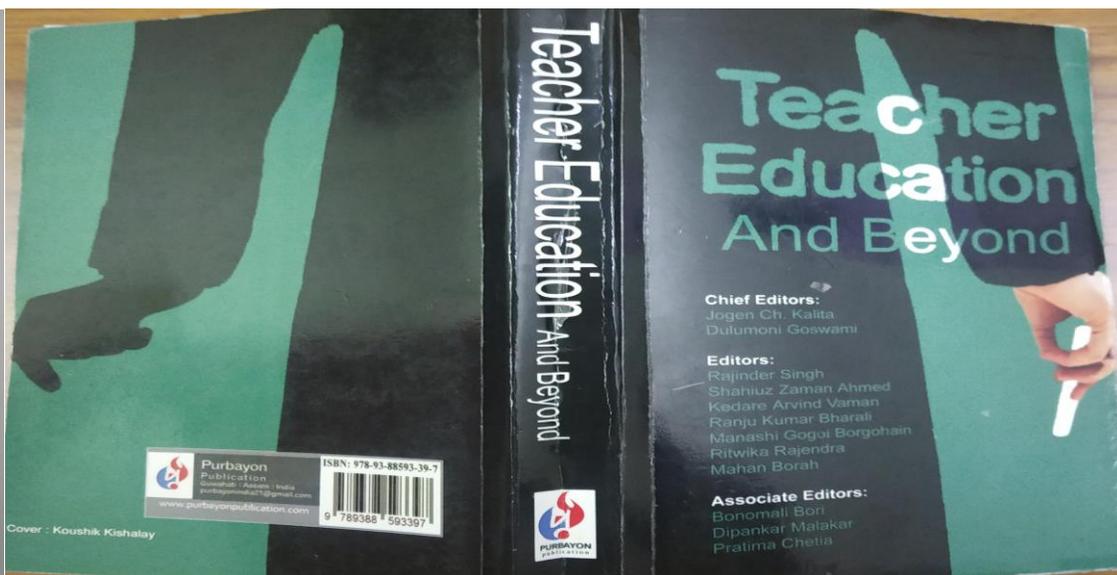


## Contents

|                                                                                                                                                         |     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| A Comparative Study on College Climate of Urban and Rural Colleges in Assam<br><i>Karabi Kakati</i>                                                     | 15  |
| A study of changing trends of Election results of Assam<br><i>Bijaya Konwar</i>                                                                         | 22  |
| The introduction of ICT in Teacher Education : Challenge and Perspective in Context of Rural Educational Institutions of Assam<br><i>Abushama Ahmed</i> | 30  |
| Introduction of ICT in the Govt. Schools : Study Kamrup (Rural) district<br><i>Mid Nural Islam</i>                                                      | 35  |
| The Pattern of Internet Use among College Teachers<br><i>Dr. Dipankar Malakar</i>                                                                       | 43  |
| A Study of Job Satisfaction Among Secondary School Teachers in Relation to Gender<br><i>Rajinder Singh</i>                                              | 54  |
| Ict as Knowledge Provider<br><i>Rongai Bhuyan</i>                                                                                                       | 65  |
| Teacher Education: Its Effects on Child and Society<br><i>Kamuleswar Kalita</i>                                                                         | 69  |
| Teacher Learner and Information Technology<br><i>Swarna Lata Das</i>                                                                                    | 76  |
| Wetland of Majuli: Problems & Prospects<br><i>Bijoy Krishna Nath</i>                                                                                    | 85  |
| Women Education in Special Reference to Rural Areas of North East India<br><i>Ritwika Rajendra</i>                                                      | 91  |
| Gunotsav- A Path towards Quality Education<br><i>Pranjal Protim Borah</i>                                                                               | 97  |
| Effects of Smartphone use on Academic Performance of College Students in Chirang District, Assam<br><i>Rimush Nargary</i>                               | 103 |



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## A Study of Job Satisfaction Among Secondary School Teachers in Relation to Gender

Rajinder Singh\*

### Abstract

*This research is an examination of the a study of job satisfaction among secondary school teachers in relation to gender. The investigator studied to determine the to compare the job satisfaction among secondary school teachers in relation to their gender. This study was conducted on a sample of 80 secondary school teachers, selected from different schools of Sonitpur district in Assam by using simple random sampling technique. Job Satisfaction Scale by M. Dixit (1993) was used to administer the data. The results indicate that there is there is significant difference in the mean scores of job satisfaction among male and female teachers. The mean job satisfaction score of male teachers is significantly higher (158.02) than female teachers (148.57). It is concluded that male teachers have more job satisfaction than female teachers.*

Key Words: *Job satisfaction, Secondary School teachers, and Gender.*

### INTRODUCTION

Job satisfaction among teachers is of great value. The quality and efficiency of teachers are directly the outcomes of the job satisfaction. The progress of the nation depends upon the quality of its teachers. The Indian Education Commission (1964-66) regarding the role of the teacher opined that 'of all different factors, which influence the quality of education and its contribution to national development, the

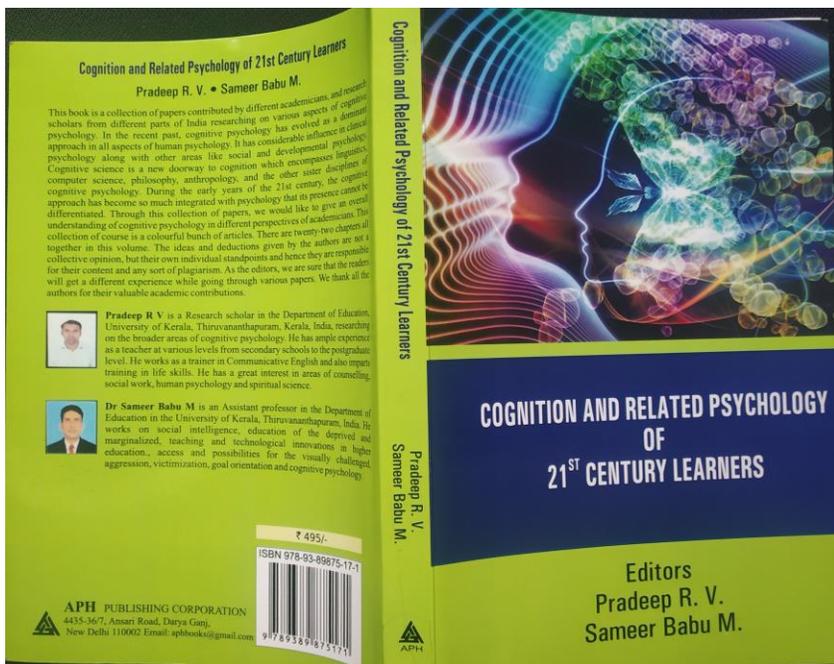
\* Assistant Professor, Department of Education, Tezpur University, Assam

A Study of Job Satisfaction Among Secondary School Teachers... 55

quality, competence and character of teachers are undoubtedly the most significant'. Efficient, well adjusted and satisfied teacher can build a strong nation. A teacher cannot perform his or her multifunction tasks and responsibilities until he or she is not well adjusted and satisfied with his/her job. Job satisfaction can be influenced by a variety of factors i.e. administration, supervision, working conditions, salary, personal life, job status, interpersonal relationship with subordinates, job security, possibility of growth and teacher adjustment etc.

In this context it becomes necessary to develop special attention towards the field of job satisfaction of secondary school teachers. The strength of the educational system depends upon the qualities of the teachers who actually operate the whole system. They have important role in building an individual, society and nation. The progress of the nation depends upon the quality of its teachers. Efficient, well adjusted and satisfied teacher can build a strong nation. A teacher cannot perform his or her multifunction tasks and responsibilities until he or she is not well adjusted and satisfied with his/her job. Job satisfaction can be influenced by a variety of factors i.e. administration, supervision, working conditions, salary, personal life, job status, interpersonal relationship with subordinates, job security, possibility of growth and teacher adjustment etc.

Job satisfaction improves the performance as well as the effectiveness of an individual irrespective of his nature of work. In the friendly, enthusiastic, secure, well adjusted atmosphere teacher can contribute to the well being of his pupil-students. On the other hand, the irritable, depressed, tired neurotic teacher cannot concentrate on their studies which are disturbing to pupil-students and which may permanently alter their outlook on life. Quality of a nation depends upon the quality of education imparted to its citizen which in turn depends upon the quality of its teachers. Satisfaction with own job implies a contentment with or acceptance of one's job circumstances or the fulfilment of one's wants and needs for one's life as a whole. Satisfaction is an essential factor in any profession. Unless a man is satisfied with his job, it is very difficult for him to carry out his duties honestly and efficiently. The nation's well being depend upon teachers well being. Job satisfaction is the result of various attitudes of an employee towards his job. These attitudes are related with specific



viii *Cognition and Related Psychology of 21<sup>st</sup> Century Learners*

|    |                                                                                                                                                                                           |     |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 8  | Self-Regulation: Viewed Through the Lens of Personality<br><i>Fathima Zeba &amp; T.P. Jawad</i>                                                                                           | 81  |
| 9  | Cognitive Self-Management: The Science of Learning<br><i>Pradeep R. V.</i>                                                                                                                | 97  |
| 10 | Metacognitive Awareness of Undergraduate Students in Sikkim with Special Reference to their Knowledge of Cognition and Regulation of Cognition<br><i>Kathryn Rai &amp; Rajinder Singh</i> | 105 |
| 11 | Diverse Brains: Using Multiple Intelligence Theory to Enrich the Classroom<br><i>Dr. Sreelekha L.</i>                                                                                     | 124 |
| 12 | Relationship between Self - Esteem and Academic Achievement of Higher Secondary School Students<br><i>Indu Pillai M.</i>                                                                  | 133 |
| 13 | Competence in Problem Solving<br><i>Dr. Nithya Prem S. R.</i>                                                                                                                             | 145 |
| 14 | A Study on Challenges and Implementation of Techno-Pedagogical Skills at Higher Secondary Level of Education<br><i>Sheena Joseph</i>                                                      | 158 |
| 15 | An Analytical Overview of Strategies for Enhancing Working Memory<br><i>Anu Rachel Jogi</i>                                                                                               | 170 |
| 16 | Project Based Learning: A Learning Platform for Enhancing Cognitive Skills Among Students<br><i>Annie Feba Varghese</i>                                                                   | 181 |
| 17 | Hierarchical Order in Families and Its Relationship to Family Functioning<br><i>Archana Chandran &amp; Nithin A. F.</i>                                                                   | 189 |

*Contents* ix

|    |                                                                                                                                                          |     |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 18 | Use of Computer Simulation Model in Teaching Economics for Enhancing Student's Reflective Thinking Ability and Decision-Making Skill<br><i>Mulini G.</i> | 204 |
| 19 | Ecopsychology and Education<br><i>Dr. Sindhya V.</i>                                                                                                     | 222 |
| 20 | Positive Psychology: The Science of Happiness<br><i>Dr. Vijayalakshmi N. S. &amp; Dr. Geetha Gopinath</i>                                                | 231 |
| 21 | Life Skills and Self-Regulating Behaviour Among Higher Secondary School Students in Malabar Area<br><i>Jayachandran M.</i>                               | 243 |
| 22 | Visuals in Cognizance: From Early Readings of Novice Investigator<br><i>Akanksha Prajapati</i>                                                           | 251 |

*Cognition and Related Psychology of 21<sup>st</sup> Century Learners*

**104**

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**10**

### Metacognitive Awareness of Undergraduate Students in Sikkim with Special Reference to their Knowledge of Cognition and Regulation of Cognition

*Kathryn Rai\* & Rajinder Singh\*\**

**ABSTRACT**

This paper investigates the Metacognitive awareness of undergraduate students in Sikkim in relation to their gender and stream of study. A sample of 160 students from three colleges in Gangtok, Sikkim was selected through Stratified random sampling technique. A self-reporting scale by Panita Govil (2003) was used for the study, which dealt with two components of Metacognition- Knowledge of cognition and Regulation of cognition. The findings of this study revealed that the Knowledge of cognition and Regulation of cognition components of Metacognitive awareness were equally developed in both males and females as there was no significant difference found between the mean scores of the two components in relation to gender. However, there was significant difference in Knowledge of cognition in relation to stream of study, the mean scores inclining more towards the Science students. There was no significant difference in Regulation of cognition in relation to Stream of study. This implies that in case of Science and Humanities undergraduate students the total scores on Metacognitive awareness differed mainly due to Knowledge of cognition component.

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105

*Cognition and Related Psychology of 21<sup>st</sup> Century Learners*

**106**

Students from both the academic streams equally know how to regulate their learning but their knowledge about their own cognition is higher in Science students than in Humanities students.  
**Keywords:** Metacognition, Cognition, Undergraduate students

**INTRODUCTION**

The term "Metacognition" is most often associated with John Flavell who coined the term in the late 1970s and is known as the "Father of Metacognition". A "meta" was one of the conical columns used in the circus races in Rome, which was set on the ground at each end in order to mark the turning point in the race. Similarly, the concept of Metacognition can be seen as a turning point in our understanding and perception of the mind (Dafedar, 2014). The prefix 'Meta' has come to refer to something that transcends or goes beyond the subject it is related to. Metacognition transcends cognition. According to Flavell (1979), it refers to "thinking about thinking" or "cognition about cognition". It is the "awareness" one has of his own thinking processes and involves the ability to evaluate and regulate and have active control over it. It is learning to think about the how and why, of what one does. 'Going meta' can be pictured as stepping back to see what you are doing, as if you were someone else observing it. It means you are becoming an audience of your own performance- in this case, your own intellectual performance (Jaleel & Premachandran, 2016). Metacognition has also been referred to as "The Seventh Sense" by Nisbet and Shucksmith (1984) and as cited by Nicholls (2003). It is gradually gaining prominence in the field of Educational Psychology as an influential variable in the learning process.

**Table 1: Definitions of Metacognition**

|                           |                                                                                                  |
|---------------------------|--------------------------------------------------------------------------------------------------|
| Cross & Paris (1988)      | "The knowledge and control children have over their own thinking and learning activities"        |
| Paris and Winograd (1990) | "Reflections about what you know, how you think, and when and why to apply knowledge strategies" |

*Metacognitive Awareness of Undergraduate* 107

|                            |                                                                                                                                                                                                                           |
|----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Hennessey (1999)           | "Awareness of one's own thinking, awareness of the content of one's conceptions, an active monitoring of one's cognitive processes, an attempt to regulate one's cognitive processes in relationship to further learning" |
| McLeod (1997)              | "Metacognition is a form of executive control involving monitoring and self-regulation"                                                                                                                                   |
| Schraw (1998)              | "a multidimensional set of general, rather than domain-specific skills, which are empirically distinct from general intelligence, and may even help to compensate for deficits in general intelligence"                   |
| Dunlosky and Thiede (1998) | "the ability to calibrate or monitor one's performance and chart learning plans based on learning and performance estimate"                                                                                               |
| Kuhn & Dean (2004)         | "Awareness and management of one's own thought"                                                                                                                                                                           |
| Ornrod (2006)              | "what we know about our cognitive processes and how we use these process in order to learn and remember"                                                                                                                  |

Researchers conceptualize metacognition by breaking it down into two subcomponents, metacognitive knowledge and metacognitive regulation, which have been theorized to be related to one another (Brown, 1987; Schraw & Dennison, 1994). Metacognitive knowledge refers to one's awareness of cognitive processes, while metacognitive regulation refers to the ability to act on that awareness (Stanton et al., 2015). The former involves knowledge of what we know and about how we learn, the different learning and memory strategies that work best for us and the conditions under which these cognitive strategies can be best implemented. The latter may be understood as the actual activities in which we engage in order to facilitate learning. These include planning out a cognitive task by selecting appropriate strategies, monitoring the progress of a cognitive task and evaluating the learning outcome by assessing whether the learning outcome matches the learning goals and if the regulation processes that were used were effective (Schraw and Moshman, 1995). These metacognitive strategies of planning,

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## CONTENTS

Page No.

### THEME 1 PREPARING GLOBAL CITIZENS

1. MEANINGFUL EDUCATION: UNDERSTANDING FROM RESEARCH PRACTICES PERSPECTIVE 2-13  
*Sukhvir Singh & Tarundeep Kaur*
2. PSYCHOLOGICAL VIEWPOINT TO MEANINGFUL EDUCATION IN SCHOOLS 11-19  
*Dr. Varinder Kaur*
3. CREATING CHILD-FRIENDLY LEARNING SPACES 20-24  
*Amrita Koushik*
4. OBJECTIFICATION IN EDUCATION: A HINDRANCE TO MEANINGFUL LEARNING WHAT'S THE WAY OUT? 25-29  
*Pardali Jeebi*
5. GLOBAL STUDENT CITIZENSHIP: NEEDS AND IMPORTANCE OF TODAY'S WORLD 30-35  
*Abhinav Parveen Gauri*
6. PREPARING GLOBAL CITIZENS 36-40  
*Dr. Anjali Singh*

### THEME 2 INNOVATIVE CLASSROOM PRACTICES

7. EXPERIENTIAL LEARNING STRATEGY FOR ECONOMICS STUDENTS AT SCHOOL LEVEL TO IMPROVE ACADEMIC PERFORMANCE 43-45  
*Nisim Hansar & Kartar Singh*

|                                                                                                                                                             |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 8. ENHANCING MEANINGFUL LEARNING EXPERIENCES THROUGH COMPREHENSION AND RETENTION BY STUDENTS                                                                | 86    |
| <i>Prof. A. Saranamurthy</i>                                                                                                                                |       |
| 9. INNOVATIVE CLASSROOM PRACTICES                                                                                                                           | 94    |
| <i>Ms. Nisha Arora</i>                                                                                                                                      |       |
| 10. NEW WORLD: NEW CLASSROOM                                                                                                                                | 94    |
| <i>Dr. S. Rishu</i>                                                                                                                                         |       |
| 11. COMPETENCY BASED MEDICAL EDUCATION: A NOVEL AND MEANINGFUL WAY OF LEARNING MEDICINE FOR INDIAN MEDICAL GRADUATES                                        | 103   |
| <i>Dr. Deepak Anantash Vidhan</i>                                                                                                                           |       |
| 12. EXPLORATION OF INNOVATIVE CLASSROOM PRACTICES WITH SPECIAL REFERENCE TO NCF 2005 AND EDUCATIONAL PERSPECTIVE OF RAJENDRANATH TAGORE: A REFLECTIVE STUDY | 75-77 |
| <i>Rajender Singh &amp; Debiyani Mukherjee</i>                                                                                                              |       |

### THEME 3

#### REACHING OUT WITH EDUCATIONAL TECHNOLOGY

|                                                                               |         |
|-------------------------------------------------------------------------------|---------|
| 13. DIGITALIZATION OF EDUCATION IN SEVEN SISTER STATES                        | 81-88   |
| <i>Ashu Mondal</i>                                                            |         |
| 14. REACHING OUT WITH EDUCATIONAL TECHNOLOGY                                  | 89-91   |
| <i>Abhishek Aggarwal</i>                                                      |         |
| 15. ROLE OF TECHNOLOGY IN IMPARTING MEANINGFUL EDUCATION                      | 94-97   |
| <i>Dr. Anil Gauram &amp; Deepa Jadhav</i>                                     |         |
| 16. REACHING OUT WITH EDUCATIONAL TECHNOLOGY                                  | 100-104 |
| <i>Dr. Pooja Kumar</i>                                                        |         |
| 17. ONLINE LIFE SCIENCE EDUCATION DURING THE TIME OF PANDEMICS: BOON OR BANE? | 105-110 |
| <i>Dr. A. Suresh</i>                                                          |         |

|                                                                                                               |         |
|---------------------------------------------------------------------------------------------------------------|---------|
| 18. TECHNOLOGICAL PEDAGOGICAL AND CONTENT KNOWLEDGE IN EDUCATION: AN ANALYSIS FOR ITS FUTURISTIC IMPLICATIONS | 111-118 |
| <i>Ms. Seema Rani Thappa &amp; Dr. J.N. Boliya</i>                                                            |         |
| 19. IMPACT OF COVID 19 PANDEMIC ON SECONDARY EDUCATION                                                        | 118-124 |
| <i>Dr. Anas &amp; Shashi Verma</i>                                                                            |         |

### THEME 4

#### BRINGING ABOUT THE CHANGE - THE ROAD AHEAD

|                                                                                                   |         |
|---------------------------------------------------------------------------------------------------|---------|
| 20. CAN INDIAN EDUCATION LEARN FROM FINNISH EDUCATION?                                            | 127-133 |
| <i>Anil Roy</i>                                                                                   |         |
| 21. THE THREE BLUNDERS IN EDUCATION                                                               | 134-140 |
| <i>Smita Narang</i>                                                                               |         |
| 22. EDUCATION IN INDIA: THE JOURNEY SO FAR AND THE WAY AHEAD                                      | 141-147 |
| <i>Kapil Pandey &amp; Rameshwar Kumar</i>                                                         |         |
| 23. NEW NATIONAL EDUCATIONAL POLICY AND ITS RELEVANCE IN MODERN ERA                               | 148-154 |
| <i>Shivani Mishra, Dr. Anurag Upadhyay &amp; Deepa Mishra</i>                                     |         |
| 24. CHALLENGES AND SUGGESTIVE MEASURES FOR MEANINGFUL EDUCATION AS PER NEP 2020: A ROAD OF REFORM | 155-160 |
| <i>Dr. Rishi Aggarwal</i>                                                                         |         |
| 25. REIMAGINING EDUCATION IN POST COVID TIMES                                                     | 160-162 |
| <i>Bhuvan Sharma</i>                                                                              |         |

# EXPLORATION OF INNOVATIVE CLASSROOM PRACTICES WITH SPECIAL REFERENCE TO NCF 2005 AND EDUCATIONAL PERSPECTIVE OF RABINDRANATH TAGORE: A REFLECTIVE STUDY

Rajinder Singh\* and Debolina Mukherjee\*\*

## ABSTRACT

This study would endeavour to reflect on why and how meaningful education can act as an empowering agent in providing the best opportunity for children to grow up into good, moral, thoughtful, creative, empathetic, and productive human beings. For this purpose a qualitative study was conducted in two schools in Birbhum, West Bengal. Descriptive survey method was used in the study. The data were analysed qualitatively to identify advantages of meaningful education, and various classroom practices that can lead to the attainment of meaningful education. Simultaneously, this study also attempted to analyse the opinions of teachers, students and their parents regarding the meaningful education through innovative classroom practices. Noticeably, keeping in mind the lacunas of traditional methods of teaching-learning processes, Rabindranath Tagore had implemented student oriented tapovanic (ashramik) education in Santiniketan. NCF 2005 also wishes to execute student friendly, interactive, innovative, creative processes of learning methods so that the desired outcome can be achieved in the due course. Thus, this paper would try to critically analyse the National Curriculum Framework 2005, and also to explore the educational perspective of Tagore in the purview of meaningful education.

**Keywords:** NCF-2005, Tagorean concept, Innovative Classroom Practices, Meaningful Education, Learning Experience.

## Introduction

The famous euphemism of Swami Vivekananda that education is the manifestation of perfection already in man highlights a very special philosophical tenet that human beings have tremendous ability for achievement and possibility to excel. Education must be the process of empowering the learners with the ability to identify and explore their hidden potential to develop various skills to the fullest in order to confront today's growing demands and challenges. Education should be definitely a process of developing, nurturing and transferring knowledge, skill and attitude to equip the learners to face with confidence and to fulfil the dynamic demands and the myriad challenges of the twenty first century world (Hussain, 2008).

However, as most of the time, theory and praxis become detrimental to each other, similarly the concept or the philosophical ideal, sometimes, becomes utopian in its implementation. It has been observed that the recent trend of education focuses more on grades and numbers where the special

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inclination towards making the end product elaborate, shiny and impressive to look at. In brief, however, it is noticed that the excessive amount of pressure from parental expectation and the race of education kills the true nature of education. It is found that most of the children have to cope with those burdens of expectations, the glitches of the mechanical system of the formal institutions of education and definitely the rat race. Meanwhile, creativity, individuality, budding talents and skills suffer but also sometimes, have to be hushed quietly or cruelly. It is the high time to take a pause, think, reflect and ponder over the very essence of the concept of education. If we consider education not only as a discipline but also as a system to create or build the future of humanity, it is the primary pillar of the fundamental space for civilisation. Undoubtedly, every child deserves to be provided with meaningful education that will assist him/her to find a meaning in life.

Schools being the formal institution of education should endeavour to provide students such learning environment in which they can go through an educative process preparing them to lead successful and meaningful life in the twenty first century world. Schools should not focus merely on formalities of education rather on the actual development and growth of the children. The National Curriculum Framework, 2005 (NCERT) has opined that it is imperative to create such a learning environment in which the children can "experience dignity, confidence to learn, develop self-esteem and ethics," that are essential for the cultivation of skills like creativity, critical thinking, problem-solving capacity, and social skills like how to interact with others, how to work with others cooperatively etc. Thus, education would be meaningful in real sense when students will be enriched with knowledge, attitudes and skills in a very natural and spontaneous way so that they are competent enough to utilize them effectively in practical situations, whenever needed.

Apart from being a world famous poet, philosopher and literary persons, one of the greatest educationists, Rabindranath Tagore, a staunch critic of the mechanical, static, systematic and disciplinary education has not only rejected the conventional teaching learning method as unscientific, antithetical to real growth and regressive to humanity but also provided an alternative way of education in his school at Santiniketan where a holistic approach to life is exemplified and where education would be a natural part of human development. With some modification the "tapovanic" (ashramic) education in the lap of nature, reducing the burdens of systematic education to the minimum, allowing the wings of free thought to bloom, making a familiar and cosy atmosphere all around, instead of rebuking, forcing, and moulding a child into a mere social guinea pig. Tagore in his essay "The Schools" compared systematic education as "penal" reprobation and a "molestation" of the human soul, while championing the principles of meaningful education that would be constructive, innovative and sustainable.

It is important that students should have the access to a flexible, multifaceted, multilevel, project based, activity based, and discovery based education. It is noticeable that the theories and the practices are there but the implementation of them on the grass root level has always been deviated from what it should be. In this situation of the anomaly between what it should have been and what it is actually become. It is the high time that we should question the validity of such education when children are having interest in the process of education due to the conventional approach which is becoming very unattractive for them. Should we not monitor whether the learning experiences offered in the classroom activities and practices provided are competent enough to address the diverse needs well in the unique needs and demands of the children, so that they can bloom from within and not be seen into a trained ape or a machine? Questions arise - are the schools compromising the real

educational development of a child by trying to make them efficient, skillful and extremely smart? How far are the parents responsible and how far the system is responsible?

### Objectives of the Study

1. To discuss the nature, characteristics and the need for meaningful education.
2. To identify and discuss the innovative classroom practices.
3. To critically analyse NCF 2005 (NCERT) in the context of meaningful education.
4. To analyse Tagore's Model of education and thereby, explore his philosophy of education in the context of meaningful education.
5. To examine the teachers' approach towards meaningful education through innovative classroom practices during their daily discourse.
6. To analyse the students' perception towards meaningful education through innovative classroom practices.
7. To examine the parents' opinion towards meaningful education through innovative classroom practices.

### Research Questions

1. What is the understanding of the concept of meaningful education?
2. What are the classroom practices that can provide meaningful education?
3. What is the understanding of the dynamics of classroom practices found in NCF, 2005 circulated by NCERT?
4. What are the educational philosophies of Rabindranath Tagore related to the nature of meaningful education?
5. What is the teachers' opinion on the use of innovative classroom practices to promote meaningful education?
6. What is the students' perception towards meaningful education through innovative classroom practices?
7. What is the parents' opinion towards meaningful education through innovative classroom practices?

### Methodology

The present study was a qualitative research in which descriptive study was used.

### Population

The population of the study comprised all the students of class XI and their parents and the teachers of the Central Government schools of Burdham, West Bengal.

### Sampling and Samples

Through Purposive Sampling, 2 schools namely, Patha-Bhavana, Siksha Satra were selected, and from these specific schools total 40 students of class XI, 26 school teachers, 40 parents were chosen as the desired samples.

In this qualitative study Purposive sampling was chosen by the researcher so that she could select participants who could provide in-depth and detailed information about the phenomenon under investigation. Purposive sampling is widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest.

### Tools Used

The following tools were used to collect data: 1) Self-made opinionnaires were developed which included survey of opinions of the concerned individuals. Three separate opinionnaires were made to get the opinion of three distinct groups of samples which included teachers, students and parents. Their opinions in different facets of the problem under study was further analysed and interpreted. 2) Observation Schedule which consisted of items that were relevant to the research questions of the survey. 3) we were structured and non-participant observation. The observation items were of different dimensions - a) Teaching Methods used by teachers b) Teaching Strategies Used by teachers c) Usage of teaching aids d) Student evaluation approaches e) Participation of students. Teacher interaction with students.

### Techniques of Data Analysis

Qualitative data analysis technique included content analysis, document analysis and case study were used for analysing and interpreting the obtained data.

### Outcomes of the Study

The outcomes of the study can be expressed in the form of answers to the research questions that the study aimed at.

1. **What is the Understanding of the Concept of Meaningful Education?** As Ausubel has opined, "the most important single factor influencing learning is what the learner already knows". In other words, it can be said that meaningful learning which refers to prolonged retention and that more memorization takes place when human beings are able to make association of the new acquired concepts with the pre-existing familiar concepts. Then it leads to modifications in cognitive structure, concepts are altered and new links are established. It can be utilised as a beneficial tool as it supports real learning. Briefly, meaningful education can be interpreted as an on-going process by which students are able to reorganize their understanding and thereby lay foundations deeper understandings. Active learning and constructive learning are two major characteristics of meaningful education. (Kao-Po Wang, 2015)

Meaningful learning experiences are fruitful in various ways as they help to boost teachers' as well as students' self-esteem. Problem regarding the attention to diversity is effortlessly overcome if the principles of meaningful education are maintained. School teaching will become an enjoyable experience by providing teachers and learners a sense of content and fulfilment. It will motivate and enhance a positive and effective learning environment in the classroom. Also the rote learning learning process will not be so awkward and boring. Application of meaningful education through innovative learning strategies will be helpful to improve the interaction between teacher and learner. (Vidvat, 2014)

2. **What are the Classroom Practices that can Provide Meaningful Education?** Certain classroom practices which are marked by innovativeness, uniqueness, ownership are identified as having the potential to facilitate meaningful learning. Identifications of these classroom practices were made possible with the help of a self-developed opinionnaire in which questions regarding the same were addressed. They are discussed briefly.

- Use of primary sources and manipulative materials instead of mere adherence of textbooks and workbooks.

- Focus on cooperative learning (group project, group discussion) and exchange of ideas.
- Narration –cum- discussion and debate, storytelling, role playing.
- Conducting research projects, experimental activities, showing educational films are other constructive classroom activities.
- Co-curricular activities like dancing, acting, singing, painting, yoga, gardening, wood craft, artistic handicraft etc.
- Trip to historical places, museums, educational study tours, or one day outing also encourages meaningful learning.
- Open works: Tasks carried out in the classroom, in which every learner is free to make a product and to show it in their own way. When learners are allowed to do open works the meaningful learning is reinforced.
- Seminar with educators of different subjects and levels should be organised in schools to fulfil the purpose of achieving meaningful learning experiences.

Above mentioned all these various types of learning practices involve high levels of creativity, critical thinking, collaboration and communication skill, and successfully engage the students in meaningful learning.

3. **What is the Understanding of the Dynamics of Classroom Practices found in NCF, 2005 circulated by NCERT?** National Curriculum Framework 2005 (NCERT) plays a significant role in shedding some lights in the context of meaningful education because it provides a clear understanding of the ever-changing dynamics of classroom practices that are needed to give children meaningful education suited for today's world. It upholds that in order to promote meaningful education among learners it is necessary to have an understanding of the context of the classroom in which the formal teaching learning process takes place, and in its second chapter *Learning and Knowledge* NCF 2005 opines strongly that creation of a conducive, child friendly classroom where the students are free to voice their thoughts their ideas, should be the major concern of a teacher. With the aim of providing students with the chance of having meaningful education, it is imperative to have a meaningful classroom context. Noticeably, classroom context refers to the learning environment, or the physical, psychological and instructional atmosphere: the environmental stimuli like seating arrangement, building facility, power supply, infrastructure etc. Physiological drive like principle of change, interval, gaps between class periods and time for taking rest, for drinking water, for reinstating purpose, flexible timetable, sufficient break between classes for the students to stretch, move, play - needs to gain proper attention. Individual differences among pupils due to heredity factor and different socio-cultural background should be acknowledged by the teachers. It has to be kept in mind that as per the age and maturity level of the students, their cognitive, affective and psychomotor ability, their needs, demands, and interests grow.

NCF 2005 emphasises acknowledging the diverse needs, abilities and interests of the students as well as creation of inclusive, child-friendly classrooms which are effective with children in encouraging meaningful education. This demands a paradigm shift from the conventional method of teaching to a more novel, unique teaching methods and techniques that will incorporate the learning contexts, learning activities and other learning experiences in such innovative way that they will be child centred by nature, and will be planned and executed on the basis of the best-interest of each child. Classroom activities need to be dynamic and up to date in accordance with the dynamic needs and interests of the students. Different innovative teaching methods should be used so that all

children can learn. Those who learn best by doing, by hearing, by seeing, by moving, etc. Suitable teaching-learning approaches must be used that would invite students to think and reason and express their opinions. Children also learn effectively by experiencing discovery and by working together. Classroom practices should be designed carefully so that children get the opportunity to express their feelings through art and other forms. Health education and life skills should be integrated in the curriculum and the teaching-learning activities. Thereby, NCF 2005 welcomes change needed to break the monopoly of the conventional-based learning culture, and opines that in order to kindle motivation, to meet interest among learners, and to keep them engaged with their active participation, the use of innovative classroom practices are very helpful.

**4. What are the Educational Philosophies of Rabindranath Tagore related to the Nature of Meaningful Education?:** Rabindranath Tagore has been a most progressive educationist from whom we can still learn today. He was not formally educated at any university, he was clearly a man of learning with original ideas about education. He was not in favour of acquiring bookish knowledge within the four walls of the classroom in a traditional and mechanical way. He championed the core principles of meaningful learning and implemented those in the actual field. Rabindranath Tagore attempted to make the learning process effective to reach to the true meaning of education for a wide and broad. The main principles of meaningful learning can be reflected in his ideas about education in various ways. They are as follows:

- (i) Tagore in his book titled "Creative unity" (1922) said "Do not limit a child to your own learning, for he was born in another time". He found that children can construct their knowledge on their own with a little guidance. Children are full of inner potentialities. Thus, he used to believe that learners are maker of meaning.
- (ii) Tagore opined that students should be freed from the book centred education and should be given a broader avenue for learning. Notably, this broader concept of learning would include literature, dancing, acting, singing, painting, yoga, gardening, wood work, artistic handicraft etc.
- (iii) According to Tagore, teacher facilitates a process of learning in which students are encouraged to be responsible and autonomous. According to him, there should be an interactive and friendly relation between teachers and students.
- (iv) For Tagore, *namon – namo* discussion and debate method was most effective in making the teaching and learning process more meaningful. Tagore also preferred cooperative learning that students should work together and learn together. Tagore also emphasised on cultural and social context that helps the child to grow and build his or her knowledge. "Aurobindo Mela" can be regarded as one of the finest examples of this. In this Mela students make food or artistic products with the help of their teachers and peer groups. They work with each other like a team to make innovative hand crafts, and delicious dishes to sell. They make their stalls, they decorate it and then have a wonderful experience in trying to convince people to buy their foods and other things. It is such a beautiful way to enhance collaboration as well as communication skills among the learners.
- (v) Class discussion, top to bottom plans, seminars, educational study unit, one day visiting research projects, experimental activities, films are those learning experiences that were used and that are still in use in Visva-Bharati University to promote meaningful education.

Nevertheless, Tagore's unique approach to meaningful education gives much emphasis to "freedom of thought" and "freedom of imagination", "freedom of expression", championing the spirit of independence in the field of education. Tagore truly believed in the inner potentialities of every and creative child who is capable to build knowledge in a meaningful context. Educational innovations in Santiniketan and Sriniketan are the bright examples of Tagore's approach to meaningful learning.

**5. What is the Teachers' Opinion on the use of Innovative Classroom Practices to promote Meaningful Education?:** Findings from the opinionnaire showed that most of the school teachers were not having positive opinions about implementing noble classroom practices, as they were largely of the opinion that traditional teaching methods as well as classroom activities are helpful and feasible for them to teach the content within a specific period of time. Some of them were entirely unwilling to use innovative approaches to learning experiences, as they encounter many challenges and troubles like time-constraint, classroom management issues etc. Some of the teachers opined that they feel the need to rethink and reflect on the nature of the classroom activities and practices from the Tagorean concept of true education and the NCF 2005. Few of them make an attempt to engage their students into various interesting constructive classroom practices by re-examining their pedagogical approach.

**6. What is the Students' Perception towards Meaningful Education through Innovative Classroom Practices?:** Findings from the opinionnaire revealed that a large number of students harbor positive opinion regarding innovative classroom practices for giving meaningful education. They are very eager to have wonderful learning experiences, innovative classroom activities so that they can enjoy the process of learning instead of considering it as a burden. It is found that the students themselves are suggesting some innovative classroom practices to be used by the teachers. They are not satisfied with the current status of their classroom learning that focused on traditional instructor-centred learning culture focusing on didactic lectures, rote memorization, high stakes examinations etc.

**7. What is the Parents' Opinion towards Meaningful Education through Innovative Classroom Practices?:** Findings from the opinionnaire also revealed that most of the parents were not aware of the crucial need of innovative classroom practices for giving meaningful education. Very few of them are familiar with the concept like meaningful education, and they want the school authority and the teachers to reflect upon various ways for applying innovative learning strategies in the classroom so that it helps the innate potentialities of their children to flourish in a very natural and spontaneous way.

### Conclusion

To sum up, meaningful education can be deemed as a continuous process of acquisition of new meanings in a very constructive, natural and spontaneous way in which learners are of the most active role in the very process. Rabindranath Tagore did not rely on the traditional way of teaching and learning, rather he endeavoured to go beyond the narrow sense of education. NCF 2005 too has conveyed the similar view in its own way. Nevertheless, education cannot be merely an acquisition of information or memorization of facts, rather it should be a process of being dynamic, active, constructive, cooperative, and thereby, meaningful to provide the children with the opportunity to learn and to grow in true sense.

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# **Universal Happiness in Post-Truth Era**

**Market, Media Technology and  
Global Well-Being**



# **Universal Happiness in Post-Truth Era**

## **Market, Media Technology and Global Well-Being**

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## Preface

The book *Universal Happiness in Post-Truth Era: Market, Media Technology and Global Well-Being* presents an overview on Eleven Chapters contributed by Scholarly authors and academicians serving in reputed institutions across length and breadth of nation.

**Dola Ghosh** in her paper “**Social Media and Academic Library Services: Issues and Solutions**” discussed about the influences of Social media on educational services, importance of Library in the life of learners and duty of a library personnel. She added that the quality education is not possible without quality library services. Library is the heart of any educational institution. Library performances have been increased with the inclusion of social media. Teachers and students both depend on libraries to meet their requirements regarding teaching, learning and research oriented activities. So, it is the duty of the library professionals to serve the users with proper information within time (Ranganathan’s Fourth Law of Library Science: “Save the time of the user”).

**Dr. Atinder Pal Kaur** in her paper “**Male Migration and Wellbeing of Left behind Women: A Study of Migrant Households in Punjab (India)**” discussed about migration and how migrant people have to come across household hardships in their daily life, how they manage and planned strategically the welfare of the left-behind members. The paper explores the impact of migration and remittances on the Punjabi women

left behind (PWLb). It is based on the life stories of five left behind wives of migrant husbands who stay in transnational households. The paper brings out how women play the role of the head of the household and take all the economic decisions but still face discrimination that brings loneliness and emotional breakdown on the personal front.

**Ayana Pathak** explained the link between gender and development, and the subsequent focus on well-being in her paper "**Gender Equality and Women's Development.**" A key understanding in this regard is the way in which education plays a role in facilitating the development of women. It goes on to focus on the concept of empowerment, and how the two are related, by means of contributing to both mental as well as physical well-being. The paper starts out by focusing on the various aspects of the problem, with respect to gender in education, by identifying three areas within which it is placed, namely, access, participation and differential outcomes. The emergence of gendered stereotypes and gender roles are related to these problems of gender disparity in the educational space, which is then again linked to wider notions of well-being.

**Rupa Talukdar** and **Nantu Shaw** in their chapter "**Schooling and Children Habits: Impact of Parents and Family Members Behaviours on Emotional Habit among Children**" discussed about how Emotional Behaviors of parents have an impact on the habit formation among their children. It has been discussed that in what ways parents need to take care of different aspects of their emotional behaviour while moulding the habits of their children. It talks about the factors like home environment, parenting or senior people around, friends, education, mentors have a primary role in shaping the emotional habits among children. The main focus of this paper was to find out the relation between children's emotional habits formation and the emotional environment of their family.

**Rasmani Karmakar, Ruma Gayen & Dr. Santosh Kumar Behera** in their paper "**Educational Technology and**

**Its Relevance In Post-COVID Era: A Critical Analysis With Reference To NEP 2020**” discussed how technology has taken place an important place in the post COVID-19 era in every aspect of our day to day lives specially in education sector. It focused on NEP 2020 Digital India Campaign before the pandemic situation and tried to make understand all the technological innovations and their relevance to overcome the obstacles as well as to continue the education system smoothly and in an innovative way. They analyse the four dimensions of using technology in education as indicated in NEP 2020 and how they are dependent on educational technology in the Post COVID-19 era and thereby technological interventions in all the four facets of education will penetrate the vision of Digital India mission.

**Priyanka Koch and Dr. Hitesh Sharma** in their paper **“Value Inculcation through Storytelling in the Foundational Years: A Way to Promote Oral Language and Print Awareness”** highlighted why the early years of the child is considered to be the ‘window of opportunity’ and considered as the bedrock of all higher stages of learning. They mentioned that storytelling is one of the effective ways through which young children learn in the early years and emphasis has been given upon foundational learning in the National Education Policy 2020. Imbibing proper values in children in the formative years of their life to a large extend depends upon the different roles played by people like their parents, caregivers, teachers etc.

**Sayantani Bala** discussed about the patriarchal society and how women are getting victimised and discriminated in various forms, such as social, political, economical, ethical, linguistic etc and how language play vital role in our social life in her paper **“Victimization of Women from a Linguistic Perspective and Its Remedy.”** The difference is not only a mere distinction, but a discrimination which makes a hierarchy that gives a privileged position to a man and oppress a woman in her daily life. She focused how language can victimize a woman and to search for a language that can provide a gender sensitive society.

**Debolina Mukherjee and Dr. Rajinder Singh** in their paper **“Translating the Principles of Constructivism into Classroom Practices with Special Reference to the Educational Model of Rabindranath Tagore: An Exploratory Case Study”** throw a light on the discourse of the most contemporary educational theory called constructivism and also provide an insight into how the principles of constructivism can be incorporated into the classroom practices to facilitate better learning outcome. They tried to found out the employability of Constructivist learning strategies in classroom scenario for providing an effective and encouraging learning environment where young learners become spontaneously and joyfully engaged with their learning process.

**Varsha Patnaik and Dr. Sumin Prakash** in their paper **“Role of Media in Mental Health Conditions during Circumstantial Situation in Contemporary Time”** discussed how people rely on media for latest updates and how it played an important role in mental health condition of people. They tried to found out the influence of media and its role to tranquilize the perplexity during uncertain thwacks. They discussed about various sources of information like news channels, audio-video repositories and live webcast, social media and micro-blogging sites and their impact on the mental health condition of people.

**Rakhi A. Rajendran and Dr. Sindhya V.** tried to see happiness from a different perspective by defining the connection between education and consciousness in their paper **“Universal Happiness and Global Wellbeing through Education for Total Consciousnes”** They acknowledge the knowledge of “oneness” is the highest value he/she must acquire in order to maintain a harmonious balance with the Universe and also emphasized that a homogenous society with good values, compassion, mutual respect and support will raise the society to a higher level where we can see that everyone is content with themselves and the world around them. They noted that for universal happiness and wellbeing, we need to

wipe out all the boundaries in the name of area, religion, caste, race and gender etc. and we must think sustainably.

**Manisha Pal** in her paper **“Portuguese and British Colonialism: Socio-cultural transformations in the Indian society and its reflection in the Indo-Portuguese and Indian English literature- Lambert Mascarenhas (17 Sept. 1914 -27 June 2021) and Nirad C. Chaudhary (23Nov.1897 - 1 Aug 1999)”** discussed how society, culture, history and literature are interconnected. She throw a light on the relationship of the society, culture, and literature is intertwined and the conolonial period literature i.e., Indo-Portuguese literature and Indian English Literature provide us a glimpse of the changing society and culture in India over the period of time during Portuguese and British Colonialism.

**Monika Sharma** and **Dr. Sumin Prakash** in their paper **“Inculcating Value Education to bring Peace and Happiness in Post-Truth Era”** discussed the importance of value education and different ways to inculcate values among children in present education system. They mentioned that individuals need to be equipped with self-awareness, values of tolerance, compassion to deal with the crisis, and live their life with peace and happiness. They also suggested that to develop all these attitudes and skills, parents and school authorities have to make conscious efforts by providing value education in schools and at home too.

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# Contents

|                                                                                                                            |           |
|----------------------------------------------------------------------------------------------------------------------------|-----------|
| Preface                                                                                                                    | (v)       |
| <b>1. Schooling and Children Habits: Impact of Parents and Family Members Behaviours on Emotional Habit among Children</b> | <b>1</b>  |
| – <i>Rupa Talukdar, Nantu Shaw</i>                                                                                         |           |
| • Introduction                                                                                                             | 2         |
| • Literature Review                                                                                                        | 3         |
| • Objective                                                                                                                | 3         |
| • Methodology                                                                                                              | 4         |
| • Data and Discussion                                                                                                      | 5         |
| • Conclusion                                                                                                               | 7         |
| <b>2. Social Media and Academic Library Services: Issues and Solutions</b>                                                 | <b>10</b> |
| – <i>Dola Ghosh</i>                                                                                                        |           |
| • Introduction                                                                                                             | 11        |
| • Literature Review                                                                                                        | 12        |
| • Objectives                                                                                                               | 12        |
| • Conclusion                                                                                                               | 28        |
| <b>3. Male Migration and Wellbeing of Left Behind Women: A Study of Migrant Households in Punjab (India)</b>               | <b>32</b> |
| – <i>Atinder Pal Kaur</i>                                                                                                  |           |
| • Introduction                                                                                                             | 32        |

|                                                                                                                                |           |
|--------------------------------------------------------------------------------------------------------------------------------|-----------|
| • Review of Literature                                                                                                         | 35        |
| • Objective                                                                                                                    | 37        |
| • Data and Discussion                                                                                                          | 39        |
| • Conclusion                                                                                                                   | 52        |
| <b>4. Gender Equality and Women’s Development</b>                                                                              | <b>60</b> |
| – <i>Ayana Pathak</i>                                                                                                          |           |
| • Introduction                                                                                                                 | 61        |
| • Literature Review                                                                                                            | 64        |
| • Education and Development                                                                                                    | 64        |
| • The concept of Empowerment                                                                                                   | 65        |
| • Discussion: Gender inequality in Education:                                                                                  | 66        |
| • Analysing the Role of the Curriculum:                                                                                        | 68        |
| • Context of the World                                                                                                         | 70        |
| • Conclusion                                                                                                                   | 71        |
| <b>5. Educational Technology and its Relevance in Post-COVID Era: A Critical Analysis with Reference to NEP 2020</b>           | <b>74</b> |
| – <i>Rasmani Karmakar, Ruma Gayen, Santosh Kumar Behera</i>                                                                    |           |
| • Introduction                                                                                                                 | 75        |
| • Review of Literature                                                                                                         | 77        |
| • Objectives                                                                                                                   | 77        |
| • Methodology                                                                                                                  | 78        |
| • Discussion and Analysis                                                                                                      | 78        |
| • Conclusion                                                                                                                   | 86        |
| <b>6. Value Inculcation through Storytelling in The Foundational Years: A Way to Promote Oral Language and Print Awareness</b> | <b>88</b> |
| – <i>Priyanka Koch, Hitesh Sharma</i>                                                                                          |           |
| • Introduction                                                                                                                 | 89        |
| • How Print Awareness?                                                                                                         | 97        |
| • Review of Literature                                                                                                         | 99        |
| • Objective                                                                                                                    | 99        |

|                                                                                                                                                                                   |            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| • Methodology                                                                                                                                                                     | 100        |
| • Data and Discussion                                                                                                                                                             | 100        |
| • Analysis                                                                                                                                                                        | 101        |
| • Conclusion                                                                                                                                                                      | 101        |
| <b>7. Victimization of Woman from a Linguistic Perspective and its Remedy</b>                                                                                                     | <b>103</b> |
| – <i>Sayantani Bala</i>                                                                                                                                                           |            |
| • Introduction                                                                                                                                                                    | 104        |
| • Objective                                                                                                                                                                       | 104        |
| • Review of Literature                                                                                                                                                            | 104        |
| • Data and Discussion                                                                                                                                                             | 104        |
| • Research Questions                                                                                                                                                              | 105        |
| • Analysis                                                                                                                                                                        | 106        |
| • Methodology                                                                                                                                                                     | 115        |
| <b>8. Translating the Principles of Constructivism into Classroom Practices with Special Reference to the Educational Model of Rabindranath Tagore: An Exploratory Case Study</b> | <b>118</b> |
| – <i>Debolina Mukherjee, Rajinder Singh</i>                                                                                                                                       |            |
| • Introduction                                                                                                                                                                    | 119        |
| • Review of Related Literature                                                                                                                                                    | 122        |
| • Objectives of the Study                                                                                                                                                         | 126        |
| • Research Methodology                                                                                                                                                            | 126        |
| • Data and Analysis                                                                                                                                                               | 128        |
| • Discussion                                                                                                                                                                      | 137        |
| • Conclusion                                                                                                                                                                      | 138        |
| <b>9. Role of Media in Mental Health Conditions During Circumstantial Situation in Contemporary Time</b>                                                                          | <b>141</b> |
| – <i>Varsha Patnaik, Sumin Prakash</i>                                                                                                                                            |            |
| • Role of Media in Mental Health Conditions During Circumstantial Situation in Contemporary Time                                                                                  | 142        |
| • Research Question                                                                                                                                                               | 144        |

|                                                                                                                                                                             |            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| • Extrinsic Circumstantial Situation                                                                                                                                        | 152        |
| • Conclusion                                                                                                                                                                | 153        |
| <b>10. Universal Happiness and Global Wellbeing Through Education for Total Consciousness</b>                                                                               | <b>159</b> |
| – <i>Rakhi A. Rajendran, Sindhya V.</i>                                                                                                                                     |            |
| • Introduction                                                                                                                                                              | 160        |
| • Review of Literature                                                                                                                                                      | 161        |
| • Analysis and Discussion                                                                                                                                                   | 163        |
| • Conclusion                                                                                                                                                                | 170        |
| <b>11. Portuguese and British Colonialism: Socio-cultural Transformations in the Indian Society and its Reflection in the Indo-Portuguese and Indian English Literature</b> | <b>172</b> |
| – <i>Manisha Pal</i>                                                                                                                                                        |            |
| • Introduction                                                                                                                                                              | 173        |
| • The Relationship between the Socio-Cultural Changes and Mother-tongue                                                                                                     | 174        |
| • SOIL                                                                                                                                                                      | 176        |
| • Conclusion                                                                                                                                                                | 186        |
| <b>12. Inculcating Value Education to bring Peace and Happiness in Post-Truth Era</b>                                                                                       | <b>191</b> |
| – <i>Monika Sharma, Sumin Prakash</i>                                                                                                                                       |            |
| • Introduction                                                                                                                                                              | 192        |
| • Value Education                                                                                                                                                           | 194        |
| • Discussion                                                                                                                                                                | 199        |
| • Conclusion                                                                                                                                                                | 203        |

# 1

## Schooling and Children Habits: Impact of Parents and Family Members Behaviours on Emotional Habit among Children

---

Rupa Talukdar  
Nantu Shaw

### *Abstract*

*Children are mankind and professionals in the making. Their quality of emotional habits is a major factor in their quality behavior making. The factors like home environment, parenting or senior people around, friends, education, mentors have a primary role in shaping the emotional habits among childrens. There are a significant number of studies in the field of developmental psychology which confirm that emotional intelligence precedes IQ to determine success in any individual's life. If the meaning of a child's development is to help him/her to explore a field where his/her talents best suit, then emotional intelligence will be the right tool for that. And for the best use of this tool requires the development of appropriate positive emotional habits. Emotional habits like self-esteem, self motivation, empathy, socialization skills, achievement need are nothing but intrapersonal intelligence. In this study, Participants (n=40, 25 boys, 15 girls, MAge = 7.8, Age range = 4- 12 years) with moderate or poor emotional habits as measured with DAP ( Draw-a-Person) and Handwriting Analysis, were selected. Each participant came either with their parents (either of the parents or both). The emotional habits of the parents were also measured using DAP*

*and Handwriting Analysis. Post assessment, Children and the parents were interviewed to track the emotional behaviors and vocabularies which are being used by parents (or family members) during the interaction with their kids at home. The main focus was to find out the relation between children's emotional habits formation and the emotional environment of their family. Two sessions (one for psychological assessment, another for interview) were allocated for each participant. Significant similarities were found between children's emotional habits or behaviors (self-esteem, socialization skill, empathy, achievement need, self-motivation) and the behavior of parents or family members towards the children.*

**Keywords:** *Emotional Habits, Intrapersonal Intelligence, Emotional Schooling, Emotional Intelligence, Emotional Behavior*

## INTRODUCTION

The scientific study of emotion has become a widespread interest among researchers nowadays and that has been fueled by Daniel Goleman's book "Emotional Intelligence" (Goleman, D., 2020). A large number of people were met in our Kolkata based counselling center where people were facing significant problems in dealing with their marriage life, family life, job role, friendship, and different other social aspects of life although they were having very well-positioned occupations. IQ can not promisingly predict the destinies of any person's life's satisfaction which includes most happiness with friendship, family, romantic relationship (Vaillant, 2012). It signifies that IQ is not the only predictor of any individual's success in life. IQ can be a predictor of classroom success but has less impact on life's other path which diverged from academia (Goleman, D., 2020 p.42). A significant number of studies claim that the vast majority of any individual's ultimate niche in society is determined by non-IQ factors (Herrnstein & Murray, 2010). If the meaning

of a child's development is to help him/her to explore a field where his/her talents best suit, then emotional intelligence will be the right tool for that. The formation of emotional intelligence in a person starts from his/her early childhood. This formation of emotional habits are controlled by different social factors and among all of these social factors, parenting style or family's emotional behaviors (Vocabulary and emotional habits) (Helmstetter, 2017) are primary factors.

### **LITERATURE REVIEW**

According to Gardner, emotional intelligence is a combination of interpersonal intelligence and intrapersonal intelligence. Interpersonal intelligence is the ability to understand other people, whereas intrapersonal intelligence is the ability to form an accurate, veridical model of oneself (Gardner, 1993, p. 9). Salovey subsumed Gardner's concept of emotional intelligence and introduced five main domains of that (Salovey et al., 2004, p. 189). These five domains are Self-Awareness (knowing one's emotion), Managing Feelings, Self-Motivation, Empathy (recognizing emotions in others), and Managing Relationship. Each person has their own emotional habits or the way he/she behaves and if these emotional habits are formed based on these skills, he/she will become a social star. The formation of these skilled emotional habits is part of self science based emotional literacy where the ingredients of self science are the domains of emotional intelligence (Stone-McCown et al., 1998). The process of this emotional literacy is called Emotional Schooling (Goleman, 2020, pp. 261-287). This emotional schooling of a child is controlled by behavior exchanges from different human beings like parents, family members, teachers, neighbors since their early childhood days.

### **OBJECTIVE**

In this digital era the effective parenting style has become a challenge for the parents. However the emotional habits of

parents directly influence the nurturing of their children. This study is used to find the correlation between emotional competencies or emotional intelligence of parents (or family members) and their child.

## **METHODOLOGY**

This study is used to find the correlation between emotional competencies or emotional intelligence of parents (or family members) and their child. In order to track the emotional intelligence scale, the Profile of Emotional Competency (PEC) (50 items) (Brasseur et al., 2013) has been used. As childrens were not so well known about the terminologies and meaning in the PEC, they were interpreted the meaning of each item and then their responses were recorded. The handwriting analysis and DAP were used to validate the PEC scores along with a post assessment interview with parents and child. Only those participants who came with both the parents or either of the parents or family members who had greater influence on these children's day to day living, were selected. Initially, the parents (or family members) and the childrens were assessed with a graphological test along with a DAP test. Then the parents (or family members) were instructed to complete the PEC assessment (50 items). The 50 items PEC assessment was categorized in 5 different subscales (according to 5 domains of emotional intelligence (Salovey et al., 2004, p. 189). Each subscale contains 10 questions where maximum score is 50 and minimum score is 10 ( each question is of maximum score 5 and minimum score 1). In case of the assessment where both the parents (who were directly involved in parenting) were there, the separate PEC assessments were taken and the average scores of each subscale were considered as one score. Once the parents were done with their assessment, the children were guided to complete their PEC scale by the experienced psychologists of Mind's Eye. Post PEC scoring, the mean (sample size = 40) was calculated for each subscale for both the

parent and child categories. The handwriting and DAP were analyzed for each group of participants (child and parents) by an expert handwriting analyst and the reports were prepared separately. Once all the assessments were completed, three different interview sessions (first session-with parents, second session-with child, third session-together) were conducted with each group of participants. The major focuses of these interviews were to track the emotional habits of the parents, the words or vocabulary they use during the conversation with the child, the level of emotional dependency of the child on his/her parents, mostly used vocabulary of the child during the interview, and present emotional habits of the child. After completion of all assessment and interview, the PEC assessment scores, the handwriting and DAP analysis reports and interview assessment reports were compared.

## **DATA AND DISCUSSION**

The data were collected during the counselling process at Mind's Eye, Kolkata (A Kolkata based Psychological counselling center) where clients came for parenting sessions. Total 40 participants were selected. Participants were from different districts of West Bengal, India. Participants were assessed with the Profile of Emotional Competency (PEC) (50 items) (Brasseur et al., 2013). The main challenge for this study was to identify the emotional competencies among children. A post assessment validation of the PEC test score was done with a handwriting analysis (Mazza et al., 2021; Hemlata et al., 2018) (both parents and child were asked to write 10 lines in english about anything which came randomly on their mind with a signature at the end of the text) and a DAP (Draw A Person) test (Naglieri et al., 1991; Amod et al., 2013b ; Kamphaus & Pleiss, 1991) (participants were instructed to draw a picture of a person of their imagination, using pen / pencil). A total of 40 participants were selected for this study (n=40, 25 boys, 15 girls, MAge = 7.8, Age range = 4- 12 years).

Among all the participants, 30% were of age in between 4 to 8 years, 70% were of age in between 9 to 12 years. Majority of the participants were from nuclear families (72.5%). Almost 77.5% of the parents were in a job and 22.5% of them were in business.

**Table 1.1: Participants Details with Family Status and Parent's Occupation**

| Sex  |        | Age Group    |               | Family Status     |                    | Parents' Occupation |               |
|------|--------|--------------|---------------|-------------------|--------------------|---------------------|---------------|
| Male | Female | (4-8)<br>yrs | (9-12)<br>yrs | Nuclear<br>Family | Extended<br>Family | Job                 | Busi-<br>ness |
| 25   | 15     | 12           | 28            | 29                | 11                 | 31                  | 9             |

## ANALYSIS

The statistical analysis of the data shows a closer mean difference for each domain. The mean scores of all the EI domains for parents were respectively - 27.55, 36.1, 25.58, 25.53, 28.4 and the respective mean scores for all the domains for children were - 26.38, 22.95, 23.55, 24.6, 26.42. Each of the domains held the maximum score of 50 and minimum score of 10 ( Total questions = 10 / dimension, ranges of score for each question = 1 to 5). No such significant differences in the mean scores were found in the emotional competencies among parents and children. A little higher difference is seen in the 'managing feelings' domain. These closer similarities among parents and children signify how the parenting style controls the child's development and how their future aspirations and mindset are impacted by important-yet-ignorant emotional habits of elders at home. The major challenges faced during the study were taking the PEC assessment from the children and managing the patience level among them.

**Table 1.2: Mean Differences of Each EI Domain**

|                       | <b>Domain of EI Parents' EI Score (Mean)</b> | <b>Children's EI Score (Mean)</b> |
|-----------------------|----------------------------------------------|-----------------------------------|
| Self-Awareness        | 27.55                                        | 26.38                             |
| Managing Feelings     | 26.1                                         | 22.95                             |
| Self-Motivation       | 25.58                                        | 23.55                             |
| Empathy               | 25.53                                        | 24.6                              |
| Managing Relationship | 28.4                                         | 26.42                             |

## **CONCLUSION**

This study was an eye opener for us to focus on parental emotional habits and vocabularies during our regular Child-Parent counselling sessions at our counselling center. We have started giving instruction to parents to check their own words of mouth and way of interaction with their kids. If genuine success in life is concerned, it's not only the IQ but it's a good emotional intelligence ( or Emotional Quotient (EQ)) blended with a good IQ which will determine the success for these budding professionals. A good parenting or nurturing style enriched with strong emotional competencies is in great need for these future generations.

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## 2

# Social Media and Academic Library Services: Issues and Solutions

---

Dola Ghosh

### *Abstract*

*Social media is not an unknown phenomenon in our life in this 21st century. It is a Web 2.0 aspect. Social media is a collective term for websites and applications that focus on communication, community-based input, interaction, content-sharing and collaboration. People use social media to stay in touch and interact with friends, family and various communities. It is also used for business purposes. For every small and large matter we first prefer social media for seeking help or for sharing something special. In January 2022, 17238 million people used social media as per Statistica, 2022.*

*The field of education is not lagging behind the queue in taking the advantages of these platforms. Social media influences educational services drastically. Library is the heart of any educational institution. Library performances have been increased with the inclusion of social media. Quality education is not possible without quality library services. Teachers and students both depend on libraries to meet their requirements regarding teaching, learning and research oriented activities. So, it is the duty of the library professionals to serve the users with proper information within time (Ranganathan's Fourth Law of Library Science: "Save the time of the user").*

*To be specific, we can say that social media platforms help the library staff to perform swiftly in the right direction. The*

*challenges the library professionals are facing now-a-days towards giving the library services using social media and their solutions are to be discussed in this analytical study.*

**Keywords:** *social media, academic library services, challenges.*

## INTRODUCTION

In this digital world we are very much used to various smart devices and technologies. Life is changing and so are we. People use various tools and mediums to meet their daily needs. Social media is the most powerful medium today. "The term social media refers to a computer-based technology that facilitates the sharing of ideas, thoughts, and information through virtual networks and communities. Social media is internet-based and gives users quick electronic communication of content, such as personal information, documents, videos, and photos", defined by Investopedia. It is a web 2.0 aspect and includes a number of communicative platforms like, social networking, blogs, wikis, linkedin, social bookmarking etc.

Remarkable and massive changes have been observed in the education field also. Superfluous availability of the internet, updated technologies, newly developed electronic devices and software made extraordinary impact upon the students, teachers and research scholars. They are very much dependent upon social media platforms for various reasons.

Library is the most important part of an educational institution and a place for acquiring knowledge. Any educational institution should have a library and a librarian, who can guide the users to find the accurate information they require for teaching, learning and research works.

Due to information explosion, it is very much difficult for the academic library professionals to organize the data and disseminate the same in time. So, they are taking the help of many tools and techniques to serve the user community properly. Technologies like social media like social networking sites here play a significant role. To reach the users especially

from remote places, to make the same interest groups and for many other library activities, social media platforms have been adopted. In the process of imparting library services using social media platforms, professionals are confronting many challenges.

In this paper, usage of social media in academic libraries will be discussed, issues regarding academic library services through social media are to be determined and their solutions will be recommended.

## **LITERATURE REVIEW**

Libraries of educational institutions are called academic libraries. Library professionals keep trying all the time to satisfy the needs of the users, mainly the students and the teachers. These users are basically the Generation Z (prefer smartphones for communication) and Generation Y (comfortable with mobile devices), (Kasasa, 2021) who are aware of the latest technologies and devices and alive to their usage. Literature related to social media, its use in education and in academic libraries, advantages and disadvantages are studied and analyzed to determine the challenges facing the library persons in their day to day activities. Based on the data gathered from the various journals, research articles and personal experiences, this research work is conducted and the conclusion has been derived with some solutions for the issues.

## **OBJECTIVES**

The main objectives of this study are:

1. To know about various social media platforms.
2. To understand the usage of social media in academic libraries.
3. To detect the issues in using social media for giving library services.
4. To recommend the solutions for the challenges of social media use in academic libraries.

## Social Media

Communication is the main and best practice of social media for which it is so much popular worldwide. It is one of the web 2.0 technological aspects. Previously, people were only able to see the websites but not edit, comment or contribute to it. But things changed and the 2 way communication strategy evolved. It was a boon for all concerned, who started taking advantage of these technologies for various purposes.

Social media can be categorized in many types, such as:

**Table 2.1: Types of Social Media**

| Sl. No. | Categories                       | Example                                                  |
|---------|----------------------------------|----------------------------------------------------------|
| 1       | Social Networks                  | Facebook, Twitter, Instagram, LinkedIn                   |
| 2       | Discussion Forums                | Reddit, Dig, Quora, Clubhouse                            |
| 3       | Image-sharing Networks           | Instagram, Flickr, Photobucket                           |
| 4       | Bookmarking Networks             | Feedly, Flipboard, Pocket, Pinterest, StumbleUpon        |
| 5       | Blogging and Publishing Networks | Medium, Wordpress, Facebook, Tumblr                      |
| 6       | Consumer review networks         | TripAdvisor, Yelp, OpenTable, Google My Business, Zomato |
| 7       | Interest-Based Networks          | Strava, Peanuts, Goodreads, Houzz, Last.fm               |
| 8       | Sharing economy networks         | Lending Club, Couchsurfing, Eatwith                      |
| 9       | Social shopping networks         | Instagram, Poshmark, Etsy, Facebook, Fancy, Polyvore     |
| 10      | Video hosting platforms          | YouTube, TikTok, Snapchat, Vimeo, Instagram              |

Source: <https://www.indeed.com/career-advice/career-development/types-of-social-media>;  
<https://www.digitalvidya.com/blog/types-of-social-media/>

Here some of the popular and most used social media sites will be touched on in a condensed manner.

1. **Facebook** : It is a most popular social networking site, which was first introduced in 2004. The main attribute of face book is to bring the common interest groups in one place. People can create their individual profile and interact with others with the help of the internet and electronic devices like computers, mobile, ipads etc. Facebook is now used for many other services like news feed, instant messaging, business promotions, marketing of products, creative work platform etc. (Wikipedia)
2. **Twitter** : It is a microblogging service under social networking service launched in 2006. People here post their thoughts or messages called “tweets”. It was limited to 140 characters before 2017, but now a maximum of 280 characters can be used for tweets. Audio and video tweets are restricted to 140 seconds only. Business promotion, posting new releases etc are done through twitter. (Wikipedia)
3. **Instagram** : Started as a social networking site in 2010. This is used for photo and video sharing. There are many features for the users in instagram. People can upload 10 photos at a time and can also save in a private place. Hashtag was also introduced in 2011. For visually impaired persons alt text was publicized. A 10 min video can be shared in one post. After a ban on TikTok, instagram launched reels in India, for making short videos. (Wikipedia)
4. **LinkedIn** : Launched in 2003. This site is specially made for the employers and the candidates seeking jobs. People who need an employment post their CV with the professional experience, qualifications, skills, extra curricular activities and photo, so that employers can find the suitable candidate as per

their requirement. Employers also furnished the job details, desirable qualification for the job, salary packages etc to find the accurate profile for the post. Photos and videos can also be shared on this platform. Direct messaging facility is also available. (Wikipedia) (Spencer, 2021)

5. **Whatsapp** : Introduced in 2014 by facebook inc. is a cross platform centralized instant messaging service. This platform allows users to share photos, audios, videos, voice calls, video calls etc. Some features of whatsapp are very popular like, end to end encryption, whatsapp pay (available only in India), whatsapp cryptocurrency named "Novi". False information spreading is a disadvantage of whatsapp sometimes. (Wikipedia)
6. **YouTUBE** : This is an online video sharing social networking site. People make content videos and upload them in their channels created by themselves. Others can see them, leave comments and also download them. Users can keep in their libraries, subscribe the channels for getting updates and save them for watching later also. Live streaming facility is also available here. Youtube is so popular that, "YouTuber" has become a profession nowadays. (Wikipedia)
7. **Flickr** : Photos and videos sharing platforms for the users who love photography and the professionals. Here digital media can be stored, organized and displayed to the clients. This platform is very much a favorite of creative people. (Pinegar, 2019)
8. **Wordpress** : It is a content management system, which allows users to create websites, blogs or apps with fascinating designs and extraordinary features available in the system freely. (Wikipedia)

9. **Reddit** : Social networking site launched in 2005 Comprising user generated contents like photos, videos, texts, links etc. and allows users to discuss them. Users can create their subreddit as per their chosen topic. (Wikipedia)
10. **Facebook messenger** : Though it is a part of facebook, it has created its own identity for instant messaging, voice calls and video calls among users. Promotions of business and products also can be done through it.
11. **WeChat** : It is a Chinese app used for messaging, video sharing, playing video games, online payments etc. Most of the users in China are people between 50 to 80 years of age. Young people are also fond of this very useful site. WeChat mini programs and WeChat channels are also very popular among users. (Wikipedia)
12. **Telegram** : Users can use this instant messaging platform from multiple devices. It is faster than other applications and secure. It is simple, synced, powerful, open, expressive, social, and private. It is one of the world's top 10 most downloaded apps. (Telegram.org)
13. **Snapchat** : This is a platform for sharing photos and videos. The posts remain here for a limited time and after that it is deleted forever. (Wikipedia)
14. **Skype** : It is a telecommunication platform, which allows users instant messaging, voice chats, video chats, calls, conference calls etc. screen can be shared among 50 people at a time in skype. During video calls background blurring feature has also been introduced recently. (Wikipedia)
15. **Del.icio.us** : This is a social bookmarking web service. Users can tag their bookmarks from their chosen terms and can also see others bookmarkings. There are some features called, hotlist, recent pages, stacks

etc. all the bookmarks are visible for all by default. But users can create their own stacks and collaborate with others making a group. They can also share and download their private stacks. (Wikipedia)

16. **Ask.fm** : Launched in 2010 is a question answer network, where users create their account and ask questions openly and can write in their own profile. Public chatting is also available. (Wikipedia)
17. **Goodreads** : It is a social cataloging website. People can search databases here for book content, annotations, quotations, reviews etc. users can make their own book list for future reading and write the reviews of the books they read, so that others can read and decide if it will be helpful for themselves or not. (Wikipedia)
18. **Pinterest** : Launched in 2010 as a social media service in a form of pinboard for attracting the special users of interest. This platform needs registration and it gives information on various topics in a very short form. (Wikipedia)

The popularity of social media can be assumed on the basis of the number of users using the sites. Data regarding active users of the sites are furnished below in table 2.2.

**Table 2.2: The Popularity of Social Media**

| Sl No. | Name of the Social Site | Active users all Over the World (2022) |
|--------|-------------------------|----------------------------------------|
| 1      | Facebook                | 2.74 Billion                           |
| 2      | YouTube                 | 2.291 Billion                          |
| 3      | Whatsapp                | 2.00 Billion                           |
| 4      | Facebook Messenger      | 1.3 Billion                            |
| 5      | Instagram               | 1.221 Billion                          |

| Sl No. | Name of the Social Site | Active users all Over the World (2022) |
|--------|-------------------------|----------------------------------------|
| 6      | Wechat                  | 1.213 Billion                          |
| 7      | TikTok                  | 689 Million                            |
| 8      | QQ                      | 617 Million                            |
| 9      | Douyin                  | 600 Million                            |
| 10     | Sina Weibo              | 511 Million                            |
| 11     | Telegram                | 500 Million                            |
| 12     | Snapchat                | 498 Million                            |
| 13     | Kuaishou                | 481 Million                            |
| 14     | Pinterest               | 442 Million                            |
| 15     | Reddit                  | 430 Million                            |

Source : <https://www.dreamgrow.com/>

### Reasons for Adopting Social Media

Social media is so popular not only among youngsters but also professionals due to some extraordinary features, which are:

1. They act according to current trends. Users can follow the contemporary and new affinities of the world, being at their own house.
2. They are innovative. Innovations can be synonymously used with social media. For most of the activities of life, there are applications, which people use to solve day to day problems. Courses also developed for making applications. Even small children are making apps after learning coding and decoding.
3. Motivate people through various ways. In this world, where the population is increasing, people

are becoming alone and depressed. Social media does a very noble work to motivate them in doing their work they love and to live life to the fullest.

4. Gives enjoyment and entertainment. There is no doubt that, from social media we get entertainment and enjoy them very much.
5. Allow two way communications. Users can comment in the shared post and also can share the post. They can upload photos, videos, stories and also can edit them.
6. Influence people to adopt different technologies specially social media. It attracts non-users through its innovations and trendiness. They started learning the technologies required for using the platforms and became the users of the well-known social sites.
7. Assist people to find the same interest groups or communities. Social media has billions of users. It is very easy to find the same interest groups here. Social sites give the facilities to make new groups also.
8. Helps in social interaction. There are many groups available based on various subjects and interests. People can join the groups and also can make their own group for their own development, growth, and entertainment. They can interact with each other for the purposes they want to opt for.
9. Maintains individuality. Users can create their own profile with their own specifications. They have the sole right to allow anyone to see, comment in their posts or ignore any particular person or groups.
10. Support to avoid loneliness. In this fast and changing world, aloneness is the mate of man. And to get rid of this solitude people take shelter from various types of social sites

11. Relieve stress. Stress is the common friend of all people nowadays. So, to release stress, social media plays a significant role.
12. Friends in leisure time. In our free time, we use facebook, instagram etc for chatting or to get entertained.
13. Favor in seeking companionship. There are some special sites, which help in finding partners for friendship or for lifelong relationships.
14. They have become the medium of seeking fun. Different people have different choices. And the social sites take care of people's choices. There are maximum fun elements given in the social sites to attract the youngsters and the fun loving people.
15. Gives relief from life's boring chores. All who work need some break to energize themselves for the next assignments or activities, and continuous work makes it boring. So, people need some relief from the chores of daily life. Social media is the way out for this.
16. Bring out the talents of people on social media platforms.
17. Promotes marketing. Small and big business houses market their products on social media platforms to reach a large number of customers. Commenting over the post and sharing the post increases the number of buyers.
18. Influence economic growth. Promote business of various sectors like, education, health, tourism, food, fashion, housing and many more. People can get all related information of their concern from these media.
19. Compatible with different levels of users. Any type of user with any different educational or technical level can use social media platforms.

20. User friendly innovations. They are very much user oriented. New things are introduced for smooth use of the media and to give extra facilities to the users.
21. Updating is frequent. All the sites updated themselves from time to time. So users can get current development information whenever they open the app.
22. Less complexity. Very easy to use. No training or workshop is required.
23. Minimum infrastructural requirement. We can use them even with a simple mobile.
24. Maintaining cost is very low. Availability of internet at a low price and good speed of broadband reduce the cost of using social media.
25. Available for all. Anyone after the prescribed age can be the user.
26. Free for all. No registration fees are there to use the social media platforms.

### **Academic Library Services**

“Academic libraries provide resources and services to support the learning, teaching, and research needs of students, faculty, and staff. Surveys show that students and faculty value academic libraries, their high-quality digital and print collections, and the instructional support that helps them use these resources. Academic librarians are finding creative ways to repurpose library spaces and make optimal budgeting choices”. By ALA

Academic libraries are mainly associated with the colleges and universities, where the main concerns are to help in smooth running of the teaching-learning process especially completion of syllabus and in research works conducted by the students and the teachers. Other than these, there are some specific services given by the academic libraries listed below.

1. Giving access to the resources available in the library.
2. Reference and referral services.
3. Reprographic service.
4. Current Awareness Service
5. Selective Dissemination of Information.
6. Journal, magazine and newspaper subscription for users.
7. User orientation programme
8. User guidance service for making them information literate
9. Display of information products (new arrivals) and services.
10. Reading and lending facility
11. Skill enhancement workshops for future growth.
12. Career counseling and employment.
13. Providing information regarding Scholarships and other facilities.
14. Academic and mental growth
15. Repository services etc.

### **Use of Social Media in Academic Libraries**

Academic library professionals always try to satisfy the users with their required information in time. But information explosion is the very reason that library professionals are adopting the latest technologies imperatively. Changing format of the information (digital information) and the speedy flow enhances their jurisdiction of work. As the main and basic users of academic libraries are the students who are very much tech savvy and used to the current trends and technologies, the expectation is also high. So, to meet the demands of the users, staff of the academic libraries are taking up the opportunities given by the social media and social networking sites. The uses are listed below.

1. Acquiring knowledge regarding new publications, new technologies, new opportunities etc.
2. Dissemination of information through various social platforms.
3. Make user communities for specific areas of interest.
4. Reach to the remote users via online services, like mail, whatsapp, facebook etc.
5. Make up to date information about current affairs and other library or institutional activities available to users.
6. Make catalog for book selection with the help of information available in the social sites by the publication houses, authors and teachers.
7. Spreading information regarding online courses, job interviews, training, workshops, seminars, conferences etc. organized for students and teachers.
8. Reference services given through social sites.
9. E-resources delivery cannot be imagined without internet and social media platform
10. Current Awareness Service regarding new journal publications, book releases on specific topics.
11. Selective Dissemination of Information to the users specially research scholars.
12. Newspaper clippings photographs with date of publication can be shared through WhatsApp, Mail, Facebook.
13. Old question paper's digital copy distributed through blogs, websites etc.
14. PDF of syllabus also shared.
15. Suggestions regarding library activities, book purchasing, grievances etc can be conveyed through the library's website or mail.
16. Journal references made available online for the users of the library.

17. Facebook pages, Blogs, Websites, WhatsApp groups, Twitter accounts etc. created by the library for the users to serve them swiftly.
18. Pinterest helps in keeping the topic of interest updated and follow the trends of activities in the particular subject area.
19. Make the students open their account in LinkedIn, so that they can get better career options.
20. YouTube channel for sharing videos on lectures or other topics like motivational, health, yoga etc.
21. Podcasts means short audio clippings may be shared through messaging, email etc.
22. Vodcast means short video clippings also shared through various electronic media.
23. Google forms for collection of data regarding student's profile, teacher's profile, book suggestion, grievances etc.
24. Google meet, Zoom used for conducting meetings, webinars, group discussions etc.
25. Book list can be developed with the help of current information posted in social sites regarding publication of books.
26. Circulation of Govt. notices, orders or institutional rules and regulations is done through the social media platforms. In the pandemic era people got all the information online regarding health related information on precautions, lock down period, time and area. Oxygen, doctor, hospital, ambulance, medicine, day to day necessary commodities etc
27. Daily communication via social sites is now a common thing.
28. Uploading and downloading facilities saves time for the user as well as for the library professionals.
29. Bringing scattered information in one place to serve in time with specific requirements.

30. Marketing of information products and services through social sites.
31. E resources delivery with support of social media and digital services are also given.
32. Pandemic situation service. In the pandemic era, the whole world could not deny the importance of social media and the internet. Life was running through the internet. Education and library services were also delivered through different mediums of social interaction. Webinars organized for various purposes and to bring people under one roof.

### **Issues in using Social Media by Library Staff**

In using the social media platforms for giving the services to users and to maintain the library activities, library professionals are facing many challenges like,

1. Authenticity in information collected through social sites is not beyond doubt.
2. Ethics in usage. Copyrighted and licensed information sources are out of reach for the general users and subscription is also very costly.
3. Skill issues. Many of the library professionals are not skilled to handle the technology and the social media. Users are also lacking skills sometimes.
4. Time consuming activity. To prepare the information product for the users takes much time. So, sometimes updated information cannot be given in time.
5. Infrastructure maintenance cost (hardware and software), storage cost (cloud storage or digital storage) , internet cost. Monetary issues are there. All the time doing work online requires a huge internet charge, proper infrastructure and vast storage capacity.
6. Virus, hacker, privacy issues.

7. Internet speed, LAN connection and WiFi. A high speed of the internet, proper LAN connection in the Library building and the institute and wifi connection are required for these online activities like uploading, downloading, sharing of information etc.
8. Electricity cost and connection failure, generator-inverter cost. Continuous electric supply is necessary and for that a huge expenditure in institutional level is must
9. Users lack money for buying gadgets and internet recharge.
10. Manpower problem is a bigger problem than others. Lack of manpower enhances the costing of internet and time consumption and demotes the service quality.
11. Authority concern is required to do all the activities properly.
12. Users lack awareness in respect of taking advantage of online library services.
13. Library staff awareness. Staff also sometimes do not know what to do and how to do it?
14. Willingness to do the work. This is the most expected virtue of a library professional which is lacking sometimes.

### **Recommended Solutions**

After the discussion about the issues some solutions have been recommended here which will definitely be helpful to face the challenges.

1. High speed internet facility is required.
2. Options for electric supply should be ready for the emergency.
3. Fund for infrastructural development, hardware, software, storage etc. should be sanctioned.

4. Anti-virus software is required for all machines, top cyber security is also necessary.
5. Ethical issues should be discussed with the students and teachers. They should be instructed not to share any password to anybody to save their privacy.
6. Workshop for skill enhancement should be organized by the authority concerned for the library staff and users.
7. Orientation programmes should be conducted for the library users.
8. Legal issue handling committees should be formed by the Library authority.
9. Planning and expected results should be discussed with the authority frequently to run the library in a worthy manner.
10. Positive attitude of the library staff as well as the librarian should be there to perform all the activities competently.
11. Hundred percent membership of the people engaged with the institute should be confirmed.
12. Library Websites, blogs, facebook pages, telegram groups, whatsapp groups, google groups should be created and updated regularly to serve the users with new and current information.
13. Competitions, seminars, cultural activities, library visits and tours should be organized for students to make them attracted to the library, its products and services. Introverted and shy students also can participate to show their talent in various forms and also contribute to the learning process.
14. Friendly behavior by the library personnel will make the users comfortable in using the library repeatedly.
15. Remote users should be given priority.

16. Free wifi facility should be given to the users in the library, so that they can have the online library services.
17. Opac should be there for the users, so that they can search the catalog online anywhere anytime.
18. Guidance and counseling is very essential for the students to resist them from wasting time on other things on the internet.

## CONCLUSION

Discussions on various social sites, their speciality and usage in academic libraries have been done in this paper. The issues library professionals are facing are examined thoroughly. As students are very much fond of social media and they are using them all the time, it is very much easy to reach them but it is the duty of the teachers and the library staff to alert them about the demerits of social media also. It is seen that most of the problems can be solved with the cooperation of the authority concerned and the impartial and explicit mentality of the library staff. Some other solutions are also suggested to confront the challenges, like infrastructural development, manpower and funding. If these things can be arranged, academic library services can reach the peak of excellence.

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# 3

## Male Migration and Wellbeing of Left Behind Women: A Study of Migrant Households in Punjab (India)

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Atinder Pal Kaur

### Abstract

*Migration is a movement of the people which is strategically well-planned to overcome household hardships and the welfare of the left-behind members. The paper explores the impact of migration and remittances on the Punjabi women left behind (PWLB). It is based on the life stories of five left behind wives of migrant husbands who stay in transnational households. Data for the analysis was obtained from a representative sample of 110 left-behind wives staying in migrants' households with the help of semi-structured interviews. The paper brings out how women play the role of the head of the household and take all the economic decisions but still face discrimination that brings loneliness and emotional breakdown on the personal front. Better objective wellbeing does not necessarily encompass their life satisfaction and a better relationship with their husbands and in-laws.*

**Keywords:** *Male migration; women left behind; wellbeing; loneliness; discrimination.*

### INTRODUCTION

International migration is generally interpreted as a male domain and is also widely viewed from the economic angle. The reason is that women's participation at the international level is generally perceived as marriage migration. However,

their participation in international migration has risen steadily since 1970 and marginally from 48 percent in 1990 to nearly 49 percent in 2000 (Zlotnik, 2003). In the era of globalization, female migration has become more visible (Donato and Gabaccia, 2016) because of the remittances sent to the families staying behind. The migration of husbands brings changes in everyday life of the left behind wives and family structure and a shuffle in family members' positions and responsibilities of family members and wives stay behind (Rigg, 2007). Family members view migration as economically beneficial because of remittances flow and financial gain (Ullah, 2016). However, the left-behind women have to bear its social cost (Démurger, 2015). Even though families gain economic security, a comfortable lifestyle, and upward social mobility, the prime issues of the shift of responsibilities and overburden with unfamiliar financial tasks remain that other family members may or may not be ready to accept. In such situations, women, especially in traditional patriarchal societies with male domination, become overburdened with responsibilities with little decision-making vis-a-vis men (Ikuomola, 2015; Osezua, 2013). Increased financial responsibilities may lead them to stress and depression (Heller & Kaushik, 2020; Zachariah & Rajan, 2015). Even the changing role of women in decision-making and control over financial matters is temporary because when men return to traditional patriarchal families, they generally resume their previous roles again (DeHass & Rooij 2010). Despite studies on the effect of migration on the left-behind women in Punjab, seldom focus was given to PWLB staying in changing socio-cultural milieu over a period of time.

India has witnessed a massive movement of the people (Tinker, 1974) and remains one of the leading labor-sending countries and comprises 17.5 million diasporas (IOM, 2020). Interestingly, Punjab has a major in Indian migration (Dusenbery & Tatla, 2009) and remittances. It is estimated that about 33 percent of the total remittances to Punjab come from

North America and Europe, while the gulf countries contribute another 15 percent. Countries in South America, Africa, and East Asia contribute only 13 percent of the total remittances (Rajan & Nanda, 2015). Punjabi migration started when the British captured Punjab in 1849, and it became a tradition to recruit to the British army. In general, studies focused on male experience abroad, the relationship between overseas migration and diasporic remittances, philanthropy, and investments in Punjab (Verma, 2003; Bertolani, 2015; Dusenbury & Tatla, 2009). Studies also examined Punjabi's sense of belongingness, myths of return, maintaining transnational ties, marriage, and migration of Punjabi women (Taylor, 2015; Bhachu, 1985; Kessinger, 1974; Mooney, 2006; Mand, 2002, 2015; Walton-Roberts, 2010). However, seldom focus was given to women left behind (staying in transnational homes and maintaining ties with their migrant husbands), particularly in labour migration to gulf countries (Kaur, 2015; Kaur, 2019a, 2019b).

Even data paucity on how many family members stay behind (Rajan & Nanda, 2015) and accompany migrants. The impact of migration on left-behind families remains debatable for a long time and more so in the case of women left behind. Thus, the paper contributes to recent issues related to left behind wives and their conditions after their husbands migrated to the Gulf countries. It explores the objective wellbeing of the migrant's wives (Economic) and subjective wellbeing on the emotional front related to their quality of life.

Inspired by the Resource Theory (Blood & Wolfe, 1960), it considers resources such as access to food, water, shelters, economic self-sufficiency, and education that add to a family member's ability to provide and satisfy others' needs. Such potential ability in the family setup shows the power and influences other family members' behavior. In a patriarchal family system, husbands can provide more resources and win more power because of their skills and talents than their wives. One spouse or member uses power to surpass another spouse

or member in such circumstances when others lack resources, especially money or prestige. Subjective wellbeing is based on women's experience, life satisfaction, and relationship with their husbands and in-laws. In this regard, the wellbeing of left behind wives can differ based on their household and social positions, the people with whom they stay and deal with particular cultural contexts, and experience wellbeing and happiness (Camfield et al., 2009).

## REVIEW OF LITERATURE

Living independently and managing the house is a new experience in traditional patriarchal societies. Husbands' migration allows women to grow without restraints, helps to develop new expertise, and finds their hidden potential. Staying in nuclear families, women enjoy more control over domestic matters than staying with their in-laws and play an extensive role when husbands have minimal control over them, increasing their decision-making in left-behind families. Women also perform those tasks that husbands want to perform during their presence at home, and women become more engaged in decision-making (Maharjan et al., 2012). McEvoy et al. (2012) revealed that grocery shopping requires women to use public transport and negotiate in a busy town market. These new patterns in women's activities can be interpreted as an increase in women's mobility; help in inculcating self-confidence (Zachariah & Rajan, 2015), and lead to changes in the gender division of labour in households as husbands work away from the country (Agadjanian & Sevoyan, 2014). However, the negative side is greater responsibilities and workload for women, lower access to food (Smith-Estelle & Gruskin, 2003), and a high probability of divorce (Sadiqi & Ennaji, 2004) that can lead to family disintegration. Studies also revealed that left behind wives become completely dependent on their husbands for small to even large purchases and their requirements (Dushanbieva, 2014). At the same time, wives must deal with

investments, including purchasing properties, clearing bills, and repaying debts (Singh, 2018). Hence, they successfully use their potential and enjoy decision-making freedom (Ullah, 2017). Thebe (2018) found that where women are perceived as the heads of households, they can dominate more and have autonomy on resources mobilization and physical mobility (Luna and Rahman, 2018) than the women staying in extended families who are subject to patriarchal norms and surveillance by their in-laws (Ahmed, 2020). Fernández-Sánchez et al. (2020) revealed that an increasing burden of responsibilities and financial hardships leads to a series of mental health concerns (Ciciolla & Luthar, 2019), difficulty in disciplining their children as well as loneliness (Kaur, 2019a), and isolation in women left behind. Therefore, before discussing objective and subjective wellbeing in PLBW, there is a need to explain the regional definition of marriage and family set up in the household while understanding women's life through wellbeing.

The institution of marriage gives origin to the family and entails household formation (Gartaula et al., 2012). The primary function of a family is the reproduction and socialization of the younger generation. The family itself enacts gender roles before the younger generation socializes. In Punjab, monogamy and patrilocal residency prevail. Man and woman are two poles that are otherwise set apart but work together to run the family where males dominate instrumental functions such as public sphere matters. A woman plays the role of an expressive partner with her work confined to caring for children and giving them socialization. She lives with her in-laws, including her parents and other family members of the husband. There is a division of labor in public and private spheres on gender-based stereotypes in families. In patrilocal residence, the wellbeing and position of a married woman considerably differ from that of a man because the existing marriage system morally forces her to live in a new house with unknown people, including in-laws.

With this, the question revolves around the concept of wellbeing that relies upon decision-making power and the preference given to family members (Gartaula et al., 2012). Here we discuss the household beyond the border in which women maintain ties with their migrant husbands, and such ties impact women's objective and subjective wellbeing. Diener & Suh (1997) hold that objective wellbeing is quality-of-life indicators such as material resources, e.g., income, food, housing, education, health, social network, and connection. Subjective wellbeing is people's evaluation of their life satisfaction (a cognitive evaluation), happiness (a positive emotional state), and unhappiness (a negative emotional state).

## OBJECTIVE

To identify that migration has increased wellbeing in the left behind women.

## METHODOLOGY

The present study was conducted in two blocks, i.e., Sultanpur Lodhi and Kapurthala of Kapurthala district of Doaba region of Punjab, with five villages chosen from each block. It geographically extends from  $31^{\circ}06'36''$ : $31^{\circ}39'07''$  North to  $74^{\circ}56'24''$ : $75^{\circ}36'18''$  East (Fig. 3.1).

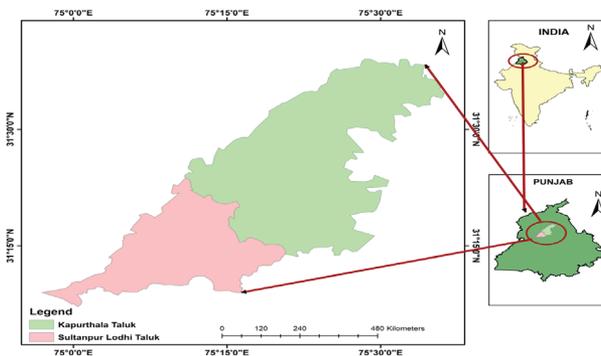
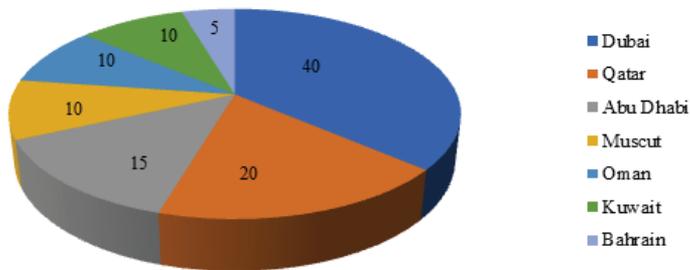


Fig. 3.1 : Location Map of Doaba, District Kapurthala, Punjab.

The villages were selected through snowball sampling where half of the population stayed without male members in their houses, and the most favorable migration destination is Dubai (Fig. 3.2).



**Fig. 3.2 : Author Calculation. Number of Male Migrants in Gulf Countries.**

In the researched area, most respondents belong to other backward castes (OBCS), and table 3.1 reveals the caste composition of migrants.

**Table 3.1: Caste Composition of Migrants**

| Castes                              | No. of Migrants |
|-------------------------------------|-----------------|
| <b>General castes</b>               |                 |
| Khatri                              | 2               |
| <b>OBCs (Other Backward Castes)</b> |                 |
| Kamboj                              | 45              |
| Ramgarhia                           | 7               |
| Nai                                 | 5               |
| <b>SCs (Scheduled Castes)</b>       |                 |
| Ravidasia                           | 21              |
| Majhabi Sikh                        | 15              |
| Ad-Dharmi                           | 10              |
| Balmiki                             | 5               |

*Note: Author calculation*

Interviews were conducted with the concerned families. Data was collected by a qualitative sample of 110 left-behind wives' households and primarily focused on the life stories of five women who stayed behind. Respondents were classified into two age groups, viz., 20-35+ years young and above 40 years old, to understand the problems related to remittances, authority, and its effect on women's subjective wellbeing in the two age groups. Primary data has been collected through semi-structured interview schedules. Interviews were recorded with respondents' permission, and their anonymity was assured by using pseudonyms. Efforts were made to find the role of women in the decision-making process, remittance flow and control, women's mobility, and responsibilities. Both qualitative and quantitative approaches were used to depict the hidden impact of migration on PWLB.

## **DATA AND DISCUSSION**

### **Objective Wellbeing of PWLB**

In particular, remittances have increasingly been recognized as a potential development resource for family welfare. They augment potential income and reduce economic exposure (Stark 1984). The formation of transnational households has undeniable consequences for the families in the country of origin and households from which these migrants are drawn. Villages of migrants have accessibility to water, better infrastructure and electricity, good farm production, and all the prerequisites for realizing the material and financial needs of the people. The remittances contributed to the income of the migrant households and provided economic security. Approximately 52 percent of households depended on remittances to meet their basic needs. The second primary source of income was agriculture (40%). Another 8 percent of families had small businesses. All the surveyed households received remittances through banking or western union money changers. In a nutshell, remittances were used as extra

income for savings and buying property. In joint families without agricultural land for survival, remittances become a significant contributor to fulfilling households' necessities. The socio-economic characteristics of migrant families are shown in Table 3.2.

**Table 3.2 : Characteristics of Migrant Household (Objective Wellbeing)**

| Characteristics                       | Frequency<br>(n-110) | Percentage |
|---------------------------------------|----------------------|------------|
| <b>House</b>                          |                      |            |
| Pucca (made of bricks)                | 69                   | 62.7       |
| Semi-pucca (made of brick and mud)    | 41                   | 37.2       |
| <b>Electricity</b>                    |                      |            |
| Yes                                   | 110                  | 100        |
| No                                    | Nil                  | Nil        |
| <b>Fuel used for cooking</b>          |                      |            |
| LPG                                   | 87                   | 79.0       |
| LPG and hearth (chulla)               | 23                   | 20.9       |
| Food access                           | 110                  | 100        |
| Water access                          | 110                  | 100        |
| <b>Land use</b>                       |                      |            |
| Agricultural and residential purposes | 72                   | 65.4       |
| Residential purpose                   | 38                   | 34.5       |
| <b>Water source</b>                   |                      |            |
| Motor pumps and public source         | 86                   | 78.1       |
| Public source                         | 24                   | 21.8       |
| Toilet (s)                            | 110                  | 100        |

*Note: Author calculation*

Concerning the availability of food and water, all 110 migrant households were self-sufficient. All the migrant families have their own houses. As much as 65.4 percent of migrant households have land for agriculture purposes, while

34.5 percent have only residential land. Besides, 78.1 percent of migrant households have motor pump facilities and use public drinking water sources, while 21.8 percent depend on public drinking water sources. About 79 percent of migrant households use LPG for cooking purposes, whereas 20.9 percent use LPG and traditional chulla (hearth). Migrant households not owning agricultural land buy pulses and wheat with the remittances. Being a Punjabi rural society, agricultural land remains a food source, though the area of irrigable land fluctuates from house to house.

One government and two private schools existed in six villages, while four villages had only public schools. Almost 71.5 percent of the surveyed population was literate. Children of most migrant households were getting an education in private or convent schools. There was no gender bias in relation to education. Remittances from migrants contribute significantly to raising educational opportunities for girls to a level close to that of boys (Curran et al. 2005) and increased educational expenditure.

As for houses, 62.7 percent were concrete, while 32.7 percent of migrant families had traditional houses with mud roofs. Also, on top of the roof, a water tank in the shape of a football, airplane, or eagle symbolizes that the house belongs to a migrant family. Cases 1 and 3 replaced their houses from traditional to concrete houses after their husbands' migration. Cases 4 and 5 have semi-concrete constructed houses as the flow of remittances and time-to-time savings are used to rebuild them. It indicates a gradual change in the structure of migrants' houses.

Sanitation in the migrant houses is fully maintained. There are no hospitals in villages but small public health Centers (PHCs) and sub-centers with basic facilities alone. A migrant's family visits nearby private and government hospitals within a 15 km. radius of the town or city (29 km). It shows a positive association between migration and the good health of the left-

behind family members. Most villagers depend on their land for work, and those who do not own land toil as agricultural laborers since agriculture is the primary occupation. In addition, non-agricultural activities that provide employment included grocery shops, boutiques by migrant wives, dairy farming, and adult migration. In all surveyed households, at least one person is a migrant. Thus, for the basic requirements, migrant households are dependent on agriculture and other small sources. Remittances help enhance living conditions, children's education, and health in the receiving societies. They also provide security instead of an income shock. However, subjective wellbeing cannot be defined with the flow of remittances because every story's interpretation of wellbeing is elucidated in the following section.

### **Subjective Wellbeing of Punjabi Women Left Behind**

The cases represented below are compared considering two facets: personal life (with husband) and life with in-laws. The women of cases 1 and 4 were perceived as heads of households and lived in nuclear families. They belonged to the old age category. Cases 3 and 5 were of women of young age, staying with their in-laws, and were from well-to-do families, but they had no role in decision-making in the family. Case 2 was of a woman of young age staying with her father-in-law. She received remittances, but her husband took all economic decisions. Each study case starts with a general introduction and the family, followed by the husband's migration, control over remittances, relationship with the husband, and the overall experience.

#### **Case 1: Amarjit Kaur: Migration is a Surviving Source**

Amarjit Kaur was in her late 40s and a mother of two grown-up children. Her husband was working in Dubai both before and after their wedding. Remittances were the only source of income, and during the interview, she stayed in her neolocal residence. After her wedding, she stayed in a joint family

with her husband's parents-in-law, five younger sisters, and one younger brother. Except for farming, her in-laws did not have any other source of income. So, her husband opted to go to a gulf country. She did not have any objection to that. Even after their wedding, she encouraged her husband to migrate because remittances were an indispensable source of income for the family's survival. He is a mason in Dubai. After his migration, she stayed for 12 years with her in-laws. He sent approximately US\$ 275 per month, a good amount for survival and saving. Her father-in-law controlled all money matters, and her husband sent the money to his account. She did not have any role in economic matters or the family budget; rather, she depended on her father-in-law to meet household necessities. Resultant family fights started growing, and she became dependent on her parents to fulfill her and her children's needs.

Amarjit had a tough time during her initial days of marriage. The only advantage of staying with her in-laws was that they cared for her children well and pampered her son. Sometimes, she feared her son would go out of control because of so much love. After marrying her husband's sisters, her brothers-in-law migrated to Dubai with the help of her husband. She asked for her share in the family property from her father-in-law, who refused. So, she obtained a plot where she constructed her house. During this time, she was badly shaken. At the interview, she stayed in a well-furnished double-storied house with her children and managed the household budget. She received approximately US\$ 681 a month for her children's education, household expenditure, and savings. She also purchased a residential plot and two shops with her husband's money. This property was in her name, and she was the real head of the household. She was still struggling to get her family land. However, she was happy in her house.

She did not have bad days with her husband. He had complete trust in her. He gave her freedom in family decision-

making. Still, she discussed her matters with him. She had a scooter to visit the nearby market and relatives. She ended the conversation by saying, "Without migration, we cannot survive because we are getting money monthly and providing the best education to our children. We do not have any future without migration."

### **Case 2: Rajwinder Kaur: Missing out on Emotional Outlet**

Rajwinder Kaur was in her early 30s and a mother of one son. She married in her early 20s, and her husband was a migrant to Abu Dhabi for the last eight years. She lived in a semi-pucca house with no source of income other than the money received from her husband. After their marriage, her husband stayed here for three years, and their son was born. After that, her husband started working as a carpenter, and they lived hand to mouth. The problem arose when Rajwinder's son was diagnosed with asthma, and with his treatment, they were forced to sell gold ornaments. Besides, the family borrowed from a moneylender. Their son survived, but her husband's earnings were insufficient for his medicines and household necessities.

Moreover, their debt was also piling up. So again, her husband decided to migrate to a Gulf country, and she did not object. Her husband discussed this issue with a travel agent and paid about US\$ 4166 (Rs. two lakhs) for his migration in 2008. After her husband's migration, Rajwinder stayed with her father-in-law. She performed household chores and received approximately US\$ 606 (Rs. 40 thousand) per month after her husband's migration in 2008. With this amount, she managed the household budget, her son's education, electricity bill, petrol for the scooter, food, etc. She tried to save if she could. She received money from her and her husband's joint bank account. She had access to her husband's account though she did not know about his monthly salary. He was a truck driver. Rajwinder mentioned that her husband was a nice man. They discussed the matters on the phone, and he sent money to her

in their bank account. She maintained a daily diary and wrote monthly expenditures to tell her husband about them. When the amount shoots up, it increases her anxiety. It also increased her high blood pressure, and she remained sick for many days. She was regularly taking medicines for hypertension.

She cleared all the debt with her husband's money and constructed her house. She also purchased two plots and two shops. Whenever she visited a nearby market, she needed to ask her husband and discuss all phone issues. Though her husband never stopped her from going to the market and relatives, his permission was required. Staying alone without a spouse was difficult in her case because people asked embarrassing questions. However, she is upset that people think women living without their husbands have bad morals.

She has mixed feelings about staying alone. On the one hand, owing to her husband's migration, she can save for their son's future, but on the other, living alone and discharging household responsibilities single-handedly is problematic. Moreover, the absence of her husband creates anxiety in her life.

### **Case 3: Nirmal Kaur: Migration for his Happiness, Not Mine**

Nirmal Kaur is in her late thirties and a mother of one daughter. For the last eleven years, her husband has been staying in Qatar. She was married in her twenties, and at that time, her husband had a grocery shop in the village. They lived comfortably, but many village people migrated to Gulf countries for better earnings. Her husband also made up his mind to go there. He met a travel agent for the same. He spent around Rs. Two lakh and stayed in Dubai for two years and returned as she was sick. After staying with his wife for three years and returning to Dubai for the next three years. He worked as a truck driver. She stayed in a joint family with her parents-in-law and others. She did not want her husband

to go to Dubai; her father-in-law and husband decided to make a better life and save for the future.

Her father-in-law and elder brother-in-law took all household decisions. Her brothers-in-law worked on their agricultural land. Her husband was able to buy his truck in Dubai and sent approximately US\$ 1466.2 (around Rs. one lakh) per month to his family in 2016. All significant decisions of property purchase, family budget, children's school fees, electricity bill, and money needed to spend on farming were taken by her father-in-law. Women in the family bought new clothes every six months and purchased whatever they required. She did not feel comfortable with her in-laws because she had no participation in family matters. Her work was confined to household chores. First, she faced discrimination in family behavior because she had a daughter. Secondly, her younger sister-in-law had a son. So, her in-laws consistently pressured her to conceive again. She remained under stress as everyone thought of a child and ignored her feelings. Besides, her husband had no time to talk to her. He usually talked to her twice a week and with his daughter alone. True, her daughter was getting a good education, and her father was attached to her. However, she felt ignored.

Moreover, her husband always told her to obey his parents and live according to their wishes. Her mobility outside the household is restricted as per family norms. She did not go out alone and without the permission of her husband. She could visit her parents after six months. Moreover, her father-in-law accompanied her during such visits. So Nirmal felt caged and had no mobility.

#### **Case 4: Harwinder Kaur: Migration and Life Like a Rail track**

Harwinder Kaur is in her late fifties and a mother of three children. Her husband was working as a truck driver in Qatar. Before their marriage, also he was there. She did not

know about his migration and came to know it after coming to her in-law's house. Her parents decided to marry, and she accepted. Her in-laws have agricultural land, but her husband wished to migrate for better opportunities, and she accepted his wish. He stayed with her for three months after marriage and then again migrated. Now her husband sends money separately to his mother and her. At the time of the interview, she was staying in a nuclear family. Her husband monthly sends her approximately US\$733.1 (about Rs.50,000). It is sufficient for household requirements. After her husband's migration, she handles her household matters. First, she constructed her house in a western style with modern facilities. Her husband helped her by sending money from time to time. With the help of her son, she purchased bricks, sand, cement, and other necessary items. They constructed an airplane-shaped water tank on the terrace to symbolize that the house belonged to a migrant. Her husband was happy with her work, but her neighbors were jealous. She did not bother with her neighborhood gossip because her husband always stood with her. She has agricultural land and cultivated two crops (wheat and paddy). Earlier, the farmland was in her father-in-law's control, and she never bothered about it. Her husband's remittances were deposited in his account. But quarrels ensued during the first daughter's marriage. She wanted to marry in a lavish manner, for which her father-in-law refused to give her husband's money. Her in-laws asked her to separate and manage the marriage arrangements with her parents' help. She did all the rituals and ceremonies on her husband's behalf because he did not attend his daughter's wedding.

Now she is completely independent and handles agricultural land also. She has labourers for farm activities, and her work is to supervise them. Though her son always helps her at work, all major decisions are taken by her. She also has a dairy farm and six buffaloes whose milk is sold to people in her village. Though it is difficult to manage everything without

her husband, now she is used to it. She lives happily, and her husband is her biggest support. Her husband's migration made them close and built trust in each other. She usually talks to her husband daily in the evening about day-to-day matters and future plans. Earlier, they used to write letters and also talked on landline phones. Sometimes they discussed their memories of the time they spent together. Migration undoubtedly helps them financially. She purchased agricultural land and gold for her daughters with her husband's money. Migration and life are going together like a rail track that can never meet.

### **Case 5: Sukhwinder Kaur: No use of Migration**

Sukhwinder Kaur is in her late thirties and has two school-going daughters. Her husband has been a migrant to Abu Dhabi for 12 years, working as a foreman. She stayed with her parents-in-law, her husband's younger brother, and his wife. She did not know that her husband was a migrant because her parents chose him for her. They met each other after their marriage for the first time. He stayed with her for three months and again returned to his workplace. Being a newlywed wife without a husband and not knowing anyone, it was challenging to stay with the in-laws. She did not like her husband's idea of migrating. He was the family's eldest son, and migration was a family decision. Family responsibilities and economic security were major reasons for her husband's migration. She desired a separate house, but her husband was not ready. She wanted him to work on their farming land to stay together. Her husband was for migration and did not bother with her wishes. It was difficult to stay in a joint family where the in-laws lived on the husband's earnings. Disputes generally arose on economic matters. Her in-laws had to borrow money to purchase agricultural land, and the children were getting an education in a convent school.

Moreover, he did not send her directly, and she remained dependent on her in-laws. If she asked her for money, they argued with her, and even her husband remained on his

parents' side. The only good thing was that her daughters were getting a good education. Her husband never talks with her regarding financial matters and never told what amount he sends to his parents. She knew that approximately US\$ 700 was sent by him, and a major share of it was utilized to purchase agricultural land and other properties. She was confined to doing household chores and not allowed to go out. She faced discrimination as her sister-in-law had the freedom to go out and purchase whatever she liked because she had a son.

Moreover, they controlled all financial matters and took family decisions. She had two daughters, and her husband never listened to her. Either her father-in-law or brother-in-law accompanied her when she went out.

Her mother-in-law forced her to have at least one son for a third child. However, she did not want to as she was scared that a third child could be a girl again. Such tension always remained in her mind. Moreover, her husband trusted his parents more than her. She felt her life was stuck in the four walls of the house. She did not have any role in household decision-making. Instead, she worked as a housemaid. Staying alone without her husband's support made her life miserable and lonely. She lived only for her daughters; otherwise, she had no place in her in-laws' house. Her husband and his family gained economic security with his migration, but she was left out. She had no one to share her feelings.

## **Analysis**

All women have fewer economic issues from an objective perspective, but subjective wellbeing did not show in all cases. In the study, the first thing was about their parents' marriage decisions, who were unaware of their husbands' background. It showed that a patriarchal structure stronghold on women's lives and happiness. They had no role in their marriages, and their consent to marriage was not given much weight. Secondly, in all cases, their husbands and family members

decided on migration for the overall economic welfare of the family members. Surprisingly, PWLB had no say in their husbands' migration because the ideology of gender had been that women are primarily housewives and mothers rather than a part of the decision-making mechanism (Aggarwal, 1988). As a result, women have faced discrimination in their family life and accepted the challenge of staying behind for their future. Besides, women staying behind due to male migration faced increased workloads and responsibilities. They had a limited role in major decision-making, especially in farming and property purchase, although their duties increased in household chores and caring for children (cases 2 and 5).

Undoubtedly, male out-migration brought changes by increasing women's participation in decision-making and mobility outside the home. This was found mainly in female-headed households with old-age women. However, the question remains unanswered about the extent of their control over and the pattern of distribution of household earnings and consumption. In nuclear families, women-headed households (cases 1 and 4) had control over their husbands' earnings and access to household resources than in joint families where either their father-in-law or husband was dominant. In case 5, women had no control over their husbands' income or household resources. Instead, they were at the mercy of their in-law's wishes. Kabeer (1999) also mentioned that available resources played a major role in women's empowerment. The resource that they controlled had a major role in women's freedom and decision-making. In all case studies, no doubt, women had access to resources in their houses but only partially, especially among young respondents (cases 2, 3, and 5). Autonomy and decision-making were not found in young respondents but in the aged women.

Case studies also reveal that the migration of husbands increases their confidence and encourages them to exercise

freedom. Simultaneously, they suffer under the stronghold of in-laws, as was observed among young age respondents staying in joint families (cases 3 and 5). Cases 1 and 4 also have to share all household burdens. Though they are overburdened, such responsibilities bring independence, help them become better decision-makers, and increase their mobility. Case 2 implies good results on the economic front, but the migration of husbands increases the burden of responsibilities that gives them tension and sleepless nights. They are emotionally broken because no one is available to share their feelings. Moreover, they cannot take help from other male relatives.

Cases 3 and 5 (young women) stayed in joint families and had no control over their husbands' money. They live according to the wishes of their in-laws and have no autonomy to work according to their wishes. They have no access to their husbands' money. In extended families, remittances are in the name of other family members and are usually used per their wishes. Women do not have a role in money matters and decision-making but still are optimistic about their husbands' migration and children's bright future (Kaur, 2019a).

Women need to take prior permission either from their husbands or their in-laws to go out, which controls their mobility. They need to take permission even to visit relatives and parents. Migrant husbands exert their authority over their wives in several minor ways. In some cases, major family decisions are taken by husbands while women are confined to the kitchen.

Women sometimes believe their relationship with their husbands should not weaken and be maintained through mutual trust. They keep in frequent contact with their husbands by calling them via smartphones. Letters or landline phones were used to communicate when smartphones were not available. Mobile phones remain a good way to communicate. This also has a negative impact as women need to adjust according to their husbands' schedules. Women must

tell them about their visits outside, household budget, and children's education. Case 2 mentioned that it creates tension as their husbands should not get angry.

Migration also helps families to purchase property and reconstruct old houses. At times remittances are used to buy shops that increase their family income. In cases 1 and 2, women revealed that remittances help purchase residential plots to enhance the family property. Cases 3 and 4 also mentioned that they help better educate their children and construct good houses. Besides, they were used to buy jewelry for daughters' marriages and save for the future.

Despite prolonged migration, husbands took important decisions that included purchasing land, constructing or renovating houses, etc. As a result, women have improved infrastructure, better sanitation, and access to health facilities. In addition, they can visit private doctors in nearby cities or towns for modern medical facilities.

## **CONCLUSION**

The present paper used two dimensions of wellbeing: objective and subjective, in the context of migrants' wives staying behind. After receiving remittances from migrant husbands, there is an improvement in family income that directly impacts the objective wellbeing of left behind wives. It includes many dimensions of economic wellbeing as a change in the standard of living, enhancement in quality of food, access to water, health facilities and basic household facilities, and children's schooling. However, the emotional or subjective dimension of the wellbeing of women regarding in-laws and life satisfaction remains situation-specific and has not shown a positive impact. In a way, remittances do not necessarily improve the subjective wellbeing of the left behind wives, especially those living in joint families and at a young age. The persisting traditional discrimination against women does not lessen even after male migration. All the women

do not reap the benefits of improved economic status due to remittances. That means migration is not a definite formula that permanently changes existing social structures. Older women seem better off, and many feel good in their lives being migrant wives. For young women, the migration of husbands is felt like a shock. It led them to a feeling of sudden loneliness and helplessness. Moreover, the migration decision is generally taken within the household unit collectively and rationally to increase economic benefits and decrease financial risk. It works in a purely altruistic manner in which migration is for welfare purposes and provides better facilities to the left-behind members.

For older women, who have been through the hardships and stress of living without a husband, life is still good, and some get used to the environment if they have financial freedom. However, younger women remain controlled by their in-laws, with mobility curtailed. Without their husbands, women enjoy more autonomy and become principal actors in a nuclear family setup. Women's work areas are restricted to domestic household chores and expand to decision-making about children's education, health, religious rituals, etc. However, young women struggle to cope with the increased pressures in an unchanged patriarchal structure of the family. As a result, they tend to feel clueless about their situation in life (Kaur, 2020). No doubt, after their husbands' migration, wives become more responsible for family duties and decision-making but also feel over-burdened with such responsibilities. As a result, women face stress and emotional setbacks due to a lack of support.

Whether migration of the male members was truly beneficial remains only partially answered as there is a definite economic improvement and subjective wellbeing. However, it does not make any real impact on the social structure of the family. Women accept their fate of virtually living alone and taking care of in-laws. In a nutshell, the study concludes that

women have greater control over family decision-making and wellbeing when they have a nuclear family than those who stay with in-laws in extended families.

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# 4

## Gender Equality and Women's Development

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Ayana Pathak

### *Abstract*

*The theme of this paper is the intricate link between gender and development, and the subsequent focus on well-being. A key understanding in this regard is the way in which education plays a role in facilitating the development of women. It goes on to focus on the concept of empowerment, and how the two are related, by means of contributing to both mental as well as physical well-being. The paper starts out by focusing on the various aspects of the problem, with respect to gender in education, by identifying three areas within which it is placed, namely, access, participation and differential outcomes. The emergence of gendered stereotypes and gender roles are related to these problems of gender disparity in the educational space, which is then again linked to wider notions of well-being. The larger idea of gender inequality in education is explored within several identified dimensions of the problem, which help to shed more light on the issue. The final and most important theme identified in the paper is through the design and the execution of the curriculum, which as this paper identifies is one of the key determinants in shaping ideas about gender differences, roles and thereby facilitates a part of the basic socialisation or initiation.*

**Keywords:** *Gender, development, empowerment, access, participation, outcomes, gender stereotypes, gender roles, curriculum.*

## INTRODUCTION

The relation between gender equality and women's development is intricately wound up with the overall well-being of women, and thereby, the rest of society. For the longest time, women in most parts of the world were denied access to education by men, who acted as the gatekeepers of knowledge. In India, this barrier came in the form of caste discrimination too, but women were sufferers in both the cases. It is only after a long struggle for attaining educational rights for women, which started in the West and gradually percolated down to a women's movement here in the country, that women had access to educational opportunities.

An analysis of the existing gender equity scenario in the country needs a comprehensive analysis of various parameters involved in the entire educational system, in terms of access, participation and outcome. All of these three parameters are interlinked and related to one another as a continuum of a spectrum.

**Access**—In terms of accessibility, there are many barriers to women's education, starting with poverty. Being unable to afford education affects both boys and girls, but the problem is further heightened when social and cultural attitudes prioritise boys' education over girls. This comes along with the notion that glorifies a woman's role in the domestic realm, as opposed to boys, who are seen as the potential bread winners of the family, and hence the need to educate them all the more. With traditional stereotypes which work to confine women to the household or the private sphere, there are several restrictions imposed on the movement of women, which hampers their ability to move outside the home for acquiring educational opportunities. The notion of the home and the hearth and the glorified role of women in it, functions to view them purely in reproductive roles. Another problem connected with these social and cultural shaping of women's role in society is child marriage. While viewing them purely from the task of

producing children and looking after a household, young girls are married off early so that they can begin their duties in the house of her husband. As such, education of young girls takes a backseat, and as a result, many are forced to leave their studies once they are married off. This also leads to a high dropout rate among girl students.

**Participation**—When it comes to the space of the classroom, the interactions which take place within this domain tend to be quite gendered at times, which act as problems in ensuring gender equity in classrooms. Problems such as hygiene and cleanliness are also important factors in this regard. Menstruating girls, once they reach puberty, require access to proper sanitation facilities, which are often lacking due to infrastructural inadequacies. This forces most girls to drop out of schools as soon as they attain puberty. As a basic premise, there is also a general lack of gender awareness in classrooms, due to which both teachers and students are not sensitised enough about the nuances of gender differences between boys and girls. This problem is further exacerbated by a prominent gender bias in the curriculum. This bias is reflected in reflecting traditional stereotypes of gendered roles, which feature the man as the strong and dependable master of the house, while the woman is a submissive and dependant character, entrusted with homemaking and care giving services. Such depictions translate into the behavioural tendencies of young boys and girls, who are influenced by their textbooks.

**Differential outcomes**—Problems of accessibility and gender bias in classrooms contribute to differential outcomes for girl and boy students at the end of their educational process. In the first case, it leads to a gendered choice of career goals, which are mostly dictated by what society displays, and curriculum of textbooks depict. There is a very clear difference in the type of choices that students make for their future employment opportunities. While boys mostly tend to choose

the hard sciences, thereby aiming for jobs which suit the role dictated for men by society, the soft sciences are seen as the domain of women, who merely have to look after households and do the caring work in the long run. The differentiated career goals are also in tune with a differentiated wage gap in the market for male and female employees. With the same educational qualifications, men are paid higher than women, for the pure reason of valuing a male employee more than a female one.

The identification of the gendered dimensions in educational spaces leading to a disadvantage for female students further gives rise to the development of gendered stereotypes, which play out in larger society. An inherent characteristic of these features of gender dimensions are that they are learned and acquired. Boys and girls in schools develop a sense of maleness and femaleness by virtue of the kind of grooming they receive in schools, which go on to shape their gendered selves. The behaviour of young boys and girls are then organised around this grooming, which makes them aware of the difference between a man and a woman. They are taught to understand and treat gender as a basic component of the self. As such, the resulting effect is to structure the reality of these children in an ideological manner. The notions of manhood and womanhood are effectively societal creations, and the identification and initiation into the respective genders is facilitated through the institution of schools. The basic difference between sex being a biological determinant and gender being a social construct is a manifestation of the gendered socialisation facilitated by primary institutions, including family, schools, etc.

Gender stereotypes facilitate the construction and initiation of gender roles. The roles are typically structured around what characteristic features are attributed to each gender, and the simultaneous role or job profile which suits these attributes. As such, women being considered the more

passive and docile one of the two genders, are either expected to take up the role of the homemaker, or in cases of working outside the home, in the realm of the so-called soft professions, such as teaching, nursing, etc.

In this manner, the construction of gender roles leads to the development of a hierarchical ladder, along which attributes or work done by people are arranged in a hierarchical manner. The creation of this differentiation enables the creation and perpetuation of a social order which rests on the subjugation and discrimination of one gender over the other. All of these factors combined give rise to the overarching problem of inequality in every sphere, including that of education.

## **LITERATURE REVIEW**

After securing the basic right to education, the obstacle now came in the form of breaking traditional stereotypes to overcome the barriers faced by women in accessing these opportunities. The status of women continued to be lower than men in most cases, and educating them is seen as a means to achieving equality in the sphere of gender equality. It is through the development and well-being of all sections of society, including women who comprise half of this population, that we can aspire for betterment of society as a whole.

### **Education and Development**

“There is considerable evidence for the claim that access to education can bring about changes in cognitive ability, which is essential to women’s capacity to question, to reflect on, and to act on the conditions of their lives and to gain access to knowledge, information, and new ideas that will help them to do so” (Kabeer, 2010). Education ensures that women give equal attention to their own well-being along with that of their family. Besides that, there are also other effects which suggest a change in power relationships within and outside

the household. From being passive and dormant members of the family, educated women can actively participate in matters which directly concern them, and hence can no longer be dominated or subjugated by unequal power relations within the household. Moreover, educated women are less likely to suffer from domestic violence. Being more aware of their rights and dignity, educated women can take a stand for themselves in situations of aggression or violence from their partners. Overall, education enables a woman's ability to deal with the outside world, in terms of arming oneself with more knowledge about the ways of the world, as well as an increase in the general self-esteem.

### **The Concept of Empowerment**

The empowerment of women through education can be seen in terms of three interrelated concepts; agency, resources and achievement. Attaining empowerment in the form of agency refers to the ability of a person or a group of people to make choices about themselves, in cases where choice was denied earlier. It represents the process by which choices are made and put into effect. Second, the concept of resources points to the medium by which agency is exercised. The third category of outcomes refer to the achievement of agency, through the utilisation of resources, the extent to which the potential of the group is realised or fails to be realised. (Ibid)

The development and simultaneous empowerment of women also has connotations for the overall well-being in terms of physical and mental well-being. "Female education has long been acknowledged to have strong correlations with other dimensions of human and social development". In terms of physical well-being, referring to a work by Mehrotra (2006) which states that low levels of education significantly affect the health and nutritional status of women, the authors conducting an empirical study emphasise on the linkage between education and development. For example, women who have higher educational qualifications, tend to suffer less from diseases

caused by malnutrition. (Bandyopadhyay and Subrahmaniam, 2008). Similarly, higher levels of education also impact the mental development, by making them stronger and resilient to practices which otherwise serve to further suppress women in society.

As part of the Millenium Development Goals (MDG's), the third one of the goals focuses on gender equality and women's development. To realise this goal, education has been recognised as a key factor to empower women (Kabeer, 2010). With this end in sight, an important factor which has been highlighted is gender equality in education, its attainment, in the process, as well as in its outcome. The rationale for a gender equality perspective in education implies a *rights perspective* as well as a *development perspective* (Sadev report). Education has been recognised as a basic human right in Art. 26 of the Universal Declaration of Human Rights. Seen in these terms, education is also essential for the ability to exercise these rights and consequently for women's empowerment. With respect to the development perspective, gender inequalities in education can be seen to be affecting the structure and management of the education system, simultaneously percolating down to the structure of the society and its functioning. Education can be seen as a crucial intervention to changing attitudes into accepting gender equality as a fundamental social value.

### **DISCUSSION: Gender Inequality in Education**

Gender inequality in education is a persistent problem, which has been prevalent all across the country, ever since women achieved education rights. Even after attaining those rights, access and other factors were always major hindrances in bringing about equality in this regard. This requires closer inspection into the functioning of the education system, which can be ridden with many plagues and flaws. These include problems not simply at one level, but at major strata all along the process of education. The process of analysing gender inequality in education can lead us to identify five

major dimensions of the problem. These include 1) the structure of the educational system, 2) practices and attitude of educators and teachers, 3) content of the curriculum, 4) use of gendered language, in classrooms as well as in curriculum, and 5) infrastructural inadequacies. With regard to the first point, the structure of the education system tends to function in a way such that mostly boys' education is prioritised over that of girls. This can be seen in the systemic structuring of educational spaces in a way such that most students in these institutions are boys, as well as the people occupying the levels at administrative and teaching levels are men.

Second, the social and cultural setting of society functions in a way that girls receiving education is most often seen as redundant, if not completely unattainable. This is reflected in the ways and behaviour of teachers and educators, who make their discrimination very evident while interacting with students. Third, the way in which the curriculum of school education is designed functions to work in a way that perpetuates gender stereotypes among children at a young age. This can be seen in terms of examples and stories which depict the man as the breadwinner of a household while the woman is shown as a housewife. These depictions go on to shape the career goals of children while they are at an impressionable age.

The use of gendered language can be seen in relation to the third point, that is, most textbooks as well as teachers, tend to take a common recourse to the pronoun 'he' while referring to any person. As such, the dominant character in any story inevitably plays out to be a man, whether intentionally or unintentionally. This is also the case wherein even girl students are made to believe that most of the great stories are for men, and about men, and that they may never even have the chance to put forward their own narratives.

Finally, infrastructural inadequacies in the very system of educational institutions act as major barriers to achieving gender equality in education. This is through the lack of proper

sanitation and hygiene facilities for girl students, thereby giving out the impression that the space of schooling is one which is exclusively designed for that of boys.

### **Analysing the Role of the Curriculum**

The curriculum can be said to be one of the main ways in which gender inequality is perpetuated. By shifting focus to the main sub-theme of this paper, we try to analyse the ways in which textbooks and curriculum play a role in perpetuating gender stereotypes. Children's books are important sources of gender stereotypes because they present a model to children on which they organize gender behaviour. While visual images are often treated as decorations on books, they also send out important messages with regard to the role of the genders in society. Children tend to pick on these cues, and guide their personality and self-development around the same. The content of the curriculum, primarily textbooks, play a huge role in shaping the learning process as well as the learning outcome of children. "Students spend as much as 80-95 percent of classroom time using textbooks, and teachers make a majority of their instructional decisions based on these texts" (Flinders & Thornton, 2012). As much as the overtly sexist nature of textbooks have been gradually replaced, subtle forms of sexism still continue to be prevalent. This is evident in the subject, names and experiences of men continuing to dominate the pages of school books. Even in the narration of historical events, men are seen as the movers and shakers of history, as achievers or political leaders. This narration includes few to zero women, the role of female soldiers or women making contributions in any field remaining negligent. The inherent characteristics of gender bias in curriculum can be seen in terms of the following representations (Banks, 2016):

**Invisibility:** The minimal treatment given to women, and their invisibility in the textbooks of schools forms a part of the null curriculum. The role of women or their stories being

kept out of the domain of knowledge renders it invisible, and therefore incapable of making any kind of impression on children.

**Stereotyping:** While males continue to dominate women in terms of characters in books, they are also presented in a stereotyped manner, bound by traditional standards. The same is true for women in the few areas of representation that they find. Men are portrayed to be the aggressive, strong and dominant personalities who are responsible for the people around them, while women are submissive and docile who are tasked with caregiving and household responsibilities. The resultant outcome of such stereotyping can be seen to have its influence on the career choices made by people, as well as the ways in which they conduct their behaviour.

**Selectivity:** This involves a one-sided representation of an issue, situation or a group of people, which plays into narratives by omitting certain perspectives. The omission is mainly of women characters or figures from history for example, who are denied the same degree of coverage and importance that male figures do.

**Unreality:** This aspect has to do with overlooking certain aspects of historical discrimination, in the form of racism, sexism, class differences, etc. These are sanitised and romanticised narratives which fail to address the inherent discriminatory practices within it. As such, the narrative itself is unreal because of its inability to identify and address the problems of the times.

**Fragmentation:** The arranging of specific information in separate boxes or sections as additional information, or fun facts, tends to separate the discussion from the main narrative. This is especially done in the case of women leaders or personalities who left a mark in society, but nevertheless fail to enter the mainstream body of knowledge acquisition.

**Linguistic bias:** The dominant use of masculine pronouns or the common resort to them in case of undisclosed gender

roles tends to reaffirm the powerful narrative that all stories are mostly about men. The use of terminologies in masculine terms such as businessman, forefathers, mankind, etc are further subtle forms of linguistic bias in favour of males which are so common that they are hardly recognised as sexist. Moreover, classroom practices tend to use the 'he' pronoun for any undisclosed gender of a person, which always inevitably make the central character of any theme, a male.

**Cosmetic bias:** The final point is about the 'illusion of equality' that attractive covers, posters or advertisements depict in an attempt to show diversity. This claim is then almost never backed up by concrete content in textbooks of the important roles played by women or any other disadvantaged social group, or the positions they occupied. It is merely a pretty wrapping for content which is ultimately sexist, racist or derogatory to other groups. It is simply the usual selective and biased text, which performs the illusion of being inclusive, by means of attractive cover up.

### **Context of the World**

As a backdrop, and more so as an insight into the way in which the rest of the world is functioning on the basis of gender in education, we look into the case of the country of Turkey. Analysing sexism in textbooks post educational reform in Turkey: This is based on a study conducted on the textbooks of Turkey, in order to analyse how much of problematic content in the form of sexism was removed from the curriculum as part of educational reforms. The answer to this comes in negative, as sexism continued unabated in the textbooks, even post the reforms introduced. The findings of the study concluded that although visualisation of both the genders were adequate in the new textbooks, the issues with representation persisted. This can be seen in the example of 'women with authority' constituting only 3.56% of the illustrations. Although more women can be seen as working

as compared to earlier editions, it still continued to remain between traditionally fixed categories of gender stereotyped occupations. Changes in the textbook continue to remain crucial interventions in ensuring equality for women in educational spaces as well as in society, as can be seen by the difference caused by slight change in curriculum. Doing away with sexist portrayals overall can go a long way in bringing about a gender just society (Esen, 2015).

## **CONCLUSION**

By understanding the manner in which gender bias forms a considerable portion of the curriculum of school children, an analysis is to be made in terms of the impact it has on young boys and girls, which goes on to impact their career or life choices eventually. The invisibility or disregard for popular or strong female characters in school books can have a discouraging effect on young girl students, who may be led to believe that only men play a role in important historical events, or in cases of bringing about effective change. The nature of stereotyping of male and female characters according to traditional roles or behaviour can affect both boys and girls, with a pressure on both genders to behave in particular ways which are seen to be the accepted forms of gender appropriate behaviour. Boys feel the need to take on 'masculine' features such as displaying a strong exterior, being aggressive, and not giving in to emotions of crying or softness or tenderness which may be seen as effeminate. Girls are expected to be docile, and reserved, and the ones who assert themselves are categorised as not 'feminine' enough. The representation of either of the genders in selective or fragmented forms runs the risk of partial interpretation of events as they happened, which is an inadequate picture of the narrative. As such, being impacted by a curriculum which is largely sexist in its virtues, children tend to guide their behaviour around socially accepted notions of masculinity and femininity. They

also make career choices based on the same, with men going into the domain of engineering and mechanics, while women are more into areas like sociology or history. Therefore, the gender bias in curriculum ought to be looked into, in order to make textbooks more inclusive of the changing nature of gender dynamics, as well as to do away with age old stereotypes of gendered behaviour.

In such a scenario, the primary goal of educators is to ensure a gender just environment which fights against perpetuating discriminatory gender practices in society. This can be achieved by means of gender awareness or sensitisation programmes in schools, which target both teachers as well as students. Such a programme should be inclusive of bringing about awareness in terms of gender-neutral language to be used in classrooms and all other spaces, and making an effort to understand gender stereotypes and the problems associated with it, in order to get rid of prejudices. Moreover, changes should be made in the curriculum, as well as taking into consideration the inclusion of non-sexist books, or reading materials which are equally representative of both genders. Finally, gender perspective should be introduced early on as an ideological means of education, in order to train children as active proponents of a gender just society.

It is only by means of bringing out positive changes in terms of gender equality in the basic sphere of education, that we can talk about women and development in a broader sense. As argued before educated and empowered women facilitate the all-round well-being, which includes both mental and physical well-being, of not just herself but also that of others around her. By educating and empowering half of our population, we can hope to achieve the status of equality, or equity, in the case of bringing about the same opportunities and therefore overall development for all groups of people. As such, women in education are important contributors and capable change makers in this regard.

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# 5

## **Educational Technology and its Relevance in Post-COVID Era: A Critical Analysis with Reference to NEP 2020**

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**Rasmani Karmakar, Ruma Gayen,  
Santosh Kumar Behera**

### *Abstract*

*Now-a-days we can't imagine without technology especially in the post COVID-19 era in every aspect of our day to day lives. Education sector mainly faced a rapid revolution in the use of technology to solve various educational problems during and after pandemic period. Though NEP 2020 envisaged Digital India Campaign before the pandemic situation, now we can understand all the technological innovations and their relevance to overcome the obstacles as well as to continue the education system smoothly and in an innovative way. Technology has a great role to transform the entire education system by providing quality education. Promotions of Free and Open Source Software in Education (FOSSE) will pave a new emerging path in the education systems. Along with that for exchanging ideas on the educational technology The National Educational Technology Forum (NETF) will create technology based interventions in the post Covid-19 systems of education. Four dimensions of using technology in education as indicated in NEP 2020 are –teacher's preparation and their continuous professional development; classroom teaching learning process and evaluation; access of education through technology in the remote areas and to the disadvantaged groups consisting differently-abled children, girl*

*children and children living in Special Educational Zones (SEZs) and lastly the planning and management of entire education system. The current paper will analyse how all these four sections are dependent on educational technology in the Post COVID-19 era and thereby technological interventions in all the four facets of education will penetrate the vision of Digital India mission. Here, the researchers will analyse the data collected from primary and secondary sources by using Inductive analysis and creative synthesis strategies.*

**Keywords:** *Digital India, Educational Technology, NEP-2020, Post COVID-19 Era.*

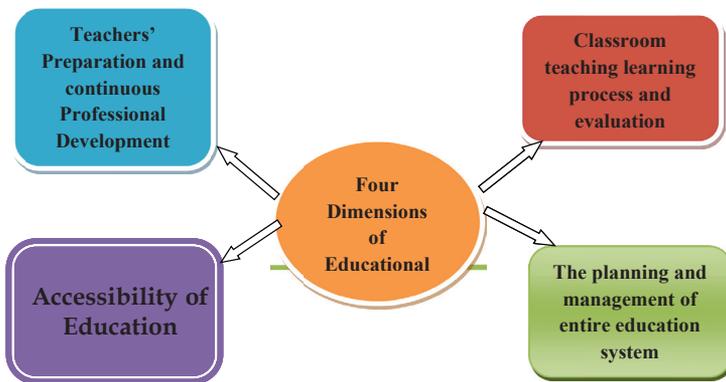
## INTRODUCTION

At present scenario we can't imagine without technology especially in the post COVID-19 era in every aspect of our day to day lives. Education sector mainly faced a rapid revolution in the use of technology to solve various educational problems during and after pandemic period. Though NEP 2020 envisaged Digital India Campaign before the pandemic situation, now we can understand all the technological innovations and their relevance to overcome the obstacles as well as to continue the education system smoothly and in an innovative way. Technology has a great role to transform the entire education system by providing quality education (Photopoulos et al., 2021). Promotions of Free and Open Source Software in Education (FOSSE) will pave a new emerging path in the education systems. Along with that for exchanging ideas on the educational technology The National Educational Technology Forum (NETF) will create technology based interventions in the post Covid-19 systems of education. The critical situation during pandemic period necessitated that the education system should be equipped with an alternate method to fulfil the aim of providing quality education. Technology can play that role of providing alternative means in education.

Interactive learning through digital mode replaced the traditional mode of learning. For creating a self-reliant society, the development of educational technology is very much important. As NEP had a vision of multiple learning pathway, and learning which has practical value will be the future of education. Steering of education will be the technological use in every aspect of education. In this critical juncture technology is the quintessential tool to create digital India successful.

Digital inclusion in the field of education in the post-covid era has given a new direction towards a digitally empowered society and it will also help the nation to create digital knowledge economy in India. Technology and varying parts of education has bidirectional relationship. To maintain a healthy relationship, to improve and to discuss about various issues regarding Educational Technology Govt will create a separate body named National Educational Technology Forum (NETF). It will disseminate necessary advices to the Central as well as State Govt (National Educational Policy, 2020).

There are four dimensions in the use of Technology in the education system. Four dimensions of using technology in education as indicated in NEP 2020 are:



**Fig. 5.1 : Four Dimensions of Educational Technology**

## REVIEW OF LITERATURE

NEP 2020 shows the path of leveraging Technology in all the aspects of education removing the all kinds of limitations and barriers. Digital education can only be possible when digital divide can be removed both in rural and urban areas through digital initiative like Digital India campaign (Nanwani, 2022). Though Technology had given a new dimension in sphere of education still it has both advantages and disadvantages (Lockee, 2021).

It can cast both boon and bane to the learners and stakeholders of the education system (Soy, 2021). It makes the education system more convenient and transparent. On the one hand it enhances digital literacy; on the other hand, it improves the information sharing within and outside the school environment (Alam, 2021).

As disadvantages of educational technology students don't have any opportunity to attend the classes physically. In that case overall development of the students gets hampered. Moreover, it hinders the prime aim of education, the modification in the behaviour of the learner (Garg et al., 2020).

## OBJECTIVES

1. To analyse the use of Educational Technology in the post-covid era for Teacher's preparation and their continuous professional development with reference to NEP 2020
2. To find out the use of Educational Technology in the post-covid era for Classroom teaching learning process and evaluation with reference to NEP 2020
3. To explain the use of Educational Technology in the post-covid era for the planning and management of entire education system with reference to NEP 2020
4. To ascertain the use of Educational Technology in the post-covid era in the accessibility of Education with reference to NEP 2020

## METHODOLOGY

Here, in this study the researchers had selected the qualitative approach and inductive analysis and creative synthesis analysis strategies. The researchers had gathered data from secondary sources of data. Then, the researchers interpreted the data by using Inductive analysis and creative synthesis to acquire adequate information. Here the researchers described and then finalized various crucial issues and analysed the interrelationships among those aspects.

## DISCUSSION AND ANALYSIS

### (A) Teacher's preparation and their continuous professional development:

Teachers' preparation programme, internship programme, orientation programme and all kinds of professional development happened to be possible through online mode during pandemic period (Aithal & Aithal, 2020). There are many kinds of online tools from where teachers get benefits-

- **Discovery Education** is a technological platform where teachers can get information digitally and strengthens their effectiveness.
- **Google plus** is an online discussion forum where they can share their perspectives and work collaboratively.
- **Intel Teach Elements** is such a tool where teachers can access short duration course on 21 century learning experiences.
- **Feedly** is such a tool which helps the teacher to read blogs.
- **LinkedIn** is such a professional social networking where the teachers can be acquainted with the other educators and teachers.
- **Pinterst** is also a social media website where teachers can develop their teaching skills and they can be connected with other professional.

- **Ed Week, Teacher Trap Teacher Vision, Getting Smart, Teacher Domain** are also tools where teachers can enhance their professional qualities through free resources.
- **Paperli** is a platform of creating blogs.
- **Teachers Network** is such a tool where a teacher can develop lesson plan, videos and many more.

#### ◆ **Other Online Courses**

SWAYAM and MOOCs provide various short-term courses that help the teachers to enhance their qualities through online without wasting their time and money. During this period teachers were getting the opportunity to engage themselves for their professional development through online.

- **Recommendation of NEP 2020:** NEP 2020 focused on the first criteria of using technology in the educational field is that the use of technology for teacher's preparation and their professional development. During and after Post-Covid era education sector felt an immense use of technology to continue the teaching learning process virtually through online process. Before the students, teachers should know how to use and implement the technology based learning. So, for that purpose training is needed to leverage technology for getting greater outcome from the new education system in a new normal situation. Quality teachers' training programme can attain the success out of it. Eligibility criteria for teacher preparation will be four years integrated B.Ed. programme by 2030 (NEP, 2020).
- **Teachers' preparation in the use of educational technology:** All teachers at all levels of education needed an appropriate teacher preparation programme so that they can carry out the teaching learning process using e-content, conducting classes in flipped mode and by using MOOCs courses. Video

repository will also be helpful for their preparation to enter into the digital world. Various technology based tools will be developed for the teachers to assist them in teaching, learning and in evaluation process. NEP -2020 had taken a challenging initiative to train to the certified master teachers to deliver training to the teacher trainees within 5-6 years. This programme will be conducted by CIET (NEP, 2020). Teacher's professional development which will be on the basis of their merit not on the teaching experience will be benefitted by using blended method of training.

◆ **For continuous professional development (CPD):**

In-service teachers need to be attached and aware about all the cutting edges innovations in pedagogical techniques. Now all teachers having personal devices like smart phones, access of training platform and educational resources can easily be incorporated with the pedagogical practices. For continuous development of the teachers and for sharing their valuable knowledge the online platform will help them. MOOCs and SWAYAM courses became very much beneficial during COVID period. At least 50 hours are necessary for CPD, in that case online or using technology will be beneficial as teachers faced during Covid-19 period. Besides, teachers with good portfolios will be awarded and financial support will be provided them for attending national and international conference, seminar and workshops. Moreover, teachers will be given opportunity to present and share their knowledge in National Educational Technology Forum (NETF).

◆ **Specific technology related policy actions:**

For expanding teacher professional learning technology can usher a new facet in the teacher preparation. As technological intervention SWAYAM will play a new role for the faculty development programme providing customized courses. Besides NEP 2020 also suggested that DIETs and HRDCs will coordinate to support teachers involved schools as well as

in Higher Education Institutions. The programme will focus on the quality of the training and teachers will be certified after the completion of the courses. The policy has given a new intervention of creating a teachers professional learning communities so that they can interact among themselves. The community will have teachers of various subject and belonging to various states. Teacher profession can be linked with the global community of teachers and thereby globalization of teaching profession can be possible.

### **B) Classroom teaching learning process and evaluation:**

In this 21<sup>st</sup> century education system is not only depended on the face to face learning rather it depends on the technology based independent and productive mode to draw out their inner potentiality in the best possible ways. It will create a democratic principle of the entire education system as a whole. Technology in the teaching learning process as well as in the evaluation system has brought a new era of personalized technology and creativity.

**Classroom teaching learning process:** The teachers were obliged to change the traditional teaching-learning process in the global critical incident for COVID-19 virus. The pandemic situation widened the scope of using Open Educational resources, online courses and digital teaching learning platform like zoom, Google Meet, Cisco WebEx. Technology has given a rewarding experience to the teaching learning environment by providing a least restrictive and barrier free environment. Many teaching learning digital tools' used have been increased-

- Kahoot
- Edmodo
- Google classroom
- Classdojo
- Animoto
- Quizlet
- Storybird
- Edpuzzle
- TED-Ed.
- Thinglink
- Khan academy
- Prezi

- Pixton
  - Moodle
  - Pictochart
  - coursera
- ◆ **Online platforms:** Because of the suspension of physical classes Govt of India launched various online platforms to provide digital intervention in the teaching-learning process. Department of School Education, Ministry of Human Resources Development launched online platforms like SWAYAM, DIKSHA, Swayam Prabha Channel, Siksha Van and E-pathshala, VidyaDaan. PM e-vidya was launched on 17 th May, 2020 with the aim to unify all the efforts related to digital, online and on air education. Besides there are on air radio stations that are broadcasted from NIOS for class 9 to 12 (Singh et al., 2021).
- ◆ **Evaluation:** Several online platforms became popular during this pandemic situation. Assessment of learning and assessment for learning both became possible during this era. M.C.Q, S.A.Q and essay type of questions all can be done in the google form. Students and the teachers got responses and feedback looking this form. Few institutions also used LMS such as MOODLE; it helped them for advanced assessment setting for different questions advanced software can prevent cheating while students are giving online exams at their homes.
- ◆ **Recommendations of NEP:**
- **Integrating educational technology in the school curriculum:** For preparing the students for the digital age students must know the computational thinking and it will be integrated in the school curriculum. NEP has suggested making the digital devices affordable to all the students within 2025. Using digital devices along with the digital infrastructure like computer laboratory digital learning can be possible. Besides, school curriculum will provide programming and

computer-based activities at upper-primary and secondary stages.

- **Developing educational software and online courses:** Numerous educational software the form of games, simulation, virtual reality and augmented reality, will be developed in major Indian languages at all the levels for both normal as well as differently abled children. Adaptive assessment tools for immediate feedback to the learners and personalized learning trajectories for individualized learning will be created to focus on 21<sup>st</sup> century skills rather than promoting rote learning. Educational institutions will provide online courses with course credit transfer facilities.
- **Support for Information and communication technology usage:** students will be given IT Ambassador Fellowships for completing senior secondary courses where computer hardware and software training and maintenance will be taught to the students.
- **Technology related policy actions:** Technology related policy actions must be taken in two ways-necessary steps and promising interventions. Necessary steps are that content preparation in many languages and those contents will be available under Creative Common License. The single repository The National Repository for Open Educational Resources (NROER) will hold the content. That quality content can be translated into multiples Indian languages. The promising interventions are to create more software for educational material. Along with the online assessments will be used to assess the students' performance.

### C) Accessibility of Education:

Accessibility of education can be possible only through using ICT in education. It can reach in remote areas, it can

be helpful for the Children with Special Needs, girl children, children living in Special Educational Zones (SEZs) dropped out children and for many others for providing them lifelong learning.

Education became profoundly accessible to all the children only through digital platform. It was not only helpful for the normal children but also for the differently abled children in this crucial situation. Educational channels were created mainly for those children with special needs. Direct-to-home (DTH) channel for hearing impaired children. Study materials in sign language for the children with hearing impairment.

◆ **Recommendations of NEP 2020:**

- **Accessibility in remote areas:** School complex, equipped with electricity, computers/ smart phones or other devices and internet will help to reach educational technology in the remote areas.
- **High Quality Specialized content:** High quality specialized content must be available in open educational repositories in multiple languages and it will be organized in a manner so that anyone can access it quickly and easily.
- **Maintaining content quality:** Though ensuring content quality is quite difficult still it will be helpful for the powerful life-long learning. The resources will be maintained by specialist organization and funding for the professional maintenance will be provided by the Central Government. Besides the tools will be created for the automated language translation of the learning material and software will be developed for the children of all ages.

**D) The planning and management of entire education system:**

Technology for planning and management shows a new dimension in this pandemic situation. Not only in the teaching learning purpose but also in the management purpose

technology helps to make an effective decision. E-governance and storage of data in the digital platform through technology made all the procedures easier and one can store and retrieve data in a manageable manner. While organizers were in their own houses, they worked collaboratively using technology. It helped them to store, process and access educational data and record transparently. Vast data can be accessed, store and shared only through digital means. It makes the management system client-oriented, convenient and cost-effective.

- ◆ **Google drive** is the popular means for saving the data safely. Administrators are using Google Docs to prepare memos, Google Spreadsheets to organize data and Google Forms to collect various data.
- ◆ **Drop Box** is another tool by using these tool administrators can keep record of the meeting time and details of the event.
- ◆ Another digital tool **edWeb.net** is a website where professional social and learning network are available with blogs, calendars, live chats, links webinars etc.
- ◆ **Parent portal** is another technological initiative to create a link between parents and teachers. Parents can access their child's progress and they can also contact with the teachers digitally.
- ◆ **Education world** is also a forum where the administrators can access technological tips for their professional development.
- ◆ **Eduwonk** is also a platform where the administrators can access various news regarding educational policy and thereby they can improve the Institution's environment.
- ◆ **Skype, Google Meet and Zoom** are helpful for the administrators to attend a meeting virtually with other administrators without leaving their office.
- ◆ Other tools that are also helping in governing educational institutions are **Parent Locker, Hero, FeKara, Class 365, Open -school by Wiwo, TS school and Fedena.**

### ◆ Recommendations of NEP 2020:

Technology shows an innovative way in the area of governance and management. ICT tools help to retain and analysis data and also to keep record. NEP-2020 recommended a platform for maintaining the educational information efficiently and safely. All records in an institution will be maintained by National Repository of Educational Data (NRED) in digital form as part of Digital India programme. Data recording will be helpful for monitoring, ranking, rating, eligibility of government schemes, maintaining scholarship and employment and transfer.

It will also be beneficial for the local communities, Panchayats to look at the data to make a sense about the current condition. By using ICT tools admissions, scholarships, assessments, placement, accreditation and counselling will be more efficient to take a decision among the administrators. Moreover, fake degrees or fake certificates can be rejected through a depository of certificates like National Academic Depository (NAD).

### CONCLUSION

All these four sections are dependent on educational technology in the Post COVID-19 era and thereby technological interventions in all the four facets of education will penetrate the vision of Digital India mission. Technology in the sphere of education can make a rapid revolution in the education system if it would be used properly with an intention of getting positive outcome.

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## 6

# Value Inculcation through Storytelling in the Foundational Years: A Way to Promote Oral Language and Print Awareness

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### *Abstract*

*The early years of the child is considered to be the 'window of opportunity'. The foundational years is considered to be the bedrock of all higher stages of learning. Thus it is very essential that as people dealing with small children seamless efforts are directed towards value inculcation in the early years so that they are ingrained in the very core of the child and they become effective members of the society. Storytelling is one of the most effective ways through which literacy and numeracy can be promoted in small children. Much importance has been given on development of literacy and numeracy in the early years in the National Education Policy 2020. Storytelling is one of the effective ways through which young children learn in the early years. Much emphasis has been given upon foundational learning in the National Education Policy 2020. Children are left awestruck when they listen to stories. In documents like NIPUN BHARAT mention has been made about use of storytelling in the early years and this is one of the best ways in which literacy development can be achieved in young children. Essential it is to understand how we as educators can promote learning in small children through stories in the early years. Imbibing proper values in children in*

*the formative years of their life to a large extent depends upon the different roles played by people like their parents, caregivers, teachers etc. Essential it is to explore the different types of stories in local cultures across societies so that they can be used for small children. The paper is an attempt to understand the different ways through which value inculcation can be done. The study is a qualitative study with data collected from secondary sources like policies, government documents etc.*

**Keywords:** *Storytelling, Foundational years, raising literate children.*

## INTRODUCTION

### Value Inculcation through Storytelling

Values are integral to life. Value inculcation is very essential to raise children who are emotionally strong and are capable of maintaining healthy relationships. Humans are social animals. Social relations among individuals helps societies sustain. To be an effective member of the society and to function in the most appropriate ways it is very essential that humans during the early stage of their life gets imbibed with appropriate values. Now a days it is not uncommon to hear about the degradation of values in the society resulting in increasing crime rates and also mention has been made in the State of Foundational Literacy and Numeracy in India that having adequate foundational literacy and numeracy helps in reducing crime rates in the society. References in the National Education Policy NEP 2020 is also that of reading with understanding. This in a way reiterates the very fact that children should not only read the text but also that they should be able to comprehend it. Storytelling is an enjoyable process because it lets the children to develop their imagination, creativity and makes learning an enjoyable process and also it is one of the most excellent ways in which value inculcation can be done in small children during their formative years.

Inculcating values through stories can be done through-

1. Making references to Krishna's tale, his character, by incorporating episodes from his early life in the curriculum etc.
2. Every story to end with a moral and the teacher to discuss its context in the present situation relating to the child's subjective world view.
3. Lots and lots of references to ancient texts like epics- Ramayana and Mahabharata to be done.
4. Parents to make children books available at home.
5. To develop the concept of print awareness and oral language during the formative years the children's can also be taken by their grandparents to community place of worship ( Naamghar as in state like Assam), or to places where religious discourse takes place. This would help them come in terms with the different letters, the words, the language usage as well as work towards value inculcation through the different stories discussed in the scriptures.
6. Children's introduction to illustrated textbooks.
7. Getting introduced to characters like Krishna and his playfulness-in a way so that children's interest towards reading increases.
8. Availability of text materials for small children in the form of book corners, libraries, stand- alone children libraries in villages etc. to be done.
9. People to initiate the idea of disbursement of textbooks for public libraries through donation.
10. Mobile libraries in villages, in socially disadvantaged areas which are inaccessible.
11. Introduction to local stories.

All of these work towards development of oral language and print awareness in small children during their formative years.

### **Mother's Role in Value Inculcation**

Most of the mothers today are working with women's participation in workforce and division of labour. In the early years the children need adequate attention from parents. It has been seen that children who get care and support of mother are adequately matured and grow up to be emotionally stable people and have stable and healthy relationship and perform their roles as adults better. Essential it is for the mother to read bedtime stories for their kids and ensure that they spend at least some time with their kids after the office hours whether it be reading stories to children from digital devices like Kindle. Kids to be given opportunities to voice their opinions and to become part of the decision making process in the family. Children should not be criticized in front of his friends. Appreciating works of the kids is very essential. More focus should be on intangible form of rewards like giving a kiss, hugs etc. instead of the material things, giving scope for rewards like small acts of kindness etc. is essential.

### **Teacher's Role in The Process of Value Inculcation**

- ◆ Discussion on values of characters from stories to be adequately made in the classroom.
- ◆ More play activities for the child through group activities, different roles etc. so that they get time to learn from each other and develop adequate social skills.

The curriculum in the early years is a matrix of both formal as well as informal learning activities and thus it is for the teacher to ensure that the curriculum involves different methods of teaching like storytelling, poem, recitation, role playing etc. so that the children can enjoy the activities in the curriculum adequately. This is very essential for the overall development of the kids in the early years in different dimensions like physical, mental, social, emotional etc. The teacher's role is very essential in this regard who can create an appropriate balance among the different activities of the

preschool curriculum associated with the development of the child.

### **Progression of a Story—How should we be introducing a Story to our Children**

Children's stories are full of illustrations. References can also be made to the stories available in Amar Chitra Kotha and examples can also be drawn from prominent short story writers particularly children writers from regional, national level etc. through books like Malgudi Days written by R. K. Narayan, The Old Man and his God, The Upside Down King written by Sudha Murty etc. By introducing the stories included in these books not only proper values can be developed in the children at the same time print awareness and oral language can also be promoted.

Over the years it has been found that there has been immense changes in the way story reading was done some years back and it is done today. There is stark differences among the ways children spent their childhood for those born in the 1990s and those born in the 2000s. There was a time when children used to wait eagerly for their grandparents to listen stories from them, read stories from Amar Chitra Kotha etc. Today even before children joins preschool they are well adept in the use of different digital devices. Over time the concept or the idea of digital Storytelling has become more popular among children today with folk stories made available through technologically enabled devices like Smart Phone, tablets etc. and children tuning in to platforms like YouTube. Thus a shift has been seen in the way Storytelling happened earlier and as it is happening today. But yes the motive has been the same to introduce stories to children to help them develop values because we find that even in Channels available in YouTube that tells stories it ends with a moral. Thus it is essential for teachers dealing with small children in the foundational years that they are well adept in the use of different technologically enabled devices like tablets in a way to contribute towards

value inculcation in the early years that forms the base of a solid foundation.

Even before children comes to school, they have a basic idea of the concept of language that includes ideas of the knowledge of Oral Language and Print Awareness. This is through hearing to the conversations of their parents and other people available in their surroundings. Telling story to small children in the early years is very essential as it-

- Helps in developing fluency
- Associate oneself to the use of different words
- Come in terms to different sounds, etc.

Storytelling is one of the most effective ways of curriculum transaction in the preschool years where the senses of the children are adequately involved when they get to have different roles.

### **What can we do?**

- ◆ Teach children through actual actions instead of lecture method through storytelling.
- ◆ Children learn to be disciplined, punctual
- ◆ Cleanliness
- ◆ Cooperation
- ◆ Value oneself

Characters from Mythological tales speak about the different ways to sustain in the society. These values go a long way in helping the child remaining grounded to his roots.

If we take the reference of characters like Lord Krishna, Lord Rama and bring them in the context of the curriculum, Storytelling can be used as an effective method in the early years. These mythological stories speak mostly about the win of truth over evil and thus they can be incorporated in the curriculum and can be used effectively towards value inculcation in small children in the foundational years.

### **The beginning of the development of the concept of Print awareness and how it can be used for value inculcation in small children in the early years**

When a child is born in a family the welcoming of a child as a new member of the society is considered to be a very holy process and across cultures and societies though the practices vary but as a whole it is considered as a moment of deep joy and every family member of the expected mother prepares to welcome this new born baby to the world who is considered to be the harbinger of joy. The child comes to the world with his own Sanskars some that he gets from the environment and some that he gets from the family where he is born. The immediate environment of a child is his family, his parents and the family members under the care of whom he develops the first formative years of his life. The education and the spiritual orientation of the mother at this stage is very essential as she is considered to be the care giver who plays a very important role in the upbringing of the child and thus the rearing process of the child is very essential.

### **Need of Print Awareness**

Print awareness is essential to understand the concept of literacy and numeracy in terms of the proper usage of words in the sentences being used and to be introduced to the concept of the use of numbers in day-to-day activities.

### **The Larger Context**

When every person in the society has this basic understanding of the concept of print, they become effective decision makers and contribute to the process of development of a nation which happens through the combined participation of every member of the society who have a strong base of literacy and numeracy. Print awareness is children's introduction to different print materials in their surroundings. Print materials refers to anything that they see around like words written on

a material like newspaper, books, chocolate wrappers, plastic packets with inscriptions on them etc. Print awareness begins with children's understanding of their surroundings, the day to day conversations that they get to hear in their home and in the surroundings. Print awareness is very much essential to develop the concept of literacy and numeracy and forms an essential base for development and progression of the concepts of literacy and numeracy in later stages of life.

### **Context**

Societies are fast changing. With changing societies crime rates have increased with topics like violence, etc. surfacing every other day. Thus it is essential that value inculcation at the foundational stage be made a priority so that the children grow up as healthy citizens with qualities like universal thinking, brotherhood, humility etc.

### **Ways through which Value Inculcation can be done through Storytelling**

Stories having morals when introduced to small children by care givers, the morals remain with them. They might forget the story in the long run, yet the morals remain with them as life lessons and they behave accordingly as they grow up and become adults and get associated with different roles becoming functional members of the society. Every society has their own set of values which are reflected through different cultural practices. The oral traditions which pass down from one generation to another can be brought into the ambit of the curriculum of early childhood care and education so that the children can have a glimpse of the values that are considered essential for life and living. The individual characters in the stories speak so much about themselves. Through illustrations the teachers can narrate life incidences to children. In this way the stories come alive to children in the classroom.

Values are essential to life. Without values it is very difficult to lead life in the right direction. Stories are the connecting

bridge across societies that helps societies sustain properly by helping to maintain the social set up by connecting people and places. Storytelling helps children to understand themselves in better ways, understand the core principles of life, help them lead a dignified life with inculcation of appropriate values like honesty, integrity, humility, generosity etc.

Thus Storytelling act as a bridge by connecting societies and help in the inculcation of values promoting oral language and print awareness through different medium among children in the foundational years. Societies across the world are united through stories. Characters in stories bring alive the realities of societies. Promotion of oral language and print awareness happens through stories.

**Some of the other ways in which value inculcation can be done through Storytelling are-**

1. Working towards setting up of libraries with digitally enabled devices catering to the needs of the 21<sup>st</sup> century learners.
2. Introduction to regional children authors through pictures, illustrated works, children's magazines, narrating incidents from history etc. and
3. Using Public Libraries for developing Oral language and Print Awareness in small children in the Early years.
4. Importance of book corners in the preschool centres to be discussed among parents.
5. Narrations from Storytelling with focus on characters like Nooni as mentioned in *The Magic of the Lost Temple* written by Sudha Murty to be done.
6. Children are attracted to colours. Budding writers from across the regions can join hands with publishing house at State Level and work for translation of Story Books like *The Little Prince* written by Antoine De Saint-Exupery with adequate illustrations.

7. 8. Government across countries can provide incentives in the form of a hefty amount to encourage budding writers.
8. 9. Discussions to be initiated in the schools at a more local level with participation of children, parents and teachers along with local communities.

### **Libraries and Print Awareness**

1. Parents invitation to libraries along with teachers in line with the recommendations of NIPUN BHARAT.
2. Visit to libraries by parents and community members after the school hours as has been recommended in NIPUN BHARAT.

### **Print Awareness among Small Children**

Print awareness refers to children's introduction to different story books, newspapers etc. When introduced at an early age by parents, care givers and people associated with the learning of the young child it promotes value inculcation which is very essential for healthy living. The natural curiosity of small children towards the happenings of the world outside them that they belong to like the mysteries of the universe, tradition, cultural practices etc. can be opened up through Storytelling.

Children come to school with their own set of early learning experiences. Print awareness is associated with early literacy skills among young children. The adults and the other family members along with the social circle of which the child is a part, his friends has an important role to play in this regards. Print awareness is the way in which children's get introduced to the concept of print while handling a book, going through the illustrations, title etc. along with page numbers, reading a book from top to bottom or first to last etc. Children's early print awareness begins with getting introduced to bill boards, chocolate wrappers etc. and understanding that the

illustrations in the form of an arrow has a meaning underneath etc.

It should be a responsibility on the part of the teachers that different books with adequate illustrations are made available for children during the early years. This would help them to have a strong solid base of oral language and print awareness with the inculcation of values going simultaneously. Often we see people talk about value degradation in students and also that emphasis should be given on inculcation of values in our children. This can be done from the early stage as well when the parents are aware and raise conscious kids who are willing to take responsibility and act as socially responsible citizens with development of values like compassion, care, empathy, sympathy, love for fellow beings, willingness to cooperate and serve when required with their life dedicated to a higher cause. This is possible when adequate focus is given on development of values among small children. This form the basis of early learning.

**Print awareness-**The State of Foundational Literacy and Numeracy in India in its discussion on the Concept of print has mentioned "Concept of print essentially means the ability of a child to understand 'print' and its functions i.e to know how to read a book, to know how a script is written (left to right, top to bottom etc), to know that what is written has meaning etc". Language development is an important aspect in the early years. In India children in the formative years are taken care of under the Integrated Child Development Services (ICDS). Adequate emphasis is given upon the cognitive development, language development, Physical development and Socio emotional development of the child. Language development forms the essence of the early learning of the child because it is the medium through which the child expresses his needs and urges, communicate with people around him and function in a social set up which is integrally related to the concept of print awareness and oral language that can be developed through

the process of storytelling and which in a way is integrally related to value inculcation in the early years.

### **Story Telling as mentioned in Vidya Pravesh**

Vidya Pravesh is the three months play-based School Preparation Module for Grade-I. As mentioned in Vidya Pravesh print awareness can happen only when the child's environment is print-rich where reference has been made about the child being able to see print around easily. Mention has been made about children's participation in the process of storytelling and the stories being designed in such a way so that it deals with the immediate surroundings of the child, leaving adequate space to let children guess about the sequence of events that would follow, leaving books in the 'Book Area' etc. Suggestions has been made about Picture Reading through which children can be encouraged to read pictures or illustrations from the storybooks. Children love listening to stories. While going through the document Vidya Pravesh it has been found that the benefits of storytelling during the formative years in the form of student participation, value inculcation like honesty, kindness, courage, humility, teamwork, respect has been discussed.

### **REVIEW OF LITERATURE**

Dash (2013) conducted a study on the title "Effectiveness of Storytelling Approach in inculcating values identified by NCERT among the 6<sup>th</sup> grade learners of Odisha state". The findings of the study suggest that when proper method is applied Storytelling will be useful and significant for development of values of primary students.

### **OBJECTIVE**

The objectives of the study are-

1. To understand the process of value inculcation among small children through effective storytelling

2. To understand the role of storytelling in promoting oral language and print awareness
3. To understand the importance of storytelling in value inculcation and provide suggestions for the same.

## **METHODOLOGY**

The study is mainly based on Secondary sources of data. It has been done mainly in references to different secondary sources of data like books, articles etc.

## **DATA AND DISCUSSION**

The significant findings of the study are:

1. Storytelling undoubtedly plays an important role in the process of value inculcation in small children.
2. Has an impact upon the overall development of small children and works effectively towards developing print awareness and oral competency.

Some of the suggestions are:

1. Bed time stories to be made an essential part of the daily activities of children in the early years.
2. Parents especially mother should make it a point that she spends some time with the kid after school. This in a way will help the child expand the pathways of knowledge and climb to higher stages of learning through a strong base of early introduction to oral language and print awareness.
3. Books can be used along with collections of Indian Mythology, classics etc. along with introduction to magic, fantasy and imagination to be given to kids. This will help them to have a different perspective of the world and play an important role in their personality build up.
4. Essential it is that not only the children are brought in terms to the concept of print awareness yet it is

essential that both the parents keep some time to spend with their children and make the process of storytelling filled with fun filled activities, exciting and enjoyable act and bring the characters alive and leave adequate space to the children for exploration at the end of the story.

The more the parents read themselves, the children will be attracted towards the concept of print awareness as small children are highly influenced by their parents and their teachers the more. If this is done we can well contribute to avert the learning crisis that has been mentioned in the National Education Policy 2020 .

## **ANALYSIS**

Based on the discussion done it has been found that indeed Storytelling is a very effective approach for value inculcation in the Foundational years. This approach helps to develop print awareness and oral competency and the paper has discussed in length how this can be done. Some of the ways could be through bedtime stories, parents especially mother spending time with their children etc.

## **CONCLUSION**

The study would help to understand the value inculcation among all children through story telling. The study has been done based on Secondary sources like government documents. The findings of the study has brought to light the importance of Storytelling for developing values in small children during the foundational years and effort has been done to understand the role of Storytelling in promoting oral language and print awareness. The onus for value inculcation in the early years is associated with the people associated with the learning of the preschool child. Bringing diversity in our classrooms in terms of the print materials, initiating discussions taking children and their parents are the different ways in which print awareness and oral language can be

promoted in young children. There are stories that children like to listen to again and again. The benefits of Storytelling in the formative years is immense and it undoubtedly helps in the holistic development of the child. It all depends upon the teachers and the parents how they do it. Vidya Pravesh mentions about leaving a story for children with a moral value in the end and also that stories should be brief, meaningful with the usage of simple language along with discussion and letting children play the different characters from the story. Vidya Pravesh mentions about giving 'clues' to children to keep the children's interest intact during Storytelling.

Values are essential for societies to exist as there are certain values which are considered to be eternal like love, compassion for every human being etc. As humans our main motive should be to spread joy, love and lit the world like fireworks in the sky. It works to promote universal brotherhood which makes human existence meaningful and enduring.

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# 7

## Victimization of Woman from a Linguistic Perspective and its Remedy

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Sayantani Bala

### *Abstract*

*We all know that our society is a patriarchal society. In patriarchy, women are considered as a 'second sex'. However the discrimination occurs in various forms, such as social, political, economical, ethical, linguistic etc. In this paper I will try to point out the linguistic marginalization of women. Language plays a vital role in our social life. The traditional philosophy of language says that language is neutral, unbiased and impartial for all, but the feminists critique that the apparently neutral, unbiased and impartial language is not at all neutral. It always makes a woman inferior from a man and makes women as a second sex. In our society language is differently gendered for men and women. The difference is not only a mere distinction, but a discrimination which makes a hierarchy that gives a privileged position to a man and oppress a woman in her daily life. Thus a woman becomes inferior to a man if she possesses her own characteristics such as care, love, relatedness, emotion etc which the society has been imposed on her. On the other hand she becomes a bad woman if she carries out the so called male attributes like autonomous, rationality, abstract thinking etc. So there is always a conflict in a woman's mind either she chooses any of these paths. This paper is to show how language can victimize a woman and to search for a language that can provide a gender sensitive society.*

**Keywords:** *Discrimination, Bias, Oppression.*

## **INTRODUCTION**

Linguistic philosophy is one of the significant branches of philosophy. We express our thought to others via language. Sometimes language also influences our thought. To communicate something the role of the speaker and the hearer both, are very necessary. The utterance of a person can make delightful or sad to other persons. Almost all linguistics and philosophers have accepted language as neutral, impartial for communication of human beings. But this opinion has been seriously criticized by the post modern and radical philosophers.

## **OBJECTIVE**

Here I shall discuss that language is socially constructed and is not free from bias. From that perspective I shall attempt to discuss that how language can become gender sensitive and contribute to the making of a progressive society.

## **REVIEW OF LITERATURE**

I am not mentioning the literature review in a separate way. In the article I have mentioned about many books which I have gone through in making this article and have quoted many references which I have mentioned in the Reference section.

## **DATA AND DISCUSSION**

In philosophy of language, traditional view distinguishes between language and its meaning, where meaning is essentially separate from the word. Language is defined as a representative of the world. If the language is more clear and distinct, we can reach the world more closely. Philosophers have also claimed that the clarity of language helps us to attain objectivity and impartiality. If a person utters violent language, these theorists explain this as a subjective partiality

of his or her language. But language itself is free from all biases.

On the other hand, postmodern philosophers deny this distinction between language and its meaning. Wittgenstein, in his *Philosophical Investigations* says that, we understand the words by their usage in our language, not by a separate element representing their meaning. Thus a boy understands the meaning of a chalk by its usage in our language. Knowing the object itself cannot make a person know it completely. Because he cannot do anything with that object unless he understands its use in his language. Thus meaning is like a game of language.<sup>1</sup>

Similarly Derrida says that word is not the carrier of the meaning of our language. Rather words are interrelated. In Derrida's words "language is a chain of signifiers referring to other signifiers, in which each signifier in turn become what is signified by another signifier."<sup>2</sup> The meaning is ever changing with its context. It is not transcendently specified. Derrida also points the distinction between 'speech' and 'writing'. 'Speech' entails the possibility of direct contact with truth. 'Writing' entails the realization that we have no such immediate connection.

Now the modern cognitive science holds that different language users understand the reality differently. The more vocabulary you have, the more broadly you can think. Thus we can see that language is not always only the medium to express our thought, but it rather affect our thoughts.<sup>3</sup>

## RESEARCH QUESTIONS

In this article I want to investigate the following:

1. How language can victimize a woman?
2. Can use of language be changed for a gender sensitive society?

## ANALYSIS

Feminist philosophers have rightly pointed out the so called context neutrality of language. It is evident that a person's language must be influenced by her or his social, historical, economic, cultural context. The apparently innocent medium of communication is found to be socially constructed as it makes hierarchy and system of domination in our society. The powerful people use language for the sake of their own and the meanings and interpretations of particular words are assigned in that way, which will serve their own purpose. Language is gendered when it is conveyed when it is conveyed in a specific thought of a specific group of speaker to manipulate another group of hearer for playing a particular role assigned to them by the powerful. Feminist thinker William C. Gay says that, "violent and discriminatory language is both a symptom of, and a contributor to, the unequal social status of some individual who are marginalized and ignored. Such individuals comprise of women, persons with disability, aboriginals and people from various ethnic and racial background."<sup>4</sup>

Feminist philosophers of language critiqued the analytic philosophy that itself displaying a male bias. Feminist philosophers of language are not interested in meaning, reference and truth. Rather they argue that these central topics in mainstream analytic philosophy of language cannot properly pay attention to the social context in which a language operates. It is not a problem of some particular words, but language generally encodes a male worldview that subordinates women and take male as a norm.<sup>5</sup>

In my article, I want to talk about how language in our society has a masculine bias. The masculine language of patriarchy standardizes the human qualities which are basically characteristics of 'masculine' such as rationality, impartiality, detached etc. By the term 'human' we assign all the masculine characteristics of our society to a person and completely ignore

the feminine qualities. We always ask the women to reach that standard goal ignoring all her lived experience. For being a perfect human being, a woman has to refuse more of her natural characteristics than that of a man. At the same time, by acquiring those qualities a person gets a dominating position in a society, where the person who cannot able to achieve these qualities, is determined as a dependent one.

Psychologists like Freud, Kohlberg have mentioned women rationally immature than men. Freud says that, women are the castrated man suffering from pennies envy. That fact is that, women do not have penis. But the interpretation of their being envy for that is not true.<sup>6</sup> This is how the meaning and interpretation of language influence our thought. The words 'anatomy is destiny' is not natural, but socially constructed as a form of linguistic violence. Thus the role of women in our society is constructed by the use of language. But sex and gender are completely different term, as sex is biological and gender is a social one. The role of a person's gender is not followed by the role of his or her sex.

In our patriarchal society, rationality, impartiality, objectivity, detachment etc are identified as masculine traits and evaluated as superior. It exactly resembles with the notion of language described by the analytic and logical positivist philosophers. So, the traditional view about philosophy of language is same as the masculine traits. On the other hand, emotion, attachment, subjectivity etc are defined as feminine traits and inferior too. In her book *Gender Heritage and Violence*, Shefali Moitra says,

"Looking at the history of the patriarchy we see that all gender constructs are designed to maintain a finely balanced status quo in which women are confined to a rigid code of conduct, conducive to procreation, child rearing, providing, nursing, caring and emotional sustenance to men and children. They are also expected to the moral and religious conscience keepers of a society while men take up the role of moral

and religious innovators and arbitrators. By male definition women are temptresses and sex objects to be nurtured and maintained as such. Any woman, who wants to challenge this gender construct, by refusing to accept these identities, will not merely be considered as deviant will also be characterized other pejorative levels abnormal, freak, selfish, immoral, irreligious, antisocial, mean, adulteries."<sup>7</sup>

Feminists critique the so called gender neutrality of language. We use the terms 'he' or 'man' as gender neutral. If the term 'man' is gender neutral, then why don't we say 'Man breastfeeds his young'? These words are actually male biased and ignores the existence of women. For example we use the 'doctor' as a male term. But when we want to express a woman as a doctor, we use the term 'lady doctor'.<sup>8</sup>

In Bengali language, there are some abusive terms such as 'Daini', 'Beshya', which are absolutely used only for women. There are no male versions of these terms. We use these masculine terminologies through our linguistic discourse. These words are used to degrade a woman. Sometimes it also maligns the women when we use abusive language. Saying slang is nothing but degrading a woman in a society. It is completely a linguistic violence.

Similarly some words have both masculine and feminine version. "But the word for women assumes negative connotations even where it designated the same state or condition as it did for men, as with 'spinster' and 'bachelor'; that words for women are far more frequently sexualized than words for men, and that this holds true even for neutral words, when they are applied to women. Dale Spender, citing Lakoff (1975), discusses the example of 'professional', comparing 'he's a professional' and 'she's a professional', and noting that the latter is far more likely than the former to be taken to mean that the person in question is a prostitute."<sup>9</sup> Thus the language used in our society makes either an overt violence or a covert violence to the identity of a woman.

## Postmodern Feminist's Critique of Philosophy of Language

The postmodern feminist philosophers criticize the traditional reason-based structure of language to abolish the patriarchal biases in language. The traditional philosophers follow certain laws of thought. These laws of thought help us to think, speak and communicate with others. In spite of difference of thinking process of every individual, there are some general imperatives which are universal.

According to Aristotle, there are three fundamental laws of thought. They are:

1. Law of contradiction,
2. Law of excluded middle,
3. Law of identity.

At first let us discuss about the law of contradiction. The symbolic form of this rule is  $\sim(p \cdot \sim p)$ . it means in a statement,  $p$  and  $\sim p$  cannot be true simultaneously. For example, a person cannot be black and not black at the same time.

The second rule is law of excluded middle. i. e  $p \vee \sim p$ . it means everything in the world is either  $p$  or  $\sim p$ . The modern philosophers think that there can be no third or intermediate positions between true and false. When our process of thinking cannot reach a conclusion or certainty, then the intermediate situation comes to our mind. But the world is distinct and certain. So by following this two valued logic one must accept the binaries and will not think in multidimensional ways.

The third law is the law of identity. i. e  $p \supset p$ . that means a person can be identical only with herself or himself.

Now these laws of thought are said to be as universal and objective which influence our language. They divide the world into a clear dichotomy, i. e  $p$  and  $\sim p$ . not only this, these laws also break the world into two categories between which one is superior and the other is inferior. Suppose the two categories are human and non-human class. The law of excluded

middle evaluates one category as superior and the other as inferior. At the same time it also establishes no relationship between the two classes and the superior class is claimed to be independent of the inferior one. This kind of thought is called denied dependency, as in spite of dependencies between the two classes, it is totally denied in language. The contribution of the inferior class to the superior class disappears and the relation between them is like the sky lamp and its pillar. As the contribution of the inferior is ignored, the contributor is also identified as dependent, though the original situation is just the opposite. Thus the law of Excluded Middle helps to establish a bias in language. Though it differentiates the two classes in the theoretical level, but it discriminates in the practical field by denying the dependency of others.<sup>10</sup>

In the book *Naitikata O Naribaad* the post modern feminist philosophers claim that Aristotelian laws of thought is not only a thinking structure, but it is also a form of life. The marginalized people like black, aboriginals, women and many others are affected by this structure. Post modern feminists claim that among the various discriminations which arise out of practicing traditional laws of thought, gender discrimination is the fundamental one. It is not an easy task to eradicate gender discrimination from language. The discriminations do not occur only by the wrong practices of the laws of thought, but it occurs due to different power structures existing in the society. The law of excluded middle divides the world into two parts. Among these two parts, which one is primary and which one is secondary; which one is superior and which one is inferior, that is determined by acute politics. Here 'politics' means gender politics and politics of communication. By accepting the laws of thought, the modern linguistic philosophers not only discriminate the world, but they also make a tricky policy to silently deny the plurality of the world.

According to post modern feminist philosophy there is no such natural kind in the world. What we differentiate to

understand the world, in language, theory and practice, is socially created. So it is very difficult to the proper notion of masculine and feminine traits. There can be some feminine traits in a man and masculine traits in a woman's characteristics. It is also true for any other categories in the world. This kind of combined concept is not the result of indistinct thought. The post modern philosophers want to keep this overlapping by choice. Derrida argues that, where there is no conclusion to clear the doubts, there we must defer or postpone for an abstract conclusion. Here deferring does not occur due to the limitation of knowledge. Post modernism is not a relativist doctrine of philosophy. Derrida says that, to describe a person's particularity, historical background, situations, linguistic particularity etc is not relativism. It is only to pay attention and to give importance to those factors which are also very important. Pluralism does not need any absolute and binary theory.

According to post modern feminists, difference and overlapping can appear at the same time, because men and women are dependent upon each other. So there is no need to detach or distance them from each other. On the other hand, centralization and marginalization is also not needed. Post modern philosophers do not want to choose any one category from the two valued logic as reality is not confined in such black and white positions. If different descriptions can be applicable to describe a single situation, then there can be an undecided conclusion. They accept this undecided situation as ethically and politically correct.

Till now I was trying to explain my 1<sup>st</sup> question. Now I would like to focus on the second one. Post modern feminists claim that the language in which we used to speak is affected by the two valued logic. The language can be deconstructed if we use metaphor, allegory or silence in our language. Val Plumwood proposed relevant logic instead of the two valued logic. Post modern feminist philosophers want a revolution in

language and thought. They do not want to be trapped in the two valued logic which limits our world, thought and language to a binary position. American philosopher Richard Rorty proposed to practice literature instead of practicing traditional philosophy of language. It is not to escape from the policy of two valued logic, but he also wants to introduce a new experience to our discourse.<sup>11</sup>

In *La Jeune Née*, feminist philosopher Cixous calls for an escape from the oppositional hierarchies of reasoned and semantically well-formed discourse. She points out the controlling contrast of oppositions such as male/female, activity/passivity, sun/moon, culture/nature, day/night, father/mother etc. Cixous does not view these universal structures necessary in any language. Instead she notes that they are 'couples'. Further she notes that these contrasts make room for violence in the form of opposites like rich/poor, master/slave, civilized/primitive etc. Here semantics is not a neutral analysis. It also corresponds to a relation of oppression in the real world maintained by force, a force applied by grammarians, linguists, philosophical analysts as well as by state authority.

This view of semantic structure allowed Cixous to contemplate the possibility of another way of speaking and writing. She thinks that writing is the privileged locus for this new language, because speech situations are still dominated by sexist constraints that prevent free expressions. Cixous returned to the rhythm and tone of human voice. She searches for a language that can speak for the body. Not only feelings and emotions be directly expressed in such a language, but also a speaker will be able to listen to others in this kind of communications. She does not use arguments. She pays attention to metaphor and introduces a form of dialogue.<sup>12</sup>

The honour of a community is supposed to be vested in its women. So maligning a woman verbally or physically is a symbolic form of dishonouring the community. Patriarchy

presupposes that woman and her sexuality are entirely property of men. So rape signifies unmaking of her identity which is greater than her death. Mahasweta Devi's Bengali short story "Draupadi" was addressed as the classical heritage of *Mahabharata*. The story deconstructs the patriarchal conceptualization of rape that attributes shame not to the rapist but to the raped woman. In the story, Dopdi Mejen is a tribal naxalite woman, who was gang raped at the order of the army officer Senanayak.<sup>13</sup>

In the Indian epic *Mahabharata*, Draupadi was being stripped in public place, prayed to Krishna to save her dignity. Krishna converted her saree into unending cloth so that the rapist Duryodhana be unsuccessful in stripping her. Dopdi Mejen rejected the male leadership to cover a woman and save her.

In her article 'The First Syllabus of A New Language' Kavita Panjabi says that, what is significant is that, she tears her cloth and walks towards Senanayak and in doing so, she rejects all social and moral definition of shame associated with the rape of a woman. "Enacting semantic shift in her verbal retaliation, she rejects the signification of the verb 'to cloth' when addressed by a man to a woman".<sup>14</sup> In insisting on remaining naked she changes the whole discourse of codes of honour and sexuality. Not only does she reject Senanayak's values, she also challenged the significance of the word 'man' and 'rapist' as embodied by the Senanayak. She dissociates those word meanings from human value and standardizes to the notion of 'man' which she has faced. 'You can strip me but how can you clothe me? Are you a man?' by saying this she deconstructs the patriarchal notion of man. It also reveals the contradiction between any manhood that sexually abuses woman and then demands they be clothed.

Finally from the experience of the gang rape, she goes beyond the definition of shame. By closing herself naked and bleeding to the Senanayak she not only rejects the meaning

of the patriarchal political framework of the word 'rape' as a punishment for a woman, but also transfers the shame attempted to be imposed on her as a raped woman onto him and his men for convicting the rape and for being the rapist.

By using her own body, the victim of attack, as a weapon of attack, she makes him experience her deconstruction. Attacking him with her body and her sexuality, she gives him a slight taste of what it is to be sexually attacked. What he experienced is nothing remotely close to the intensity with which Dopdi has experienced the gang rape, but still he is afraid. Kavita Panjabi says that, "Somewhere along the line, the concept of arms changes".<sup>15</sup>

**Conclusion:** In our daily life, we can see women remain silent while being mentally or physically tortured. In her book, *In A Different Voice, Psychological Theory And Women's Development*, Carol Gilligan says that, the silent role of a women in our society does always mean as her consent but expresses some voice. Gilligan pointed it as a different voice. There might be three causes for remaining a woman silent. Firstly the system of patriarchy teaches her to keep silent as she knows that her voice will not be accepted or her voice might separate her from her family members. Secondly she cannot express herself for being overwhelmed by emotion. Thirdly living in the system of patriarchy, she forgets all her personal need. Now the question arises how do we understand the language of silence? If we try to hear a person's voice and she remains silent, then it would be very difficult to understand her. But if we try to listen to her, the task will be easier. But there is no specific grammar to understand such silence. Here Gilligan proposed two words, co-feeling and care which might help one to understand that different voice.<sup>16</sup>

To make a gender sensitive language, French radical feminist Monique Wittig, tries not to pluralize gender, but insists to make it inherently singular term in her novels. She argues that, before having the revolution to make a classless

society, we need to call for a revolution in language for social change. Wittig says, gender relation can never be equalized for the categories of 'men' and 'women' are defined as asymmetrical or hierarchical. By learning to call oneself as woman, one is also implicitly differing to the privileges enjoyed by men. But how does this gender discrimination of language destroy? Wittig used the word 'on' in French (in English 'one') instead of the pronouns I, you, we, they, he, she, the words position us within discourse as male or female. She also used the word 'elle' (in English she), that always takes the second position to the masculine 'ils'. *Ils* represents the meaning of 'he' or 'mankind' which will again have male bias. So she tried to use the word *elle* to make a feminine plural to express a community.<sup>17</sup>

Ann Bodine says that, before the 19<sup>th</sup> century, in the history of philosophy of language the term 'their' was used as a singular term, instead of the pronouns his or her. Such linguistic trait can avoid the male domination in language. For example, we can say, somebody left their sweater. Here the gender of the owner of that sweater cannot be understood.<sup>18</sup>

Thus, there might be other ways to abolish the gender discrimination in the use of language and to change our conceptual scheme, which I will try to investigate in another article.

## METHODOLOGY

My research methodology is qualitative and I have done text analysis as my research method. I have done primary and secondary text analysis to make this research article

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# 8

## Translating the Principles of Constructivism into Classroom Practices with Special Reference to the Educational Model of Rabindranath Tagore: An Exploratory Case Study

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### *Abstract*

*This research study would make an endeavour to explore the discourse of the most contemporary educational theory called constructivism and also provide an insight into how the principles of constructivism can be incorporated into the classroom practices to facilitate better learning outcome. Simultaneously it had also attempted to study the educational model proposed by Rabindranath Tagore within the purview of constructivist approach to learning. Being the most innovative approach to the world of learning Constructivism champions the inner abilities of children in building their own knowledge on the basis of their prior experience. Employment of Constructivist learning strategies in classroom scenario can be deemed as a novel way for providing an effective and encouraging learning environment where young learners become spontaneously and joyfully engaged with their learning process. This qualitative case study was carried out in the naturalistic setting of the school Patha-Bhavana, Santiniketan. The data were collected from non-participant observations, teacher interviews and*

*focus group discussion with students. The qualitative data were analysed by adopting grounded theory approach including coding and categorizing. The findings of the study provide an in-depth account of the participants' understanding regarding the conception of constructivist learning and its utilization as well as implementation in the classroom situation within the context of Tagore's educational model.*

**Keywords:** *Constructivism, Constructivist Learning, Classroom Practices, Rabindranath Tagore, Educational Model, Patha- Bhavana.*

## INTRODUCTION

Acquisition of knowledge by memorizing certain facts and information does not denote the true meaning of education. Education does not merely mean the static, mechanical process of information-accumulation; rather it refers to a dynamic, active, meaningful process of knowledge-building along with attitude and skill development among learners (Lujan, & DiCarlo, 2006). The educational institutions thereby, should make sincere attempt to take immediate departure from the conventional approach to teaching learning process to open the door for alternative approaches which suit most to address the need, interest and demands of today's world. In this context the theory of constructivism has successfully grabbed the attention of many academicians, educationists, educators and teachers from various fields and various countries. Constructivism as an educational theory has provided a better alternative approach to the process of teaching and learning that aims for the actual growth and development of children. Learning, according to constructivism (Li, 2005), is an active and continuous process in which students are encouraged to generate their knowledge and understanding in their own way. According to the constructivist teaching philosophy, students should be at the centre of entire teaching learning scenario, while the role of the teacher as a motivator and guide should not be overlooked (Li, 2005). To strengthen the

constructivist learning, the teachers should have the primary concern to develop and sustain a collaborative problem-solving environment in which students are free to construct their own knowledge, with the teacher serving as a facilitator and guide (Jin, 2011). Lev Vygotsky (1896-1943), Piaget (1896-1980), Dewey (1895-1952), and Bruner (1895-1952) are the most prominent exponents (1915-2016.) of the theory of constructivism. Two major schools of thought can be found prevalent in the domain of constructivism. Vygotsky's Social Constructivism emphasises on knowledge as the outcome of co-construction; and learning as a reciprocal and social process. He believed in the significant role of collaborative learning through which learners need to go through the process of socialization, and learn from working with others (Palincsar, 1998). In contrast to Vygotsky, Piaget believed in the functionality of the cognitive skills of individuals, not giving enough importance to the social environment of learning. Rather Piaget's Cognitive Constructivism argues that individuals build knowledge and form meaning building upon their past experiences. According to Piaget's constructivism theory, assimilation and accommodation are two crucial components in the formation of a person's new knowledge; thereby learning is not to be considered as socially determined activity (Ültanir, 2012). Nevertheless, Constructivist approach to learning can be deemed as an innovative way for deepening one's understanding of the knowledge, constructed with the help of appropriate motivation, interactions, simulations, audio-visuals, feedback, and other methods (Hassan et.al, 2017). There are various effective instances of constructivist learning approaches like Guided Instruction, Problem-Based Learning, Inquiry-Based Learning, Discovery Learning and Cooperative Learning that can be used in the classroom to improve learning outcomes (Michaelsen et al., 2014).

National Curriculum Framework 2005 (NCERT) supports the necessity for adopting constructivist approach to learning

that can perfectly address the ever - changing dynamics of classroom practices. It emphasizes on the teacher's pivotal role in creating a non-authoritarian, non- intimidating rather friendly, interactive learning environment in which children feel free and confident to convey their ideas, create their own understanding. NCF 2005 firmly believes in the paradigm shift from the conventionalism-based learning culture to the constructivism based learning culture advocating innovative classroom practices that are beneficial in igniting motivation, instilling interest in learners, and making them involved wholeheartedly with learning process. Reflection of the principles of constructivism can be found in the educational philosophy of Rabindranath Tagore, a multi-faceted personality, a pioneering educationist from whom there is so much to learn even for today's young learners as well as for the future generation too (Chaudhuri, 2020). Visva Bharati University (1921) established by Tagore was not a blind adherence to the typical existing education system merely focusing on rote memorization, cramming, accumulating knowledge without comprehension, and supporting the teacher centric pedagogy where learners are bound to remain as the non-participatory passive figures in the classroom scenario. Rather it was a unique institution that stands out with its innovative outlook, approach and effort that curbed the hegemony of conventional education system of India, and gifted the learners with a liberal, constructive, innovative learning environment that was capable to address the dynamic changes and expectations of the growing world. According to him, nature is the great educator always having a positive influence for harmonious development of the young learners (Kattackal, 1972). Thereby, he advocated for a school situated in a natural setting where classes would be taken under the trees, or in the open field, not within the confinement of the four walls of typical classroom. For this very reason he followed the tapovan model of education and founded two schools Patha-Bhavana at Santiniketan "abode of peace "and Siksha-Satra at

Sriniketan “abode of prosperity” that were far from the crowd of city life, located in quiet clam area with natural advantages (Dutta & Robinson, 1997; Gupta, 2002). Rabindranath Tagore, a firm critic of mechanization of education, did not only discard the traditional teaching learning method as inadequate and meaningless, adversative to actual growth, and regressive to humanity, but also delivered an substitute by providing an alternative way of education in his Santiniketan school, where an all-inclusive approach to life is epitomized, and education is seen as natural process of human development. Tagore’s unique approach to education gives supreme value to “freedom of thought” and “freedom of imagination”, “freedom of expression”. Tagore undoubtedly, had firm faith in the inner potentialities of the curious and creative youngsters capable of constructing knowledge in a meaningful setting. The educational institutions founded by him in Santiniketan and Sriniketan are the optimistic and vibrant examples of Tagore’s way of implementing constructivist approach to learning.

## REVIEW OF RELATED LITERATURE

Altun, S., & Büyükduman, F. I. (2007) conducted a research study titled *Teacher and student beliefs on constructivist instructional design: A case study* which got published in the journal namely Educational Sciences: Theory and Practice. This study’s primary goal was to assess how a constructivist instructional design had affected a group of students and their teacher. One teacher and 26 pupils made up the sample. The English Preparatory Program at Istanbul Technical University’s School of Foreign Languages was where the study was carried out. The sample group received instruction using a constructivist learning-based instructional design that was created by the teachers and the classroom teacher. Quantitative data collection techniques were used to acquire the data, which were then analysed and evaluated. The results highlighted how constructivist instructional design generally benefited both the teacher and the students. The study

also revealed that some students did not like constructivist instructional design because the majority of Turkish schools had a structure that was exam-focused.

Jin, L. (2011) carried out a study namely *Constructivism-application in oral English teaching to non-English majors* which explained very well how constructivism as a learning theory fulfils the primary responsibility of the teacher for building and maintaining a collaborative problem-solving environment in which pupils are encouraged to create their own knowledge and understanding, and the teachers' role as a facilitator and guide in this process. The study described constructivist theory and its implications for oral English teaching and learning, stating the current situation of oral English teaching for non-English majors in China, listing the major obstacles that both the students and the teachers encounter, and finally the study provides necessary suggestions that can resolve the problems ensuring that the implementation of constructivism in oral English instruction for non-English majors benefits both the students and the teacher.

Adak, S. (2017) carried out an experimental research study to find out the *Effectiveness of Constructivist Approach on Academic Achievement in Science at Secondary Level*. This research utilized pre-test, post-test, experimental and control group design, with 58 samples in which the investigator conducted a three week experiment by using both traditional model in the control group while applying the constructivist 7E-model to the experimental group. The self-constructed achievement test covering Class IX Textbook of West Bengal Board of Secondary Education, India was employed as tool. This experimental study revealed that the students of the experimental group who were provided with the exposure of constructivist 7E-model significantly achieved better than traditional method.

John, P. (2018) conducted a theoretical study on *Constructivism: Its Implications for Language Teaching and Second-*

*Language Acquisition.* This study highlighted the historical background of the term constructivism both as a theory of learning and as a philosophical concept. In order to establish its connection with language education and second-language acquisition, the tenets and premises of constructivism theory as advanced by its proponents, namely Immanuel Kant, Jean Piaget, and Lev Vygotsky, had been examined. This article used five significant theoretical case studies that supported the relationship between constructivism, language training, and second-language acquisition to highlight the consequences. The analysis revealed several important findings. One is that interactions between the teacher and the learner are a part of both language teaching-learning and language acquisition activities. In order to gain the linguistic knowledge and abilities that a learner will eventually utilise to communicate with people in the real world, the language learner must be given the opportunity to independently learn and socially connect with others. The research article concluded that in order to promote both nature and nurture in language teaching and learning, an effective constructivist learning environment should be created where linguistic development can take place.

Bhattacharya, K. (2014) carried out a research titled *Progressive Ideas and the Idea of the Tapovana* which endeavoured to explore Rabindranath Tagore's thought and intention behind the establishment of academic institutions at santiniketan adhering the classical model of the ancient hermitage (tapovana/asrama) that is the school Brahmacharyashram (which was later give new name Patha Bhavana) was away from the busy city life of Calcutta named. He desired to situate the school in the midst of nature in a wide expanse of land. This study has highlighted how Tagore's writings in various ways directly or indirectly had made a passionate plea for the necessity to rethink about the nature of education in order to make it appropriate to the Indian ethos and social reality. In this study there is a thorough discussion of the medium of

instruction, the content of study, the absorption and use of knowledge, as well as the goals and objectives of education in Tagore's writings. The study highlighted how Tagore was bothered by the huge gap existing between the learned and uneducated, and how he envisioned and articulated that vision to bridge the gap and to develop the society at large.

Pal, R (2018) carried out a theoretical research study titled *Rabindranath Tagore's Educational thought and practices prevailing in Patha-bhavana, Santiniketan: a Situation Analysis* with the primary aim to delve into the broader world of Rabindranath Tagore's educational vision by studying how Tagore endeavoured to put his progressive education thought into practice in the schools that he established at Santiniketan. This study particularly focused on the innovative unconventional teaching learning practices in Patha-Bhavana school that became a medium to translate Tagore's constructive educational ideals into ground reality. This article also discussed the current state of Patha-Bhavana and its ongoing educational practises, how closely they adhered to Tagore's original ideas about education, and also pointing out whether Patha-Bhavana actually has become successful to fulfil Tagore's vision for education in practice.

Chaudhuri, S. (2020) wrote a comprehensive book titled *The Cambridge Companion to Rabindranath Tagore* in which the detailed description of the enormous corpus of Rabindranath Tagore's work and life has been presented. It highlights Tagore's writings on various issues like nationalism, society, governance, state, and welfare offer opportunities to students and the education system of colonial India, as well as examining his view on India and the world in a contemporary context. Some of the notable contents of the book are 'Tagore's poetry: an overview' by Sukanta Chaudhuri, 'Tagore's Santiniketan: learning associated with life' written by Kathleen M. O'Connell etc. This book is a ground-breaking effort to start and maintain a conversation about Tagore studies across the globe.

## OBJECTIVES OF THE STUDY

1. To analyse teachers' approach towards the constructivist learning in classroom situation
2. To analyse students' approach towards the constructivist learning in classroom situation
3. To explore teachers' perception towards Tagore's educational model within the purview of constructivist approach to learning
4. To explore students' perception towards Tagore's educational model within the purview of constructivist approach to learning
5. To identify the challenges in the implementation of the theory of constructivism in classroom situation according to the school teachers
6. To suggest the remedial measures to transact the theory of constructivism in real classroom context in the best possible way

## RESEARCH METHODOLOGY

Research Method & Design: In order to delve into the research phenomenon under study, this research adopted qualitative approach utilising case study as its research design.

**Population:** All the students of class XII and their teachers from Patha Bhavana, a higher secondary school under Visva-Bharati Board, West Bengal was considered as the desired population for this study.

**Sample and Sampling:** Through Purposive sampling total 33 participants were chosen for the study. Among them 24 participants (12 male students: 6 students from science background and 6 from humanities background; and 12 female students: 4 students from science background and 8 from humanities background) were students of class XII (covering all the sections A,B,C,D and E) from the batch of (2020-2022), and 9 participants were teachers (4 male teachers: 2 science

teachers and 2 arts teachers; and 5 female teachers:3 science teachers and 2 arts teachers) of that school.

**Tools Used:** The data were collected through multiple sources like open-ended and semi-structured interviews, focus group discussion and observational notes. Two semi-structured interviews were used by the researcher to gain teachers' opinion and understanding on the constructivist learning and on Tagore's educational model in relation to it. Focus Group Discussions were conducted to collect data from the selected students. The researcher allowed the participants of the study to convey their thoughts and responses in whichever language they felt comfortable. While most of the teachers chose English language to respond, the learners preferred to utter in "Benglish" sometimes switching from Bengali to English language or vice-versa. The researcher also used Semi structured Observation Schedule which was non participant observation by nature. The observation items were of four different dimensions -a) Types of Teaching Methods utilized by the teachers, b) Nature of Classroom activities c) Involvement of students in classroom learning f) Nature of Classroom Interaction.

**Data Analysis Technique:** To analyse the qualitative data, a grounded theory approach (Corbin and Strauss, 2008) was employed in this study. This qualitative approach included content analysis of the bilingual utterances of students gathered from focus group discussion and also of the oral responses of the teachers collected through interview. After analyzing the content, coding, categorizing, and finally identifying themes were carried out.

**Delimitations of the Study:** The researcher delimited the study to the following: The research was delimited to only class XII students. The study was also delimited to only the teachers of academic subjects.

## DATA AND ANALYSIS

This study results in generating certain themes in the context of the research phenomenon under study. The themes, included in the findings are described and analyzed addressing the objectives of the study.

### **Objective-wise Analysis:**

**Objective 1:** Analysis and Interpretation of teachers' approach towards the constructivist learning in classroom situation

Findings from the interview with the selected teachers showed that the teachers of Patha Bhavana were quite familiar with the theory of constructivism. They took immense interest in expressing their view on how constructivist approach to learning can enrich the students' academic performance. According to the majority of the teachers, the role of Constructivism as a means for creating a creative, interactive learning space in which students are able to learn in a meaningful way is remarkable. The English teacher uttered "Constructivist approach to learning is needed to be implemented not only for good academic result, but also for inculcation of certain twenty first century skills among the learners." The science teachers were very positive about the teachers' role in scaffolding. Furthermore, almost all the teachers agreed that application of constructivism through various novel learning strategies is very helpful to improve the interaction between teachers and learners.

The teachers opined that constructivist learning strategies when employed in the classroom scenario, students are more interested and more participatory in the learning process. The reasons behind it are the innovative, unique, and not-done before quality of those constructivist classroom practices. From the responses of the teachers some constructivist classroom practices are identified. They are as follows- 1) Utilization of primary and authentic sources, manipulative materials while

not limiting education within the knowledge inside the pages of textbooks. 2) Organizing certain collaborative learning situations like group project, discussion, debate, role playing experimental tasks, brainstorming activities etc. 3) Instead of relying on teacher centric lecture method, or narration, applying discussion, demonstration, problem solving methods in which the children would be the center of the learning process. 4) Encouraging for co-curricular activities like dancing, acting, singing and so on. 5) Arranging one day outing to any natural setting or a place of educational value like museums, or trip for visiting any historical places also add significant dimension to constructivist learning.

**Objective 2:** Analysis and Interpretation of students' approach towards the constructivist learning in classroom situation

Findings from the focus group discussion with the students revealed that most of the class XII students of Patha Bhavana hold an affirmative approach to the constructivist learning in classroom context. They are highly positive and enthusiastic concerning constructivist learning when applied in their classroom activities. According to them, it will be the most desirable thing when they are provided with the opportunity to learn through innovative classroom activities. Then they enjoy the process of learning rather than regarding it as a heavy burden. Learning becomes fun and joyful when the teachers are not merely teaching them the established theories and not compelling them to accept those theories without any true understanding. The large number of students is eager to be engaged with exciting classroom practices in which they can find the solution of the given problem in the most innovative way. Then they feel charged up, they find it challenging and thereby encouraging. Interestingly it is observed that some of the students have some ideas for constructivist learning tactics; they gave suggestions regarding innovative classroom practices that can be employed by their teachers. Some

advocated for puzzle games, some for quizzes on educational topic and on educational film, few students were suggesting for poster making, for developing magazine for creative writings etc. They are happy about the fact that most of their teachers are trying to make their classroom constructivist with its innovative approach, but they were not fully content with the current status of their classroom learning, as they want more challenging, more innovative and engaging learning activities.

According to the students, implementation of constructivist principles in classroom situation helps to create a positive, flexible and motivating learning environment. It strengthens the communication or the bond between the teacher and the students and also among the students. It breaks the monotony of the conventional approach in which students find no role to play actively other than listening passively to the didactic lectures of the teachers. They also expressed their disappointment for some teachers who are still stick to the old conventional methods, and the students found their classes immensely boring that fail to generate any clear understanding about the topic. They found those classes not helpful at all. On the other hand, engaging actively into the innovative constructivist classroom practices makes students feel that they hold very crucial place in the entire process of learning. When they are involved in such novel, advanced approach to learning they are able to identify what inner capacities they possess, and how they can explore those capacities by utilizing them in real life situations too.

**Objective 3:** Analysis and Interpretation of teachers' perception towards Tagore's educational model within the purview of constructivist approach to learning

From the findings derived from the interview with the selected teachers, it was found that the teachers have strong admiration for Kaviguru Rabindranath Tagore. They were so inspired by his life, beliefs, deeds and achievements. Tagore is

regarded as one of the greatest educationists in both national as well as global context, but the interesting fact is that Tagore never completed any formal education at any academic institution. Still he is a man of learning, his views on education show the real essence of learning that cannot be achieved by acquisition of bookish information. The originality of his educational thoughts are expressed in his various writings belonging to different genres like, short story, novels, non-fictions, essays, treatises, poems, dramas etc. The lifeless conventional educational system emphasizing on lecture method of teaching, passive role of learners was strongly discarded by Tagore who did not believe that learning can be occurred within the confinement of the four walls of classroom. The respected Bengali Teacher wonderfully quoted Tagore "Do not limit a child to your own learning, for he was born in another time" (Creative Unity, 1922) and articulated that Tagore had immense faith in child's potentiality to construct his or her knowledge in his or her own way of learning. Children are gifted with various skills that enable them to be the active maker of their own knowledge.

Noticeably, the science teachers found Tagore's educational philosophy very constructive, they expressed that they never thought about it in the context of constructivism, while the teachers from language and literature background were confident in claiming that Tagore's educational model as highly embedded in constructivism. The principles of constructivism can be reflected in the way Tagore had viewed the process of education. The teachers also gave similar viewpoint that learning should not be centered on book based knowledge; rather it should prepare the learners for this twenty first century world by giving them a broader avenue for learning. That is why the curriculum of Patha Bhavana gives equal importance to co-curricular activities like dancing, acting, singing, painting, yoga, gardening, wood craft, artistic handicraft etc. According to the teachers, observation of various festivals like 'Basanta- utsab' (spring festival), 'Vriksharopon- utsab' (Tree

plantation programme), 'HalaKarshana- utsab' (Ploughing Ceremony), Rabindra Saptaha (from 8th to 14th august), 'Anandabajar' (Fair of happiness) and 'Shilpo-utsab' in Visva Bharati university are bright examples of meaningful learning from the constructivist viewpoint. Noticeably, the teachers expressed their admiration for Tagore's concept of "Ashram Sammilani" and its need to make the students engaged with various nonacademic school activities that help to make them active, dynamic, responsible and self-reliant too. The students are given freedom to run this 'ashram sammilani' in their way but under the supervision of teachers. At present, this ashram sammilini has certain departments-1) 'Sahitya' (Literature), 2) 'Seva' (Help Service), 3) Sokha, 4) Swasthya( Health), 5) Aharja(Food), 6) krira(Sports), 7) Poribesh (Environment). The responsibilities for each department/ 'vibhaga' are given to the representative of students, 'Sampadak' and 'Sampadika' selected through students school election. In Patha Bhavana special focus is given to provide learners effective learning experiences from class discussion, visit to educational places, research projects, experiments, and educational films etc.

**Objective 4:** Analysis and Interpretation of students' perception towards Tagore's educational model within the purview of constructivist approach to learning

The students expressed their point of views, their ideas on how Tagore perceived learning to be of constructivist nature in their most simple words. For them Tagore was a keen nature lover who believed in the nurturing quality of Mother Nature. They expressed that after going through various writings of Tagore like 'Bolay', 'Ashramer Siksha' and also many poems, they have understood that Tagore thought nature to be the greatest educator, and healer too. Children can grow in nature; can learn from nature in true sense. The natural environment that surrounds you, there is so much to learn. That is why; he followed the 'tapovonic' model of education that promotes learning in the close communion with nature.

Some students highlighted that how constructivist classroom helps to make a strong bond between the teacher and the students. Students always want an interactive friendly relation with teachers so that they can easily and freely express their views, problems doubts to their teachers. They find cooperative learning activities to be one of the interesting constructivist elements in classroom learning as it teaches them how to work together for reaching a common goal, how to respect diversity, difference and how to learn together with a team spirit. Tagore also favoured collaborative learning to be implemented in classroom so that learners can develop group consciousness for the welfare of the group, not any individual. Tagore also put stress on the fact that learning becomes most effective, joyful and constructive when it occurs in the social and cultural context. Through the process of socialization child learns to construct knowledge. In this respect, majority of the students championed for Tagore's concept of "Aananda Mela" that still is being followed in Santiniketan. It is a fair in small scale but broader in terms of its intention and purpose. Tagore made it possible for everyone to believe that learning is not an activity restrained to be taken place within the four walls of classroom but an ongoing process of developing knowledge, attitude and skill among the learners inside and outside the classroom. Students from Patha Bhavana, Sikhsha Satra, various departments from Bhasa Bhavana, Vidya Bhavana, Siksha Bhavana, Kala Bhavana, and Sangeet Bhavana etc. participate in this 'mela' by making foods or artistic handicrafts, and they prepare and decorate their stalls, and sell those self -constructed products. The teachers are always there to assist them to guide them. They enjoy while interacting with unknown people, convincing them to buy their products. It is great enjoyment, fun through which they learn to construct something new, to utilize their critical thinking, problem solving and creativity skill. Not only that they get the scope to communicate with people of different languages with different social background from different places. Thereby, this 'mela'

can be regarded as the most desirable constructivist approach to learning that facilitates the knowledge-building process along with skill development among the young learners.

**Objective 5:** Identification of the challenges in the implementation of the theory of constructivism in classroom situation according to the school teachers

Findings from the interview with the particular teachers showed that most of them, though know the value of constructivist learning, and agreed with the view that instead of conventional approach to learning constructivism based learning is beneficial for better learning outcome, they were not certain about how far they can successfully implement them in real classroom condition. Few teachers opined that they were satisfied the way constructivist approach to learning they have tried to utilize in their classes. But many of the teachers gave the antithetical view. According to those teachers, Tagore's idea on education was very progressive and constructivist; during his time he did his best to translate the unique 'ashramik' model of education focusing on spontaneous growth of learners in the lap of nature with a sense of freedom, the current status of education at Visva -Bharati is lacking the old vibrant spirit. Now things have changed in many ways; and they expressed with disappointment that most of the time when they attempted to create a constructivist classroom environment, they faced with certain obstacles. Those challenges which they have encountered while applying the principles of constructivism in their pedagogical approach, are as follows-

When the teachers gave concentration on making the classroom enriched with constructivist classroom activities, it became difficult for them to complete the prescribed syllabus within the specific period of time, because planning and implementing constructivist teaching strategies and making their students involved in those activities required lots of time. In the process of making the classroom learning innovative and joyful, the focus is shifted from the technicalities of formal

education that demands completion of all the learning contents present in the syllabus to be covered by the end of the semester. Time constraint becomes a trouble in practical situation.

Some fellow teachers are not in favor of constructivist approach to learning, they do not have positive opinion about implementation of innovative classroom practices. Firstly, they have a tendency of blind adherence to the old traditional method of teaching. They find that incorporation of innovative classroom activities destroys the seriousness of learning. They are not willing to co-operate their colleagues who are interested in the constructivist education.

It has been noted that the current educational trend concentrates more on grades and numbers, with a particular emphasis on making the end product ornate, decorative, and interesting to look at. In the Indian context, due to the overwhelming parental expectations the students are bound to face heavy academic pressure, and thereby, instead of enjoying their process of learning they start to join the rat race of competitive education. Parents of today do not encourage their children to be engaged with constructive activities. They found educational games, trips, group activities as something wastage of time and distracting that make the learners detached from content learning. Thus, the parents are also unintentionally liable for destroying the actual nature of education.

**Objective 6:** Suggestion of the remedial measures to transact the theory of constructivism in real classroom context in the best possible way.

The findings from the interview with the teachers also threw some light on identifying some solutions to the problem cum challenges that the teachers have encountered during the implementation phase in their teaching. Certain remedial measures, as emerged, are as follows:

Attention to the Problem: Indifference of some teachers towards the need for updating teaching styles according to the

current needs and demands of the society and the wish, interests and capacities of the learners makes the learning process static and non- fruitful. The nihilistic attitude of teachers for exploring alternative approach, their unwillingness for welcoming a required change in the education system- all these need to be addressed by giving proper attention to the problem. Discussion with colleagues about the issue like what constructivism is about, the advantageous sides of constructivist learning; the necessity of constructivism in today's education etc. needs to be organized. Free frank discussion among teachers can help to eradicate the negative attitude of the few teachers towards implementation of constructivist learning theory in their daily classroom discourse. Increased Participation in Workshop where teachers would be trained to apply constructivist approach to learning in classroom situation with more confidence and expertise is also needed.

Time constraint can be tackled with care if teachers are provided with support from administrative authority. Allotment of extra classes can be a remedy to this problem. Focus should be given on continuous and comprehensive evaluation of students by assessing their learning aspects in totality including curricular, co- curricular, extracurricular activities of students. Administrative authorities of the academic institution should also attempt to re-examine the education system in order to support the enthusiastic, dedicated teachers can rethink and reflect on the ideal nature of the classroom activities and practices, and so they are able to apply them successfully during their classroom teaching.

Organizing school counseling programme for parents to make them understand the importance of constructivist learning as an effective way headed for achieving true aim of education. Parents' general tendency to pressurize their children to acquire great numbers in exam is harmful for the growth of children. They need to understand that high education does not mean high marks on examination. They

need to be also enlightened that education cannot be achieved in real sense if the academic institution only promotes the traditional instructivist learning culture focusing on didactic lectures, rote memorization. Rather for the all-round development students must have the access to a flexible, multifaceted, multilevel, play-based, activity-based, and discovery-based education. The negative and cynical attitude of parents towards education with innovative approach needs to be changed primarily through arranging some counseling programmes for parents and guardians. Thus, the lack of awareness and understanding among the guardians can be eradicated through such initiatives.

## **DISCUSSION**

The findings of the research study throw light on the importance of constructivist education that can be accepted without any doubt as a useful tool because it encourages real learning where pupils get the chance to restructure their understanding that would lead them to deeper understanding. The students can learn effectively as they are engaged directly and spontaneously in the process of knowledge creation. In the constructivist learning environment the students become the generators of their own knowledge, and the teachers play the role of facilitator by providing the information, learning aids and resources that they feel helpful for the students' learning. Various constructivist classroom practices attempt to enrich students' learning experience in unique way. The essence of innovative classroom practices is their dynamic nature because they make the students learn by doing, hearing, observing, acting, performing, experimenting etc. Nevertheless, the educational philosophy Kaviguru Rabindranath Tagore, one of the greatest educationists very well reflects the constructivist principles that got translated into real life practices in the academic institutions of his Visva Bharati. According to him, teachers should not limit young learners with typical approach, rather they should encourage

them to go beyond the narrow boundaries set by mechanized conventional education system so that they are able to find the 'new' in their thinking and action. The research study also addresses the most serious concern which is various types of real challenges to implementing the constructivist learning strategies in classroom situation. The problem lies in the fact that despite the awareness about the constructivist approach, and strong admiration for it, it is very hard to process the actualization of the constructivist learning theory in real classroom conditions. It is found that there exists different types of hindrances like time constraint, some teachers' fear for newness, unacceptability for change, the negative attitude of parents towards the innovative approach of constructivist education etc. which are making the teachers compelled to get back to the conventional approach of teaching. These problems need to be resolved so that no students remain deprived of an innovative and exciting trajectory of learning.

## **CONCLUSION**

Constructivism as an educational theory serves a significant role in the learners' journey of building knowledge in the meaningful context. Students learn to work collaboratively in a constructivist learning environment which makes their learning process uncomplicated and much easier to develop various relevant life skills too. Students in constructivist classrooms have a more positive attitude about learning as they are able to share their experiences with their peers and teachers, and also able to participate in more interactive dialogues, free discussions and question-answer activities in the classroom (Altun, S., & Büyükduman, F. I., 2007). Thus, the research study has presented the theory of constructivism, its core principles and also its implications in the arena of education. It has also highlighted Tagore's educational view in relation to constructivism that championed the 'tapovanic' (ashramic) education in the lap of nature, reducing the burdens of systematic education to the minimum, allowing

the wings of free thought to bloom. To sum up, constructivism in education arose as a new and refreshing vision for learning that focuses on the active participation of the learner in the teaching-learning process (John, 2018). The constructivist perspective to learning, undoubtedly, aids in the creation of an enabling and supportive learning environment in which knowledge is constructed and meaning is established in a natural and innovative manner.

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# 9

## Role of Media in Mental Health Conditions During Circumstantial Situation in Contemporary Time

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Varsha Patnaik  
Sumin Prakash

### *Abstract*

*The best way in the dispersal of information is media. Nowadays, we get information in instantly through any media source especially electronic media. People rely on media for latest updates. Some information are true and offer solace and has positive impacts while some are manipulated thereby adversely impact the mental health condition of people. In that case, keeping calm and taking care of mental health condition is the only way to protect the self from gloomy outlook. Influence of media is so forceful that people believe whatever they hear or see sometimes without a second thought. However, media has played an excessively terrific role too to tranquilize the perplexity during uncertain thwacks. A variety of sources information especially news channels, audio-video repositories and live webcast, social media and micro-blogging sites have been accessed to draw inferences and meaningful conclusions especially pertaining to recent pandemic and anticipation of world war out of Ukraine conflict. News channels added time slots to disseminate information and self-help tips by mental health experts. Many websites and YouTube channels were added in a very short time span. The role played by media during circumstantial conditions like Covid-19 and Ukraine-Russia war has been found encouraging and supportive in maintaining balance in mental health condition.*

**Keywords:** *Media, Mental Health, Circumstantial Conditions.*

## INTRODUCTION

Information is a content covering idea, data, expertise, about events, phenomena etc, that is intended to be spread either through contacts or in contactless manner. Information has been perceived through the prism of information-as-process, information-as-knowledge and information-as-thing (Buckland, 1991). Information-as-thing is treated as a commodity and has some tangible and intangible benefits. Dissemination of information is an important process intended to be transmitted, thereby makes the information - dynamic and without which it is considered as static. Information has dual directionality based on the demand and supply. Sometimes people seek information and look into various media to get answers to their queries; where as some times information vendors push their knowledge, idea, product and so on to the target information seekers. Throughout social transformation and transition processes information dissemination has played an important role in their critical stages and now the communities have reached a pinnacle to be designated as “modern information-centric societies” (Karyotis, V et.al., 2016).

Social transformation processes are associated with circumstances that demands change in dimension, scale and direction in societal functions and actions. Anything that induces restructuring of different aspects of life: from culture to social relations; from politics to economy; from the way we think to the way we live is connoted as social transformation (Rabi, 2013). In continuation to this, social transformation can be adduced to circumstances in contemporary time. Social transformation processes can be understood by analysing social transnational connectedness and the way it affects at different scales, viz national societies, local communities and individuals (Castles, 2001). Circumstantial situations, especially which are sudden in nature and impacting the society at a larger spatial scale, affect mental health of people.

When the impacts exceed the level of acceptability threshold and also beyond the level of comprehension; manifestation of impacts becomes visible in the behaviour of affected people. In such situations flow of information increases in its volume and content. Present world, under the influence of digital network has been extremely dynamic and connected with hyper network for diffusion of information (Jiang, 2019).

One of the most active types of information dissemination platform is electronic media, which can be divided into: one-way static content like e-paper, newscast and two-way feedback-based content delivery system through social network, online consultations, public blogging etc. These platforms help in spread of information through talking to people, watching posts and videos in social media (Facebook, WhatsApp, YouTube, Instagram), reading newspapers, watching and listening news in television and Radio, etc. Among all of these the most widespread is the social media, which the users believe instantly and unconditionally. This is possible as the law is in favour of promotion of public domain information as free and realises the importance of availability of these factual information to public (Nimmer, 1992).

Media plays an important role in spreading messages in few seconds. There are four major types of media viz. Print Media (Newspapers, Magazines), Broadcast Media (TV, Radio), Outdoor or Out of Home (OOH) Media (Billboards, Boarding, neon signs, Posters etc.) and Internet. However, social media, which comes under internet media source is the fastest among all the media sources (Solomon 2017). According to a report, 57.6% of world population use social media daily (Chaffey 2022). Outspread of information through media is so fast that people rely only on this. Use of social media impacts a lot on mental health conditions. Continuous use of social media may affect in relationships and thought process too (Berryman 2018). However, time spent on social media does not matter on mental health condition of a person (Coyne 2020) but it

impacts a lot on alteration on thinking process (Naslund 2020). Communication through media plays an important role in capsizeing the scene whether in education purpose (Naz 2008) or in political issues (Pinkleton 2002).

It is evident that media is responsible in the fluctuation of thinking process or mental health condition of people but it also have positive impact in mental health condition thus, question arises, at what extent it is helpful in amending mental health condition during circumstantial situations.

### **RESEARCH QUESTION**

- ◆ What are the roles played by media in amending mental health condition during circumstantial situation in contemporary time?

### **Role of Media in Circumstantial Situations**

During the cataclysmic situations like: attack on World Trade Center in September 2001; Invasion of Iraq in 2003; Catastrophic Oil Spill, Gulf of Mexico, Louisiana during April 2010; Wildfires in Northern California during November 2018; unrelenting COVID-19 pandemic, and recent war on Ukraine that has been continuing till date since February 2022, many people, be at regional, national or global scale have been affected. Its impacts are so severe that people have experienced some kind of mental stress. Every such situation has also evolved a mechanism to alleviate the agony, pain and psychological upheavals. The sources of reliable information, real time information, counselling, futuristic prediction and solutions have been conveyed to the end user through media, especially electronic media.

During attack on World Trade Center in 2001, despite a poor penetration of electronic media, especially in India, the media was active and used to discuss pros and cons, magnitude of disaster, used to show live footage, interviewing affected people and family. There was also dilemma in

maintain neutrality, use of specific language, not to wear flag or ribbon by major news caters (Denton, 2004). While these helped people to understand and gauge threat perception and made the aware of eventualities, it also infuses a sense of vulnerability among them. Even people who were not affected and no way connected to the event got an impression of shortness of life and implication of uncertainties. Their mental health was weakened. While the millennia were engrossed in this saddened situation, there was simultaneous emergence of sooth-sayers, mental health experts, astrologers to help people to overcome trauma. Assessment of efficacy of role of media has been well documented by Frank, et. al (2006). Another dimension, which is generally overlooked is injecting humor or jokes through media as a cope response mechanism and assist public to regain a normal state of mind (Ellis, 2001).

Devastating effects of Iraq war had left scar in the mind as people are not resilient enough to watch ghastly scenes. Unlike World Trade Center attack, which lasted for few minutes, the intense Iraq War lasted for several months with news on casualties, prisoners of war, ill-treatment of soldiers, destruction of cities and villages. The continued inflow of news in media infused fear, remorse among the Iraqi people and people around the globe. A study on Iraqi refugees suggest that war media exposure is a Type III collective identity secondary trauma for Iraqis, which is the most damaging kind (Kira, 2008). Role of media is considered as insensitive and adverse to mental health condition. Media has the tenacity to amplify or subdue Mental health consequences of war on public by use of impressive jargons, slogans, phrases (Murthy, et.al. 2006) and during this war media role was not encouraging.

Wildfires in Northern California during November 2018 was one of the prime-time coverage for media. Alissa Cordner (2019) of Department of Sociology at Whitman College expressed the darker side of reporting i.e., to show damage and short-term effects for better rating. Gory images of death

of animals leave lasting impacts on mental health of people globally. People tend to organize awareness programmes succeeding such circumstantial situations to ward of the guilt feeling and use it as an instrument to relieve themselves of mental stress even if they are not directly involved in that forest fire. Media also provides people to make groups for a cause, bring social harmony, act in a nature friendly manner; essentially are stress relievers. Crowd funding especially initiated through social media, e.g., by Global Giving with its dedicated website, Facebook page, Twitter account, for rehabilitation and regeneration is an anonymous group that offers avenues people to participate and feel involved and benevolent thereby overcoming stress.

### **Contemporary Cataclysmic Circumstantial Situation**

One of the peculiar, beyond the threat level of six sigma surfaced in the year 2019. When everyone was occupied with mundane chores of life, sudden news flash of a man tumbling down due to unknown and unheard-of disease paralysed the society. Everyone had a spine-chilling effect on themselves. As the news spread to far flung areas, COVID-19 also spread throughout globe, thus multiplied the stress on people. There was incessant down pour of information, graphics, advice to people by media. A doomsday scenario was on everyones face. "Bereavement, isolation, loss of income and fear are triggering mental health conditions or exacerbating existing ones" Brunier (2020). "Mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19 outbreak emerged progressively" Serafini, et.al. (2020). When the people were succumbing to adverse mental health conditions the media-houses were advised to start special televised transmissions featuring psychologists and psychiatrists to reduce mental stress and anxiety of public due to COVID-19 (Latif, et.al, 2020). Some of the astounding findings related to use of social media during COVID-19 are: "manifestly endless coronavirus-related newsfeeds and

death numbers considerably increased the risk of global mental health issues”, “social media provided positive and negative data, and the COVID-19 has resulted in a worldwide infodemic. It has eroded public trust and impeded virus restraint, which outlived the coronavirus pandemic itself” Abbas, et.al. (2021). The repetition of words like death, death rate, death knocking at the door by media mounted pressure on mental wellbeing of viewers and possibly have been responsible for considerable increase in risk of mental health problems (Su, et.al. 2021).

There was also a serious credibility issue and accuracy level of prediction of this circumstantial situation by astrologers. There was competition to take credit of accurate predictions, which may be non-consequential for viewers. But these sorts of media drill have helped the media users to get activated to face some unknown reality. Study on associations of the extent of Social Contagion - Conscious Behavioral Response (CBR) towards astrology on social media has found that “females are more susceptible to higher level of Barnum Effect as they consumed higher level of astrology related information triggered by higher level of stress brought by the high level of uncertainty and low level of individual’s control to the COVID-19 pandemic situation” (Lopez, et.al. 2021). Another manifestation on excessive news feed and social media inputs on mental health condition is to fetch and store essentials requirements to overcome the apprehension of hunger, health and hygiene. This indicates the spike in the stress level that is not good for mental health of social media users and news viewers.

Government of India’s App ‘Arogyasetu’ is one of the important installed information App during COVID-19. This helped the user with latest information about the number of persons affected by COVID-19, recovered and deceased. Mental health condition of users was gloomy whenever there is an increase of cases, which were visible from their reactions

in Facebook post. Some enthusiasts used to make regional analysis of spread of the disease to feel excluded from the pandemic, which is nothing but self-solacing in nature.

Circumstantial situation like COVID-19 has not only worsened the mental health conditions, but also has forced vulnerable segments of society to take drastic step of suicide (Bhuiyan, et.al., 2021). Renowned clinics and Psychology experts have generously used internet platforms for providing self-care strategies including: taking care of body, taking care of mind, ways to connect with others, how to avoid stigma and discrimination (Mayo Clinic web page) to safeguard people from taking extreme steps. As the mental health, physical health issues out of spread of COVID-19 cases have cascading effect in terms of availability of hospital beds and on cost of treatment; aggregated information passed through media to the people was of great help. Besides that, internet media was also used to call for healthcare professionals to be better trained through virtual training and simulation as in the case of Oxford Medical Simulation (OMS), a novel way to use internet for capacity building.

Some of the other mental health impacts are due to restricts enacted by Government agencies to check spread of pandemic are social/physical distancing, cancellation of public functions and stay at home, complete shutdown, containment zone, closure of educational institutions (Yamada, et.al. 2021). It has lingering effect on the minds of people of all ages and categories. Children are the victims of such restriction and have no capacity to understand what is happening around them. Trauma of losing some in family due to COVID-19, that too unable to see, touch, attend last rites, has added level of stress. While internet platforms, social media offered online solutions for children in terms of their education and entertainment e.g., "SaferSchools" App, nothing could be done to alley their fears. Increased screen time among children and parental fatigue

have been negative aspects related to impacting mental health of internet-based solutions. (Unicef; Fegert, et.al. 2020).

Motivational speakers, soothsayers, political leaders even children have embarked upon with ideas to offer their expertise, experience and even simple out of peer group comradery. (Table No.1). This is just a tip of ice berg. Looking into the success and demand for such motivational content many devotional channels and news channels have offered dedicated time slots for motivational speakers and expert advice to overcome stress and mental health related issues, even with question answer sessions and case studies. "A study with a cohort of 100 respondents willing to participate in the survey during the initial 21 days lockdown in India was studied and it was found that Psychological Wellbeing and Spiritual Wellbeing were significantly related to the experiences of COVID-19. Thereby media has been found to be beneficial in alleviating mental health conditions.

Schooling is not untouched by impacts of COVID-19. Classes were conducted online with many online activities were devised to keep the young tots to remain busy in closed environment. There have been regular instructions to maintain SoP. There was also simultaneous sprawl of activity based online classes covering drawing, painting, storytelling, clay modelling for free or with nominal fee to help children in channelizing their energy and time in a fruitful manner. Art of Living, ISKON, Prajapita Brahmakumari devotees used to offer such classes over Zoom platform which was free and easier to handle. IIT Gandhinagar offered 3030 STEM programme on weekly basis sponsored by Vigyan Prasar, Department of Science and Technology. (IIT Gandhinagar, 2021). These internet based multimedia and interactive and tailor made programmes has tremendously helped the children to overcome the dull, isolated and confined days of children. Colleges and Universities experienced a spurt in online

Table 9.1: List of Few Motivational Programmes

| Sl. No. | Title                                                                                             | Source                                                        | Channel/person                  | Subscriber | Date of upload | Views   |
|---------|---------------------------------------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------|------------|----------------|---------|
| 1       | Motivational speaker talks pandemic stress that many of us are dealing with                       | YouTube                                                       | KTVU FOX 2 San Francisco        | 110K       | Aug 15, 2020   | 868     |
| 2       | "HUMANITY vs. COVID-19" Motivation during the Coronavirus   Jeremy Anderson                       | YouTube                                                       | Jeremy Anderson                 |            | Apr 11, 2020   | 106,546 |
| 3       | Coronavirus forces motivational speaker to take message online                                    | <a href="https://www.khou.com/">https://www.khou.com/</a>     | Damon West                      |            | Mar 23, 2020   |         |
| 4       | This is literally life or death: Motivational speaker shares experience losing father to COVID-19 | <a href="https://abcnews.go.com/">https://abcnews.go.com/</a> | Matt Gutman and Meredith Deliso |            | July 16, 2020  |         |
| 5       | Actor Idris Elba Imparts Wisdom After Sharing COVID-19 Diagnosis                                  | YouTube                                                       | Goalcast                        | 2.57M      | March 31, 2020 | 34,125  |

| Sl. No. | Title                                                                                 | Source  | Channel/ person | Sub-criber | Date of upload | Views   |
|---------|---------------------------------------------------------------------------------------|---------|-----------------|------------|----------------|---------|
| 6       | Sadhguru's Life Advice during COVID-19 Will Leave You SPEECHLESS   Eye Opening Speech | YouTube | Motivation Hub  | 2.36M      | April 14, 2020 | 702,582 |
| 7       | Inspiration for students during COVID-19                                              | YouTube | Province of BC  | 29.7K      | Jun 4, 2020    | 32,378  |
| 8       | Students Share Words of Motivation for Teachers During COVID-19 Pandemic              | YouTube | XQ America      | 4.79K      | Jul 16, 2020   | 26,533  |
| 9       | COVID-19 FILM: A Message of Hope (Inspirational Video)                                | YouTube | Eddie Pinero    | 329K       | Apr 1, 2020    | 445K    |

academic activities. Virtual programmes covering symposium, webinars, invited lectures, lecture series, discussion forums became mainstream activities, all offering a vision of the future and virtual togetherness (Hacker, et.al. 2020). Work from Home (WfH) is a game changer in corporate sector that allowed the companies and corporate houses to save money in not only in infrastructure and maintenance but also in employee recreational and mental wellbeing perks and expenses. Judicious use of internet based communication media also helped employees to work in a hassle free manner (Alipour, et.al. 2021), conduct board meeting, delivering presentations as well as avail flexible time scheduling that lightened mental health conditions.

### **Extrinsic Circumstantial Situation**

The ongoing Ukraine conflict, even if emanating from a regional context has become a worldwide concern and has caused stress among people across the world. As the human civilization has been progressing through time, war is seen as primitive philosophy and an unnecessary action leading to violence. While preparations and execution plan for evacuation of students was excellent, the devastating effect on Ukrainian populace, infrastructure, social life has been enormous. Indian students, numbering around 18000 out of 76000 foreign students in Ukraine have been in trauma due to displacement and not being able to complete their medical course. People of 21<sup>st</sup> Century are not willing to carry the burden of violence, pain and sufferings. Such circumstantial situation has affected physically, emotionally and mentally. Psychologists and other experts say there are also mental health concerns among the children. They are facing acute trauma, emotional voidness and psychological and career uncertainties. These information are available through media reports and media ground stories and interviews. Detailed statistics are yet to be compiled on magnitude of human sufferings and dipping mental health conditions. A piece of

writing in Time Magazine “Disturbing photos and videos fill the screens of people seeking updates across the world: damage to buildings and bodies after the shelling in cities like Kyiv and Kharkiv, people and pets huddled in shelters, and Ukrainian citizens tearfully calling their loved ones to say goodbye, just in case.” (Time, 2022). Post-war Traumatic Stress Disorders diagnosis involves: exposure to traumatic event; reexperiencing; avoidance and emotional numbing; hyperarousal; duration of symptoms (Agarwal, 2015). This points to multiplicity in the dimensions of mental health conditions affected by traumatic experiences of war. Media to a great extent is responsible for injecting an over dose of information in the minds of public. Many hash tags like #ukrainewar in Instagram has 302552 posts as on 21.03.2022. Twitter has a number of hashtags leads like #Ukraine, #UkraineWar, #UkrainRussiaWar, which are being used by prominent personalities, news networks etc. President of Ukraine has been consistently using the electronic media to appeal their citizens to remain calm and help them maintain mental agility and not to get disturbed by the attack. On the other hand, Russian President has taken its citizen into confidence about the Ukraine conflict and how this military action is targeted towards leadership not the Ukrainian public. The war is not only on the battle field, it’s also war in media. In both the cases it’s a morale booster and justification of the circumstantial situation and aimed to help to maintain normal mental health condition.

## **CONCLUSION**

Circumstances have preconditioning factors. Situations arising out of it may be natural or anthropogenic. Each situation, depending upon their magnitude impacts the mental health condition of affected people. Earlier the ambit of affected people tends to be in direct contact or residing in that region. With the advent of efficient and faster medium

of communication and better multimedia services, people are able to visualize and feel to be a part of the situation.

Studies on situations at various levels: international, regional and local level shows that there is definite impact on mental health conditions. Mental health conditions deteriorate with intensive push media coverages. One of the bitter side effects of adverse circumstantial situation is Barnum Effect, where a perception of extreme vulnerability involving self, undermines the universality of impact. This is more harmful and may result in extreme fatalities.

In circumstantial situations media plays a crucial role. Media insensitivity, negligence, under-reporting or mis-reporting as accused during March 2004 Kosovo situation where media broadcasting and news programming generated out of Kosovo should be held accountable for content (Haraszti, 2004). In the present study there is no major negligence by media has been found except in the part of the State controlled media in China during onset of COVID-19.

Circumstantial situation like COVID-19 has helped the media grow in its content and volume. Newer technologies have been added to disseminate information faster. It has also forced people to look for solace through media routed solutions to mental health conditions. Increase in number of soothsayers, motivational speakers, growth of activities of organizations linked to spiritual beliefs has been phenomenal during pandemic. They have combinedly helped the general public to focus on their own wellbeing instead of panicking. There has been a well acknowledged role played by media in awareness campaigns during pandemic (Alnasser, et.al. 2020).

Media content creators, administrators have been doing their own research to explore better way of presentation of reality with animation, better visual effects, real time video frames, masking unpleasant scenes, so that they spread information without violating the sensitivity of people and without affecting the mental health of viewers. Media must

report factual information to keep themselves trustworthy. Thereby they can contribute to compliance of guidelines by citizens and follow preventive behaviour. On the contrary to media house where there some accountability, social media has grown to become amorphous and rudderless.

There is still a long way to go by media portals, media platforms to make themselves amenable and available to all sections of society, as in many cases the information available in media remain incognito, as all user are not educated enough to search their requirements and understand self-help instructions.

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## Universal Happiness and Global Wellbeing Through Education for Total Consciousness

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### *Abstract*

*This paper tries to see happiness from a different perspective by defining the connection between education and consciousness. Satisfying the psychological, physical and economic well-being of an individual brings happiness to his or her life, while to attain universal happiness an individual must acquire some higher values. The knowledge of "oneness" is the highest value he/she must acquire in order to maintain a harmonious balance with the Universe. A homogenous society with good values, compassion, mutual respect and support will raise the society to a higher level where we can see that everyone is content with themselves and the world around them. By knowing the truth peaceful coexistence and universal consciousness can make the world a happier place. For universal happiness and wellbeing, we need to wipe out all the boundaries in the name of area, religion, caste, race and gender etc and we must think sustainably. Realizing the beauty of oneness is the best means to eradicate all evil thoughts from the minds of the people. We can only have a better and more peaceful future if we radiate our values into the world positively. There is the need to change people's behaviour as the ultimate solution to bringing universal happiness and wellbeing, as well as the necessity of an education that leads to Total Consciousness in future citizens.*

**Keywords:** *Universal Happiness, Global Well-being, Total Consciousness.*

## INTRODUCTION

Everyone gets confused about defining the term “happiness”. We cannot define it in a single sentence because it is a general, rather abstract term, having different meanings with respect to each person. Everyone has their own interpretation of happiness. In individualistic cultures happiness is often viewed as personal pursuit as the individual should follow. Each person has a right to happiness and it is up to them to follow this. Of course there is a dark side to this; it implies that if you are not happy it is no one’s fault but your own (Bryony, 2016). We live in this world to fulfill our wishes and desires, and in order to be happy for that, we work hard day and night. If each person in society is happy and satisfied with their lives, then we can create a peaceful society and achieve universal happiness.

In Indian culture a person has his own karma or duty. A person finds happiness by fulfilling his duties, or karma. According to the Upanishad, four proper goals or aims of human life are described as purusharthas. They are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (self-actualization, spiritual values). From the perspective of the Upanishad, if a person follows these four karmas, they will become the happiest person. All these explanations about happiness are only based on an individual. Is it enough to accomplish universal happiness by considering individual happiness? The answer is a big “NO.” If an individual is only taking care of his own happiness, there may be heterogeneity in society. We cannot say if each individual in a society is happy, then the whole society will be happy. Happiness is dependent on each individual and their values. People are concerned about their happiness and strive to be happy with the people attached to them. They are not concerned

about the happiness of other people in society. A homogeneous society with good values, compassion, mutual respect, and support will raise the society to a higher level where we can see that everyone is content with themselves and the world around them. Understanding man's inextricable bond with his surroundings can make the world a happier place.

## REVIEW OF LITERATURE

Jeremy Bentham (1789) wrote in the opening paragraphs of his well-known *Principles of Morals and Legislation* that human behaviour is dictated by the pursuit of pleasure and the avoidance of suffering. Like other mammals, we are driven by a wide range of needs that have evolved over time as a result of evolution, including hunger, sex, love, and curiosity. The primary motivator of human conduct is still pleasure. However, enjoyment does not nearly equate to life fulfillment. When long-term enjoyment is at risk due to short-term pleasures, humans may not always consider the long term.

While the basic motivations of our fellow animals are what drive us, in humans, consciousness also gives rise to secondary motivations, such as self-awareness and the search for the meaning of life. This is what Wentholt (1980) refers to as "universal strivings," as opposed to "organic requirements." One of these common aspirations is finding long-term contentment. It is a predisposition that most humans develop as a result of their consciousness, while it is not "innate" in the traditional sense. Even while this tendency is present across many cultures, not everyone exhibits it. It is often not a concern for those who are already fighting to survive, and some people choose to give happiness up for ideological reasons.

According to Huppert (2009), the experience of pleasant feelings like happiness and contentment as well as the development of one's potential, having some control over one's life, having a sense of purpose, and having meaningful

connections are all considered to be components of well-being. The data obtained from the World Happiness Index indicates that the happiness index in India is declining. In this 21st century, we are more advanced in science and technology, which has improved our quality of life and allowed more people to get educated compared to the past. Why is there a decline in the happiness of people?

So We need to thoroughly analyse the circumstances of our society to understand whether the people are really happy or not, whether they are satisfied with their lives and how they contribute to the happiness of the world, and also need to answer the question, "What are the factors that prevent us from accomplishing universal happiness?" One of the factors that prevent man from being happy is his desire for materialistic things. There is a quote from Mahatma Gandhi, "Earth provides enough to satisfy every man's needs, but not every man's greed." Human needs are never ending. They always inquire about what they do not have instead of what they have and are always curious about what is happening next door. People who place a high value on money and material possessions have been found to have lower levels of well-being compared to less materialistic individuals (Baumgardner & Crothers, 2009).

Today, everyone is searching for happiness and finds happiness in the material world. Pursuing a great job with a high salary, building a big house and filling it with new and advanced utensils, buying a new model car, is the aim of the life of an ordinary person. Of course, it is necessary to live in this world happily. But it is only one of the criteria of happiness-Standard of living. But what happens is that we are running behind on material things all the time and never realise that happiness is not found in material things but in self-actualization. The lust for material things makes the world an unpeaceful one. The ongoing Russo-Ukraine war is an example of that. Countries compete with one another to

conquer places and people. People draw boundaries, not even in between countries, but in between the hearts of people. We create our own life space and we do everything within it for the benefit of ourselves without concern about the people around us.

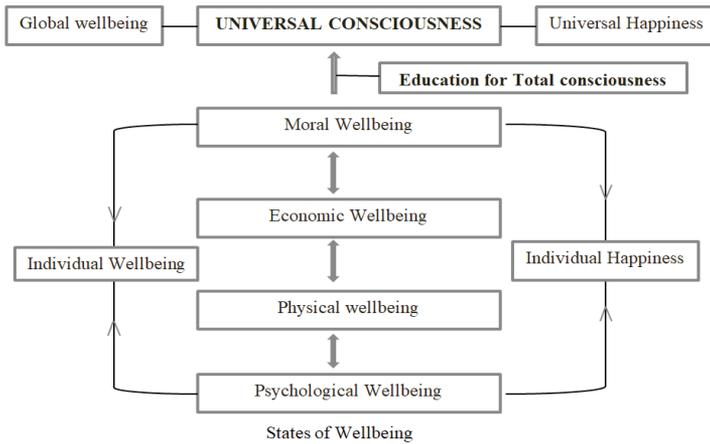
Today, we can see that “Laughing Yoga” is an emerging exercise that has been used by a large number of people to let go of their daily life stressors. Where do these stressors come into our lives? Because we created a ‘life space’ for us where we keep all our needs, desires and happiness and separated from the world around us. Most of the people are striving hard to make their life space a better one by competing with others. These competitions make life stressful. We always concerned about our happiness and well-being. Then how can we achieve universal happiness and global well-being? How to accomplish universal happiness is a big question to be answered.

## **ANALYSIS AND DISCUSSION**

In this paper, the investigator attempts to explain the aspects that contribute to universal happiness and well-being, as well as the states through which a person travels in his life to achieve the highest goal of Universal Consciousness. The graph below depicts the various states of happiness and well-being as well as the transformation of individual happiness and well-being into universal happiness and well-being.

There are four states of well-being in which a man must be satisfied to reach the highest level of universal consciousness. The foundation stone of one’s life is his psychological well-being. It refers to how a man can be able to balance his thoughts and feelings with worldly experiences. The outcome of psychological well-being is the mental health of a person. The harmonious balance of intrinsic and extrinsic experiences contributes to mental health. Psychological, social, and environmental factors affect the mental health of an individual. If a person can balance their emotions, then they will not

shatter, even in a complex situation in their lives, and they will be able to utilize their psychic energy in a positive manner.



**Fig. 10.1: The Chain of Individual Happiness and Global Well-Being**

Second state is Physical well-being which means the physical wellness of an individual. A state of physical wellbeing is not just the absence of disease. It includes lifestyle behaviour choices to ensure health and live in a balanced state of body, mind, and spirit. It has a direct link with psychological wellbeing. If a person is psychologically and physically well balanced, we cannot say that he or she is happy with their life. Economic wellbeing is one of the main factors that sustain their physical and psychological wellbeing. An economically stable person can balance his health by taking care of his diet and nutrition and being able to spend his time on his desires, thereby maintaining his physical and mental health. Financial stability is needed to satisfy a person's basic needs and desires. For good health and physical wellness and to satisfy their desires, a man must be economically stable; otherwise, it will affect both physical and psychological states. If one couldn't accomplish any of them, then it would affect the

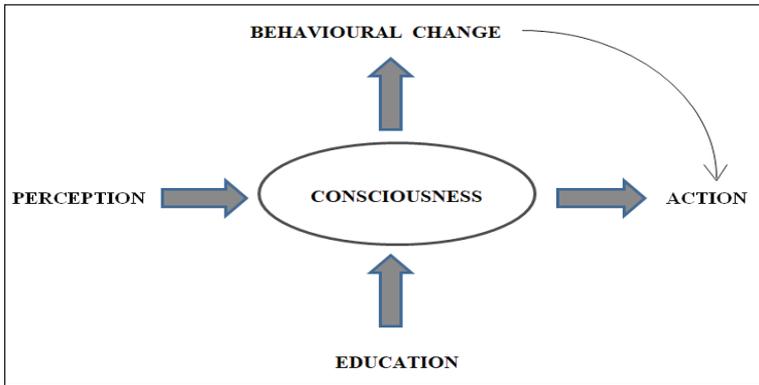
overall wellbeing of the person. If a person is psychologically, physically and economically balanced then we can only say about the life satisfaction of the person. One's well-being concerns how well his life goes on.

The next state, "Moral wellbeing," determines individual happiness. The real happiness of a person depends on their morality. Moral wellbeing prevails over psychological, physical, and economic wellbeing. Balance in all these states constitutes the happiness of an individual. The well-being of his life leads to happiness. That is, if he is psychologically, physically, economically, and morally happy, then he can create the happiest atmosphere for himself and those around him. Every person has their own moral standards for their lives, and they think and act according to those standards. Right and wrong, good and bad, all are according to their perception and they make choices and live their lives based on their moral standards. That means, in a subjective sense, we cannot specify what is good or bad for a person. The moral wellbeing of an individual depends only on his experiences and perceptions towards life and the outer world. According to the investigators' point of view, psychological, physical, economic, and moral well-being together constitutes the happiness and well-being of an individual. Is it possible for individual happiness to bring about universal happiness?

In order to create universal consciousness among people, the subjectivity of well-being must be seen from an objective perspective. The thought of others' well-being and happiness is also a part of mine, creating a sense of universal consciousness among people.

### **Universal Consciousness – Need for the Hour**

Consciousness is the state one is aware of his thoughts and feelings (internal stimuli) with the worldly experiences (external stimuli). The below diagram depicts how consciousness leads to behavioural change and action.



**Fig. 10.2 : Impact of Consciousness on Behavioural Change and Action**

Through sensation, a person receives millions of information from their surroundings. Each person perceives the same information in a different manner. A person's perception is accompanied by the experiences they have received at any stage of their life. The brain stores all the information and processes it, sending stimuli when a similar situation occurs. Perceived things go into one's consciousness and his consciousness gives meaning to those perceptions, and he or she will act according to their consciousness. We perceive different stimuli from our surroundings every second, and our actions are the result of those stimuli. But in between perception and action, consciousness will work, and the outcome of his action is the result of how the conscious mind processes the stimulus. A person's consciousness is the sum total of his feelings, thoughts, knowledge, and experiences, and the consciousness differentiates each person from one another. How a person will act in a given situation is determined by their conscious mind.

In this paper, we put forward the idea of consciousness, that it is the highest mental state where a person realises the real meaning of themselves and their world. It can bring forth transformation in human behaviour and the world as a whole.

Consciousness of subjective (self) and objective knowledge (world) and its unity can make the world a happier place to live peacefully. The only weapon that can bring about changes in the behaviour of people is education. Experiences obtained through education can influence the consciousness of individuals and that can bring changes in the behaviour of individuals. Therefore, their actions are the result of that behaviour. Here we are aiming to find the solution to universal happiness and global well-being. We have already said that both universal happiness and global well-being are two different terms but have the same spirit embedded in them. Therefore, to realise the global dream of happiness and well-being, we need to provide those experiences to our younger minds that awaken their consciousness as global citizens. Because the future of the World is determined by our next generation and their consciousness.

### **Education for Total Consciousness – An Ultimate Solution**

Values in society are changing from generation to generation. Education should also change its foundation in accordance with the changes happening in society and among the people. Happiness and well-being will not change from time to time, and it is always a concern in the world. The beauty of the world lies not in the external appearance but in the inner happiness of every individual and the world as a whole. For achieving universal happiness and global well-being, there must be a change in the behaviour of people. So an education with a strong philosophical foundation and the ability to awaken people's consciousness can make a huge difference and fulfill the dream of universal happiness and well-being. This paper aims to address an important educational philosophy and methodology: Education for Total Consciousness, a global solution to make the dream of universal happiness and global well-being realistic.

We can adopt "Education for Total Consciousness", a philosophy and a holistic educational system developed and

practiced by H.H. Swami Isa, founder of the Isa Viswa Prajnana Trust, India. According to him, “The ultimate aim of education is to make wisdom and perfection of character total – in other words, to create total consciousness.” The noble idea behind this education is to address the root cause of individual and societal problems, and it aims to reduce the gap between an individual and the world of which he is a part. For this, we need to link subjective and objective knowledge. Then, and only then, do we get a consciousness to see the inextricable bondage between the universe and man. This means an individual needs to realise that subjective knowledge, or the internally experienced world, and objective knowledge, or the externally experienced world, are one and the same. As we have already pointed out, consciousness can bring a change in the behaviour of man that will have a significant change for a brighter future where everyone live together harmoniously. Education for total consciousness creates a peaceful society where all the misconceptions and disparities prevailing in our society can be wiped out by developing scientific temper in pupils.

Total consciousness education in the classroom is quite simple. Its beauty is found in its versatility. There is no disparity based on culture, belief, religion, region, or language. The ETC methodology is appropriate for any age group and any discipline. A trained ETC teacher can take any curriculum or textbook and develop lessons in the ETC format. He or she engages students in a variety of learning experiences that provide them with both theoretical and practical exposure. The emphasis is on recreation and research. End-of-unit written and creative presentations, as well as daily and weekly observations, are used to assess students. Through the ETC, students and teachers can experience the joy of teaching and learning. Lessons are never boring or burdensome for pupils because everything they learn is thoroughly digestible and meaningful to them. With this approach, children feel more optimism, energy, happiness, contentment, and confidence. Deep relationships are formed between the student and the

teacher, as well as between the student and his or her peers, family, society, environment, nation, globe, and universe (Isa Viswa Prajnana Trust, n.d.).

Most importantly, the essential elements of ETC can be practiced in any context, making it a genuinely global method. Integration of subjective and objective knowledge can happen anywhere, by anyone who is passionate about achieving the noblest of goals of education: “Total consciousness”.

### **Sustainable Thinking and Peaceful Co-Existence**

The way people think can have a greater impact on realizing global well-being and universal happiness. A positive environment is necessary to sustain happiness in the world. In order to act sustainably, you need to think sustainably. Sustainable thinking is at the heart of who we are. It's about taking care of our footprint in the world and creating lasting joy through constant innovation and resourcefulness. Sustainable thinking not only develops a positive attitude towards the natural environment but also heals our minds by becoming peaceful and calm. This kind of thinking won't allow us to harm others or ourselves for anything, and will instead act for the wellbeing of the world. A peaceful atmosphere is a must for achieving universal happiness.

**To achieve** universal happiness, we need to wipe out all the boundaries in the name of area, religion, caste, race, gender, etc. Realizing the beauty of oneness is the best means to eradicate all these evil thoughts from the minds of people. We are living in an ever growing scientific and technological era and we argue that we are all technologically and scientifically advanced people, having a great modern outlook towards everything. But when it comes to reality, we all act according to the following customs formulated by our ancestors. We will not think scientifically about whether it is true or not because we have developed an attitude and behaviour in the stages of childhood and adulthood.

We can see peaceful coexistence through keenly observing nature. Nature itself teaches us so many moral values. For example, if a small tree grows beside a big tree, the big tree will give space for the small one to grow freely by sliding its branches to the other side. All types of relationships among humans are also visible in nature, both positive and negative. Parasites live by destroying the tree that gives them space for their growth and the tree that sacrifices its life for the one who is dependent on it. Like this, every organism has this kind of relationship. All these examples don't mean that this should be the life of the earth. Humans can change because the only species that has the ability to think and laugh is the human being. Then what makes human beings different from one another? It is their difference in values acquired through different experiences throughout their lives. Education can instill in younger minds that peaceful coexistence brings happiness to all living beings. Education for total consciousness can change pupils thinking and also it will foster an attitude of 'oneness' which is the value we must acquire and radiate to our world for raising global well-being and universal happiness.

## **CONCLUSION**

The above discussion critically analyse the importance of Consciousness as the ultimate solution for achieving universal happiness and global well-being. The consciousness will create a flow of positive psychic energy within us to the World by changing our behaviour. Psychological, Physical, Economic, and moral well-being constitute individual happiness and well-being. Through education we can develop universal consciousness thereby achieves Universal happiness and Global wellbeing. Education that fosters consciousness in pupil can only be able to create a sense of oneness and instill the value of peaceful co-existence. In the present scenario 'Education for Total Consciousness', a methodology having strong scientific background can contribute to the overall development of the students as well as the progress of World.

Therefore we must be committed to an education that fosters consciousness and thereby creating a World of Happiness.

### Suggestions

“Education for Total Consciousness” is no doubt necessary in the present scenario of education to cultivate a sense of consciousness towards everything in the universe. In order to implement consciousness-based education, more research needs to be conducted to analyse its effectiveness and make changes that fit into our curriculum. Students are the central point in an educational community. The mental health of the pupil is as important as providing an education that fosters consciousness. Through stress-free, healthy minds, they can only be able to experience the bliss of knowledge, and thereby, they will experience happiness through peaceful co-existence. As a result, assessment to identify the pupil’s pattern of behaviour and mental health must be prioritized. We must practice the methodology “Education for Total Consciousness” globally to make the world a happier place.

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# 11

## Portuguese and British Colonialism: Socio-cultural Transformations in the Indian Society and its Reflection in the Indo-Portuguese and Indian English Literature

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Manisha Pal

### *Abstract*

*This paper analyzes how happiness lies within the literature-culture ethos and how it has been distributed among the new learners via education systems. The Indian writings during colonial and post-colonial period, which reflects the social stratification, cultural transformations that occurred on Indian lands due to the Portuguese and the British colonialism. The paper is based on the two works i.e. one from Indo-Portuguese Literature: *Sorrowing Lies My Land*, 1955 by Lambert Mascarenhas (1914-...) (Goan fiction in English- this political novel exhibits the authors love of histories and focuses on the freedom struggle in Goa and another is from Indian English Literature: *The Autobiography of an Unknown Indian*, by Nirad C. Chaudhuri, 1951, (Autobiographical, non-fiction) the author says that "the book may regarded as a contribution to contemporary history and I have written this book with the conscious object of reaching the English-speaking world. It is very important to bring to notice that as reflections of socio-cultural transformations are found in the literature, the process can be interchangeable i.e. even 'Literature' can influence the Culture,*

*as it inform us about the history or the fact that existed in past, if the documentation of the event or of the story is changed it can directly or indirectly must influence the society and hence the culture. Therefore, the relationship of the society, culture and literature is intertwined and the colonial period literature i.e. Indo-Portuguese literature and Indian English literature provide us the glimpse of the changing society and culture in India over the period of time during Portuguese and British Colonialism.*

## INTRODUCTION

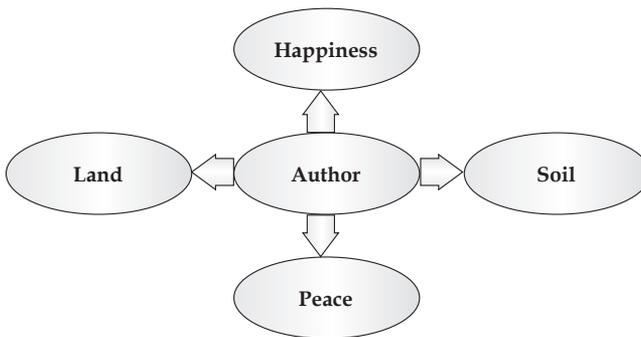
Nirad C. Chaudhary initiates his 'Autobiography of an Unknown India' with an important thought that emerges in him, i.e. "Here lies the happy man who was an islet of sensibility surrounded by the cool sense of his wife, friends, and children."<sup>1</sup> Whereas, Lambart Mascarenhas in his 'Sorrowing Lies My land' talked about how Portuguese rule in Goa brought changes in the Goan society and forced him to think that why foreigners need to rule Goans, he describes that after the Albuquerque conquer Goa in 1510, the inhumanities and barbarities stayed in Goa in various forms, and he express it as: 'This Goa, this happy land of mine, what unkind star was casting its shadow on it? Why was gloom descending on it when only until recently it was all sunshine, joy, and laughter?'<sup>2</sup>

This is to be noticed that the authors: Lambart Mascarenhas, who had faced Portuguese colonization in Goa, and Nirad C. Chaudhary, who had been through the British colonialism; both are product of socio-cultural transformations during foreign colonization in India. These transformational processes in body, mind and soul occur in various stages for a longer durations, and stays as crucial part of one's personality. These: personal observations, experiences, upbringings, childhood learning, education, traditions and customs, family festivals and celebrations, etc. are collectively responsible for the development of an individual.

## THE RELATIONSHIP BETWEEN THE SOCIO-CULTURAL CHANGES AND MOTHER-TONGUE

The minor changes in mother-tongue slowly lead to cultural losses, because it brings diffusion, acculturation, and transculturation processes. This further results in changes in the habits, food culture, clothing culture, and intermixing of various groups causes confusions in mind, but soon mind adapts what it attract towards, and start imitating those whom it likes most or finds superior to itself.

The works: by Lambart Mascarenhas and Nirad C. Chaudhary, during Portuguese colonization in Goa, and British colonization in India, respectively brought origin to Indo-Portuguese and Indian English literature. These literatures of those times reflect the true feelings of an Indian during foreign colonization in India at various degrees. Both the authors are deeply wounded inside and are searching for inner peace and happiness, which they fail to trace during that period. But it is found that these authors are deeply connected with their birth lands and find **true happiness in describing their lands and people**.



**Fig. 11.1: Multiple Facets of Inner Peace and Happiness**

Nirad C. Chaudhary description of the river, the rains, and the boat:

*“During the day the boats were a pretty and friendly sight. At night they became something more, mysterious. They themselves could be seen only as blurred masses, for their little kerosene lamps could never break up the nearly solid darkness around them, but the reflections of these lamps seemed to set the fringes of the river on fire. When the water was still, there appeared to be an illumination going on two or three feet below the surface of the water, and with breezes and ripples swaying ladders, spirals and festoons of amber- coloured light made their appearance. I was sorry to hear that thousands and thousands of these boats had been ruthlessly destroyed at the time of the Japanese invasion scare of 1942.”<sup>3</sup>*

Lambert Mascaren has description being in his village:

*“When the heart is happy, time is like a fox on chase, scampering swiftly. And happy indeed we were in Goa! In the village we had tried to enjoy ourselves to the full practically every day of the month. A dance one day and a match the next, until the month had run out, unnoticed. The bull-fight today was a great success, Anastasio’s bull having won the fight...”<sup>4</sup>*



**Fig. 11.2: Soils Productivity and Happiness**

## SOIL

We come across a finding that it is a human tendency that each person finds True Happiness in describing all the attributes of his/her own land. The soil plays an important role in this happiness in describing his/her own land. The Soil captures and absorbs everything we pour into it, and returns it to us in many folds. If we are in position to grab what it actually gives, then we would have life in abundance, but if we fail to catch those giving sensitivities of the soil then we are mostly lost in this materialistic world. In order to grab the sensitivity of the soil we have to remain connected towards it, in various forms. The authors of colonial period grabbed those sensitivities to certain level in conscious and unconscious manner, and therefore reflected them in their writings.

Socio-Cultural Transformations in any society are continuous and in India it has been an adaptive synthesis of languages, science, technology and various traditional values since ancient times. With changing times, there has been a series of transformations in the Indian socio-cultural, political and economic life. The fact cannot be denied that the advent of Europeans has not only strongly influenced the existed internal structures of the Indian social stratification, but has also distorted it deeply. The various socio-cultural transformations in any society are the result of change in their language patterns, i.e. changes that occur in one's mother-tongue due to the influence of any other second language contact. The reflection of this change in mother-tongue patterns we find in detail in Indo-Portuguese (Goan) literature and Indian English Literature.



Fig. 11.3: Portuguese Settlements in India during 1510-1961

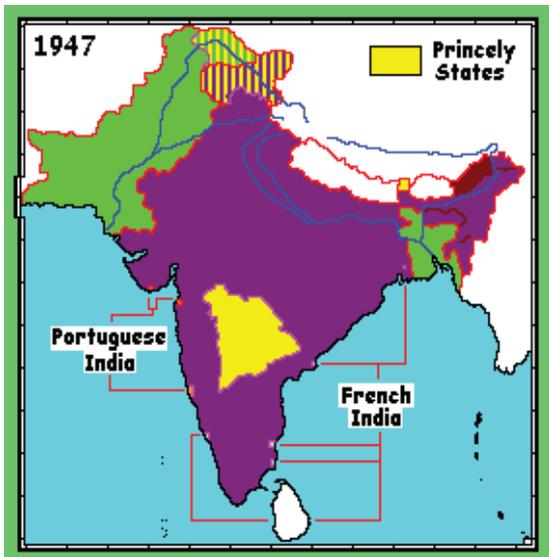


Fig. 11.4: Colonial Invasion in Indian Subcontinent

The two colonizers in India: Portuguese and Britishers came along with their colonizing zeal on the Indian lands. They brought various traditions and culture with them on Indian soil, i.e. their people, language, food, various commodities, religion, administration, polity, military, education, literature, etc. Initially, their interest was confined to trade and commerce but gradually with time, their relationship with India grew of a colonized (Indians) and a colonizer (Portuguese, and Britishers). The long contact over the centuries, of Indian people with their different colonizers resulted in various socio-cultural transformations on the Indian soil.

Portuguese colonization is mainly considered in Goa, although they had certainly impacted other southern regions of India; Britishers have impacted northern, and eastern parts of India more than southern and western parts. Both the colonizers mended such education policies so that the original Indian ethics of Indian education must be eradicated completely so that imitation of

Englishmen<sup>5</sup> in each and every aspect of Indian lives were deeply rooted in the Indian minds; this was structured minutely by providing job opportunities to the upper class Indians and created a bigger group of government clerks in India and abroad. Portuguese and Britishers both promoted Portuguese and English education during their respective colonizing period. Although it is assumed that Portuguese could not penetrate so much as they remained confined to coastal areas in India but Britishers presence in India can be still found due to prevalence of English in present times which clearly demonstrates that we are still colonized with minds.<sup>6</sup>

Nirad C. Chaudhary writes:

*"The British cycle of Indian history too has developed a language which corresponds to Urdu and constitutes the natural spoken language of all educated modern Indians. It is on Indian vernacular or another with an English dominant and cultured minority. Sometimes it is curious to observe how*

*closely the vogue of these foreign words resembles fashions in dress. They appear to be adopted without any compelling necessity. For instance, as I walk along the streets of Delhi, I am often accosted by workmen, labourers, hawkers, artisans, and the like, and asked, "Sa'ab Time Keya Hai?" (Sir, what is the time?). For these men there is not the slightest reason for employing the word "time" because there good Sanskritic and Persian equivalents of the word which have been in use in the country for hundreds of years."*<sup>7</sup>

*"The linguistic basis of modern Indian culture, which is made up of a combination of English, a denatured written vernacular, and a mixed colloquial language, is the first proof of the essentially foreign character of modern Indian culture. The second proof is to be found in the almost exclusively exotic forms of modern Indian literature, art, thought, and moral and spiritual activity. Literary expression in prose is itself a creation of British rule in India. So far as I am aware, no Indian language had any prose literature before the end of the eighteenth century, and some had to wait for it till about the middle of the nineteenth century. The hybrid Urdu had a form of prose current from older times, but this prose was confined to certain outlying parts of the country and exercised no general influence on the culture of northern India, whose prose expression at the time was confined wholly to Persian. Within prose, all literary forms- the novel, essay, short-story, history, biography, were taken over from English. Poetry, though pre-existing, became almost unrecognizable in its new forms. An Indian who was familiar only with the older kind of poetry could not understand the new poetry, while the exponents of the new poetry became totally dead to the older poetical appeal. This alienation between the old and the new was to be observed not only in literature but in every field of intellectual and artistic activity, and even in the moral and religious. Sunday meetings and Sunday schools, congregational prayers, the liturgy, the hymn-singing, and the routine of spiritual exercise which the reformed monotheistic Hinduism popularized were, of course,*

*wholly copied from the ritual of Christianity. What is even more striking is that even the Hindu counter-reformation took over Western modes of religious discipline and propagation. The monastic order founded by Swami Vivekanand has little in common with the pre-existing forms of Hindu monasticism and far more closely approximated to the Christian missionary societies and religious orders. Conclusive as this antithesis between the old India and the new should be as proof of the foreign-ness of modern Indian civilization, something even more so is to be found in another characteristic displayed by it, and that is its discontinuous evolution.”<sup>8</sup>*

Lambert Mascarenhas describes that how he himself, and his friends’ school and childhood activities were changed due to Portuguese presence in Goa:

*“School was surely good fun for everybody. But learn there, we also did, and what was most assiduously planted in our minds was that Portugal was a great nation and that we should be proud to it our Fatherland. We learnt geography at school and how wonderful and beautiful Portugal was. The books told us about the rivers Tejo, Douro and Guadiana, and about the great provinces of Minho, Trás -os-Montes, Beiras, and the great cities of Lisboa, Porto, Coimbra, and Setubal. According to our books, Portugal was the world and the world Portugal, and if there were any other places existing they were not worth learning about. Great pride we children took in being Portuguese and every time we read about the exploits of heroes such as Vasco da Gama, and Afonso de Albuquerque or Sacadura Cabral and Gago Coutinho, we felt highly elated, and wondered if there were any other people in the world as great as these. How could there be? For if there were, wouldn’t our books tell us all about them?*

*Did Afonso de Albuquerque speak Konkani, Professora? I asked that day. “How silly of you, Felipe,” she exclaimed with a snigger. “How could he? His language was Portuguese.” “But we are Portuguese, too, aren’t we, Professora? How’s*

*it then that our mother tongue is Konkani?" "Who said that our mother tongue is Konkani? Ours also is Portuguese", she explained. "Ours also? Then what is Konkani? The teacher was flustered and not wanting to proceed with this unpleasant subject said to me: "Konkani is not a language. It is...it is ..er.. never mind what. Our language is Portuguese and we must all speak it even in our homes. Do you understand? That evening when I went home I tried to answer in Portuguese all the questions that my mother and others asked me, as I wanted to be true to our Fatherland, Portugal. The big landlords in the village also spoke Portuguese in their homes and I had seen Inacinho's mother once beat him for speaking Konkani with one of the labourer's sons. "You are not to play with him ever again!" she reprimanded him, with the accompaniment of a slap, and had told him that if she ever caught him speaking Konkani again she would beat the daylight out of him. Wanting to be like the rich landlords to whom everybody was subservient. I had made up my mind never to utter a word in Konkani again. But when that night my father returned home from the fields and Ruth told him that I was answering only in Portuguese, my father called me to his presence and told me that he would have no such nonsense in the house and that would play hell with me if I carried on with such stupidity. "But, Papa, my Professora says that Portuguese is our mother tongue," I explained. My father seemed furious, and pursing his lips for a moment, he said: "Tell your Professora, son, that if she does not stop putting such nonsense into your heads, I will come there and see that she never sees her own mother, nor has any tongue left! Mother-tongue, Merda!"<sup>9</sup>*

Beside this, many foreign, administrative, economic, political, language policies were introduced during the colonial period. These policies were made from a colonial point of view i.e. to civilize the uncivilized people of India. The idea/sign "Indian" is given a specific ideological shape in the way "Indians" have been represented in colonial literature (by English authors)—in the novels of Rudyard Kipling (1865-

1936) and E.M. Forster (1879- 1970) for example- as cowards, effeminate, untrustworthy. Broadly speaking, all non-Western cultures and civilizations are seen as the Other of the West. The most common representation of the Other is as the darker side, the binary opposite of oneself: we are civilized, they are barbaric; the colonists are hard-working, the natives are lazy; heterosexuals are good and moral, homosexuals are immoral and evil.<sup>10</sup> Edward Said defines colonialism as a material accumulation and acquisition and the imperial culture viz. is 'Other' is considered as inferior, subordinate, dependent and to be controlled with authority.<sup>11</sup> Nirad C. Chaudhary and Lambert Mascarenhas have defined this 'Other' as a feeling which each colonist feels when he/she is colonized by a colonizer. This has been described in various forms in their respective novels.

Portuguese presence during fifteenth and sixteenth centuries, their commercial and military activities under *Estado da India*, they introduced the new foreign language i.e. Portuguese and new religious faith i.e. Portuguese Christianity on Indian people, which were enforced on the natives as a part of their colonial policy. Besides this, mixed marriages were encouraged in order to facilitate the trade and commercial activities, therefore, a new group of people in the Indian society and a new culture practices on the Indian lands was created that is known as Luso-Indian community (an 'ethnic group', descended on the father's side from Europeans and on the mother's side from Indians)<sup>12</sup>. There lies an important connection between language, thought, and culture- the colonizers were aware of this fact. German Philosopher Johann Herder (1744- 1803) brought an expression that the language demonstrates the nation's thought because it is words through which one learns to think and thinking influences speaking.<sup>13</sup> For these reasons Portuguese and English were forced in the Indian schools and colleges, i.e. Indian education systems so that the thought process of Indians must change and they must

speak the language of the colonizer which would help them to achieve their goals as colonizers in India.

On the other hand, the British conquest started in India in the early seventeenth centuries by establishing East India Company in 1600.<sup>14</sup> They initially proscribed the interracial relationships but soon after 1687 i.e. during eighteenth and early nineteenth century, the British also allowed the mixed marriages among English and Indian with some applied conditions.<sup>15</sup> This created Anglo-Indian population. However, British discouraged marriages of British employees to Portuguese Eurasians Catholics due to varied political aspirations.<sup>16</sup> During British colonialism: Religious, Political, Commercial-Economical matters were tried kept segregated. But at times, religion and politics used to comeingle with each other. During 1823-35, under Lord William Bentinck, various social, administrative, judicial, financial, and education reforms were introduced, where under educational reforms English Language, Literature, Social and Natural Sciences were introduced in early nineteenth century, as Macaulay's views were implemented in March 1835.

However, these Anglo-Indians and Luso-Indians were never considered as complete European and remained marginalized people and were very much treated as outsiders<sup>17</sup> who were hybrid peoples, mixed or *mestiços* in Portuguese. Among these hybrid/ *mestiços* people although the language of colonizer was medium of expression, but the Indianness remains intact in their personalities. Although many original Indian habits were replaced by the European ones, but their original Indian roots remained intact and can be clearly traced in Indo-Portuguese literature and Indian English literature. The authors used Portuguese and English as a medium of expression but the fragrance of Indian soil is very much visible in their writings. These literatures by the intellectuals groups in India are the consequences of the new education system

during Portuguese and British colonialism. These literatures were written by the natives of India which are full of Indian elements in it but the language of expression is of their respective colonizer i.e. Portuguese or English.

Each author feels complete happiness while describing his own land and people. Nirad C. Chaudhary and Lambert Mascarenhas also made a picturesque description of each and every event of their childhood to adulthood. While reading and analyzing these works we find ourselves in that era. This is the beauty of both the authors' original experiences that has forced them to write in such a descriptive, analytical and yet simple manner. The happiness of writing and expressing their own birth place are very much traceable in author's mother-tongue expressions, which are beautifully portrayed in an art form in the Portuguese and English languages.

### **Where Happiness does lies for Nirad C. Chaudhary and Lambert Mascarenhas:**

Therefore, these works of Chaudhary and Mascarenhas reflects the social stratification, cultural transformations that occurred on Indian lands due to the Portuguese and the British colonialism. The Indo-Portuguese Literature: *Sorrowing Lies My Land*, 1955 by Lambert Mascarenhas (1914-...) (Goan fiction in English- which is the political novel exhibits the authors love of histories and focuses on the freedom struggle in Goa and another is from Indian English Literature: *The Autobiography of an Unknown Indian*, by Nirad C. Chaudhuri, 1951, (Autobiographical, non-fiction) the author says that "the book may regarded as a contribution to contemporary history and I have written this book with the conscious object of reaching the English-speaking world"<sup>18</sup> Also Chaudhary's idea of happiness lies living with others in social- familiar manner which is at times confront his modern and traditional views on happy life.<sup>19</sup> Whereas in case of Mascarenhas, he finds that his and his society would be happy the Portuguese

as a foreign oppressor would be driven from Goa, which would allow: field to yield, villages to live fully, houses would be open for all, and his forefathers would smile if the Portuguese would be driven from their land.<sup>20</sup>

### What is the Main Concern?



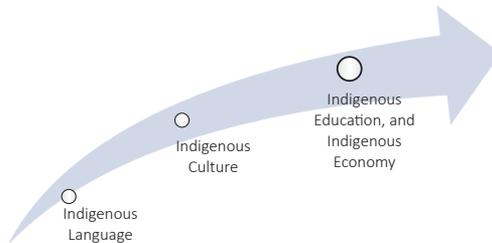
Fig. 11.5: Extinction of Vernaculars



Fig. 11.6: Bringing School, College, and University Curriculums in Mother-tongue

We must save our vernaculars and all those which are slowly dying; we must preserve them with all our efforts. National zeal and honest intentions towards nation is very much needed for this. Secondly, we must keep in mind that all the developed nations are developed because they are educating, working, expressing, and communicating in their own national language. Our country needs to develop school, college and university curriculums in the respective mother-tongues. The natives of each region should study, work in their respective regions and develop their Indigenous education, Indigenous culture, and Indigenous economy on

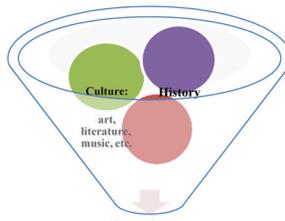
the basis of their own Indigenous language. They should be proud of their mother-tongue and develop the necessities of each life as per the availability of the resources and strive for a better lifestyle but within their indigenous language, society, economy, and culture. The interactions and seasonal or inter-cultural meetings can be held among varied language groups in India. This would make it better place to live and would be good example for Unity in Diversity. Overall each individual would have the capacity to grow himself better in a natural-traditional manner, without any external enforcement, which usually destroys the natural talents an individual is born with.



**Fig. 11.7: The Progression of Indigenous Languages, Culture, education and Economy**

For better Growth: let us learn to respect our own Indigenous language, Indigenous culture, Indigenous education, and hence our own Indigenous Economy:

## CONCLUSION



**Fig 11.8: The Key Ingredients of Society**

Society, Culture, History, Language, and Literature are interconnected. If one choose to change its society for various reasons (job, education, family pressure, competitive world, etc) then second language interferences would be there that would definitely lead to socio-cultural transformations in and individual. The socio-cultural transformations can be traced in the literature of that particular period. It is important to understand the interwoven relationship of society, culture and literature religiously with critical point of view. When the mother-tongue is exposed to new language, the culture changes it would attract cultural changes definitely, the speaker of the mother-tongue is mostly unconscious of the psychological fact.<sup>21</sup> There are many factors that occur during the societal-cultural changes where diffusion and acculturation plays an important role. At times when any language is adopted by an individual voluntarily, then the cultural changes in that individual would occur definitely because he/she has attracted himself/herself to that language and culture. Sadiya Jalal, has prepared an interesting questionnaire: for example-how do you celebrate your festivals when your away from your hometown?; what food you prefer when you eat out with friends; clothes preferences-how much it has changed in last 1 year?; how do follow your religion?; what you watch on internet and in which language?; how many friends of yours speak the same language as yours?; what is your chat language preferences?, etc. Answering these basic questions-one can find that how much cultural changes have already occurred in an individual.<sup>22</sup>

**During various phases colonialism, due to the economic and social changes in the Indian society, various developments have been observed, which has led to the series of socio- cultural transformation in the Indian society** and its reflection over the period of time is very much traceable in the Indo-Portuguese (Goan), and Indian English literature. It is very important to bring to notice that as reflections of socio-cultural transformations are found in the literature,

the process can be interchangeable i.e. **even 'Literature' can influence the Culture, as it informus about the history or the fact that existed in past**, if the documentation of the event or of the story is changed it can directly or indirectly must influence **the society and hence the culture**. Therefore, **the relationship of the society, culture and literature is intertwined** and the colonial period literature i.e. Indo-Portuguese literature and Indian English literature provide us the glimpse of **the changing society and culture in India over the period of time during Portuguese and British Colonialism**. It is true that it is the individual approach of each author matters the most, although his personality would influences his writings but he has the capabilities to mould the spirit of his age, and what is being reflected in his writings are social world of his age,<sup>23</sup> and its consequences in the present.

The language which each colonizer was enforced on the Indian education system has definitely influenced the thought process of Indians and for this reason from the past colonial period to the present date Indians are not able to come out of this colonized feeling. Rather most of us are hardly of aware of this fact and feel proud in learning, speaking and expressing in any foreign language. **Nirad. C. Chaudhary has emphasized that how English language distorted the writing culture in India. He finds that the originality in the Indian literature was completely lost and only sheer impulse of imitation of English literature was visible due to English presence in India.**<sup>24</sup>

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# 12

## Inculcating Value Education to bring Peace and Happiness in Post-Truth Era

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Monika Sharma  
Sumin Prakash

### *Abstract*

*Education is a process in which learning of new things, skills, generation of ideas, etc. taken place. It helps in development of the society. A quality education can be considered as the education where the overall development of the learners taken place. Overall education includes the knowledge of skills, values, beliefs, etc. With the advancement of technology and modern system of education in Post-Truth Era it feels that man lacks values and morals in their life, which is evident by numerous incidents taken place in daily basis. No doubt technologically we are upgrading ourselves in this era, but when we come across with different incidents in newspapers or in social media, it gives us the strong feeling that we are somewhere lacking behind to bring peace and happiness in the society. It is not like that we need to learn newly about values and morals in our life, it is already there inside us, just we need to recollect and inculcate all those and try to bring peace and happiness in our life and in our surroundings. Individuals need to be equipped with self-awareness, values of tolerance, compassion to deal with the crisis. In order to develop all these attitudes and skills, parents and school authorities have to make conscious efforts by providing value education. The present study is an attempt to understand the significance of value education and also to find out different ways to inculcate*

*value education in present education system to promote peace and happiness.*

**Keywords:** Value Education, Present Education System, Peace, Happiness, Post-Truth Era

## INTRODUCTION

In earlier days when indigenous system of education was prevailed, indigenous knowledge was provided which focuses on indigenous models, methods and content in formal and informal educational systems. The learning styles in indigenous system of education are observation, imitation, use of narration, story-telling, cooperation and collaboration. Direct experience and learning through inclusion has been emphasized on indigenous system of education. Children are having the feeling of belongingness in their community and are very excited to take participation in the work of community works. Learning takes place without being taught directly. In indigenous system of education learning taken place through experiences. In it every individual is learning through their own experiences. They develop moral values with the skills. Teachers of indigenous system of education encourage teamwork, learning through cooperation, feeling of togetherness developed in the learners. Everyone's participation in the classroom was encouraged in this system. Learners are benefitted and able to learn different skills and knowledge through open-ended questioning, analytical reasoning, verbalization, etc. **(Deyhle and Swisher, 1997)**

In earlier days, spiritual knowledge was provided to involve students making connections between morals, values and intellect **(Curwen Doige, 2003)**. Indigenous people considered knowledge as personal involves emotions, culture, skills, nature etc. **(Wilmot, Begoray and Davister, 2013)** which helps them to develop values among them and provides a comprehensive understanding. It addresses the social problems of today and it helps to improve the relationship with

the land (**Restoule, 2017**). In short we can say that in overall learning was taken place in those days. Learners develop sense of responsibility, sense of belongingness towards their community and towards the nature. Learning of skills taken place with learning of values.

But in this Post-Truth Era it feels like somewhere there is a lack of value education. Learners are learning the skills but the sense of belongingness towards the nature, towards the community, sense of respect towards the elders and others is lacking. With due course of time, there are lots of changes taken place in education system of the country. With technological advancement the status of teachers, availability of different courses, learning environment is getting changed. As earlier, education was available for only few. Government has taken several major steps or measures to improve the education system of the country and to make it available for all. Several schemes have been launched like SSA, RMSA, Mid-Day Meal, etc. to increase the enrollment and retention of the students in schools, supported the students by providing different scholarships and many other facilities. Teachers and administrators are also trying hard to provide quality education to the students, and to produce skilled individuals to serve the nation.

The curriculum confined to subjects like science, English, Mathematics, etc. There was no place for subjects like philosophy, metaphysics, etc. Teaching learning confined to classroom setup only. The learning limited to the curriculum. The present education system of India is focused or based on this only, where the learners learn different skills, upgraded with technological advancements. Schools and other educational institutions are producing skilled personal who are serving nation and world. Government tried to provide equal opportunities of education to all the children across the country. Different policies and schemes are launched by the government to promote education in the country. No doubt the literacy rate of the country is getting improved. But the

values are missing from the schools. People are advancing with advancement of technology. At present day situation people are getting more materialistic. All are in a race to fulfill their dreams, fulfill their desires and wants. But in this materialistic world, people are lacking values among them; it is evidenced by increasing rate of corruption, crimes, many others instances.

No doubt today's education system is helping us to lead a well-equipped life. The quantity of education has increased, but the quality decreased (**Patil, 2013**). Here the quality of education means the value based education which is decreasing day by day. **Rena R.** pointed out about the misconception that values are better caught than taught. Actually values should be taught. Especially in present situation, where every day new technologies are coming out, explosion of information is there. It is very much necessary to provide value based education to the students to make them understand what is right and what is wrong. There is a gap between the material culture and non-material culture in the society which resulting in increased rate of crimes, corruption, and degradation on environmental situation. To deal with the situation and cope up with the differences values need to inculcate among the individuals. Therefore, we can say that value education is need of the hour in present education system.

### **Value Education**

If we want to create a more sustainable world with inclusive societies, we need to be responsible and committed individuals, which is possible through inclusion of value education in the education system. Value education is an educational process in which moral standards are taught or developed sense among the individuals. It promotes tolerance, understanding of human rights, understanding about nature and environment among the peoples of the societies.

It is not like that value education is the only responsibility of the schools and school teachers. It's a responsibility of

every one. Value education covers various topics including empathy, equal opportunities, respect for the environment, care for health, courtesy, dignity of labour, gender equality and respect, national integration, critical thinking, etc. It helps in increasing the overall character and nature of a learner. It is helpful in character development, personality and spiritual development. The value education helps an individual to develop right attitude towards the society and the nature. And inculcation of all these values in an individual is very much essential.

Value education focuses on assisting students in developing an understanding of the processes and talents essential for obtaining understanding, tolerance, and good will in today's world. Education has a significant influence in the economic and ethical growth of humans. Societies saw learning as a tool to enhance its people's socioeconomic standards and to foster tolerance, justice, sharing and collaboration among citizens, etc. The societies think that it will help the creation of organised societies to inculcate these qualities in citizens. Value education has an essential role to play in order to build a tolerant, compassionate, socially cohesive and ethical community, if knowledge is not mitigated by values and morals, it has terrible and deadly implications for the power it has obtained. Value Education is an integral part of the education curriculum. In the educational process, values are crucial. They're not supplements. Education is about desirable changes in the way we think, feel and act according to our understanding of good living. As remarked by John Dewey, "the value means primarily to prize, to esteem, to appraise and to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else." Today's world is full of violence, greed, looting, extortion, hatred, and jealousy. Everyone is competing for a name, power, and money. Man's sociocultural and spiritual life must bring about peace, growth, and well-being for both the individual and society.

This is precisely why modern society is concerned about the decline of values. Value judgment contains evaluative rating terms, such as good, bad, moral, immoral, beautiful, ugly etc." **N.K. Dutt (1986)** said that "a value is defined as an Endeavour which satisfies need system, psychological as well as physiological needs. Almost all human beings have the same physiological needs but differ in their psychological needs, hence differ in their values and styles of life." **Aggrawal (1992)** has beautifully remarked that, "Value education is that form of education that stresses the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness." This contributes to the development of balanced individuals and, as a result, the creation of a humane society. Human beings become humans as a result of their values. All persons are embedded in these principles and their action invalidates one's personality. Animals are instinctually impelled and are not held accountable for their behaviour. They are driven to look for food, refuge and reproduction. Human beings have the intellect to reflect, especially in moral concerns, on the optimal course of action. Therefore, education in a pluralistic culture like ours should nurture universal and timeless principles. This type of value education should contribute in the abolition of traditionalism, religious extremism, and violence.

## **RATIONALE OF THE STUDY**

A culture's values may shift, but most remain constant over the course of a person's life. Values that are socially shared and deeply felt are an essential aspect of our existence. Values are often charged emotionally because they represent things that we think are worth defending. This value often generates conflict between various groups, societies, or even persons. At an early age, families, friends, neighbours, schools, mass media, visuals and other societal sources are inspired by most of our core values. These ideals are embedded in our nature. Often persons with whom we engage are shared and

strengthened. "Anything that enables us to behave properly in towards others is moral value," as the Committee on Religious and Moral Instructions (1959) defined moral and spiritual values. The term "values" may be defined as the criteria used to determine levels of goodness, worth, or beauty. Values are admirable and so deserving of possession. John Dewey has given the most popular definition of the concept of values, "To value means primarily to prize, to esteem; but secondarily it means to apprise, to estimate. It means, that is, the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amount of values as compared with something else. To value in the latter sense is to value or evaluate". Education, mass media and voluntary groups involving people are important methods to promote values in the youth. The report of the Kothari Commission (1966) recommends that students must be taught values. The National Policy on Education (NPE, 1986) has therefore advocated different radical changes in education. It's like this they emphasized: "The growing concern over the erosion of essential values and increasing cynicism in society has brought forces to, the need for re-adjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". It also promotes a sense of fraternity and patriotism that helps students to be open and welcome to all cultures and faiths. Although the primary responsibility for teaching values in children lies with parents and educators, their trust in establishing values in children is vital. Values are an arduous process until society as a whole decides to alter the society and voluntary work is under way in the everyday practice of values. If society doesn't conform to a set of values, a teacher can't expect change. Value education must not be viewed as a distinct discipline, but rather as an integral part of the educational system. It assists in making the best decisions possible in tough situations, hence enhancing decision-making ability and fosters pupils with essential characteristics such as kindness, empathy and compassion. In

the promotion of the entire development of children, value education is essential. If we did not instruct values on our children, we would not be able to teach our children about good morality, right and wrong, or important qualities such as kindness, compassion and understanding. The ubiquity and harmful use of the technology substantially increases the need for the relevance of value education in the 21st century. We are able to give young people the greatest digital skills by instructing them about the importance of ethical behaviour and increasing compassion through important human values. Value education also gives pupils a positive outlook of life and pushes them to be a decent person, to help needy people, to respect their community and to become more accountable and responsive. In this modern time value education is aimed at providing advice on personal, emotional, social, cultural, moral, humanistic and spiritual growth, since values have been significantly eroded, the structure of society has been fragmented and the old-age ties have disappeared. The seriousness of the value crisis highlights the necessity for value education in schools and requires instructors to make deliberate, planned, persistent and intentional attempts. All curricular and co-curricular activities must include value education.

## **OBJECTIVES OF THE STUDY & METHODOLOGY**

The present study attempts:

1. To understand the significance of value education in present education system
2. To find out different ways to inculcate value education in present education system

### **Methodology**

The present study primarily based on secondary sources of data includes books, personal sources, journals, newspapers, websites, blogs, government records, etc.

## DISCUSSION

### Significance of Value Education

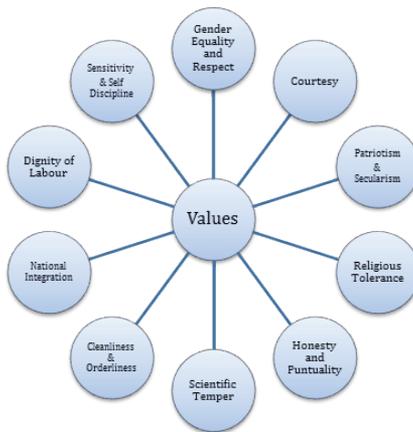
Value based education in a culturally multiplicity society like India is need of an hour as such education enriches universality and also honours the values of differences. It develops us morally, decorated our soul, sublimated our instincts, and incorporates a pluralistic outlook. Value based education balances spiritual and material needs of our life. It contributes to the development and inculcation of human fraternity and world unity. Education has long been recognised as one of the most important aspects of a child's total development, as well as a need in today's global world. In our country, India, there is an urgent need to incorporate values into education, social services, religion, and politics.

The fabric of any society is held together by the standards of morality that they maintain and practice. Immortality among students could be as a result of Poor parental care, Peer group influence, Mental stress, Lack of self-confidence, over protection, Mass media, No group dynamics or team spirit and Profile view of social issues. This disturbs their life and studies. They undergo mental stress and depression. Finally students are psychologically affected and commit suicide. They do not set up attainable goal in their life. If a person has never learnt moral values, he does not know the differences between good and bad. Moral teaching will help the students to act or react during difficult situations. Due to mass media and advancement in Technology most of the younger generation is addicted to bad habits in their young age itself. Even the moral basic values like sincerity, honesty, punctuality, patience, perseverance etc are lacking in the students. In the class room not all the students become scientists, educationalists, engineers, doctors and lawyers. But it is the teacher's duty to make all the students to be responsible citizens. But all the children must know to behave in the society with humanity in a dignified manner. Education makes us capacity to live with

certain values. It makes every individual capable physically, mentally, intellectually, emotionally and spiritually. It opens up our mind, provides us with skills, extends our relationship with the world, makes our living better and teaches us to compete with others. So moral values play an important role in our life

### Ways to Inculcate Value Education in An Education System

Value-based education is a type of education that tries to improve our understanding and respect for certain values while also bringing us mental maturity. Only a value-based education can instil in our children an altruistic and beneficent feeling of living for others; as Swami Vivekananda put it, “They alone live who live for others”. The values need to inculcate are:



**Fig 12.1:** Values Need to Inculcate

1. **Cleanliness and Orderliness:** Teacher may use various types of aids like pictures, slides, posters, films to promote the different kind of values among students. In school cleanliness week can be celebrated to promote

and inculcate the values of cleanliness and orderliness among the students. It can be done by presenting one's thoughts and ideas in a systematic way both in speech and writing. It helps in generating neatness in one's appearance, helps in keeping things in the right place and right order.

2. **Courtesy:** This value can be inculcated by making it an integral part of each pupil in the class. It helps us to get on well with others. It promotes a right way to act when we are with other people and helps to knowing to act and behave correctly on different occasion and different situations.
3. **Dignity of Labour:** Through value education we can tell children that instead of being stranded for want of someone else doing the work, it is always preferable to do that work ourselves as no work is small or big. This value can easily be inculcated by telling stories or even by quoting the instances of great personalities. This value helps us to recognise that each person's work is important in its own way, and motivates us to enjoy and take pride in our own work.
4. **Gender Equality and Respect:** A country where women are suppressed can never prosper. This value helps to understand that all are equal irrespective of its gender. Each and every one should respect the opposite sex. It helps to inculcate the feeling that every individual should get equal opportunity irrespective of their gender in every sector. Students must know the rights of every individual in the society.
5. **National Integration:** It helps in creating a mental outlook which will prompt and inspire every person to place loyalty to the country above narrow sectarian interests. It helps to promote the ideas of holding together all the people of a nation as a single compact undivided nation. It generates the sense of bringing

together different elements of the country into an organised unity. Organisation of exhibitions or educational trips may also be taken up as an additional activity to inculcate the value of National Integration.

6. **Patriotism and Secularism:** It brings a feeling of devotion to the welfare of the nation. Helps in promoting loyalty and support to one's country, a sincere pride in the cultural achievements of one's country. It promotes eagerness and willingness to serve one's country at any time. Anecdotes, posters, pictures of great national leader should be neatly exhibited on the celebration of national festivals. Essay competition, drama competition, etc. can be organised on the topic of patriotism and secularism.
7. **Honesty and Punctuality:** Punctuality, honesty, discipline are the essential qualities of a fine character, because our character is the result of our conduct. These values are to help to understand the value of time, value of truth. It manifests an appreciation and sensitivity for the value of time. It implies observance of the appointed time and task. These values can be inculcated by giving the students Self-Evaluation test, containing certain statements for rating and students must be told to do the rating with honesty and truthfulness.
8. **Religious Tolerance:** This value generates sense of respect for all religion, respect for all places of worship, sense of belongingness, respect the sentiments of different religions. It helps in promoting and generating understanding of basic terms of different religions, sharing the joy and celebration of different religion and its festival. This value can be inculcated by telling students to read biographies of religious leaders, real life stories about religious leaders.
9. **Scientific Temper:** Most important thing is to make our students realise the fact that one should not accept anything blindly. It is essential to organise and arrange

science exhibitions where the students must be asked to prepare models. Charts, apparatus, design, etc. Science Congress and Seminars should be conducted to improve the scientific temperament among the students.

10. **Sensitivity and Self-Discipline:** It helps to develop the ability to enter into others feelings and share his or her affections, distress and grief in a spirit of harmonious understanding and compassion. It helps to open ourselves to others in such a way that one's thoughts and feelings are easily influenced by others. This values can be exercised by telling stories, by exhibiting pictures, posters and cartoons, by reading our good poems to students, etc.

## CONCLUSION

Value education must not be viewed as a distinct discipline, but rather as an integral part of the educational system. It assists in making the best decisions possible in tough situations, hence enhancing decision-making ability and fosters pupils with essential characteristics such as kindness, empathy and compassion. In the promotion of the entire development of children, value education is essential. If we did not instruct values on our children, we would not be able to teach our children about good morality, right and wrong, or important qualities such as kindness, compassion and understanding. The ubiquity and harmful use of the technology substantially increases the need for the relevance of value education in the 21st century. We are able to give young people the greatest digital skills by instructing them about the importance of ethical behaviour and increasing compassion through important human values. Value education also gives pupils a positive outlook of life and pushes them to be a decent person, to help needy people, to respect their community and to become more accountable and responsive. In this modern time value education is aimed at providing advice on personal, emotional, social, cultural, moral, humanistic and

spiritual growth, since values have been significantly eroded, the structure of society has been fragmented and the old-age ties have disappeared. The seriousness of the value crisis highlights the necessity for value education in schools and requires instructors to make deliberate, planned, persistent and intentional attempts. All curricular and co-curricular activities must include value education.

As we know the importance of value education and also we feel that it is required in present system of education. It is necessary that the value education should be taught and practiced in the schools and other educational institutions to promote the values and beliefs of Indian cultures among the every individual. And this could be possible by including different activities in our curriculum which promotes values and beliefs among us.

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