for greater flexibility and choosing their schedules. With these growing numbers, the government must realize and change the legal framework for these workers

to protect them and ensure that they, too, receive better conditions just like full-time workers. Meaningful reforms are crucial for the gig economy's growth.

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## Pentagonal Financial Analytical Study of Tripura Gramin Bank

• **Madhusoodan Tripathi**  
•• **Vinayaka Tripathi**

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**Abstract-** Tripura is a state situated in the northeast of India. It has 875 villages. It is also home to various tribes. State is rich in forest and primarily agriculture and forest-based. Rural Tripura has livelihood in agro products, forest products, handlooms, handicrafts, and cuisines. It has tourism potential in dense forests, Tripur Sundari temple, and Unakoti-like destinations. Tripura Gramin Bank is dedicated to rural Tripura. Its branches, business deposits, advances are increasing. It shows the bank is performing well. NPA is decreasing continuously, it is also an excellent performance. Bank is earning profit but the amount of profit is decreasing year by year. Reducing profit is a challenge for bank management. Banks should improve its profit trend. Forest-based products, tribal products, handlooms, and handicrafts products have potential, the bank has to explore it. Bank is working well; its future is bright and bank has to achieve much more.

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**Keywords-** Tripura Gramin Bank (TGB), Best Banking Practices, Integrity and Openness, Techno Savvy, Without Sacrifices the Rural Essence, Special Thrust to Agriculture

### Abundance of Food All Around

- Tripura Gramin Bank  
It was formed on 21.12.1976. It was formed for the socio-economic upliftment of rural Tripura. Presently its sponsor is Punjab National Bank.
- Best Banking Practices It includes the availability of advanced and updated banking services for rural Tripura.
- Delivery of Value at Large It means delivery of banking services with moral and financial values.
- Integrity and Openness It means committed working, open for all.
- Techno Savvy It means the use of updated technology by TGB in rural Tripura.
- Without Sacrifices the Rural Essence It means development of villages in Tripura without ruining rural spirit.
- Special Thrust to Agriculture It means TGB has priority for agriculture sector.

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  - Assistant Professor, Department of Management Studies, Raj Kumar Goel Institute of Technology, Ghaziabad.

- Abundance of Food all Around  
It means richness in agriculture production in Tripura with help of TGB.

### Objectives -

- To study the Tripura Gramin Bank.
- To study the financial services promoted by TGB.
- To study the deposits, advances, NPA, and profit of TGB.
- To study the financial performance of TGB.
- To provide necessary conclusions and suggestions.

### Review of Related Literature

#### Mukti

- Advani and others (2024) in the research article “Method to assess the accessibility of essential amenities in Tripura, North East India” focuses on necessary services in Tripura. It means health, education, banking, and other services. Research measures the level of amenities with 3S in a village. It is represented with a score i.e. Self-Sufficient Score (SSS). Villages with minimum scores have been identified.<sup>1</sup>
- Dr. Sayan Saha and others (2024) in the research article “Financial Inclusion Through Pradhan Mantri Jan-Dhan Yojana in India: A Study with Reference to Tripura” focuses on PMJDY Scheme. The objectives of research were to examine the relationship between the opening of bank accounts and the total amount of bank deposits under the scheme of PMJDY. Study based on primary as well as secondary data. Research indicates that there is a high positive correlation between the total number of accounts opened and the total amount deposited in PMJDY in Tripura. Study concludes that the PMJDY scheme is beneficial to people living in rural and urban areas both.<sup>2</sup>
- Dr. Rajesh Chatterjee and others (2023) in the research article “Entrepreneurial Finance through Swavalamban Scheme and the Participation of Socially Excluded People in Tripura” focuses on new enterprise-related governmental schemes for financial assistance. Research tries to look at the status of women in the state concerning enterprise finance under Swavalamban Scheme. Research is based on enlisted beneficiaries. Research indicates that the participation of women is very poor in comparison to their counterparts across the state.<sup>3</sup>
- Dr. Supriya Dam (2023) in the research article “Non-performing Assets of Commercial Banks in Tripura: A Comparative Analysis of Priority Sector Lending and Mudra Loans” focuses on NPAs. Research presents a comparative analysis of PSL and Mudra loans concerning Tripura. Research indicates PSBs' obligation towards extending PSL lengthens NPAs while PvSBs result in much higher NPAs than PSL.<sup>4</sup>
- Puranjan Chakraborty (2020) in the research article “A Study on the Role of Tripura Gramin Bank (TGB) in Anti Covid -19 Pandemic

Drive in Tripura State of India” focuses on Covid-19 situation. Research explains the numerous preventive measures by TGB against the Covid 19 as part of banking services in Tripura. Study is based on 144 branches of TGB.<sup>5</sup>

Dr. Ram Chandra Das

- and others (2020) in the research article “Profitability of Tripura Gramin Bank and Regional Rural Banks in India: A comparison” focuses on profitability. The research examines the bank on profitability in relation to financial inclusion in the state. Secondary data are used. Research uses total income, total expenditure, non-interest income, operating expense, operating profit, net profit parameters. CAGR, average, standard deviation, least square method etc. statistical tools are used to measure the profitability. Research revealed that during study period profitability improved which was the result of an improvement in financial inclusion.<sup>6</sup>
- Jay Das (2016) in the research article “Financial Inclusion in Tripura: Role of Tripura Gramin Bank” focuses on financial inclusion. The research attempts to know the impact of the various financial inclusion initiatives by Tripura Gramin Bank. Period of research is 2005-06 to 2012-13.<sup>7</sup>
- Satya Ranjan Doley (2017) in the research article “Financial Performance of Rashtriya Gramin Vikash Nidhi (North East) Microfinance Ltd” focuses on micro finances provided to the poor in the region. Study period was six years from 2010-11 to 2015-16. Research is based on secondary data collected from annual reports of institutions. Research uses study tools such as AGR, CAGR, Mann-Whitney-Wilcoxon Test, and Kruskal-Wallis Test. The research indicates that no significant difference is found between growth rate of non-current assets and current assets.<sup>8</sup>

**Introduction-** Tripura is a NE State in India. The name Tripura is taken from the ancient Tripura Sundari Temple situated in the state. It was formed on 21 January 1972. Its capital is Agartala. It has a population of 3673917 with 60.81 percent of the rural population. It has 875 villages. It is also home to various tribes namely - Tripuri, Reang, Jamatia, Chakma, Halam, Garo, Orang, Khasia, Kuki, Chaimal, Bhil, Bhutia etc.<sup>9</sup> Main livelihood of Tripura is agriculture and cottage industries.

Tripura

Rural-Based Employment

**Bamboo And Cane**

- o Room Dividers
- o Furniture
- o Mats

**Rubber**

**Medicinal Plants**

**Fuelwood And Fodder**

### **Trees And Leaves**

- o Sal Leaves
- o Kendu Leaves
- o Sabai Grass
- o Mahua Seeds
- o Bahara
- o Amalaki
- o Haritaki
- o Gum
- o Honey

### **Specific Tribal Products of Tripura**

#### **Cuisine**

- o Mui Borok - Traditional Dish
- o Chak-Hao Kheer - Black Rice Pudding
- o Bamboo Shoots Fry

#### **Handloom**

- o Riha Cloth
- o Risa Cloth

#### **Handicraft**

- o Incense Sticks

Tripura Gramin Bank- Tripura Gramin Bank (TGB) was formed on 21.12.1976. It is the sole bank working for rural sector. TGB is an integrated part of the state economy. It contributes to the economic upliftment of the Tripura people. Besides core banking services, TGB also provides secondary services.<sup>10</sup> TGB is assisting governmental schemes launched for betterment of rural masses.

Motto- Ensuring Abundance of Food All Around

Features

- 150 + Branches
- 3000000 + Customers
- 888 + Employees

Command Area

TGB operates in 8 districts of Tripura state i.e.

Khowai, Dhalai, North District, Unakuti District, Shipahijala District, South District, Gomati District, West Tripura

Tripura Gramin Bank

Command Area

Head Office- Bank has its HO in Agartala. The capital of Tripura state.



Regional Offices- 3 regional offices-

- **West Tripura:** Agartala, Tripura, PIN-799001
- **South Tripura:** Udaipur, Tripura, PIN-799120
- **North Tripura:** Kailashahar, Tripura, PIN-799277

Capital Holding

- Central Govt. – 50%
- Sponsored Bank (PNB) – 35%
- State Govt. (Tripura) – 15%

Tripura Gramin Bank  
Share Capital

Particular	Amount in thousand
Government of India	1328050
Sponsor Bank	929635
Government of Tripura	398415
<b>Total</b>	<b>2656100</b>

Tripura Gramin Bank  
Logo



Tripura Gramin Bank  
Board Of Directors<sup>11</sup>

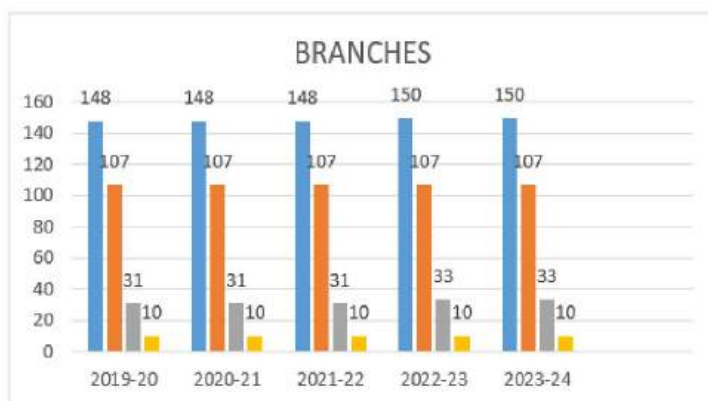
Particular	Name
Chairman	Shri Satyendra Singh
PNB, Sponsor Bank	Smt. Bhuvaneshwari
PNB, Sponsor Bank	Shri Rituraj Krishna
NABARD, Govt. of India	Shri Diganta Kumar Das
RBI, Govt. of India	Shri Sudip Bhattacharyya
Govt. of Tripura	Smt. Rakhi Biswas
Govt. of Tripura	Dr. <u>Brahmneet Kaur</u>

Tripura Gramin Bank  
Branches <sup>12</sup>

Name of the district	No. of branches	Out of which				Extension Counters / USB	Regional Office	Head Office
		Rural	Semi urban	Urban	Metro Politan			
West Tripura	40	18	12	10	-	1	1	1
Khowai	13	8	5	-	-	2	-	-
Shephajala	18	12	6	-	-	1	-	-
South Tripura	21	17	4	-	-	3	1	-
Gomoti	18	17	1	-	-	2	-	-
North Tripura	16	12	4	-	-	-	1	-
Unakoti	10	9	1	-	-	2	-	-
Dhalai Tripura	14	14	-	-	-	1	-	-
<b>TOTAL</b>	<b>150</b>	<b>107</b>	<b>33</b>	<b>10</b>	<b>-</b>	<b>12</b>	<b>3</b>	<b>1</b>



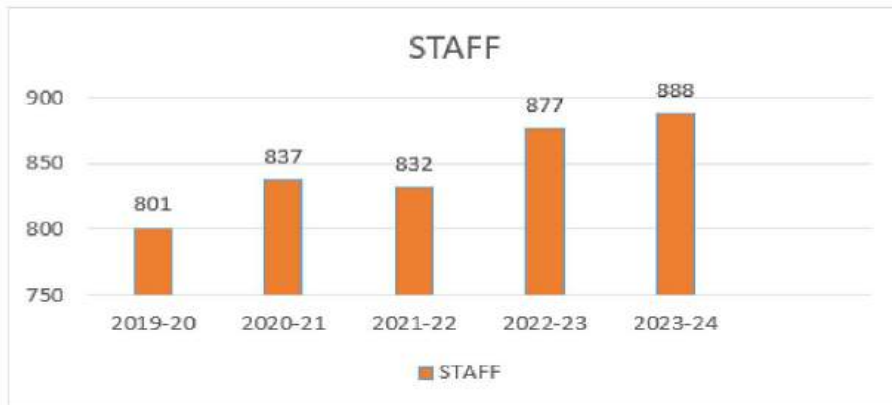
Year	TOTAL	Rural	Semi-Urban	Urban
2019-20	148	107	31	10
2020-21	148	107	31	10
2021-22	148	107	31	10
2022-23	150	107	33	10
2023-24	150	107	33	10



**Tripura Gramin Bank**

**Staff <sup>13</sup>**

Year	Rs. in Cr
2019-20	801
2020-21	837
2021-22	832
2022-23	877
2023-24	888



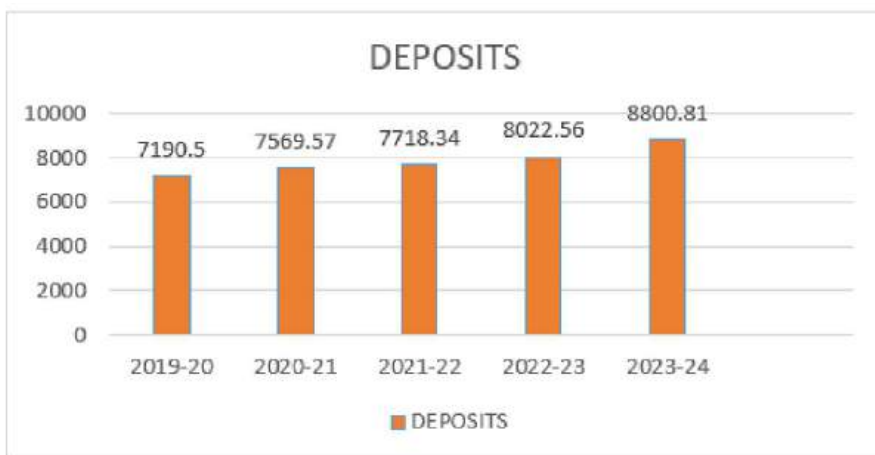
**Tripura Gramin Bank  
Total Business <sup>14</sup>**

Year	Total Rs. in Cr
2019-20	9361
2020-21	10273
2021-22	10530
2022-23	11271
2023-24	12398



**Tripura Gramin Bank  
Deposits <sup>15</sup>**

Year	Rs. in Cr
2019-20	7190.5
2020-21	7569.57
2021-22	7718.34
2022-23	8022.56
2023-24	8800.81

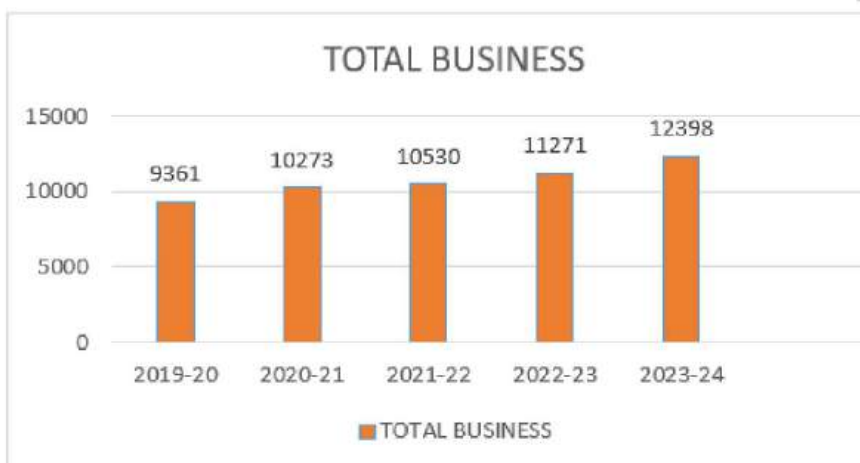


### Tripura Gramin Bank

#### Advances <sup>16</sup>

Year	Rs. in thousands
2019-20	2745
2020-21	2704
2021-22	2812
2022-23	3597
2023-24	3249

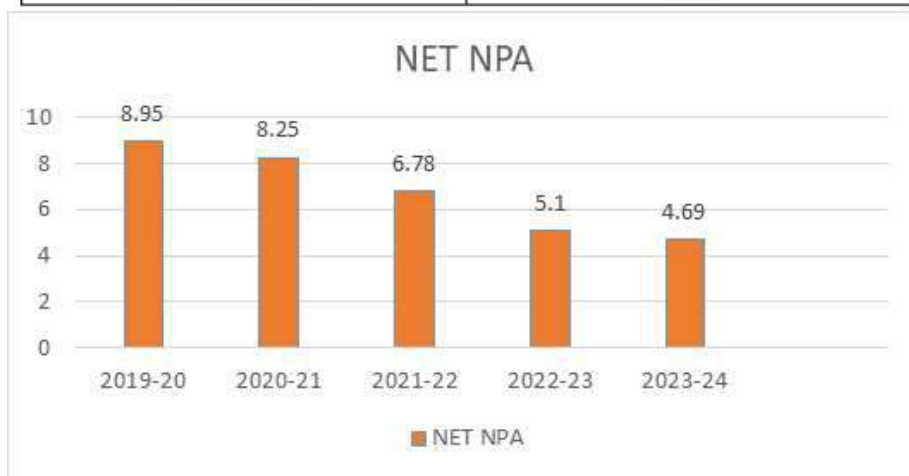
2021-22	10530
2022-23	11271
2023-24	12398



### Tripura Gramin Bank

#### Net Npa <sup>17</sup>

Year	PERCENT
2019-20	8.95
2020-21	8.25
2021-22	6.78
2022-23	5.10
2023-24	4.69



### Tripura Gramin Bank

#### Net Profit <sup>18</sup>

Year	Rs. In thousands
2019-20	1578742
2020-21	2000312
2021-22	1431392
2022-23	279182
2023-24	36234



### Conclusions-

1. Tripura is an NE state of India. It has 60.81 percent rural population.
2. Tripura has 875 villages. It is also home of various tribes.
3. Economy of state is primarily agrarian with various cottage and village industry.
4. Livelihood of Tripura is based on agriculture, bamboo, medicinal plants, fuel wood and fodder, trees and leaves, etc.
5. Handlooms, handicrafts, and cuisines are also special features.
6. Branches of TGB in 2019-20 were 148, in 2020-21 were 148, in 2021-22 were 148, in 2022-23 were 150 and in 2023-24 were 150. It indicates branches are increasing.
7. Staff of TGB in 2019-20 were 801, in 2020-21 were 837, in 2021-22 were 832, in 2022-23 were 877 and in 2023-24 were 888. It indicates the number of workforces is increasing with fluctuation.
8. Total Business (Rs. In Cr) of TGB in 2019-20 was 9361, in 2020-21 was 10273, in 2021-22 was 10530, in 2022-23 was 11271 and in 2023-24 were 12398. It indicates business is increasing continuously.
9. Deposits (Rs. In Cr) of TGB in 2019-20 were 7190.5, in 2020-21 were 7569.57, in 2021-22 were 7718.34, in 2022-23 were 8022.56 and in 2023-24 were 8800.81. It indicates deposits are increasing continuously.
10. Advances (Rs. In Cr) of TGB in 2019-20 were 2745, in 2020-21 were 2704, in 2021-22 were 2812, in 2022-23 were 3597 and in 2023-24 were 3249. Advances are showing fluctuations.
11. The NPA (percentage) of TGB in 2019-20 was 8.95, in 2020-21 was 8.25, in 2021-22 was 6.78, in 2022-23 was 5.10, and in 2023-24 was 4.69. it indicates NPA is continuously decreasing.
12. The Net Profit (Rs. in thousands) of TGB in 2019-20 was 1578742, in 2020-21 was 2000312, in 2021-22 was 1431392, in 2022-23 was 279182, and in 2023-24 was 36234. It shows a serious decrease.

### Suggestions

1. Tripura is NE state of India. It is rich in forestry. It has 875 villages with a majority of rural population. It is also the home of various tribes. Keeping in view these features, TGB should prepare its future work plan. Necessary research work should be done in this regard.
2. Livelihood of many rural and tribal families depends on forest-based products i.e. bamboo and cane products, trees and leaves, grasses, honey, etc. Bank should launch schemes for these specific products of rural Tripura.
3. Handlooms are the special feature of Tripura. Riha, Risa clothes are an attraction of the state. TGB should launch specific schemes for such handloomers.
4. Mui Borok, Chak-Hao Kheer, Bamboo Shoots Fry, etc. are cuisines of Tripura state. TGB should promote the concept of a Food Shop Chain (FSC) based on Tripura cuisines. Bank should finance the people who take the initiative in this regard.
5. Tripura is the hub of hills with dense forests, Tripur Sundari Temple, and Unakoti-like places. TGB should finance families in villages interested in making rooms for tourist.
6. Number of branches is increasing but it is not sufficient. Keeping in view number of villages more branch should be opened.
7. Number of workforces is increasing. But it is not sufficient. Number and productivity of work force should be increased.
8. Deposits are increasing but it is not sufficient. Bank should invite corporate sector accounts active in Tripura for this purpose.
9. Advances are showing a fluctuating trend but this situation is not good. Bank should nurture cottage and village industries situated in nook and corner of rural Tripura. Bank should provide a special focus on tribes of state.
10. NPA of TGB is decreasing, but it is not sufficient. Bank should focus on the zero NPA target.
11. Bank is earning profit but it is decreasing continuously. Bank must be alert in this regard. Bank should fix the target of profit and achieve it in a professional manner.

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## Social Impact of CSR on Indian Society: A Sociological Review

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**Abstract-** In today's world, there is new significance of the CSR (Corporate Social Responsibility), provided that in the society, firm's boundaries have been extended. According to the Indian scenarios, CSR concept has been explained, various social concerns referred by Indian corporations are explained as well as for addressing these concerns various methodologies are adopted by them that are explained. Furthermore, it has been also discussed that how these deprived and disadvantaged people's lives are changed with the help of CSR activities. This will be helping readers in understanding the present Indian CSR's state, how Indian Companies conduct their CSR, identify key CSR practices, study the deployment of current CSR practices, measure its impact on the Indian society. Corporate Social Responsibility is not a passing trend or a fad, whereas it is considered as a business imperative which various Indian companies are starting to consider or engaging with it in a way or other (Ramya Sathish, 2010). In terms of corporate social responsibility, for public companies, some conflicts are present there. Various stakeholders forced them as well as main objective is profiting maximization. The corporate social responsibility is generally considered as the resources' diversion. The emergence of socially conscious businesses is growing day by day. Building on the numerous initiatives and policies that can manage both the social and profitability responsibility rates, businesses like small to medium-sized enterprises (Indu Jan, 2010.). According to rule, qualifying successful businesses must split at least 2% of their annual average net profit from CSR over three years. CSR money has been spent on some areas that includes Education, Sanitation, Safe drinking water, Malnutrition, Eradicating hunger and poverty, Health for all, Solar Energy, Old age homes, Women empowerment, Gender equality, Clean Ganga Fund, Swachh Bharat Kosh, Rural development, differently-abled, Livelihood.

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**Keywords-** Sustainability, Society, Environment, Stakeholders, Social Impact

**Introduction: Need For Corporate Social Responsibility-** Over the world various economies are opened up by globalization as well as various investment scope are offered throughout the world as well as developing countries has several new opportunities for global participation in cultural and socio-economic affairs (Archie B Caroll, 1999). CSR (Corporate Social Responsibility) is organizational promise for balancing financial

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performance while contributing to employee's life's quality, also, society and local community is acquiring global values as a social effort and business tool. In India, CSR has become ever more popular because organizations have recognized that establishing trustworthy and sustainable partnerships with the general population are important, as well as growing their sector. CSR is also an academia and management activity field that is dramatically expanding. CSR operations will also not only be restricted to the organization itself, but will also affect its economic associates and populations.

Regulation obviously provides the baseline for corporate action, notably for health, education, women empowerment, employment and environment. Besides this, becoming a good business citizen is a critical part of their vision, beliefs and identity for many businesses. Business dynamics also lead several companies to go "over and beyond enforcement" with foreign supply chains, in particular. Corporate companies have taken an important role in social roles in recent years. Companies have begun to understand and take action towards the corporate social responsibility's significance. In the present times, companies' objectives are not restricted for improving competencies, economic gains or profit maximization but simultaneously ensuring social responsibilities and promotion which includes consumer interest; environmental protection (Friedman, Milton, 1970).

**Reasons That Motivate Organizations to Involve in Corporate Social Responsibilities-** It was known that CSR is responsible for the effect of its decisions on several customers where today companies believe that they are responsible for their actions. They believe that today's fundamental motive for CSR is to make the overall influence of the business on society and its collaborators more successful. Various ground-breaking projects are being developed in the fields of microfinance, environment, education, public health as well as other associated areas.

**Community Development-** Most big corporations have their own foundations or invest in additional programmes, particularly in agriculture, education and health, which directly help in up liftman of community.

**Consumers Satisfaction-** Responsible businesses owe their clients greater attention. With declining foreign market borders, customer awareness about the environments under which goods and services are made along with the impacts of sustainability is becoming more conscious and challenging. Many future customers who operate CSR operations demand identical programmers from their providers. Selection is often dependent on the supplier's social tolerance.

**Employees Satisfaction-** In any organization, more than financial benefits other things are required by youth. A pride sense is considered by them when they are associated with the organization that is responsible for their social growth. The recruitment, hiring as well as development of best young talents will supported by good CSR activities. Studies suggest that skilled people prefer to stick with an organization until meaningful work is completed.

**Image Building-** Unethical and unregulated practices might result in ruining the organization's reputation and image in days. Therefore, in image building, one of the main characteristics is imbue ment of CSR practices. Furthermore, dangerous work environment, child labour violations, environment disasters, and corruption scandals □ risks can be avoided by the organizations with the help of CSR practices.

It is increasingly appropriate, however, that the notion that CSR is essential for sustainability and can avoid the loss of consumers, shareholders and workers. In the creation and execution of CSR programme, businesses feel happy as well as proud, and such pride fills workers. The sense of social obligation gives them a sense of excitement. It also acts as a calming break from the worldly workplace, giving your life a sense of happiness and a sense of purpose.

**Objectives of Research-** Social Impact of CSR on Indian Society with special reference to few Indian corporates are studied here. Qualitatively or Quantitatively for verticals either in Safety, Health, Environment, Education, Women Empowerment, Skill Development, Vocational Training, Infra Structure Development, Rural energy, where the Corporates have their CSR activities under implementation, in verticals they have chosen to do so-

- a. Determining the CSR program effects on Environment.
- b. Determining the CSR program effects on Education.
- c. Determining the CSR program effects on Health.
- d. Determining the CSR program effects on Women empowerment.
- e. Determining the CSR program effects on Safety.
- f. Determining the CSR program effects on Skill development.

The implementation has to be researched whether Positive results are obtained, termed as “Triple Balance Sheet” in areas of “Social, Economic and Environment”. Based on above, recommendations/suggestions will be drawn.

- They are moving in right direction
- Any corrections in Implementations are necessary
- Should they look out for new areas, as current areas they have been working and have achieved their levels of achievement
- What do the inhabitants feel in totality or what are their positives and negative feedback or what changes they prefer to have?
- Whether implementing teams are adequately trained or they need sufficient training.
- Manpower/facilities are available for implementation.

**Research Methodology-** The different research methodologies implemented for this study was qualitative approaches depending on secondary data sources available on the websites of the companies and related journals. Serious attempts were made to evaluate the present trends, issues and strategies of CSR and community opinion about CSR and its impact.

It is not possible that the measurable factors which may change because of some conditions will not be considered for research. The factors

in research that are changed because of any condition are known as “Variable” (Arora B and Puranik R, 2004). In our present research, various variables are considered that it is extremely difficult or impossible to describe all because of the point that it is not necessary that one variable in a study act as variable in other study.

**Instrument of Data Collection-** To meet the objectives of the study, the researcher have taken and considered the secondary sources of data available on the company's websites, their CSR Annual Reports, newsletters and related journals.

**Research Design-** The subject (research problem) selected by the researcher after doing the through critical review of literature and the selected topic chosen for this study. One of the ways of understanding the CSR concepts as well as its related issues is by studying the characteristics of the stake holders.

**Data Collection Methods-** In the present study, secondary data sources are utilized for finding relevant and sufficient information. Secondary data used in this research was collected from scientific journals as well as Internet sources, which have been selected in order to reach a better understanding for CSR. Recent literature and news. Extensive review that is related to CSR practices as well as core business activities of Indian companies is performed. Press releases, Annual Reports, and company websites □ close readings are included in archival research, as well as other development agencies, private consulting firms, and financial institutions are also included.

### **Hypothesis**

- Attaining positive sustained growth through CSR.
- Determine whether linkage exists between spends on CSR and Impact on Society with respect to Education, Health, Environment, Women Empowerment, Vocational Training, Skill
- Development, Safety, Rural Energy, Infra Structure can be determined.
- Improvement on parameters of Triple Balance Sheet i.e. Social, Environmental, Economical.

### **Positive Impact of CSR**

**Thematic Areas-** Understanding extensive thematic areas like disaster relief, rural development, livelihood, environment, health care, and education as a CSR initiative, focus are concentrated by research. Among these areas most common is education as well as it has been also indicated by the research that 100% companies that are studied in this research have some education initiative following environment and livelihoods as well as after that rural development and health care.

**Livelihood-** For the livelihood of the people it has been observed that skill development is supported through career counselling and vocational training. Also, income generation activities for people specifically for rural areas for women are supported by most of the companies.

**Health Care-** In the area of health care, the most common activity is health

camp organization for providing curative service as well as awareness is raised regarding health issues. The equipment and infrastructure support involves ambulances and medical equipment for health centres and hospitals and new health centres □ construction and hospital buildings renovation. In the health area, intervention's other chosen areas are child and maternal health, sanitation, water etc.

**Environment-** CSR initiatives include towards environment's betterment that involves green initiatives like waste's management and disposal, efforts to conserve water, and plantation drives for promoting a forestation responsibly.

**Rural Development-** In this particular study, nearly mostly companies works in direction of rural development, by offering infrastructure support like laying down of roads, revamping water pumps and check dams building for improving connectivity. Furthermore, for issues like education significance, female feticide, and domestic violence as well as related to others initiatives awareness generation camps are being organized through various companies for rural development.

**Education-** It has been also indicated by the researcher that nearly organization are also operating some projects for improving education quality by providing coaching classes for training primary as well as secondary school teachers, underserved children in new as well as enhanced teaching approaches as well as offering pioneering learning and teaching support. Furthermore, nearly 34% companies that are involved in research are observed operating their own schools.

**Improvement On Parameters of Triple Balance Sheet-** Process of managing social issues related to development is known as Social impact assessment.

### **Social Impact**

➤ Primarily as well as most significantly, it has been assumed by that in world's various regions as well in most parts, SIA as well as CSR are different from one other as per their system domains as well as according to their utilization by various communities, governments and corporations. Today, mostly the CSR HODs says that for success of their firms it is necessary to act in a socially responsible and sustainable ways.

➤ The successful execution of the CSR initiatives remains the key task of mobilizing the support as well as establishing ties with the local population. However, the CSR team continued to win trust and cooperation at all plant location after regular discussions with customers and business leaders as well as systematic hard work. It is a challenge to reach those in need and prioritize local problems of growth, to which we can redirect our energies and money. The aspirations of the society are similarly high and the management of this business needs constant contact with different stakeholders.

➤ The most significant thing for the corporates is to transform the lives of the poor and excluded people at their plant sites. Their expertise encourages them to concentrate on skills and livelihoods, including employee capacity,

in the near future. The main obstacle nowadays is to make the people independent. Needless to add, their activities will also continue in the fields of food, education and water, as well as in sanitation. Instead of coping with the pressing, long-term challenges that benefit the organisation, and not only in a short term, while the effects are not easy to quantify, the high CSR position has built a space in the minds of customers, including customers, staff, and investors. It is now easier to recruit new talent, inspired by the company's performance in CSR.

➤ In fact, poverty continues to be seen as an issue both personally and locally. The researcher found the key point that, most organizations do not provide long-term opportunities for poverty eradication. It has been discovered that poverty suppression was not the organization's direct CSR purpose for people who were willing to deliver and fulfil their promise. Much of their CSR operations, however, tend to focus on the long-term effects of sustainable growth and well-being that would implicitly increase poverty.

➤ Despite of sustaining communities with the help of cultural as well as social activities, (i) sustain educational development and (ii) income generation, are focused by their CSR approaches.

### **Findings On Objectives of Research**

#### **Effect of CSR on Health**

➤ New born children are provided with inoculation against Small Pox, Diphtheria, Anti Tetanus and doses for preventing Polio.

➤ Mothers are provided with supplements post-delivery enabling them to improve on their health faster, in case of C section special care is provided from Organization

➤ In hospitals, trained nurses are made available pre and post-delivery.

➤ Health check-ups camps are carried out every 6 months for Children, and adults. They are educated on importance of dental care, hygiene and sanitation.

➤ Awareness and importance of Health, Fitness and exercises is imparted to children. Mobile Ambulance with medicines, doctors visit once a week at village and provide free medicines and check on patients condition in village.

➤ Male adults are educated on negative effects of Alcohol Consumption and chewing Tobacco/ Gutka. Money saved has been spent on children's education, buying electronic items for them and their family.

#### **Effect of CSR on Education**

➤ Attendance in Primary and Secondary schools has improved due to laying of Tar roads from residence to schools.

➤ Provision of Toilets for girl students in Secondary schools has eliminated school dropouts, which was extremely high earlier.

➤ Computer awareness amongst Secondary school children has improved their awareness in science and general knowledge. Trend on continuing education post Higher Secondary Examination has vastly improved.

➤ Sanitary napkins are being provided to girls in secondary schools free of cost. This facility has improved attendance of girls in schools, their health has shown tremendous improvement along with their confidence level.

#### **Effect of CSR on Women Empowerment**

➤ Gram Panchayats in all villages have 1/3 strength of Women, signalling awareness of Women Rights, their involvement in progress of inhabitants, thereby improving their value in family and society at large.

➤ Skill Development programmes has enabled women to seek employment in areas of Human Resource, Canteen Management. They have improved on family earnings by working on stitching uniforms of employees, working on Upholstery requirements for 2 Wheelers and 4 Wheelers for Organizations.

➤ Women have commenced going to urban areas with their farm products and selling directly to consumers, thus improving on their earnings.

➤ Women have commenced to drive 3-Wheeler Rickshaws/4 Wheeler Vans for plying school going students, drive OLA Rickshaws, Dispensing petrol/diesel on Petrol Pumps, Conductors on Public Transport Buses and quite a few as Ticket examiners/issue of tickets at Railway Stations.

➤ Women's status in Society and family has improved as they are contributing towards financial improvement. They are attending evening schools and improving on their knowledge. Both these have impacted on children becoming more inclined in improving their scores in school examinations and leading a healthy lifestyle.

#### **Effect of CSR on Environment**

➤ Clean drinking water is provided through Taps at residences due to laying of pipelines from lakes with filtering system. This has reduced manual work of women, girls per day. They now can devote this time for constructive activity for the family.

➤ Solar lights are provided for streets lighting, LED lights are provided in residences, charged at subsidized rates.

➤ Bio gas plants are installed using low technology, providing gas for domestic use. Manure generation has been initiated using dry and wet waste from households.

➤ Green initiatives are initiated in a big way by plantation of trees on barren lands, school children are taught importance of Green environment and ways and means of retaining and improving green levels.

➤ Rain Harvesting techniques are taught to adults enabling improving water table levels, thereby reducing water scarcity to some extent during summer.

#### **Effect of CSR on Skill Development**

➤ Children who are weak in studies are given training in various occupational areas e.g. Scooter mechanics, Pump repairing, Domestic Electrical wiring, assisting them to be financially independent.

➤ During summer vacation coaching classes on Story Telling,

Painting, Drawings, and Acting are provided to children, enhancing their personality development.

### **Effect of CSR on Safety**

- Fire incidences on Dry Fodder are reduced as these are moved out of village limits, in warehouses which are managed 24x7 by villagers.
- Electric Poles have been installed reducing overhead cables span. This has reduced incidences of short circuiting, and sparking during monsoons. Incidences of power breakdowns have been reduced as well.
- Fire Brigade vehicle are positioned in villages, donated by 5 Organizations.
- Ambulance with First Aid facilities, Doctors on board, Medicines are available within travel time of 15/20 minutes, either from the Organizations dispensary or with tie-up with nearby hospitals.

**Suggestions-** Depending on the present Secondary research study the researcher found the most important findings, a few suggestions has been provided by the researchers with future research development scope in the corporate social responsibility area and these suggestions are describes as below:

- Involvement of the general population in the CSR definition is very important, so that CSR programmes ought to be made more successful by the general public. This initiative would also inspire other businesses in joining the League as well as plays an important role in resolving issues like accessing livelihoods, health care and education quality for many people in India through creative CSR practice. This will boost the social justice movement of the day.
- The private sector's position and efforts to advance the development agenda with an emphasis on disaster management, women empowerment, livelihood, environment, health, education, to name but a few, are noticeable and successful. In order to better refine the development plan into its project mode, the three main partners propose the substantive and organizational models of interaction. The Government, NGOs and private sector are discussed and tackled jointly.
- It has been shown by the study that for industrial operations CSR's positive implications among corporate houses, there is need of its acceptance and awareness.

### **Suggestions to Government**

- It was observed in this study that no government interference except evolving and presenting recommendations for executing CSR practises. The Government should then continue to track the organization's CSR operations and begin to identify corporate businesses which have adequately adopted by different CSR programmes and that are able to address the development needs of the needy as well as the underprivileged in a more efficient manner.

- The study reveals that big cap businesses have not yet launched their CSR operations. The introduction or application of CSR in medium-scale industry is seen to be much lower and may be much less so in smaller industries. Therefore, it is necessary to carry out comprehensive qualitative and quantitative research with the aid of a structural market survey in India, which will assess and understand the scale of CSR implementation.

### **Suggestions for all CSR implementing organizations**

- The present study results suggest that more of the priority is focused on work and motivating for private sector organizations, while the attention was on climate and education for multinationals as well as on government. This obviously illustrates the need for a holistic approach to reflect on, take care of, and accomplish global sustainability of the adoptive culture.

- There has been no coordination between organizations due to the fact that work has also been duplicated in various industrial settings where there are more than one organization, though they work in the same village/community as part of the CSR. Therefore, where more than one organization operates as part of CSR in a village/City, cooperation between the organizations should be carried out with the assistance of local organizations such as Gram Panchayats so as to concentrate and accomplish overall community/village growth and prevent duplication. It was found during the study that most of the proposals are based as per the head of the CSR unit, while the CSR projects of the organisation are to be determined in collaboration with members of community. The level of Community satisfaction was found to be higher when the issues were selected based on community priorities. This highlights the importance of community and community consultation on the progress of the CSR start. It is also recommended that the CSR strategy and the decision-making mechanism at the level of the Society as the key stakeholder should be concerned.

- In metropolitan centres and locations there have been found to be too many CSR projects and services. It is proposed that while concentrating on urban communities, businesses should also consciously address the rural areas in the areas of child and girl child labour, health, education, as it will precisely help rural communities. After all, in rural India more than 65 % of the populations still live.

**Conclusion-** CSR (Corporate Social Responsibility) is a challenging and subtle issue for businesses to discuss. It also costs a lot and results in advantages that are impossible to calculate. Maybe this is an explanation why businesses have concentrated on organizational reforms, like enhancing corporate accountability and governance, according to the report. This could explain why historically significant workers and shareholders are the key players after customers (Bimal Arora, Ravi Puranik, 2004). That also needs to do with the degree of corporate social responsibility that businesses should use and the extent to which they should go above the demands of regulation. There is an unresolved argument over what corporate social responsibility means.

One thing to which everyone should agree is that social responsibility is not a neutral issue. There is a continuing controversy as to whether the “movement” on CSR constitutes an unjustified invasion and whether corporations should spend income in their own corporate social responsibility programmes and return the capital to shareholders to spend as they see fit. Yet corporate social responsibility is not denied that the multinational enterprise sector faces an important problem and promises to expand in prominence in the years ahead.

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