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Teaching English Literature And Language
A Pathway Through Nep – 2020

Dr. Sangeeta Ghate | Dr. Rupal Patel
Dr. Ajitha Nair

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Preface

In the ever-evolving landscape of education, the significance of language acquisition, literature appreciation and linguistic competence cannot be overstated. With the advent of National Education Policy (NEP), there emerges a unique opportunity to reimagine the pedagogical approaches towards teaching English Literature and language. This preface serves as a guiding light for educators, administrators and policy makers embarking on this transformative journey.

The National Education Policy prioritizes Holistic learning experiences that foster critical thinking, effective communication skills and creativity among learners. By emphasizing the interconnectedness of language and literature across various disciplines the policies advocate for a comprehensive approach to language education. NEP has definitely wider scope for cultural contexts, societal norms and global respective.

This pedagogical shift necessitates innovative teaching methodologies that cater to diverse learning styles and also cater to the individual needs of the students. Educators are encouraged to embrace students-centered approach, experiential learning and collaborative activities to create immersive language and literature experiences that resonate with learners.

NEP also underscores the importance of multilingualism and multiculturalism, recognizing the richness of linguistic diversity within our society. As we embark on this transformative journey, it is imperative to acknowledge the challenges and complexities inherent in implementing the NEP effectively. This preface seeks to inspire and empower educators to navigate the challenges regarding education with steadfast commitment to the principles of equity, diversity and inclusivity.

This book is primarily about NEP and its purpose is to enhance education level.

Acknowledgement

We express our heartfelt gratitude to all those who have contributed to the fruition of this book on National Education Policy (NEP) IN THE DOMAIN OF English literature and Language Education.

We are indebted to the educators, researchers and participants whose invaluable insights, expertise and experiences have enriched the content of this book. We also express our gratitude to Gujarat University English Teacher Association (GUETA) for their participation and constant guidance. Their unwavering commitment to language and literature education has proved a source of inspiration throughout the process.

We extend our sincere thanks to the experts who have provided thoughtful insight among researchers. Our sincere thanks to the students for their enthusiasm and curiosity. Last but not the least, we extend our heartfelt appreciation to our colleagues for their support, understanding and active participation. Their zeal has proved a driving force behind our efforts.

It is our hope that the book will serve as a beacon of knowledge, Inspiration and empowerment for all those who are determined and dedicated to shaping the future of education.

Thank You.

Prin. Dr. Sangeeta Ghate
Dr. Rupal Patel
Dr. Ajitha Nair

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1

NEP-2020: PROMISES, CHALLENGES AND IMPLEMENTATION

— Dr. Sangeeta P. Ghate

Abstract :

A well-defined and futuristic education policy is a must for every country because education is the key driver of economic and social progress. Taking into account their respective traditions and culture, different countries have adopted varied education systems. The policy has come at the right time and the objective is very noble. But there lies a world of difference between laying down a policy on paper and following it in spirit. The new education policy is a positive re-imagination of India's existing education regime. It has some very impressive and appreciable propositions.

Introduction :

The Government of India has come out with the long-awaited National Education Policy 2020 on 30 July after a long gap of 34 years. The policy aims to pave the way for transformational reforms in the country's school and higher education systems. The major highlight of the new policy is the shift from the 10+2 format to 5+3+3+4, which shifts focus away from inputs to outcomes, and junks rote learning in favor of critical thinking, conceptual and creative skills. The National Education Policy 2020 (NEP 2020) is a comprehensive policy framework for the development of education in India. It was approved by the Union Cabinet on July 29, 2020, and is aimed at transforming the education system in the country. NEP 2020 has several promises, but it also comes with its fair share of challenges and requires effective implementation to achieve its objectives. The policy envisions a model of holistic learning that is integrated, engaging and immersive.

Scientific temper and evidence-based thinking will be inculcated alongside aesthetics and art.

The main tenets of this policy are:

1. Flexibility, so that learners can choose their learning trajectories;
2. Equal promotion of arts, sciences, physical education and other extra-curricular activities so that learners can pick whatever piques their interests;
3. Multi-disciplinary approach (across the sciences, social sciences, arts, humanities and sports); emphasis on conceptual learning rather than rote learning; creativity and critical thinking;
4. Cultivating life skills like cooperation, teamwork, empathy, resilience;
5. Regular formative assessment for learning rather than the existing summative assessment.

NEP seeks to facilitate multiple pathways to learning that will involve formal and non-formal education modes. Formal classroom learning is limited to books and instruction. The concept of 'learning how to learn' comes in, another prominent feature of NEP. From the foundational stages, young students will be exposed to multiple languages as multilingualism has great cognitive benefits and in the early years of life children tend to pick up languages very quickly. The policy seeks to introduce revolutionary structural reforms at the higher educational level. It promotes a flexible three or four year degree programme structure at the undergraduate level, allowing multiple exit points for the learners.

Promises of NEP 2020:

Universalization of Education: NEP 2020 aims to provide universal access to quality education for all age groups, from early childhood to higher education.

Holistic Development: It emphasizes a holistic and multidisciplinary approach to education, focusing on the overall development of students, including cognitive, social, and emotional aspects.

Flexible Curriculum: The policy encourages flexibility in the curriculum, allowing students to choose subjects of their interest and promoting a more well-rounded education.

Multilingualism: It promotes multilingualism and aims to ensure that students are proficient in at least two languages, including their mother tongue.

Teacher Training: NEP 2020 emphasizes continuous professional development for teachers to improve their teaching methods and subject knowledge.

Technological Integration: It encourages the integration of technology in education to make learning more engaging and accessible, especially in the wake of the COVID-19 pandemic.

Quality Higher Education: The policy aims to transform higher education institutions into world-class centers of learning by promoting research and innovation.

Implementation of NEP 2020:

To make higher education more progressive, exposure to art and design thinking is essential to improve students' creativity in problem-solving along with science, engineering and mathematics. The new model under NEP, called STEAM, will be an upgrade over the current STEM model in higher education at a bachelor degree level, as it is focused on experiential, application-based learning and research-based internship.

Effective implementation of NEP 2020 requires:

Policy Framework: Developing a clear and detailed implementation framework at the national, state, and local levels.

Capacity Building: Investing in teacher training and development to equip educators with the skills and knowledge needed to implement the new curriculum effectively.

Monitoring and Evaluation: Establishing a robust monitoring and evaluation system to track progress and make necessary adjustments.

Community Engagement: Involving parents, communities, and stakeholders in the education process to build support for the policy.

Technology Integration: Ensuring access to technology and the internet for remote learning and digital resources.

Collaboration: Collaboration between central and state governments, as well as with international organizations, can provide valuable insights and resources.

Resource Mobilization: Mobilizing resources from various sources, including public and private sectors, to fund the initiatives outlined in NEP 2020.

Challenges of NEP 2020:

Changing the Mindset :

The current education system is a hangover of the British and Industrial age. The change in mindset will involve two or more generation of parents, teachers, grandparents and educators. The corporate world also will need to align this and change its recruitment and grooming policies. There will be several challenges in changing this mindset.

Bottom-up Approach :

We are socially programmed to accept top-down approach in all areas of life. In the grand scheme of things, an important action would be to repair and revamp the system through a bottom-up approach and bring a definitive change in the mindset of the stakeholders, including the office staff and parents, right at the outset. A transformation is needed from 'what to think' to 'how to think'.

Not Enough Funding :

NEP 2020 for higher education given the limited resources at hand. It requires private institutions to offer more scholarships to make admissions possible for students from low-income strata as well, but NEP fails to discuss how this can be achieved. NEP indicates a need for greater public funding in higher education, which in reality does not sit well within the current scenario. The increase in education budget from 3 percent to 6 percent of GDP is simply not enough to meet the implementation needs.

Implementation Hurdles: Implementing such a comprehensive policy across the diverse educational landscape of India is a significant challenge. It requires coordination at the central, state, and local levels.

Resource Allocation: Adequate funding and resource allocation are crucial for the successful implementation of NEP 2020. Ensuring that resources are distributed equitably across regions is another challenge.

Teacher Training and Capacity Building: Training a large number of teachers to meet the new pedagogical requirements is a time-consuming and resource-intensive process.

Assessment and Examination Reform: Changing assessment and examination systems to align with the policy's objectives is a complex task, as it involves altering deeply ingrained practices.

Infrastructure Development: Upgrading infrastructure, especially in rural and underserved areas, is essential to provide quality education to all.

Socioeconomic Disparities: Addressing the educational disparities based on socioeconomic factors is a long-term challenge that requires targeted interventions.

In conclusion, NEP 2020 holds great promise for transforming the Indian education system. However, realizing these promises and overcoming the associated challenges will require sustained effort, collaboration, and a long-term commitment to education reform. The drafting committee of NEP 2020 has made a comprehensive attempt to design a policy that considers diverse viewpoints, global best practices in education, field experiences and stakeholders' feedback. The mission is aspirational but the implementation

roadmap will decide if this will truly foster an all-inclusive education that makes learners industry and future ready.

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2

HISTSORY OF ENGLISH EDUCATION IN INDIA

— Dr. Rupal Patel

I am Indian very brown born in Malabar. I speak three languages, write in two, dream in one (Das,1).

The lines spoken by Kamala Das expresses her views on the situation of English language. English today is one of the most commonly used languages among educated and the urban in India. Like Hindi, it has become a link language to communicate with thousands of people.

English education in India was introduced with the combined attempts of the British ruling in India, the anglicists and some leading Indians. About the introduction and growth of English education in India, Timothy J. Scrase narrates:

> Since the days of the British Raj, English remained the language of domination, status and privilege in India. The hegemonic colonial project in India was to create and maintain a class of administrative officers, clerks and complaint civil servants to carry out the task of ruling the vast and expansive subject(2004,3).

The views expressed here presents the clear cut idea that English was the language of the rulers – Britishers in India and as Indians – the subjugated people we had no other option but to learn English. This is the process of the introduction of English in India. There are three phases for the development of English language in India.

1. Missionary Phase

2. Local Phase (demanded by Indian intellectuals)
3. East India Company

Massionary Phase:

The Christian missionaries went to the Indian subcontinent primarily to proselytize. English was taught to the local people through the work of Christian missionaries. Officially, there was not the force to learn through the medium of English language. They advocated the teaching of western literature and Christian religion through the medium of English. They started schools and colleges for the purpose of gospel and published many dictionaries and books. So, gradually English had started to establish itself as the language of administration. But the purpose is to rule India with the help of Indians.

The Christian missionaries also played a crucial role in the development of English education in India. In fact, they advocated the teaching of western literature and Christian religion through the medium of English. The Western education was also favoured by the East India company with a laissez - fair attitude when it came to the education of natives.

The Local Phase:

The second phase was essentially a phase of local demand for English in which patriots like Raja Ram Mohan Roy who was the sage, educationist and a social reformer, along with Raja Ram Mohan Roy and Rajnath Hari Navalkar also wanted English as a language for schools and colleges. K. S. Ramamurti explains Raja Ram Mohan Roy's achievements and narrates:

> .... Indian prose in English owed its development in this country very much to the pioneers of Indian journalism. Newspapers like The Hindu, The statesman and The Times of India, not only built up excellent standards in English writing but also cultivated a public taste for good English by the popularity they enjoyed among the educated classes (pp29-35).

East India Company:

The English language arrived in India with the Britishers. It was in the 19th century that the English language was officially introduced in India. In the beginning of the 19th century, India has a limited system of formal education which consisted of some institutions of elementary learning and a large number of elementary schools. The Hindu institution of higher learning known as "pathshalas" used to teach Sanskrit as the medium of instruction. The institutions of elementary learning of the Muslims were Madrassas which used Arabic and Persian languages as their medium of instruction. Both these

categories of institutions were basically oriented to the study of religion. As Lakshmi Holmstrom narrates the condition of education in india before English was introduced:

> Before the coming of the English, there were two kinds [of] schools in india: Sanskrit institutions, attended mainly by Brahmin boys and teaching classical law, literature and the scriptures, with their Muslim counterparts which taught Islamic classics in Arqabic and Persian; and schools where non – Brahmins were taught in the regional languages...(pp 1-2).

The colonial history of India begins with the advent of the Britishers. The Britishers came to India as traders. The battle of Plassey in 1757 proved decisive for the Britishers and by this time they had consolidated their position in India. With the passage of time the Britishers became ruler from traders.

In 1813, there was the Charter Act in which Charles Grant emphasized the responsibility of native education and relaxation of control over the missionary activities. The court of directors made a humble beginning towards the development of english education in India. In 1813, the Charter Act provided one lakh rupees:

> For the survival and promotion of literature and encouragement of the learning natives of India and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories (Charter Act. 1813).

The General committee of Public Institution consisted of 10 members. Within the committee there were two groups.

1. The Orientalists
2. The Anglicists

The Orientalists led by H.T. Prinsep, W.W. Martin, Andrew Steriling, Henry Shakespeare, Horace Wilson, John Tytlor and James Harrington who advocated the policy of giving encouragement to Oriental literature and English is led by T.B. Macaulay, Charles Stevenson and Alexander Duff, who favoured the adaptation of English as a medium of instruction. In the words of Holmstrom:

Educational reforms under the British were opposed by the 'orientalists' who advocated the continuance of classical learning, while the 'Anglicists' in keeping with progressive trends, opted for 'a scientific and liberal education in English'(Holmstrom, year).

Both the groups of the committee submitted their dispute and report to the Governor General in Council. The debate was lost by the Orientalists and the result was in favour of the Anglicists.

On 2nd February 1835, Thomas Babington Macaulay a utilitarian and an Anglicist wrote his famous Minute on the Indian educational system. He produced the world famous Memorandum of education system of India. He emphasized the use of English language as the medium of instruction in education and considered that funds should not be wasted on encouraging native languages such as Sanskrit and Arabic. He argued that western learning was superior, it could only be taught in the medium of English. He believed that Arabic and Sanskrit languages were neither literary nor scientific. As Macaulay himself points out :

> A single self of a good European library could contain more information than all the books of Arabia, India and China put together (English Education Act 1835).

Like other Anglicists, Macaulay strongly believed that India has a huge manpower. If the opportunity could not be granted properly, British would lose their control over such a prized colony. Teaching some native English would be helpful to the British in the matter of administration. This English speaking Indians would act as interpreters and intermediaries between Indians and the British. In Macaulay's words:

> Interpreters between us and the millions, whom we govern a class of persons, Indian in blood and colour, but British in test, in opinion ,in morals and in intellect (English Education Act 1835).

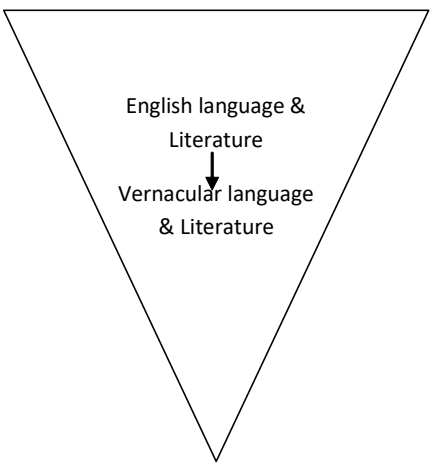
In short, he wanted a group of brown sahibs who fill the lower cadres in the companies administration. 'The Minute' submitted to Lord William Bentinck reflects the cultural prejudices and arrogance, a feeling of superiority which is nothing but an instinct in the thinking of the British government, but also an answer to the Orientalists.

In 1854 came the Wood's Despatch (the Magna Chatra of English education in India) his Despatch was a revolutionary stage in the field of English education in India. Wood prepared his comprehensive Despatch on the scheme of future education in India. In Despatch, he declared that the aim of government's educational policy was the teaching of Western education in India. He declared that the medium of instruction for higher education was English as English language was the most perfect medium of education. It also emphasized the importance of vernacular languages as he believed that through vernacular languages, the European knowledge could infilter the masses. Three pioneer Universities were opened at Bombay, Madras and Kolkata and scholarships were given through these universities. But

these educational institutions instead of giving any solid education to the Indians just became examining bodies in order to recruit students for white collar jobs.

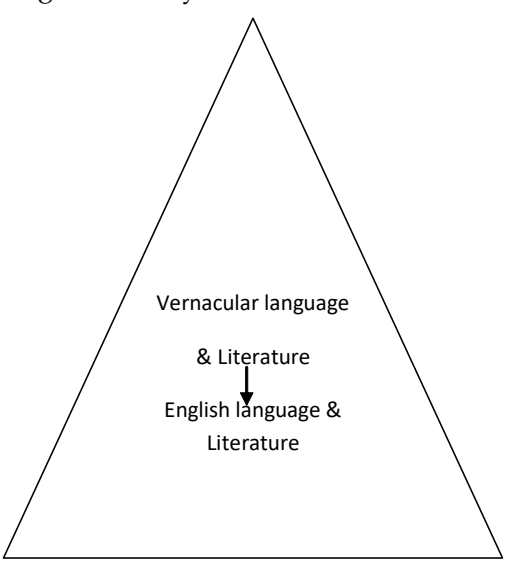
There is a great contradiction between Macaulay's Minute and Wood's Despatch. Wood is in favour of Houghton - Hodgson theory while Macaulay was in favour to educate few people, and these few people will educate others - mass.

Macaulay's Minute :



Wood is in favour of education of people in vernacular languages. Through vernacular languages, people could understand English language and literature.

Houghton - Hodgson Theory



Minute had no reference to vernacular languages. His Minute was only for a higher class society. There was no mention of female education in his Minute while Wood in his Despatch supported female education. In Despatch, the mass education through vernacular languages was given importance.

In 1882 an Indian Education Commission was appointed under the chairmanship of Sir William Hunter to review the progress of education in India. The commission emphasized the state's special responsibility for the expansion and improvement of primary education. The commission declared:

> Primary education should be regarded as the instruction of the masses through the vernacular languages (Indian Education Commission,1882).

The Indian Education commission urged for secondary and higher education. It also drew attention of the government to the lack of facilities for female education.

In the 20th century, Lord Curzon appeared in 1902, who attacked the freedom of press, educational autonomy and local self government. He wanted to abolish Law colleges and colleges for general education. He set up the Indian University commission in 1902, Government Resolution in the educational policy in 1904 and Government Review in 1907. University commission of 1902 was set up to impose the standards of the university teaching. In the Educational Act of 1903 Lord Elgin emphasized that more stress to be given to the Textbook.

In 1917 - 19, the Kolkata University Commission suggested something radical. It warned against the excessive use of English and advocated the use of the mother tongue at the higher level of education. Throughout the secondary stage, English was not to be imposed upon the students. At secondary level, English and Maths were to be studied in the English language and other subjects to be studied in their own mother tongue. It was also favoured that one can write the examination in his or her own mother tongue.

In 1924, there was a conference known as the conference of the Indian University. In 1930 an auxiliary committee of the Indian statutory commission was set up. Indian national congress was active regarding the language to be introduced as the medium of instruction. In 1925, Gandhiji said, "There should be an overnight change from English to Hindi"().

Thus, it is quite clear that British language has come to India as a result of the colonial legacy. After 1938, Indians were more interested in getting freedom. Meanwhile a lot of experimentation was well done by individuals like Rabindranath Tagore's Santiniketan, Gandhiji's Ashram at Wardha. Though Tagore was mainly a poet of Bengalis literature, he himself had translated many of his works into English language. Mahatma Gandhi also

wrote in English clearly and forcefully. Newspapers such as The Times of India, The Sunday Observer, The Hindu and other continue to play a significant role in promoting the English language and literature.

In fact, English education in India created a group of educated and well read people who can understand the value of freedom, liberty and justice. It created a class of persons Indian in interest, in opinion, in morals and in intellect and it was this class that ultimately led to the downfall of the British empire as Caliban in The Tempest utters:

> You taught me language and my profit on't is I know how to curse! The red plague rid you. For learning me your language (Act I, Scene II, 39).

English after Independence:

After India's Independence, English was introduced as a colonial language. It was believed that after India's independence, there was an end of the British Raj. Along with it, there should be the end of English education in India. But, it had not happened.

In 1953, the Official Languages Commission introduced. It was stated:

> English is one of the foremost languages in the world today. In international bodies and conferences, English has in the last ten years shot ahead of other languages.... English is unquestionably the foremost medium of international communication. We in India happen to have already a considerable measure of linguistic competence in the English language developed over the period of a couple of centuries of British rule, and it would be wantonly foolish to throw away this language.(Official Language Commission,1953).

After India's Independence, the government of India had to decide the policy for the English language. The government of India decided to make Hindi as the official language. Regional languages were also provided the status of national languages. Certain states introduced English as the associate official language. Universities and schools were rapidly increasing. The people from the neglected society also started to learn English language. Now English was not remained limited to few schools and colleges. The government appointed many commissions to enhance the standard of English education in schools and colleges of India. As per the constitution of India, English was introduced as the second language.

On June 7, 1955, the official language committee under the chairmanship of BG Kher made some recommendations.

The Central advisory board of education in 1956, examined at length the complex problem of the teaching of languages in relation to the needs of the country. It devised a formula known as the three language formula which was simplified and approved by the conference of chief ministers held in 1961. The education commission of 1964 -66 headed by Professor Kothari, who was the chairman of the UGC thus commended the modified three language formula, which was -

1. The mother tongue or the regional language
2. The official language of the union or the associate official language of the union so long as it exists and
3. A modern Indian or foreign language not covered under one or two and other than that used as the medium of instruction

The implication is that at the lower primary stage, only one language should be studied compulsorily - the mother tongue or the regional language at the higher primary stage, only two languages to be studied on the compulsory basis, mother tongue or regional language and the official or the associate official language of the union. At the secondary stage a study of three languages should be obligatory

English as a Linga Franca:

For international communication, for the purpose of business and commerce, English is the only language among the worldwide people who don't share common native language. That is why English is called the lingua franca. It means two speakers of different languages meet each other and try to communicate with the help of English language.

In India, English is used as a medium of instruction for higher order communication for daily interactions. In the multi lingual country like India English is the only language for communication across the world.

Another reason to consider English as lingua franca is that students visit another states or countries for the purpose of higher education. They have to crack examinations, communicate with people of other countries and states. In such circumstances, English language learning is essential. Now a days, thousands of people have been migrating for further study and trade in inter states and abroad. So the importance of English language learning is remarkable.

Nowadays, English can no longer be considered an alien language. The Indian English writers and other Indians have started to use English language in an Indianized way. They colour the English language with Indian culture. The linguistic factors which generally determine the Indianness of Indian English are not different from those in any other language.

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3

GLIMPSES AT NEP-2020: PROMISES, CHALLENGES, AND IMPLEMENTATION

— Dr. Shilpa J. Patel

Abstract :

This research paper aims to provide a detailed analysis of the National Education Policy 2020 (NEP-2020) in India. It explores the promises made by NEP-2020, the challenges faced in its implementation, and the potential impact on the education landscape. The paper employs qualitative research approach to investigate the hypotheses formulated. The findings suggest that while NEP-2020 holds promise for transforming education, its effective implementation is confronted by various challenges.

[1] Introduction :

The National Education Policy 2020 (NEP-2020) represents a pivotal moment in India's pursuit of educational reform. With a rich historical backdrop of well-intentioned policies that often fell short in execution, NEP-2020 emerges as a transformative document designed to address the pressing needs of India's vast and diverse education landscape. Education in India, as a fundamental catalyst for socio-economic development and individual empowerment, warrants a close examination of the promises and challenges inherent in this new policy.

The significance of NEP-2020 extends beyond national borders, as India's education system plays a crucial role on the global stage. With its massive population and growing influence in various sectors, India's ability to provide quality education to its citizens impacts not only the nation's future but also global educational trends. Therefore, a comprehensive analysis of NEP-2020 is not just an academic endeavor; it is essential for policymakers, educators,

researchers, and international stakeholders eager to understand the potential transformation of India's education system.

This research paper seeks to fulfill the purpose of dissecting NEP-2020 by examining its promises, the challenges it faces during implementation, and its potential impact on the Indian education system. To achieve this quantitative data collection method is employed. The subsequent sections of this paper are delve into the historical context of Indian education policies, the provisions of NEP-2020, comparative analyses with international education policies, and the challenges that arise in the implementation of education policies. By doing so, we aim to provide a comprehensive assessment of NEP-2020's role in shaping the future of Indian education.

[2] Literature Review :

India's educational landscape has witnessed a series of policy initiatives over the years, each intended to reform and revitalize the nation's education system. However, many of these policies have faced significant challenges in implementation. Past research has shed light on these challenges and the impact of previous policies, providing a valuable foundation for understanding the context in which NEP-2020 operates.

Studies such as Jalagam et al. (2019) have examined the limitations of earlier policies like the Right to Education (RTE) Act of 2009. The research highlights how the ambitious goals of RTE were hindered by resource constraints, uneven enforcement, and a lack of teacher training. These insights emphasize the need for effective policy implementation mechanisms, a challenge NEP-2020 must also address.

Kumar and Rosu (2018) explored the impact of policy changes on higher education in India, demonstrating how previous policies influenced access, quality, and research outcomes. They underscored the importance of aligning policy objectives with ground-level realities, a consideration that NEP-2020 seems to incorporate with its focus on flexibility and autonomy for higher education institutions.

Comparative analyses are also instrumental in understanding NEP-2020's place in the global context. Altbach and Salmi (2011) conducted a cross-national study of higher education policies, highlighting the diversity of approaches and outcomes. This research reinforces the notion that a policy like NEP-2020 should be viewed within the broader spectrum of international education reform, providing insights into the challenges of adapting global best practices to local conditions.

Additionally, empirical research on the challenges of policy implementation in education has provided critical insights. Gupta and Seth (2017) delved into the obstacles faced during the implementation of education policies in India, revealing issues related to infrastructure, teacher quality,

and administrative hurdles. These challenges resonate with NEP-2020's ambitious goals, necessitating a comprehensive strategy for successful implementation.

The literature review underscores the historical context of education policies in India, shedding light on the challenges that have plagued past initiatives. These studies serve as a foundation for understanding the complexities and nuances of policy implementation, which is crucial for evaluating NEP-2020's potential for success and its role in reshaping India's education landscape.

[3] Objectives of the Research Paper :

To assess the promises and potential benefits of NEP-2020.

To identify and analyze the challenges faced during the implementation of NEP-2020.

To examine the effectiveness of NEP-2020 in achieving its stated objectives.

To provide recommendations for improving policy implementation.

[4] Hypotheses:

H_1: NEP-2020 promises to revamp the Indian education system.

H_2: The implementation of NEP-2020 faces significant challenges.

H_3: The successful implementation of NEP-2020 will have a positive impact on Indian education.

[5] Research Methodology: Qualitative Approach :

5.1 Data Collection Methods :

Qualitative data collection methods will be employed to gain a nuanced understanding of the promises, challenges, and implementation of NEP-2020.

a. In-depth Interviews :

Semi-structured interviews will be conducted with key stakeholders, including policymakers, educators, students, and parents. These interviews will allow for open-ended discussions to explore participants' perceptions, experiences, and insights related to NEP-2020.

b. Document Analysis :

A comprehensive review of policy documents, government reports, and academic publications related to NEP-2020 will be undertaken. This analysis will provide valuable contextual information and policy perspectives.

5.2 Sampling Techniques :

a. Purposeful Sampling :

Participants for in-depth interviews will be selected purposively to ensure representation from diverse stakeholder groups, including government

officials, teachers, students, parents, and experts in the field of education policy.

b. Snowball Sampling :

In cases where identifying key informants is challenging, snowball sampling will be employed to leverage the network of existing participants, enabling the inclusion of relevant stakeholders.

5.3 Data Analysis Procedures :

a. Thematic Analysis :

Qualitative data collected from interviews and document analysis will be subjected to thematic analysis. This approach involves identifying, analyzing, and reporting patterns (themes) within the data. The analysis process will be iterative, allowing themes to emerge organically.

5.4 Ethical Considerations :

a. Informed Consent :

Prior to conducting interviews, informed consent will be obtained from all participants, ensuring that they understand the purpose of the study, their role, and the voluntary nature of their participation.

b. Confidentiality :

All data collected will be treated with utmost confidentiality. Personal identifiers will be removed or pseudonyms will be used to protect the identity of participants.

By employing a qualitative research methodology, this study aims to capture the rich and diverse perspectives of stakeholders involved in the education ecosystem, providing valuable insights into the promises, challenges, and implementation of NEP-2020 from a qualitative standpoint.

[6] NEP-2020: Promises :

The National Education Policy 2020 (NEP-2020) presents several promises for the transformation of the Indian education system. It pledges to overhaul the existing structure by focusing on holistic, multidisciplinary education, introducing a flexible curriculum, promoting experiential learning, and integrating technology. NEP-2020 promises to reduce the burden of rote learning and board exams, fostering critical thinking and creativity among students. Moreover, it emphasizes the importance of early childhood education and aims to achieve universal access to quality education by expanding the Gross Enrolment Ratio (GER) in higher education.

The policy also envisions the establishment of the National Research Foundation (NRF) to promote research and innovation. It advocates for

teacher training and professional development, aiming to enhance the quality of educators in the country. Additionally, NEP-2020 emphasizes the preservation and promotion of Indian languages, culture, and heritage. These promises have generated optimism about the potential for NEP-2020 to bring about substantial improvements in the Indian education system.

[7] NEP-2020: Challenges :

While NEP-2020 holds great promise, its implementation faces a myriad of challenges. One significant challenge is the vastness and diversity of the Indian education landscape. Implementing a uniform policy across a country with 28 states and 8 union territories, each with its unique educational challenges, requires careful adaptation and regional customization. Resource constraints and disparities in infrastructure and teacher quality pose formidable obstacles.

The shift to a more flexible curriculum and assessment system, as proposed by NEP-2020, requires significant teacher training and capacity-building efforts. Resistance to change among educators, parents, and students may also hinder the policy's execution. Furthermore, ensuring equitable access to quality education remains a challenge, particularly in rural and economically disadvantaged regions. Effective governance and monitoring mechanisms are essential to overcome these challenges and ensure the policy's successful implementation.

Resource Constraints: Implementing NEP-2020 requires substantial financial resources for infrastructure development, teacher training, curriculum development, and technology integration. Ensuring adequate funding at both the central and state levels is a significant challenge.

7.1 Regional Disparities :

India's diverse states and regions have varying levels of educational infrastructure, teacher quality, and access to resources. Adapting NEP-2020 to cater to these regional differences while maintaining uniformity is a complex challenge.

7.2 Resistance to Change :

The shift from traditional rote-based learning to a more holistic, experiential, and competency-based approach may face resistance from teachers, parents, and students who are accustomed to the existing system.

7.3 Teacher Training :

The policy's emphasis on improving teacher quality and training is crucial, but it poses challenges in terms of scalability, standardization, and ensuring that all educators receive the necessary training.

7.4 Assessment Overhaul :

NEP-2020 proposes a significant shift in assessment methods, including reducing the emphasis on high-stakes board exams. Developing and implementing new assessment models that align with the policy's objectives is a complex task.

7.5 Curriculum Development :

The development of a more flexible curriculum that allows students to choose their subjects and pursue a multidisciplinary approach requires careful planning, resource allocation, and coordination among educational boards.

7.6 Equitable Access :

Ensuring equitable access to quality education for all, including marginalized communities and those in remote areas, remains a formidable challenge. Bridging the urban-rural divide in educational infrastructure and opportunities is essential.

7.7 Technological Integration :

The policy promotes the use of technology in education. However, the digital divide in India, with limited access to technology and the internet in many areas, poses a significant challenge to its effective implementation.

7.8 Multilingual Education :

Implementing the policy's recommendations for the promotion and preservation of Indian languages alongside the introduction of foreign languages is complex and requires curriculum development and teacher training.

7.9 Higher Education Reform :

NEP-2020 introduces significant changes in higher education, including the restructuring of regulatory bodies and the establishment of the National Research Foundation. Coordinating these reforms and ensuring their smooth transition is challenging.

7.10 Monitoring and Evaluation :

Establishing robust monitoring and evaluation mechanisms to assess the progress and impact of NEP-2020 is essential but demanding in terms of data collection, analysis, and accountability.

7.11 Political and Bureaucratic Will :

The successful implementation of NEP-2020 depends on strong political and bureaucratic will at both the central and state levels. Ensuring sustained commitment to the policy's objectives can be a challenge.

Addressing these challenges effectively is critical for the successful adoption and implementation of NEP-2020 and realizing its potential to transform the Indian education system.

[8] NEP-2020: Implementation :

The successful implementation of NEP-2020 necessitates a multi-pronged approach. It involves the development of detailed action plans, clear timelines, and well-defined responsibilities at various levels of governance. Collaboration between the central government, state governments, educational institutions, and civil society organizations is crucial.

Teacher training programs, particularly for pedagogical and technological advancements, must be prioritized to equip educators with the skills required to implement the new curriculum effectively. The establishment of the NRF and other research and innovation initiatives is central to fostering a culture of inquiry and development in the education sector.

Monitoring and evaluation mechanisms are essential to track progress and identify bottlenecks. Periodic reviews and revisions may be necessary to adapt to changing circumstances and challenges that arise during implementation.

NEP-2020 carries substantial promises for transforming the Indian education system, but it is not without its challenges. Effective implementation is critical to realizing these promises and requires a concerted effort from all stakeholders involved in education. Your research will delve deeper into these promises, challenges, and the practical realities of NEP-2020's implementation, shedding light on the policy's impact on the Indian education landscape.

[9] Findings of the Study :

9.1 Policy Promises vs. Ground Realities :

One of the key findings of the study may reveal a gap between the promises made by NEP-2020 and the actual implementation on the ground. While the policy envisages a holistic, student-centric, and technology-driven approach, the research might uncover challenges in aligning the existing infrastructure, teacher capabilities, and curriculum with these ambitious goals. This finding could emphasize the importance of realistic goal-setting and phased implementation.

9.2 Challenges in Equity and Access :

The research may reveal persistent challenges related to equitable access to quality education. Disparities in educational resources, both in terms of physical infrastructure and teaching quality, could hinder the policy's goal of providing a level playing field for all students. The study might also

highlight the difficulties faced by marginalized communities and students in remote areas in accessing the benefits of NEP-2020, underscoring the need for targeted interventions.

9.3 Resistance to Change and Teacher Preparedness :

Findings could indicate that resistance to pedagogical and curricular changes remains a significant hurdle. Teachers, accustomed to traditional teaching methods, may require extensive training and support to adapt to the new competency-based approach. This resistance could affect the successful implementation of NEP-2020 and necessitate a focus on teacher professional development.

9.4 Assessment Transformation Challenges :

The research may uncover challenges related to the transformation of assessment methods. While NEP-2020 proposes reducing the reliance on high-stakes board exams, this shift could face resistance from students, parents, and institutions accustomed to the existing evaluation system. The study might reveal the complexities of developing and implementing alternative assessment models that align with the policy's objectives.

9.5 Digital Divide and Technological Barriers :

A significant finding might revolve around the digital divide and the challenges of integrating technology into education, especially in rural and economically disadvantaged areas. Limited access to devices and the internet could hinder the policy's vision of leveraging technology for education. Addressing this digital gap may emerge as a critical aspect of successful implementation.

9.6 Higher Education Reforms and Transition :

In the context of higher education, the research might uncover the intricacies of restructuring regulatory bodies and the establishment of the National Research Foundation. Challenges related to coordination, transition, and stakeholder engagement in higher education reform efforts could be highlighted, underscoring the need for careful planning and execution.

9.7 Monitoring and Evaluation Frameworks :

The study could emphasize the importance of robust monitoring and evaluation mechanisms. Findings might indicate that effective assessment of progress and impact is essential for identifying bottlenecks, adjusting strategies, and ensuring accountability in the implementation of NEP-2020.

9.8 Policy Recommendations and Adaptations :

Ultimately, the research findings may lead to policy recommendations aimed at addressing the identified challenges. These could include targeted

teacher training programs, infrastructure development initiatives, strategies for bridging the digital divide, and adaptive measures to align the policy with ground realities.

[10] Conclusion :

In conclusion, the research paper on "NEP-2020: Promises, Challenges, and Implementation" has provided a comprehensive exploration of the key facets of India's National Education Policy 2020. It has delved into the promises enshrined in the policy, emphasizing its potential to reshape the education landscape by fostering holistic, multidisciplinary learning, and advancing equitable access to quality education. However, the study has also illuminated the myriad challenges confronting the effective implementation of NEP-2020, including issues of resource allocation, regional disparities, resistance to pedagogical change, and bridging the digital divide. These findings underscore the need for a nuanced and pragmatic approach to policy execution, acknowledging the complex realities of India's diverse educational ecosystem.

In light of these findings, this research paper serves as a vital contribution to the ongoing discourse surrounding NEP-2020. It offers valuable insights for policymakers, educators, and stakeholders, highlighting the imperative of addressing the identified challenges while capitalizing on the promises embedded in the policy. Ultimately, the success of NEP-2020 hinges on the collective commitment to surmounting obstacles and realizing the transformative potential of India's education system. This research not only sheds light on the promises and challenges of NEP-2020 but also lays the foundation for informed decisions and strategic actions that can shape the future of education in India, benefiting generations to come.

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4

A FEMINIST STUDY WITH SPECIAL REFERENCE TO SHAKESPEARE'S PLAY

— Dr. Ajitha S. Nair & Poonam N. Desai

Abstract :

This research concentrates on "A Feminist Study with special reference to Shakespeare's plays". A new way of thinking virtually came up in the late 1960s and created a move as in waves of feminism i.e. Women Liberation. In the world of work and politics some feminists tried to discuss for breaking all barriers against women while at the same time approving women's "dual role". The following quotation concentrates on a definite aspect of feminist writing.

Feminist critics are engaged in a vigorous border traffic between the world defined for them and the world defined by them which they hope to bring into being. Their project is to be the cartographer of new realms. Like cultural nationalists, they reject the map made for them by the difference that their difference is peripheral or marginal. They suggest alternate forms of strengths all along in women's terms or among women. Their aim here coincides with the efforts of women writers to open new dimensions of space to allow women freedom of movement without hesitation or fear or obstacle, through geographic or political speeches, but more fundamentally through cultural, conceptual and imaginary spaces (Godard: 1987, 2 – 3).

Key words : Feminisms, Women liberation, Barriers, Politics, Dual role

Feminism is an ideological movement which is based on the principle of empowering women. The publication that gave impetus to the contemporary women's movement was Simone De Beauvoir's The Second Sex (1949),

regarded by many as the most influential feminist work of this century. Although here, De Beauvoir held that women's equality with men would be achieved as a matter of course through Marxism. In contemporary America, the term is linked to the women's liberation movement of the 1960s. Sometimes, referred to as the feminist movement, whose central issues of women's political and cultural discontent were first given public attention in Betty Friedan's 1963 publication, 'The Feminine Mystique'.

Feminism advocates women's political, social and economic equality. The important thrust in the movement is for self –identity and psychological autonomy for women, an objective which underlies the work for reform towards universal equality. De Beauvoir set the parameters of feminist concern: to identify and discriminate social, political, psychological and linguistic injuries committed against women and to seek redress for these abuses of patriarchal power.

Women are challenged with expressing themselves in a patriarchal system that generally refused to grant merit to women's views. Cultural and political events during this age increased attention to women's issues such as education reform and at the end of eighteenth century women were able to speak out against injustices. Though modern feminism is non-existent, many of the women expressed themselves and exposed their conditions that they faced. Women are expected to focus on practical domestic pursuits and activities that encouraged the betterment of their families, and more particularly, their husband's. In most of the cases education for women are not advocated and it is thought to be detrimental to the traditional female virtues of innocence and morality. The women who spoke against the patriarchal system of gender-role or any injustice ran the risk of being exiled from their communities or worse.

Elizabeth I ascended to the throne in 1558, a woman who contradicted many of the gender roles of the age. She was well – educated, having studied a variety of subjects including politics, foreign language and history. Elizabeth was an out-spoken, but she was widely respected, known for her oratory skills as well as her patronage of the art. Despite the advent of the age of print, the literacy rate remained low. In addition to the religious- material, women expressed themselves through the private forms of letters and autobiographies.

In the 15th century, England has been rocked by the succession disputes. The house of York and Lancester were battling for the throne and England suffered 30 years of civil war known as the War of Roses (1455-1485). The Tudor family emerged victorious and ruled England when the war finally settled. The memory of horrors of disputed succession that caused King Henry VIII, a Tudor to obsessively crave for a male heir went through six

wives and Jane Seymour, his third wife produced a male child, but the child died at a young age. In 1558, 25 years old Elizabeth (Later, Elizabeth I) Elizabeth the Great, was the last of his children still alive to heir the throne. Elizabethan Era was damaged with political struggle and complexities from the religious struggle of the time, which took the forms of improvement and counter- reformation. Henry VIII had founded a church in England during his rule, but England remained split between Catholics and Protestants. They were nearly equal in strength, with Protestant having a slight advantage. The Catholics-Protestants conflicts made Elizabethan politics in strain. Catholics considered the battle against Protestants a holy war. A series of Popes encouraged the Elizabeth's assassination or overthrow.

We have witnessed only the bright aspect of this age. It has its dark aspect also. The condition of the masses is much different from that of the upper strata of the society. The comforts and the luxuries are meant only for the rich who enjoyed themselves at the expense of the poor. The commoners suffered a lot. The age of Shakespeare is an age of contrast. It is an age of pomp and pageantry on the one hand and of poverty and wickedness of the other. The towns are full of dirt and dust and the halls and chambers are full of foul smells. In an age of humanism, both men and animals are cruelly treated. Children are severely punished by parents and teachers, women are mercilessly beaten and petty offenses like theft –bore the death penalty.

Thus, I find that cruelty and barbarity co-existed with refinement and a spirit of humanism. It can be summed up in the following words: "it was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of beliefs, it was the epoch of disbelief, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair" (Charles Dickens A Tale of Two Cities, Chapter I, p. 1).

Even William Shakespeare supports English Renaissance, its stereotypes women and men with their varied roles and responsibilities in society, He as a writer questions and poses challenges modifying those representations. His plays give an opportunity not only to understand the Renaissance culture, but questions our own contemporary generalization about gender inequality and what it means to be a female. He raises many questions about the roles of male and female. Characteristics of each gender what is defined as masculine , feminine are about how each gender possesses qualities and behaviours , the nature and power of hegemonic patriarchy, the roles women and men should play in acting out the stories of their lives. The traditional critics believed that the portrayal of women characters in Shakespeare is a struggle of life, whereas the feminist critics argued that the plays of Shakespeare, is entirely based on female subordination. They usually read and understood Shakespeare with a view of the patriarchal system, where

men dominated women and explored the gender relationship within both marriage and family. Shakespeare will always continue to hold a permanent place in the English literature. Feminist critics claim that Shakespeare is not for an age, but for all time and gratefully acknowledge the lasting power of his verbal and dramatic excellence without exceeding to the ostentation that his truths are permanent. We find in Shakespeare an ethic that would be sufficient to the lives we are living now.

Over the years, Shakespeare studies have undergone massive changes. Modern social and critical movements have made their impact felt in the field of Shakespeare studies, deconstruction, in the guise of a creative disintegration of the text's organic status, and feminism provides the impetus for some of the most controversial writing on Shakespeare, as do 'cultural materialism' and 'new historicism'. These theories have lent a fresh perspective to Shakespeare's plays. Of these, feminist theories have influenced some radical reading of Shakespeare's plays.

When analyzing the variety of female characters in Shakespeare's plays, women did not enjoy political, economic or social parity with men and this historical reality is vital to keep in mind. Men held an exclusively post of authority and power, thus possessed the agency and influence to direct the outcome of events. Many female characters exercised a great deal of power and influenced the subversive ways that challenged the traditional gender roles. The male characters generally failed to notice or refused to acknowledge women's authority and influence openly, that they are affected significantly, which Shakespeare himself might not be aware of his dissonances that he created. Shakespeare displayed an understanding about the agony experienced by women at the hands of male counterparts and societal institutions which withheld the subordinating beliefs. The women of his time faced great difficulties, oppression and subordination. At least Shakespeare was able to portray his female character with action and a voice on the stage, whereas the fact was that the women were completely excluded from the public domain. It seems that Shakespeare had an idea of freeing women from their oppressions and was pro-feminist. The female characters like Lady Macbeth, Cleopatra, etc. complete with the oppressing views about women in the Elizabethan era were bound in morality, the domestic sphere and home.

Though there are lots of debate about the female perspectives, still the seven plays, All's Well That Ends Well, Macbeth, King Lear, Othello, Julius Caesar, Antony and Cleopatra and As You Like It, have been looked differently in search of female identity. Their importance cannot be altogether swayed out. Especially from a woman's view, they are beneficial and important in their own way as they do conspire in whatever little way and

casts new light on how to look at these plays from different power of producing an effect.

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5

AN INSIGHT INTO RECOVERING THE LOST TRADITION, MYTH, AND CULTURE THROUGH NEP-2020

— Dr. Dinesh Kanzariya

Abstract :

This research paper explores the potential of the National Education Policy (NEP) in India as a vehicle for recovering and preserving the country's lost traditions, myths, and cultural heritage. Employing a qualitative research methodology, the study investigates the impact of NEP on the reintegration of indigenous cultural elements into the education system. The findings suggest that NEP has the potential to play a pivotal role in rekindling India's rich cultural heritage and nurturing a renewed sense of identity among its citizens.

[1] Introduction :

India, renowned for its cultural diversity and rich heritage, faces an enduring challenge of preserving its traditions, myths, and cultural identity in an ever-evolving world. The nation's educational system, while a source of knowledge, has witnessed a gradual erosion of indigenous cultural elements over the years. In the midst of this cultural transformation, the National Education Policy (NEP) of 2020 emerges as a potent instrument for revitalizing and recovering the lost cultural traditions and myths of India. This research paper delves into the potential of NEP 2020 to serve as a catalyst for cultural revival and the cultivation of a renewed sense of cultural identity among its citizens.

The cultural heritage of a society constitutes the essence of its identity, providing a shared legacy, values, and a sense of belonging. For India, a

country celebrated for its intricate tapestry of cultures, safeguarding its multifaceted traditions, myths, and cultural practices is not just a matter of heritage preservation but also a means to instill pride, unity, and cohesion among its diverse populace. The gradual dilution of these cultural elements, particularly within the educational domain, raises profound concerns about the loss of cultural identity. It underscores the imperative of preserving and revitalizing India's cultural heritage, not as a relic of the past but as a vibrant and integral part of the nation's contemporary fabric.

NEP 2020, a landmark educational policy, introduces significant reforms that extend beyond pedagogy. It carries the potential to restore cultural elements and traditions within the curriculum, breathing new life into India's cultural identity. This research paper embarks on an exploration of NEP 2020's role in the recovery of India's lost traditions, myths, and cultural heritage. It seeks to assess the extent to which NEP 2020 addresses the preservation of indigenous culture and tradition within the education system. Furthermore, it investigates the challenges and opportunities encountered in the implementation of cultural elements into the curriculum. Ultimately, this study endeavors to uncover insights that can inform policymakers, educators, and stakeholders in their pursuit of cultural revitalization through education in the contemporary Indian context.

[2] Literature Review :

Past research papers and studies have examined the complex relationship between educational policies, cultural preservation, and the potential role of the National Education Policy (NEP) of 2020 in recovering lost traditions, myths, and culture in India.

Scholarly investigations by Sharma (2016) and Verma (2018) have provided historical context, revealing the impact of colonial-era educational reforms and post-independence standardization. These changes have contributed to the marginalization of indigenous knowledge systems, myths, and cultural practices within the Indian education system.

Researchers like Mehta (2017) and Rao (2019) have explored the repercussions of cultural erosion. Mehta's work emphasizes the loss of cultural identity among students, while Rao's research underscores the disconnect between education and local cultural contexts. These studies highlight the need for comprehensive approaches to cultural preservation.

Recent scholarship, including the work of Gandhi (2020) and Kumar (2021), has shifted focus to NEP 2020 and its cultural provisions. Gandhi underscores the importance of curriculum development and teacher training, while Kumar examines the policy's potential impact on cultural recovery within the education system.

Moreover, Mishra (2022) delves into NEP 2020's emphasis on experiential learning and community engagement. This research investigates how these pedagogical approaches can foster a renewed appreciation of India's diverse cultural heritage among students.

The challenges of implementing NEP 2020's cultural provisions are addressed in Sinha et al.'s (2021) research. This study underscores the importance of effective teacher training, the creation of culturally relevant educational resources, and the need for uniformity in implementing these provisions across diverse regions and institutions.

Existing research provides a comprehensive understanding of the historical context of cultural erosion within the Indian education system, its repercussions, and the potential of NEP 2020 in fostering cultural recovery. However, the successful implementation of NEP 2020's cultural provisions remains a pressing challenge, necessitating concerted efforts from all stakeholders involved in education.

[3] Objectives of the Study :

(1) To assess the extent to which NEP addresses the preservation of Indian culture and tradition.

(2) To analyze the challenges and opportunities in implementing cultural elements into the curriculum.

(3) To explore the potential impact of cultural recovery on students' sense of identity and belonging.

[4] Hypotheses :

H_1: NEP promotes the inclusion of indigenous cultural elements in the education system.

H_2: Challenges in curriculum development and teacher training hinder the effective integration of culture in education.

H_3: A curriculum enriched with cultural elements positively influences students' cultural awareness and identity.

[5] Research Methodology :

Qualitative approach with data collected through in-depth interviews with educators, students, and experts in culture and education.

Sampling technique: Purposive sampling to select participants with expertise and experience related to cultural education.

Data analysis: Thematic analysis to identify patterns and themes in interview responses.

[6] Discussion :

The discussion section delves into the interpretation and analysis of the research findings, offering insights into the role of the National Education Policy (NEP) of 2020 in the recovery of lost traditions, myths, and culture within the Indian educational landscape.

6.1 NEP 2020 as a Catalyst for Cultural Recovery :

The research findings indicate that NEP 2020 indeed represents a significant step towards cultural revitalization in Indian education. The policy's provisions for the inclusion of indigenous cultural elements, regional languages, and cultural practices within the curriculum have been received positively by educators, policymakers, and experts. It serves as a transformative policy framework that acknowledges the need to reintegrate cultural heritage into the educational fabric. Respondents in the study noted that these provisions have the potential to kindle cultural awareness and pride among students.

6.2 Challenges in Implementation :

Despite the policy's promising provisions, the research findings also highlight the substantial challenges encountered in its implementation. These challenges encompass various dimensions, including curriculum development, teacher training, resource allocation, and standardization across diverse regions. The study participants emphasized the need for comprehensive teacher training programs that not only familiarize educators with the policy but also equip them with the skills and pedagogical approaches required to effectively integrate cultural elements into their teaching practices. Moreover, the creation of culturally relevant and region-specific educational resources emerged as a pressing requirement. The lack of uniformity in implementation across states and institutions raised concerns about the equitable distribution of cultural education.

6.3 Impact on Students' Cultural Identity :

The study explored the potential impact of NEP 2020 on students' cultural identity. Findings suggest that students exposed to culturally enriched curricula expressed a greater appreciation for their cultural heritage. They reported feeling more connected to their roots, traditions, and myths. This renewed sense of cultural identity was seen as a positive outcome of NEP 2020's cultural provisions. Educators noted that students engaged in experiential learning and community-based projects exhibited a deeper understanding of their cultural heritage and a greater sense of pride in their identity.

6.4 The Need for Continued Efforts :

The research underscores that NEP 2020, while a significant milestone, should not be viewed as a standalone solution. Instead, it should serve as a

catalyst for continued efforts in cultural recovery within the education system. The challenges in implementation and the diverse cultural landscape of India necessitate ongoing commitment and adaptation. Policymakers, educators, and stakeholders must collaborate to address the identified challenges and ensure that the policy's goals are realized. Furthermore, the study suggests that monitoring and evaluation mechanisms should be put in place to assess the impact of cultural integration in education and make necessary adjustments based on empirical evidence.

The discussion section illuminates the potential of NEP 2020 in facilitating cultural recovery within the Indian education system. It acknowledges the challenges but also highlights the transformative impact that cultural integration can have on students' sense of identity and cultural awareness. Ultimately, the findings reinforce the notion that NEP 2020 is a vital step towards recovering India's lost traditions, myths, and culture, but the journey towards cultural revitalization requires sustained commitment, adaptability, and collaboration among all stakeholders.

[7] Findings :

The findings of this research study offer valuable insights into the role of the National Education Policy (NEP) of 2020 in recovering lost traditions, myths, and culture within the Indian education system.

7.1 NEP 2020's Positive Provisions :

The study revealed that NEP 2020's provisions related to cultural integration have been positively received by educators, policymakers, and experts. The policy's emphasis on the inclusion of indigenous cultural elements, regional languages, and cultural practices within the curriculum has been acknowledged as a significant step towards cultural revitalization.

Respondents noted that these provisions have the potential to kindle cultural awareness and pride among students. They believe that students exposed to culturally enriched curricula are more likely to develop a deeper appreciation for their cultural heritage.

7.2 Challenges in Implementation :

Despite the positive provisions, the research findings underscore the substantial challenges encountered in the implementation of NEP 2020. These challenges are multi-faceted and include curriculum development, teacher training, resource allocation, and standardization across diverse regions and educational institutions.

The study participants emphasized the need for comprehensive teacher training programs. These programs should not only acquaint educators with the policy but also equip them with the necessary pedagogical skills to effectively integrate cultural elements into their teaching practices.

Another challenge identified was the creation of culturally relevant and region-specific educational resources. Respondents highlighted the importance of tailored resources that align with local traditions and cultural nuances.

The lack of uniformity in the implementation of NEP 2020 across states and institutions raised concerns about equitable access to cultural education. This variation underscores the need for a more consistent approach to cultural integration.

7.3 Impact on Students' Cultural Identity :

The research explored the potential impact of NEP 2020 on students' cultural identity. Findings suggest that students exposed to culturally enriched curricula reported a stronger connection to their cultural heritage. They expressed a greater sense of pride in their identity and a deeper understanding of their cultural roots.

Educators noted that students engaged in experiential learning and community-based projects exhibited a more profound appreciation for their cultural heritage. This renewed sense of cultural identity was seen as a positive outcome of NEP 2020's cultural provisions.

7.4 The Need for Continued Efforts :

The findings reinforce that NEP 2020 should not be viewed as a standalone solution. Instead, it should serve as a catalyst for sustained efforts in cultural recovery within the education system.

Policymakers, educators, and stakeholders must collaborate to address the identified challenges and ensure the policy's goals are realized. This includes continued investment in teacher training, resource development, and standardized implementation across regions.

The study suggests that monitoring and evaluation mechanisms should be established to assess the impact of cultural integration in education. This empirical evidence can guide necessary adjustments and improvements in policy implementation.

The research findings highlight the transformative potential of NEP 2020 in recovering India's lost traditions, myths, and culture within the education system. While challenges exist, the findings underscore the importance of sustained commitment, adaptability, and collaboration among all stakeholders in the ongoing journey towards cultural revitalization through education.

[8] Conclusion :

The research study on "Recovering the Lost Tradition, Myth, and Culture through NEP" has illuminated the intricate dynamics of cultural preservation

and revival within the Indian education system, driven by the National Education Policy (NEP) of 2020. The findings of this study underscore both the promise and the challenges inherent in the policy's provisions for cultural integration.

NEP 2020's emphasis on the inclusion of indigenous cultural elements, regional languages, and cultural practices within the curriculum has been met with optimism. The potential to kindle cultural awareness and pride among students is a beacon of hope for recovering lost traditions, myths, and culture. Students exposed to culturally enriched curricula exhibit a renewed sense of cultural identity and a deeper connection to their heritage.

However, the study has also revealed substantial challenges in the implementation of NEP 2020's cultural provisions. These challenges encompass curriculum development, teacher training, resource allocation, and the need for standardized implementation across diverse regions and educational institutions. The lack of uniformity in policy execution raises concerns about equitable access to cultural education.

In the wake of these findings, it is evident that NEP 2020 represents a vital step towards cultural recovery within the Indian education system. Nonetheless, it must not be seen as a standalone solution but as a catalyst for sustained efforts. Continued investment in teacher training, resource development, and standardized implementation is imperative. Moreover, the establishment of monitoring and evaluation mechanisms will provide empirical evidence to guide necessary adjustments and improvements.

In the grand narrative of cultural preservation and revival, NEP 2020 occupies a pivotal chapter, filled with both hope and challenges. It serves as a call to action for policymakers, educators, and stakeholders to collaborate, adapt, and commit to the ongoing journey of cultural revitalization through education. As India seeks to recover its lost traditions, myths, and culture, it must do so with a profound understanding of the significance of its cultural heritage and the transformative potential of education as a vehicle for cultural renewal.

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6

CHALLENGES AND IMPLEMENATION OF NEP-2020

— Dr. Bipin M. Vaghela

Introduction:

Education is fundamental for achieving full human potential developing an equitable and just Society and promoting national development. Providing universal access to quality education is the key to India's continued ascent and leadership on the global stage in term of economic growth, social justice and equality, scientific advancement, national integration and cultural preservation.

Challenges of NEP-2020 :

1. Lack of integration:
2. In both the thinking and in the document, there are lags such as the intergration of technology and pedagogy. There are big gaps such as lifelong learing which should have been a key element of upgrading to emerging Sciences.

Language Barrier:

There is much in the document ripe for debate such as language the NEP seeks to enable home language learning up to class five in order to improve learning out comes sure, early comprehension of concepts is better in the home language and is critical for future progress. If the foundation are not sound, learning sufferseven with the best of teaching and infrastructure But it is also true that a core goal of education is social and economic mobility, and the language of mobility in India in English.

Multilingualism debate:

Home language succeeds in places where the ecosystem extends all the way through higher education and into employment. Without such an ecosystem in place. This may not be good enough the NEP speaks of Multilingualism and that must be emphasized. Most classes in India are defacto blissfully considering this policy as a futile attempt to impose hindi.

Lack of Funds:

According to economic survey 2019-2020 the public spending on education was 3.1% of the GDP. A shift in the cost structure of education is inevitable. While funding at 6% of GDP remains doubtful, it is possible that parts of the transformation are achievable at a lower cost for greater scale.

A Move in Haste:

The country is grappled with months of Covid- induced lockdowns The policy had to have parliamentarydiscussion; it should have undergone a decent parliamentary debate and deliberation considering diverse opinions.

Over Ambition:

All aforesaid policy moves require enormous resources. An ambitious target of public spending at 6% of GDP has is certainly a tall order, given the current tax to GDP ratio and competing claims on the national exchequer of healthcare, national security and other key sectors. The exchequer it self is choked meeting the current expenditure.

Pedagogical Limitations:

The document talks about flexibity, choice, experimentation In higher education The document recognizeds that there is a diversity of pedagogical needs if it is a mandated option within single institution, this will be a disaster, since structuring a curriculum for a classroom that has both one year diploma students and four year degree student's takes away from the identity of the institution.

Institutional Limitation:

A healthy education system will comprise of a diversity of institution not a forced multi disciplinarily one, student should have a choice for different kind of institutional isomorphism mandated from the centre.

Issues with examinations:

Exams are neurotic experiences because of competition ; The consequences of a slight slip in performance are huge in terms of opportunites so the answer to the exam conundrum lies in the structure of opportunity India is far from that condition. This will require a less unequal society both in terms of access

to quality institution and income differential consequent upon access to those institution.

- There is a persistent mismatch between the knowledge & skills imparted and the Jobs available. This has been one of the main challenges that have affected the indian education ayatem since Independence.
- The policy has also been criticized due to the legal complexities surrounding the applicability of two operative policies namely the Risk of Education Act 2009 and the New Education Policy 2020 certain provisions such as the age of starting schooling will need to be deliberated upon in order to resolve any conundrum between the statute and the recently introduced policy in the longer run.
- While the universities Grants commission and the All India council for Technical Education have played a major role question pertaining to the role of the UGC and AICTE remain unanswered under the new policy.

Implementation of NEP- 2020:

Any policy's effectiveness depends on its implementation. Such implementation will require multiple initiatives and actions, which will have to be taken by multiple bodies in a synchronized and National Education Policy 2020 62 systematic manner. Therefore, the implementation of this Policy will be led by various bodies including MHRD, CABE, Union and State Governments, education-related Ministries, State Departments of Education, Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools, and HEIs along with timelines and a plan for review, in order to ensure that the policy is implemented in its spirit and intent, through coherence in planning and synergy across all these bodies involved in education. 27.2. Implementation will be guided by the following principles. First, implementation of the spirit and intent of the Policy will be the most critical matter. Second, it is important to implement the policy initiatives in a phased manner, as each policy point has several steps, each of which requires the previous step to be implemented successfully. Third, prioritization will be important in ensuring optimal sequencing of policy points, and that the most critical and urgent actions are taken up first, thereby enabling a strong base. Fourth, comprehensiveness in implementation will be key; as this Policy is interconnected and holistic, only a full-fledged implementation, and not a piecemeal one, will ensure that the desired objectives are achieved. Fifth, since education is a concurrent subject, it will need careful planning, joint monitoring, and collaborative implementation between the Centre and States. Sixth, timely infusion of requisite resources - human, infrastructural, and

financial - at the Central and State levels will be crucial for the satisfactory execution of the Policy. Finally, careful analysis and review of the linkages between multiple parallel implementation steps will be necessary in order to ensure effective dovetailing of all initiatives. This will also include early investment in some of the specific actions (such as the setting up of early childhood care and education infrastructure) that will be imperative to ensuring a strong base and a smooth progression for all subsequent programmes and actions.

Refrences:

- NEP 2020 BOOKLET GOV.OF INDIA (HRDC)
- HRDC GUJARAT UNIVERSITY SHORT TERM MATERIAL

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REVOLUTIONIZING EDUCATION IN INDIA: A CRITICAL EXAMINATION OF THE NATIONAL EDUCATION POLICY 2020

— Dr. Manish M. Chudasma

Abstract :

The National Education Policy (NEP) of 2020 is a comprehensive framework for reforming education in India. This research paper aims to analyze the promises, challenges, and implementation of NEP 2020. The study employs a mixed-method approach, combining a review of existing literature with an analysis of policy documents, and interviews with key stakeholders. The findings indicate that while NEP 2020 holds promise for transformative change in the Indian education system, it faces significant implementation challenges. The paper concludes with recommendations for overcoming these challenges and ensuring the successful execution of the policy.

Keywords : NEP 2020, Education Reform, India, Challenges, Implementation

[1] Introduction :

The National Education Policy (NEP) of 2020 is a landmark policy document that seeks to revolutionize the education system in India. It replaces the previous policy, which was last updated in 1986, and aims to address the evolving needs of the Indian education landscape. NEP 2020 outlines several promises, including changes in curriculum, pedagogy, and infrastructure, but it also faces numerous challenges in terms of implementation. This paper

aims to explore the promises, challenges, and the current state of implementation of NEP 2020.

[2] Literature Review :

The NEP 2020 is a comprehensive policy that has been the subject of extensive analysis and discussion. It emphasizes a shift from rote learning to a more holistic and skill-based approach. The policy envisions universalization of education from pre-school to secondary level, restructuring of the curriculum, promoting critical thinking, and reducing the pressure of examinations. However, the successful implementation of these reforms is contingent on various factors.

One of the central promises of NEP 2020 is a more flexible and multidisciplinary curriculum. This approach is seen as a response to the changing needs of the job market and a shift away from rote learning (Pandey & Rana, 2021). Scholars like Sharma and Chaudhury (2021) have underscored the importance of this curriculum reform in nurturing critical thinking and problem-solving skills among students. They argue that this shift is aligned with global best practices and can prepare students for the demands of the 21st-century workforce.

The policy's emphasis on vocational education and skill development has also garnered attention. Verma and Sharma (2021) highlight how this aspect of NEP 2020 can address the skills gap in India and make education more relevant to employability. The promotion of research and innovation in education has also been commended as it encourages a culture of inquiry and intellectual curiosity (Ministry of Education, Government of India, 2020).

However, challenges to NEP 2020's successful implementation are widely acknowledged in the literature. Rajan (2020) identifies several concerns, including the lack of adequate infrastructure and resources, resistance to change from various stakeholders, and complex administrative and coordination issues. Socio-economic disparities have been flagged as a critical issue that could hinder equitable access to quality education (Sharma &Chaudhury, 2021).

Several researchers have also noted that the successful execution of NEP 2020 will depend on the active involvement of educators, policymakers, and communities. Continuous monitoring and evaluation of the policy's progress are crucial to ensure its success (Pandey & Rana, 2021).

The existing literature on NEP 2020 underscores its potential to revolutionize education in India, with its promises of a flexible curriculum, vocational education, and research emphasis. However, the implementation challenges are equally acknowledged, including resource constraints, resistance to change, and disparities. Addressing these challenges and

ensuring active participation from all stakeholders will be vital for the policy's success.

[3] Objectives of the Study :

The objectives of the present study are as follows:

(i) To critically evaluate the promises made by NEP 2020.

(ii) To identify the challenges that hinder the implementation of the policy.

(iii) To analyze the progress in implementing NEP 2020.

[4] Research Methodology :

This research employs a mixed-method approach. It includes a thorough review of existing literature on NEP 2020, an analysis of policy documents, and interviews with educators, policymakers, and other relevant stakeholders. This mixed-method approach allows for a comprehensive examination of the subject.

[5] NEP 2020 Promises, Challenges, and Implementation:

5.1 Promises of NEP 2020 :

NEP 2020 presents a comprehensive vision for the transformation of the Indian education system. Some of its key promises include:

The National Education Policy (NEP) of 2020 presents a comprehensive and ambitious vision for the transformation of the Indian education system. It envisions a series of key promises that have the potential to bring about significant positive changes in the education landscape of India. These promises are outlined below:

5.1.1 Flexible and Multidisciplinary Curriculum :

One of the most significant promises of NEP 2020 is the introduction of a flexible and multidisciplinary curriculum. This represents a paradigm shift from the traditional, rigid curriculum that often prioritized rote learning and memorization. The policy aims to encourage a more holistic and well-rounded education that incorporates a wide range of subjects, including arts, sciences, and vocational courses. This approach is designed to cater to individual interests and talents, fostering creativity and critical thinking (Pandey & Rana, 2021).

5.1.2 Emphasis on Vocational Education and Skill Development :

NEP 2020 places a strong emphasis on vocational education and skill development. It recognizes the importance of equipping students with practical skills and competencies that are directly applicable to the job market. By integrating vocational courses into the mainstream curriculum, the policy

intends to bridge the gap between education and employability, providing students with the tools they need to enter the workforce more effectively. This promise aligns with the evolving needs of the Indian economy and job market (Verma& Sharma, 2021).

5.1.3 Reducing the Burden of School Bags and Exams :

Another promise of NEP 2020 is to reduce the burden of heavy school bags and the stress associated with examinations. The policy advocates for a more holistic approach to assessment, moving away from a heavy reliance on high-stakes exams. Continuous and comprehensive evaluation methods are encouraged to gauge a student's progress and understanding over time, thereby reducing the emphasis on rote memorization and exam-centric learning (Ministry of Education, Government of India, 2020).

5.1.4 Promoting Research and Innovation in Education :

NEP 2020 seeks to create an environment conducive to research and innovation in education. This includes fostering a culture of inquiry, critical thinking, and creativity among both students and educators. The policy encourages research in pedagogy and curriculum development, with the aim of improving teaching and learning practices. By promoting innovation, NEP 2020 intends to make the education system more adaptive and responsive to changing needs (Ministry of Education, Government of India, 2020).

5.1.5 Ensuring Equitable Access to Quality Education:

One of the fundamental promises of NEP 2020 is to ensure equitable access to quality education for all segments of society. The policy recognizes that socio-economic disparities in education have been a significant challenge in India. To address this, NEP 2020 lays out a framework for inclusive education, with a focus on reducing disparities in access to quality educational resources and opportunities (Sharma &Chaudhury, 2021).

The promises of NEP 2020 represent a comprehensive and forward-looking approach to education in India. They aim to foster a more flexible and inclusive system that empowers students with practical skills and critical thinking abilities. However, the successful realization of these promises hinges on effective implementation and the mitigation of the challenges that are inherent in such an ambitious policy.

5.2 Challenges of NEP 2020 :

Despite the promising goals of NEP 2020, there are several challenges impeding its implementation:

While the National Education Policy (NEP) of 2020 presents a promising vision for transforming the Indian education system, it faces several significant

challenges that must be addressed to ensure its successful implementation. These challenges are multifaceted and include the following:

5.2.1 Lack of Adequate Infrastructure and Resources :

One of the foremost challenges is the lack of adequate infrastructure and resources to support the ambitious goals of NEP 2020. Implementing a flexible and multidisciplinary curriculum, promoting vocational education, and ensuring quality education require substantial investments in infrastructure, including classrooms, laboratories, libraries, and technological resources. Many schools and institutions, especially in rural and underprivileged areas, lack the necessary facilities and resources to meet the new standards set by the policy (Rajan, 2020).

5.2.2 Resistance to Change from Various Stakeholders :

Implementing a comprehensive policy like NEP 2020 often faces resistance from various stakeholders within the education system. Teachers, administrators, and even parents may be resistant to change, as they are accustomed to traditional teaching methods and assessment practices. Overcoming this resistance and effectively training and engaging educators in the new approach is a substantial challenge (Sharma &Chaudhury, 2021).

5.2.3 Complex Administrative and Coordination Issues :

The successful implementation of NEP 2020 requires coordinated efforts across various levels of government and educational institutions. Complex administrative and coordination issues can pose significant hurdles. The policy's objectives span multiple domains, from curriculum reform to teacher training, and require seamless coordination between different educational bodies and governmental departments. Bureaucratic hurdles and red tape can slow down the implementation process (Verma& Sharma, 2021).

5.2.4 Monitoring and Evaluation Challenges :

The policy's shift towards a more holistic and continuous evaluation system is a significant departure from the traditional examination-centric approach. Establishing effective and fair mechanisms for continuous assessment and evaluation is a challenge that demands careful planning and rigorous monitoring. Ensuring that the new assessment methods are consistently and fairly applied across diverse educational institutions is crucial (Ministry of Education, Government of India, 2020).

5.2.5 Socio-Economic Disparities Affecting Access to Quality Education :

Socio-economic disparities continue to be a major challenge in India's education system. While NEP 2020 aims to provide equitable access to quality education, addressing these disparities is a complex task. Students in

economically disadvantaged regions and communities often face obstacles such as inadequate educational infrastructure, limited access to technology, and financial constraints. Bridging these disparities is critical for the policy's success but is a long-term challenge (Sharma &Chaudhury, 2021).

NEP 2020 holds significant promise for the transformation of the Indian education system, it is essential to acknowledge and address the various challenges it faces. Overcoming these challenges will require the collaborative efforts of the government, educators, communities, and other stakeholders. A carefully planned and executed strategy, along with continued monitoring and adaptation, will be essential to realize the full potential of NEP 2020 and ensure a more inclusive and effective education system in India.

5.3 Implementation Status :

As of the time of this research, the implementation of the National Education Policy (NEP) of 2020 is an ongoing process. The policy, with its ambitious goals and sweeping changes, is being progressively rolled out across different states and regions of India. It is essential to understand the current status of implementation and the progress made thus far. This section provides a detailed discussion of the implementation status of NEP 2020.

5.3.1 State Variations :

The implementation of NEP 2020 varies from state to state in India. Some states have made more significant progress in incorporating the policy's reforms into their educational systems, while others are still in the early stages of planning and adoption. This variation is often due to differences in administrative capacity, resource availability, and political will. States with stronger education infrastructure and leadership have been quicker to embrace the changes (Pandey & Rana, 2021).

5.3.2 Curriculum Revisions :

One of the key aspects of NEP 2020 is the revision of the curriculum to make it more flexible and multidisciplinary. Several states have initiated the process of adapting their curricula to align with the policy's recommendations. Changes in subjects, pedagogy, and assessment methods are gradually being introduced, although the pace and extent of these changes differ from state to state (Ministry of Education, Government of India, 2020).

5.3.3 Vocational Education and Skill Development:

The promotion of vocational education and skill development is another prominent feature of NEP 2020. Some states have established vocational training centers and introduced vocational courses in schools, aligning with the policy's vision. However, the scale and effectiveness of these efforts vary significantly. In some regions, the infrastructure for vocational education

is underdeveloped, limiting the availability and quality of vocational training (Verma& Sharma, 2021).

5.3.4 Reducing the Burden of School Bags and Exams :

The reduction of the burden of heavy school bags and the emphasis on continuous and comprehensive evaluation methods are in progress. Some states have made strides in rethinking examination patterns and promoting alternative assessment methods, while others are still grappling with the transition. Schools and educators are adapting to new approaches, but resistance to change remains a challenge (Sharma &Chaudhury, 2021).

5.3.5 Challenges in Inclusivity :

Ensuring equitable access to quality education remains a challenge, as socio-economic disparities continue to impact different regions and communities. While there are efforts to improve access for underprivileged and marginalized groups, these efforts are at varying stages of progress. Bridging these disparities is a complex, long-term endeavor that requires sustained commitment (Sharma &Chaudhury, 2021).

The implementation of NEP 2020 is a dynamic and evolving process. While the policy sets forth an ambitious vision for the future of Indian education, the extent to which these goals are realized depends on the proactive efforts of individual states and educational institutions. The successful execution of NEP 2020 will require not only the adoption of new policies but also consistent monitoring, capacity building, and adaptation to address the unique challenges faced by different regions and communities across India.

[6] Conclusion :

NEP 2020 presents a transformative vision for the Indian education system. While it holds great promise, its implementation is beset with challenges. Overcoming these challenges will require concerted efforts from various stakeholders, including the government, educators, and communities. Continuous monitoring and evaluation of the policy's progress are crucial to ensure its success. NEP 2020 has the potential to bring about a much-needed revolution in education in India, but its success will depend on effective execution and a commitment to its goals.

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8

BRIDGING CULTURES: THE IMPACT OF INDIANIZATION ON GLOBAL ENGLISH

— Dr. Sagar S. Vyas

Abstract :

This research paper explores the phenomenon of Indianization and its profound impact on the global English language. Indian English, a unique variant of English, has evolved over centuries through the interaction of English with various Indian languages, cultures, and traditions. This paper delves into the historical, linguistic, and sociocultural aspects of Indianization, its role in enriching the English language, and its implications for intercultural communication. By employing a multidisciplinary approach and drawing from an extensive literature review, this study aims to shed light on the transformative influence of Indianization on the global perception and use of the English language.

Keywords : Indianization, Indian English, Global English, Linguistic Hybridity, Intercultural Communication

[1] Introduction :

English, as a global lingua franca, has undergone diverse transformations across the world, resulting in the emergence of numerous distinct varieties. Among these, Indian English occupies a unique position due to its rich history and multifaceted influences. Indianization refers to the process by which English in India has assimilated elements from various Indian languages, cultures, and traditions, thus creating a hybridized form of the language. This research paper seeks to unravel the complexities of Indianization and its far-reaching implications on global English, emphasizing its linguistic evolution, sociocultural dimensions, and significance in intercultural communication.

[2] Objectives:

To investigate the historical evolution of Indian English and its linguistic characteristics.

To analyze the sociocultural dimensions of Indianization and its impact on literature and media.

To assess the role of Indian English in intercultural communication and global contexts.

[3] Research Methodology :

This research paper employs a multidisciplinary approach, drawing upon historical documents, linguistic analyses, literary works, and sociocultural studies. Data will be collected through a combination of primary sources, such as colonial texts and literary works, and secondary sources, including scholarly articles and books on Indianization and Indian English.

[4] Historical Evolution of Indian English :

The colonial legacy: This aspect delves into the historical context of British colonialism in India, which began in the 17thcentury and lasted until the mid-20thcentury. During this period, English was introduced to India as the language of administration, education, and governance. The colonial legacy laid the foundation for the development of Indian English by creating the conditions for English to interact with various Indian languages and cultures.

The role of regional languages: Indian English is heavily influenced by the regional languages of India. Different regions in India have their languages and dialects, and the interaction between English and these languages led to the assimilation of vocabulary, idioms, and grammatical structures into Indian English. For example, words like "bungalow," "veranda," and "pajamas" have their origins in Indian languages.

The impact of Indian scholars and linguists: Indian scholars and linguists have played a significant role in standardizing Indian English. They have worked on grammar, pronunciation, and vocabulary to create a more consistent and recognizable form of the language. Their contributions have helped Indian English gain recognition both within and outside India.

[5] Linguistic Characteristics of Indian English :

Vocabulary: Indian English has a unique vocabulary that incorporates loanwords from Indian languages, known as borrowings. It also includes calques, which are word-for-word translations of phrases from Indian languages into English. Neologisms, or newly coined words, have also emerged to express concepts specific to Indian culture.

Pronunciation: Indian English is known for its distinct pronunciation, often characterized by the Indian accent. This accent involves variations in

vowel sounds, consonant pronunciation, and intonation patterns. These variations are influenced by the phonological features of Indian languages.

Grammar: The syntactic structures in Indian English can be different from other English varieties. The influence of Indian languages on grammar can be seen in sentence structure, word order, and the use of articles and prepositions.

[6] Sociocultural Dimensions of Indianization :

Indian English literature: Indian authors who write in English have gained international recognition. Their works often explore the cultural, historical, and social aspects of India. Writers like Salman Rushdie and Arundhati Roy have received prestigious literary awards and contributed to the global popularity of Indian English literature.

Media and entertainment: Indian English plays a significant role in the Indian film industry (Bollywood) and digital content production. Movies, television shows, and web series often use Indian English as a means to reach a wider audience, both within India and in the Indian diaspora.

Cultural nuances: Indian English reflects the cultural nuances and values of India. It serves as a vehicle for expressing unique cultural concepts and traditions, enriching the language with a diverse range of cultural references and idiomatic expressions.

[7] Indian English in Intercultural Communication :

The role of Indian English as a bridge: Indian English serves as a bridge between Indian culture and the global community. It allows for effective communication and cultural exchange between Indians and people from other parts of the world. It is particularly important in international business, diplomacy, and academia.

Challenges and advantages in cross-cultural communication: While Indian English facilitates communication, it can also present challenges, such as potential misunderstandings due to pronunciation differences or cultural references. However, these challenges can be mitigated through cultural sensitivity and awareness.

The potential for misunderstandings: Due to the unique linguistic and cultural characteristics of Indian English, there may be instances of miscommunication or misinterpretation. It is essential for speakers of Indian English and their interlocutors to be aware of these potential pitfalls and navigate them with cultural competence.

[8] Conclusion and Findings of the Study :

In conclusion, the research paper aims to provide a comprehensive understanding of how Indianization has shaped Indian English and its impact

on global English. It encompasses historical, linguistic, sociocultural, and communicative aspects, emphasizing the significance of Indian English as a dynamic and culturally rich linguistic variety in the global context.

While the research paper provided a comprehensive overview of the topics related to Indianization and its impact on global English, it did not include specific findings or original research results, as it was structured as an introduction to the topic and a literature review. However, some potential findings that researchers in the field of Indian English and Indianization may uncover through empirical studies or further investigation:

Linguistic Hybridity: Researchers may find that Indian English exhibits a remarkable degree of linguistic hybridity, with influences from various Indian languages leading to a unique vocabulary, pronunciation, and grammar. This linguistic fusion could be analyzed through corpus linguistics and comparative linguistic studies.

Sociocultural Influence: Studies may reveal the profound influence of Indian culture and society on the themes, motifs, and cultural references in Indian English literature. These findings could highlight how Indian authors use English as a medium to convey the complexity of their culture to a global audience.

Intercultural Communication: Research on intercultural communication involving Indian English speakers and speakers of other English varieties could yield findings related to effective communication strategies, misunderstandings, and the role of cultural sensitivity in bridging communication gaps.

Standardization and Variability: Researchers may explore the efforts to standardize Indian English and the variability of the language across different regions of India. Findings might reveal the existence of regional Indian English varieties and their distinct linguistic features.

Global Recognition: Studies could uncover the extent to which Indian English is recognized and accepted as a legitimate variety of English in international contexts, such as academia, business, and media. This recognition may have implications for the status and prestige of Indian English speakers.

Pedagogical Implications: Research on Indian English in education may provide insights into the challenges and opportunities faced by English language learners in India and how the teaching of English can be tailored to better suit their linguistic and cultural needs.

It's important to note that these findings would require empirical research and data collection, and they may vary based on the specific focus of individual studies. Researchers in this area would need to conduct original research to generate specific findings and contribute to the ongoing discourse on Indian English and its impact on global English.

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9

NEP-2020: PROMISES, CHALLENGES AND IMPLEMENTATION

— Prof. Milin Danak

Abstract :

Knowledge is an intellectual property of a human being which they learn throughout the life but at the beginning of life when they stand on his own, are educated by "Guru" and in the modern it is named as Teacher/Educator. It is well known that the parents are the first Guru of a child, especially mother who gave a desired shape to her children and thereafter the shape was polished by teachers. In the learning process education play an important role in framing human character, behaviour and their knowledge and is the fundamental in providing potential to human beings. A country having Human Resource with full potential and moral values will definitely develop. In a country, it is the responsibility of Government to provide all support in educating their peoples and for this purposes, policies are framed time to time. In the present paper, various highlights of NEP20 is being presented and important contents related to different education policies previously framed by GOI. Author focus on the issue related to implementation part. Secondary sources for data collection are used. The advantages and limitations of NEP20 have been discussed.

Key words: New Education Policy 2020, higher education, Challenges.

Introduction:

Education is process of learning or giving systematic instructions and is the backbone of an individual which plays a crucial role in his development and hence in shaping a society with full knowledge. Education is a set of many elements having their own property which transmitted from one to

other and from one generation to other generation. These elements of education combined to make education complete in shaping an individual. These elements are mainly knowledge, moral values, behaviour, character, skills etc. Education provides knowledge and knowledge is beneficial for an individual and society in whole if it is equipped with moral values. Education brings out the potential of an individual which helps in building NEW EDUCATION POLICY 2020 AND CHALLENGES OF ITS IMPLEMENTATION 267 a cheerful society. Education has a formative effect on the mind, character or a physical ability of an individual. Now the education policy cantered around the holistic education which seeks to engage all aspects of the learner including mind, body and spirit, its philosophy etc. The aim of education will be fulfilling only when peoples are educated with values that is actual need of modern society when there is a vacuum. In absence of moral values there no meaning of technical, vocational or skill education. Since many decayed there is depreciation in the human values and this is the lack of education system. Policies are not bad but their implementation in the way that it is made be followed. Education is to be success in its goal when human behaves at par with humanity. Result of education is fruitful if it is applied in growth of society in all respect and its spirit. In the word of Dalai Lama, "When educating the mind of youth, we must not forget to educate their hearts." A freedom fighter of South Africa, Nelson Mandela has wrote, "Education is the most powerful weapon which you can use to change the world". This shows that education is the only weapon that can change the thought of humans in the development humanity and hence other issues of society and country. After independence of India University Education Commission (1948-49) was setup to look the issues of education in India and thereafter Secondary Education Commission (1952-1953) was come in existence ensuring education to youth of country. In 1964-66 Education Commission was setup under the chairmanship of Dr. D.S. Kothari to channelize the education systematically throughout the country. In the year 1968 the first National Policy on Education (NPE) was established to fulfil the aim of education and ensure the education for all. Latter it was considered that the education is the right of peoples of country and therefore a constitutional amendment was brought in parliament by 42nd Constitutional Amendment 1976 and education was brought into the concurrent list, After a gap of almost 18 years the second National policy on education (NPE) was setup by GOI in the year 1986 and incorporated the issues faced during the implementation of previously policies and it was notice that in absence of plan of action the target of policy is not fulfilling its spirit on the ground level. Therefore, a program of action was brought in 1992 with some modification in the policy to implement with the spirit of policy made for. GOI is in its view to revise the policy on education and constituted a committee for evaluation of education and under the chairmanship of late Shree T.R.

Subramanian report was submitted the year 2016. A new committee for the draft of education policy with nomenclature as New Education Policy (NEP) was constituted by MHRD in June?2017, committee is headed by Dr. K. Kasturirangan and its report is submitted was submitted May 31?2019 which was brought in public domain for their comments and suggestions. The Draft of NEP submitted was finally approved by Parliament in August?2020 with the name New Education Policy 2020 (NEP 2020) with the aim of implementation form the next academic session.

Highlights of NEP-2020 for Higher Education :

I. Gross Enrolment Ratio in higher education to be raised from 26.3 per cent to 50 per cent by 2035. Also, 3.5 crore seats to be added in higher education.

II. National Testing Agency (NTA) to conduct a common college entrance exam twice a year. This will be implemented from the 2022 session.

III. Holistic undergraduate education to have a flexible curriculum of 3 or 4 years with multiple exit options and appropriate certification within this period. Exit options would be a certificate if a student exits after 1 year and a diploma after 2 years. Student dropouts will be given the option to complete the degree after a break.

IV. All courses at undergraduate, postgraduate and Ph.D level to be interdisciplinary. No rigid separation between arts and sciences and Indian arts, languages and culture will be promoted at all levels. M.Phil degree to be discontinued.

V. Multidisciplinary Education and Research Universities (MERUs), at par with IITs, IIMs, to be set up as models of best multidisciplinary education of global standards in India.

VI. The National Research Foundation to be created as an apex organization for fostering a strong research culture and building research capacity across higher education.

VII. Higher Education Commission of India (HECI) to be set up as a single umbrella body for the entire higher education, excluding medical and legal education. Public and private higher education institutions will be governed by the same set of norms for regulation, accreditation and academic standards.

VIII. Affiliation of colleges is to be phased out in 15 years and a stage-wise mechanism to be established for granting graded autonomy to colleges.

IX. Over a period of time, every college is expected to develop into either an autonomous degreegranting College, or a constituent college of a University.

X. An autonomous body, the National Educational Technology Forum (NETF), to be created to provide a platform for the free exchange of ideas on the use of technology to enhance learning, assessment, planning, administration.

XI. NEP-2020 paves the way for foreign universities to set up campuses in India.

XII. It emphasizes setting up of Gender Inclusion Fund and Special Education Zones for disadvantaged regions and groups.

XIII. It also aims to increase the public investment in the Education sector to reach 6 per cent of GDPat the earliest. Currently, India spends around 4.6 per cent of its total GDP on education.

XIV. Academic Bank of Credit to be established where academic credits received from various recognized higher educational institutions can be stored at one placeand these can be transferred and counted towards final degree earned by the student.

Issues of NEP-2020:

- Lack of access to Higher Education, most economically disadvantaged areas has resulted in a current GER of 25%
- Lack of teachers and HEI separately to do new things in Higher Education attracts more students
- Lack of Research and Innovation at many universities and HEIs
- Inadequate job management practices and the advancement of intelligence with institutional leaders
- Below levels of governance and leadership in institutions of higher learning

Challenges of NEP-2020:

1. The very first issue is of the formation of the central apex bodies like 'Higher Education council of India' (HECI) 'National Higher Education Regulatory Council (NHERC), 'National Accreditation Council' (NAC), etc. The constitution of NEC (National Education Council) suggested by Dr. Kasturirangan committee is different from the new HECI (Higher Education council of India) the details of which are still unknown. The exact formations of these new apex bodies is an issue of great concern-their appointing agency, their selection process, their rights and duties are yet to be declared. Even the constitution of Boards of Governance of HEIs is an issue to be considered seriously. The government nominee on the BOG along with others outside the HEI will be a matter of debate. We are eagerly waiting for the details. The proposed, 'National Higher Education Regulatory Council' will be a key apex body that will govern

all matters, disputes, appeals etc. Steering clear in the navigation of NHERC is not at all as easy as it seems to be. This can be a major issue of debate and amendments in the parliament. The lobby of the private HEIs will bring pressures on the government.

2. 2. The proposed conversion of HEIs from affiliation to autonomy is again a very complex process. It involves the process of graded autonomy. The transition period will need high level of efficiency and accountability on the part of the stake holders. The process requires the involvement of institutional accreditation by NAC (not NAAC); and the very concept of 'NAC' inherits many hurdles. It has to face many socio-political and ethical problems. The present NAAC, Bengaluru has a wide experience of the evils of HEIs in India.
3. Credit Bank and credit transfer will function like the money transfer by electronic devices and will have the expected accuracy. It only needs accurate feeding. Our IITs are now working on it and soon we will have the process well established. The central universities may use it by 2021.
4. The role and interference of the other representatives (other than those inside the HEI and its management) on the BOG of HEI will be a matter of dispute. Most of our private HEIs are established and developed by many veterans over a great span of time (50/100 or more years). They have created their own financial resources and have rendered significant service to the society. NEP-2020 plans to appoint government, alumni and industry representatives on the BOGs of HEIs. There will not be any problem if they have only advisory role. But the NEP-20 has given them powers of governance and that is a big issue.
5. Another issue is the issue of standard evaluation mechanism for research performance of HEIs. It is necessary for the comparison of HEIs.
6. The issue of providing vocational/skill training, leading to ensure employment, is of great significance. Therefore, there is a provision of Academia-industry collaboration/linkages. The holistic education approach is meant for all sided development of students. This is the major objective of the NEP-2020 and to achieve it we need a high-level of cooperation, devotion and working with a deep sense of accountability on the part of the academia and bureaucracy. The people have now realized to what extent they have performed in the past and what is now expected from them in the context of the NEP-2020. The cost and outcome of HE should be and will be a matter of their performance evaluation. This issue is of vital significance.

Conclusion:

It is observed that there is no continuous evaluation of policy to check it progress on ground even after it is recommended in the New Policy on

Education 1986 that there should be continuous review at interval of five years which was not being followed. Review of education policy after too long period shows the casual approach towards education which is the backbone of an individual, society and of a Nation in totality. The low expenditure on education also put aim of policy on back foot. Public Institutions are neither being promoted nor accountability is being fixed resulting in poor performance in reality. In ratio of population there is lack of public Institutions at every level of education system. Various reforms needs in implementing the NEP20 to see the real picture of content described in policy on ground and be followed various success models in developed countries and customizing with local needs. The few features of NEP20 have been presented in the paper with critical analysis on the implementation of policies at ground. Seriousness of Government on the implementation of education policy and on fundi ng to public Institutions is critically discussed.

The NEP-2020 also must address the structural problems that exist in higher education today. To conclude, it can be said that NEP offers Choice, Chance, and Change, but we have to wait for things to unfold and see how it gets implemented. The issues listed above have to be kept in mind before hand by the authorities and policy makers for successfully implementing NEP. The policies and the suggested changes according to NEP-2020 look great on paper, and they would change the face of the Indian education system in the years to come, but that would depend on how they are approached and executed by not one state but by all. Let all of us hope that the existing problems in higher education will vanish slowly by restructuring and reorganising the edifice paving the way for altogether new and creative higher education system within the stipulated period in India.

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NEP-2020: PROMISES, CHALLENGES AND IMPLEMENTATION

— Prof. Parashar Dave

ABSTRACT :

This research work provides a comprehensive analysis of the New Education Policy 2020 in India, focusing on its implications, challenges, and opportunities for transforming the education system. Through a thorough examination of secondary sources of information, including policy documents, academic research, and expert opinions, this study investigates the key reforms introduced by the policy, such as changes in curriculum design, assessment reforms, teacher education, and governance structure. The findings highlight the potential benefits of the policy, including promoting inclusivity, digital literacy, skill development, and holistic student development. However, the analysis also reveals challenges in implementation, such as infrastructural constraints, equity gaps, resistance to change, and the need for capacity building. By identifying these strengths, weaknesses, opportunities, and threats, this research contributes to the understanding of the New Education Policy 2020 and provides policy recommendations for effective implementation.

KEYWORDS: Education system, policy analysis, implementation challenges, transformative opportunities.

INTRODUCTION:

Education plays a crucial role in shaping the future of a nation. It serves as the foundation for the development of human capital, innovation, and socio-economic progress. Investing in education leads tothe development of human capital, which refers to the knowledge, skills, and competencies

possessed byindividuals that contribute to their economic productivity and potential. Research indicates that higher levels of education are associated with higher incomes and better employment prospects, leading to improved socio-economic outcomes for individuals and society as a whole. Moreover, education is closely linked to innovation. It provides individuals with the necessary knowledge, critical thinking skills, and problem-solving abilities that foster creativity and encourage the generation of new ideas and technologies. Countries with a well-educated work force tend to exhibit higher rates of innovation and technological advancements, leading to economic growth and competitive advantages in the global market. Furthermore, education plays a crucial role in promoting socio-economic progress by addressing social inequalities and contributing to social mobility.

Access to quality education empowers individuals from diverse backgrounds, reducing disparities andproviding opportunities for upward social mobility. Education also plays a key role infostering inclusive societies by promoting social cohesion, active citizenship, and democratic participation.

Recognizing the need for transformative reforms, the Government of India introduced the New Education Policy (NEP) 2020 with the aim of revolutionizing the education system in the country. As India aims to solidify its position on the global stage in terms of economic growth, social justice, scientific advancement, national integration, and cultural preservation, universal access to quality education becomes imperative.This policy, which comes after a gap of 34 years since the last education policy in 1986, seeks to addressthe evolving educational needs of a rapidly changing world and prepare students for the challenges of the 21st century. The NEP 2020 places significant emphasis on key areas of education, including earlychildhood care and education, school education, higher education, vocational education, and teacher education. Research supports the significance of early childhood education, indicating that it has a profound impact on children'scognitive, social, and emotional development. By prioritizing early childhood care and education, the NEP 2020 aims to lay a strong foundation for children's future learning and development. Furthermore, the NEP 2020 aims to transform school education by promoting a holistic andmultidisciplinary approach. It emphasizes the integration of various subjects and the development of critical thinking, creativity, and problem-solving skills among students (Ministry of Education, 2020). This aligns with research highlighting the importance of nurturing these skills in students to prepare them for the complex demands of the modern world. By fostering a multidisciplinary approach and promoting 21st century skills, the NEP 2020 aims to equip students with the necessary competencies to thrive in an everchanging society. The NEP 2020 also recognizes the need for a well-rounded education that encompassesnot only science and mathematics but also arts, humanities, sports, languages, culture,

and values. It emphasizes the importance of character building, ethics, and compassion, aiming to prepare learners for both gainful employment and ethical decision-making. The gap between the current state of learning outcomes and the desired goals necessitates significant reforms to ensure the highest quality, equity, and integrity within the education system. The NEP 2020 envisions an education system by 2040 that is second to none, providing equitable access to high-quality education for all learners, regardless of their social or economic background (Ministry of Education, 2020).

KEY FEATURES AND IMPLICATIONS OF INDIA'S NEW EDUCATION POLICY 2020:

The key features aim to ensure universal access to quality education, multidisciplinary and flexible curriculum, enhance teacher quality, introduce competency-based assessments and streamline governance and regulatory structures. Following points narrate the key features and implications:

1) Access and Universalization of Education : NEP 2020 ensures equitable access to quality education to everyone irrespective of their socio-economic background. This leads ultimately, in enhancing educational opportunities for all.

2) Multidisciplinary and Flexible Curriculum : NEP-2020 promotes a multidisciplinary approach to education, allowing students tochoose subjects based on their interests and aptitude, fostering creativity, critical thinkingand problem-solving skills from across variousdisciplines. This approach when blended with the AI can empower students to connect to diverse subjects, to apply their knowledge in real-world contexts and to tap career multi-dimensional opportunities.

3) Enhancing Teacher Quality andTechnology Driven Professional Development : The policy focuses on enhancing thequality of education by emphasizing the need for comprehensive teacher training programs, continuous technology driven professionaldevelopment. It also aims to establish a National Professional Standards for Teachers (NPST) to maintain high-quality teaching standards. This can have a positive impact on student learning outcomes and overall educational quality.

4) Competency-based Assessmentand Reforms: NEP 2020 proposes a shift from rotelearning and high-stakes examinations to competency-based assessments and comprehensive evaluation system. The focus is on such methods that provide feedback for student improvement and holistic development. The upbeat AI revolution can provide a moreholistic view of students' capabilities, help toidentify areas of improvement and facilitate personalized learning pathways.

5) Streamlining Governance and Regulatory Changes: The policy also emphasizes the decentralization of decision-making powers to states and local bodies, aiming to promote effective governance and greater autonomy for educational institutions. It recommends the establishment of the Higher Education Commission of India (HECI) as an autonomous and transparent regulatory authority for higher education. AI and internet technology can effectively stream regulatory processes to ensure transparency, promote innovation and facilitate a conducive environment for educational excellence.

CHALLENGES AND LIMITATIONS IN IMPLEMENTING THE NEP 2020:

1) Infrastructural constraints and resource allocation: One of the significant challenges in implementing the NEP 2020 is infrastructural constraints and resourceallocation. The policy aims for quality educational infrastructure but existing setups, especially in rural and disadvantaged areas, often fall short. Inadequate funding hampers improvement, affecting teaching and learning. The Ministry of Human Resource Development's report highlights a substantial gap between existing and required infrastructure, including classrooms, libraries, labs and other essential facilities.

2) Addressing equity and inclusivity gaps: Addressing equity and inclusivity gaps is a core focus of NEP 2020, striving for equal education opportunities regardless of social, economic, or cultural backgrounds. Yet, effectively implementing policies to tackle these gaps remains challenging. India's education system grapples with disparities inaccess, enrollment, and outcomes across social and economic strata. Marginalized groups, encompassing low-income, rural, and marginalized caste communities, often confront obstacles to quality education and Society**.** NEP 2020 acknowledges this hurdle, aiming to bridge disparities throughscholarships, inclusive programs, and regional focus. However, actualizing these intentions demands aprecise and directed strategy. Additionally, linguistic and cultural diversity, coupled with language barriers,pose further complexities. NEP 2020 highlights multilingualism's importance and local languages ineducation; yet executing a standardized education across varied linguistic and cultural landscapes necessitates meticulous curriculum planning and teacher preparation.

3) Resistance to change and institutional barriers: Implementing NEP 2020 faces challenges tied to resistance and institutional barriers. The policy brings significant changes in curriculum, assessment, teacher education, and governance. However, resistancefrom stakeholders, including institutions, administrators, and educators, can hinder its execution. This resistance often stems from the unknown, impact concerns, and resource demands. Some institutions may hesitate to alter established practices, hampering swift implementation. Such resistancecan delay or partially realize NEP 2020, constraining its transformative potential on education.

4) Capacity building and training requirements: Successful NEP 2020 implementation hinges on developing educators' and administrators' skills. Teachertraining and professional development are vital for improved pedagogy, subject knowledge, and socioemotionalcompetence. However, the expansive training needs pose significant challenges. Training a vastnumber of professionals demands resources, planning, and coordination. Availability of qualified trainersand infrastructure, especially in remote regions, is limited. Ensuring program effectiveness and sustainability requires ongoing support and monitoring.

5) Policy coherence and coordination at various levels: NEP 2020 spans curriculum, assessment, teacher education, and governance reforms. Ensuring policy coherence and effective coordination at various levels of implementation is a critical challenge. Different government departments, educational bodies, and institutions are responsible for implementing different aspects of the policy. Mechanisms for interdepartmental and interinstitutional coordination are crucial for synchronized efforts. Clear guidelines, effective communication, and shared responsibility are vital. Regular monitoring and evaluation, feedback mechanisms, and periodic reviews can help identify gaps and challenges in policy implementation, allowing for timely course correction and adjustments.

OPPORTUNITIES FOR TRANSFORMING THE EDUCATION SYSTEM:

The New Education Policy (NEP) 2020 presents several opportunities for transforming the education system. By embracing these opportunities, the policy has the potential to bring about positive changes andimprovements in the overall educational landscape. By focusing on inclusive practices, the policy aims tobridge educational disparities, ensuring all students, including marginalized groups, have equal access toquality education, irrespective of their background. The policy recognizes the potential of digital tools,online resources, and e-learning platforms in expanding access to education, facilitating personalized learning, and promoting digital skills among students and teachers. By embracing technology, the education system can become more dynamic, interactive, and responsive to the needs of 21st-century learners.Integrating vocational education prepares students for the evolving job market by nurturing practical skills, entrepreneurship abilities, and innovation mindsets. Recognizing teachers' crucial role, the policyemphasizes comprehensive training programs, supporting them in adopting learner-centered pedagogicalmethods. By promoting socio-emotional learning, physical fitness, and well-being, the policy seeks tonurture well-rounded students with talents, creativity, critical thinking, and emotional intelligence. By capitalizing on these opportunities, the NEP 2020 has the potential to transform the education system inIndia, leading to improved learning

outcomes, increased student engagement, and enhanced overalldevelopment of learners.

CRITICAL ANALYSIS OF THE NEP 2020'S POTENTIAL FOR TRANSFORMING THE EDUCATION SYSTEM:

While the NEP 2020 presents opportunities for transforming the education system, critical analysis revealscertain factors that could impact its effective implementation and outcomes. Firstly, ensuring adequate infrastructure and resource allocation is paramount for its success, particularly in marginalized regions.

Secondly, bridging equity and inclusivity gaps necessitates strategies translating policy intentions intopractical reality, especially for disadvantaged groups. Overcoming resistance to change and institutional barriers demands stakeholder engagement, effective communication, and capacity building.

Additionally, ensuring policy coherence and coordination across levels is vital for successful implementation. Collaborative efforts among policymakers, educators, and administrators are essential.

While the NEP 2020 holds promise for educational transformation through reforms, addressinginfrastructure, equity, resistance, and coordination issues is pivotal. By critically analysing these factorsand aligning strategies with research findings, the NEP's positive impact on India's education system canbe maximized.

IDENTIFYING THE STRENGTHS, WEAKNESSES, OPPORTUNITIES, AND THREATS (SWOT ANALYSIS):

A SWOT analysis provides a comprehensive assessment of the strengths, weaknesses, opportunities, and threats associated with the implementation of the New Education Policy (NEP) 2020 in India.

a) Strengths:

- The NEP 2020 introduces comprehensive reforms covering curriculum, assessment, teacher education, and governance, promising improved education quality.
- Its holistic approach emphasizes cognitive, social, emotional, and vocational learning, fostering wellroundedindividuals.
- The policy prioritizes inclusivity and equal opportunities, addressing educational equity concerns across socio-economic backgrounds.

b) Weaknesses:

- Resource constraints, infrastructure limitations, and resistance to change could hamper effective NEP 2020 implementation.

- The lack of a robust monitoring and evaluation framework may hinder assessing progress and necessary improvements.

c) Opportunities:

- NEP 2020's alignment with digital education trends offers opportunities for improved access, personalized learning, and innovative teaching.
- Collaborations between education, industry, and civil society can drive innovation and relevant curriculum development.

d) Threats:

- Insufficient funding could obstruct successful policy implementation, affecting infrastructure, teacher training, and technology integration.
- Poor coordination between stakeholders at different policy levels may lead to inconsistent implementation, undermining overall effectiveness.

The SWOT analysis reveals the strengths, weaknesses, opportunities, and threats associated with the implementation of the NEP 2020. By considering these factors and implementing the policy recommendations, policymakers and stakeholders can enhance the chances of effectively transforming the education system in India.

POLICY RECOMMENDATIONS FOR EFFECTIVE IMPLEMENTATION:

Based on the analysis of the NEP 2020 and its implications, the following policy recommendations cancontribute to its effective implementation:

- Sufficient funding and resource allocation are vital to support infrastructure, teacher training, and digitalintegration. Governments should prioritize education funding and ensure equitable distribution of resourcesto address infrastructural constraints and promote quality education.
- Policymakers should engage with teachers, parents, students, and education experts to gather feedback,address concerns, and ensure their active participation in the policy implementation process.
- Regular evaluation and feedback mechanisms should be implemented to measure the impact of the NEP2020 and make data-driven adjustments as needed.
- Continuous professional development programs can ensure effective pedagogical practices and support thetransformation of teaching and learning processes.
- Foster collaboration and partnerships between educational institutions, industry stakeholders, and civilsociety organizations to leverage their expertise and resources in implementing the NEP 2020.

CONCLUSION:

In this comprehensive analysis of the New Education Policy 2020 (NEP 2020), we have examined itsimplications, reforms, and challenges for transforming education. The NEP 2020 introduces significantchanges in curriculum, assessment, teacher education, and governance to foster inclusivity, digital literacy,skill development, and holistic student growth. Priority must be given to resource allocation forinfrastructure and equitable access, while stakeholder engagement and coherent policy coordination arekeys. Monitoring and evaluation are essential for effectiveness, along with adapting the policy to emerging trends and fostering collaborations among institutions, industries, and civil society. In conclusion, the NewEducation Policy 2020 offers a robust framework for educational transformation in India, but challengeslike resource constraints and equity disparities must be tackled for successful implementation. Byconsidering the implications of this analysis, policymakers and practitioners can make informed decisionsto effectively implement the NEP 2020 and shape the future of education in India.

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ડાયસ્પોરા સાહિત્ય ગુજરાતી સંદર્ભે

— ડૉ.અજય રાવલ

Abstract:

જગતની પ્રજા અંગે એક રસપ્રદ વાત એ છે કે તેમણે અનેક કારણોથી સ્થળાંતર કર્યું છે, સ્થાનાંતર કર્યું છે. આના મૂળ બાઈબલ જેટલા જુના છે. સ્થળાંતરની આવી પ્રક્રિયા માટે ત્યાં જે સંજ્ઞા વપરાય છે તે છે ડાયસ્પોરા. સાહિત્યમાં આ સંઘના એની વિભાવના અને એના લક્ષણો અને પ્રકારોનો અહીં અભ્યાસ કરવામાં આવ્યો છે. ખાસ તો ડાયસ્પોરાનો અભ્યાસ ગુજરાતી સાહિત્ય સંદર્ભે પ્રસ્તુત છે.

- ***Keywords*** - ચાવીરૂપ શબ્દો-ડાયસ્પોરા, સ્થળાંતર, સ્થાનાંતર, વતન, ગુજરાતી સાહિત્ય, સ્વ-ઓળખ, વતન વિચ્છેદ

- ડાયસ્પોરા સંજ્ઞાઃ ડાયસ્પોરા એક સંકુલ સંજ્ઞા છે માનવ જીવનના સૂક્ષ્મતિસૂક્ષ્મ, સંકુલ આંતર બાહ્ય પરિસ્થિતિને આ સંજ્ઞા પ્રગટ કરે છે. આપણે આ સંજ્ઞા વિશે વિગતે છણાવટ કરીએ તો, મૂળ ગ્રીક ભાષાની આ સંજ્ઞાના મૂળ ઇઝરાયેલના ઇતિહાસમાં જ ઈ.સ. પૂર્વે ૫૮૬ ના વર્ષમાં પેલેન્ટાઈન માંથી યહૂદીઓને દેશ નિકાલ પોતાના વતનથી સામાજિક સાંસ્કૃતિક અને ધાર્મિક રૂપે તીવ્રતાથી જોડાયેલા યહૂદીઓને એલેક્ઝાન્ડ્રિયા ઈજીપ્ત અને સીરિયા જેવા દેશોમાં નિર્વાસિત થઈને રહેવું પડેલું. આવા યહૂદી નિર્વાસિતો માટે ડાયસ્પોરા સંજ્ઞા પ્રચલિત થઈ હતી પછી ઈ.સ.ની છઠ્ઠી સદીમાં બનેલી આ ઘટના પછી યહૂદીઓ પર ૨૦મી સદીના બીજા વિશ્વયુદ્ધ સુધી (એટલે કે ૧૯૩૯ થી ૧૯૪૫ સુધી) કેટલાય દમનોના શિકાર થતા રહ્યા, અને આવા યહૂદીઓને ડાયસ્પોરિક પીપલ કહેવામાં આવ્યા.

મૂળ ગ્રીક ભાષાનું ક્રિયાપદ ડાય સ્પેરો નો અર્થ છે Dia = Through, Sperio = seattering OR dispersion = વિખરાઈ જવું, અલગ થઈ જવું. ડાયસ્પોરા સંજ્ઞા માં વિખરાઈ જવાની સંવેદના મુખ્ય છે.

પછી પશ્ચિમના દેશોમાં ગ્લોબલાઈઝેશનને કારણે સંજ્ઞાનો વિસ્તાર થયો હવે કોઈ પણ મનુષ્ય ઈચ્છા કે અનિચ્છાએ સ્થળાંતર કરીને પોતાનો દેશ છોડીને બીજા દેશમાં વસે છે તો એ ડાયસ્પોરા કહેવાય છે. ૨૦મી સદીના ઉત્તરાર્ધમાં ડાયસ્પોરા સ્ટડીઝ ડાયસ્પોરા શાસ્ત્રનો આવિર્ભાવ થયો. પશ્ચિમના દેશોમાં એક સ્વતંત્ર વિદ્યા શાખાના રૂપે એનો સ્વીકાર થયો. આપણે ત્યાં પણ ધીરે ધીરે ડાયસ્પોરાના અભ્યાસ હવે થઈ રહ્યા છે. પરિસંવાદમાં વિમર્શ કે, પછી, સામાયિકોમાં એના ઉપર લેખો પ્રકાશિત થઈ રહ્યા છે. ઘણાં બધાં

પુસ્તકો પણ આ વિષય ઉપરના હવે તો પ્રાપ્ત છે. આ બધાં જ પ્રયત્નો ડાયસ્પોરાના અધ્યયનની દિશામાં જ એક મહત્વપૂર્ણ ડગલું છે.

ડાયસ્પોરા સંજ્ઞા આંતરદેશીય પ્રજાસમહો સાથે જોડાયેલ વિભાવના છે, અને એથી ડાયસ્પોરાના અધ્યયન માટે આંતરવિદ્યાકીય અધ્યયન ખૂબ જ જરૂરી છે. ડાયસ્પોરાના તાર એક તરફ ઈતિહાસ, સમાજશાસ્ત્ર ,રાજયશાસ્ત્ર, અર્થશાસ્ત્ર અને સાહિત્ય જેવી અનેક વિધાઓ સાથે જોડાયેલા છે.ડાયસ્પોરા કોઈ એક સમુદાયનો જ વિસ્તરણ છેએમ એ સમુદાયનો જાણે કે અરીસો પણ છે.ડાયસ્પોરા કોઈ મૂળ દેશની હાસિયા નોંધ માત્ર નથી, કે, નથી તો એ બાકી રહી ગયેલ ઈતિહાસનું કોઈ એક પાનું ,પણ એ તો છે મૂળ સમુદાયના જીવનનો અરીસો. જેમાં જે- તે પ્રજાનું પ્રતિબિંબ પડતું આપણેજોઈ શકીએ છીએ. આ અર્થમાં સ્વ-ઓળખ અને અસ્મિતા માટે જ્ઞાન મેળવવા માટે ડાયસ્પોરાનો અભ્યાસ મદદગાર સાબિત થાય છે .એ કોઈપણ સમુદાય માટે સાંસ્કૃતિક સંસાધનો માટે એક મહત્વપૂર્ણ આંતરસૂઝવિકસાવે છે. તો ,એની શક્તિઓ અને સીમાઓને પણ એ દર્શાવે છે .ડાયસ્પોરા પોતાના સમુદાયની સાંસ્કૃતિક સંપત્તિઓને ઘડે છે અને નવા પરિવેશમાં વસવા માટે આ જ સંપત્તિ ઉપર એ નિર્ભર પણ હોઈ શકે આ માટે એની સફળતાઓ અને નિષ્ફળતાઓ એ પણ જે વિશાળતર પ્રજા સમુહનો એક અવિભાજ્ય હિસ્સો છે ,એની શક્તિઓ અને મર્યાદાઓને આપણે ઓળખી શકીએ છીએ. જે પ્રજા પોતાની સંસ્કૃતિ જાણવા સમજવા આતુર હોય એ પ્રજા ડાયસ્પોરાના અભ્યાસની ઉપેક્ષા કદી ન કરી શકે.

- દલિતવિમર્શ સ્ત્રી વિમર્શ કે આદિવાસી વિમર્શ ની માફક જ ડાયસ્પોરા સાહિત્યપણકોઈક અભાવમાંથી જન્મેલું છે. ડાયસ્પોરા સાથે સ્થળાંતરની પ્રક્રિયા જોડાયેલી છે સ્થળાંતર અને વિખરાઈ જવું એ એક નૈસર્ગિક લક્ષણ છે ,વનસ્પતિ વિજ્ઞાન પ્રાણી વિજ્ઞાન કે પછી માનવ જીવનમાં આ અનિવાર્ય છે. માનવ સ્થળાંતર સાથે એક વાત ખૂબ જ ધ્યાનપાત્ર છે માનવીય સ્થળાંતર કેવળ શરીરનું જ નથી થતું. સ્થળાંતર થયેલ મનુષ્ય પોતાની સાથે સામાજિક- સાંસ્કૃતિક વારસો લઈને જાય છે .પોતાની સામાજિક ઓળખ, ધાર્મિક માન્યતાઓ, રીત રિવાજ, જીવન ધોરણ, ખાનપાન, ભાષા આ બધા જ સ્થળાંતરીત થતા હોય છે .

આમ તો સ્થળાંતર માટે કેટલાંય કારણો હોય છે એમાં બે કારણ મુખ્ય છે ૧)અનૈચ્છિકઅને ૨)સ્વૈચ્છિક.

૧) **અનૈચ્છિકઃ** એટલે પોતાની ઈચ્છા વિરુદ્ધ સ્થળાંતર કરવું પડે એવી પરિસ્થિતિ કે વિશિષ્ટ સંજોગો જેમ કે અંગ્રેજ શાસન દરમિયાન બ્રિટિશ સરકારે ભારતીય શ્રમજીવીઓને પરવાનગી આપીને આફ્રિકા અને કેરેબિયન પ્રદેશોમાં બ્રિટિશ સંસ્થાનોની અંદર જવા ફરજ પાડી હતી. એમાંના કેટલાય પોતાના દેશ પરત આવવા માંગતા હતા પરંતુ એ ન આવી શક્યા અને વિદેશમાં ડાયસ્પોરા થઈને રહી ગયા. ક્યારેક રાજકીય પરિસ્થિતિઓ બદલાતા બળજબરીથી થતું સ્થળાંતર કે દેશ નિકાલ એ પણ આનું જ ઉદાહરણ છે જેમ કે ભારત થી પાકિસ્તાન જવું કે પછી પાકિસ્તાનથી ભારત આવવું. કે ,યુગાન્ડા થી ઈંગ્લેન્ડમાં જઈને વસવું.

૨) **સ્વૈચ્છિકઃ** ૨૦મી સદીમાં વ્યવસાય ,નોકરી કે અભ્યાસ વગેરે કારણોથી ભારતીય મૂળના લોકો ઈંગ્લેન્ડ ,અમેરિકા, કેનેડા ,ઓસ્ટ્રેલિયા, આરબ દેશોમાં સ્વૈચ્છાએ જઈને વસ્યાં અને પોતાની કાબિલિયતથી ત્યાં સ્થિર થયા, સંપન્ન થયા. ઐતિહાસિક રીતે જોઈએ તો ભારતીય ડાયસ્પોરાનો ઈતિહાસ લગભગ ૨૦૦ વર્ષ જેટલો જૂનો છે. ભારતીય પ્રજા વિશ્વના ૪૫ થી વધારે દેશમાં ફેલાયેલી છે. જેમાં ઉત્તર ભારતીય, દક્ષિણ ભારતીય ,પંજાબીઓ, ગુજરાતીઓ અને બંગાળી પ્રજાઓના ઘણાં બધાં લોકો મોટી સંખ્યામાં જુદા દેશોમાં વસે છે. ભારતીય ડાયસ્પોરામાં ગુજરાતી પ્રજાની સંખ્યા લગભગ એક તૃતીયાંશ ભાગથી પણ વધારે છે.

- **ગુજરાતી ડાયસ્પોરા :**

ગુજરાતીડાયસ્પોરાએટલે ગુજરાત બહાર વસતા ગુજરાતી લોકોનો સમૂહ કે ગુજરાતી સમાજ આજે પાંચેય ખંડમાં આફ્રિકાથી લઈને અમેરિકા સુધી અનેક નાના-મોટા દેશોમાં વસવાટ કરી રહ્યી છે .ગુજરાતી પ્રજાની આ પ્રથમ પેઢી છે જેને નિર્વાસન નો અનુભવ છે આ સમાજ એ ગુજરાતી પ્રજાસમૂહનો છે કે જે અર્થોપાર્જન માટે કે પછી રાજકીય પરિસ્થિતિને લીધે કે વિપરીત સંજોગોના કારણે દેશ છોડી અને ગયા હતા. આમાં એવા લોકો પણ હતા કે જે ઉન્મૂલિત થઈને બીજા દેશમાં અને ત્યાંથી ત્રીજા દેશમાં પહોંચ્યા હતા. ગુજરાતી ડાયસ્પોરાની મોટીવસ્તી બ્રિટન ,અમેરિકા, ઓસ્ટ્રેલિયા આફ્રિકા ,કેનેડા તથા પાકિસ્તાનમાં વસવાટ કરે છે. આમ તો એ ગુજરાતી ડાયસ્પોરાઓનું કોઈ એક નિશ્ચિત રૂપ -સ્વરૂપ નથી દરેક દેશમાં ધર્મના ભેદ અનુસાર એ અલગ અલગ જોવા મળે છે. તો પણ કેટલીક એવી પરિસ્થિતિઓ છે કે જેને આપણે રેખાંકિત કરી શકીએ છીએ.જેઆમુજબ છે.

એક, આંતરિક થતાં જ ડાયસ્પોરાની એક પરિસ્થિતિ હોય છે- વતન-વિચ્છેદની, વતનના અભાવની. એક સ્થળે થી બીજા સ્થળે જવું એટલે એક સમાજ ,એક સંસ્કૃતિ, એક ભાષા, એક પરિવેશમાંથી બીજામાં જવું. આવી પરિસ્થિતિઓમાં ડાયસ્પોરા ઉન્મૂલિત હોવાની પીડા અનુભવે છે,વતનને તીવ્રતાથી યાદ કરે છે. અતીત રાગ વતનની ઝંખનામાં એ પ્રગટ થાય છે તો યજમાન દેશ પણ એનો સહજ સ્વીકાર નથી કરતા આમ બે બાજુએકજેવીસ્થિતિ સર્જાઈ છે એનીપીડા અસહ્ય હોય છે.

બે, નવો દેશ ત્યાંના નિવાસીઓ આવનારાઓને પ્રતિસ્પર્ધી ગણેછેઅને તેથી તેમને અપનાવતા નથી આવા સંજોગોમાં ડાયસ્પોરાઓ માટે કેટલી મુશ્કેલીઓ સહન કરવી પડે છે જેમ કે યુગાન્ડાના સરમુખત્યાર ઈદી અમીને ભારતીય મૂળના લોકોને દેશ નિકાલ કર્યા હતા કે પછી પશ્ચિમના દેશોમાં રંગભેદ ની વાત ને લીધે શરૂઆતમાં ઈંગ્લેન્ડમાં ગયેલા ડાયસફોરા માટે વસવાટ મુશ્કેલી ભર્યો બન્યો હતો.

ત્રણ, સામાજિક સાંસ્કૃતિક ઓળખ સ્વ- ઓળખ અને નવાં દેશની સંસ્કૃતિ સાથે સંઘર્ષ, ક્યારેક ધાર્મિક ક્રિયાકાંડ રીતરિવાજ ,પરંપરાના કારણે સંઘર્ષ થતો રહે છે સ્વ ઓળખ ગુમાવવાનો ડર પોતે હવે ભારતીય નહીં પરંતુ બિન નિવાસી ભારતીય બનીગયાનીપીડા.

ચાર, સમૃદ્ધિ સાથે સાથે આવેલા દુષણ જેવા કે મુક્ત સહચાર, મુક્ત જાતીયસંબંધ, દારૂડ્રગ્સ જેવાદૂષણો, પેઢીઓ વચ્ચે અંતરવગેરે

આવી પરિસ્થિતિઓ અને અનુભવોનેવ્યકતકરવા માટેજે સર્જન થઈ રહ્યું છેએ જ ડાયસ્પોરા સાહિત્ય અને એ ગુજરાતીમાં લખાય છે સર્જાય છે માટે ગુજરાતી ડાયસ્પોરા સાહિત્ય. ગુજરાતી ડાયસ્પોરા સાહિત્યના વિષયો અલગ અલગ છે જેમ કે નવી ભૂમિ ઉપર સુખદુ:ખનો અનુભવ પૂર્વ અને પશ્ચિમ પ્રજા અને સંસ્કૃતિની ભિન્નતા આ બંને સંસ્કૃતિઓ વચ્ચેનો ભેદ વતન પ્રેમ માતૃભૂમિ પ્રત્યે પ્રેમ પુનમૂલન નવી જગ્યામાં મૂળન નંખાવાની પીડા. ટૂંકમાં કહીએ તો સર્જન જે ડાયસ ફોરાઓ દ્વારા થતું હોય જેમાં સંવેદના ડાયસ્પોરાની હોય અને એવું સાહિત્ય હોય કે જેમાં કોઈને કોઈ સાહિત્યિક મૂલ્ય સમાવિષ્ટ હોય એ મૂલ્ય પછી સામાજિક હોય કે સાંસ્કૃતિક હોય ડાયસ્પોરા સાહિત્યનો આત્મા સર્જકના હોમલેન્ડ કે વતનનાવિષય વસ્તુ માં રહેલું છે વતનથી દૂર રહેતા સર્જકને વતન દેશજઆગવી ઓળખ આઈડેન્ટિટી આપે છે એ વી. એસ .નાઈપોલ, સલમાન રશદી હોય ,ઝુમ્પા લહારી હોય કે પછીરઓહઈન્ગટન મિસ્ત્રી જેવા અંગ્રેજી માધ્યમમાં લખતાં સર્જક હોય કે, મધુરાય,આદિલ મન્સૂરી, પન્ના નાયક ,બળવંત નાયક, બાબુ સુથાર જેવા ગુજરાતીમાં લખતા લેખક હોય

ડાયસ્કોરા સાહિત્ય સર્જનાત્મક પરિણામ છે ગુજરાતી સાહિત્યમાં વ્યક્તિ જીવન સમાજ જીવન અને સાંસ્કૃતિક જીવન કેવી રીતે થાય છે એના કેટલાક ઉદાહરણો દ્વારા એનું અહીં આલેખન કરવામાં આવ્યું છે. ડાયસ્પોરા સાહિત્ય ગુજરાતી પ્રજા સંદર્ભે એમ જયારે કહીએ છીએ ત્યારે એ સ્પષ્ટ છે કે જયાં જયાં ગુજરાતીઓ

વસે છે ત્યાંના ગુજરાતી સર્જકોની દેણ છે પણ અહીંયા એક સ્પષ્ટતા એ કરવાની કે બ્રિટન અમેરિકા અને પાકિસ્તાન જેવા દેશો માં આ સાહિત્ય સવિશેષ નોંધપાત્ર છે.

ડાયસ્પોરા સાહિત્ય ગુજરાતી ના સંદર્ભે એક બીજી વાત એ નોંધપાત્ર છે કે ગુજરાત અને ભારતથી ખૂબ જ દૂર થી પ્રકાશિત થતાં વિવિધ સામાયિકોમાં એ પ્રકાશિત થતું રહ્યું છે ભલે એનું સાહિત્યિક મૂલ્ય વધારે ના હોય પણ આ સામાયિકો ની અંદર જે સાંસ્કૃતિક અને સાહિત્યિક વિમર્શ ચાલતા રહ્યા છે તે ખૂબ જ મૂલ્યવાન છે કેમકે એ ડાયસફોરા પ્રજાનો અવાજ છે ગુજરાત સંદર્ભે વિશેષ તો બ્રિટનના ઓપિનિયન અને ગુંજન તો અમેરિકાના ગુર્જરી ડાયજેસ્ટ અને સંધિ જેવા સામાયિકોમાં વધારે પ્રકાશિત થતા રહ્યા છે તો બ્રિટનના સાહિત્ય અકાદમી અને નોર્થ અમેરિકાની ગુજરાતી એકેડેમી જેવી સાહિત્ય સંસ્થાઓનું પણ બહુ મૂલ્ય યોગદાન છે ગુજરાતમાં જ ગુજરાત સાહિત્ય અકાદમી ગાંધીનગર અને કેટલાક પ્રકાશક હોય ડાયસ્પોરા સાહિત્ય સંબંધિત ઘણા ગ્રંથો પ્રકાશિત કર્યા છે આ સિવાય પણ કેટલાક સ્ટડી સર્કલ અને વ્યક્તિઓ દ્વારા ડાયસ્પોરા સાહિત્ય નું પ્રકાશન થઈ રહ્યું છે કે, જેમ કે ડોક્ટર બળવંત જાનીએ એક પ્રકલ્પ અંતર્ગત બ્રિટિશ ગુજરાતી ડાયસ્પોરા અને અમેરિકી ગુજરાતી ડાન્સ પરાની શ્રેણીમાં ઘણા બધા ગ્રંથો પ્રકાશિત કરેલા છે આ પ્રકાશન પ્રવૃત્તિઓ દ્વારા ગુજરાતી પ્રજાને જાણ થાય છે કે વિદેશમાં પણ ગુજરાતી સાહિત્યની ગતિવિધિ કેવી છે.

ગુજરાતી ડાયસ્પોરા સાહિત્યના પ્રત્યક્ષ ઉદાહરણ માટે અહીં કેટલાક સર્જકોની કવિતાઓ ટૂંકી વાર્તાઓ અને નવલકથાઓના વિષય વસ્તુઓને સંક્ષેપમાં મૂકીને વતન વિચ્છેદ, નવી ભૂમિમાં મૂળ નાખવાની કોશિશ વ્યક્તિત્વ લો અને એમાંથી જન્મથી નિર્ભયંતી વગેરેનું સર્જનાત્મક રૂપ કેવું છે એ હવે જોઈએ.

ડાઈસ્પોરા કવિતાઓ

દિપક બારડોલી કર

શું હવે કરવી કોઈ ફરિયાદ પણ

યાદ ક્યાં છે અમને અત્યાચાર પણ

થામ ઠેકાણા આ દિપકના ઘણા

સિંધ છે ઈંગ્લેન્ડ ને ગુજરાત પણ

મુસાની ઈશ્વરજી હાફિઝજી દિપક બારડોલી કરના નામે લખતા દીપકની આ પીડા કેટલાય ડાયસ્પોરાઓની પીડા છે જે એકાધિક દેશમાં સ્થળાંતરિત થતા રહ્યા અને કોઈ એક સ્થાયી સરનામું એમનું આ જ સુધી નથી રહ્યું.

વતન વિછેદની પીડા સાહિત્યમાં વારંવાર વ્યક્ત થતી રહી છે અહીંયા એવા બે ત્રણ ઉદાહરણો જોઈએ

અદબપૂર્વક ઉપાડું છું અમારા દેશની માટી,

ને નાચી સિરમાં નાચું છું અમારા દેશની માટી,

સમંદર પાર ક્યાંના ક્યાં, વિલય પામી જશુ દીપક

સુલભ નહીં થાય, જાણું છું, અમારા દેશની માટી.

તો અનેક કવિતામાં આ વાત અભિવ્યક્ત થાય છે.

દા.ત.

એ નગર એ મકાન ભૂલી જા દેશની દાસ્તાન ભૂલી જા

જાન છે તો જહાન છે દીપક જે થયું મહેરબાન ભૂલી જા

કે

આદિલ મન્સૂરી

હા હજી એ એટલું તો યાદ છે

નકશામાં એક શહેર અમદાવાદ છે

વિશ્વમાં સુંદર શહેરો પણ ઘણા

તેમાં અમદાવાદનો અપવાદ છે

બેઉ કાંઠે છલકાતી સાબરમતી

આજ તો આદિલ બહુ વરસાદ છે.

આદમ ટંકારવી

રૂંવે રૂંવે કો વછોયુ ભાભરે

સાજવેળા એ રીતે શું સાંભરે

આ ઉપરાંત પન્ના નાયક બાબુ સુથાર ભરત ત્રિવેદી જેવા અનેક કવિઓએ વતન વિછેદના જુદા જુદા કાવ્યો આપ્યા છે.માત્ર અહીં ઉલ્લેખ કરું છું.

ડાયસ્પોરા ગુજરાતી ટૂંકીવાર્તાઓ

કવિતાની માફક ટૂંકી વાર્તામાં પણ સારું એવું સર્જન થયેલું જોવા મળે છે ટૂંકી વાર્તામાં નોંધપાત્ર સર્જન કરનાર મધુરાય હરનીશ જાની પન્ના નાયક આનંદ રાવ અનિલ વ્યાસ જેવા સર્જકો પાસેથી નોંધપાત્ર એવી ડાન્સ પુરા ગુજરાતી ટૂંકી વાર્તા મળે છે.

એમાંથી ઉદાહરણ લખે મધુરાઈની જન્નત કી હકીકત વાર્તા જોઈએ આ વાર્તામાં જન્નત એટલે કે વિદેશની હકીકત શું છે એ એક કાલ્પનિક વાર્તા દ્વારા કહો કે વાર્તામાં વાર્તા એ પ્રયુક્તિ દ્વારા કહેવાયું છે આ વાર્તા ની વિશેષતા એ છે કે હકીકત શું છે એ કલ્પનાઓ દ્વારા દર્શાવવામાં આવ્યું છે. મુખ્ય પાત્ર એની ડ્રગ્સ એડિકટ છે અને અનલ થેરાપિસ્ટ.એમીના પાત્ર દ્વારામુક્ત સહચાર,કેવો તો વિકૃતિ સુધી પહોંચી ગયો છે જિંદગીની દોડ , ભોગવાદ વધુને વધુ ભોગવી લેવાની ઈચ્છા ને લીધે સતત કામનો બોજ વગેરેથી ડ્રગની ચુંદાલમાં ફસાતો માણસ અને આવો માણસ પણ સહાનુભૂતિ વડે જ થઈ શકે છે આવા માનવી અભિગમ ની આ વાર્તામાં ડાયસ્પોરા ની એક બીજી બાજુ પ્રગટાવે છે.

હરનીશ જાનીની ઓપન હાઉસમાં અમેરિકામાં ગ્રીન કાર્ડ માટે બનાવટી લગ્ન ની તરકીબથી અંગત અને ભાવનાત્મક સંબંધો કેવા અમનવીય થઈ જાય છે એની વાત આ વાર્તા નો વિષય છે. તો પન્ના નાયકની લેડી વિથ એ ડોટ શીર્ષક ની વાર્તા બે સાંસ્કૃતિક વિભેદોને અમેરિકાના માનસને ડાયસ્પોરાની વ્યક્તિતાને ટકાવવાની મથામણ વ્યક્ત કરે છે. એક બાજુ અલમી ભારતીય નારી છે સાડી પહેરીને સ્ટોરમાં સામાન લેવા જાય છે જ્યાં એને અમેરિકન છોકરાઓ અનાફાના બોલીને અપમાનિત કરે છે. આર્મી આ અપમાનનો કેવી ચાલાકીથી લે છે એ આ વાર્તામાં દર્શાવાયું છે.

આ ભેદભાવ , રંગભેદ નો સામનો ડાયસ્પોરા કરી રહ્યા છે.એની પીડા અને વિભેદોને માનસિકતા બખૂબી પ્રગટે છે.

આ ઉપરાંત આનંદ રાવ ની કુંપણ ફૂટી, અનિલ વ્યાસ ની માંકડ વગેરે વાર્તાઓ પણ નોંધપાત્ર છે અહીં ફક્ત એની નોંધ લઉં છું.

ડાયસ્પોરા નવલકથા

કવિતા અને ટૂંકી વાર્તા ની માફક ડાયસફોરા નવલકથા પણ નોંધપાત્ર છે અહીંયા સ્થળ સંકોચને લીધે ફક્ત એક જ નવલકથાની વાત કરી અને આ વાતને આ ટોપીએ

ની ધરતી ને ખોળે નરક વેરાયું એ બળવંત નાયકની નવલકથા છે. બળવંત નાયક એ ગુજરાતી ડાન્સ પોરાની પહેલી પેઢીનું પ્રતિનિધિત્વ કરે છે અને ૧૯૭૨માં યુગાન્ડાના સર મુક ત્યાર ઈદી અમીને એશિયાનો ઉપર કરેલો જુલ્મ અને એનો દેશ નિકાલ એનો હુકમ કર્યો હતો વર્ષોથી સ્થાયી થયેલા ડાયસ્પોરાઓને કેવી યાતનાઓનો સામનો કરવો પડ્યો એનું ચિત્રણ આ નવલકથાનું વિષય છે નાયકા અસ્મિતા ના માતા પિતાની અને પતિ ની હત્યા એ વખતે ગર્ભવતી એવી નાયકા એના નાના દીકરાને લઈને જેમ તેમ લ★★★ પહોંચે છે અને ત્યાં નવું જીવન આરંભે છે ત્યાં માર્ટીન સાથે અને નવું જીવન પ્રારંભે જ પરંતુ જૂના જીવનને એ ભૂલી શકતી નથી. આ કથા તંતુને લઈને ડાયસ્પોરાના આખા ઈતિહાસને અહીંયા વાંચા આપવામાં આવી છે એ અર્થમાં આખી કૃતિ ખૂબ જ નોંધપાત્ર છે

સમાપન :

સાંપ્રતમાં સર્જાતા સાહિત્યમાં ડાયસ્પોરા સાહિત્યનું યોગદાન નોંધપાત્ર છે, ઘણા બધા સર્જકો ડાયસ્પોરાઓના સંવેદનોને જુદી જુદી રીતે આલેખ્યા છે. કવિતા ટૂંકી વાર્તા અને નવલકથા વિશેષ ધ્યાન પાત્ર છે. આ બધું જ ડાન્સપરા સાહિત્ય ઉત્તમ છે એમ કહેવાનો ઈરાદો નથી પરંતુ સાહિત્યને અવગણી શકાય એમ પણ નથી. ડાયસ્પોરા સાહિત્યથી વિદેશમાં વસતા અસંખ્ય ગુજરાતીઓના અનેક પ્રશ્નોની આપણી સામે મૂકવાનું બહુમૂલ્ય કામ એમનું છે. એમનો પ્રયત્ન એ હોઈ શકે આવા સર્જન થકી જ એ પોતાના વતન સાથે સદાય જોડાયેલા રહે. એના પ્રશ્નો ની પીડા એની સમસ્યાઓ એને સાહિત્ય થકી થોડીવાર માટે ભૂલી શકે. ડાયસ્પોરા સાહિત્ય આજે સાંસ્કૃતિક અભ્યાસનું એક મહત્વનો વિષય છે ત્યારે આ દિશામાં અભ્યાસની ઘણી બધી સંભાવનાઓ રહેલી છે એમ લાગ્યા વગર રહેતું નથી. આ સંશોધન પત્રમાં એ દિશા નિર્દેશ જ થઈ શક્યો છે.

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સર્વગ્રાહી શિક્ષણ અભિગમઃ રાષ્ટ્રીય શિક્ષણ નીતિ માટે એક અભિગમ

— ડો. કુંજવિહારી મકવાણા

સર્વગ્રાહી શિક્ષણમાં દાર્શનિક અભિગમ અને શિક્ષણશાસ્ત્રની પદ્ધતિઓની વિશાળ શ્રેણીનો સમાવેશ થાય છે. તેનું ફોકસ છે.સંપૂર્ણતા, અને તે માનવ અનુભવના કોઈપણ મહત્વપૂર્ણ પાસાઓને બાકાત રાખવાનો પ્રયાસ કરે છે. તે એક સારગ્રાહી છે અનેસમાવિષ્ટ ચળવળ જેની મુખ્ય લાક્ષણિકતા એ વિચાર છે કે શૈક્ષણિક અનુભવો ઓછા ભૌતિકવાદીને પ્રોત્સાહન આપે છે અનેવાસ્તવિકતાના વધુ ગતિશીલ અને સર્વગ્રાહી દૃષ્ટિકોણ સાથે વધુ આધ્યાત્મિક વિશ્વ દૃષ્ટિકોણ એ પણ પ્રસ્તાવિત કરે છે કે શૈક્ષણિકઅનુભવ વધુ સંતુલિત વિકાસને પ્રોત્સાહન આપે છે - અને વિવિધ પાસાઓ વચ્ચે સંબંધ કેળવે છે.વ્યક્તિગત (બૌદ્ધિક, શારીરિક, આધ્યાત્મિક, ભાવનાત્મક, સામાજિક અને સૌંદર્યલક્ષી), તેમજ સંબંધોવ્યક્તિગત અને અન્ય લોકો વચ્ચે, વ્યક્તિગત અને પ્રાકૃતિક વાતાવરણ, વિદ્યાર્થીઓનો આંતરિક સ્વ અનેબાહ્ય વિશ્વ, લાગણી અને કારણ, જ્ઞાનની વિવિધ શાખા અને જાણવાનું અલગ સ્વરૂપ. સર્વગ્રાહીશિક્ષણનો સંબંધ જીવનના અનુભવ સાથે છે, સંકુચિત રીતે વ્યાખ્યાયિત ''મૂળભૂત કૌશલ્યો'' સાથે નહીં.

વિષય પરિચયઃ

સર્વગ્રાહી શિક્ષણ એ એકદમ નવી ચળવળ છે, જે અભ્યાસ અને અભ્યાસના ઓળખી શકાય તેવા ક્ષેત્ર તરીકે રૂપ લેવાનું શરૂ કર્યું છે.ઉત્તર અમેરિકામાં ૧૯૮૦ના મધ્યમાં (આર, મિલર ૨૦૦૪). ના પ્રભાવશાળી વિશ્વ દૃષ્ટિકોણના પ્રતિભાવ તરીકે તે ઉભરી આવ્યોમુખ્ય પ્રવાહનું શિક્ષણ, જેને ઘણીવાર "મિકેનિસ્ટિક" અથવા "કાર્ટેશિયન-ન્યુટોનિયન" વિશ્વ દૃષ્ટિકોણ તરીકે ઓળખવામાં આવે છે. તેના કરતાશિક્ષણનું એક મોડેલ પ્રદાન કરવાનો પ્રયાસ કરીને, સર્વગ્રાહી શિક્ષણ ખંડિત, ઘટાડાને પડકારવા માંગે છે.મુખ્ય પ્રવાહની સંસ્કૃતિ અને શિક્ષણની ધારણાઓ(ઇ, સ્ૈક્ષ્ઞીરિ૦૦૦ઠ્ઠ, જીષ્ઠરીૈહીરિ૦૦૫). બીજા શબ્દોમાં કહીએ તો, સર્વગ્રાહીના પાયામાં પરિવર્તન લાવવાના પ્રયાસમાં શિક્ષણનો સંબંધ "અંતર્ગત વિશ્વ દૃષ્ટિકોણ અથવા દાખલાઓ સાથે છે.શિક્ષણ (નાકાગવા૨૦૦૧). જેમ કે રોન મિલર (૧૯૯૨), ચળવળના નેતાઓમાંના એક, દલીલ કરે છે, સર્વગ્રાહી શિક્ષણ છે.ચોક્કસ પદ્ધતિ અથવા તકનીક તરીકે વ્યાખ્યાયિત ન થવું; તેને

એક દૃષ્ટાંત, મૂળભૂત ધારણાઓના સમૂહ તરીકે જોવું જોઈએ અનેસિદ્ધાંતો કે જે વિવિધ રીતે લાગુ કરી શકાય છે.

સર્વગ્રાહી શિક્ષણ જ્ઞાનાત્મક અને લાગણીશીલ સ્તરે સમગ્ર વ્યક્તિના વ્યાપક વિકાસને સંબોધિત કરે છે.(સિંઘ, ૧૯૯૬). તેનો ઉદ્દેશ્ય સંપૂર્ણ શક્ય માનવ વિકાસ માટે છે જે વ્યક્તિને શ્રેષ્ઠ અથવા શ્રેષ્ઠ બનવા માટે સક્ષમ બનાવે છે.શ્રેષ્ઠ કે તેઓ હોઈ શકે છે અને સંપૂર્ણ રીતે વિકાસ કરી શકે છે 'તે ક્ષમતાઓ જે એકસાથે મનુષ્ય બનાવે છે' (ફોર્બ્સ, ૨૦૦૩).સર્વગ્રાહી શિક્ષણનું મુખ્ય તત્વ એ અનુભવ અને વાસ્તવિકતાના પરસ્પર જોડાણ પર ધ્યાન કેન્દ્રિત કરે છે. સર્વગ્રાહીશિક્ષણ એક એવી શિક્ષણ શાસ્ત્ર વિકસાવવાનો પ્રયાસ કરે છે જે એકબીજા સાથે જોડાયેલું અને ગતિશીલ હોય અને તેથી તેની સાથે સુમેળમાં હોય.કોસ્મોસ તેનાથી વિપરિત, મોટા ભાગનું પરંપરાગત શિક્ષણ સ્થિર અને ખંડિત હોય છે, જે આખરે પરાયણતાને પ્રોત્સાહન આપે છે.અને દુઃખ (નેવ્સ, ૨૦૦૯). સર્વગ્રાહી શિક્ષણ સમગ્ર અને ભાગ અને વચ્ચેના સંબંધ પર ધ્યાન કેન્દ્રિત કરે છે.સૂચવે છે કે શીખવવા અને શીખવાના અભિગમો મોટા વિઝનમાં મૂળ હોવા જોઈએ. જો તકનીકોને અલગ કરવામાં આવે છે અનેઅસંબંધિત તેઓ પરંપરાગત શિક્ષણ બની શકે છે જે સ્થિર અને ખંડિત હોવાનું વલણ ધરાવે છે, જે આખરે પરાકાષ્ઠાને પ્રોત્સાહન આપે છે.અને પીડા (જે, મિલર ૨૦૦૬). આ સર્વગ્રાહી પરિપ્રેક્ષ્યમાં, વિદ્યાર્થી સક્રિય, સહભાગી તરીકે સ્થિત છે.અને નિર્ણાયક શીખનાર જે તેનેનિષ્ક્રિયને સમજે છે અને સમજે છે. સાકલ્યવાદી દ્રષ્ટિ એક અર્થમાં સમાવેશ થાય છે.સંપૂર્ણ વ્યક્તિ કે જે તેના આસપાસના સંદર્ભ અને પર્યાવરણ સાથે જોડાયેલ છે. (જે, મિલર ૨૦૦૪)અન્ય લેખક, સ્કોટ ફોર્બ્સ (૨૦૦૩) એ લખ્યું છે કેસર્વગ્રાહી શિક્ષણ વારંવાર દાવો કરે છે.

૧) સમગ્ર બાળકને શિક્ષિત કરવા (બાળકના તમામ ભાગો)

૨) શિક્ષિતસમગ્ર વિદ્યાર્થી તરીકે (ભાગોનું એસેમ્બલ નથી), અને

૩) બાળકને સમગ્ર (સમાજ, માનવતા,પર્યાવરણ, અમુક આધ્યાત્મિક સંપૂર્ણ, વગેરે) જેમાંથી વિદ્યાર્થીને બહાર કાઢવો અર્થપૂર્ણ નથી.

સર્વગ્રાહીશિક્ષણ - શિક્ષણ પ્રત્યેના વર્તમાન અભિગમને પડકારે છે અને ધોરણો અને પરીક્ષણ પર તેના બાધ્યતા ધ્યાન કેન્દ્રિત કરે છે. સર્વગ્રાહીશિક્ષકો આ અભિગમને ભૌતિકવાદી અને ઉપભોક્તાવાદી સંસ્કૃતિના પ્રતિબિંબ તરીકે જુએ છે જેણે શાળાકીય શિક્ષણમાં ઘટાડો કર્યો છે.વૈશ્વિક બજારમાં સ્પર્ધા કરવા અને વપરાશ કરવા માટે વ્યક્તિઓની તાલીમ. હકીકતમાં, વર્તમાન જોર તરીકે જોઈ શકાય છે.સમગ્ર મનુષ્યને શિક્ષિત કરવાના કોઈપણ પ્રયાસને છોડી દેવું. તે કાર્યસ્થળ માટે તાલીમ માટે શાળાકીય શિક્ષણને ઘટાડે છે

પ્રમાણિત પરીક્ષણો દ્વારા સરળતાથી મૂલ્યાંકન કરી શકાય છે. (જે, મિલર ૨૦૦૭)સર્વગ્રાહી શિક્ષણ શિક્ષણ પ્રત્યેના વર્તમાન અભિગમ અને ધોરણો અને પરીક્ષણ પરના તેના બાધ્યતા ધ્યાનને પડકારે છે.સર્વગ્રાહી કેળવણીકારો આ અભિગમને ભૌતિકવાદી અને ઉપભોક્તાવાદી સંસ્કૃતિને પ્રતિબિંબિત કરતા જુએ છે જેણે શાળાકીય શિક્ષણમાં ઘટાડો કર્યો છે.વૈશ્વિક બજારમાં સ્પર્ધા કરવા અને વપરાશ કરવા માટે વ્યક્તિઓની તાલીમ. હકીકતમાં, વર્તમાન જોર જોઈ શકાય છે.સમગ્ર મનુષ્યને શિક્ષિત કરવાના કોઈપણ પ્રયાસને છોડી દેવા તરીકે. તે કાર્યસ્થળ માટે તાલીમ માટે શાળાકીય શિક્ષણને ઘટાડે છે.પ્રમાણિત પરીક્ષણો દ્વારા સરળતાથી મૂલ્યાંકન કરી શકાય છે. (આર, મિલર ૨૦૦૪).સર્વગ્રાહી શિક્ષકોને ખાતરી છે કે સંસ્કૃતિ અને માનવ ચેતનાના વધુ ઉત્ક્રાંતિ માટે જરૂરી છે.વધતી જતી વ્યક્તિના આંતરિક જીવન માટે

આદર અને આદરનું નવેસરથી માપ. (આર, મિલર ૨૦૦૬). સર્વગ્રાહીશિક્ષણ વિદ્યાર્થીઓને વસ્તુઓના અર્થ અને વ્યવસ્થાની સમજ આપે છે. વિદ્યાર્થીઓને સર્વગ્રાહી દૃષ્ટિકોણથી પરિચય આપીનેગ્રહ, પૃથ્વી પરનું જીવન અને ઉભરતા વિશ્વ સમુદાય, "અર્થના સંદર્ભ" તરીકે, સર્વગ્રાહી વ્યૂહરચનાઓ સક્ષમ કરે છે.વિદ્યાર્થીઓ વિવિધ સંદર્ભોને સમજવા અને સમજવા માટે જે જીવનને આકાર આપે છે અને અર્થ આપે છે. (ક્લાર્ક ૧૯૯૧) સર્વગ્રાહીશિક્ષણ એ શિક્ષક અને વિદ્યાર્થી બંને માટે પ્રવાસ છે. બંને માટે, સર્વગ્રાહી શિક્ષણનું સ્વરૂપ બદલાઈ શકે છે.તેઓ દરેક પ્રોગ્રામ દ્વારા પ્રગતિ કરે છે અને તેમાંથી જુદા જુદા અનુભવો મેળવે છે. સર્વગ્રાહી શિક્ષણની પ્રક્રિયાતેથી આ વ્યક્તિગત તફાવતો અને પ્રભાવોને સમાવવા માટે લવચીક અને ગતિશીલ હોવા જોઈએ અને વધુમાં,વ્યક્તિગત પ્રગતિના દરમાં તફાવત (હરે૨૦૦૬). સર્વગ્રાહી શિક્ષણ એ કોઈ શંકા વિના શિક્ષણ છે.એકવીસમી સદી, વૈશ્વિક અંતરાત્મા, શાંતિ, પ્રેમ,અને બુદ્ધિ (દ્ગઠદૃઠ ૨૦૦૧).

સર્વગ્રાહી શિક્ષણના ઐતિહાસિક મૂળ

સર્વગ્રાહી આદર્શ સ્વદેશી સંસ્કૃતિઓમાં શોધી શકાય છે. સામાન્ય રીતે, આદિવાસી અથવા સ્વદેશી વ્યક્તિ જુએ છે.પૃથ્વી અને બ્રહ્માંડ જેમ કે અર્થ અને સર્વગ્રાહી શિક્ષકો આ અર્થની સમજને પુનઃપ્રાપ્ત કરવાનો પ્રયાસ કરે છે અનેશિક્ષણનો હેતુ. (જે, મિલર ૨૦૦૪)હોલિઝમની વિભાવના હોલોનની ગ્રીક વિભાવનામાંથી આવે છે જે બ્રહ્માંડને એકીકૃત પૂર્ણાહુતિના બનેલા તરીકે જુએ છે જેને ભાગોમાં ઘટાડી શકાતી નથી. (લી ૧૯૯૭) ગ્રીકોએ શિક્ષણમાં સર્વગ્રાહી અભિગમ માટે દલીલ કરી હતી. સોક્રેટીસને એક સર્વગ્રાહી કેળવણીકાર તરીકે જોઈ શકાય છે કારણ કે તેણે દરેક વ્યક્તિને તેના પોતાના જીવનની તપાસ કરવા પ્રોત્સાહિત કર્યા હતાઃ "તમારી જાતને જાણો." (જે, મિલર ૨૦૦૭). સર્વગ્રાહી દાખલો ૧૯૮૦ના દાયકામાં એક ગતિશીલ અને સુસંગત બૌદ્ધિક ચળવળ તરીકે ઉભરી આવ્યો હતો અને વિવિધ ફિલ્ડમાં વિચારકો દ્વારા વ્યક્ત કરવામાં આવ્યો હતો. સર્વગ્રાહી શિક્ષણ એ "નવા યુગ" ચળવળનો પર્યાય નથી, કે તે ૧૯૬૦ ના દાયકાના પ્રતિકૂળનું ઉત્પાદન નથીઃ તે ઊંડું છે. પ્રાચીન આધ્યાત્મિક પરંપરાઓ અને બ્રહ્માંડ વિજ્ઞાનમાં મૂળ છે, જેને એલ્ડોસ હક્સલીએ બારમાસી ફિલસૂફી તરીકે વર્ણવ્યું છે. જ્યારે અઢારમી સદીના કહેવાતા જ્ઞાને પશ્ચિમમાં લગભગ સંપૂર્ણ વર્ચસ્વ માટે વિશ્લેષણાત્મક, વૈજ્ઞાનિક કારણને ઉન્નત કર્યું, ત્યારે આ બારમાસી શાણપણ - વિકસતા બ્રહ્માંડ સાથે માનવતાના ઘનિષ્ઠ જોડાણની માન્યતા - રોમેન્ટિકવાદના લેબલવાળી અસંતુષ્ટ ચળવળમાં ઉતારવામાં આવી હતી. આમ સર્વગ્રાહી શિક્ષણના મૂળ જીન જેક્સ રૂસો, પેસ્ટાલોઝી અને ફ્રોબેલ (ઇ,સ્ૈક્ષ્ઞીિ૧૯૯૧ઠ્ઠ)ના "રોમેન્ટિક" શૈક્ષણિક સિદ્ધાંતોમાં છે. રૂસો , પેસ્ટાલોઝી અને ફ્રોબેલ ૧૯મી અને ૨૦મી સદીના અન્ય સર્વગ્રાહી શિક્ષકો જેમ કે ટ્રાંસન્ડેન્ટાલિસ્ટ વિલિયમ એલેરી, ચેનિંગ, રૂલ્ફ વાલ્ડો ઈમર્સન, હેનરી ડેવિડ

થોરો, બ્રોન્સન આલ્કોટ અને ફ્રાન્સિસ પાર્કર તેમજ મોન્ટેસરી અને રુડોલ્ફ સ્ટીનર, બધાએ મનુષ્યના આધ્યાત્મિક સ્વભાવ પર ભાર મૂક્યો હતો. (બ્રુક્સ ૨૦૦૬).રુસો, શિક્ષણ પ્રત્યેના તેમના અભિગમમાં સર્વગ્રાહી કરતાં વધુ માનવતાવાદી હોવા છતાં, તેમણે સર્વગ્રાહી શિક્ષણ માટે કેટલાક આધાર પૂરા પાડ્યા હતા. રુસોએ બાળકને અનિવાર્યપણે સારા તરીકે જોયો અને માન્યું કે બાળકના આત્માને તેની પોતાની કુદરતી પેટર્ન મુજબ પ્રગટ થવા દેવી જોઈએ. બાળકને સારા તરીકે જોવાનો આ દૃષ્ટિકોણ સર્વગ્રાહી શિક્ષણની મૂળભૂત ધારણા છે, જે કટ્ટરવાદી દૃષ્ટિકોણને નકારી કાઢે છે કે બાળકો મૂળ પાપમાં જન્મે છે (જે, મિલર ૨૦૦૭).રૂસોથી પ્રભાવિત સ્વિસ શિક્ષક પેસ્ટાલોઝીએ તેમના વિચારોને વ્યવહારમાં મૂક્યા. તેઓ માનતા હતા કે વર્ગખંડ અર્થપૂર્ણ પ્રવૃત્તિ માટેનું સ્થળ હોવું જોઈએ, અને તેમણે શિક્ષકોને તેમની અંતર્જ્ઞાનનો

ઉપયોગ કરવાપ્રોત્સાહિત કર્યા. તેમની માન્યતા હતી કે શિક્ષણ એક દૈવી યોજના સાથે જોડાયેલું છે. તેણે કહ્યું, "ભગવાનનો સ્વભાવ, જે તમારામાં છે, તે આ ગૃહમાં પવિત્ર માનવામાં આવે છે. અમે તેને આડે હાથ નથી લગાડતા: અમે તેને વિકસાવવાનો પ્રયાસ કરીએ છીએ." (જે, મિલર ૨૦૦૬).પાછલી સદીમાં બે સૌથી મહત્વપૂર્ણ સર્વગ્રાહી શિક્ષકો રુડોલ્ફ સ્ટીનર અને મારિયા મોન્ટેસરી (ગ્રીમ્સ૨૦૦૨) છે. સ્ટીનર વોલ્ડોર્ફ શાળા ચળવળના સ્થાપક હતા, જે પ્રથમ વિશ્વયુદ્ધના થોડા સમય પછી શરૂ થયું હતું અને તેની શરૂઆતથી તે વિકસ્યું છે. સ્ટેઈનરે સ્પષ્ટ રીતે બાળકોના "આત્મા-જીવન"નો ઉલ્લેખ કર્યો છે અને તેને શાળાના સેટિંગમાં કેવી રીતે ઉછેરવામાં આવી શકે છે (સ્ટેઈનર૧૯૭૬).મોન્ટેસરી શાળા ચળવળના સ્થાપક મારિયા મોન્ટેસરી પણ બાળકોના આધ્યાત્મિક વિકાસને પોષવાના મહત્વમાં માનતા હતા. તેણી માનતી હતી કે માનવીના માનસિક, શારીરિક અને આધ્યાત્મિક ગુણોને દૈવી જીવન સ્ત્રોત દ્વારા ટેકો મળે છે. આધ્યાત્મિક પાસાંના સંદર્ભમાં, તેણીની માન્યતા હતી કે દરેક વ્યક્તિની અંદર એક "આધ્યાત્મિક ગર્ભ" છે જે દૈવી યોજના અનુસાર વિકાસશીલ છે. અને બાળક માટે શિક્ષકની સૌથી તાકીદની ફરજ આ વિકાસમાં શક્ય તેટલા અવરોધોને દૂર કરવાની હતી. (ર્સ્હીજર્જી૧૯૬૫) મોન્ટેસરી માનતા હતા કે જો બાળકોને પોષણક્ષમ વાતાવરણ પૂરું પાડવામાં આવે, તો ઉર્ઁદ્વિબાળકના વ્યક્તિત્વ અને શક્તિઓના કુદરતી વિકાસને નિર્દેશિત કરશે જેથી તે અથવા તેણી સ્વતંત્ર પુખ્ત બની શકે. મોન્ટેસરી દ્રઢપણે માનતા હતા કે બાળકોને વસ્તુઓ શીખવવી એ બુદ્ધિને જીવંત રાખવા જેટલું મહત્વનું નથી. તે પછી, ચાવી એ શીખવાનું વાતાવરણ વિકસાવવાનું છે જેમાં બાળકની બુદ્ધિ કુદરતી રીતે પ્રગટ થઈ શકે (મોન્ટેસોરી૧૯૬૫).

સર્વગ્રાહી શિક્ષણ અંતર્ગત વિશ્વ દૃશ્યો

હોલિસ્ટિક એજ્યુકેટર સમકાલીન સર્વગ્રાહી શિક્ષણને આધારભૂત છ મુખ્ય સિદ્ધાંતો અથવા વિશ્વ દૃષ્ટિકોણ દર્શાવે છે: બારમાસી ફિલસૂફી, સ્વદેશી વિશ્વ દૃષ્ટિકોણ, જીવન ફિલસૂફી, ઇકોલોજીકલ વર્લ્ડવ્યુ, સિસ્ટમ્સ થિયરી અને નારીવાદી વિચાર (નાકાગાવા૨૦૦૧).

- **બારમાસી તત્વજ્ઞાન**

પેરેનિયલ ફિલોસોફીએ જહોન મિલર, પાર્કર પામર, અન્ય સમકાલીન સર્વગ્રાહી શિક્ષકો વચ્ચેના કાર્યોને માર્ગદર્શન આપ્યું છે. (નાકાગવા૨૦૦૧). બારમાસી ફિલસૂફી સામાન્ય રીતે વાસ્તવિકતાના બહુવિધ પરિમાણોને સ્વીકારે છે. તેમના ક્લાસિક ધ પેરેનિયલ ફિલોસોફીમાં, હક્સલી (૧૯૬૮) એક વ્યાખ્યા આપે છે: "ધ પેરેનિયલ ફિલોસોફી મુખ્યત્વે વસ્તુઓ અને જીવન અને મનના અનેકવિધ વિશ્વ માટે નોંધપાત્ર દૈવી વાસ્તવિકતા સાથે સંબંધિત છે." સર્વગ્રાહી શિક્ષણ દ્વારા બારમાસી ફિલસૂફીના મુખ્ય સમાવિષ્ટ વિષયો છે: દૈવી વાસ્તવિકતા, એકતા, સંપૂર્ણતા અને વાસ્તવિકતાના બહુવિધ પરિમાણો. (જે, મિલર ૨૦૦૭)

- **સ્વદેશી વિશ્વદર્શન**

સમગ્ર વિશ્વમાંથી સ્વદેશી (અથવા એબોરિજિનલ અથવા મૂળ) વિશ્વ દૃષ્ટિકોણ પ્રકૃતિ, પૃથ્વી, બ્રહ્માંડ અને આત્મા પ્રત્યે આદરથી ભરેલા છે. તેઓ તમામ જીવોના કાર્બનિક પરસ્પર જોડાણ પર ભાર મૂકે છે. (નાકાગવા૨૦૦૨) સ્વદેશી વિશ્વ દૃષ્ટિકોણ પાત્રમાં બહુપરીમાણીય છે. બ્લેક એલ્કના અહેવાલ મુજબ, વાકન-ટાંકાનો અર્થ અનંત તેમજ મર્યાદિત પરિમાણો છે; તે "બધું છે, અને છતાં પણ દરેક વસ્તુથી ઉપર છે," "બધુંનો સ્ત્રોત અને અંત," અને "જે બધા જીવન પર નજર રાખે છે અને ટકાવી રાખે છે" (બ્રાઉન ૧૯૮૯). મુખ્ય વિચારોમાં સ્વદેશી વિશ્વ દૃષ્ટિકોણનો સમાવેશ થાય છે જે સર્વગ્રાહી શિક્ષણના સિદ્ધાંતો

અને પ્રથાઓમાં બાંધવામાં આવ્યા છેઃ પ્રકૃતિ, પૃથ્વી, બ્રહ્માંડ અને આત્મા માટે આદર; વાસ્તવિકતાની પરસ્પર જોડાણ અને પવિત્રતા; અને પ્રકૃતિ સાથે માનવનું પુનઃ એકીકરણ.

- **જીવન ફિલસૂફી**

ઘણા સર્વગ્રાહી શિક્ષકો માટે "જીવન" ની વિભાવનાનું કેન્દ્રિય મહત્વ છે. રોન મિલર (૧૯૯૭) એ "આધ્યાત્મિક રીતે મૂળ ચસંકલિતૃ શિક્ષણ" (પૃ. ૮૮) નું વર્ણન કરવા માટે "જીવન-કેન્દ્રિત" શબ્દ રજૂ કર્યો હતો. સામાન્ય રીતે કહીએ તો, "જીવનની ફિલોસોફી" અથવા "લાઈફ ફિલસૂફી" ધારે છે કે ત્યાં એક મૂળભૂત જીવન શક્તિ છે, અથવા એક સાર્વત્રિક જીવન પ્રક્રિયા છે, જેમ કે બર્ગસનનું એલાન વાઇટલ અથવા નિત્શેનું માચટ. આ અર્થમાં જીવન એ કોસ્મિક જગતનો અતીન્દ્રિય અને અવિશ્વસનીય સિદ્ધાંત છે. સર્વગ્રાહી શિક્ષણનું આ અભિગમ શિક્ષણને બૃહદ જીવન પ્રક્રિયાના અભિન્ન અંગ તરીકે કલ્પના કરે છે; એટલે કે, શિક્ષણ એ જીવનનું અભિવ્યક્તિ છે અને તે જ સમયે માનવ જીવનને મૂળભૂત જીવન સાથે પુનઃજોડાવાની સેવાનું એક વાહન છે. જીવન ફિલસૂફી ધારે છે કે ત્યાં એક મૂળભૂત જીવન બળ અથવા સાર્વત્રિક જીવન પ્રક્રિયા છે. આ જીવન શક્તિ "બ્રહ્માંડમાંના તમામ જીવોને ઉત્પન્ન કરે છે અને ગોઠવે છે. જીવન ફિલસૂફી ધારે છે.કે આપણા જીવનનો એક હેતુ, એક દિશા, એક અર્થ અને ધ્યેય છે જે આપણા અંગત અહંકાર અને ચોક્કસ શારીરિક અને સાંસ્કૃતિક સ્થિતિને પાર કરે છે. તે ઓળખે છે કે આપણે ઊંડા અને ગહન સ્તરે, ''જીવન અને બ્રહ્માંડની સતત ઉત્ક્રાંતિ સાથે જોડાયેલા છીએ. (આર મિલર૧૯૯૧)

- **ઈકોલોજીકલ વર્લ્ડવ્યુ**

ઈકોલોજીકલ પરિપ્રેક્ષ્ય સમકાલીન સર્વગ્રાહી શિક્ષણમાં એટલો અભિન્ન છે કે "સંકલિત" શબ્દનો વારંવાર "ઈકોલોજીકલ" સાથે એકબીજાના બદલે ઉપયોગ થાય છે. સર્વગ્રાહી શિક્ષણના મોટા ભાગને પર્યાવરણીય સર્વગ્રાહી શિક્ષણ તરીકે જોઈ શકાય છે. ઉદાહરણ તરીકે, ડેવિડ હચિસન ટિપ્પણી કરે છે કે "સાકલ્યવાદી ફિલસૂફી શૈક્ષણિક પ્રક્રિયાના પર્યાવરણીય રીતે સંવેદનશીલ દૃષ્ટિકોણને આગળ ધપાવે છે."(નાકાગવા૨૦૦૨). ઈકોલોજીકલ વિશ્વ દૃષ્ટિકોણને "ઈકોલોજીકલ સાક્ષરતા" દ્વારા સર્વગ્રાહી શિક્ષણમાં સંબોધવામાં આવે છે, જ્યાં પર્યાવરણીય મુદ્દાઓ, પ્રકૃતિ સાથેના સંવાદો, વાસ્તવિકતાની પરસ્પર નિર્ભરતા અને ટકાઉપણું જેવાવિષયોનું અન્વેષણ કરવામાં આવે છે. એડવર્ડ ક્લાર્ક, ડેવિડ ઓર અને રેમન નાવા આ ક્ષેત્રમાં કેટલાક સૌથી સક્રિય સમકાલીન સર્વગ્રાહી શિક્ષકો છે. (ક્લાર્ક૨૦૦૧)

- **સિસ્ટમ્સ થિયરી**

સિસ્ટમ્સ થિયરી એ કોસ્મિક વિશ્વના વ્યાપક, કોસ્મોલોજિકલ મોડલ્સને શોધવાનો સૈદ્ધાંતિક પ્રયાસ છે. એ જ રીતે ઈકોલોજીકલ વર્લ્ડ વ્યૂની જેમ, સિસ્ટમ્સ થિયરી પણ તમામ વસ્તુઓની પરસ્પર નિર્ભરતાને માન્યતા આપે છે, પરંતુ તેના વિષયનું અન્વેષણ "બ્રહ્માંડના ગતિશીલ બંધારણના પ્રણાલીગત ખુલાસાઓ" અથવા કોસ્મિક વર્લ્ડ પર આધારિત છે. રોન મિલર (૧૯૯૦) ના "સંકલિત સિદ્ધાંત" માં, "સંપૂર્ણતાના બહુવિધ સ્તરો પર આધારિત સિદ્ધાંત; એડવર્ડ ક્લાર્ક (૨૦૦૧) ના "સંકલિત અભ્યાસક્રમ" માં, "સિસ્ટમ વિચારસરણી" પર બનેલ પ્રણાલીગત અભ્યાસક્રમ. અને કેટલાક અન્ય વિદ્વાનોના કાર્યમાં, ખાસ કરીને થોમસ બેરી અને અત્સુહિકો યોશિદા, સર્વગ્રાહી શિક્ષણના ક્ષેત્રમાં. થોમસ બેરી (૧૯૮૮) એ શિક્ષણના સૌથી ભવ્ય દ્રષ્ટિકોણોમાંનું એક પ્રદાન કર્યું જે અત્યાર સુધી ઉભરી આવ્યું છે. શિક્ષણ, તેમના મતે, માનવીય સાહસ નથી, પરંતુ બ્રહ્માંડની જ એક સતત પ્રક્રિયા છે. યોશિદા (૧૯૯૬), જે જાપાનીઝ લાઈફ ફિલસૂફીની ચર્ચામાં દેખાયા હતા, તેમણે પોસ્ટમોર્ડન ''નોન-મિકેનિસ્ટિક, નોન-રિડક્શનિસ્ટિક'' પ્રણાલીગત વિજ્ઞાનમાં

તેમના વ્યાપક અભ્યાસ દ્વારા સર્વગ્રાહી શિક્ષણના મોડલને વિકસાવવાનો પ્રયાસ કર્યો છે, જેમાં સ્વ-સંગઠનનો જેન્ટશનો સિદ્ધાંત પણ સામેલ છે.

- **નારીવાદી વિચારો**

નારીવાદી વિચારોની પણ સર્વગ્રાહી શિક્ષણના ક્ષેત્રમાં અસર પડી છે, ખાસ કરીને નેલ નોડિંગ્સ અને રિયાન આઈસ્લર દ્વારા વ્યક્ત કરાયેલા વિચારો. સર્વગ્રાહી શિક્ષણ માટે નોડિંગ્સનું સૌથી સુસંગત કાર્ય સંભાળ સંબંધો પરના તેમના વિચારો છે. નોડિંગ્સ (૧૯૯૨) એ સંભાળ-કેન્દ્રિત શિક્ષણની દરખાસ્ત કરી છે જે શાળામાં સંભાળના સંબંધોને વિકસાવવા માટે કહે છે, જેમાં નીચેનાનો સમાવેશ થાય છેઃ સ્વ માટે કાળજી રાખવી, આંતરિક વર્તુળ માટે, દૂરના અન્ય લોકો માટે, પ્રાણીઓ, છોડ અને પૃથ્વી માટે, માનવ નિર્મિત વિશ્વ, અને વિચારોની દુનિયા માટે. નોડિંગ્સની જેમ પરંતુ સંબંધોના સમાનતાવાદી પાસાઓ પર વધુ ધ્યાન કેન્દ્રિત કરતા, આઈસ્લર (૨૦૦૦) એ શિક્ષણનું એક મોડેલ તૈયાર કર્યું, જેને તેણીએ "ભાગીદારી શિક્ષણ" તરીકે ઓળખાવ્યું. તેણીના "શિક્ષણના ભાગીદારી મોડેલ" માં થીમ્સ શામેલ છે જેમ કેઃ લોકશાહી અનેસમાનતાવાદી માળખું; સ્ત્રીઓ અને પુરુષો માટે સમાન અધિકારો; આદર શાંતિપૂર્ણ સંઘર્ષ નિરાકરણ; સહાનુભૂતિ સંભાળ અહિંસા; પરસ્પર જવાબદારી; અને પૃથ્વી સાથેના જોડાણો. "સંભાળ સંબંધો" પર નોડિંગ્સના વિચારો અને "ભાગીદારી શિક્ષણ" પર ઈસલરના વિચારો પ્રત્યક્ષ કે આડકતરી રીતે દરેક સર્વગ્રાહી શિક્ષકના કાર્યોમાં હાજર છે.

સર્વગ્રાહી શિક્ષણમાં ચાર 'શિક્ષણના સ્તંભો'

માત્ર પદ્ધતિસરના હેતુ માટે, સર્વગ્રાહી શિક્ષણે એકવીસમી સદીમાં શિક્ષણના ચાર સ્તંભો નોંધ્યા છે. યુનેસ્કોએ પણ આ જ ચાર સ્તંભો સૂચવ્યા છે, જોકે થોડો તફાવત છે. (દ્રક્રદ્રક્ર૨૦૦૧)

- **શીખવાનું શીખવું**

આ પૂછવાનું શીખવાથી શરૂ થાય છે. પૂછવું એ જ્ઞાનની શોધમાં ચેતનાની કુદરતી ક્રિયા છે. તેનો વાસ્તવિક હેતુ એટલો નથી કે પ્રશ્નનો અન્વેષણ કરવામાં આવે. શીખવાનું શીખવું એટલે પોતાના શિક્ષણ માટે દિશામાન કરવાની અને જવાબદારી લેવાની ક્ષમતા, પોતાની જાતને અદ્યતન રાખવા માટે,જ્ઞાન ક્યાં શોધવું તે જાણવા માટે. તે ખાસ કરીને વૈજ્ઞાનિક જાગૃતિ માટે છે. (નવા ૨૦૦૧). આ પ્રકારનું શિક્ષણ 'આઈટમાઈઝ્ડ કોડીફાઈડ માહિતી અથવા વાસ્તવિક જ્ઞાન પ્રાપ્ત કરવું' કરતાં ધરમૂળથી અલગ છે, જેમ કે પરંપરાગત અભ્યાસક્રમ અને 'રોટ લર્નિંગ'માં વારંવાર ભાર મૂકવામાં આવે છે. ઊલટાનું તે 'જ્ઞાનનાં સાધનોની જાતે જ ક્ષીણ થવું' (જીષ્ઠરીીહીરિ૨૦૦૫) સૂચવે છે.

- **કાર્યનું શીખવું**

યુગના બદલાવમાં હવે આપણા પર, આનો અર્થ છે બુદ્ધિમત્તા, જવાબદાર પગલાં દ્વારા સમાજને બદલવાનં શીખવું. કરવાનું શીખવું એ વ્યવસાય શીખવા અને ઉત્પાદક કાર્ય સાથે જોડાયેલું છેઃ કાર્યની જરૂરિયાતો અને ટીમમાં કામ કરવાની ક્ષમતા સાથે અનુકૂલન કરવાનું શીખવું, સમસ્યાઓ ઉકેલવા માટે જ્ઞાનના વ્યૂહાત્મક ઉપયોગ સાથે અને ગુણવત્તાયુક્ત માલ અને સેવાઓ ઉત્પન્ન કરવામાં તર્કસંગત નિર્ણયો લેવા. કરવાનું શીખવું એટલે જોખમ કેવી રીતે લેવું તેમજ પહેલ કેવી રીતે કરવી તે જાણવું.(જીષ્ઠરીીહીરિ૨૦૦૫). શીખવાનો આ આધારસ્તંભ શીખનાર પાસે જે છે તે લાગુ કરવા માટે પ્રથમ સ્થાને સૂચિત કરે છે.

વ્યવહારમાં શીખ્યા અથવા જાણીતા; તે વ્યાવસાયિક-તકનીકી શિક્ષણ અને કાર્ય કૌશલ્ય તાલીમ સાથે ગાઢ રીતે જોડાયેલું છે. જો કે તે પરંપરાગત અથવા ઔદ્યોગિક અર્થતંત્રોમાં વિશિષ્ટ વસ્તુઓ અથવા વ્યવહારિક કાર્યો 'કરવા' માટે સંકુચિત રીતે વ્યાખ્યાયિત કૌશલ્ય વિકાસથી આગળ વધે છે. ઉભરતી જ્ઞાન-આધારિત અર્થવ્યવસ્થા માનવ કાર્યને વધુને વધુ તત્ત્વહીન બનાવી રહી છે. 'કરવાનું શીખવું' નવા પ્રકારનાં કૌશલ્યો માટે કહે છે, બૌદ્ધિક કરતાં વધુ વર્તન. સામગ્રી અને ટેકનોલોજી માનવ ગુણો અને આંતરવ્યક્તિત્વ સંબંધ માટે ગૌણ બની રહ્યા છે. (યુનેસ્કો ૧૯૯૬).

- **કાર્ય છોડવાનું શીખવું**

આનો અર્થ છે જવાબદારીપૂર્વક જીવવાનું, અન્ય લોકો સાથે અને સામાન્ય રીતે, પૃથ્વી પરના તમામ જીવંત જીવો સાથે આદર અને સહકાર આપવાનું શીખવું. અધ્યયનમાં પૂર્વગ્રહ, કટ્ટરતા, ભેદભાવ, સરમુખત્યારશાહી અને સ્ટીરોટાઈપ્સ અને તે બધું જે સંઘર્ષ અને યુદ્ધ તરફ દોરી જાય છે તેને દૂર કરવું જોઈએ. શિક્ષણના આ સ્તંભનો મૂળભૂત સિદ્ધાંત પરસ્પર નિર્ભરતા છે, એટલે કે જીવનના નેટવર્કનું જ્ઞાન. (નવા ૨૦૦૧). આ આધારસ્તંભ બે પૂરક માર્ગો લેતું શિક્ષણ સૂચવે છેઃ એક સ્તર પર, અન્યની શોધ અને બીજા સ્તરે, જીવનભર સહિયારા હેતુઓનો અનુભવ. ખાસ કરીને તે આવા ગુણોના વિકાસને સૂચિત કરે છે જેમ કેઃ જ્ઞાન અને સ્વ અને અન્યની સમજ; માનવ જાતિની વિવિધતાની પ્રશંસા અને તમામ મનુષ્યો વચ્ચેની સમાનતા અને પરસ્પર નિર્ભરતાની જાગૃતિ; સંભાળ અને વહેંચણીમાં સહાનુભૂતિ અને સહકારી સામાજિક વર્તન; અન્ય લોકો અને તેમની સંસ્કૃતિઓ અને મૂલ્ય પ્રણાલીઓનો આદર; અન્ય લોકોનો સામનો કરવાની અને સંવાદ દ્વારા તકરાર ઉકેલવાની ક્ષમતા; અને સામાન્ય ઉદ્દેશ્યો તરફ કામ કરવામાં સક્ષમતા (યુનેસ્કો ૧૯૯૬).

- **કાર્ય બનાવવાનું શીખવું**

બનવાનું શીખવું એટલે સાચા માનવ સ્વભાવની શોધ, અને પોતાના સારનો સામનો કરવો, જે વિચારો અને લાગણીઓના માનસિક ઉપકરણની બહાર જાય છે. તે સમગ્ર સાથે સંબંધ રાખવાનું શીખે છે. તે આપણા સાર્વત્રિક પરિમાણની શોધ છે, જ્યાં વાસ્તવિક માનવ મૂલ્યો રહે છે, વ્યક્તિગત માનવ મૂલ્યો નહીં. તે પોતાના અસ્તિત્વની શોધ છે અને આત્મજ્ઞાન દ્વારા પ્રાપ્ત થયેલ આંતરિક શાણપણ છે. સર્વગ્રાહી શિક્ષણ આ શિક્ષણને વિશેષ રીતે પોષે છે, માનવીને અર્થની શોધમાં મૂળભૂત રીતે આધ્યાત્મિક પ્રાણી તરીકે ઓળખીને (દ્રઢદૃઢ૨૦૦૧). તેથી 'લર્નિંગ ટુ બી'ને એક રીતે માનવ બનવાનું શીખવું, તેના બૌદ્ધિક, નૈતિક, સાંસ્કૃતિક અને ભૌતિક પરિમાણોમાં વ્યક્તિત્વ વિકાસ માટે અનુકૂળ જ્ઞાન, કૌશલ્યો અને મૂલ્યોના સંપાદન દ્વારા અર્થઘટન કરી શકાય છે. આ એક અભ્યાસક્રમ સૂચવે છે જે કલ્પના અને સર્જનાત્મકતાના ગુણો કેળવવાનું લક્ષ્ય રાખે છે; સાર્વત્રિક રીતે વહેંચાયેલ માનવ મૂલ્યો પ્રાપ્ત કરવા; વિકાસશીલ એસ્પે! વ્યક્તિની સંભવિતતાના સીટીએસઃ મેમરી, તર્ક, સૌંદર્યલક્ષી સૂઝ, શારીરિક ક્ષમતા અને સંચાર/સામાજિક કુશળતા; નિર્ણાયક વિચારસરણી વિકસાવવી અને સ્વતંત્ર નિર્ણયનો ઉપયોગ કરવો; અને વ્યક્તિગત પ્રતિબદ્ધતા અને જવાબદારી વિકસાવવી. (જીજ્ઞરીહીરિ૨૦૦૫).

સર્વગ્રાહી શિક્ષણમાં સંપૂર્ણતાના સ્તરો

સંપૂર્ણતા માને છે કે બ્રહ્માંડની દરેક વસ્તુ અન્ય દરેક વસ્તુ સાથે એકબીજા સાથે જોડાયેલી છે. અસ્તિત્વમાં છે તે દરેક વસ્તુ એકબીજા સાથે જોડાયેલા અને અર્થના સંદર્ભમાં સંબંધિત છે, અને કોઈપણ ફેરફાર અથવા ઘટના અન્ય દરેક વસ્તુને અસર કરે છે. સમગ્ર તેના ભાગોના સરવાળા કરતાં વધુ છે. આનો અર્થ એ થાય

છે કે સમગ્રમાં રિલેશનલ પેટર્નનો સમાવેશ થાય છે જે ભાગોમાં સમાવિષ્ટ નથી. તેથી, ઘટનાને એકલતામાં ક્યારેય સમજી શકાતી નથી.રોન મિલર (૨૦૦૦), પદ્ધતિસરના અને ઓપરેટિવ હેતુઓ માટે, સંપૂર્ણતાના પાંચ સ્તરો ઓળખી કાઢ્યા છે.

- **સંપૂર્ણવ્યક્તિ વિકાસ**

આ સંપૂર્ણતાનું પ્રથમ સ્તર છે જેની સાથે સર્વગ્રાહી શિક્ષક કામ કરે છે. વ્યક્તિને છ આવશ્યક તત્વો સાથે અભિન્ન વ્યક્તિ તરીકે જોવામાં આવે છેઃ શારીરિક, ભાવનાત્મક, બૌદ્ધિક, સામાજિક, સૌંદર્યલક્ષી અને આધ્યાત્મિક. આ છ તત્વો શીખવાની પ્રક્રિયામાં મૂળભૂત ભૂમિકા ભજવે છે. તેમ છતાં, પરંપરાગત રીતે, જ્ઞાનાત્મક પાસું તરફેણ કરવામાં આવ્યું છે, સર્વગ્રાહી શિક્ષણ છ તત્વો વચ્ચે સંતુલનનું મહત્વ ઓળખે છે. સર્વગ્રાહી કેળવણીકારો વિદ્યાર્થીને એક મગજ તરીકે જોતા નથી જે પ્રોગ્રામ થયેલ હોવું જોઈએ, પરંતુ સમગ્ર અસ્તિત્વ તરીકે. (ઈ, મિલર ૨૦૦૦, દ્વક્રદ્દક્ર૨૦૦૧).

- **સમુદાયમાં સંપૂર્ણતા**

સંપૂર્ણતાના આ બીજા સ્તરમાં માનવ સંબંધોની ગુણવત્તા પર ભાર મૂકવામાં આવે છે. માનવીય ક્રિયાપ્રતિક્રિયાના માર્ગમાં, સમુદાયમાં શાળા, નગર અથવા તો કુટુંબનો સમાવેશ થઈ શકે છે. જ્યારે સર્વગ્રાહી શિક્ષણ એક સંદર્ભ તરીકે શાળા સાથે કામ કરે છે, ત્યારે તેઓ તેને ઉત્તેજક શિક્ષણ સમુદાયમાં રૂપાંતરિત કરે છે, અને અર્થ અન્ય લોકો સાથેના સંબંધ દ્વારા પ્રાપ્ત થાય છે. યોગ્ય માનવ સંબંધો કેવી રીતે સ્થાપિત કરવા તે શીખવું એ શિક્ષણનો ઉદ્દેશ્ય છે. (આર, મિલર ૨૦૦૦, હક્રદ્દક્ર૨૦૦૧).

- **સમાજમાં સંપૂર્ણતા**

આ સ્તર મુખ્યત્વે દેશના વૈચારિક અને આર્થિક પરિમાણ અને એક સમાજ તરીકે આપણે આપણી જાત પર લાદેલા ધ્યેયોનો સંદર્ભ આપે છે. સમાજની વર્તમાન પરિસ્થિતિને જોતાં તે સર્વગ્રાહી શિક્ષણનું એક નિર્ણાયક પરિમાણ છેઃ શોષણ, નિયંત્રણ, સફળતા અને સ્પર્ધાના પ્રવર્તમાન મૂલ્યોથી ભરપૂર. અમર્યાદિત આર્થિક વૃદ્ધિના આદર્શને પરિણામે લોકો ઉત્પાદનોના વપરાશ અને અનાવશ્યક પ્રસન્નતા પર તેમની ખુશીની આશાઓ બાંધી રહ્યા છે.સર્વગ્રાહી શિક્ષણ આ સામાજિક કટોકટી અને વિશ્વ નાગરિકતા અને સહભાગી લોકશાહી માટે લોકોને શિક્ષિત કરવાની જરૂરિયાતને ઓળખે છે. (રૂજ૨૦૦૮)

- **શીખવાની પ્રક્રિયા**

ગ્રહ એ આપણા જીવનનો અને શીખવાની પ્રક્રિયાનો ચોથો સંદર્ભ છે. પરંપરાગત રીતે, ગ્રહને ધ્યાનમાં લેવામાં આવ્યો નથી કારણ કે તેને સાકલ્યવાદી શિક્ષકો માટે સંદર્ભ તરીકે માનવામાં આવતું નથી, ગ્રહ ગૈયા છેઃ ગતિશીલ પ્રક્રિયાઓનું એક જટિલ અને સુમેળભર્યું જીવ, અને સંકલિત સમગ્ર જે જીવંત અને સ્વ-નિયમનકારી છે, જેમાંથી માનવ સમાજો તેમજ આર્થિક, રાજકીય અને સાંસ્કૃતિક પ્રણાલીઓ આશ્રિત સબસિસ્ટમ છે. બધી શીખવાની પ્રક્રિયાઓ વૈશ્વિક સંદર્ભમાં થાય છે જેને ધ્યાન આપવું આવશ્યક છેઃ સર્વગ્રાહી શિક્ષકો પર્યાવરણ સંકટને ઓળખે છે અને આ રીતે વૈશ્વિક જાગૃતિ અને પ્રકૃતિ પ્રત્યે આદર માટે શિક્ષિત કરે છે. (આર, મિલર ૨૦૦૦).

- **હોલિસ્ટિક કોસ્મોસ**

આ આપણા જીવન અને શિક્ષણનો પાંચમો અને છેલ્લો સંદર્ભ છે. તે આપણી ઓળખનો અંતિમ અને વાસ્તવિક સ્ત્રોત છે, પ્રાથમિક સંપૂર્ણ, સંપૂર્ણ સંદર્ભ જે આપણા અસ્તિત્વને અર્થ આપે છે - માનવ અસ્તિત્વનું આધ્યાત્મિક પરિમાણ. સર્વગ્રાહી શિક્ષણમાં, માનવજાત જે ગંભીર કટોકટીનો સામનો કરી રહી છે તેના

માટે કોસ્મોસમાં આશ્રય લેવો એ સૌથી નોંધપાત્ર પ્રતિસાદ છે, કારણ કે તે ત્યાં છે કે વ્યક્તિ તેની યુનિવર્સિટી અને બારમાસી માનવ આધ્યાત્મિક મૂલ્યોના સંપર્કમાં છે. ત્યાં દ્વિવાદ અને વિભાજન છે. સંપૂર્ણ રીતે કાબુ મેળવે છે, અને સ્વ અને અસ્તિત્વમાંના બીજા બધા એક સાથે આવે છે અને ચેતનાને તેના સાચા સ્વભાવ માટે જાગૃત કરે છે. આ સંદર્ભમાં જ સાર્વત્રિક પ્રેમ, બિનશરતી વૃક્ષવાદ, ભાઈચારો, શાંતિ અને કરુણા ખીલે છે. કોસ્મોસ કોનનો આવશ્યક અર્થ પ્રત્યક્ષ અનુભવ દ્વારા જ સમજી શકાય છે.(દ્રઠ્ઠદ્દઠ્ઠ૨૦૦૧)

સર્વગ્રાહી શિક્ષણનો ધ્યેય

સ્કોટ ફોર્બ્સ (૨૦૦૩), એ પ્રસ્તાવ મૂક્યો હતો કે "સાકલ્યવાદી શિક્ષણનું લક્ષ્ય 'અંતિમતા' શબ્દ દ્વારા શ્રેષ્ઠ રીતે સમાવિષ્ટ છે." તેમણે અલ્ટીમેસીને આ રીતે વ્યાખ્યાયિત કરી હતી, (૧) એવી સર્વોચ્ચ સ્થિતિ કે જેની માનવ ઈચ્છા કરી શકે છે, ક્યાં તો એક તબક્કા તરીકે. વિકાસ (દા.ત. જ્ઞાન), જીવનની એક એવી ક્ષણ તરીકે જે સૌથી મહાન છે પરંતુ ભાગ્યે જ કોઈને અનુભવાય છે (દા.ત. ગ્રેસ), અથવા જીવનના એવા તબક્કા તરીકે કે જે વસ્તીમાં સામાન્ય છે પરંતુ સામાન્ય રીતે કોઈ ચોક્કસ વ્યક્તિના જીવનમાં ભાગ્યે જ જોવા મળે છે (દા.ત., માસલોઝ પીક-અનુભવ); અને (૨) એવી ચિંતા અથવા સગાઈ કે જે વ્યક્તિ ઈચ્છી શકે તે સૌથી વધુ છે (દા.ત., કોઈ પવિત્ર વસ્તુની સેવામાં રહેવું). આ બે અર્થ ઓવરલેપ અથવા એકબીજા સાથે જોડાયેલા હોઈ શકે છે.

અલ્ટીમેસી, જેને જ્ઞાન અથવા કોસ્મિક સંવાદિતા સાથેનું જોડાણ પણ કહેવાય છે, તે સમગ્ર સાહિત્યમાં એક સામાન્ય વિષય છે. તે વિદ્યાર્થીની સર્વોચ્ચ સંભાવના છે જે સર્વગ્રાહી શૈક્ષણિક પ્રક્રિયામાં સામેલ છે (દ્રૈીઙ્ગજી૨૦૦૮). ફોર્બ્સ "અંતિમતા" ની થીમને પ્રોત્સાહન આપે છે અને તેમના સંશોધન દ્વારા, "સંકલિત શિક્ષણને શિક્ષણ તરફના મુખ્ય પ્રવાહના અભિગમોથી શું અલગ પાડે છે તેના ફિલોસોફિકલ સુસંગતતા માટે જ્ઞાન પ્રદાન કરે છે" (માર્ટિન, ૨૦૦૪). અલ્ટીમેસીની કલ્પનાઓ સર્વગ્રાહી શિક્ષકોને માનવ સ્વભાવ અને અર્થપૂર્ણ જીવન વિશેના તેમના મંતવ્યો તરફ દોરી જાય છે. સર્વગ્રાહી કેળવણીકારો દાવો કરે છે કે મૂળ ભલાઈ વિશેનો તેમનો દૃષ્ટિકોણ મૂળ પાપના વિરોધમાં છે, અને બાળકોને નિયંત્રણ અને આકાર આપવાની જરૂરિયાત (અથવા જરૂરિયાતની અછત) સંબંધિત વિવિધ મંતવ્યો આવશ્યકપણે અનુસરે છે. આથી, સર્વગ્રાહી શિક્ષકોને લાગે છે કે તેમની પાસે વિકાસ પ્રત્યેનો એક અલગ દ્રષ્ટિકોણ છે જે માને છે કે લોકો કુદરતી રીતે સારા તરફ જશે, અને તે પ્રગતિમાં મોટાભાગે બાળકમાં કુદરતી અથવા સહજ શું છે તે ઉજાગર કરવું, ખુલ્લું પાડવું અથવા શોધવાનો સમાવેશ થાય છે.(યૈંદ્વીજ૨૦૦૭)

સર્વગ્રાહી શિક્ષણના મૂળભૂત સિદ્ધાંતો

નિવેદન, જેનું શીર્ષક હતું, શિક્ષણ ૨૦૦૦ઃ એક સર્વગ્રાહી પરિપ્રેક્ષ્ય, સર્વગ્રાહી શિક્ષણના કેન્દ્રીય સિદ્ધાંતોને વ્યાખ્યાયિત કરતું હતું (હ્લઙ્ગઠ્ઠી૨૦૦૦, દ્રઠ્ઠદ્દઠ્ઠ૨૦૦૧, જીષ્ઠરીૈહીરિ૦૦૫).

- **માનવ વિકાસ માટે શિક્ષણ**

શિક્ષણનો પ્રાથમિક હેતુ માનવ વિકાસની સહજ શક્યતાઓને પોષવાનો છે. શાળાઓ એવી જગ્યા હોવી જોઈએ જે તમામ વિદ્યાર્થીઓના સંપૂર્ણ વિકાસની સુવિધા આપે. શીખવું એ સ્વ, કુટુંબ અને સમુદાયના સભ્યો, વૈશ્વિક સમુદાય, ગ્રહ અને બ્રહ્માંડ પ્રત્યેના સંબંધોને વધુ ગાઢ બનાવવું જોઈએ.

- **વિદ્યાર્થીઓનું વ્યક્તિગત તરીકે સન્માન કરવું**

દરેક શીખનાર અનન્ય છે, સ્વાભાવિક રીતે સર્જનાત્મક, વ્યક્તિગત જરૂરિયાતો અને ક્ષમતાઓ સાથે. આનો અર્થ છે વ્યક્તિગત મતભેદોનું સ્વાગત કરવું અને દરેક વિદ્યાર્થીમાં માનવીય વિવિધતા માટે

સહનશીલતા, આદર અને પ્રશંસાની ભાવનાને પ્રોત્સાહન આપવું. દરેક વ્યક્તિ સ્વાભાવિક રીતે સર્જનાત્મક હોય છે, તેની પાસે અનન્ય શારીરિક, ભાવનાત્મક, બૌદ્ધિક અને આધ્યાત્મિક જરૂરિયાતો અને ક્ષમતાઓ હોય છે અને તેની પાસે શીખવાની અમર્યાદિત ક્ષમતા હોય છે.

- **અનુભવની કેન્દ્રીય ભૂમિકા**

શિક્ષણ એ અનુભવની બાબત છે અને શીખવું એ મુખ્યત્વે અનુભવલક્ષી છે. શીખવું એ વ્યક્તિ અને વિશ્વ વચ્ચે એક સક્રિય, બહુસંવેદનાત્મક જોડાણ છે, એક પરસ્પર સંપર્ક જે શીખનારને સશક્ત બનાવે છે અને વિશ્વની સમૃદ્ધ અર્થપૂર્ણતાને છતી કરે છે. અનુભવ ગતિશીલ અને સતત વધતો જાય છે. શિક્ષણનું ધ્યેય ઉછેરનું હોવું જોઈએઅનુભવ દ્વારા કુદરતી, તંદુરસ્ત વૃદ્ધિ, અને જ્ઞાન અને શાણપણના માર્ગ તરીકે મર્યાદિત, ખંડિત, પૂર્વનિર્ધારિત "અભ્યાસક્રમ" રજૂ કરવા માટે નહીં.

- **સર્વગ્રાહી શિક્ષણ**

"સંપૂર્ણતા" નો ખ્યાલ શૈક્ષણિક પ્રક્રિયાના મૂળમાં હોવો જોઈએ. સંપૂર્ણતા સૂચવે છે કે દરેક શૈક્ષણિક શિસ્ત જીવનની સમૃદ્ધ, જટિલ, સંકલિત ઘટના પર માત્ર એક અલગ પરિપ્રેક્ષ્ય પ્રદાન કરે છે. સર્વગ્રાહી શિક્ષણ ઉજવણી કરે છે અને વિકાસશીલ, વાસ્તવિકતાના વૈકલ્પિક મંતવ્યો અને જાણવાની બહુવિધ રીતોનો રચનાત્મક ઉપયોગ કરે છે. માનવ વિકાસના માત્ર બૌદ્ધિક અને વ્યવસાયિક પાસાઓને જ માર્ગદર્શન અને પાલનપોષણની જરૂર નથી, પણ ભૌતિક, સામાજિક, નૈતિક, સૌંદર્યલક્ષી, સર્જનાત્મક અને - બિનસાંપ્રદાયિક અર્થમાં - આધ્યાત્મિક પાસાઓની પણ જરૂર છે.

- **શિક્ષકોની નવી ભૂમિકા**

આજના ઘણા શિક્ષકો સ્પર્ધાત્મક વ્યાવસાયીકરણની જાળમાં ફસાઈ ગયા છેઃ ચુસ્તપણે નિયંત્રિત ઓળખપત્ર અને પ્રમાણપત્ર, શબ્દકોષ અને વિશેષ તકનીકો, અને માનવ વિકાસની પ્રક્રિયામાં અનિવાર્યપણે સામેલ આધ્યાત્મિક, નૈતિક અને ભાવનાત્મક મુદ્દાઓથી વ્યાવસાયિક અળગા રહેવું. સર્વગ્રાહી કેળવણીકાર માને છે કે, શિક્ષકોએ શીખવાની સુવિધા આપવી જોઈએ, જે એક ઓર્ગેનિક, કુદરતી પ્રક્રિયા છે અને એવી પ્રોડક્ટ નથી કે જે માંગ પર બહાર આવી શકે. શિક્ષકોને તેમના ચોક્કસ વિદ્યાર્થીઓની જરૂરિયાતોને અનુરૂપ શિક્ષણ વાતાવરણની રચના અને અમલીકરણ માટે સ્વાયત્તતાની જરૂર છે.

- **પસંદગીની સ્વતંત્રતા**

વિદ્યાર્થીઓ અને વાલીઓને શીખવાની પ્રક્રિયાના દરેક તબક્કે વાસ્તવિક પસંદગી માટેની તકો હોવી જોઈએ. સાચું શિક્ષણ સ્વતંત્રતાના વાતાવરણમાં જ થઈ શકે છે. પૂછપરછ, અભિવ્યક્તિ અને વ્યક્તિગત વિકાસની સ્વતંત્રતા તમામ જરૂરી છે. સામાન્ય રીતે, વિદ્યાર્થીઓને તેમના શિક્ષણમાં અધિકૃત પસંદગીની મંજૂરી આપવી જોઈએ. આ પ્રકારની જવાબદારી નિભાવવાની તેમની ક્ષમતા અનુસાર અભ્યાસક્રમ અને શિસ્તની પ્રક્રિયાઓ નક્કી કરવામાં તેમનો નોંધપાત્ર અવાજ હોવો જોઈએ.

- **સહભાગી લોકશાહી માટે શિક્ષણ**

શિક્ષણ લોકશાહી મૂલ્યો પર આધારિત હોવું જોઈએ અને સમુદાય અને ગ્રહના જીવનમાં અર્થપૂર્ણ રીતે ભાગ લેવા માટે તમામ નાગરિકોને સશક્ત બનાવવું જોઈએ. સાચા અર્થમાં લોકશાહી સમાજના નિર્માણનો અર્થ લોકોને તેમના નેતાઓને મત આપવાની મંજૂરી આપવા કરતાં વધુ છે - તેનો અર્થ છે વ્યક્તિઓને

તેમના સમુદાયની બાબતોમાં સક્રિય ભાગ લેવા માટે સશક્તિકરણ કરવું. ખરેખર લોકશાહી સમાજ એ "બહુમતીના શાસન" કરતાં વધુ છે - તે એક સમુદાય છે જેમાં વિભિન્ન અવાજો સંભળાય છે અને વાસ્તવિક માનવીય ચિંતાઓને સંબોધવામાં આવે છે. જ્યારે સામાજિક અથવા સાંસ્કૃતિક પરિવર્તન જરૂરી હોય ત્યારે તે રચનાત્મક પરિવર્તન માટે ખુલ્લો સમાજ છે.

- **વૈશ્વિક નાગરિકતા માટે શિક્ષણ**

દરેક વ્યક્તિ વૈશ્વિક નાગરિક છે. તેથી શિક્ષણ એ માનવ અનુભવની ભવ્ય વિવિધતાની પ્રશંસા થવી જોઈએ. માનવ અનુભવ કોઈપણ એક સંસ્કૃતિના મૂલ્યો અથવા વિચારવાની રીતો કરતાં ઘણો વિશાળ છે. ઉભરતા વૈશ્વિક સમુદાયમાં, અમને વિવિધ સંસ્કૃતિઓ અને વિશ્વ દૃષ્ટિકોણ સાથે સંપર્કમાં લાવવામાં આવી રહ્યા છે જે ઇતિહાસમાં પહેલાં ક્યારેય નહોતું, સર્વગ્રાહી શિક્ષક માને છે કે શિક્ષણ માટે માનવ અનુભવની ભવ્ય વિવિધતા અને અંદર ખોવાઈ ગયેલી અથવા હજી પણ અજાણી સંભાવનાઓ માટે પ્રશંસાને પોષવાનો સમય છે.

- **પૃથ્વી સાક્ષરતા માટે શિક્ષણ**

શિક્ષણ તેના તમામ સ્વરૂપોમાં જીવન પ્રત્યેના ગહન આદરથી સજીવ ઉભરવું જોઈએ અને માનવ અને પ્રાકૃતિક વિશ્વ વચ્ચેના સંબંધને પોષવું જોઈએ. આ એકવીસમી સદી માટેના આપણા વિઝનના મૂળમાં છે. પૃથ્વી ગ્રહ એક વિશાળ જટિલ, પરંતુ મૂળભૂત રીતે એકાત્મક જીવન પ્રણાલી છે, જે અવકાશના ઘેરા શૂન્યમાં જીવનનો ઓએસિસ છે.

- **આધ્યાત્મિકતા અને શિક્ષણ**

સર્વગ્રાહી કેળવણીકાર માને છે કે તમામ લોકો માનવ સ્વરૂપમાં આધ્યાત્મિક જીવો છે જેઓ તેમની પ્રતિભા, ક્ષમતાઓ, અંતર્જ્ઞાન અને બુદ્ધિ દ્વારા તેમના વ્યક્તિત્વને વ્યક્ત કરે છે. જેમ વ્યક્તિનો શારીરિક, ભાવનાત્મક અને બૌદ્ધિક વિકાસ થાય છે, તેમ દરેક વ્યક્તિનો આધ્યાત્મિક વિકાસ પણ થાય છે. આધ્યાત્મિક અનુભવ અને વિકાસ સ્વયં અને અન્ય લોકો સાથેના ઊંડા જોડાણ તરીકે પ્રગટ થાય છે, રોજિંદા જીવનમાં અર્થ અને હેતુની ભાવના, જીવનની સંપૂર્ણતા અને પરસ્પર નિર્ભરતાનો અનુભવ, ઉન્મત્ત પ્રવૃત્તિમાંથી રાહત, સમકાલીન જીવનના દબાણ અને અતિશય સમય, સર્જનાત્મક અનુભવની પૂર્ણતા, અને જીવનના અસંખ્ય રહસ્ય માટે ગહન આદર.

શિક્ષણ ૨૦૦૦ ઉપરાંત, જેમાં સર્વગ્રાહી શિક્ષણ સંબંધિત મોટાભાગના સિદ્ધાંતોનો સમાવેશ થાય છે, સર્વગ્રાહી શિક્ષણની અન્ય વ્યાખ્યાઓ છે, જે મૂલ્યવાન છે.તપાસ કરી રહ્યા છીએ કારણ કે તેઓ ઉપરોક્ત ચિત્રને પૂરક બનાવે છે. જહોન મિલર (૨૦૦૭), દાખલા તરીકે, શિક્ષણના "પરિવર્તન મોડલ" ની અંદર સર્વગ્રાહી શિક્ષણને ફ્રેમ કરે છે, એવી દલીલ કરે છે કે સર્વગ્રાહી શિક્ષણનો મુખ્ય સૂત્ર મેળવવાનો છે.પરિવર્તન, એટલે કે, વ્યક્તિ અને સમાજની સતત વૃદ્ધિની શોધ કરવી. જહોન મિલર સર્વગ્રાહી શિક્ષણને એક અભિગમ તરીકે સંશ્લેષણ કરે છે જે ત્રણ મુખ્ય સિદ્ધાંતોને સમાવે છેઃ ૧) "કનેક્શન" - શાળાના વિષયોને એકીકૃત કરવા માટે જરૂરી છે; સમુદાય સાથે જોડાણો સ્થાપિત કરવા; પૃથ્વી સાથે વિદ્યાર્થીના સંબંધને ઉત્તેજન આપવું; અનેવિદ્યાર્થીઓને તેમના આત્માઓ સાથે જોડાવા માટે પ્રોત્સાહિત કરે છે, તેમની પોતાની જાતની ઊંડી સમજ. ૨) "સમાવેશ" - વિવિધ જાતિઓ અને ક્ષમતાઓના વિદ્યાર્થીઓને સામેલ કરવા અને શીખવાની શૈલીમાં તફાવતોને પહોંચી વળવા માટે શૈક્ષણિક અભિગમોની શ્રેણી પૂરી પાડવાનો

ઉલ્લેખ કરે છે. અને ૩) ''બેલેન્સ'' – એટલે પૂરક ઉર્જા (વ્યક્તિગત શિક્ષણ અને જૂથ શિક્ષણ, વિશ્લેષણાત્મક વિચારસરણી અને સાહજિક વિચારસરણી, સામગ્રી અને પ્રક્રિયા, અને શિક્ષણ અને મૂલ્યાંકન) વચ્ચે સંતુલન માટે પહોંચવું.

તારણો

સર્વગ્રાહી શિક્ષણ એ શિક્ષણ શાસ્ત્રનો એક અભિગમ છે જે તમામ પ્રકારના શીખનારાઓની જરૂરિયાતોને પૂર્ણ કરી શકે છે, જે શિક્ષકો માટે પરિપૂર્ણતા અને પ્રસન્નતાનો સ્ત્રોત બની શકે છે, અને તે ભવિષ્યના નાગરિકોને રિપેર કરે છે જેઓ અન્ય લોકો માટે, તેમના સમુદાયો માટે ચિંતા અને માઈન્ડફુલનેસમાં યોગદાન આપશે. ગ્રહ માટે. તે વૈશ્વિક શિક્ષણ અને પર્યાવરણીય શિક્ષણ બંને સાથે સુસંગત છે, જે પરસ્પર નિર્ભરતા અને જોડાણના સિદ્ધાંતો પર પણ આધારિત છે. આ પરસ્પર નિર્ભર પરિપ્રેક્ષ્યના આધારે, સર્વગ્રાહી શિક્ષણ એવા સમાજનું નિર્માણ કરવા માંગે છે જ્યાં આપણે આસપાસના વાતાવરણ સાથે સુમેળમાં રહીએ. તે ઉપભોક્તાવાદને આધુનિક સમાજમાં પ્રબળ મોડ તરીકે નકારે છે. તેના બદલે, તે એક શિક્ષણ શોધે છે જે પ્રકૃતિ અને અસ્તિત્વની મૂળભૂત વાસ્તવિકતાઓમાં મૂળ છે. સર્વગ્રાહી શિક્ષણ ભાગને સમગ્ર સાથે જોડવા માંગે છે. અમે સંપૂર્ણતા અને જોડાણની વિશાળ દ્રષ્ટિને ભૂલી જવા માટે શિક્ષણમાં ઝુકાવ્યું છે, અને સર્વગ્રાહી શિક્ષણ અમને તે દ્રષ્ટિને પુનઃસ્થાપિત કરવા માટે કહે છે. આવી દ્રષ્ટિ, અલબત્ત, ટકાઉપણું માટે શિક્ષણનું પ્રાથમિક ધ્યેય છે. એકંદરે, આપણે સર્વગ્રાહી શિક્ષણનું વર્ણન નીચેની વ્યાપક લાક્ષણિકતાઓ ધરાવતા તરીકે કરી શકીએ છીએઃ ૧) તે સમગ્ર વ્યક્તિના વિકાસને પોષે છે; ૨) તે સંબંધોની આસપાસ ફરે છે (સમાનતાવાદી, ખુલ્લા અને લોકશાહી સંબંધો); ૩) તે જીવનના અનુભવો સાથે સંબંધિત છે ("મૂળભૂત કુશળતા" ને બદલે); ૪) તે "માન્ય છે કે સંસ્કૃતિઓ લોકો દ્વારા બનાવવામાં આવી છે અને લોકો દ્વારા બદલી શકાય છે" (સ્થાપિત સંસ્કૃતિને અનુરૂપ અને તેની નકલ કરવાને બદલે); અને ૫) તે "જીવન અને અજાણ્યાઓ માટે ઊંડો આદર (અને ક્યારેય સંપૂર્ણ રીતે ક્યારેય નહીં)" પર આધારિત છે. જાણી શકાય તેવું) જીવનનો સ્ત્રોત."

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REPRESENTATION OF WOMEN IN THE NOVELS OF SHASHI DESHPANDE

— Dr. B.M. Vaghela

Since ages woman has been the victim of male domination and oppression. Women who constitute half of the world's population are paradoxically not treated with men in all spheres of human activity. They are oppressed, suppressed and marginalized in the matter of sharing the available opportunities for fulfilment of their lives, despite the fact that every woman slaves for the development of her family, her husband and children. She has always been treated like a commodity. Man has always looked down upon her as the weaker sex. The religions of the world have given section to the female's subjugations to the males Shashi Deshpande reveals her deep and uncanny insight into feminine mind to present the oppression of female characters in male dominated society.

Feminism is a collection of movements and ideologies aimed at defining, establishing and defending equal political, economic, cultural and social rights for women. This includes seeking to establish equal opportunities for women in education and employment. A feminist advocate or supports the rights and equality of women.

Shashi Deshpande is one of the prominent contemporary women writers in India writing in English. She has created ripples in the society of male domination by talking women as women seriously in her novels. She takes is inside the consciousness of her women characters to present their plight, fears, dilemma, contradictions and ambitions.

Shashi Deshpande is a well-known name in the field of Indian literature. She was born in 1938 in Dharwad in Karnataka as the daughter of the renowned Kannada dramatist as well as a great Sanskrit scholar Srianga.

She pursed her education in Dharwad, Bombay and Bangalore. She presently lived in Bangalore with her pathologist husband.

Shashi Deshpande emerged on the Indian fictional scene in the 1970s. She has nevertheless created a place for herself in the galaxy of Indian women novelists in English. She excels in projecting a realistic picture of the middle class educated woman, who, although financially independent, is still facing the problems of a adjustment between idealism and pragmatism. She is almost incomparable for her portrayal of Indian middle class women with their turmoil, frustrations, endurance and "that long silence" which has been their lot for many centuries. Her novels as mainly based on the lives of women and their problems particularly in the Indian context. She explored the realities behind the silence of women. She raised her voice against torment on women and also created mass awareness in the matter through her writing. Her books are translated into several Indian languages. Her novels are deeply rooted in India, the character settings and the conflicts are inherently Indian.

Shashi Deshpande is a leading woman novelist in the Indian Literary Horizon with Eight novels, four books for children, over eighty short stories and a screen play to her credit. In the context of the contemporary Indian writing in English. Shashi Deshpande is the confident voice, who explores individual and universal female psyche. She has gained reputation as a great as a serious writer with tremendous potential. Most of her protagonist are women who are educated and exposed to western ideas. Women of the present day society stand on the threshold of social change in an enviable position. They are intensely aware of the injustice heaped on them unlike their counterparts a generation age. However, Shashi Deshpande does not believe that women are inferior beings who must remain passive and submissive. This awakening of the woman's consciousness as portrayed by Shashi Deshpande in her novels deserves the extent of articulation of a woman's point of view which needs to be assessed form a new perspective.

Sashi Deshpande uses first person narrative to register women's protest against the male dominated society in the novel," That Long Silence". She uses double narratives in The Dark Holds no Terrors to give a realistic portrayal of Saru's inner self. Roots and Shadows, her first novel depicts the agony and suffocation experienced by the protagonist Indu in a male dominated and tradition bound society. The Dark Holds No Terror, her second novel, is all about male ego wherein the male refuses to play a second fiddle role in marriage.

The next novel, *If I Die Today*, contains elements of detective fiction. The narrator, a young college lecture, is married to a doctor and they live on the campus of a big medical college and hospital. The arrival of Guru, a terminal cancer patient, disturbs the lives of the doctors and their families. Old secrets are revealed, two people murdered, but the tensions in the families is revolved

after the culprit is unmasked. One of the memorable characters is Mriga, a 14- year old girl. Her father Dr. Kulkarni, appears modern and westernized, yet he is seized by the Hindu desire for a son and heir, and never forgives Mriga for not being a son, her mother, too, is a sad, suppressed creature. Her novel Come Up and Dead exposed the evil of sexual exploitation in an educational institution that exist to empower girls to seek and offer justice.

That Long Silence is about self-doubt and fears which Jaya undergoes till she affirms herself. The Binding Vine, deals with the personal tragedy of the protagonist Urmi to focus attention on victims like Kalpana and Mira, victims of man's lust and woman's helplessness. In *A Matter of Time*, Deshpande for the first time enters into the world of metaphysical philosophy. It is about three woman from three generations of the same family and the way they cops with the tragedy that overwhelms them. Small Remedies, is about Savitribai who avoids marriage and home to pursue her genius.

Shashi Deshpande protagonist are stronger than those of her contemporary writers. They refuse to sacrifice their individuality for the sake of upholding the traditional role models laid down by society for women. But they attempt to resolve their problems by a progress temporary withdrawal. In *The Dark Hold No Terrors*, Sarita returns to parental home to escape from her husband Manohar's sadism. This, temporary withdrawal helps her to view her situation objectively. Besides, being merely a daughter, sister, wife or mother, she evolves into an individual with ther own legitimate expectation of life.

In *That Long Silence*, Jaya undergoes great mental trauma because she has refused to go into hiding with her husband as an enquiry against his financial irregularities is on. Like the mythological character Gandhari, she kept her eyes shut to her husband's illegal earning at office. Even her journalistic writings are circumscribed by her husband's likes and dislikes. Finally she is able to evaluate her expectations of life.

After having rejected traditional role models, Deshpande's protagonist display strength and courage in evolving, as their own role models as per the requirement of their social milieu. Her characters go through a process of self- examination before they reach self- actualization. Thus, Shashi Deshpande has been successful in creating strong women protagonists who refuse to get crushed under the wright of their personal tragedies, and face life with great courage strength. Comparatively, they appear to be moral life life-like and more askin to the educated, middle class, urban Indian woman of today.

The novelist tries to establish that it is nor only the patriarchal set up which is responsible for the women's condition in the Indian society. The responsibility also lies within the victim to refuse, to raise a voice and to

achieve the goal. The novel also traces the growth of the protagonist from a state of weakness, feeling of failure to that of relaxation. She accomplishes this through self -assessment and self -criticism.

The Dark Holds No Terrors, Shashi Deshpande's second novel, is bout Saru, the protagonist an educated, economically independent, middle-class wife who is made conscious of her gender as child and whose loveless relationship with her parents and strainer relations with her husband lead to her agonizing search for herself. The novel opens with Saru's return to her parents' house fifteen years after she left home with a vow never to return. Her relations with her husband become unbearingly strained and she returns for some solace. And she gets a chance to think over her relationship with her husband, her children, her parents and her dead brother Dhruva.

Saru is ignored in favour of her brother, Dhruva. No parental love is showered on her and she is not given any importance. Her brother's birthday are celebrated with much fanfare and performance of religious rites, whereas her birthday are not even acknowledged. Her mother constantly reminds her that she should not go out in the sun as it would worsen her already dark complexion. Saru recalls her conversation with her mother. Saru's mother's discriminatory behaviour makes Saru feel unloved and unwanted leading to s sense of alienation and estrangement. She is in the grips of insecurity. The hatred driven her to leave home for Bombay to seek medicines as a career. She falls in love with her college mate and marries him against her parents' wishes.

A close study of Shashi Deshpande's novels reveals her deep insight into the plight of Indian women who feel smothered and fettered in a tradition-bound, male dominated society. She delineates her women characters in the light of their hopes, fears, aspirations and frustrations, who are aware of their strengths and limitations, but find themselves thwarted by the opposition and pressure from a society conditioned overwhelmingly by the patriarchal mindset.

She highlights their inferior position and the subsequent degradation in a male-dominated society. Deshpande's women protagonists are victims of the prevalent gross gender discrimination first as daughter and later as wives. Although she has a small volume of literary works to her credit, her works have drawn great critical attention and acclaim for her sensitive and realistic representation of the Indian middle- class women. Shashi Deshpande's sincere concern for woman and her craft as a novelist is reflected strongly in all her novels.

The protagonists in Shashi Deshpande's novels are on the road to self-discovery. Usually some domestic crisis propels them in this quest. Shashi Deshpande's novels also frequently ruminate over the condition of human

alienation and the vicissitudes of time. Past resides with the present, and the novels often digress into Indian myths, fables and folk tales that show the power of tradition and the society's reluctance to change. But her novels are infused with a rich inclusiveness, which in itself enhances the possibilities of the hope.

Shashi Deshpande are essentially reflective of the unenviable situation of the beleaguered contemporary Indian women, which she has depicted with great artistic finesse and astounding originality. Shashi Deshpande's commendably realistic depiction of the contemporary Indian women's situation and the pragmatic solution. She puts forward accord her novels an imperishable importance for their affirmative eloquent marriage for women and the whole humanity as well.

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LANGUAGE TEACHING IN LITERATURE CLASSES: AN EMPIRICAL STUDY

— Dr. Kshipra Purani

Abstract :

Teachers teaching literary texts have experienced that introducing the learners to the world of literature in the first year of their college is a daunting task. It is futile to expect the learners to appreciate and enjoy literature without first focusing on the language. In the present context literature is the goal but language is the need. The focus at the initial level should be on language because linguistically impoverished learners will not be able to drink in the beauty of a literary piece. This does not mean turning literature class into a language class, but the starting point is to shift the focus in the beginning.

The present paper is an account of an empirical study of a local and pedagogical situation. For the teaching material a short poem "The Express" by Stephen Spender was selected. The focus was on grammar and vocabulary. After the initial reading of the poem the learners were actively engaged in grammar exercises. Then the attention was turned to vocabulary. They were led to appreciate the poem with the help of vocabulary building exercises. The inescapable conclusion at the end of the experiment is that at the initial stage when learners are exposed to serious literature study for the first time, literature teaching should be language teaching also. Once this is done, both the teacher and the learners experience a sense of fulfillment.

Teachers teaching literary texts at college level have experienced that introducing the learners to the world of literature in the first year of their college is an extremely difficult task. It is, I think, futile to expect the learners to appreciate and enjoy literature without focusing on the language. In the

present context, literature is the goal but language is the need. Divorce between the two is not possible. The focus, at the initial stage is on language because linguistically impoverished learners will not be able to drink in the beauty of a literary piece. The difficult task for the teacher is to help and guide the learners and the best way to begin with is focusing on the language first. By adopting a dynamic, student-centered approach toward comprehension of a literary work, literature teaching and learning becomes a more fulfilling and rewarding experience.

PROBLEMS :

(1) At the college level a class comprises a group of learners having mixed background. Learners from English medium are considerably more proficient in the language than those who have studied English only as a second language. It is observed that students who have studied in regional language as a medium of instruction at school level are unable to study literature or find it extremely difficult because of their inadequate grasp of the language.

(2) English studies are regarded as a necessary evil – a degree in English is essential for good and easy employment. As a consequence of these attitude teachers feel confined to teach their learners how to pass exams rather than how to study literature.

(3) The teacher is pressed by the learner demands that s/he stick to the syllabus. In such conditions there is little scope for innovation and experiment.

(4) Learners have to read too much, too superficially. As a result they rely too much on knowing the answers than their ability to think for themselves.

(5) There has been an over emphasis on teacher centered instruction or the lecture method with concomitant lack of interest in developing much needed linguistic skills so necessary for literary appreciation. As a result the full range of potentials literature has to offer have remained, by and large, unfulfilled. One's laboriously prepared lectures are not understood by the learners. So the traffic must be turned the other way round. This does not mean turning literature class into a language class, but the starting point is to shift the focus in the beginning.

THE EXPERIMENT:

The presentation is an account of an empiric study of a local and pedagogical situation. It perhaps raises questions rather than provides answers but the game is worth the candle in so far as it shows what can be done in a given situation with the kinds of problems the teachers teaching literature are encountering. The experiment met with some measure of success, although its complete success cannot be asserted.

For the teaching material a short poem "The Express" by Stephen Spender was selected. This is how the poem goes:

After the first powerful plain manifesto
The black statement of pistons, without more fuss
But gliding like a queen, she leaves the station.
Without bowing and with restrained unconcern
She passes the houses which humbly crowd outside,
The gasworks and at last the heavy page
Of death, printed by gravestones in the cemetery.
Beyond the town there lies the open country
Where, gathering speed, she acquires mystery,
The luminous self-possession of ships on ocean.
It is now she begins to sing—at first quite low
Then loud, and at last with a jazzy madness—
The song of her whistle screaming at curves,
Of deafening tunnels, brakes, innumerable bolts.
And always light, aerial, underneath
Goes the elate metre of her wheels.
Steaming through metal landscape on her lines
She plunges new eras of wild happiness
Where speed throws up strange shapes, broad curves
And parallels clean like the steel of guns.
At last, further than Edinburgh or Rome,
Beyond the crest of the world, she reaches night
Where only a low streamline brightness
Of phosphorus on the tossing hills is white.
Ah, like a comet through flame, she moves entranced
Wrapt in her music no bird song, no, nor bough
Breaking with honey buds, shall ever equal.

(https://www.poetrynook.com/poem/express)

The focus, while teaching the poem, was on two aspects – grammar and vocabulary. After the initial reading of the poem, the learners were asked to list the verbs describing the movement of the train. This led to an active engagement with the text, each line being perused carefully. Some of the verbs listed by the learners were – leaves, passes, gathering, goes, reaches and moves. This being done, there was a brief discussion about the use of the simple present tense. This generated a good deal of interest and interaction. In order to drive home the importance of the use of simple present tense, a task was set to change the verbs into past forms. When the two versions were juxtaposed, it was easier for the learners to realize the importance and effectiveness of the simple present tense. Another task was set to write a paragraph in simple present which made them think of a suitable

topic and compose a paragraph. Here was their writing skill in evidence for which an opportunity was provided.

Then the attention was turned to vocabulary. The poem abounds in 'industrial vocabulary' creating mechanical images. The learners were encouraged to prepare another list of such words, which they could use in literary appreciation of the poem. Attention was also drawn to adjectives, which are so necessary in a vivid description or narration.

Once the learners were familiar with the content of the poem, a brief discussion on the stylistic devices followed. The poem uses figures of speech to enhance the appeal of the poem, and the learners were briefly introduced to the concept of figures of speech. After explaining the two significant figures of speech – simile and metaphor – they were asked to locate similes and metaphors. Most of them succeeded in identifying them. They were asked to find the word used by the poet for the train and then a student came out with an unexpected response that it was another figure of speech – personification – employed by the poet. Another said that since the train has been likened to a queen, the poet has used 'she' for the train.

Once active engagement with the text was ensured, the learners were encouraged for tasks like:

(i) Finding another title for the poem

(ii) A multiple choice exercise

(iii) Rearranging jumbled lines

(iv) Summarizing

After being assured that the learners had comprehended the poem fairly well, it was read aloud for a better understanding of the rhythm and music of the poem and this was integrated with pronunciation study.

CONCLUSION :

The inescapable conclusion at the end of the experiment is that, at the initial stage when learners are exposed to serious literature study for the first time, literature teaching should be language teaching also and once that is done, the learners and the teacher both experience a sense of fulfillment.

Literary response is personal and interpretative but it is to be partly supported by textual evidence and the tasks set enabled the learners to gather that evidence so vital for understanding and enjoyment as well as appreciation through understanding.

The experiment has been a moderate success and the approach with modifications to suit special needs and situations will lead to the attainment of the goals of literature teaching.

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ROLE OF ICT IN ENGLISH LANGUAGE TEACHING

— Dr. Rameshsingh M. Chauhan

Introduction :

Even after so many innovations of good teaching tools for language learning, the pass ratio of students is not remarkable. Researcher concludes our examination system responsible for this set back. Both the students and teachers believe that English is a subject to be learned. Hence, they start cramming the assigned syllabus to get a pass in it. When they are asked to write something on their own or told to speak for few minutes in front of everybody then the actual status of their understanding the English language comes. The objective of teaching English is to make the student to use the four skills efficiently in real life situation. In the technological world, technology had also plays a vital role in language learning. Technology such as mobile being small in physical standards but has given enough to the language learning. Mobile being used as a speaker, recorder, reminder, messenger helps an individual to hone the skills needed for Language learning.

Nowadays proficiency in English language is an inevitable necessity to survive in this world of throat-cut competition. However, we have been witnessing many changes in English language teaching process at school and college level. Additionally, with the advent of technology, human lives have changed drastically. This paper talks about effective change in English language teaching process brought about by Mobile technology. Youngsters of this generation have developed a great interest in mobile technology because mobile has become a part of their life therefore, I believe, we the teacher of English language need to utilize the advantages of Mobile technology in teaching English language to the students. These days it seems

mobile phones are used everywhere by everyone, which leads to the obvious question: How can mobile phone technology support learning in the second language classroom? The answer is "in a number of ways" because mobile phones come with ever-increasing functions that most students are adept at using. In this article I describe 20 practical ways to use mobile phones to support second language learning, both inside and outside the classroom. Most of the activities will work with most mobile phones and do not require special knowledge or additional software or hardware. I will also discuss drawbacks such as cost, increased workload, and other problems that might impact the use of phones in the classroom, and will suggest ways of mitigating them.

Preparation of the Teaching Materials :

Phonetic dictionary is a Cell phone application which is useful to listen particular pronunciation of an English word. Students can listen and learn pronunciation of desired words through this dictionary. In the class, teacher suggests various new words to pronounce and then compare to the phonetic dictionary sound. If they pronounce it wrongly, then teacher correct it. So speaking and listening skill also improve.

Cell Phone dictionary is useful tool to improve writing, reading, speaking as well as English listening skill if we talk about simple downloaded dictionary. It is a cell phone application which translates words from one language to another like English to Gujarati with meaning of particular word and examples. So that students writing as well as reading skill can be improved. In the class, teacher gives various words and students find the meaning, usage different examples of its by using Cell Phone dictionary.

Voice recorder as Useful :

Voice recorder indicates it's meaning as 'to record a voice'. It is very useful facility on Cell phone. Students can record conversations, interviews, seminars, and sometimes lecture of the teacher or guest also. Then students play it inside as well as outside of the class room. They listen and discuss about it. Teacher also gives task to the students to listen audio/video or dialogues of movie. After listening, students record it in their own voice. Teacher compare recorded sound with original file/audio. At the end, teacher gives feedback to the students regarding pronunciation and give suggestion to improve their weak areas especially in pronunciation. The great advantage of this software is that students themselves use it and improve their English language skills.

Camera as a Instrument :

It is fact that effective use of a camera plays an important role in English language teaching. Students use camera for multiple purpose like storing

visual material, collecting scientific data, capturing beautiful picture of place, person, location, natural scenes, as well as photo of a person. Moreover students captured photo of their exam time-table, schedule and materials, then they upload on Whats App and other social networking sites. So other students read it and sometimes they can discuss about it. In the inside of the class teacher ask students for description and discussion on a picture captured by them, by using their own imagination. Thus, this is an interesting activity so that students involve themselves and freely express their own thought in their own language. It is sure that this activity will definitely develop their English language skills.

Internet : Internet is one of the important feature of Cell Phone. With the use of browsing on internet, students can surf the net for getting notes, pictures, various materials like text books, reading articles at any time. It can be easily downloaded use for learning.

Gaming: Gaming is also considered as appropriate features of Cell Phone to develop certain English language skills to the students. It offers learners a convenient way to relax and benefited a lot from playing games to develop problem solving and critical thinking skill.

Before asking students to pull out their cell phones in class, you need to have a plan. As with any other teaching activity, ask yourself what you are trying to achieve. Are you focusing on speaking, listening, reading, writing, or some combination of the four skills? Or do you simply want students to reflect on their language use outside the classroom? Start by identifying a specific teaching objective and then structure a mobile phone activity around that. Ask yourself if there is an added value to using a phone for the activity you have in mind. If there is none, perhaps it is better to find an alternative.

The next step is to take stock of the resources that you have available. There is an enormous range of phone makes and models, and the technology is always advancing. Many of the following ideas will work with all but the most obsolete phones, but some require the use of more recent models. In my own teaching I have sometimes asked students to work together in small groups and share one phone that had the required capabilities. Some idea given below :

Use the Notes Feature to Collect Everyday Language:

Most mobile phones have a feature that allows them to take notes. Ask students to use this feature to take notes on the English they read or hear outside of school and either present the notes to the class or send them to you as a text message. Instead of giving regular homework, you can ask students to hunt for specific language forms, common nouns, the past perfect tense, formulaic expressions, and the student who collects the largest number

of correct samples wins. Learners have a tendency to tune out when a classroom lesson is over; this activity helps circumvent that problem by breaking the boundary between class time and daily activities.

Use Free Programs to Organize Language Samples :

An extension to Ideas 1 and 2 is to use a free program like Every note to upload notes and pictures to your account which can be accessed from any computer. One neat feature is that the program recognizes words in pictures such as on billboards or even handwritten notes and converts it to text, generally very accurately. Students can use this program to organize personal notes on their account and share it with a group or the whole class. Different accounts can be exchanged, compared, and discussed in class. Again, to avoid data costs notes could be transferred from the mobile phone to the computer for uploading.

Use the Voice Memo Recorder feature to record conversations outside the classroom :

Obviously you will have to consider privacy issues and impress upon learners the importance of obtaining their interlocutors' permission before they do interviews, either with each other or native speakers. Students can play the interviews and conversations in class for feedback and discussion. I have used this idea to send students on quests to collect information from sources in the community, including from native speakers. Although we used iPods with a microphone, the same task is now easily accomplished with mobile phones. The principle remains the same: try to get students to use the language as much as possible!

Use the Text Messaging feature to Reinforce Vocabulary Learning :

A study by Thornton and Houser (2003) shows that Short Message Service (SMS) text messages can be used to send out vocabulary items at spaced intervals, thus increasing student retention. For example, you could text the words covered in class to encourage students to review them outside the school context. By sending out the words multiple times, you increase the chances that students will remember them.

Use the Text Messaging feature for Circular Writing :

The reality is that many students do not like to write. They associate writing in the school context with boring assignments and a punitive environment of criticism and negative feedback. In other words, the fun is missing. However, if one considers writing as any form of textual communication, it becomes clear that students actually write a lot. The number of text messages, status updates on social networking sites, and instant messages (IMs) sent by the average young learner is staggering; clearly, a

lot of writing is going on! The challenge is to enco urage that type of writing that helps students learn English.

If students are not ready to write essays, they can practice with shorter texts to develop their writing skills. One activity is circular writing, where students create a story together by contributing one text message at a time. Each student writes a sentence or two and then sends this on to the next student, who adds another message, and so on until the story is complete. The teacher is copied and has a record of the story as it emerges. You can experiment with different text types such narratives (as in the example above), or shorter forms such as news reports, instructions, and warnings.

Use the mobile phone for micro blogging on Twitter :

No report on mobile writing would be complete without mention of Twitter, the popular micro blogging service. Micro blogging involves sending short messages (with a limit of 140 characters, including punctuation and spaces) from a computer or a mobile phone. Initially intended to provide friends with status updates ("Now going to the gym," "Watching Lost in Translation," "Feeding the hamster"), Twitter is now used by many different professions, including educators, to keep people informed about who is doing what. You can use Twitter for a wide variety of assignments, such as asking students to report on their daily activities. To focus on specific aspects of language, you could ask students to write down each idiom they find in a book they are reading or to report when they hear someone use a negative adverb such as seldom or hardly. You may not be able to (or want to!) read all the comments, or tweets, yourself, but you could ask students to follow some of their classmates' tweets and respond to them.

Use the Mobile Phone for Social networking :

Like Twitter, Face book and MySpace are enormously popular social networking tools that allow groups of "friends" to meet, post messages, share pictures, and generally interact online in a myriad of ways. Most of the interaction takes place in writing, and simply asking students to use English instead of their native language produces a great deal of writing practice. Some teachers actively use such sites to keep in touch with students or to organize activities online. The sites can be accessed through mobile phones, and it could be good fun to ask students to post on each other's pages in relation to a topic you have just discussed in class. This activity is best used within range of a wireless network, so it may not work for everyone.

Use the Mobile phone for a Language Exchange :

Using phones for speaking may not seem like an original idea, but one way to encourage reluctant students to start speaking is to establish a language exchange. In this activity two students who want to learn each other's native

language talk in that target language for half of the time. This activity may be expensive unless students can use Skype on their mobile phones.

Use mobile phone memory to distribute listening material :

Many phones have memory for graphics, photos, and music that you can use to download listening material for your students, who can in turn transfer them to their phones or other media. This could be a recording of your class, a podcast, or course listening materials. In addition to providing hundreds of existing podcasts for English language learners, the iTunes U website will upload your own podcasts to which students can subscribe .Audio books are another source of listening materials. These can be downloaded in a variety of formats and can then be transferred and played back on any phone that has sufficient audio capabilities. Numerous commercial websites sell audio books read by professional readers, but there are also websites where public domain can be downloaded for free, such as http:// librivox.org.

Use the mobile phone to check student comprehension and get feedback:

The previous ideas focus on learning, but mobile phones can also help you in your teaching. One way is to add an element of interactivity to your classes through audience participation. Poll everywhere is a free program that allows the teacher to pose survey questions to students. Students respond by texting their responses and the results show up immediately in a PowerPoint presentation or on a website. This is very useful for checking student comprehension and to get their opinions. You could, for example, ask students to choose from one of several options for the next classroom activity. This tool is particularly useful in larger classes where it is not easy to get feedback from all students.

Conclusion :

All the ideas above allow you to offer increased opportunities for language learning by taking advantage of a tool that students are intimately familiar with and carry around at all times. Dealing with the challenges of using mobile phones may seem daunting, but teachers I know who use them have found it to be a worthwhile investment of their time and a welcome addition to their language teaching methods.

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16

EXPLORING INDIAN WOMEN'S WRITING: THE PORTRAYAL OF DISABLED CHARACTERS IN THE SELECT ENGLISH NOVELS

— Sharmitha Tom

Indian women writers in English have made the most significant contribution in the field of the Indian English Literature Especially English novel.The Indian women writers have made the most remarkablecontribution to the sphere of fiction, which as Mulk Raj Anand says, has "come to stay as part of world literature."Indian novel has grown considerably in bulk variety, and maturity. The development of Indian novel followscertain definite patterns, and it is not difficult to trace its gradual progression from the imitative stage to therealistic to the Psychological to the experimental stage. (Yesapogu 01)There are many Indian women writers who have carved a niche for themselvesin the literary world and have received international fame.

Women Writing in Indian English Literature as par with male writers contributed.Women write new and unsaid image of women and the layers of inner feelings, desires, quest for identity etc. Women writers have helped women to find the language to articulate their true Feelings through their writings.

The voice ofIndian women writers also dealt with historical, cultural, philosophical and much more basing their themesaround mankind. The Indian women writers have concentrated their themes around sociological, Diasporicelements, feminine subjects, science and technologies, explorative writings, and much more.(Yesapogu 02)

Till 19th century male writers monopoly existed and it Women writing started to have a rise in number after post-independence in India.Meena Shiradwadkar writes in thiscontext:

> Literature, which until recently was male dominated has startedreflecting the sparks that have emanated from this struggle of thewoman to be herself. (20)

Disability studies remain a comparatively unexplored area in India in spite of the fact that it has evolved as a separate new critical discipline of study in the West. Likewise, Disability as a theme, character, imagery etc is very less experimented in Indian English literature. Nevertheless, Limited writers have effectively projected disabled characters into mainstream literature. Women's writing in Indian English achieved broadening mainstream literature with the voice of marginality. Although, women's writing could not bring disable characters in many literary texts. Particularly, In novels very handful of such works are written by women.There are many autobiographies and semi autobiographies are written by women. such as Malini Chib's *One Little Finger*, Shivani Guptha's*No Looking Back* etc.

Male writerscould not achieve better in this 'arena of disability'.Few male writers in Indian English Literature portrayed disabled character in their novels. Such as :Firdaus Kanga's *Trying to Grow* and Indra Sinha's *Animal's People,*RohintonMistry's *Such a Long Journey (1991)*, Rushdie's *Shame (1983)*

Disabled people suffer from social exclusion as they do not fit into thesocial norms of what it represents to be able-bodied. They show how disabled person is treated asobject in the society, cannot be brought under the mainstream of the society

In Disability studies, the disability is not seen in the lens of medical model, rather it considered as 'culturally fabricated narrative of body'. Medical model finds the disabled persons as dis-abled and the one to be cured. Whereas cultural approach seem body as embodiment of social meaning. That means in disability study, one studies stigma they face and how disabled react to the social exclusion.

> Lennard J Davis in the Enforcing Normalcy states about in the task of rethinking and theorizing disability as: one of the first steps is to understand the relationship between a physical impairment and the political,social,even spatial environment that places that impairment in a matrix of meanings and significations.(03)

In this paper, I am examining select novels of Anitha Desai and Jaishree .In clear light of the day the disabled character is baba and in Ancient Promises riya, protagonist daughter.

Clear light of the day :

Anitha Desai is the best known of the contemporary women writers. Of all the contemporary novelists, sheis indisputably the most popular and powerful novelist. She has made commendable contribution to theIndian English fiction(Yesapogu 04)

In the novels of Anita Desai (1937), there is the world of radical female resistance against a defined concept of normally. Women are mostly files quarters. In her psychological novels, she creates an image of suffering women preoccupied with her inner world, her sulking frustration, and the storm within the existential predicament of a woman in a male dominated society. Through her characters, she makes a plea for a better way of living for women (Dushyanth)Anitha Desai's one of the most promising novel is Clear Light of the Day.

Anita Desai?s Clear Light of The Day,present solid Intellectually Disabled characters who assume a crucialpart in the string of the message. These works produce types of subjectivity inside unambiguous desultory fields andthe power relations advance specific implications, interests and even types of opposition.(Nikhil)

Clear Light of the Day by Anitha Desai is a novel set againstthe backdrop of Indian independence and partition. The story centres on Das's Family.It explores the complex relationship connections, its depth, suppressed emotions, dependency and search for one' identity. Das is having four offspring: Raj, Baba,Tara and Bin. Though the novel focusing on two daughters tara and Bin. Bin and Tara follows different trajectories: bin, a teacher living at the ancestral house in old Delhi and a great advocate of independence and individuality. She is said to have aged prematurely due to stress surrounding her household. She takes care of her disabled brother, baba and sick aunt even when everyone else deserts her. Bim is able to place a position for herself in society. Shemakes a decision, "I shall work-1 shall do things. I shall earn my own living- and look after MiraMasi and Baba and- and be independent" (*Clear Light of Day* 140).

Whereas Tara lives in abroad and follows western values. She hate going school and not pursued higher education.Her ambition itself is to become a mother.

Baba is the disabled character in the novel. He is the son of Desai and lives in old Delhi.He is autistic. Baba is having large family. Baba born into the family as the youngest brother.He spends most of his time listening to music on a gramophone and becomes very distressed when it malfunctions. His family very much expected of his birth.they waited with love and caring.Bybirth he brings misery to the family.

> Also, the disappointment that Baba's very life andexistence were to them, his hopeless future, their anxiety over him. The childrencould only sense all this, they did not share it, except unwillingly. To them Babawas the perpetual baby who would never grow up—that was his charm, they felt,and never thought of his actual age. (130)

In larger scale it also shows how one's disability brings unhappiness to home. And society's outlook towards the disabled.

Baba's appearance described in the novel as:

> He was in his pyjamas—an old pair with frayed ends, over which he wore a grey bush-shirt worn and washed almost to translucency. His face, too, was blanched, like a plant grown underground or in deepest shade, and his hair was quite white, giving his young, fine face a ghostly look that made people start whenever he appeared (08)

In the *Revising the Subject: Disability as "Third Dimension" in "Clear Light of Day and You Have ComeBack,*CindyLacom examines the character baba as:

> In the novel, Clear Light of Day Anita Desai explores the ambivalent roleof characters with disabilities, both as sites of transgression and as repositoriesfor cultural tensions in a postcolonial world. In it, Desai uses thefamily as microcosm for larger national concerns(Cindy LAcom)

In the midst of their negotiations exists their brother Baba, who isdevelopmentally disabled. At one level, Baba represents the naive dreamof detachment from postcolonial negotiations of power, i.e., that one cansomehow remove oneself from such negotiations. He is literally left outof almost all arguments between his sisters and thus exempt from theanguish caused by such altercations. (Cindy LAcom)

According toSorna, Anitha Desai characterized Baba as feminized by his disability in explicitways:

> ...he does not contribute in the public world, and he is extremely delicate. However, Babaadditionally lives in a semiotic world, opposing section into the symbolic by means of his musicand his mutterings. Though externally, Baba does grow up to be a man, mentally he still appearsto be an everlasting child.

Baba as portrayed as angel (.. an angel descended to the earth, unsoiled by any of it (12).As women also described as angel to indicate the submissive,

delicate and dependence. Disabled person also, apart from the gender, also considered the submissive, delicate and dependence being.

Ones own room shows how his/her own thoughts or .In this novel baba's room presented as bare which shows his calmness, innocence and intellectual disability. Whereas the aunt mira's room seem crowded as her character.Though the same room was once her .

> He was crouched low, listening raptly to the last of 'Don't Fence Me In' unwinding itself on the old HMV gramophone on a small bamboo table beside his bed. The records, not so very many of them—there must have been breakages after all—were stacked on a shelf beneath the table in their tattered yellow sleeves. The string cot, the table, the HMV gramophone, a canvas chair and a wardrobe—nothing else. It was a large room and looked bare.(12)

Though baba's character is significant in telling connection with other characters. Such as the character of Bim is not fully studied without Baba. Even her identity underlies with him. But His presence in the novel is less than presence. Desai described as:

> Baba sat there, on the veranda steps, beside a pot of petunias that flowered now in the dark with a kind of lunar luminosity, giving out a maidenly white scent that made one soon feel cooler, calmer. Baba's presence, too, was so much less than a presence, that it could not intrude or chafe.(62)

In Clear Light of the Day ,Anitha Desai present the disabled character,Baba, multi dimensionally. She represents the real-life condition of disabled character in India.The social exclusion and othering faced by the disabled. Also presented the side of dependence of disabled and others sacrifice for it.

Ancient promises by Jaishree Misrais a semi-autobiographical text.This story canters around the life of Janu whose journey from a teenage girl to wife and a mother of disabled girl.In "*Woman's Painful Journey of Self-discovery in Jaishree Misra's Ancient Promises*",GVenkatalakshmi and Dr. J. Uma Samundeeswari states:

It is a story of Protagonistconstant struggle that goes on her life as an affectionate and submissive daughter, anempathetic but guilty lover, a restless and depressed wife, a helpless and desolate mother - a woman constantly in search of an identity,a woman pursuing her righful share of happiness.

Janu brought up in Delhi but havingstrong familial roots in Kerala. She was forced into a marriage by her parents, after they got to knowthat she

was in love with a Delhi boy named Arjun who is of the same age. Janu's father was totally against theidea of a love marriage. According to him, the main cause for unsuccessful marriages is falling inlove.(Nimila&iyadurai?) Her parents married her to socially higher caste Marar family. But her non Keraliteculture and use of English words provoked them. Janu was never accepted in the Maarar family.

After marriage Janu's world was doomed by a mother-in-law,overbearing sisters-in-law, a reticent father-in-law, and a husband with a weapon of escapism. Janu hopes that if a boy child is born to her, she would get more acceptance in the Maararfamily. But much to her disappointment she gives birth to a girl child that too with a mentaldisability.she understandsthat education is the only escape route in her life. She educates herself and finally on one of her tripsto Delhi for a scholarship, she comes across her adolescent lover Arjun. She walks into his arms andadultery without any regrets as if it was the most natural act. Empowered by Arjun's love she finallyfights the society's resistance to change. She breaks all the restrictions of the family and walks outas a free woman.(Nimila&iyadurai?)

Jaishree Misra novel basically portrays quest for kind texture inwomen's life in the busy patriarchal society, where in men have all theprivileges, and woman are burdened with only responsibilities. Her novelsare also built in the question of marriage and fidelity in the family system.The Protagonist's painful journey of self-discovery in AncientPromises: Jaishree Misra in her Ancient Promises" highlights theconstant struggle that goes on between the protagonist Janu and herparents because of her love affair. (Venkatalkshmi&samundeeswari 34)

The disabled character in this novel is Riya child of protagonist. Riya is a small child described by her own mother, Janu as "…Little mope-headed Riya"(262)Janu constantly indicates her disabled daughter as helpless .Riya is having intellectual disability, find difficult in basic thing done by children of her age. Jaishree Misra carefully drawn the picture of Riya.

Riya is described in thewords of the paediatrician who examined her:

> "This child is definitelymentally handicapped. There is no doubt, seeshe has all the features, high arched palate, tongue-thrust!'concluding with a flourish, 'in fact I think that she will nevereven speak."

The paediatrician identified the child as dis-abled.And the life of Riya transitioned from able -bodies to dis- abled.Riya who seen as a normal girl become 'special' who needs special care.In the clinical terms of disability look at the physical or mental impairment. And that is medical model of disability.In social model of disability happens by comparing to the normalcy.

Riya become disabled in terms of societal norms. Thats how she started to have excluded from the society. Othering started to occur. Society demands her to go to 'special school' is an example for that.

Comparison become 'able- bodied' makes a person 'dis-abled'. Generally a mother think her own child as perfect and they constantly confirms by comparing to other children. Riya's mother Janu compares Riyas' ability in study to another child Vrinda.

> Riya doesn't even know what number is,leave alone count them. Does your vrinda knows her numbers?(139)

Even Riya's mother, Janu agrees with people who sympathize with her. There is situation where Janu feel embarrassed by her daughter's inability draw like other kids. Janu feels guilty by being part of 'the society' which excludes her daughter.

> I was ashamed that I had once allowed an ignorant school teacher to convince me that Riya was lesser of her classmates for not being able to paint purple mountains. I knew that Riya's efforts to communicate make friends (145)

Janu talksto Lisa.she finds her make difficult to understand so she thinks:

> It was like talking to a brick wall.Twin brick walls with lesser power of understanding than my Riya had in that malfunctioning little brain of hers.(140)

So in the mind of Janu constant image of riya comes as dis-abled or not normal.That's why even when the situation is serious here, she is comparing Lisa's inability to understand with her child's 'little brain.' This itself shows her constant struggle to fight with societal norms fails. Even the closed one of disabled people also injected with social stigmatization and discrimination. The society see the disabled as 'other'.In this novel disabled character , Riya face othering from her own father and his family.

> Marars remained untouched with Riya. Though Janu, couldnot rationalize that because Riya was their's own flesh and blood.And Riya..would anyone bother about a child like her? Her own father and grandparents found her difficult to love (214)

Janaki of *AncientPromises* represents a new woman who rebels against the patriarchal society by breaking the oldtraditions and beliefs. (Nimila&iyadurai?)Janu breaks 'socially accepted ethical cycle of women's life' to live with her lover. She thinks:

> Riya's had been a blessing to free me from that circle of forcedhappiness.I wouldn't have to condemn generations after me to enter that spiralling cycle that just went on and on and on..(303)

People with disabilities across the world suffer due to human apathy and socio-cultural aversion. Disability itself is considered as evil. disabled people is not considered as 'normal' and excluded from society.so being a mother of disabled gives Janu freedom to break the societal norms.

This survey of women's writing to find out the representation of disabled persons across literatures points outthat disability is a common phenomenon and locating a person with disability in the society is normal.Indian women writers like Anitha Desai and Jaishree Misra have made significant strides in English literature by incorporating disabled characters into their novels. These representations not only provide a platform for marginalized voices but also challenge societal norms and prejudices. Through their stories, they shed light on the complex intersections of gender, disability, and identity, creating a more inclusive and empathetic literary landscape in India. As Indian literature continues to evolve, the diverse voices of women writers promise to enrich our understanding of the human experience, including the experiences of those with disabilities.

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17

AMRITA PRITAM'S *THE REVENUE STAMP*: PORTRAIT OF AN ARTIST AS A WOMAN

— Dr. Pooja Shukla

Abstract :

Amrita Pritam's famous autobiography *The Revenue Stamp* is one of the classic life stories written by Indian women writers. She is known for her unflinching and uncompromising stand over women's identity as a human being and women's identity in social reality in her writings. This paper is a study of her autobiography showing how it is a portrayal of her evolving self, both as a woman in conflict with society and as a writer committed to truthfulness and honesty.

In the under two-hundred-page autobiography *The Revenue Stamp*, Amrita Pritam shared the journey of her transformation into the artist she became. Amrita Pritam, who is considered to be a prominent Punjabi poet, novelist and essayist, gave voice to the women in Punjabi Literature. Behind the title of her autobiography, is the lies an interesting exchange of thoughts between Pritam and Khushwant Singh, the famous author and journalist. When she discussed her thought to write an autobiography, Khushwant Singh said, "*what is there to your life? Just an incident or two… you could use the back of a revenue stamp to write it.*" (Kumar, 2005: 54)While selecting the name for her autobiography, Amrita Pritam recalls the conversation she had, where Khushwant Singh told that the consequences of her life are so little that they could be written on the back of a revenue stamp. Amrita Pritam took this comment as a challenge and wrote *The Revenue Stamp* with limited pages, but with a prodigious impact in the filed of literature. In the brief prologue to

The Revenue Stamp, she up frontly mentions that, "*Whatever happened in my life happened between the layers of thought that found their way into novesl and poems. What was left? Still, I thought I might write a few lines – something to complete the account of my life and at the end seal it with this revenue stamp as it were. Or am I with this revenue stamp setting a seal to my novels and poems… my entire literary work… I wonder."*(Pritam, 2004: ii) The tile of the autobiography is the reflection of Amrita's soul – just as the shape and importance of a revenue stamp remains static, so does that of the soul in the human body.

The Revenue Stamp reflects the struggles and life-longs battles of a woman writer and her emergence and growth of Pritam as a passionate writer from an emotional girl and a sentimental woman. She grew not only as an individual, but the autobiography is her journey of growing as an artist. The struggles of a woman are not only with the chauvinist society, but also with herself – it is her journey of struggles to break free from the shackles of gender bias and give herself as flight of creative freedom. She writes, "*In the totality of myself as the writer, the woman in me has had only a secondary role to play… this secondary role as a woman, however takes up no quarrels with my main being as a writer. Rather the woman in me has in a disciplined manner has learned to accept the secondary role.*(Pritam, 1994: 23). *The Revenue Stamp*can rightly provide an insight into the mind of Amrita Pritam, a woman poet who was far ahead of her time, both in her ways of thinking and her ways of living.

The Revenue Stamp, though it is categorized as an autobiography, does not follow the linear chronological order of an autobiography. The autobiography is a pensiveness of the journey of a person's life; not linear, but in fragments and pieces, where Amrita Pritam was touched by the people she met and the experiences she had. It is a kind of a recollection of important moments, people and experiences that have enhanced her creative skills and played an important role in becoming who she became.*The Revenue Stamp* is a mixture of prose and poems, that well depict the ways of life being a mixture of many different things. The autobiography is anecho the rebellious nature of Amrita Pritam – her stubbornness to establish her thoughts, her ideas and her curiosity to search for answers, not only answers, but convincing answers. It gives a strong impression of Pritam's open-mindedness, unorthodox beliefs regarding love and life and her guiltless depiction of the personal relationships beyond the perigee of marriage.

The Revenue Stamp is a spirited chronicle of the facets of Amrita Pritam's journey of internal as well as external growth. Pritam narrates the details of her life beginning from the childhood to the period of publication of the book. It is divided into six chapters entitled as (i) Resurrecting *Time (ii) Meeting with Centuries (iii) Ordeal by Fire (iv) In Silence Passion Smote (v) The Phoenix Dynasty (vi) On One Palm Henna* (Pritam, 2004)

A glace at the title is enough to portray the role of a writer and that to a woman writer and the different phases a writer goes through in the process

of becoming one. The beginning of the autobiography resonates with the author's rebellious nature. It doesn't begin with the conventional manner of details regarding the author's birth, parents, native place, childhood experiences etc., it rather gives the readers the feeling of an end that intends to extend into a new beginning. Not being in the chronological order gives the book a certain graphic feature of painting the author's life events. Amrita Pritam sets up the tone from the few sentences for the readers that as the text moves forward, it would be a journey down the memory lane. "*Is it doomsday? Moment of my life in the womb of time, Live a while and after the span of time. Seemingly entombed. Are today alive again, stalk past me.*" (Pritam, 2004: 1). Right from the beginning, Amrita Pritam talks of not only the journey of a woman but that of the creative writer as well. It is relevant to say that just when the author thinks it is 'doomsday', it would break into a fresh new day, new start. Just as life begins not only for the child in the womb, it is also a new journey that the woman undertakes by playing the role of a mother.

With the loss of her mother at the tender age of eleven, Amrita lost faith in God. She was left with her father, who was a representative of the patriarch of discipline and order in life. As an emotional child, she lacked the warmth and emotional support of her mother and fell into the darkness of loneliness. She tried to keep up with her father and wrote orthodox poems, but her rebellious inner voice inspired her to break the orthodox norms. She writes, "*I began writing and it seems to me and it seems to me that I wrote because I wanted to forget those moment of rejection I felt in him… In addition, every poem, I wrote I carried the cross of forbidden desires…My rebellious thoughts pushed me, giving me no peace… I questioned parental authority, I questioned the value of doing my work at school by vote; I questioned what had been preached to me and I questioned the entire stratified social scheme… I was thirsty for life… what I got instead was advice and constraint, which only fed my rebellion.*" (Pritam, 2004: 184) the depth of her rebellious nature can be traced in the fact that her father, who had once renowned the world to become a sage, came back to the worldly life to marry her mother. She not only questions her father's ways of living but also the societal norms of the contemporary days. There is an incident that she shares in the regarding the biased behavior of her grandmother against the Muslim friends of her father, where in her grandmother keeps separate utensils for separate religious followers.

The incidents of her life portray her as a frank and courageous person. The qualities of being frank and courageous are reveal in her depiction of her marriage, family life and social life. She candidly talks of the problems of her marriage with Pritam Singh and equally portrays her relationship with Sajjad Haider, Imroz and her love for SahirLudhianvi. Married at the tender age of sixteen to Pritam Singh, Amrita suffixed the name Pritam. Her depiction of the patriarchal system stealing the dreams of a young girl are thus depicted

– *Like a thief cam my sixteenth year, stealthily like a prowler at night, stealing in through the open window of the head of my bed….* (Pritam, 2004: 11). After divorcing her husband in 1960, Amrita immersed herself in writing. She, from her initial days had immense love for expressing her experiences in the form of poetry. Her own experiences as well as the experiences of the people around her during partition laid a deep impact on Amrita Pritam. She voiced her concerns and wrote poetry for the people who suffered during the partition period due to religious riots and political upheavals. She writes, "*At the line of partition, all social, political and religious values came crashing down lives glass smarted those crushed pieces of glass bruised my soul. I wrote hymns for the sufferers of those who have abandoned and raped. The passion of those monstrous times has been with me since, like some consuming fire."* (Varma, 1999:01)

In spite of religious and social taboos, she shared a special bond of friendship with Sajjd Haider. Their friendship didn't know the boundaries of countries. They shared their ideas through the medium of letters. Amrita was surrounded by creative minded people and that played an important role in her development as an artist. The relationship that Amrita shared with Sajjad was pure friendship and it had become more like family. Through this relationship she realized that poetry can not only be crafted out of the passion of love but also through the passion of pure friendship. She was so moved, when she parted ways with Sajjad due to social pressure, she wrote "*Buy me a pair of wings, stranger or come and live with me".* (Pritam, 2004: 18)

One of the characteristics of a good autobiography is that it places the person whose life history is being written into his own context and time. So, when the autobiographer dives into the inner self and attempts self-observation, he/she also narrates and paints a picture of the contemporary life around. Amrita Pritam presents the contemporary life in India and abroad and the socio-cultural picture in her book contributes to her vision of the age and society. Her narration of incidences where she met poets from various countries around the world and learnt new horizons in creative writing adds a valuable perspective of her times. She shares pieces from her dairy recollecting the memories of meeting literary artists of various nations like Tashkent, Moscow, Hungary. She describes this portion in her autobiography as "*This is a report of my thiort for travels from the waters of Ganga to the Russian vodka."* (Pritam, 2004: 58).Amrita mentions meeting a poetess named Zulfia in Tashkent and how language was not a barrier for them, how these two were connect through the common chord of poetry. She describes her relationship in words as "*For me Amrita and Zulfian are the names of the same woman. She reads out some verse by nineteenth century poetesses Nadira and Mahajuna… and for a good while we sit under the spell of silence they cast over us."* (Pritam, 2004: 42). Her relationship with Zulfia was as if women all round the world were connected with her. Their connection was such that Zulfia called her 'Amrita Khanum', which Amrita embraces joyfully and mentions the universality of poetic expression – "*when pen embraces page, earlier silence*

are forgotten, Love reveals its secrets; In Uzbek or Punjab, the rhyme is same." (Pritam, 2004: 43)

It can be said that Amrita first fell in love with SahirLudhianvi, the Urdu poet and then the individual himself. Her love for Sahir was an intimate and silent affair in the initial stages, which she mentions through many anecdotes. In one such anecdote, Amrita mentions that Sahir and Amrita would meet without exchanging a single word. Sahir would puff away cigarettes and after his departure, Amrita would smoke the butts of the cigarettes. She recollects this incident after Sahir's death and wishes the smoke of the cigarettes to mix with the air and travel to the other world to meet Sahir. She wrote – "I *feel that the fire of the cremation ghatiana insult to the flame. I recognize the flame that burnt in the hearts of any Sohini, Sassi or Heer"* (Pritan, 2004: 44)

Amrita Pritam found her solace in her writings and she understood that her pen would be her constant companion. She mentions this in her autobiography – "*The one thing that did not let me down during the most depressing times was my pen. Whether I wrote my own thoughts down or wrote about partition, my pen was much a poet of me as the limbs of y body. The pen was the decisive factor of my life."* (Pritam, 2004: 133)

The Revenue Stamp is a remarkable piece of work not only for its style but also for the portrayal of the honest, convincing and authentic expression of a woman's life account. Though Amrita Pritam has taken help of her memory she has effectively made use of her correspondence, diaries, articles and similar sources to give the autobiography a flamboyant form. She has portrayed the various roles that she played – of a daughter, wife, beloved, friend and mother, alongside the portrayal of her journey and growth as a writer with the memories of incidence and people attached to and contributed to her growth. She doesn't fail to mention the public aspect of her life writing about her involvement in the affairs of the world and of her profession. Her autobiography is thus a masterpiece that finely balances her private and public aspects of her personality. What is remarkable about Amrita's story is that each aspect remains an extension of the other one.

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18

NEP-2020: NEED OF THE HOUR

— Dr. Jayeshkumar L. Mandanka

We live in the age of guided missiles and misguided men. Science has removed the grinding poverty, the tortures of physical pain and made life full of comforts and pleasures. But it could not remove our inward loneliness. The evil forces working within us never let our soul rest in peace. Our society is plagued with increasing levels of crime, rape, violence, corruption, divorce, promiscuity and suicide. These chronic symptoms show that our society is getting more and more diseased and de-valued.

We need to inoculate moral and spiritual values in our education policy and that is very well done in NEP 2020. NEP 2020 focuses on ethics which must come before all else. Be it business, career or country. It is what makes one great- more than looks, talent, wealth, status and power. The latter are nice to have, but they can work well only in the hands of those with strong, ethical standard.

We are very fortunate that NEP 2020 is not only for intellectual development but to bring grace in to the heart also. It aims to humanize us by instilling ethics like service, righteousness, loyalty, simplicity, non-violence, universal brotherhood etc. Young age is the most suitable period to inculcate such values. If we have assimilated only five good ideas and made them our life and character, we have more education than any man who has got by heart a whole library.

Look at today's newspapers. What do you find? Wars! Terrible accidents! Riots! Crime is on the increase! A fresh orgy of mass murders! Mob rule threatens big cities! In the first eight decades of the 20th century more than a 100 million became cannon-fodder at the hands of their fellow men. There has been a cancerous growth of crime and violence. For instance, in the USA a burglary occurs every 10 seconds, a rape every 7 minutes and a murder

every 24 minutes. A drug culture has emerged. It is made up of heroin addicts, shooting galleries, psychedelic lights and posters, rock music, underground newspapers, hippies, smuggling, drug pushers and the like. The drug problem is a youth problem.

Man has descended in to an abyss of moral evil that defies imagination. Fraud and greed are triumphant everywhere. Dr. Albert Einstein rightly observed that there is no defence in science against the weapons which destroy civilization. Juvenile commit almost half of all serious crimes. In America, 15 is the peak age for crimes and violence! The key to a peaceful world lies with the care we take of youth, for they are the citizens of tomorrow.

Rebellion…the Generation Gap… Student Unrest… Juvenile Delinquency…Illegitimacy…Sexual Revolution…Pot… Escapism… these and many others are the social problems of today's youth. Our problems are more stark and serious because 51% of India's population is under the age of 24, for china it is 39% and America 29%. We are sitting on angry volcano ready to erupt and explode. We act when there is an epidemic; we rally and protest about air pollution and water contamination. So, too, we need to stem the immoral pollution that is destroying our social fabric.

Why do children and youths go astray? Because they aren't brought up in the right way. We are failing our children. They are our future, our most precious resource, and yet are our most lawless citizens. Mankind is today in the midst of one of the greatest crisis in the history. The gravest problem scourging today's world is the 'Crisis of Ethics'. Our society is plagued with increasing levels of crime, rape, violence, corruption, divorce, promiscuity and suicide. These chronic symptoms show that our society is getting more and more diseased and de-valued. We need to inoculate it with the vaccine of moral and spiritual values i.e. ethics.

If the modern generation is asked to make choice they may select "Things first" and "Man second". For them material is worth keeping than the peace. Abdul Kalam notices this in his autobiography:

> People tend to get addicted to the endless pursuit of external rewards-wealth, prestige, position, promotion, approval of one's lifestyle by others, ceremonial honours and status symbols of all kinds.
>
> The youth of today must de-learn this self-defeating way of living. The culture of working for material possessions and rewards must be discarded.
>
> (Kalam 115)

Our growth is stained with pain. Our success stands on the foundation of someone else's tragedy. Our existence is always threatened by our fellow

human beings. Everywhere there is a sense of doubt, fear, hatred and unrest. S. Radhakrishnan rightly says, "We are devising weapons for our defence against the enemies around us but the enemy is within us" (11).

The cause of all the violence is that the enemy, the raw human nature has been allowed to run rampant in society. So long as we are dominated by passions and desires, we will flout our neighbour, never leaving him in peace, and we will build institutions and societies which mirror our violent impulses, aggression and greed. Such deterioration of mankind prompts Mr. Bertrand Russell to confess that, "Mankind... are a mistake" (http://www.geocities.com).

Do we ever take pause and think about progress? What is progress? Air-conditioners? Refrigerators? Bull-workers? Computers? Lap-tops? I-pods? I-phones? Skyscrapers? Missiles? More food? More money? More clothes? More sex? We must know that though we produce the best of cars and the best of refrigerators we also produce the worst of humans. We have learnt to swim in water like fish, fly in air like bird but we do not know how to walk like sane human beings on earth. Progress is not biological evolution, cloning animals or amoeba becoming man. The real progress is happiness, happiness for all. Science has removed the grinding poverty, the tortures of physical pain and made life full of comforts and pleasures. But it could not remove our inward loneliness, the evil forces working within which never let our soul rest in peace. The aim of our life is not the material success, but it should be mental peace and rest. S. Radhakrishnan says,

> If we do not have a general philosophy or attitude of life, our minds will be confused, and we will suffer from greed, pusillanimity, anxiety and defeatism (141).

Education, however more than any other single factor, can mould the citizen of the future. It can provide solid goals and ethics that its youth can rally behind individually and nationally. It can teach men how to live. Education can train our children and youth in ethics to make them emotionally stable individuals with international outlook and enable them to live in peace, harmony and co-operation with their fellow citizens and the emerging global community. The force generated by technological advancement and democratic secular idea have brought fast moving changes in the social and cultural milieu. In the absence of a human adjustment to these forces, an acceptance of them, and an intelligent assimilation of their values, India cannot forge a new character and a new destiny for herself. This is the problem before Indian education today.

Our ancient education system always advocated for a balanced growth of the individual and gave equal importance to both knowledge and wisdom.

The education then was not only for intellectual development but to bring grace in to the heart of man also. We have to bring back the same principles to the education system. Because,

> "the spiritual and intellectual divorce from the past which the present school and universities have effected has beggared the nation of the originality, high aspiration and forceful energy which can alone make a nation free and great"(Aurobindo 11).

The erosion of ethics-oriented living in our society has spawned a growing number of problems and conflicts. Out of power, wealth and mundane joys we are relegating our principles, morality and traditions. Martin Luther King Jr. in his sermons at Temple Israel of Hollywood on 26 February 1965 said:

> "The means by which we live has outdistanced the ends for which we live. Our scientific power has outrun our spiritual power. We have guided missiles and misguided men." (http://www.americanrhetoric.com)

Deep desires and ambitions are not harmful if they are guided by ethical parameters. Ethics must come before all else. Be it business, career or country. Loyalty to one's words. Determination to fulfill promises. Gratefulness for favours done for one. All this matters. It is what makes one trustworthy. It is what makes one great- more than looks, wealth, status and power. The latter are nice to have, but they can work well only in the hands of those with strong, ethical standard. It's the difference between a razor sharp scalpel in the hands of great surgeon and the same instrument in the grip of scheming thug. This may be the reason why a principal of a private school in USA gives a letter to all his teachers in the beginning of each new school year:

> Dear teacher:
>
> I am a survivor of a concentration camp. My eyes saw what no man should witness:
>
> Gas chambers built by learned engineers.
>
> Children poisoned by educated physicians.
>
> Infants killed by trained nurses.
>
> Women and babies shot and burned by high school and college graduates.
>
> So, I am suspicious of education.
>
> My request is: help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

> Reading, writing, arithmetic are important only if serve to make our children more humane.
>
> The essence of education is to humanize an individual.
>
> (Delisle 172)

This spirit of humanizing the education system is very well reflected in NEP 2020. It says, 'Education must build character, enable learners to be ethical, rational, compassionate, and caring.' (NEP 3)

Ethics in life are essential for a meaningful and constructive living. The law of ethics rejects self-centeredness. Its motto is non-individualism. Where you put yourself last and others before you. You help others become happy. Material approach says, "Myself first" Ethics says, "I must hold myself last". Thus codes of ethics are based up on the principle of renunciation which has potential to uproot selfishness, fear, doubt, hatred and violence and can bring peace and harmony in the society. It can be the best solution to the global issues like terrorism.

The spiritually liberated man is the aim of Indian education system. "*Ya vidya sa vimuktaye*"- "that is knowledge which liberates"; and it was of this Indian educational vision that Ravindranath Tagore sang in a famous passage of his Gitanjali:

Mind Without Fear :

> Where the mind is without fear and the head is held high;
>
> Where knowledge is free;
>
> Where the world has not been broken up into fragments by narrow domestic walls;
>
> Where words come out from the depth of truth;
>
> Where tireless striving stretches its arms towards perfection;
>
> Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
>
> Where the mind is led forward by thee into ever-widening thought and action—
>
> Into that heaven of freedom, my Father, let my country awake.
>
> (http://www.schoolofwisdom.com)

Why ethics in education? Because student life is the most suitable period to inculcate the values. If a farmer does not sow his seeds on time but does so a month later then he cannot hope to harvest his crop three months later. Similarly, young age is a right time to adapt the ethics in life. If you are not

aware of it, you cannot progress or reap benefits. That is the reason why NEP 2020 emphasizes so much on ethics and human values. It says,

> The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are:
>
> …ethics and human & Constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice.
>
> (NEP 5)

The very first step in reform must therefore be to revolutionize the whole aim and method of our education.

> "The ideal of all education, all training should be man-making. Education is not amount of information that is put in to your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated, five ideas and made them your life and character, you have more education than any man who has got by heart a whole library". (Vivekanand 54)

The teaching faculties should be aware that teaching is a process which does not only require books, presentation skills, lecture halls, libraries, Facilities, a large campus but also their lives should be wedded to values. The greater their character the more the students will trust them, learn from them and absorb ethics in their lives. Rather than focusing only on money, position and name the faculty should make genuine efforts in teaching ethics through his/her behaviour. As principal and professors you must also be aware of the effect of your personal ego conflicts with other colleagues and faculty members. For the greater good of the academic institution you have to sacrifice your self-interests and differences.

Professor Junarkar taught Applied Mechanics at Pune University. In one of his exams all the students failed. Then he said, "I don't understand what is wrong with me." And tears rolled down from his eyes. The students saw their professor's feeling of care and sincerity for them. From then onwards none of his students failed. So teaching is a process accomplished through values of love, trust, perseverance, patience and faith. The spirit of belonging that these are my students is very important. Such an ideal teacher is at the centre of NEP 2020. It values him the most:

> The teacher must be at the centre of the fundamental reforms in the education system. The new education policy must help re-establish teachers, at all levels, as the most respected and essential members of our society, because they truly shape our next generation of citizens.
>
> (NEP 4)

Though the problem of ethics seems to be out of hand we need not despair because we are heir of a glorious culture and civilization. Our Ramayan preaches a great value system through the lives of Ram, Lakshman, Sita, Bharat and others. Sati Savitri's fidelity saved him from the death nose of Yamraja. Nachiketa, the illustrious child from our Upanishads remained unenticed by worldly fame and pleasures. Shravan's service to his parents has no other parallel. The wisdom of our Upanishads and the eternal message of the Bhagvad Gita have inspired and illuminated the world and sustained generations of people. Our great leaders like Mahatma Gandhi, Sardar Vallabhbhai Patel etc. are also icons of inspiration. Let me conclude this paper reminding us of our great capacity to sustain and spread great ethics which is well-praised in the history:

> "One cannot conclude the history of India as one conclude the history of Egypt, or Babylonia, or Assyria; for that history is still being made, that civilization is still creating….Perhaps in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the uninquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things" (Durant 633)

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19

MORAL VALUES IN EDUCATION, MANAGEMENT AND LEADERSHIP FROM LOST HISTORY AND TRADITION: AN ANALYSIS

— Dr. Khushbu Mahendrakumar Swami

Positive vibes and loopholes of NEP 2020:

NEP 2020 has pros and cons just like coin has two sides. Providing decentralization of study, flexibility of choice-based subject lead to lack of proficiency of specialization and mastery in specific subjects comparable to study bystudentspreviously. It shows that it should be increased and eases for students like versatile languages knowledge as benedictory, even not to wait for degree at three years course. As per NEP, any student can enroll and delist himself to achieve UG diploma and master's degree within the four years course, not mandatory four years study. It is quite favorable for students. Yet, students become a jack of versatile language known person but not becomes master in any specialized subject. On the other side of NEP, giving importance for artificial intelligent education which leads to unemployment which isalready faced the said problems by country. Furthermore, certain University similarly decrease the credit of English subject in curriculum. As per present scenario, English is a universal language to connect to the technological world as well most preferable communication language. A self-reliant person must develop a personal and professional life only through effective communication. Due to the said reason, surplus of English faculty will be increased.However, lack of earning scope Indian students and facultiesis interested to settle down in abroad. As per AISHE survey ratio 586337 students in 2019 will be increased 750365 in 2020 to settle

down for higher education in various countries like Australia, Canada, US such as. Later, they want to settle down permanently there. Education is the bridge to fulfill their desires to live a lonely life, undisturbed and need a personal space. Even they're certain time unable not only to attend the social function but also the funeral ceremony of their parents and close relatives. Day to day busy and hectic lifestyle responsible for moral values decrease in education level and personal level.Already unemployment is the burning question in the society which leads fall of moral values, unethical life as loopholes of NEP. Through Nep study Student

Moral Values in Education :

It is truly said that experience is our best teacher. Life is a path of learning lessons through literary works, experiences of life. Even, Child's first stage of learning is at one's own home, relatives as well as grandparent's bedtime stories. However, Nuclear family's structure is increased, due to the said reason, child is having life which is in the web of less moral values, stress, competitiveness, loneliness.A student's life drives a sustainable life with amalgamation feeling just like an aimless bird flying over the sky or extremely competitive life. During examination cheating, copy case, suicide case will be increased originally root causeof the above pendulous life of students. As per the Indian Express, 663/1000 in class 10 and 335/1000 in class 12th candidates GSHSEB has cancelled their results and barres them for one to three years. Over 13,000 students died by in 2021 in India at the rate of more than 35 every day, a rise of 4.5% from the 12,526 deaths in 2020 with 864 out of 10,732 suicides being due to *"failure in examination"* according to the latest data as per NCRB's ADSI report 2021.

Education is considered as a pre-condition of economic and social growth in any country. Mahatma Gandhi had much faith in human capital rather than physical capital for the building of our nation. He had suggested universal education. Though the literacy rate has increased from 16.5% in 1951 to 75%in 2011, thescenario of elementary education is very poor. Out if 19.3 crore children of 6 to 14 age group in the country 81 lac children do not get admission to the school. Only 1/3 children to the 8th standard. Thus, the dropout rate is higher in primary education. About 3.5 crore children of 6 to 14 years age group do not attend the school. There are less than two teachers to teach the classes' one the fifth standard. The higher dropout rate in primary education is reflected in the serios problem of childlabourbeggary in the country.Decentralization of NEP should not be paperwork, but implementation of it is required. It creates a pendulous life. One should split oneself between personal, professional, and social life. It should be looked-for the poise between them through leadership and management. According to Ma Jian,

"When history is erased, people's moral values are also erased."

History is never repeated, but through history, we learn the righttrack of life. It shows not to repeat the same mistakes again in our life. It is a great scope of learning life. Now-a-days, one has hectic and busy lifestyle, nuclear family, ambitious personality leads to depression, stressful life, no one to listen one's, inspire to commit suicide. The fundaments of life and problems of it, the Bhagavad Geeta is the solutions of every sphere of life's problems as well Chankya's Niti provides fundaments of leadership and management. Such kinds of historical works stipulate us how to manage our life in proper manner.

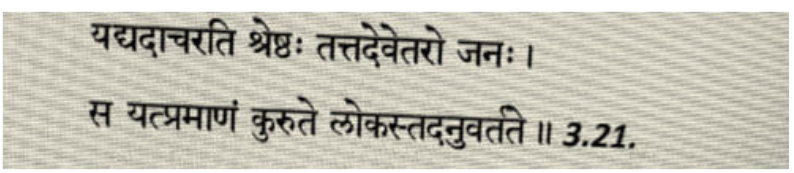
Leadership in Lost History and Tradition :

1.1 Leadership Lessons from Gita :

OneLord Krishna emphasizes to Arjuna is the issue of leadership. In several chapters in the Gita, there are interesting references to the quality of leadership. If we carefully analyse them three interesting ideas emerge. These include:

- Strong need to lead by example
- Importance of developing a high degree of equanimity
- Understanding the principle of mutual dependence

Leading by example Leaders derive their credibility, respect, and power from their unwavering commitment to walking the talk. This is because, if the leaders say something and do something else, the followers will not take the leader very seriously. Rather, they will do a similar thing as their leader and nothing else.


यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 3.21.

AS per conversation between Krishna and Arjuna, a leader hands are always tied but his actions are keenly observed and became inspirations for others and blindly followed by them.One of the biggest problems today is that leaders do not exercise this value. They think they are legitimate and in several cases this idea stretches to such a level that they being to think that they are "*above law*". Every individual inevitably plays a leadership role. A child looks upon the parents, elders, and the teachers very closely and derives its value systems early in life. These value systems are set at that stage itself and little change is possible later. Every one of us as responsible parents, head of a family, member of a social or political group need to understand this issue very seriously.

1.2 Leadership in Chankya Niti :

"A good leader does not stop until the task at his hands is finished,
He resets only after he finished his work. He is not afraid of failure."

As stated by Chankya, a good leader has worked on his own planning, having strategies to finish it with the help of effective communication, decision making, happiness, accountability and maintaining secrecy. As we know, Chankya- a man of wisdom,jurist, and royal advisor to Chandragupta Maurya. He is also known as Kautilay, and his leadership qualities of the 4th century are even beneficial if adopted by people in today.

1.2.1 Leadership Qualities :

- Intelligent and dynamic (plan out your work and workout your plan)
- Associate with elders
- Truthful in speech
- Does not break promises.
- Desires of training
- Easily approachable

As per the opinion of Chankya that all qualities are mandatory not only in his time but also applicable in the 21st century to be a good leader otherwise no one can trust on you.

1.3 Literary works in English Literature:

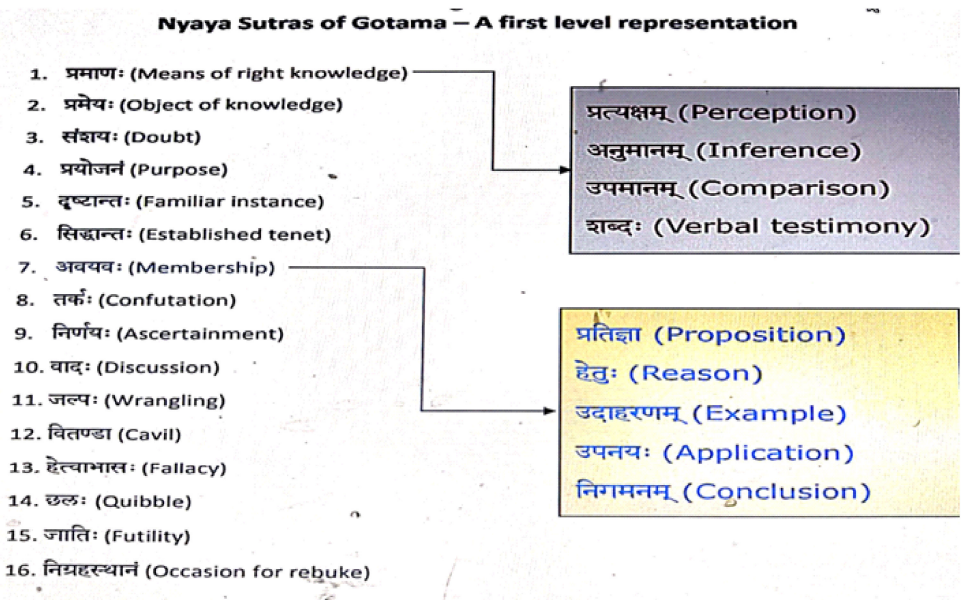
"Literature lends itself to the teaching of specific moral dilemmas.
And the examining of specific character traits."(Prestwich2004, pg. 143)

Literature is a creation of author's minds and thinking apart from surrounding society. Literature is a powerful weapon of communication and preserving crucial details of cultures, traditions, and attitudes. It creates perceptions among readers. Literature is a reflection and influence of society which is interpreted the social norms, philosophy, psychological thoughts. Social ideology becomes the biggest hurdle to live an unrestricted life.

Fiction can be as instructive about leadership and organizational behaviour as any business textbook. The protagonists of the respective works of Arthur Miller's *Death of a Salesman,* (Jesse, from Sway, and Mr. Keating, from Dead Poets Society) Sophocles' *AntigoneCreon's unilateral leadership style*) and Joseph Conrad's "*The Secret Sharer*"(a captain represent the whole community)and Chinua Achebe's "*Things Fall Apart*" to help students understand questions of leadership, decision making, and moral judgment.In the way of good judgment and self-knowledge, as well as a deeper understanding of human nature.

Management in Lost History and Tradition :

Bhagavad Gita has inspired many of our national leaders and provided them strength, moral courage, and clarity of thought with which they have led the country in its struggle. These are essential elements of making a good manager or a leader today. Here lies the motivation for today's talk.If we develop this skill, orientation, and attitude to draw upon the repository of knowledge for our day to day living issues (such as Business Management), then we will realize that the world of ancient Indian wisdom opens. One may locate several direct and relevant thoughts in these texts. If you look at Nyaya Shastra of Gotama5 (550 BC) there is a very systematic description of how knowledge could be acquired. Starting with sixteen categories of acquiring knowledge, there is a step-by-step enumeration of the idea at several levels. As a researcher in Operations Research, I find the broad framework remarkably like enumeration algorithms such as branch and bound. I also see ideas that may help a maintenance management team to develop efficient troubleshooting mechanisms. Further it also informs management researchers how taxonomic classification systems could be developed. I just want to show you the basic classification scheme from Nyaya:



Gita also offers perspectives on how to manage certain things in life, understand complex things that we go through in simple terms (just as the example of birth and death). It also offers direct ideas and sets us in a state of contemplation. However, to benefit from this immensely, in the domain of management, we need to step out of the world of rationality and tread into unknown areas. A nearest reference to this idea in modern day is "*out of*

the box" thinking or thinking "*without*" the box. This is a change in thinking, in perception that we need to make in our own mind.

The research paper focuses on integrated development of human life through literary studies to face the outward environment. It should not be bound to certain area, but it should go further to a greater global level. The religious book '*The Bahgavad Geeta'* is the biggest source of humanity, management, leadership. It shows the path of human life and shows the problems and its solutions from unique perspective. Learning with literature which leads towards the leadership, management of glorious India. Nalanda university having 2000faculties, large library. Takshashila university where10500 students are doing their master's degree-such kinds of wonderful examples. Here in the past, overseas students sought to get an admission in seats of learning.

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EFFECTIVE COMMUNICATION IN ENGLISH: A TOOL FOR EMPOWERMENT AND SELF DEVELOPMENT

— Dr. Jaydeepsingh Rao

Abstract :

Human being has proven his existence worthy through communicating the knowledge he has gained and shared during it lifetime which remains even-after his life. Famous writers and philosophers have been able to reach to mass through different ways of communication. In this era of technology and knowledge were reaching to audiences has become easy in comparison to earlier times it is very important to communicate effectively. Effective communication is an important aspect of success in professional and personal life. English is an international language which gives an edge to reach international audience. Effective communication in English helps in self development and empowers an individual to reach his goals in life. This research discusses about outcomes of effective communication in life of individuals who inspire to achieve greater goals in life.

> "It is a language which is rich in language, literature-humanistic, scientific and technical. If under sentimental urges we give up English we would cut ourselves off from the living stream of ever growing knowledge"
>
> ***– Radhakrishna university education commission***

The world is like one big family which is communicating among multiple cultures each single day. Present modern day technological infrastructure

gives vast array of data of information from different parts of the global culture at just a click away. In current times it is considered an important skill to know multiple languages to communicate successfully to wide range of population. In multiple language knowledge at least three basic languages should be known by the speaker they are mother tongue, national language and English language.

Talking about importance of English language, English is an international language whichgives wide scope of different opportunities. It is World's Common Language and it is global language since ages because of British Imperialism. But the major reason behind sustainability of English language for long time is its quality of adaptability. English is a progressive language which is flexible in approach. It adapts new words from different other languages as and when required. Non-native English language speakers are increasingly outnumbering the native English speakers.

English language, as being widely spoken worldwide, gives immense opportunities in these new emerging economies of the world.The job seekers having knowledge of English language ensure employability, stability and prosperity. It ensures good opportunities, good prospects in job and higher salary. It is common medium of instruction in court, schools and administrative offices in many countries. It is an important medium of communication at global level. Many literatures of the world are translated into English language which gave a platform to know many unexplored cultures of the world.To pursue many fields in higher education knowledge of English language is essential. Communicating in multiple languages has become important part of becoming successful in profession career. Being able to communicate in English language apart of native language is considered to have an additive advantage and gives a competitive edge. Demand of proficiency of English is increasing day by day as the business is not confine to any local region and is going worldwide. It helps in cross-pollination of ideas and innovation to the remotest part of the world connected to internet. It also provides wide range of market to buyer and seller across the world.

English has power to change lives as it gives wide range of opportunities to the learner may it be education, career, job or social aspect. The demand of English language in current times makes the importance of English clear to the society. Student should be taught English language as compulsory part of syllabus of the schools and universities as it will ensure better future of next generation.

The word communication is derived from Latin word "Communis" which means common. Communication means sharing of ideas, information, knowledge, emotions etc. with each other. For the communication to be

successful it required common language, known by both the sender and receiver, as the medium of communication. Communication is or two types verbal and non-verbal communication. A good orator knows how to use the language to communicate successfully with others to impact them socially, mentally and emotionally. Oral communication is further divided into oral and verbal communication which actually uses any language as the source of medium. While in non-verbal communication body language, touch, sound volume, distance, eye contact etc., plays an important role in communicating information.

Communication helps in different aspects of life like career building, job search, social status, higher standard of living, relationship building, problem solving in business, personal and many areas of life. It helps individual to express themselves in most suitable manner. Communication is directly linked with the state of mind and mental reactions to the present situation. So it is very important to master the state of mind in order to master the communication skills. Communication has four major skills listening, speaking, reading and writing and to master the communication you should have command over all the skills of communication. It helps to negotiate andconvince different argument and deals in professional and personal life. People with excellent communication skills tend to have better and impressive personality and great prospects in job. While others not having better English language suffers from lack of confidence and lower job opportunities in current market.

Effective communication is very important to understand and the level of success of the communication depends on the use of different skills in effective manner. Effective communication decides the future of any individual, the rate of success in life is directly related with level of effective communication. Proper selection of words and action is an important part of effective communication. Giving space to others to express their ideas and thoughts means that you tend to communicate for the reason of sharing ideas, information or knowledge with each other. In verbal communication selection of proper words by the sender plays very vital role as it should be comprehensive to receiver and similarly feedback by receiver should be understood by the sender.

In non-verbal communication body language plays very important role and there is no use of verbal language but the different signs, volume, touch, distance and movement of body parts are used to communicate information. The level of confidence is the key to an impressive personality. It helps to impact the mind of the receiver and leaves long lasting positive impression of the speaker. A good speaker first needs to be a good listener and observer. He should try to read between the lines while interacting with others which will help him to crack the essence of the non-verbal part of the communication.

Effective communication means that the message send by the sender should be understood by the receiver with clarity. Effective communication helps in building new relationships in professional and personal life, it also helps in maintains them through life time.It encourages building trust in relationship. It helps in increasing accountability in a person no doubt actions also matters along with words. It encourages people to learn new way of life, thinking and sharing of innovative and new ideas to different places. It helps in team building and imbibing leadership qualities from others. Effective communication at workplace helps built efficient team and helps them achieve goals with team spirit. It helps to incubate innovation and new ideas at workplace. Sincerity and loyalty of the office staff can be retain for a longer time. It helps in business development and both in horizontal and vertical expansion of the company. It helps in taking proper decisions in proper time and more out of the situation. Satisfied staff will help in increased satisfied customers. It helps in setting goal orientation in business. It develops strong bonding and establishes good relationship among the employees of the organisation. Effective communication provides good mental health and improves social relation with people around you. It increases trust and transparency among peers in society and workplace.

Employee Management is an important part in an organisation. Effective communication plays a very vital role in work life balance. Leader needs to be a good communicator so that he can produce more leaders like by setting example of leadership. The leaders should be capable enough to convey the vision and mission of the organisation clear to the members of the team. It helps in building a strong team which will co-operate in achieving organisation and individual goals. Achieving the goals of the organisation helps in the growth of the organisation too. Positive interaction and positive attitude can be built with clear and effective communication. It is very important to ascertain transparency and trust developing in the team for overall strong bonding and only a good leader with effective communication skills can induce it in the team. Space for innovation and implementation of new idea helps to achieve the organisational progress. It reduces misunderstanding and event like grapevine in organisational workplace communication.

Effective communication Skills includes good observation skills, Clarity and Brave, good Listening and comprehensiveness, Emotional Intelligence (EI), Self-Efficacy, Respectful, Self Confidence, Selection of the Right Medium and Providing Feedback. In present times new concept Spiritual Intelligence is also part of effective communication. Spiritual intelligence is part spiritual way of life for example the path of way of living is being example by Lord Shree Krishna in 'Geeta'. For example

> anudvega-karam vakyam satyam priya-hitam ca yat
> svadhyayabhyasanam caivavan-mayam tapa ucyate
>
> BG.Ch:17.Stanza, 15.

Literal Meaning :

"Austerity of speech consists in speaking in a manner that will not agitate the minds of the listeners or enkindle the base emotions of the listener or his passion; the communication should be true, it must be beneficial to the listener and also pleasant. One should also engage in self-study."

So taking in context the spiritual learning and implementing in way of living life is spiritual intelligence.

In Effective communication 7 C's of Effective Communication are very important to understand which are very integral part of it good communication. The seven C's are 1. Clear: to have clear communication, 2. Correct: correct Communication, 3. Complete: to have complete communication, 4. Concise: Good communication involves your message being prim and proper, 5. Concrete: strong way of communication without any doubt, 6. Coherent, You cannot be an effective communicator if you become illogical while communicating.7. Courteous: being courteous is one of the first important quality in communication.

Thus in a process of communication effective communication is more import in the overall developing of the learner. Learning English language and effective way of communication will ensure empowerment and self-development of the learner. It will ensure better life and good salary and it will open up new opportunities in the life of the learners.

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JOAN DIDION'S SEMINAL ESSAY, ON SELF-RESPECT: A HAIL TO WOMEN EMPOWERMENT

— Ms. Rashmi Varma

Abstract :

Joan Didion was the iconic American writer of present times famous for her novels, personal essays and innumerable journalistic writings. One of the common themes of her writing has been a constant anxiety over moral and intellectual status of American society. Her style of writing too has been unique and inimitable. Her essay, *On Self Respect* is a discussion on the concept of self-respect as a feature of human personality. Although the essay is about the human personality in general, this paper studies the essay as a serious and interesting argument for women empowerment.

Joan Didion (1834-2021), the famous American novelist, essayist and journalist became popular for her personal essays, collected in two volumes titled *Slouching Towards Bethlehem* (1968) and the *White Album (1979).* The essays were appreciated by both readers and critics, for the unique style and revelation of Didion's inner life. *On Self-Respect* ,published in year 1961 in Vogue magazine is one of her earliest writings.

Although Didion writes about the subject of self-respect as an important feature of human personality, this paper is an attempt to read it as a hail to women's empowerment. Didion elucidates the fact that one should have self-respect, which means the ability to be responsible for one's own decisions. Didion's advocacy of self-respect becomes a feminist clarion call for women's independence. Denied of the basic human right to be free, women do not enjoy the power of making decisions for their own lives. Didion uses personal

experience as well as examples from history and literature to emphasize the significance of self-respect for women. She opens the essay with a confession about how she stopped liking herself at the age of nineteen, simply because she was not elected to the prestigious American academic society, Phi-Beta-Kappa. She knew that there was nothing tragic about the episode. Nevertheless, she learnt a lesson for life and lost her childhood innocence. Simone De Beauvoir rightly observed that 'one is not born woman, but becomes a woman'. Women are taught from childhood to have 'good manners, clean hair and make constant attempts to win the approval of people around them'(Didion). Didion too had innocently believed that being a good girl-child would earn her 'happiness, honour and the love of a good man.' Women are brought up with the idea that the ultimate goal of the life should be to secure a good marriage, since their survival is dependent on men. To have 'winning smiles' and to be a submissive 'do-gooder'—Didion realized that real achievements will require more than these glorified 'passive feminine virtues.' And this realization made her lose the 'innocent faith' in the 'pleasant certainty' that the so-called womanly qualities guarantee a key to a fulfilling life. She found that her idea of self-respect had been pinned on 'doubtful amulets'. She understands that it is more important to be true to oneself rather being what people expect. Since women have ingrained the teachings of patriarchal world which dictates them to be self-effusive, dependent and submissive, they find it difficult to stand for themselves and be on their own. They are used to live, believe, behave and act according to norms laid down to keep them suppressed. Thus, being kind, loving, generous and good natured at the cost of negation of self ,become the qualifications for being a woman. Because being so ensures approval of society, and that becomes a matter of self-respect for women. However, in words of Didion, 'the dismal fact is, self-respect has nothing to do with the approval of others…has nothing to with reputation.' It is the faith in oneself and the ability to decide priorities in life without giving into the opinions of people and society that brings self-respect in a person. Every human being deserves to be independent and free, therefore women's act of selfless self-negation is a practice in pretention and self-deception. Didion observes that 'the tricks that work on others count for nothing, in that very well-lit back alley where one keeps assignations with oneself.' Women should come out of self-deception. In a description which could be a practical experience of everyday living, Didion discusses what life is without 'sense of self-respect.' She says 'to live without self-respect is to lie awake some night beyond the reach of warm milk, phenobarbital and the sleeping hand on the coverlet, counting up the sins of commission and omission, the trusts betrayed, the promises subtly broken, the gifts irrevocably wasted through sloth or cowardice or carelessness.' To live without self-respect, she says, is to keep being reminded of one's own failings and living with guilt over them. Always seeking approval from others, women are prone to self-blame for all the wrongs done to

them. They deprecate themselves and live a guilt-ridden life for their real or imaginary failures. Giving oneself the liberty to make mistakes, to make peace and a 'private reconciliation' with them is to have self-respect. Achieving this, however, requires courage which Didion describes as, 'a certain toughness, a kind of moral nerve'. Charlotte Bronte attributed this quality to Jane Eyre, when she made her say, 'I am not an angel, I asserted, and I will not be one till I die. I will be myself.' In one of her interviews, Didion has accepted the influence of Brontes on her life. While Jane Eyre was a fictional character, Didion is writing a personal essay. Sarah Davidson herself a writer, praised Didion saying, 'I found her essays hypnotic, in a voice I'd never heard, expressing ideas I know were true but couldn't have articulated.' Writing in a first-person singular mode, was to Sarah Davidson, the most radical aspect of her voice. Didion herself exhibited the boldness and courage that she writes about both in their life and in her writings. To elucidate her point, Didion quotes examples from Margaret Michelle's *Gone with the Wind,* where Rhett Butler tells Scarlett O'Harra about the act of courage. She also comments on the character of Jordan Baker from *The Great Gatsby*. The incurably dishonest Baker uses the womanly trait of accommodating oneself-which very often translates into making compromises with self-interest- to boldly accept herself and earn inner peace.

As Didion goes on to define the source of self-respect and the required qualifications for it, she implies revolutionary changes in the traditional concept of womanhood. To come out of the centuries old shackles of unjust and suppressive norms, women will have to be brave and courageous, because according to Didion, earning self-respect requires taking risks and follow certain discipline. It is the readiness to perceive that 'one lives by doing things one does not particularly want to do, by putting fears and doubts to one side, by weighing immediate comforts against the possibility of larger, even intangible comforts.' To practice Didion's concept of self-respect, women will have to learn to give up the smug and cozy ideas of care and protection, which in reality bog them down to dependence, servility and servitude. Taught to believe that they are weak, helpless and incapable of both physical and intellectual powers, women learn to remain dependent. Obviously, it would be scary, risky even adventurous to reject the traditional norms and venture to taste liberty and freedom but one must know that 'anything worth having has its price.' People who respect themselves are willing to accept the risk. Didion supports her argument with examples from history. She refers to the nineteenth century American soldier, known as Chinese Gordon and his military feats in an African country. In other words, women's empowerment will require work of a nature found in military and war-like pursuits, where the possibility of failure and uncertainties remain the only certainty. Women will have to forget their protective cocooned cell to enjoy a life of real human dignity. Didion informs us that the cosmetic steps to repair the centuries old damage will not work. Women will be empowered when they perceive power, as not something doled out to them by society,

but as something naturally ingrained in them, just as men have. Empowerment is self-respect, which is, 'a discipline, a habit of mind that can never be faked, but can be developed, trained and coaxed forth'. It has to be a psychological process. Didion explains this abstract concept by narrating a personal experience, when she was advised to put her head in a paper bag, to avoid crying. With a touch of ironic humor, she invites the reader to fancy oneself as Cathy, the tragic heroine of Emily Bronte's classic *Wuthering Heights*, who is a victim of patriarchal standards of women's behavior – and to live constantly with one's head in food fair bag. Instead of rooting out the major cause of women's suffering, they are advised to look for such ridiculous gestures of self-defense. Women will have to get exposure to and knowledge of real human freedom. In a poetic expression, Didion says, 'did not the candle light flickering on the liana call forth deeper, stronger disciplines, values instilled long before. It is a kind of ritual helping us to remember who and what we are.' Didion very effectively uses a private emotion to convey a general reality. Instead of eradicating the patriarchal forces which work to keep women weak and helpless, women are trained in denial of expression and to remain mute. Didion's essay on self-respect can be read as a plea to women to become self-aware and learn to deconstruct the wrong beliefs which demean them. Commenting on Didion's style, Zadie Smith rightly says that 'she probed the public discourse, the better to determine how much truth was in it, and how much delusion.' Emphasizing the need for self-respect, Didion hammers into the readers the idea of self-worth. She goes on to assert that, 'to have that sense of one's intrinsic worth which constitutes self-respect is potentially to have everything.' The term 'everything' includes the ability to discriminate, to love and to remain indifferent, abilities which mark a truly liberated human being. The awareness to see through the wrong beliefs, which cause 'so little perception as to remain blind to our fatal weaknesses'. Women should be able to reject everything that devalues them. The society has drilled false notions about gender-identity which dooms women forever to remain the second sex. Women have wrongly imbibed the idea that they should always be willing, self-sacrificing, pleasing angelic beings, that they should always be ready to serve and keep looking for approval. Stories of Francesco and Paolo, and of Hellen Keller and Annie Sullivan, according to Didion, have set false ideals of womanhood and are not worthy of emulation. Women with self-respect will immediately see how such stories contribute to unequal, unjust world, which in turn generates hate and contempt for people. Exercising discrimination, women would learn to accept their own worth and practice self-love, creating appreciation for the world. Remaining true to oneself and not being dependent on the dictates and opinions of others will liberate women from the crippling effect of the societal expectations. Women become victims of the vicious cycle where negating themselves, they strive hard to please people which in turn makes

them hold people in contempt. Women, therefore find themselves continuously surrounded by a world where they forever feel hurt and disappointed. Didion reiterates the universal truth about women's lives when she says that, constantly living under the pressure of fulfilling some kind of demand from others, they dread interaction with people. In her words, 'every encounter demands too much, tears the nerves, drains the will.' As women remain occupied in this vicious trap of 'diving and meeting the next demand', they go through 'an alienation of self'. To know the unfairness of situations, yet not able to say no, and keep facing self-reproach and guilt seems to be the fate of women's lives. To escape this fate, women will have to be firm, disciplined, ready to take risks and to make one's own decisions and take responsibility for them. Using the power of discretion, realizing one's self-worth, and to free themselves from the expectations of others will help women 'to give us back to ourselves' and as Didion declares, 'there lies, the great, the singular power of self-respect'. Writing with perception, precision and with an authoritative voice, Didion's essay *On Self-Respect* asks women to rise and claim their rightful place as equal, independent human being. Didion, herself always questioned the given norms and 'abhorred the kind of thought that forecloses thought'. Zydie Smith, paying a tribute to Didion's contribution comments that she showed us 'how a woman could speak without humming and hawing, without making nice, without poeticisms, without sounding pleasant or sweet, without deference and even without doubt.' This is also the message that Didion conveys in the essay on self-respect. In her another famous essay *Why I Write,* Didion observed that writing is an aggressive act of mental invasion of the reader. She says 'in many ways, writing is the act of saying, listen to me, see it my way, change your mind.' In the essay *On Self-Respect* too, she encourages women to assert their voice to earn freedom and power for themselves.

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TEACHING ENGLISH AS A SECOND LANGUAGE: A GLOBAL PERSPECTIVE

— Hardik Maheshbhai Dave

In Indian context the first language plays a vital role in sharing one's intimate emotions, whereas the second language helps him to acquire more knowledge as it is the language of higher learning. There is a growing realization in the present context that communications skills in English are the basis for success in any corporate assignment. Language is a vehicle which carries the load of one's ideas, emotion and interests and expresses in a way in which it is assimilated by the speaker. But in double-language or triple-language social system, it is difficult to ascertain which language carries more loads - either first or second or third.

Teaching English as a Second Language :

Hence, the problem of teaching English as a second language, to the Indian students starts from the pre-schooling. Further environment and family background play vital role in success of learning process. For example, countries like India, where majority of the people are farmers, have the poor background in education. Moreover, the income of majority of the families is not adequate. Hence, the parents are not interested in giving good education background to their children. In contrast, they are willing to engage the children in some jobs in order to earn money. This is the very basic reason and the affecting factor in teaching. Secondly, the infrastructure, viz. school buildings - class rooms, labs, etc. is not adequate as required. The first category of the students is almost compelled to attend their classes under the trees even after several five year plans.

The Indian constitution, in 1950, declared Hindi in Devanagari script to be the official language of the union. Unless Parliament decided otherwise,

the use of English for official purposes was to cease 15 years after the constitution came into effect, i.e., on 26 January 1965. The prospect of the changeover, however, led to much alarm in the non-Hindi speaking areas of

India, especially Dravidian-speaking states whose languages were not related to Hindi at all. As a result, Parliament enacted the Official Languages Act, 1963, which provided for the continued use of English for official purposes along with Hindi, even after 1965.

As a Teacher in English :

As a teacher in English, for the students of technical education, discipline the researcher observes that the students who learn English for a specific purpose are almost poor at receiving and reproducing their domain subject knowledge through English; though the same process can be done in a brilliant way if they use their vernacular language. Sometimes their use of English language is so poor that they are not able to fulfill even the basic purpose of communication. This leads to a complete failure as a professional.

Majority of the students are coming from village and also their parents are farmers and uneducated. If the nature fails, the survival of the farmers will be questionable. Hence, the students are mentally discouraged due to the family conditions. In the second category, the students are having enough background in basic education since their parents are educated and they do not depend on the nature much. Many of the students from second category are joining in English medium schools and hence, they do not find much difficulty in pursuing their higher education.

Moreover majority of the families of second category are dwelling in towns and cities and hence, they have easy access of quality education. But, the first category of students is scoring good marks the examinations conducted. It proves that they are having good writing skill in English. The only thing is that they have to be given training in oral English communication also. Hence, a common programme for English Language Teaching must be framed in the pre- schooling itself.

Language as a Structured :

Each language is structured differently, and the different structures offer users different suggestions to meaning. So when we learn our first language, our brain/mind 'tunes into' the way the particular 11 works, and we learn to pay attention to particular cues to meaning that are most helpful. When we meet a new language, our brain/mind automatically tries to apply the first language experience by looking for familiar cues. Part of learning a foreign language is developing new understanding about the particular cues to meaning that the new language offers, and that differ from those of our first language. The transferability of knowledge, skills and strategies across languages depends closely on how the two languages work.

A teacher's primary role is not only to enable the students to enable the students to understand what he is intending to say or teach. It is also the duty of the teacher to understand what the student wants and says. In teaching-learning process, two things play the vital roles; one is the delivering capacity of the teacher and the other one is the receiving capacity of the students. Without the two aspects, the teaching-learning process will not be a successful one. Teaching-learning process is just like making sound by clapping. Without two hands we cannot clap. Like that without a right teacher and the students, the teaching learning process is meaningless. Teaching should be a worthy of learning a concept deeply and broadly. Teaching should facilitate the students to face the world which is full of political, social, international as well as personal controversies, without fear. It should give self-confidence to the students. By the effective teaching, the students should be enabled to go for right choices, judgments and also decisions individually In the process of teaching-learning, the teacher should try to understand the students first. Then only, he can enable the students to understand him or his teaching. Theory with practice on some of the teaching topics may enable the students to understand the concept easily. Success of a teacher in his/her attempt in enabling the st udents to understand what is the concept taught by the teacher, depends on the methods he/she applies. The teacher may be a good, but the students' physical problem may lead him to ignore the teaching. Or sometimes, the background of family of the students may drive him to be dull. Hence, the teacher should take into account everything.

The Teaching-Learning Process :

At the school level, the teaching-learning process is checked up the teacher by repeated class tests and examinations. Based on the result (marks scored by the students), different methods are adopted to improve teaching in case of negative result. At the college levels also the same traditional (Macaulay) method of examinations is used. The only difference is the volume of syllabus prescribed for the colleges students will be more than that of the school level. As Carl

Rogers said, the teacher should first forget that she/he is a teacher. Instead, she/he must possess the skills of a facilitator of learning-genuineness, prizing and empathy.

Learning English as a Second Language opens up to the learners a totally new world that is ever evolving and ever fresh. As the student grows in knowledge of distant parts of the world, learns of the people living there, shares in their dreams and aspirations, studies the challenges they face and how they cope, so he/she can develop empathy, understanding and respect. Access to the latest researches in every field, coupled with the latest dialogue

in the areas of collective development of humanity and the challenges ahead; open a new, exciting and totally unexplored world for the learner.

English as Foreign Language :

Perhaps one should mention here a possible change of the existing teaching methodology of the English as Foreign Language (EFL) course and English as a Second Language (ESL) course to a new English as a Global Language (EGL) course methodology since the latter term is more neutral. English as a foreign language may still evoke mixed feelings in the learners, whereas English as a Second language (ESL) too could pre-prejudice the learner towards the language. EGL is a neutral term and, if the above explanation is accepted and the change implemented, this might actually motivate the students to learn it well. Besides, the whole concept of learning a new language and gaining a new world view should be attractive even for monolingual speakers.

Clearly then, English has emerged as the de facto global language for universal communication in the closing years of the twentieth century. Whereas languages have traditionally been taught from the view point of their cultures, we will now have to think of new methodologies and materials so that global language learners can meet the challenges of the emerging global civilization and use the global language for their diverse needs.

We have proposed that the English as a second Language should be taught to the students in all the schools in India. This means all the citizens in India would learn their mother tongue well, but side by side they will also learn the Second language (English). Therefore, all the citizens of India will grow up as bilingual speakers, which phenomenon would have a number of obvious advantages such as access to the whole world of knowledge and the possibility of sharing their ideas with others anywhere in the world.

English Language Proficiency :

In our country, as already said 75% of the students are from rural areas and they are coming through regional language medium schools. Hence, based on their background, we have to design the syllabus and adopt methods to test their English language proficiency. Therefore, it is necessary to go for a detailed discussion as to whether the existing curricular is fulfilling the need of the hour and suitable to the students in achieving their goals, the present methods for testing the proficiency of the students are suitable and opinion and suggestions from the teaching faculties of the English language in technical institutions are to be obtained.

Taking into consideration of all the above points and undergoing a detailed analysis, a real solution may be found out for the betterment of the students as well as society.

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A PSYCHOANALYTICAL STUDY AND FEMININE SENSIBILITY IN ANITA DESAI'S "CRY, THE PEACOCK"

— Mr. Darshan N. Chhaya &
Dr. Kamlesh K. Budhbhatti

Abstract:

Psychoanalysis is a literary theory and is used as a theoretical approach in the literature. Firstly Sigmund Freud explained this term and later this theory applied in various fields. He contends that literary works are manifestations of the neuroses and unconscious desires, and is concerned with the author. According to the concept, literary texts communicate symbolically, just like dreams do. According to Psychoanalysis, the characters occasionally expose the author's unconsciousness. So literature has a great impact on this theory. In simple words, feminine sensibility means what women feel about their problems and how she victims of society for not getting attention. It can also refer to a woman's acute understanding of paying attention to anything, such as another person's feelings. In literature, it is possible to gain insight into women's experiences and psychological expressions by applying feminine sensibility. It can also be used to investigate the awareness of a woman's position as a victim of oppression.

Anita Desai's **Cry, the Peacock** is a psychoanalytical work that explores the thoughts and feelings of its main character, Maya. The conflict between feminine perception and masculine logicalness is explored in the novel. Anita Desai explores themes like alienation, loneliness, and painful environments in the novel. Maya has a deep feeling for life and is a very sensitive, feminine, and emotional person.

The proposed study, **"A Psychoanalytical Study and Feminine Sensibility in Anita Desai's "Cry, the Peacock""** aims to investigate female sensibility and psychoanalytical interpretation.

Keywords – Psychoanalysis, Psychoanalytical study, Neurotic, Feminine, Feminine Sensibility

Introduction:

Anita Desai's first novel, Cry, the Peacock, is recognised as a pioneer in the psychoanalytical study. The novel looks into the fears, insecurities, and unusual behaviour of Maya, the protagonist. A young woman named Maya is in an unhappy marriage. She focuses on the idea that she is going to pass suddenly right after getting married. Maya's desire to enjoy life in all of its luxuries is what causes her sorrow. The story takes place in India. Gautama, Maya's husband, prefers to spend time with her and they both live alone. The majority of the story's action happens in Maya's thoughts.

Anita Desai is an Indian Novelist. In Mussoorie, India, on June 24, 1937, she was given the name Anita Mazumdar. She has written 18 novels, several of which have received honours. "Cry, The Peacock", "Voices in the City", "Fire on the Mountain", and "Games at Twilight" are some of her novels. Desai frequently employs symbols and flashbacks in her writing, which is also lyrical and detailed. Her books cover subjects including alienation, loneliness, family ties, conflict in marriage, and domestic violence. Desai belongs to a group of authors who have created a market for Indian fiction in English. Anita Desai is a member of the Lalit Kala Akademi's advisory council and a Fellow of the Royal Society of Literature in London.

A Psychoanalytical Study of Anita Desai's "Cry, the Peacock":

Psychoanalysis has widespread acceptance. Ironically, the economic growth of the twentieth century has obscured its original meaning. Not merely because psychoanalytic therapy is widely used, but also because psychoanalysis has developed in popularity. The advantages of applied psychoanalysis overshadow its disadvantages. A non-clinical audience is interested in how psychoanalysis is used in literature, psychology, sociology, anthropology, ethnology, religion, and mythology.

"A General Introduction to Psychoanalysis", by Sigmund Freud, is a book based on his lectures on psychoanalytic theory. There are three sections in this book. Sigmund Freud declares in the opening lecture, "**To be sure, this much I may presume that you do know, that psychoanalysis is a method of treating nervous patients medically." (Freud 1)**

In English Literature, Psychoanalytical theory is one of the modern concepts. This psychoanalytic theory is regarded as a theory of personality dynamics and structure. The hidden connection between literature and

psychoanalysis has been brought to light by the academic field of literary criticism or literary theory. Nevertheless, it is regarded as one of the fascinating and rewarding methods of interpretive analysis. This psychological analysis has evolved into one of the methods for figuring out the underlying meaning of a literary work.

The representation of existential trauma is one of the book's central themes. The story's main character, Maya, confronts a profound sense of meaninglessness and an unexplained dread of dying. Because of her intense dissatisfaction with her life and need for purpose, she experiences a serious existential crisis. Anita Desai explores the philosophical issues surrounding living in a world that frequently appears fragmented and meaningless in order to better understand the existential trauma of humans experience.

"Cry, the Peacock" explores the complex nature of Maya's psyche and sheds light on the effects of unfulfilled desires, social conventions, and emotional isolation. The text examines a wide range of topics, including human reflection, the effects of repressed emotions, and the thin line separating sanity from madness. Maya grows further distant from reality as her worries and anxieties grow. Her conscious mind starts fusing dreams and reality, creating a disjointed story that is difficult to follow. In her inner world, Maya experiences a wide range of emotions, from fleeting longing to despair, hopelessness, and pessimism.

Maya's loneliness has significantly contributed to her development into a neurotic character. Additionally, Maya's irrational biological desires have a significant impact on her mentality. Her admission of having an intimate relationship with Gautama as a husband and wife demonstrates her unhappy marital life. She states:

> **"Telling me to go to sleep while he worked on some papers, he did not give another thought to the soft, willing body or the lonely, wanting mind that waited near his bed. (Desai 14)"**

In the beginning of the novel, Tatto, Maya's favourite dog, dies and his body is left to get worse on a hot day in April. The image of the dead body seems to have an effect on Maya's thoughts. Maya sobs helplessly at the passing of her beloved dog Toto. She even starts to cry. Actually, Maya feels a motherly bond with Toto. Maya could not accept the loss because she thought of Toto as her child.

Gautama, Maya's husband, does not feel the same way about Toto. He is totally different from Maya. He makes a promise that he will get a new pet in an effort to comfort his wife. But when Maya is down, all she wants from her husband is love and good company. Maya feels alone since Gautama fails to provide her with emotional support.

Maya was her father's princess when she was a young girl. Her father Rai Sahib has provided her with every comfort. She has wished that Gautama would take the place of her absent father. However, Maya is disappointed that Gautama is unable to love and care for her in the manner she hopes. As a husband, Gautama has fallen behind in giving her a sense of emotional safety.

The psychological imbalance in Maya has gotten worse over time. Her preoccupation with death likewise grows and intensifies. This preoccupation is the unfavourable result of an Albino astrologer's forecast made when she was young. Maya sees Toto's passing as a sign that the prediction will come true. When Toto died, Maya admitted to these things:

> **"It was not my pet's death alone that I mourned today, but another sorrow…" (Desai 13)**

The sad tale of a woman with a psychological imbalance is told in the psychological work Cry, the Peacock. It's amazing how well Anita Desai handles psychological themes. It demonstrates how marital discord results in psychological disorders.

A Study of Feminine Sensibility in Anita Desai's "Cry, the Peacock":

Females and their sensitive feelings about their family, society, or the overall environment in which they live are typically referred to as having a feminine sensibility. In order to portray the world of women and their values and dignity, this idea, philosophy, and concept were developed. 'Feminine sensibility' is a phrase that falls under the study of feminism, which addresses the ideals of women. It is one of the most talked-about theoretical arguments for women's rights that are founded on the idea that men and women are created for equal opportunities.

In order to understand the genuine values of women in the patriarchal society, feminine sensibility discourse must take into account both the emotional and intellectual thinking of women. Most women in the world are repressed by the patriarchal society's patriarchal boundaries and have suffered at the hands of their husbands. However, they are helpless to stop it; all they can do is cry, experience it, and go about living their sad and emotional lives like Maya. Since many centuries have passed, patriarchal societies over the world have determined their fate. Many authors have recently approached the topic with a humanist perspective.

Anita Desai has emphasised the matriarchal conflict, as well as the fight for self-freedom, self-identity, and self-power in a world ruled by men. Anita Desai's most of the Novels are female centric. She portrays the issue of women's consciousness and sensibility in dialogue with men and their suffering as a result of emotional and physical suppression in her novel Cry,

the Peacock. Anita introduces a fresh aspect of feminism through the character Maya. The novel serves as a good illustration of an Indian woman's challenges in Indian society. She feels the hurt of economic, social, and cultural isolation. She takes comfort in her love of animals and nature.

Maya, the protagonist of Anita Desai's Cry, the Peacock, is a young, susceptible woman who becomes possessed by on a terrible prophecy she heard as a child. The novel looks into Maya's inner world and portrays a picture of one filled with suffering, loneliness, and alienation. Maya's marriage leaves her feeling emotionally and sexually unsatisfied. She lacks self-esteem and finds it difficult to keep her perspective on track. Even with her husband, she feels abandoned and rejected. Because of her focus on her father, Maya suffers from an Electra complex. She cries out for Gautama's affection, but he thinks it's senseless. Maya's extreme alienation is the cause of her neurotic behaviour. She loses control after killing her husband, goes insane, and eventually kills herself.

Even though Maya is surrounded by male dominance and lives in a society dominated by men, she refuses to identify with it and rebels against it in her own unique way. She searches for her peace in natural settings and gardens as the novel progresses, finding solace there, but her inner thoughts and innermost wants will not be denied. Maya is a well-off housewife who has all the basics of a nice city life covered, but she is neither happy nor content. Instead, she makes compromises with her circumstances and holds back her self-identity and feminine yearning until she dies.

Conclusion :

Cry, the Peacock by Anita Desai is a feminist novel that examines the difficulties women have in a society that is predominately male. The novel eliminates many misconceptions about Indian women, particularly middle-class ones. The story centers on the inner conflict of Maya, a vibrant lady who wants to live life to the fullest. Due to numerous circumstances, but primarily due to her life partner, Maya's integrity is deteriorated. Marriage conflict is the main theme of Cry, the Peacock. Maya and her husband's relationship break down because their temperaments are not similar. Maya longs for her husband's love, but she fails to get it from him.

Maya was a young girl, and she has been to be fascinated by the idea that she would die soon after being married. Desai's specialty is using psychoanalysis to get into the neurotic heroine's psyche. Between her pleasant childhood and her sad marriage, Maya is psychologically torn. Maya's psychological imbalance was caused by a combination of factors including her alienation, excessive mental stress, lack of emotional support, depression, and the prediction's effect. Maya is psychologically torn and cannot face the harsh facts of life. Maya, a compassionate woman, turns into a murderer as

a result of psychological imbalance. To reveal Maya's psychology, the author has used the stream-of-consciousness approach, monologue, and soliloquy.

In the end, the researcher observes that this is solely a story about the psychologically unstable character Maya. It's remarkable how well Anita Desai handles psychological themes. It demonstrates how marital discord results in psychological disorders. Desai is fascinated with how women are treated in a culture that is controlled by men. She seeks to increase awareness of the struggles faced by women in patriarchal societies. Through the heroine's responses to the situations and events in the novel, Desai defines the unique characteristics of feminine sensibility.

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ENGLISH PHONEMES KNOWLEDGE STATUS OF ENGLISH TEACHERS IN SCHOOLS OF GANDHINAGAR DISTRICT: A CASE STUDY

— Ms. Meenal Rathore

Abstract :

The paper discusses the results of a study undertaken to explore the level of phonemes knowledge acquired or gained by the Pre- primary or primary teachers teaching fundamental English in foundational grades (Balvatika- Grade 2 as per NEP) in schools of Gandhinagar. The data was collected from 40 teachers by means of a questionnaire. The collected data was subjected to quantitative analysis. The result of the study revealed a lack of the teachers' awareness towards the basic terminology of the alphabet teaching. The majority of subjects agreed that the grapheme- phoneme correspondence approach would make the alphabet teaching and comprehension task easier than rote memorization of letters, their shapes, and word or picture association. Phonics would simplify their endeavours of teaching, correct and proper pronunciation from grassroot level. Thus, it would definitely result in quick reading skill development. Phonemes sequence of teaching may differ, but it is a systematic approach for better learning of English.

Keywords: Language, NEP, Pronunciation, Phonics, GPC (Grapheme-phoneme correspondence), blending, digraphs, diphthongs, reading skill.

Introduction:

English language education in India constitutes a notably extensive and intricately layered phenomenon, marked by significant strengths as well as

substantial shortcomings and constraints, as discussed by Tickoo in 1996 and 2004. This multifaceted scenario is discernible in the research topics, discoveries, and policy declarations spanning the past half-century, where scholars have sought to uncover empirical evidence of how English, as a second language, has evolved and influenced itselfGraddol's work, 'English Next India' (2010), highlights how a nation with a liberalized economy grapples with the demand for English language education and its role as a medium of instruction. The substantial demand, whether accurately assessed or somewhat exaggerated, proves challenging to address due to the country's diverse educational contexts, resource allocation for schools, and school systems.

Planning English language education to complement and supplement Indian languages in a multilingual country, while simultaneously meeting the social need for upward mobility, presents a formidable challenge. This challenge is exacerbated by the intricate diversity in curriculum planning and schooling methods. The quality of English language instruction and the various types of schools can be discerned by examining factors such as the English language environment within schools, the proficiency of English language teachers, and the pedagogical techniques employed in classrooms (as discussed by Kurien in 1997, Nag-Arulmani in 2000 and 2005, and NCERT in 2006b). These factors contribute to the establishment of hierarchies in the delivery of English language education across different schools.

As a citizen of the nation Bharat, one cannot and should not overlook our own age old concept of Vasudhaiv Kutumbakam which means the entire world is a family. This, put in modern terms, bolsters our strong belief in Global Citizenship: The new norm. Today, every corner of the planet is connected via the Internet, e-commerce, trade, communication, travel, technology, etc. and of course to communicate for all the above purposes, most of the people take English language as a tool to exchange thoughts and ideas. We are striving to create future ready students in our schools. Moreover language proficiency is not a test of one's intelligence. So, everyone should adapt to a language required to connect globally. Even NEP (2020) considers English as an international language which everyone should learn for convenience in life. "English is a language; it is not a test of your intelligence" (NEP 2020). Now arises the need to learn a foreign language for smooth functioning in this modern world. English has been the most used common language in the world due to its colonial history. All educational institutes in India has English as FL (first language), SL (second language) or TL (third language). Even all schools in Gujarat, including Gandhinagar teaches English as FL or SL. To teach English effectively we need to understand basic terms or components which are important for the acquisition of any language. English alphabet has 26 letters.According to Wikipedia, the alphabet of modern English is a Latin script consisting of 26 letters and a

Letter is a type of grapheme, which is the functional unit in a writing system. So, theformations of the letters are called graphemes and the sounds they produce are called Phonemes. (Lotha Gloria, June 14, 2023) Phonemes in linguistics, smallest unit of speech distinguishing one word (or word element) from another, as the element *p* in 'tap', which separates the word from 'tab', 'tag' and 'tan'. A phoneme may have more than one variant, called an allophone.In the words of (Brainbridge Carol, Jan. 4, 2021) phoneme is the smallest meaningful unit of sound in a language. A meaningful sound is one that will change one word into another word. For example, the words cat and fat are two different words, but there is only one sound that is different between the two words - the first sound. That means that the "k" sound in cat and the "f" sound in fat are two different morphemes. Basically all 26 letters produce pure 44 sounds which are widely accepted as Phonemes. As all letters are divided into consonants (21) and vowels (5), phonemes can be divided into consonant-vowel and digraphs. In the process of reading letter phases includes blends, complex sound/words, etc.

According to (Walley AC, Metsala JL, 1993), language development is a thought to depend on implicit representations of phonology or sound of words, initially stored as unanalyzed whole in the lexical level, the information is successively restructured during childhood to incorporate the increasing level of sub-lexical detail necessary to discriminate among a growing vocabulary of phonologically similar words.

It is vital for a language teacher to know phonemes because if one is clear with the sound of a letter then only they can pronounce it correctly. In the traditional system, teachers introduced letters (graphemes) to students and then repeated its name followed by word picture association. This is called whole language approach, which is ineffective and outdated. For example: Letter 'A' is called as 'A' but its sound is 'Ae' as in Apple/Alligator etc. As a vowel 'A' has more sounds, but initially while introducing these letters it is required that one introduces the sound of it so, that the early learners are clear of its usage. Phonemes can be learned systematically. It is divided into 6 phases or sets. Generally it is suggested that those letter sounds should be taught first which share close sounds as per the letters' names.

- Example: 'S' is called 'Es' and sounds 'Ss'……
- 'P' is called 'Pee' and sounds 'Puh'…….
- 'B' is called 'Bee' and sounds 'Buh'……..

The best approach which can be executed is GPC (grapheme-phoneme-correspondence). It is generally called letter-sound-correspondence. According to (Britannica) phoneme- grapheme, mapping of a word is redundant if the pronunciation and print form of the word are separately specified with the representation. The redundant cues of phoneme-grapheme

correspondence can confirm the connection among a words pronunciation and meaning by avoiding the confusion with words similarly spelled or pronounced. For example, one who memorizes the word 'President' by rote and does not decode it phonologically may have difficulties in distinguishing it from words that are visually similar such as 'president' or 'precedent.'

The benefits of this would be:

Students will be able to learn letter names along with sounds systematically.

Students will not be burdened to learn both grapheme-phonemes separately.

Once alphabet is covered they can learn about digraphs and later blending.

It is generally observed that wrong sounds uttered repeatedly in classrooms results in mispronunciation amongst students, in later years these learners speak in an awkward accent and become subject to humiliation at times. This results in hesitation for public speaking amongst non-native speakers and learners of English.

According to the National Reading Panel (2000), effective phonemic awareness instruction occurs in small groups and is combined with letter identification to aid transfer of skills to reading.

After going through extensive Literature review; it was found that very few studies have been conducted on English phonemes knowledge status of English teachers in schools of North-Gujarat. This implies that there is a need to understand the knowledge status of English teachers of English Phonemes. So, it is an attempt to begin the study by conducting the research on English phonemes knowledge status of English teachers in schools of Gandhinagar District.

Problem Statements :

Erroneous pronunciation of English language teachers in schools.

Reasons:

- Ignoring qualification of teachers teaching specially in preprimary sections.
- Lack of phonics sounds knowledge which they were never taught in their learning years.
- No effective phonic teaching in many universities or even in professional degree institutes.
- Following the traditional way of teaching alphabet by just repeating the letter (graphemes) names and then picture association whole language approach.
- Expensive phonic courses

- No differentiation/valuing at the time of recruitment between phonetics trained or untrained teachers.
- Lack of overall awareness among school management/HR/recruiters.

Objectives:

The objective of the study is to explore the level of phonemes knowledge acquired or gained by the Pre- primary or primary teachers teaching fundamental English and also to identify the lack of the teachers' awareness towards the basic terminology of the alphabet teaching in foundational grades (Balvatika- Grade 2 as per NEP) in schools of Gandhinagar

Research Methodology:

Cross sectional study was conducted to examine the relationships of independent and dependent variable by applying the self-administered survey questionnaire. Primary data is collected with the help of a questionnaire designed for the purpose of the study. In the following Research quantitative approach is adopted where the data was collected through personal visits and online with the help of Google form. Questionnaire consists of two sections – the first section presents questions related to demographic details of the respondents such as Gender, Education Qualification, Experience, English subject teacher and Section Working in and the second section provides questions related to English phonemes knowledge status of English teachersin schools of Gandhinagar District.

Results-Findings& Interpretations :

Part 1:

Sr No.	Demographic Details	Criteria	Frequency	Percentage
1	Gender	Male	2	5.00
		Female	38	95.00
2	Education Qualification	Graduate (B.Ed. Eng.)	23	57.50
		Graduate (B.Ed. Others)	7	17.50
		Graduate (Non B.Ed.)	6	15.00
		Other	4	10.00
3	Section Working In	Pre-primary	7	17.50
		Primary	29	72.50
		Mother Teacher in KG	4	10.00
4	Experience	'<2 years	3	7.50
		2-5 years	13	32.50
		5-7 years	3	7.50
		7-9 years	1	2.50
		>9 years	20	50.00
5	English Teaching	Yes	40	100.00
		No	0	0.00

Interpretations :

As per the above data, the total number of participants in the research study were 40. Out of which 2 (5%) were male and 38 (95%) were females23 (57.50%) were qualified (17.50%) were not qualified.

20 (50%) were having experience of 9 yrs. All the 40 teachers taught English. Mother teachers were 4 (10%) the pre-primary subject teachers were 7 (17.50%) and 29 (72.50%) taught in primary Section(std1&2).

Part 2 :

1. Are alphabet and letters same?

Sr. No.	Criteria	Frequency	Percentage
1	No	20	50.00
2	Yes	19	47.50
3	Not Sure	1	2.50
	Total	40	100.00

Interpretations

The findings are really astonishing and catches eyes. Where (47.50%) teachers are believing that alphabet and letters are same surprisingly (2.50%) are not sure of the fact that alphabet and letters are different, (50%) knew that the two are different.

2. Do you use phonemes (Phonics Sound) frequently to teach English language in the class?

Sr. No.	Response	Frequency	Percentage
1	Always	8	20.00
2	Hardly	1	2.50
3	Most of the Time	20	50.00
4	Some Times	11	27.50
	Total	40	100.00

Interpretations :

Only 8 teachers out of 40(20%) of responders uses phonics sounds always to teach young learners. 20(50%)teachers claimed to use phonemes most of the times one (2.5%) has hardly used it in teaching while 11 (27.5%) accepted that sometimes, they use phonemes.

3. Up to what age do you think a child learns flawless reading?

Sr. No.	Criteria	Frequency	Percentage
1	7 Years	20	50.00
2	11 Years	3	7.50
3	15 years	15	37.50
4	Not Sure	2	5.00
	Total	40	100.00

Interpretations :

20 (50%) agrees that up to seven years of age a child may become independent reader if systematic phonic assisted instructions are used from the beginning of learning. 15 (37.50%) believed that good reading skill can be attained lately up to 15 years of age, 03(7.50%) claimed 11 years and 02(5%) were not sure.

4. How many phonemes are there in English language?

Sr. No.	Criteria	Frequency	Percentage
1	26	8	20.00
2	34	3	7.50
3	44	27	67.50
4	Not Sure	2	5.00
	Total	40	100.00

Interpretations :

27 (67.50%) knew the right number of English phonemes. The rest 11 (27.50%) teachers chose incorrect option like 26/34 and 2 (5%) were not sure.

5. Smallest unit of letter sound is called :

Sr. No.	Response	Frequency	Percentage
1	Grapheme	5	12.50
2	Morpheme	6	15.00
3	Not Sure	3	7.50
4	Phoneme	26	65.00
	Total	40	100.00

Interpretations :

Here 26 (65%) teachers claimed to know the definition of phoneme which is the smallest unit of sound.3 (7.5%) were not sure of any option. 5 (12.50%) called it grapheme. 6 (15%) opted for morpheme.

6. A letter representation in English language is called?

Sr. No.	Response	Frequency	Percentage
1	Grapheme	20	50.00
2	Morpheme	1	2.50
3	Signs And Symbols	10	25.00
4	Phoneme	9	22.50
	Total	40	100.00

Interpretations :

When questioned about the term that represent a letter representation just 20 (50%) considered right option that is grapheme. 10 (25%) said it is signs and symbols 1 (2.5%) morpheme and surprisingly 9 (22.50%) said it has phoneme.

7. Digraphs and blends are mixing of two letters to make a new meaningful word?

Sr. No.	Criteria	Frequency	Percentage
1	No	10	25.00
2	Yes	24	60.00
3	Not Sure	6	6.00
	Total	40	100.00

Interpretations :

Mounting disbelief is observed when 24 (60%) teachers marked 'yes' to the statement that digraphs and blends are mixing of two letters to make a new meaningful word. Nearly 10 (25%) stated no and 6 (15%) were not sure.

8. Sound of the letter 'B' is: ('B' for 'Ball')

Sr. No.	Response	Frequency	Percentage
1	Bee	6	15.00
2	Bi	1	2.50
3	Buh	31	77.50
4	Not Sure	2	5.00
	Total	40	100.00

Interpretations :

The sound of letter B was clear to many as 31 (77.50%) of teachers opted for Buh. 6 (15%) said its B and 01 (2.50) believed it to be by and 02(5%) were not sure to the answer.

9. Is Phonic sound teaching important for non native English learners?

Sr. No.	Criteria	Frequency	Percentage
1	Yes	33	82.50
2	No	1	1.00
3	Sometimes	6	6.00
	Total	40	100.00

Interpretations :

Here,33 (82.50%) claims 'yes' that phonic sound should be taught to non-native English learners. Only 1 (2.50%) said no and 6 (15%) believe that sometimes it should be taught.

10. Do you think if students learn correct sound of a letter then they would speak and read effectively?

Sr. No.	Criteria	Frequency	Percentage
1	Yes	38	95.00
2	May Be	2	5.00
	Total	40	100.00

Interpretations :

The response clearly shows that 38 (95%) teachers understand that knowledge of correct sound of letters will lead to good reading and speaking skills of learners. Only 2(5%) opted for maybe.

11. Would you like to up skill yourself and learn the correct sounds of all letters for better pronunciation skills?

Sr. No.	Criteria	Frequency	Percentage
1	Yes	39	97.50
2	No	1	2.50
	Total	40	100.00

Interpretations :

Here 39 (97.50%) teachers agreed to learn the correct sounds of all letters (phonemes) and up skill their pronunciation skills only 01 (2.50%) denied.

Conclusions:

Research should serve as a catalyst for societal and national progress, advancing our understanding and generating novel knowledge. The research findings presented here shed light on various aspects of education, encompassing primary education. They provide insights into contemporary trends in educational policy implementation, curriculum design, English

language education delivery methods, teacher professional development, and pedagogy for young learners, among other areas that warrant further investigation. From the analysis of these studies, several key theses emerge. The major thrust is felt to design a basic course which can facilitate our in-service teachers to acquire the knowledge of phonetics, phonology and can equip them to render to students.

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Notes