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Editorial Contact:

Anand Bihari
Kala Kunj, Besdide Canara Bank
Bazar Samiti Road, Bahadurpur
Patna-800016

Website : <http://satraachee.com>
E-mail : satraachee@gmail.com
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Angela Carter's "The Bloody Chamber": Departures and Rewritings

- Neha Mahanta¹
- Dr. Diganta Borgohain²

Abstract:

Angela Carter's retellings of fairy tales have brought a new insight into the genre. This paper aims to look at the subversion of the traditional approach to fairy tales employed by Carter. It would particularly focus on the titular story of her 1979 collection, *The Bloody Chamber*. It is a formative retelling of the famous story of "Bluebeard" which has diversified versions in different languages and across different time periods. So, this paper would attempt to make a comparative analysis of "The Bloody Chamber" with Perrault's "La Barbe Bleue" (1697, first edition) and the Brothers Grimm's "Blaubart" (1812, first edition).

Moreover, it would attempt to explore the need for the changes Carter employed and its relevance in her time and even today. I will delve deeper than the feminist, gothic or grotesque way of looking into it and would focus on Carter's reworking into the tale by means of some elements of departures and images.

Key Words: Departures and images, subversion, Bluebeard, fairy tale, alternate reading.

Literature Review:

Writing in the 1970s, Angela Carter's work has been interpreted through various theoretical lenses. The postmodern interpretation by Cristina Bacchilega, among others, is important to understand the relevance Carter's work projected. In her book, *Postmodern Fairy Tales: Gender and Narrative Strategies* (1999), she argues that the power vested in the fairy tale genre itself accedes the transcendence a writer makes to offer a reproduction of the "once that was". It is about the magic that belies a hybrid and a transformational genre and hence could be rejuvenated the way Carter did. Bacchilega has used the term "Bluebeard figure" to specify the necessary antagonist of this fairy tale across the versions. The portrait of this figure has been drawn in a way that Mariam Webster defines him as "a man who marries and

1. Assistant Professor, Department of English, Mangaldai College &

2. Assistant Professor, Department of English, Bhattadev University

kills one wife after another.” In a *Study Guide for Angela Carter’s Bloody Chamber* (2017) published by Gale Cengage Learning, the dialogue of this Bluebeard figure, Marquis in “The Bloody Chamber” while giving the key to his new bride before leaving for his ostensible tour has been emphasized. He says, “Every man must have one secret,” as a way of the condescending and alluring fact of letting the bride envision something great behind the closed door which is forbidden. The Study Guide also focuses on the story’s narration in the past tense which suggests that the protagonist has already survived the ordeal. Moreover, it foregrounds the fact that the moral has not been deployed by Angela Carter which was vividly present in Bluebeard by Perrault, outrightly blaming the woman’s curiosity for the ill fate. Danielle M. Roemer in the essay “The Contextualization of the Marquis in Angela Carter’s

‘The Bloody Chamber’” (1998) has also extensively talked about the tyranny of the antagonist in the narrative. She has focused on some of the coherent strategies and goals that the Marquis applies in the development of the plot.

In the essay, “Anti-Fairy Tale and the Demythologising Business in Jane Campion’s *The Piano* and Angela Carter’s ‘The Bloody Chamber’” from Anna Keirch’s collection, *Postmodern Reinterpretations of Fairy Tales: How Applying New Methods Generates New Meanings* (2011), David Calvin has opined Carter’s representation as drawn from a series of systematic suggestions by prominent literary pieces through ages. The aspect of accessing forbidden knowledge, starting from Eve to Pandora to the nameless heroine of “The Bloody Chamber” is seen as a taboo that needs to be condemned while on the other hand the same when done by a man is seen as a heroic victory, Prometheus stole fire from the gods and the mankind was supposedly redeemed. Moreover, Calvin emphasized the stylistic writing of Carter which involved deconstructing and rewriting rather than writing original ‘fairy tales’. He asserted the significance of “intellectual development... [coming from] new readings of old texts” (Wandor 38). Kathleen E. B Manley in her essay “The Woman in Process in Angela Carter’s ‘The Bloody Chamber’” (1998) has delineated the subject position of the protagonist in the end as a woman in process. She is still in the tribulation of asserting her subjectivity though she has narrated her own story. Manley argues that though the protagonist has redeemed herself from the clutches of the patriarchal antagonist, the Marquis, she is still concerned about other’s opinions and hence is circumvented by the process of being. Even her mother’s exceptionally motivating legacy could not assure her of the identity she was seeking. Hence this made her narrate the story with a sense of shame. The critic Phacharawan Boonpromkul in the essay “Rewriting Genders, Revising Genres: Reading Angela Carter’s ‘The Bloody Chamber’ As a Female Bildungsroman” (2014) asserts the debate on women working on

the fairy tale genre which is an oppressive tool in itself for them and the way Carter rose above it to identify the flaws of the genre while restructuring it by her own means.

The essay “‘New Wine in Old Bottles’: Angela Carter’s Translation of Charles Perrault’s ‘La Barbe Bleue’” (2009) by Rochère and Heidmann foregrounds the structural setting of the plot and the transitional evolution it has gone through since Perrault’s and Brothers Grimm’s Bluebeard. Carter has reconstructed the plot, not in the form of a wonder tale (only the key is magical) but has rather associated it with directionary connotation for girls. She had reconstructed this narrative as a cautionary tale for young “girls” to marry wisely and avoid terrible experiences

in life. “New Wine in Old Bottles” has been famously used by Carter in her contribution to Michelene Wandor’s essay collection *On Gender and Writing* (1983) to emphasize the causality of reconstructing and deconstructing old tales. She said, “I am all for putting new wine in old bottles, especially if the pressure of the new wine makes the old bottles explode” (Wandor 38).

The interview of Anna Katsavos with Carter titled “A Conversation with Angela Carter” (1994) and *The Invention of Angela Carter: a Biography* (2017) by Edmund Gordon, are two of the pertinent texts which would help me to further my research. Through my paper, I would try to explore the impact of the vision which segregated her account from Perrault and Brothers Grimm. I would draw upon the works of the postmodernist critics like Cristina Bacchilega and David Calvin to look at the relevance Carter sought to depict through her reconstruction and if it is still pertinent. I would also try to add to the elements of differences overlooked by critics like Rochère and Heidmann in their work. Moreover, Casie Hermansson in the text *Bluebeard: a Reader’s Guide to the English Tradition* (2009) has worked on the evolution of Bluebeard from the beginning to the contemporary times and it would help me explore the nuances of the genre as changed throughout the centuries to understand Carter’s account.

Introduction

Angela Carter in her version of the “Bluebeard” has given a completely new dimension of approaching of approach to a reading of the fairy tale genre. Fairy tales have laid the foundation for numerous children across ages and allowed them to peek into the transcendental reality of adult lives which is the subject of their speculative imagination. This has been emphasized by critics working on fairy tales. Cristina Bacchilega’s comment for one, in her book *Post Modern fairy Tales: Gender and Narrative strategies* (1999) is evident of the same, “Like a magic mirror, the fairy tale reflects and conforms to the way things “truly” are, the way our lives are “truly” lived” (28). Hence, Angela Carter’s reworking of the genre in the twentieth century has opened for the readers a possibility of an alternate reality that could exist. Moreover, to its young readers, this shows a sense of astute vitality that could help them develop a sense of balanced reality.

To begin with, the most obvious element of difference across versions is the role of the saviour. Though the position is a constant, there is a shift in dynamics from Perrault’s “La Barbe Bleue” (1697, first edition) to Carter’s “The Bloody Chamber” (1979). While the protagonist’s brothers come to the rescue on sending a signal in both Perrault and Grimm’s versions with a twist and to the surprise of everyone, it is the mother who takes up the position in Carter’s version. Hermansson has asserted in her book that “[i]t is a decisive comment on the original, and one that revises not only Perrault’s story, but the rules of the fairy tale genre” (174). It is interesting to note that the sense of anticipation for the arrival of the saviour that persists in both the earlier versions is not there in Carter’s retelling. It was perhaps the motherly instinct by virtue of which she came to the aid of the narrator protagonist who says towards the end, “I can only bless ... the _maternal telepathy_ that sent my mother running headlong from the telephone to the station after I had called her, that night.” (Carter 43).

The appropriation of the “black silk” dress sent to the mother of the protagonist by the

French Lord ¹Marquis is a significant symbol I found in my reading, “there was a dress for her, too; black silk, with the dull, prismatic sheen of oil on water, finer than anything she’d worn since that adventurous girlhood in Indo-China, daughter of a rich tea planter” (Carter 1). This image is not present in the earlier versions of Perrault and Brothers Grimm. At the onset of the play, the gift of the black silk dress perhaps was symbolic of the bad omen, gesturing towards a funeral, the death and destruction that would follow this marriage. But in the end of the play, there is a reversal of this omen employed by Carter. The mother comes bearing a gun on horseback wearing a “black dress” to rescue her daughter from the clutches of the monster figure Marquis.

In different variants of “Bluebeard”, there has been a shift of settings with the changing times. Carter has set her story in a lonely island where the Marquis inhabits a big castle, supposedly a “death’s dungeon” for the narrator protagonist based on the experiences of his prior wives. It stands in contrast to the Perrault’s version with a more amicable setting. On leaving for an ostensible tour, the ²Bluebeard figure allows access to the facilities of his mansion to the protagonist where she could have a convivial celebration with neighbours and friends except one room. Moreover, in Grimm’s version the Bluebeard figure is a king; hence the protagonist is exposed to the royal mores. However, the nameless protagonist in “The Bloody Chamber” is deprived of any such company and finds solace in the only friend she made in the castle, the blind blacksmith’s son. Hence, on the first day of loneliness “an hour before dinner, she realizes that she has nothing to do all evening. She calls her mother but is unable to articulate her misery and breaks into tears” (A Study Guide 12).

The question of free will in a marriage for women and their role in the decision-making process has evolved throughout the centuries. Virginia Woolf in *A Room of One’s Own* (1929) had decried the traditional idea of marriage in conventional England. In the past centuries, she says “[m]arriage was not an affair of personal affection, but of family avarice, particularly in the “chivalrous” upper classes...” (35). Hence, the fate of the protagonist in Perrault and Grimm’s “Bluebeard” is determined in a similar manner and the anticipation of chivalrous brother(s) to rescue them is an expected presumption. However, Carter writing in the twentieth century has revised the form of marriage. The protagonist tells her mother on asking if she is sure that she loves him -”I’m sure I want to marry him,’ I said” (Carter 1). In the earlier versions, however, the heroines were not given much of a choice to decide otherwise upon the marriage proposition to the Bluebeard figure. Despite the similar ends, this evolution is a reflection of the “Bluebeard” story as a travelling text cutting through centuries.

Coming from a folklore tradition, “Bluebeard” by Perrault is ascribed with two morals. Carter’s version stands firm against it and makes a significant comment on its ending and ultimately upon the whole genre itself by changing the structure of the story. One of the morals deployed by Perrault is,

“...[A] tale of bygone days,
And what it tells is now untrue” (113).

Angela Carter makes a stark comment by rejecting the idea of imputing this tale as relevant only in the past. She not only did end the story with a moral but also changed the structure by giving more agency to the mother, in the form of a saviour. Perhaps her undocumented

and unspoken moral is not that the tale is untrue, rather it is a possibility even in the postmodern times. Women's oppression in various forms has not ended yet. The shift has been in the subject position of women who no longer are the "damsels in distress" but also the pillars of strength for each other in atrocious calamities. They have the will and determination to fight their own battles and do not need a knight in shining armour in order to look forward and live a happy life.

"Curiosity" has been condemned and indicted as a reason for the downfall of women in the other moral by Parrault, "the tale's central theme and crime [is] women's curiosity" (Bacchilega

106). And this has been represented in the literature throughout ages starting from the Bible. David Calvin in his essay from Anna Kerchy's collection *Postmodern Reinterpretations of Fairy Tales: How Applying New Methods Generates New Meanings* (2011) has emphasized that the aspect of accessing forbidden knowledge, starting from Eve to Pandora to the nameless heroine of "The Bloody Chamber" is seen as a taboo that needs to be condemned while on the other hand the same when done by a man is seen as a heroic victory. Prometheus stole fire from the gods and mankind was supposedly redeemed. Moreover, Calvin also focalized the stylistic writing of Carter which involved deconstructing and rewriting rather than writing original fairy tales. Hence, Carter has knowingly omitted the moral. My argument in this paper stands against Martine Hennard Dutheil de la Rochère and Ute Heidmann's comment that "[s]he deliberately avoids associating curiosity with women, and thus repeating the old sexist topos, to address an ungended reader" (49). However, if we look closely, she did not completely abandon the aspect of curiosity and the impact it has upon the readers. Carter has criticized the austere footprint of curiosity remarked by literature throughout centuries and its diabolic connection to women by depicting a completely reverted impact upon the story. The mother coming to the rescue of the daughter even after hearing that she was supposedly fine, "[n]o, nothing was the matter. Mother, I have gold bath taps... I could hardly make out her congratulations, her questions, her concern, but I was a little comforted when I put the receiver down" (Carter 21). She did not diminish this conversation as the overwhelming saturation of newly married life of her daughter; rather, she attached speculation upon it. Perhaps out of curiosity of hearing her daughter cry on having gold taps, she reached to check upon her without any anticipation like the other "Bluebeard" versions. Carter here has admonished and retained the age-old association of curiosity with women but has deflected it to show that because of this same aspect, the narrator-protagonist's life was saved that day. Even in the earlier versions, the male protectorates of the protagonist have arrived only upon sending a signal but none out of curiosity to check on the newly married sister.

The luring of the protagonist into the grotesquely dangerous chamber, the death's dungeon, in all three versions has been done in different ways. While in the earlier versions, there was a decisive direction of absolute detention from the forbidden room, the tone used in Carter's version is very subtle and tempting. "Every man must have one secret," he explains and makes her promise not to enter the room "at the foot of the west tower" (Carter 18). This reminds the reader of the biblical allusion to Eve's deceit. Irrespective of the tone, all the protagonists ended up in the chamber. However, it's important to keep an account of the

means because this has a bearing upon the whole story and is a display of the temperament of the Bluebeard figure all throughout. In Carter's "The Bloody Chamber", there is a stern portrayal of infantilization of the narrator- protagonist by her antagonist husband as has been asserted by Rochère and Heidmann in their essay "'New Wine in Old Bottles': Angela Carter's Translation of Charles Perrault's 'La Barbe Bleue'". They emphasized that "Carter's choice of idiom is in keeping with her representation of the wife as a young and foolish girl" (47), which has a significant bearing upon the language used and the ostensible sensational affection displayed by the Marquis before his attempt at making his wife fall prey to deceit and planning to execute her.

Angela Carter was rewriting these tales in the twentieth century, and she has not let her readers forget the same. There are elements to remind us of the setting all over. Firstly, the Marquis receives a telephone to go on an ostensible tour right after the marriage. Moreover, it was on the telephone that the mother-daughter duo could half communicate for the first time. The presence of other modern elements like car, gun and driver stands in contrast with the traditional fairy tale characteristics of carriage, sword and horseman. The need to metamorphose the setting of the text with changing times is significant. The readers across centuries with every revisionary reading have been able to resonate with the text because of these necessary changes that has been brought about. By means of the protagonist who is a pianist even after belonging to a humble economic background, Carter has asserted female subjectivity as another most important postmodern change in her version. The narrator protagonist is presented as utterly submissive and its clear reflection is ubiquitous in the earlier versions. Carter's narrator is in the process of making, as Kathleen E B Manley has stated in her essay, "The young woman is not always passive...[s]he is a woman in process, someone who is exploring her subject position and beginning to tell her own story" (80). The first person narration used by Carter itself emphasizes the evolving subject position of the protagonist unlike the earlier versions. The disastrous marriage was an ordeal that she had survived and emerged out of it as a strong and independent woman who eventually opens a music school and gives piano lessons to students. Her will and persistence helped endorse the self-discovery.

Conclusion:

Revisions of the fairytale genre with elements of austerity pertaining to the relevant age have remained a common trait adopted by writers over time. Angela Carter's work has a significant bearing in the evolution of the genre. In the twentieth century, she actually took up on debates

pertaining to the age which includes postmodernism and feminism. But besides them, her comment towards the fairytale mode through the titular story of *The Bloody Chamber* has made readers change their outlook upon the whole tradition of the "Bluebeard" story. Her contribution is not only in the continuation or revival of the fairy tale tradition in the twentieth century but also in creating new traditions in the same oeuvre with the infusion of elements from the earlier versions. Phacharawan Boonpromkul in her essay has written with reference to an interview of Angela Carter where she talked about her objective, "[her] intention was not to do "versions" but to extract the latent content from the traditional stories and to use it as the beginnings of new stories" (51). The Bloody Chamber is a step in the fulfillment of this objective.

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Endnotes:

1. Marquis is the antagonistic villain in Carter’s version.
2. Cristina Bacchilega has used the term “Bluebeard figure” to specify the necessary antagonist of this fairy tale across the versions.



Christianity in T.S. Eliot's *The Cocktail Party*: A Critical Study

○ Dr. Sukesh Yadav¹

Abstract

This paper intends to interpret the underlying principles of Christianity on which the frame work of *The cocktail Party* has been wrought. The text presents the story of a married couple who have their own different views of life which put them into two private worlds of their own kind. So conflict between them grows day by day which becomes the cause of their separation only within five years of their marriage. And T.S. Eliot has tried to give a solution to the problem which is Chirstian in its nature. The conflict in the play lies in the struggle between the social forces which has become the common problem of the elite class of the contemporary modern society that has got elucidation and illumination in my critical study of *The Cocktail Party*. The Objective of this paper is to bring out the salient features of the complexities of the relationship between literature and society and as well as religion. The influence of modernity on the traditional religious values of life has also been presented here.

A Critical Study of *The Cocktail Party*

“Vanity of vanities, all is vanity” is said in *the Old Testament*, The Bible, the holy book of Christian that has influenced T.S. Eliot to the great extent. This is quite obvious from his literary creations like *The Cocktail Party*,

The Waste Land and others

T .S. Eliot is the most prominent poetic playwright of 20th century as Shakespeare is that of the Elizabethan age. Eliot's *The Cocktail Party* received the Nobel Prize in 1948. This play became very popular in London and Broadway Theatre. In its nature and conception *The Cocktail Party* is classical. Its plot is said to be derived from *Alcestis* of Euripides, a play based on the Greek mythology. Alcestis is a wife who sacrifices herself to save her husband. *The Cocktail Party* is said to be written in the same line but with a contemporary

1. Research Scholar, B.R.A.B.U.Muzaffarpur, Bihar

setting to which Eliot gives the colour of Christianity based on the epistle book of the New Testament as David Daiches points out:

“Eliot makes an even more strenuous attempt to combine the socially amusing with an underlying Christian -cum-classical symbolism.”¹

Under the veil of a comic conversation, *The Cocktail Party* presents a serious conversation that raises a big issue of the modern as well as the contemporary society. It presents the predicament of a society which is in the state of despair and disillusionment. The protagonist suffers a death-in-life situation as the protagonist of Eliot's *The Waste Land* does. The protagonist has his own kind of world in which he is the victim of narcissism.

The story gets an ironical touch that the protagonist has been presented as a man of the elite class of the society which is supposed to be the most prosperous and has influence over the common men in the society. The elite people are very powerful, highly educated who are supposed to be the pioneer of society but as the fact presented in the play, they have no positive vision of life as they suffer a terrifying situation. This is perhaps the reason that T.S. Eliot seeks Christianity as the remedy for such a situation prevailed in the elite class of society. Eliot sees a positive vision of life in Christianity as he has expressed his view in 1939:

“we have a culture which is mainly negative but so far as it is positive is Christian”²

The major characters are, in the play, of high social status. Edward Chamberlayne is a barrister. His wife, Lavinia wants to be a ‘hostess’, Peter Quilpe is an artist who makes film. Celia Coplestone writes poetry. But the fact is that they are all in a love-triangle situation which is the cause of despair and disillusionment that they suffer. This is the serious aspect of life which gets illustration beneath the surface of a comic conversation within the framework of love and marriage.

The Play opens as well as closes with a cocktail party. The play has three acts. In Act 1 Scene 1 it is seen that a cocktail party is arranged by Lavinia at the London flat of the Chamberlayne family. But it is Lavinia who is absent from the party. Ironically enough, her husband Edward Chamberlayne has no knowledge of who all are to participate in the party. It is, too, not known to him as to where she has gone. This is the reason that there is unidentified guest in the opening of the play who is identified in act two as Sir Henry Harcourt-Reilly which accounts for Eliot's narrative technique. Edward Chamberlayne, the host is now sad and serious though a lively chit-chat is going on. The play opens interestingly that sets the tone of the story and reflects the mystery as well. It is at a time humorous and serious as Alex tells Julia:

“You've missed the point completely, Julia:

There were no tigers. That was the point.”³

This opening reminds the opening of *Hamlet* by Shakespeare as the Bernardo observes:

“Who is there?”

This opening, thus, holds the readers' attention and compels to contemplate the point missed or the mystery of the matter. Missing is simply the missing of the point of the story told by Alex to Julia on the surface, but beneath the surface this is the missing of meaning of oneself as also of the other selves. This combination of levity and seriousness pervades the play throughout. This is the mystery of meaning of the complexities of love, marriage and life.

This meaning of the complex nature of the relationship of love, marriage and life is not possible without the spark of an ideal or ideology. It is this spark of divinity lacking in the elite class of society which has led it to the negative way of love, marriage and life and this is the tragedy that lies beneath the surface of *The Cocktail Party*.

The irony deepens more when the unidentified guest assures Edward Chamberlayne that he can bring Lavinia back within twenty four hours but only on his own terms:

“But if I bring her back it must be on one condition:

That you promise to ask her no questions
of where she has been.”⁴

Edward has been presented as a man of ego and complexities which prohibits him from coming to the terms of his wife Lavinia. He leaves the life of a man who is in the battle with his own self as it is obvious from his conversation with the unidentified guest:

“I must find out who she is, to find out who am I.”⁵

The problem of understanding of oneself and of other self is a common problem of the elite class of society and has reduced the people of this society to the status of a “living object”

“You no longer feel quite human.
you are suddenly reduced to the status of an object —
A living object, but no longer a person.”⁶

The expression ‘living object’ marks the playwright’s philosophical approach to life. Edward is projected here as a man who is no longer a human being meaning thereby he has no human qualities like love, compassion and sympathy. He is alive but his spirit is dead which has brought him to status of an object. Similarly, the spirit of the people of the modern elite class of society is dead as they are mad after wealth without spiritual health as the unidentified guest observes:

“Finding that your life becoming cosier and cosier”⁷

Having found that Lavinia has estranged her husband, Celia tries to seduce Edward with a view to marry him but Edward refuses to do so:

“ I have never been in love with anyone but you;
And perhaps I still am, but this can’t go on.”⁸

These lines present the inner self rather the real self of Edward who represents the elite class of society in which marriage and love has become an object of flesh without any spark of spirituality in it. It has become only an object of consumption. These lines, thus, reflect the nature and function of love and marriage prevailed in the so called elite class of society which is devoid of human values like compassion and sympathy.

It is at this moment that Lavinia comes back to Edward where Celia and Peter already are present in the drawing room and there too come Alex and Julia to welcome back Lavinia. But soon all the guests leave the drawing room. Edward and Lavinia thereafter hold a long conversation which reveals their behaviour during those five years in which they spend their life together after marriage. Lavinia alleges Edward for not having any sense of humour that irritated her :

“Finding that you’ve spent five years of your life.
With a man who has no sense of humour;
That the effect upon me was
That I lost all sense of humour myself.”⁹

Lavinia tries her best to persuade Edward to be normal in his behaviour but he remains anxious and upset. He is rigid not to change his mind. Lavinia ultimately finds herself unable to make him laugh. She still advises Edward to go to a doctor for getting treatment. She remains fail yet in persuading him:

“Well, Edward, as I am unable to make you laugh,
And as I can’t persuade you to see a doctor,
There’s nothing else at present that I can do about it”¹⁰

Eliot here tries to make readers understand that rigidity of any kind might lead anyone to a tragic situation and It cannot be beneficial to anyone for leaving a tension free healthy life. This marks playwright’s christian philosophy based on humanity.

In the opening of Act Two Edward is at the clinic or consulting room of a psychiatrist Sir Henry Harcourt Reilly, who remains as an unidentified guest till the end of Act One, there he realises the causes of his suffering and that of his wife. His real self is quite obvious as he realises when Reilly persuades him to change his mind to begin a fresh and new life again with his wife Lavinia:

“I’m not afraid of the death of the body,
But this death is terrifying. The death of the spirit—
Can you suffer what I suffer?”¹¹

These lines reflect the complexities of the relationship between the body and soul or spirit. According to Eliot here death of the body is more painful than that of the body. This marks the philosophy of death, rebirth and renewal of the soul or spirit. The concept of rebirth has been the core belief of the philosophical traditions based on spirituality as in Buddhism and Hinduism which inspires and encourages men to behave positively in life. It directs them to know their own self and that of the other self, too, in the same way. These philosophical traditions have influenced T. S. Eliot to a great extent that is quite obvious from his artistic creations like *The Waste Land*, *The Hollow Men* and others. In this play too there is the description of East. Alex is a philosopher and traveler who is supposed to know everywhere in the world. When he comes to Edward unexpectedly, Edward tries to know as to where he has come from Alex replies him without any hesitation:

“From the east. From Kinkanja—
An Island that you won’t have heard of
Yet.”¹²

Lavinia is anxious about Edward’s health and unexpectedly reaches the clinic to know about his health; Edward gets surprised at her arrival and they cut down each others’ false pretences. They ultimately come to understand each other’s sense of respect and sympathy as Reilly expresses his feelings at their behaviour:

“I congratulate you both on your perspicacity.
Your sympathetic understanding of each other...”¹³

Reilly then succeeds in persuading them to go ahead in their conjugal life. Eliot's approach to life here is remarkable and significant that teaches men to take advantage of a bad situation if they get caught in a same situation.

The best of a bad job is all any of us make of it—
Except of course, the saints.”¹⁴

The expression 'except of course, saints' symbolically refers to the life of a nun or Christian saint. The playwright here presents the two ways or views of life—the life of a common man and that of a saint. Both ways of life are of equal importance but they move in their different directions. There is no space of rigidity in the life of a common man. But there might be a little space of for rigidity of some kind in the life of a saint.

It is this type of philosophy that Celia accepts to live a life nun to give her service to humanity. Having deception in love, Celia does not look backward to compromise for living life as a common man. She now decides to sacrifice her life for the sake of humanity as Jesus Christ sacrificed his life to the welfare of the common people. Celia, thus, goes to Kinkanja where there are various 'endemic diseases'. There she serves for a few weeks but unfortunately an insurrection breaks out among the Heathen and Celia dies there while serving the victims of endemic. Celia, thus, becomes a martyr for the sake humanity and for the love of God. This is the climax of the play as also that of Celia's love that she becomes a martyr.

In the final Act Three, Lavinia and Edward are at peace together; and all the guests who were present in the cocktail party in the beginning of the play are present in this party too except Lavinia. It is at this moment that Alex informs Peter about Celia's death as he reports:

“It would seem that she must have been crucified
Very near an ant-hill.”¹⁵

Peter now becomes very sad and is in a state of despair who repents as everything else for him is “a waste” and ‘worthless’. Lavinia, however, tries to make him understand sympathetically to go ahead in future life as she has her own life. But Peter is haunted by the memory of Celia and laments for his behaviour towards Celia:

“That I've only been interested in myself:
And that isn't good enough for Celia.”¹⁶

Peter is now in a state of melancholy and as Eliot's poetry, too, has got a touch of melancholic tone.

Peter has a glimmering perception that he might someday share the same way of life as he realises:

“I realises that I can't get out of it ——
And what else can I do?”¹⁷

In the end of the play a cocktail party is arranged by the Chamberlayne family again. But Lavinia Chamberlayne has a sense of repentance and she fears as to how she would face the guests. It is at this point that Edward makes recourse to the philosophical observation made by Reilly and Julia and shows courage to face the guests which marks his support to Lavinia to begin a new conjugal life together:

“That I have understand yet'. But sir Henery has been saying,
I think, that every moment is a fresh beginning;

And Julia , that life is only keeping on;
And somehow, the two ideas seem to fit together.”¹⁸

The Cocktail Party, thus, ends with a philosophical note of rejuvenation of old ideas or views of life to make a fresh beginning with a fresh vision of life as the guests are in a hurry to attend another cocktail party with a view to keep their mission on as Alex utters:

“We have another engagement.”

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The Burden of Untold Silence: Ethnic Oppression and Repressed Trauma in *The Kite Runner*

○ Lubna Tabassum¹

○ Dr. Hafiz Mohammad Arif²

Abstract:

Khaled Hosseini's *The Kite Runner* (2003) is a powerful narrative that explores themes of guilt, betrayal, and redemption, but underlying is the deeply entrenched issue of ethnic oppression and repressed trauma, particularly through the character of Hassan. This paper examines how Hassan's silence is not just a personal trait but a conditioned response to his ethnic identity as a Hazara in Afghan society. Applying psychoanalytic theory and postcolonial critique, this study investigates how childhood trauma, caste-based subjugation, and forced silence shape Hassan's existence. It further explores how the intersection of ethnic discrimination and psychological repression creates an internalized form of suffering that prevents resistance or rebellion.

It employs a qualitative, analytical, and interdisciplinary approach, combining psychoanalytic theory, postcolonial critique, and trauma studies. A close reading of *The Kite Runner* is conducted, analysing the textual and symbolic representations of ethnic subjugation and trauma repression. The methodology is framed within Cathy Caruth's trauma theory, Sigmund Freud's psychoanalysis, and Frantz Fanon's postcolonial studies, ensuring a comprehensive analysis of Hassan's silence.

The paper reveals that Hassan's silence is a manifestation of "intergenerational trauma" and systemic ethnic oppression. His silence is a learned response to systemic subjugation, reflecting Freud's theory of repression, where traumatic memories are buried rather than articulated. Hassan's unwavering loyalty to Amir stems from internalized oppression, mirroring Fanon's argument that colonized individuals often accept subjugation as their fate. Ethnic

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1. Research Scholar, Department of Languages (English), Faculty of Humanities and Social Sciences, Enrolment no- 2100228, Integral University, Lucknow-226026, tablubna@student.iul.ac.in
 2. Professor, Department of Languages (English), Faculty of Humanities and Social Sciences, Integral University, Lucknow-226026, headeng@iul.ac.in.

hierarchies in Afghanistan mirror caste-based discrimination, where marginalized communities, such as the Hazaras, lack agency and voice in both personal and societal realms.

The paper concludes that the character Hassan's silence is a symbol of historical ethnic oppression and repressed trauma. Unlike Amir, who finds redemption Hassan's trauma remains 'unacknowledged' and 'unresolved', mirroring the broader socio-political neglect of marginalized ethnic communities. This study highlights how psychoanalytic and postcolonial frameworks intersect to explain Hassan's enforced silence, offering insights into how ethnic hierarchies shape trauma responses.

This research contributes to contemporary discourse on ethnic and caste-based oppression, urging modern societies to recognize and address the voices of the historically silenced.

Keywords: Ethnic oppression, repressed trauma, psychoanalysis, postcolonial, silence.

Introduction:

This paper seeks to plot the issue of ethnic oppression and repressed trauma, particularly through the character of Hassan. Silence is a multifaceted concept that extends beyond the mere absence of speech; it is a cultural, psychological, and political construct shaped by power dynamics and historical oppression. The etymology of the word "silence" traces back to the Latin *silentium*, meaning "a state of being quiet or still," but its implications vary significantly based on context (Oxford English Dictionary). In literature, silence often symbolizes subjugation, trauma, and resistance, functioning as both an enforced condition and an act of agency. Khaled Hosseini's *The Kite Runner* employs silence as a critical thematic device, particularly through the character of Hassan, whose ethnic identity as a Hazara imposes upon him an involuntary tranquillity reflective of his marginalized status.

Silence in *The Kite Runner* aligns with psychoanalytic and postcolonial theories, illuminating its role in reinforcing trauma and social subjugation. Sigmund Freud in his book *Beyond the Pleasure Principle* (1900) talks about trauma theory, "unresolved childhood experiences manifest in subconscious repression, shaping adult identity and behaviour" (Freud). Similarly, Frantz Fanon's postcolonial framework of internalized oppression in his book *Black Skin White Mask* (1952) explains how marginalized groups adopt silence as a survival strategy in hierarchical societies (Fanon). Hassan's continued endurance of abuse—whether through Assef's violence or Amir's betrayal—without verbal resistance signifies the intersection of trauma, ethnicity, and social subordination.

Moreover, silence is deeply embedded in historical and cultural narratives. Scholar such as Gayatri Spivak argues that the "subaltern cannot speak" when social structures render certain voices illegible or unheard (Spivak). Hassan's muteness in moments of extreme suffering reflects the historical silencing of Hazara communities, mirroring the broader Afghan sociopolitical landscape where ethnic oppression dictates access to self-expression and justice. Similarly, works such as Toni Morrison's *Beloved* (1987) explore silence as an extension of racial trauma, wherein enslaved individuals carry the burden of unspeakable histories. Such intertextual comparisons highlight silence as an inherited, systemic condition rather than an individual choice.

Film and documentary analyses further contextualize the portrayal of silence in narratives of ethnic and caste oppression. Ava DuVernay's documentary *13th* (2016) examines how

systemic racism in the United States perpetuates the silencing of Black voices through legal and economic means, drawing parallels to Hassan's imposed muteness within Afghan society. Similarly, Deepa Mehta's film *Earth* (1998), set during the partition of India, illustrates how ethnic minorities endure trauma in silence due to historical structures that render their suffering invisible. These cinematic portrayals reinforce how silence functions as both a consequence of and a response to ethnic subjugation.

This study argues that Hassan's silence is not merely a personal attribute but a broader symbol of marginalized trauma. His character serves as an archetype of ethnic erasure and forced submission, demonstrating how caste and ethnic hierarchies condition individuals into passive suffering. The intersection of psychoanalysis, postcolonialism, and historical narratives provides a lens to understand how trauma manifests as silence in oppressed communities, making Hassan's muteness a powerful commentary on ethnic and psychological subjugation in both literary and real-world contexts.

The review article aims to answer the following research questions:

1. How does Hassan's silence reflect ethnic oppression and psychological trauma in *The Kite Runner*?
2. In what ways does systemic discrimination against the Hazaras influence Hassan's identity and self-perception?
3. How do psychoanalytic and postcolonial frameworks explain the impact of repressed trauma on marginalized communities?
4. How does Hassan's silence compare to other literary representations of marginalized trauma?

Literature Review

The Kite Runner by Khaled Hosseini has been thoroughly examined from a number of critical angles, most notably postcolonial and psychoanalytic viewpoints. These methods provide deep insights into the novel's examination of individual culpability, atonement, and the complex dynamics of ethnic conflict in Afghanistan.

Wen (2019) interprets Amir's journey as a manifestation of these Freudian constructs, highlighting his quest for paternal approval and subsequent feelings of guilt and remorse. This analysis underscores Amir's psychological evolution as he confronts his past actions and seeks redemption.

Rahim (2019) applies Freudian psychoanalysis to the novel, focusing on how Amir's unconscious desires and internal conflicts influence his decisions and relationships. The study emphasizes the role of repressed guilt and the Oedipus complex in shaping Amir's interactions, particularly with his father and Hassan.

Aruta et al. (2021) examine Amir's psychological development, analysing how his self-perception and moral growth are affected by childhood traumas and the ensuing psychological stress. This perspective provides a nuanced understanding of Amir's character arc and the enduring impact of early emotional wounds.

Toni and Nur analyse the main character's psychological conflicts in the novel *The Kite Runner*. Ghulam et al. explore the unconscious desires and internal conflicts of Hassan using psychoanalysis where they explore Hassan's repressed emotions, unconditional loyalty

influenced by socio-economic inferiority and lack of maternal affection.

While numerous studies have explored themes of guilt and redemption in *The Kite Runner*, limited research focuses specifically on Hassan's silence as a product of ethnic oppression and repressed trauma. Existing literature often emphasizes Amir's journey of atonement, overshadowing the psychological impact of systematic discrimination on marginalized figures like Hassan. This research aims to fill this gap by analysing Hassan's silence through the lenses of trauma theory and postcolonial studies, thereby providing a nuanced understanding of ethnic subjugation and its psychological consequences.

Research Methodology

This research employs a qualitative, interdisciplinary approach, combining psychoanalytic theory, postcolonial critique, and trauma studies. A close reading of *The Kite Runner* is conducted, analysing the textual and symbolic representations of ethnic subjugation and trauma repression. Additionally, comparative literary analysis is utilized by drawing parallels with other works that depict marginalized trauma and systemic oppression. The study also incorporates secondary sources such as critical essays, journal articles, and historical accounts of ethnic discrimination in Afghanistan to provide a broader socio-political context. The methodology is framed within Cathy Caruth's trauma theory, Sigmund Freud's psychoanalysis, and Frantz Fanon's postcolonial studies, ensuring a comprehensive analysis of Hassan's silence. The research methodology seeks to achieve the following aims and objectives.

1. To analyse Hassan's silence as a response to childhood trauma and ethnic oppression.
2. To examine how ethnic hierarchies in Afghanistan contribute to psychological repression.
3. To apply psychoanalytic and postcolonial theories to interpret Hassan's character development.
4. To compare Hassan's trauma with other literary and cinematic representations of marginalized communities.
5. To contribute to contemporary discussions on ethnic discrimination, caste-based trauma, and forced silence.

Ethnic Hierarchies and Marginalized Trauma

Afghanistan's social fabric is heavily influenced by ethnic and class divisions, with Pashtuns occupying a dominant position and Hazaras often facing historical discrimination and violence. Hassan's character exemplifies the Hazaras' structural marginalization, where subservience is expected and resistance is unthinkable. His unwavering loyalty to Amir, despite continuous mistreatment, is a result of deeply ingrained social conditioning, reinforcing the idea that Hazaras are destined to serve and suffer in silence. This psychological submission aligns with Frantz Fanon's theory of internalized oppression, where the oppressed begin to accept their suffering as inevitable.

Scholars argue that the roots of ethnic tensions in Afghanistan date back to the 19th century when Amir Abdur Rahman Khan (1880-1901) launched campaigns to suppress and marginalize the Hazara people (Rahimi 45). This period saw large-scale massacres, land confiscation, and forced displacement of the Hazara population. The institutionalized discrimination persisted into the 20th and 21st centuries, reinforced by economic and political

marginalization. The systemic oppression of the Hazara community is further reflected in historical accounts of Hazara exclusion from education, government positions, and economic opportunities (University of Southern Mississippi 12). These barriers reinforced ethnic tensions, leading to hostility and violent clashes between different ethnic groups.

In *The Kite Runner*, Assef, a privileged Pashtun, embodies the ethnic dominance that reinforces trauma among Hazaras. His repeated dehumanization of Hassan reflects broader Afghan societal attitudes, where Hazaras are considered inferior and undeserving of equal treatment. Hassan's silence and continued endurance, despite enduring sexual assault and repeated betrayals, illustrate the depth of his marginalized trauma. Unlike Amir, who wrestles with his guilt and eventually seeks redemption, Hassan remains confined to a cycle of suffering, largely because his ethnic identity denies him the privilege of confrontation and justice.

Ethnic conflicts in Afghanistan are also shaped by religious divisions. The Pashtuns, predominantly Sunni Muslims, have historically persecuted the Hazaras, who are mostly Shia Muslims (University of Baghdad 7). This Sunni-Shia divide has contributed to sectarian violence, with Pashtun rulers using religious differences to justify their oppression of the Hazara community.

As depicted in *The Kite Runner*, Assef, a Pashtun antagonist, uses racial and religious slurs to demean Hassan and his son, symbolizing the deep-seated ethnic and sectarian prejudices within Afghan society. Scholars like Rahim (2019) note that the psychological trauma faced by Hazara characters in the novel mirrors the real-life struggles of the Hazara community, reinforcing how ethnic and religious discrimination is embedded in Afghan history (Rahim 22).

The novel underscores how ethnic hierarchy dictates access to self-expression, agency, and healing. While Amir has the opportunity to reclaim his past and seek redemption in America, Hassan's trauma remains unheard and unresolved, symbolizing the systemic suppression of marginalized voices. Hosseini uses Hassan's silence as a powerful representation of the ethnic trauma embedded in Afghan history, compelling readers to question how social structures dictate personal fates.

The continuous ethnic conflict in Afghanistan has led to long-term psychological and social consequences. Studies highlight that the trauma experienced by marginalized ethnic groups has resulted in a collective sense of victimization and resilience (Aruta et al. 68). *The Kite Runner* encapsulates these consequences through Hassan's silent endurance and his son Sohrab's struggle with trauma after witnessing ethnic violence.

As Rahim (2019) argues, the impact of ethnic tensions extends beyond physical violence to include psychological distress, identity crises, and generational trauma, all of which are evident in *The Kite Runner* (Rahim 24). The novel's depiction of Hassan's suffering and Sohrab's silence exemplifies the enduring effects of ethnic oppression on individuals and their descendants.

Marginalized trauma refers to the psychological distress and long-term emotional suffering experienced by individuals or groups who face systemic oppression, discrimination, or social exclusion due to their identity, ethnicity, gender, caste, or socioeconomic status. This form of trauma is unique because it is not only personal but also collective, affecting entire communities over generations. It often arises from historical injustices, racial discrimination, caste oppression,

forced displacement, and socio-political violence.

It differs from individual trauma because it is deeply embedded in societal structures. It is reinforced by institutionalized discrimination, economic deprivation, and cultural erasure. Groups who experience marginalized trauma often struggle with internalized oppression, where they accept their suffering as an inevitable part of their identity, as seen in *The Kite Runner* with Hassan's silence and passive endurance of ethnic violence.

Marginalized Trauma in Literature and Psychoanalysis

From a psychoanalytic perspective, marginalized trauma manifests in hysteria, repression, and silence, where victims suppress their suffering due to fear or social conditioning. Freud's theory of trauma suggests that repressed experiences can resurface in psychological distress, guilt, or self-destructive behaviour. In *The Kite Runner*, Hassan's silence and Sohrab's muteness represent repressed trauma caused by ethnic discrimination and violence.

From a postcolonial perspective, marginalized trauma is linked to historical oppression, as colonized or oppressed communities experience cultural alienation and identity crises. In Hosseini's novel, the Hazara people face systematic exclusion and racial violence, leading to generations of psychological suffering. The trauma is not just individual but deeply intergenerational, affecting future generations through inherited memories of violence and subjugation. Hassan, a Hazara, endures ethnic discrimination, physical abuse, and social exclusion. His son, Sohrab, suffers sexual abuse and later becomes mute, symbolizing the inherited trauma of marginalized groups.

Theoretical Framework:

Cathy Caruth's Trauma Theory

Cathy Caruth is a prominent scholar in the field of trauma studies, particularly in the area of literary trauma theory. Focusing on psychoanalysis, history, and literature, her study examines how trauma affects narrative and memory. Caruth describes "trauma as an event that is not fully experienced at the time it occurs, but rather returns later in the form of flashbacks, nightmares, or repetitive behaviours" (Caruth 4). She claims that "trauma is not simply about the past event itself but about its inability to be fully processed or integrated into consciousness" (Caruth 6).

In *Unclaimed Experience: Trauma, Narrative, and History*, Caruth states that trauma is "a wound inflicted not upon the body but upon the mind", emphasizing its psychological depth (Caruth 3). She also links trauma to history, showing how traumatic events—such as war, genocide, or colonization—are not just individual experiences but collective wounds that shape cultural memory. Caruth's theory is especially relevant to literary studies, as she examines how trauma is represented in fragmented, non-linear narratives, where characters struggle with memory loss and delayed recognition of their pain.

Sigmund Freud's Psychoanalysis and Trauma

Sigmund Freud, the father of psychoanalysis, laid the foundation for modern trauma theory through his concepts of the unconscious, repression, and the return of the repressed. Freud in *Beyond the Pleasure Principle* introduces trauma in his studies on hysteria and war neurosis, arguing that traumatic memories do not disappear but become repressed in the unconscious, only to reemerge later in unexpected ways (Freud 12).

One of Freud's key ideas related to trauma is the compulsion to repeat, where survivors unconsciously relive aspects of their trauma through dreams, behaviours, or anxieties. In *Beyond the Pleasure Principle*, Freud describes how soldiers returning from World War I experienced repetitive nightmares of battlefield horrors, which he termed traumatic neurosis (Freud 19). This insight helps explain why characters in trauma literature, such as Sethe in *Beloved* or Sohrab in *The Kite Runner*, exhibit patterns of silence, withdrawal, or recurring distress.

Freud also introduced the concept of melancholia and mourning in *Mourning and Melancholia*, where he differentiates between healthy mourning (grieving and moving on) and melancholia (unresolved grief leading to identity crisis and depression) (Freud 245). His ideas are relevant in trauma literature, particularly when examining how characters struggle with loss, identity, and the inability to fully recover from past suffering.

Frantz Fanon's Postcolonial Trauma and Identity Studies

Frantz Fanon, a key figure in postcolonial studies and psychoanalysis, explored the psychological effects of colonialism, racial oppression, and cultural alienation. His most influential works, *Black Skin, White Masks* and *The Wretched of the Earth*, examine how colonized individuals internalize oppression, leading to deep psychological trauma.

In *Black Skin, White Masks*, Fanon argues that colonization does not only exploit people economically but also mentally, creating what he calls a "divided self"—where the colonized subject struggles between their native identity and the imposed colonial identity (Fanon 12). This results in a sense of inferiority, mimicry, and alienation, as colonized individuals often feel pressure to adopt the culture of their oppressors while being denied full belonging. In *The Wretched of the Earth* concept of "colonial trauma" aligns with Cathy Caruth's idea of unclaimed experience, as both emphasize that trauma is not just about immediate suffering but about long-term psychological wounds that persist across generations (Fanon 37). Fanon also connects trauma to violence, showing how oppressed groups either internalize their pain (self-hate and silence) or express it through rebellion.

In literature, Fanon's theories help analyse the ethnic marginalization and racial trauma of characters like Hassan in *The Kite Runner*, who embody the internalized suffering of the Hazara people in Afghanistan. His silence and acceptance of oppression reflect what Fanon describes as the psychological effects of colonization and systemic violence.

Ethnic Oppression and Repressed Trauma (A Close Textual Analysis)

Khaled Hosseini's *The Kite Runner* (2003) is not only a story of friendship and betrayal but also a powerful narrative about ethnic oppression, marginalization, and the long-lasting effects of repressed trauma. The novel vividly portrays Afghanistan's Pashtun-Hazara divide, where systemic discrimination silences the Hazara people. Through the character of Hassan, Hosseini examines the psychological toll of ethnic subjugation, revealing how trauma particularly unspoken trauma shapes identity and self-worth. Hassan's silence in the face of violence, his internalization of suffering, and his tragic fate all serve to illustrate the burden of ethnic oppression.

Hassan's identity as a Hazara in a predominantly Pashtun society places him in a perpetual state of subjugation. Early in the novel, Amir's father, Baba, acknowledges the ethnic divide

when he explains, “You are labourers, nothing but a cook” (Hosseini 8). This statement reflects the rigid social hierarchy in Afghanistan, where Hazaras are confined to servitude. Hassan and his father, Ali, are Hazara servants in Baba’s household, demonstrating how systemic oppression dictates their roles and limits their agency.

This ethnic marginalization is further reinforced when Assef, the novel’s antagonist, dehumanizes Hassan by calling him a “flat-nosed Babalu” (Hosseini 42). The term reduces Hassan to a racial caricature, emphasizing how language is weaponized to maintain Pashtun superiority. Assef’s belief that Hazaras are inferior is deeply rooted in historical oppression, as he later tells Amir, “Afghanistan is the land of Pashtuns. It always has been, always will be” (Hosseini 40). This ideology justifies the mistreatment of Hazaras and foreshadows Hassan’s eventual brutalization and erasure.

One of the most harrowing moments in the novel is Hassan’s rape by Assef, a scene that marks the culmination of his lifelong oppression. What is most haunting, however, is Hassan’s silence in the aftermath. Amir, witnessing the assault from a distance, describes Hassan’s reaction, “He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb” (Hosseini 76). The metaphor of the lamb being sacrificed highlights Hassan’s passive suffering and acceptance of fate. His silence is not just personal but deeply historical and cultural, a learned response to oppression. By refusing to fight back or even speak of his trauma, Hassan embodies the burden of untold silence that has plagued the Hazara community for generations.

Freud’s theory of repression explains this silence, as trauma survivors often suppress painful memories to avoid psychological collapse (Freud 12). Hassan’s refusal to speak about his rape reflects this unconscious defence mechanism. Instead of expressing his pain, he withdraws further into servitude and obedience, mirroring the collective experience of Hazaras, who have been silenced by their oppressors.

Amir’s complicity in Hassan’s suffering adds another layer to the novel’s exploration of repressed trauma. His immediate reaction to the assault is not to intervene but to flee, and he later rationalizes his cowardice. He accepted, “I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt. I was afraid of looking at Hassan and seeing the lamb I had seen in the alley” (Hosseini 77). This quote reveals Amir’s internal conflict and moral failure, as well as his inability to confront trauma directly. Instead of addressing what happened, he projects his guilt onto Hassan, falsely accusing him of theft to remove him from the household (Hosseini 104). This act of betrayal highlights how trauma is often displaced, rather than processing his guilt, Amir distances himself from its source.

Even after leaving Afghanistan, Amir remains haunted by his past. When Rahim Khan calls him years later and tells him, “There is a way to be good again” (Hosseini 202), it becomes clear that Amir’s repressed trauma has lingered, manifesting in guilt and self-loathing. This moment initiates his journey toward redemption, as he finally confronts his past by rescuing Sohrab, Hassan’s son.

While Amir’s redemption arc provides closure, the cycle of trauma persists. Sohrab, Hassan’s son, inherits his father’s silence, mirroring the intergenerational transmission of trauma. After being sexually abused by the Taliban, Sohrab withdraws completely, refusing to speak, “The silence that sucked everything in like a black hole” (Hosseini 331). This muted

suffering reflects the long-lasting effects of historical oppression, as Hassan's pain is reproduced in his son. In trauma studies, Cathy Caruth describes how unprocessed trauma is often passed down through generations, creating a cycle of silence and suffering (Caruth 3). Sohrab's trauma is not just personal but collective, representing the continued erasure of the Hazara people under oppressive regimes.

The Kite Runner ultimately illustrates how ethnic oppression and trauma silence the marginalised, leaving behind wounds that persist across generations. Hassan's quiet endurance, Amir's guilt-ridden repression, and Sohrab's voiceless suffering all emphasize the devastating impact of unspoken trauma. Hosseini depicts the historical oppression of Hazaras and urges readers to recognize how silence perpetuates suffering. By acknowledging and confronting trauma, as Amir eventually does, one can begin to heal the wounds of the past.

Findings

A research paper reveals several critical insights about ethnic oppression, trauma, and psychological repression. By analysing Hassan's silence through psychoanalytic and postcolonial lenses, we uncover the deeper implications of his suffering and its broader societal impact. The key findings include:

- As a Hazara servant, Hassan is expected to remain submissive and voiceless.
- Assef derogatory words reinforce how Pashtuns dehumanize Hazaras, stripping them of a voice by saying "Kaseef Hazara"
- Hassan's resignation to his fate shows how generations of oppression have conditioned Hazaras to endure suffering in silence.
- After his sexual assault, Hassan never discusses what happened, demonstrating Freud's "concept of repression", where traumatic memories are buried to avoid emotional breakdown
- Hassan's 'acceptance of injustice' reflects a psychological state where prolonged oppression convinces victims they are powerless to change their situation.
- Unlike Amir, who betrays him, Hassan remains 'loyal and kind' despite his suffering. His silence reflects his 'inner strength and dignity'

Conclusion

The analysis of *The Kite Runner* through the lens of ethnic oppression and repressed trauma validates the research's central aim, to explore how silence, imposed by both systemic discrimination and psychological trauma, becomes a defining burden for marginalized communities. Hassan's silence, shaped by his Hazara identity and social subjugation, serves as a powerful representation of how ethnic minorities in Afghanistan have been historically silenced, denied agency, and conditioned to accept suffering as an inescapable fate.

Applying psychoanalytic theory, the study reveals that Hassan's repression of trauma aligns with Freud's concept of unconscious suppression, where victims of abuse bury their suffering rather than confront it. His inability to verbalize his pain is not merely personal but intergenerational, as evidenced by his son Sohrab's silent suffering. Moreover, Frantz Fanon's postcolonial framework highlights how Hassan's ethnic identity makes him a subject of dehumanization, reinforcing that silence is not just an individual response but a societal condition imposed on the colonized and oppressed.

Despite being the novel's most marginalized character, Hassan's silence is not a sign of weakness but a complex form of resistance. His loyalty, kindness, and refusal to retaliate against his oppressors challenge the hegemonic power of the Pashtuns, demonstrating that dignity can be preserved even in voiceless suffering. However, it is only through Amir's redemption arc his ultimate recognition of past wrongs and his decision to fight for Sohrab's future, that the novel suggests silence must be broken for justice to be served.

Hassan's untold silence is not just a narrative device but a larger commentary on the erasure of marginalized voices. His story mirrors the real-world oppression of the Hazara people, whose suffering remains largely unspoken. By bringing this silence to light, Hosseini calls for a moral reckoning, not just within the novel's fictional world, but in the broader discourse of historical trauma and ethnic discrimination. In doing so, *The Kite Runner* compels readers to confront uncomfortable truths, proving that silence is never just an absence of words, it is a burden, a legacy, and, ultimately, a call to action.

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Queen, Power and Silence: A Study of Gender Power Dynamics Through the Character of Shakespeare's Titania

○ Rashmeet Kour¹

Abstract:

Queenship has gained momentum over the last few years with a potential focus on queenly powers in the royal male arena and the problems and barriers faced by strong female leaders. The present article focuses on the strong willed and non-compliant Queen of the Fairyland, Titania, who is shown to be facing a hostile attitude from her husband Oberon as she refuses to hand over the changeling that the latter demands for himself. Oberon seems to follow the traditional 16th century conventions for females under the Elizabethan era. However, Titania speaks her mind freely and expresses herself emotionally which stand in sharp contrast to the women of that era. The article also brings out the stereotypical representation of queens as leaders and undertakes the importance of the variable of gender on the personal and professional fronts given its stereotypical perception in the case of female monarchs.

Keywords: Queenship, Titania, leader, gender dynamics, Elizabethan era

Introduction:

Shakespeare has been a subject of critical inquiry ever since the rise of the feminist theories and has been spoken of both in terms favourably as well as unfavourably. The playwright explored many facets of queenship within a patriarchal framework in his plays. Leadership qualities are very much visible in the women of Shakespeare even though they are scattered across uncanny characters. He might be very sensitive to the social ethos and gender perceptions of his age but one does come across certain strong women characters in his plays. For example, in *Cymbeline* [1611?], the king dismisses his daughter's (Imogen) marriage and banishes her husband (Posthumus who belongs to a non-royal bloodline) casting her out as she refuses to marry according to her father's wishes. However, Posthumus falls prey to the fabrications of the diabolical Iachimo accusing his wife of infidelity and demanding death penalty for her. But Imogen is an impeccably strong and faithful woman and fights for

1. Ph.D, English, University of Jammu.

her honour. She showcases immense courage as she forgives her husband in the end. The play *The Winter's Tale* (1611) exemplifies the strength, independence and power of Paulina fighting against the misogynistic paranoia represented by the jealous Leonites. Leonites's wife Hermoine is dependent on Paulina's staunch support to save her from her husband's rage. Portia, in *The Merchant of Venice* (1596), through her intelligence manipulates and subverts the patriarchal system in her favour by selecting the husband of her own choice. She cleverly masquerades herself and ventures to Venice. Portia skilfully manoeuvres Shylock and successfully applies reason and intellect to save Antonio while challenging the stereotypical male decision-makers with her wit, both verbally and physically. Rosalind in *As You Like It* (1599) is a self-reliant character who assumes the identity of Ganymede and controls the play by bringing all the couples together in the end.

The presence of a powerful female monarch at the helm of politics, however, did not reflect on the lives of women in Elizabethan England in general. Men and women were strictly compartmentalized and assigned specific gender roles by the society operated by masculine ideology and any transgression from the traditional mould cast for women would be taken as rebellious behaviour or a cause for alarm. Women were denied the right to university education and their role was confined to the boundaries of home. Deemed as the weaker sex - physically weak, frivolous, less intellectual and more emotional - women were restricted to the care and protection of their husbands, fathers and brothers. Wife beating was normalized as a means to control unruly married women. The Renaissance women were expected to be virtuous wives, doting mothers and obedient and caring daughters and sisters - passive, silent, patient and chaste as reflected in certain Shakespearean characters such as Octavia in *Antony and Cleopatra* (1606), Portia in *Julius Caesar* (1599), Ophelia in *Hamlet* and Lavinia in *Titus Andronicus*. Moreover, men reserved the legal (for example, the right to vote) and economic rights as they were the sole breadwinners of their families leaving women wholly dependent upon them for financial support. A married woman was the property of her husband losing her identity. Her legal rights were subsumed under that of her husband as she was unable to inherit any land or property from her father. Many conduct books elucidating proper behaviour and appearance in an effort to control women were published - William Gouge's influential *Of Domesticall Duties* (1622) espouses patriarchy emphasizing that a wife should submit herself to her husband's authority, an unruly wife must be disciplined and that a husband can resort to wife beating in self-defence; *The Education of a Christian Woman* (1523) by Juan Luis Vives circumscribes women's role in a society viewing women as a "sexual danger" to "men in terms of intellectual integrity (reason vs. passion)" (qtd. in Kolsky 16) thereby maintain the well-being and superiority of men; *The Schoolhouse of Women* attributed to Gosynhill (c.1541) described women as "... full of duplicity, evasions, and excuses. Although women's reason is not worth the turd since they are dominated by the senses yet they constantly hinder men from speaking and insist on having the last word ... " and that they are "frail...lewd...shrewd...light of condition" (Henderson and McManus 138, 151). In tandem with the socio-cultural ethos of the time, Shakespeare's works also reflect the Renaissance perceptions of an ideal women.

A Midsummer Night's Dream:

Shakespeare's *A Midsummer Night's Dream* is a comic play in five acts written in 1595-

1596 and set in Athens. It centres around the marriage of the King of Athens, Theseus and the Amazon queen Hippolyta with a parallel plotline involving Oberon, king of the fairies, and Titania, his queen in a forest outside Athens.

Titania faces a hostile attitude from her husband Oberon by virtue of her position (a monarch) and her gender (a female) but she is shown to be strong-willed, defiant and not underrepresented in decision-making positions. Contrary to Hippolyta, the Amazonian warrior queen, Titania, the queen of the fairyland, is assertive rejecting to be silent or subservient and expresses her emotions unhesitatingly. She provides visible leadership skills and wields considerable power. Titania defies the patriarchal authority in the person of her husband Oberon remaining undaunted and refusing to bow down in front of him. As a female monarch, Titania is not acceptable to Oberon because she unabashedly questions the *status quo* in which the masculine order has long been privileged. Stressing upon gender stereotypes and prejudice toward female leaders, Victoria L. Brescoll in her article *Leading With Their Hearts? How Gender Stereotypes of Emotion Lead to Biased Evaluations of Female Leaders* (2016) quotes:

Compared to men, women are seen as more communal (i.e., warm, kind, nurturing, etc.) but less agentic (i.e., aggressive, ambitious, dominant, independent, etc.). However, leadership roles require agency Indeed, when women do engage in agentic behaviours, they often experience backlash effects because they are also seen as insufficiently communal (Heilman & Okimoto, 2007; Okimoto & Brescoll, 2010). Further, agentic women may be seen as violating a proscription against enacting dominance due to their lower status as women (Rudman et al., 2012). (416)

Through the conversation between Robin Goodfellow and a fairy, it comes to light that Robin intends to keep Titania and Oberon apart “For Oberon is passing fell and wrath” (MND 2.1.20). Elaborating further on the fight between the couple, Robin explains that Oberon is fuming with anger because Titania refuses to hand over a lovely boy she stole from an Indian King. On the other hand, a “jealous Oberon” (MND 2.1.24) wants the boy for himself to assist him on his wanderings through the forest. According to Robin, Titania, “perforce withholds the loved boy, / Crowns him with flowers, and makes him all her joy” (MND 2.1.26-27) and this has led to their fierce argument which even makes the little fairies frightened. Oberon demands the boy from Titania unlawfully and strongly wishes his wife to submit to his will as is supported by Montrose when she quotes that Oberon wants the possession “not only of the boy but of the woman’s desire and obedience; he must master his own dependency upon his wife” (Montrose 71). But Titania is adamant and blatantly refuses to budge, much to Oberon’s disappointment. The fairy Queen’s constant refusal and defiance is the cause of the fight between the couple to the extent that they are avoiding crossing paths with each other.

The fairies introduce the second act of the play hovering in the forest which marks the regal entry of Oberon and Titania elucidating their strong leadership status: “Enter Oberon, the King of fairies, at one side with his train, and Titania, the Queen, at the other, with hers” (MND 2.1). Both the monarchs are accompanied by a separate set of a retinue of followers and servants. The conversation that embarks upon between the couple is filled with the emotion of anger throwing ample light on their marital as well as professional relationship.

Moments later when Oberon and Titania come face-to-face, they start verbally attacking each other:

OBERON. Ill met by moonlight, proud Titania.

TITANIA. What, jealous Oberon? – Fairies, skip hence.

I have forsworn his bed and company.

OBERON. Tarry, rash wanton. Am I not thy lord? (MND 2.1.60-63)

Titania, furious, claps back at Oberon's assertion of authority as her husband. She claims that as his wife, he owes her faithfulness in the same manner she owes him obedience because he is her husband. She further blames him for infidelity, neglecting her and sneaking idly away in singing love poems to his new girlfriend, i.e., Hippolyta, his "buskined mistress" (MND 2.1.71) and his "warrior love" (MND 2.1.71). Titania shows agentic and competent leadership traits such as assertiveness and aggression and hence faces backlash and contempt from her husband Oberon.

Without denying the charges levelled against him, Oberon retaliates and makes a counter-charge against Titania accusing her of duplicity and sexual inconstancy. He goes on to explain Titania's love for Theseus instead during which he mentions Theseus's former Amazonian lovers:

OBERON. Didst thou not lead him through the glimmering night

From Perigouna, whom he ravished?

And make him with fair Aegles break his faith,

With Ariadne and Antiopa? (MND 2.1.77-80)

However, Titania outrightly rejects these accusations as completely false and "forgeries of jealousy" (MND 2.1.81). She further goes on to express the effects of his quarrelling on her joyous mood. Oberon, disturbing the fairies' dance, has serious environmental repercussions such as the winds have made fog rise resulting in floods; the unripe crops have already rotten; the sheep pens are empty and crows are feeding on the dead bodies of infected sheep; the fields are empty and filled with mud; the moon has filled the air with deadly diseases; even the seasons are chaotic and badly affected, all because of, she concludes: "our debate, from our dissension. / We are their parents and original" (MND 2.1.116-117).

But even her long emotional speech is unable to move Oberon and he cleverly turns the table to her motivating her to politely initiate and end the issue between them: "Do you amend it then. It lies in you. / Why should Titania cross her Oberon? (MND 2.1.118-119) with Oberon notoriously glorifying misogyny as he "expects the power of love to govern someone's action" (Blits 62). But she turns down his request to give up the young Indian boy to him: "Set your heart at rest. / The Fairyland buys not the child of me" (MND 2.1.122-123). As a queen / leader, Titania practices integrity, strong will and courage and can hold onto her potential. She actively confronts her husband's undermining actions, practices powerful leadership traits, defies stereotypical cultural norms and becomes an exemplum for women leaders to exercise and assert the agentic behaviour: be focused and determined to challenge the hierarchal power structure that favours male leaders and marginalizes female ones.

The fairy queen, Titania inspires love, trust and commitment in her followers that maintains her influence, status and support which is the hallmark of effective leadership. She is

passionately served by her courtiers (fairies), who are always at her disposal including killing “cankers in the musk-rose buds,” warring “with the rere-mice for their leathren wings / To make my small elves coats,” and protecting her from “The clamorous owl, that nightly hoots and wonders / At our quaint spirits” (MND 2.2.1-8). Besides utmost respect and obedience, the fairies are also concerned about the safety and welfare of their leader: “You spotted snakes with double tongue, / Thorny hedgehogs, be not seen, / Newts and blindworms, do no wrong, / Come not near our fairy queen” (MND 2.2.9-12). As a sovereign, she is deeply concerned for her subjects who served her. She explains that the child’s mother was her votaress; together they used to gossip and laugh but unfortunately, she died giving birth to that boy and it is for her sake that she is raising him and will not, at any cost, give him to Oberon. Titania, filled with the emotions of love and reverence for her votaress, shared a deep friendship with her. Even after her death, she shows the determination to take the child under her tutelage. By this time, Oberon has realized that Titania won’t, at any cost, surrender that boy to him since she is emotionally attached to him. Titania exemplifies transformational leadership which can be defined as:

Transformational leaders exert their influence by elevating their followers’ needs and objectives, and by affording them with the confidence needed to perform beyond their goals. They exhibit charisma, provide intellectual stimulation, motivate in inspirational ways, and nurse their followers with individualized consideration Such a consideration that helps develop followers’ confidence by attending to their needs would have been more difficult to enact in the absence of empathy. (Vongas and Hajj R 4-5)

So, Oberon is already planning: he decides to devise a stratagem that will force his wife to hand over the changeling to him voluntarily without any protest. In order to execute his plan, he cleverly asks her how long she intends to stay in the forest. Titania does not suspect anything malicious and tells him of her plans to stay (maybe) until after Theseus’s wedding. She further warns him to behave properly and join her for the circle dance and moonlight celebrations. This serves three purposes: Firstly, Titania, as a wife, takes an initiative to maintain their relationship with respect and integrity. Secondly, as a fairy queen/leader, she maintains good diplomatic relations with the Athenian patriarch. Thirdly, the gathering for fairy rituals is a political strategy to maintain amicable connections as well as authority over her subjects, which in turn, depicts her strength as a ruler. Otherwise, he can leave her alone and she, too, will avoid him. Oberon, on his part, once again tries to convince her regarding that boy as a condition for him to join her. But Titania vehemently turns down his condition: “Not for thy fairy kingdom.- Fairies, away! / We shall chide downright, if I longer stay” (MND 2.1.144-145). Titania’s “‘inclusiveness’ and feeling issues ‘deeply’ are often juxtaposed with ‘clarity and decisiveness’”. Her warmth is balanced by a steeliness” which invokes “feminine leadership as an alternative to addressing injustice” (Pullen and Vachhani 237).

Oberon’s subsequent planning to punish his wife emanates from the fact that he is unable to accept his wife’s defiance and refusal to obey him blindly as per his wishes as he does not take her to be his equal in status. For him, gender is the bind that is “infused into the very constructs of power and emotion, and this cycle of emotional power is gendered in ways that create advantages for men, but barriers for women. The gendering of emotion impedes women’s ability to develop and leverage power in their work relationships” (Ragins and

Winkle 381). As a result, he orders to extract a love juice, which he remembers from an episode long ago when a cupid aimed at a virgin. But the cupid missed its target which fell on a flower instead and subsequently benefited Oberon who acquired the power to cause anyone to fall in love (at first sight) with a living creature. Oberon wants Puck to fetch that herb as soon as possible. As per the orders of his master, Puck immediately leaves to fetch the magic love potion. Oberon, now alone, divulges the details of his plan: he will pour some drops of the magic potion while she is asleep. When she wakes up, she will fall in love with – be it a lion, a bear, a wolf, a bull, a monkey or an ape - at first sight. Later, as Puck enters with the magical flower, Oberon immediately takes it from him with which he will make her fall in love with “hateful fantasies” (MND 2.2.258) while she is “lulled in these flower with dances and delight” (MND 2.2.254). The very next scene (MND 2.2) marks the entry of the fairy queen accompanied by other fairies amongst songs and dances reflecting a joyous mood to lull Titania into sleep. The fairies sing melodious songs and then exit to accomplish various tasks assigned by their queen. Oberon seizes this opportunity and applies the love potion to Titania’s eyes: “What thou seest when thou dost wake, / Do it for thy true love take. / Love and languish for his sake.” (MND 2.2.33-35). Titania will mistake whatever crosses her sight first, as her true love. Moreover, Oberon assumes that her passion will not be reciprocated which will be agonizing for her.

Oberon, it seems, succeeds, as in the very next scene. Titania, as soon as she wakes up, (interrupted by Bottom’s unpleasant and loud singing), falls madly in love with Bottom-transformed-into-an-ass-head. She wants to hear more of her “gentle mortal” (MND 3.2.117) and her “angel” (MND 3.2.109). Titania falls for his wisdom as much as his beauty which, until now, is just one-sided. Bottom, however, wants to leave the forest. Titania, using an authoritarian tone, discourages him: “Thou shalt remain here whether thou wilt or no. / I am a spirit of no common rate” (MND 3.1.131-132) and “And I do love thee. Therefore go with me” (MND 3.1.134). Bottom must submit to her order for the forest is her domain and she asserts her royal power irrespective of the other’s willingness to stay there or not. She tries to entice an unaffected Bottom by an arrogant display of royal powers - offering her fairies at his service. She, at once, summons her subordinates and orders them to treat her lover with all royal privileges and respect. At the end of the scene, Titania reiterates her fairies to take good care of Bottom and commands: “Tie up my love’s tongue. Bring him silently” (MND 3.1.176). She strongly exhibits her royal powers and wants to silence her lover not caring enough to know about his preferences. Even though under the magic spell, Titania doesn’t forego her agentic behaviour maintaining her leadership status.

Titania’s induced yet passionate love for Bottom continues in the opening lines of Act 4: “Come sit thee down upon this flowery bed / While I thy amiable cheeks do coy” (MND 4.1.1-2). The fairy queen, madly in love, pampers Bottom by asking him about his likes and dislikes. But Bottom, inattentive to her advances, shifts his focus on other fairies while expressing his sole wish to sleep. While Titania and Bottom are asleep (only in the literal sense), Oberon and Puck are watching them. Oberon has now started to take pity on Titania’s “dotage” (MND 4.1.45). Oberon describes that he recently met the lovelorn Titania looking for presents for her newly founded love while he scolded her and argued with her. He also taunted Titania but she begged him to leave her alone rather than be angry. Taking advantage

of the situation, he asked for the Indian boy once again and to his surprise there was no resistance at all on the part of Titania. Now that Oberon is assured that he is successful in his plan, he starts taking pity on Titania's desperate attempts to woo Bottom and decides to undo the spell that cures the "hateful imperfection of her eyes" (MND 4.1.61). So he orders Puck to remove the ass head of Bottom so that when he wakes up, he remembers tonight as a series of unpleasant dreams and returns to Athens.

Oberon's pity stems out of Titania's vulnerability as a woman in love and not as a strong monarch. According to Alison Pullen and Sheena J. Vachhani in their article namely *Feminist Ethics and Women Leaders: From Differenc to Intercorporeality* (2020):

Love is the *sine qua non* of the caring leader. . . . Politically, a significant concern is that there is an unspoken feminine in leadership ethics, understood through features such as care, empathy, humanity and nurturing that attempt to control and serve to further oppress women's subjectivity through its appropriation of the feminine within the dominant masculine (Irigaray 1993a). (235)

He is now satisfied rather than feeling secure in his wife's pitiable condition as she is no longer a threat to him; Titania is now an obedient wife who surrenders to her husband's wishes without protest. It is noteworthy that, however, earlier in Act 2 scene 1, the fairy couple, Oberon and Titania were at loggerheads consumed by jealousy and consequent anger because of each other's alleged accusations of a love affair with Theseus and Hippolyta respectively, thus, compromising their marital relation. Hence, the Indian boy, the focus of their fight and apparently their egos, is merely a replacement for their jealousies against each other. Here, Shakespeare downplays the leadership potential of Titania by focussing on her drug-induced romantic encounter with Bottom as a form of revenge for her non-conformity with the patriarchal values and her dissension with Oberon, thus showcasing her as a mere mutinous woman of perfervid emotions unsuitable to govern.

But due to unforeseen circumstances (mainly because of Puck's mistake), the presence of Bottom at the wrong time changes the entire scenario. Titania consumed by her love for Bottom is forced to shed her rigid behaviour and agrees readily to surrender that changeling whereas Oberon's jealousy, anger and revengeful attitude give way to pity. He surely succeeds in his plan but not in the way it turned out to be. Instead of being jubilant, he shows pity for Titania's miserable condition. Oberon is successful in distracting Titania manoeuvring her to forsake her responsibility as an effective female monarch and instead pursue a love affair with the ugly ass-head Bottom.

Oberon squeezes out the magical love potion from Titania's eyes and addresses her for the first time: "My Titania, wake you, my sweet queen" (MND 4.1.73). Similarly, the moment Titania wakes up, she also addresses him lovingly: "My Oberon!" (MND 4.1.74). But Oberon is clever enough not to reveal his plan after she wakes up. On the other hand, Titania is disgusted at the thought of loving an ass: "Oh, how mine eyes do loathe his visage now!" (MND 4.1.78). She is confused, disgusted and ashamed of herself not realizing that she was tricked by her husband out of revenge for her out-spoken behaviour and openly defiant attitude towards her "lord" (MND 2.1.63). Oberon cleverly takes advantage of her vulnerable and pitiable condition. "Silence awhile" (MND 4.1.79) he says taking an authoritarian position to silence his wife at the same time saving himself from any of her questioning and thus covering

up for his trickery. While she is confused and agitated, he immediately orders Robin to take off Bottom's bestial head and urges Titania to get the fairies for some music which will eventually put the five Athenians into a deep sleep. Titania wastes no time and shouts: "Music ho! Music such as charmeth sleep!" (MND 4.1.81). The couple, now reconciled, dances to the tunes of the music arousing the emotions of love and joy. However, still confused, Titania once again asks before the couple exits only to make an appearance in the final act: "Tell me how it came this night / That I sleeping here was found / With these mortals on the ground" (MND 4.1.98-100) but she never gets an answer as Oberon does not prioritize Titania's concerns. Shakespeare undoubtedly presents an empowering monarch but succumbs to the socio-cultural ethos of the era and confiscates the leadership 'qualities' limiting Titania to mere holding the 'position' of a female monarch. However, Titania, before being betrayed by her husband, not only disfigures but courageously traverses the paradigmatic gender bind that demarcates female leadership.

Conclusion:

The article establishes that gender plays an important role in the understanding of queenship. Besides continuing to inspire posterity, invoking queens from history and myths helps to understand contemporary leadership issues across gender barriers. These majestic queens are not just restricted to the times when they ruled, their political experience also corresponds to the strategies and stereotypes involved in gendered leadership in the political arena which these characters continued to endure as well as arduously challenge. Shakespeare, through the character Titania, demonstrates the power dynamics and gender inequality (dominance and submission) in the position of power held by a queen. Titania, unlike Hippolyta, exhibits agentic and transformational leadership traits and expresses herself freely. She is assertive, aggressive showcasing her decision-making skills, integrity and courage. However, expressing herself assertively has professional repercussions for Titania for Oberon considers her act of defiance to be unacceptable and does not take her to be his equal. Titania is doubly marginalized on the basis of her gender and her self-expression. Shakespeare downplays the leadership credentials of the Fairy queen by focussing mainly on their petty domestic fights and her love affair with Bottom. However, Titania maintains her authentic self and navigates through the narrow path of all-male paradigmatic bind that delimits women leadership exhibiting courage but not before she is betrayed by Oberon.

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From Ideology to Action: Implementing ‘Vasudhaiva Kutumbakam’ Policy during India’s G20 Presidency

○ Dr. Subhash Singh¹

○ Anjali Singh²

Abstract:

The “G20 New Delhi Leaders’ Declaration,” unanimously embraced by all G20 members, including Russia and China, has positioned India as a prominent global leader entrusted with guiding the international community. This research paper primarily focuses on India’s role in offering a constructive path for global peace through its central theme, ‘*Vashudhaiva Kutumbakam*’, adopted during its G20 Presidency. The discussion in this research paper into the concept of ‘*Vashudhaiva Kutumbakam*’, elucidating the formation, objectives, and operational framework of the G20. Moreover, it underscores the significance of the ‘*Vashudhaiva Kutumbakam*’ Policy and its implications on the dynamics of international politics. Employing a descriptive and analytical methodology, this research offers insights into India’s strategic positioning and contributions to global governance under the G20 framework.

Keywords: ‘*Vashudhaiva Kutumbakam*’, G20, India, Climate, sustainable development, International Politics, Policy, Global Economy, Cooperation, and Trade and Agreements, etc.

Introduction

Hon’ble Prime Minister of India, Shri Narendra Modi often invokes the concept of ‘*Vashudhaiva Kutumbakam*’ in his addresses, emphasizing India’s ethos of perceiving the world as one unified family. To appreciate this principle, it’s vital to grasp its philosophical roots, analyze its fit in the contemporary strategic milieu, reflect on its pragmatism, and contemplate its synergy with multilateralism. India has always cherished the ancient Sanskrit

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1. Assistant Professor, Dept. of Education in Social Sciences (DESS), National Institute of Education (NIE), National Council of Educational Research and Training (NCERT), New Delhi.
 2. Sub-Editor & Anchor (Political News) at Ritam Digital Media Foundation, Research Intern at Indian Council of World Affairs (ICEA)- Sapru House, New Delhi and Freelance Writer

tenet of ‘*Vashudhaiva Kutumbakam*’ meaning “The world is one family.” Symbolizing “One Earth, One Family, One Future,” this philosophy advocates global unity and transcending boundaries. As the presiding nation of the G20 from December 1, 2022, to November 30, 2023, India adopted this profound concept as its guiding theme.

Under the leadership of Hon’ble Prime Minister, India has extended invitations to all the G20 members to participate in the summit held in New Delhi on September 9-10, 2023. The Group of Twenty (G20), established in 1999, comprises the world’s largest industrialised and developing economies and aims to address global economic and financial stability. This group brings together the most significant and influential economies globally, representing two-thirds of the world’s population, 75% of international trade, and 85% of the global GDP. India’s active participation in multilateral events like the G20 highlights its elevated status and increased influence in various international institutions and forums. During the G20 summit in 2023, leaders collectively agreed to pursue global financial stability, climate change mitigation and sustainable development.

Therefore, this research paper aims to explore the following research questions using a descriptive and analytical methodology:

- What is the concept of ‘*Vasudhaiva Kutumbakam*’, and how does it reflect India’s philosophical and cultural approach to global unity and peace?
- What is the significance of the ‘*Vasudhaiva Kutumbakam*’ policy in shaping international political discourse and promoting inclusive global cooperation?
- How was the G20 formed, and what is its organizational structure that enables it to function as a platform for global economic and political collaboration?
- How did India align its national priorities with the ‘*Vasudhaiva Kutumbakam*’ theme during its G20 Presidency, and what strategies were employed to advance global well-being?

Concept of ‘*Vashudhaiva Kutumbakam*’

As Bhartiya philosophy is based on global peace, since ancient times, our country has been following the concept of ‘*Vashudhaiva Kutumbakam*’, which occurs in a verse in the *Maha Upanishad*.

अयं बन्धुरयं नेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

***Ayam Bandhurayam Neti Ganana Laghuchetasam
Udaracharitanam Tu ‘Vashudhaiva Kutumbakam’***

- (*Maha Upanishad*, Chapter 6, verse 71)

It means:

“Petty individuals differentiate by labelling someone as a relative and another as a stranger. However, for those who live generously, the entire world becomes one united family.” A similar verse is found in the *Hitopdesha*:

अयं निजः परो वेति गणना लघुचेतसाम् !!
उदारचरितानां तु वसुधैव कुटुम्बकम् !!

***Ayam Nijah Paro Vetī Gananaa Laghuchetasam
Udaar Charitaanaam To ‘Vashudhaiva Kutumbakam’.***

- (Hitopadesha, Book-1, Verse-70)

“This is mine, that is someone else’s; this is what small-minded people do! People with high character consider the whole world as their family!!”

This ancient Indian (Indiaiya) philosophy and doctrine embodies the belief that humanity, regardless of nationality, faith, or heritage, is interconnected and must co-exist harmoniously. It underscores the significance of peace, collaboration, and mutual comprehension among all global inhabitants. The concept advocates for viewing the entire world as one interconnected family and advocates for treating others with kindness and regard, similar to how one would treat family members. ‘Vashudhaiva Kutumbakam’ holds a central place in Indian culture and frequently arises in discussions about worldwide unity, peace, and cooperation. It promotes a broader outlook that goes beyond borders and encourages a collective responsibility for the welfare of all life forms on Earth.

Significance of ‘Vashudhaiva Kutumbakam’ Policy in International Politics

In the realm of International Relations (IR), realism represents a perspective that highlights the competition and conflictual aspects of global interactions. Realism comprises a collection of interconnected theories in international relations, placing significant emphasis on the state, national interests, and the role of power in the realm of International politics. (Sandrina Antunes and Isabel Camisã, 2018). Following World War II, realism has been acknowledged as the prevailing and enduring perspective, continuing to exert its influence in twenty-first-century politics.

As Realism describes, international politics is the struggle for power. Due to the lack of trust and the absence of global governance, the world system is based on anarchy, where every state constantly looks for enemies. In this context, the only viable solution is for the global community to adopt India’s ‘Vashudhaiva Kutumbakam’ approach to achieving world peace. The concept of unity, often encapsulated by the term ‘Vashudhaiva Kutumbakam’, is also endorsed in the ancient Vedic statement, “यत्र विश्वं भवत्येकनीडम् (*yatra vishvam bhavati eka needam*),” which translates to “the world is a nest.” The philosophy behind ‘Vashudhaiva Kutumbakam’ aims to surmount the divisive “us-versus-them” mentality that underlies conflicts and violence. In contrast, the predominant international theory, Realism, is founded on the notion of perceiving others as different or “the other.” ‘Vashudhaiva Kutumbakam’ embodies a universal aspiration shared by humanity and transcends any specific religious affiliation. It underscores the importance of inclusivity and is deeply rooted in the Indian (Indiaiya) culture and mindset. (Gupta, 2021)

Indian philosophical thought emphasises the notion of unity and interconnectedness within the creation. While the universe exhibits diversity, an underlying thread of interconnectedness and harmony exists. This idea of interconnectedness is gaining acceptance today. The concept of global commons highlights the interdependent relationship between humanity and nature, as well as among various natural systems. ‘Vashudhaiva Kutumbakam’, as a unifying concept rather than a divisive one, has the potential to form the foundation for ongoing discussions on global cooperation to address global challenges. It can provide the groundwork for a new form of urgently needed multilateralism worldwide. Imposing uniformity, on the other hand,

tends to lead to conflict, clashes, and violence. A related concept in Vedic philosophy is “एकम सत्, विप्रा बहुधा वदन्ति, (*ekam sat vipra bahudha vadanti*)”, which means “Truth is one, the wise call it differently”. (Gupta, 2021). The idea that there are many paths to the one truth is deeply satisfying as it brings in the concept of inclusion in diversity. ‘Vashudhaiva Kutumbakam’ does not impose uniformity. It accepts diversity. That is why it is so relevant today.

Formation of G20

The G20 was established in 1999 following the Asian financial crisis, initially serving as a platform for Finance Ministers and Central Bank Governors to deliberate on global economic and financial issues. However, in response to the global economic and financial crisis of 2007, the G20 was elevated to a summit level of Heads of State/Government in 2009, recognising that effective crisis coordination required high-level political involvement. Consequently, it was designated as the “premier forum for international economic cooperation.” Since 2011, the G20 Summit has been held annually, with the leadership rotating among its member countries. Initially, the G20 primarily addressed broad macroeconomic policies, but it has since broadened its scope to encompass topics such as trade, climate change, sustainable development, energy, environment, anti-corruption, and counter- terrorism etc. (*Group of Twenty - G20, MEA, 2023*)

The G20 functions in an informal manner, meaning it does not have a permanent secretariat or headquarters. Instead, the role of the Presidency is supported by the Troika, consisting of the previous, current, and incoming Presidency. For instance, during India’s Presidency, the Troika consisted of Indonesia, India, and Brazil in order. In this setup, the country hosting the annual summit takes on the responsibilities of the Presidency, including coordinating the agenda and discussions for that year’s G20 activities. (*G20 - Background Brief, 2023; Group of Twenty - G20, 2023*)

The G20 Presidency takes charge of directing the G20’s agenda for a single year and serves as the host for the summit. The G20 consists of two parallel tracks: the Finance Track and the Sherpa Track. (*Overview of G20, Ministry Of Earth Sciences, 2023*). The leadership of the Finance Track is provided by the Finance Ministers and Central Bank Governors from member countries. Within the two tracks it encompasses specialised working groups that focus on specific themes, involving representatives from relevant ministries within member countries, participants from invited/guest nations, and various international organisations. (Ministry of External Affairs, 2022) The second track of G20 is the Sherpa Track, led by the Sherpas representing member countries who serve as personal envoys for the Leaders. Within the Sherpa Track, there are 13 Working Groups, 2 Initiatives - Research Innovation Initiative Gathering (RIIG) and G20 Empower, and several Engagement Groups. (*Group of Twenty - G20, 2023; Ministry of External Affairs, 2022*)

Furthermore, Engagement Groups assemble representatives from various sectors, such as civil society, organisations, parliamentarians, think tanks, women, youth, labour, businesses, and researchers from G20 member nations. During the G20 Presidency, India introduced the inaugural Startup20 Engagement Group, acknowledging the pivotal role played by startups in catalysing innovative responses to the swiftly evolving global landscape. Engaging in extensive consultations with these Engagement Groups was key strategy of India’s G20 strategy,

characterised by Hon'ble PM Modi as being “inclusive, ambitious, decisive, and action-oriented,” as articulated during the Bali Summit.(Ministry of External Affairs, 2022)

India's aims during G20 Presidency

December 1, 2022, was an important occasion in Indian history when India took over the G20 presidency from Indonesia for one year till November 2023. Being the world's largest democracy and one of the fastest-growing economies, the G20 presidency provided a golden opportunity for India to play a pivotal role in building upon the significant achievements which could achieved during the previous 17 presidencies. (*Group of Twenty - G20, MEA, 2023; Overview of G20 | Ministry Of Earth Sciences, 2023*). India's presidency theme, ‘*Vashudhaiva Kutumbakam*’, emphasises the world's interconnectedness and reflects India's pro-planet approach. This theme signifies India's intention to enhance global interdependence through trade, capitalise on its advantages, and devise innovative solutions to address any associated challenges. (*G20 in 2023 Priorities for India's Presidency, ORF, 2023; Gaurav, 2023*)

Photo- 1: India's Logo of G20 Presidency



Sources: <https://pib.gov.in/PressReleasePage.aspx?PRID=1874524>

India's G20 Presidency has set comprehensive and pragmatic priorities, encompassing a range of substantive discussions. These priorities include fostering inclusive and resilient growth, advancing progress toward Sustainable Development Goals (SDGs), promoting green development and LiFE (Lessons for Future Earth), driving technological transformation and enhancing public digital infrastructure, reforming multilateral institutions, championing women-led development and foster-

and fostering international peace and harmony. The outcomes in these areas have evolved from the discussions during India G20 Presidency. India's G20 priorities are firmly rooted in our national development objectives, with a simultaneous focus on addressing global economic challenges, such as advancing the sustainable development goals (SDGs), promoting inclusive economic growth, facilitating the transition to clean energy, improving health and education, and promoting international peace and harmony. (*Question No- 863 Details of India's Presidency Of G20, Rajya Sabha, 2023*)

Following India's G20 presidency, various meetings and activities occurred in several cities. India had established a set of aims and targets for its leadership. Primary areas of emphasis encompass digital transformation, climate financing, SDGs, and food security, among other priorities.

Climate finance

Within the G20 framework, India has prioritised climate finance as one of its key objectives.

India aims to advocate for the expedited provision of climate financing and encourage developed nations to increase their commitment to climate finance to reach the annual target of \$100 billion. Additionally, India will collaborate with fellow G20 member states to bolster the adoption of zero and low-emission electricity generation, particularly through the expansion of renewable energy sources. (*G20 Summit India: 5 Key Focus Areas for India During G20 Presidency*, 2023). After assuming the G20 Presidency, India embarked on a mission to foster a collective global future for everyone through the Amrit Kaal initiative. This initiative emphasises advancing the LiFE (Lessons For Future Earth) movement, which is dedicated to advocating environmentally responsible behaviours and fostering a sustainable lifestyle. (*Group of Twenty - G20, MEA, 2023; Overview of G20 | Ministry Of Earth Sciences*, 2023)

The concept of LiFE was introduced by the Prime Minister at the 26th United Nations Climate Change Conference of the Parties (COP26) in Glasgow in 2022. LiFE promotes an environmentally aware way of living, emphasising thoughtful and purposeful resource utilisation instead of thoughtless and wasteful consumption. The LiFE Movement aims to harness the collective power of action, encouraging individuals worldwide to embrace simple climate-friendly practices in their daily routines. Moreover, the LiFE movement aims to leverage the influence of social networks to shape societal norms related to climate issues. The Mission's plan involves establishing and nurturing a global network of individuals known as "Pro-Planet People" (P3) who share a commitment to adopting and promoting eco-friendly lifestyles. Through the P3 community, the Mission seeks to create an ecosystem that fosters and sustains environmentally conscious behaviours. (*Niti Aayog*, 2022).

Food security and promoting millets

Amid disruptions in the global food supply chain caused by the pandemic and the Russia-Ukraine crisis, India, during its G20 presidency, aims to ensure the stability and reliability of both fertiliser and food grain supply chains. Ensuring a continuous supply of fertilisers is also a top priority. Multiple events were organised to commemorate the international year of millets and raise awareness about traditional and nutritious grains. India's development agenda includes a commitment to advancing progress in the Sustainable Development Goals (SDGs) within the G20 framework. These 17 global objectives encompass various aspects such as eradicating hunger, promoting quality education, ensuring clean water and sanitation, achieving gender equality, fostering decent work and economic growth, addressing climate change, and preserving marine life, among other goals. (*G20 Summit India: 5 Key Focus Areas For India During G20 Presidency*, 2023)

Democratising global financial governance

The current state of global governance is heavily skewed in favour of developed economies, giving them an unequal influence in shaping international rules for cooperation, trade, and finance. This imbalance has had a detrimental impact on the effectiveness of global governance in providing meaningful solutions to help developing nations address fundamental challenges related to development, trade, and security. India has utilised the G20 presidency as a golden opportunity to reevaluate global governance mechanisms and work towards achieving equity in international negotiations. The G20 troika (a group of three people, especially government officials), consisting of three emerging economies (Indonesia, the previous chair; India, the

current chair; and Brazil, the upcoming chair), can play a crucial role in shaping India's G20 agenda. India utilised this troika arrangement to address the developing world's concerns in a coordinated and focused manner, ultimately empowering countries that are not part of the G20 membership to have a greater say in global affairs. (*G20 in 2023 Priorities for India's Presidency, ORF, 2023*). India emphasises the need for institutions like the World Bank and IMF to grant more substantial representation to developing and emerging nations. During its G20 presidency, India prioritises expediting global governance institutions' reforms as a critical area of focus. (*G20 Summit India: 5 Key Focus Areas For India During G20 Presidency, 2023*).

Bridging digital divide

India's G20 presidency had aimed to boost digital transformation, which includes digital economy, digital education, digital health, digital government, and digital finance. Since assuming the G20 Presidency, Indian (Indiayi) leadership has been working towards bridging the digital divide and ensuring everyone can access digital technology through enhancing digital transformation, encompassing various aspects such as the digital economy, digital education, digital health, digital government, and digital finance. (*G20 Summit India : 5 Key Focus Areas For India During G20 Presidency, 2023*).

During recent summit of G20, the Ministry of Electronics and Information Technology (MeitY) hosted the inaugural Digital Economy Working Group (DEWG) meeting in Lucknow, Uttar Pradesh, from February 13 to February 15, 2023. Originally known as DETF and established in 2017 during the German G20 Presidency, the DEWG was created to advance the adoption of a secure, interconnected, and inclusive digital economy. Given the global digital economy's estimated worth of US\$ 11 trillion and its anticipated growth to US\$ 23 trillion by 2025, the DEWG assumes a pivotal role in shaping international policy discussions in the digital realm. (*The Ministry of Electronics and Information Technology, 2023*)

Key Achievements of G20 Summit 2023 under India's Presidency

During India's G20 Presidency, which spans from December 1, 2022, to November 30, 2023, more than 200 meetings are being held across all Indian States and Union Territories. Among these events, the two-day G20 Leaders' Summit held in New Delhi from September 9 to 10, 2023, concluded with the successful formation of numerous agreements, treaties, and collaborative initiatives among global leaders. India achieved a significant milestone during the G20 Summit in 2023 when Hon'ble Prime Minister Modi proudly announced the adoption of the New Delhi Leaders' Summit Declaration. Comprising 38 paragraphs, this declaration garnered unanimous support, marking an influential and pioneering event. (*See, Photo-2*) According to India's G20 Sherpa, Amitabh Kant, this consensus encompassed a wide range of developmental and geopolitical matters. Kant also lauded the dedicated team of Indian (Indiayi) officials who tirelessly devoted over 200 hours to marathon negotiations in securing agreements on the G20 Delhi Declaration. The government emphasised that this declaration carried a significant "India narrative" and left a substantial "India footprint" on the global stage. (*Surojit Gupta & Sidhartha, 2023*).

Photo- 2: Hon'ble PM Modi announced the adoption of the "G20 New Delhi Leaders' Declaration, 2023"



(Sources: <https://www.zeebiz.com/india/news-indias-g20-presidency-most-ambitious-as-112-documents-adopted-pm-modi-252848>)

The New Delhi Declaration of the G20 Leaders garnered an extraordinary unanimous consensus, covering a diverse spectrum of global concerns, encompassing topics such as the Russia-Ukraine tensions, sustainable development, food security, and establishing the Global Biofuel Alliance. Following a period of uncertainty and speculation, the New Delhi Declaration was formally embraced during the G20 Summit, signifying a momentous occasion. Numerous leaders and officials expressed their approval of this significant achievement, recognising India's emphasis on a human-centric approach to globalisation. The recent G20 summit in New Delhi yielded several significant developments, which are as follows: -

African Union (AU) as a permanent member

India's G20 Presidency celebrated a momentous occurrence: the permanent inclusion of the African Union (AU) as a G20 member. Hon'ble Prime Minister Modi warmly invited the AU Chairperson to occupy a permanent position at the G20 table, signifying a significant milestone in global diplomacy and collaboration. The summit produced numerous key outcomes and highlights, and among them, the admission of the African Union as a permanent G20 member stood out, strengthening the representation of developing countries within the forum. (G20 New Delhi Leaders' Declaration New Delhi, India, 9-10 September 2023, Ministry of External Affairs, 2023)

India-Middle East-Europe Economic Corridor (IMEC)

During the summit, another significant initiative was unveiled: the India-Middle East-Europe Economic Corridor (IMEC). Supported by India, the United States, Saudi Arabia, and

the European Union, this initiative is designed to stimulate economic development by enhancing connectivity and integration between Asia, the Middle East, and Europe. Comprising two distinct corridors, one spanning from India to the Middle East (West- East connection) and the other linking the Middle East to Europe (Northern corridor), the project features a railway line that will establish an efficient cross-border ship-to-rail transit network. This development will streamline the movement of goods and services from Southeast Asia, passing through India, to reach the Middle East and Europe, offering a dependable and cost-effective transportation route. It presents an alternative to China's Belt and Road Initiative (BRI). (*G20 New Delhi Leaders' Declaration New Delhi, India , 9-10 September 2023, Ministry of External Affairs, 2023; New Economic Corridor to Connect Asia, Europe & US- The New Indian Express, 2023*). At present, the trade between India and Europe takes place through the maritime route, which traverses the Suez Canal under the jurisdiction of Egypt. Furthermore, diplomatic insiders have indicated that Egypt, which stands to experience a decline in revenue if an alternative to the Suez Canal is established, may also voice objections to the proposal. Despite Egypt's inclusion as a special guest at the G20 and the attendance of Egyptian President Abdel Fateh al Sisi as the chief guest at India's Republic Day parade in 2023, Egypt was not among the countries that initiated the Memorandum of Understanding (MoU) on September 9. The IMEC MoU was formally executed by India, the United States, Saudi Arabia, the United Arab Emirates, the European Union, Italy, France, and Germany, with the leaders of these nations present during the signing ceremony. (*Haidar, 2023*)

Photo- 3: India-Middle East-Europe Economic Corridor (IMEC)



Sources: <https://diplomatist.com/2024/08/20/india-middle-east-europe-economic-corridor/>

The Global Biofuels Alliance (GBA)

One more significant outcome was the launch of the Global Biofuels Alliance (GBA), an initiative led by India to encourage the adoption of biofuels, foster employment opportunities, and support India's existing biofuels initiatives. The GBA has garnered substantial support

from various countries and international entities, forming a robust coalition of members. (*G20 New Delhi Leaders' Declaration New Delhi, India, 9-10 September 2023, Ministry of External Affairs, 2023*). All G20 members and several international organisations have expressed willingness to participate in the alliance, encompassing both G20 member states and non-member countries. The alliance's founding members are India, Brazil, and the United States. These three founding nations collectively account for approximately 85% of worldwide ethanol production and 81% of ethanol consumption. (*PM Modi Launches Global Biofuels Alliance | Mint, 2023*)

Global Partnership for Financial Inclusion

The G20 Global Partnership for Financial Inclusion document recognised India's impressive advancements in digital public infrastructure (DPI) and its positive effects on enhancing financial inclusion. India's DPI strategy has achieved notable success in terms of expeditious financial inclusion, regulatory structures, and the proliferation of digital payment systems. As part of the New Delhi Leaders Declaration, national leaders have endorsed a commitment to prioritise Inclusive Growth. (*G20 New Delhi Leaders' Declaration New Delhi, India, 9-10 September 2023, Ministry of External Affairs, 2023*)

Promotion of World Peace

During the recent G20 Summit, a historic moment occurred as leaders endorsed the New Delhi Declaration. For world peace, the G20 reached a unanimous agreement in the declaration that avoided condemning Russia for its actions in Ukraine but instead urged all nations to refrain from using force to acquire territory. Hon'ble PM Modi revealed that the Leaders' Declaration had been approved on the summit's first day, expressing, "On the back of the hard work of all the teams, we have received consensus on the G20 Leaders' Summit Declaration. I announce the adoption of this declaration," in the presence of world leaders, including US President Joe Biden and other heads of government and state. (*Nandita Bose, Sarita Chaganti Singh and Katya Golubkova, 2023*) The exceptional significance of this declaration lay in the unanimous agreement on all 83 paragraphs, with China and Russia endorsing it. Notably, this comprehensive declaration did not include any footnotes or the Chair's Summary, underscoring its thorough and all-comprehensive nature.

Additionally, G20 leaders committed to addressing climate change, which included a pledge to tripling global renewable energy capacity by 2030, aligning with efforts to limit global warming to 1.5 degrees Celsius. They also underscored the importance of substantial climate financing. In the field of agriculture, G20 leaders made promises to promote transparent and equitable trade, eradicate hunger and malnutrition, and support initiatives like the Black Sea grain initiative and the Millet initiative. During dinner at the G20 summit, India served vegetarian foods to its guests and gave a strong message to the international community about the importance of preserving animal lives to protect our environment and the planet. This approach, known as India's "food diplomacy," enhanced India's global image.

The summit also encompassed discussions on subjects such as controlling small arms and fostering research collaboration, highlighting the significance of establishing resilient healthcare systems and adopting a holistic "one-health" approach. Regarding financial matters, G20 leaders delved into cryptocurrency regulation and recognised the necessity for stronger

Multilateral Development Banks (MDBs) to meet global development needs. In summary, the G20 Summit 2023 addressed various international issues and resulted in substantial agreements and collaborations, showcasing India's pivotal role in shaping global diplomacy and cooperation.

Conclusion

India's G20 presidency represents a significant milestone in its global leadership role. As India assumes the Presidency for the first time, it is guiding discussions and initiatives among the world's major economies to tackle complex challenges. India's diverse economy, technological expertise, and dedication to sustainable development position it to provide unique perspectives. During the Presidency, India prioritised various issues, including inclusive growth, digital innovation, climate resilience, and equitable global health access. Through its Presidency, India is promoting collaborative solutions that not only benefit its own population but also contribute to the overall global well-being, reinforcing its spirit in ‘*Vashudhaiva Kutumbakam*’ or the concept that ‘the world is one family.’ India's active participation in multilateral events like the G20 highlights its elevated status and increased influence in various international institutions and forums. During the G20 summit in 2023, leaders collectively agreed to pursue global financial stability, climate change mitigation and sustainable development. After the grand successes of the G20 summit in 2023, India's diplomacy has set a new example for world politics. Under the leadership of Hon'ble PM Modi, India has made history in International politics, indicating that our country is ready to lead the world.

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A Study on Mental Health Level of Boys and Girls: Differently Abled and General Working and Non-Working Women

○ Dr. Kusum¹

Abstract:

The objective of the Research presented was to study the Mental Health level of boys and girls of Differently-Abled and general working and non-working women. In this study included total 48 Working and Non-Working Women of Meerut District. In present study the survey method to collect data. To analyse the data, the results were obtained using Median and T-test, in which the Mental Health level of boys of Differently-Abled working women is lower than that of girls, while the Mental Health level of girls of Differently-Abled non-working women was found to be lower than the Mental Health level of boys of Differently-Abled non-working women and the difference was not significant. The Mental Health level of boys of general working women was found to be higher than that of girls of general working women, while the Mental Health level of girls of non-working women was found to be lower than that of boys of general non-working women, which was not significant. The Mental Health level of boys of general working women was found to be higher than that of girls of general working women, while the Mental Health level of girls of non-working women was found to be lower than that of boys of general non-working women, which was not meaningful. It is clear from the analysis of the data that a significant difference was found in the level of Mental Health of boys and girls of general working and non-working women. The findings showed that the level of Mental Health of boys and girls of Differently-Abled working and non-working women was found to be lower than that of boys and girls of general working and non-working women. Therefore, special attention needs to be paid to the Mental level of boys and girls belonging to the family of Differently-Abled women.

Keywords: Disabled, Working, Non-Working, Mental Health, level, General

1. Assistant Professor, Swami Vivekananda Subharti University, Meerut

Introduction:

India has been a male dominated country since the beginning, the head of the family was the same and used to collect all kinds of resources, the woman used to take care of the house, family and her children. The condition of women has been very miserable till the British era, if the woman is Differently-Abled, then she has to face more problems even if she is seen as isolated and inferior from the society (Syed and Khan-2018) (Disability means physical, mental, emotional, etc.) Women also got the right to education, the right to life, the right to express their views, the biggest change was seen after the implementation of the Indian Constitution, article 15(3) describes the special head for women. Under Article 243(d), special places were reserved for women, Article 14 provides the right to equality to women, for the welfare of persons with disabilities, the Government of India created the Department of Disabilities on 12 May 2012, and changed its name to the Department of Empowerment of Persons with Disabilities in 2014. According to a report by the Department of Empowerment of Persons with Disabilities (2017-2018), the number of women with disabilities stood at 1,18,264,01, which is 44.11 per cent of the total persons with disabilities. How much more is the number of Differently-Abled women than general? So how different would capable women be considered from general and what would be the Mental Health of the children of such women? At present, most of the Differently-Abled women are involved in some work or the other, how are their boys and girls brought up, educated? How is the Mental Health of their boys and girls? Because of Differently-Abled women.

Both responsibilities have to be fulfilled equally, sometimes the situation becomes such that the workload at the workplace becomes high, stress, anxiety and depression increase in working women, (Adhikari-2012); (Figure-2019) Working has a negative impact on children (Verma, & Negi-2020); (Sheikh-2013) Working women have more emotional problems in children (Nirapure, Sharma, Yadav et al.- 2020). And they also lack adjustment (Syed and Khan-2018). Children of educated working and working women are also involved (Swami-2017), whether it is that our society is divided into two parts, one in which mothers stay at home and pay attention to the overall development of their children because mothers who take care of their children at home have children with social and moral values (Kumar-2010).mothers who take care of their children at home have children with social and moral values (Kumar-2010). Another society where mothers with disabilities are employed in business throughout the day and its impact is that women with disabilities also face health problems (Barisin, A., et al., 2011); (Wizdam, J.P., et al., 2010), How much time does she give to her boys and girls when she returns from her workplace after work? It is very important to know that, because the basis of any society is the youth i.e. boys and girls, in the research presented, boys and girls mean those students who are studying at the higher secondary level and their mothers belong to the disabled category in some way or the other and who are normal, so Research work has been done to answer the following questions in the Research presented.

Research Questions

1. How are the Mental Health levels of boys and girls of Differently-Abled working and non-working women different from each other?
2. What is the difference in the Mental Health level of boys and girls of general working and non-working women?

3. The Mental Health levels of boys and girls of Differently-Abled and general women are different from each other.

Objectives of the study

1. To compare the Mental Health levels of boys and girls of Differently-Abled employed and non-working women.
2. To compare the Mental Health levels of boys and girls of general working and non-working women.
3. To compare the Mental Health levels of boys and girls of Differently-Abled and general working and non-working women.

Hypothesis

1. There is no significant difference between the level of Mental Health of boys and girls of Differently-Abled working and non-working women.
2. There is no significant difference between the level of Mental Health of boys and girls of general working and non-working women.
3. There is no significant difference between the Mental Health level of boys and girls of Differently-Abled and general working and non-working women.

Research Method and Sample

In this study, total 48 Differently-Abled and general working and non-working women have been selected as sample of Meerut district by objective method, which includes 24 Differently-Abled working and non-working women and 24 general working and non-working women. The survey method has been used for the Research and the results of the study have been obtained by analysing the data.

Objective-1

To compare the Mental Health levels of boys and girls of Differently-Abled employed and non-working women..

Hypothesis-1

There is no significant difference between the Mental Health level of Boys and Girls of Disabled working women.

Table No.1

To compare the Mental Health levels of boys and girls of Differently-Abled employed and non-working women.

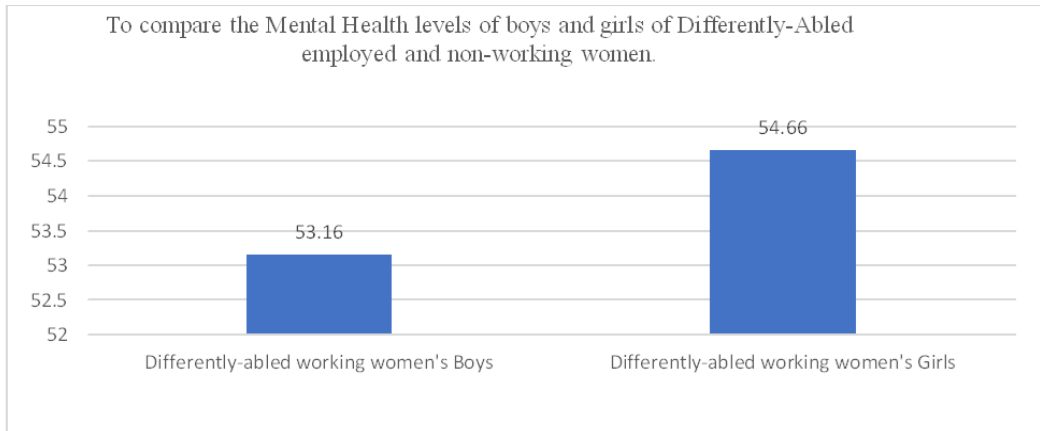
Mental Health	N	M	T value	Significance Level .05
Differently-Abled working women's Boys	6	53.16	0.40	Not Significant
Differently-Abled working women's Girls	6	54.66		

(df-10, P-value” “.346, Significance s level is 1.81 at .05)

It is clear from Table 1 that the Mental Health level of Boys of Disabled working women

is ($M_1=53.16$), while the Mental Health level of girls of disabled working women is ($M_2=54.66$) and t value is -0.40. The answer is Not Significant and is also shown in figure no.1

Figure no.1



There is no difference between the Mental Health level of Boys and Girls of Disabled working women.

Therefore, there is no meaningful difference in the level of Mental Health of Boys and Girls in Differently-Abled jobs.

Objective-1.1

Study of Mental Health levels of Boys and Girls of Differently Abled non- working women.

Hypothesis-1.1

There is no significant difference between the Mental Health level of Boys and Girls of Disabled non-working women.

Table No.2

Study of Mental Health levels of Boys and Girls of Differently Abled non- working women.

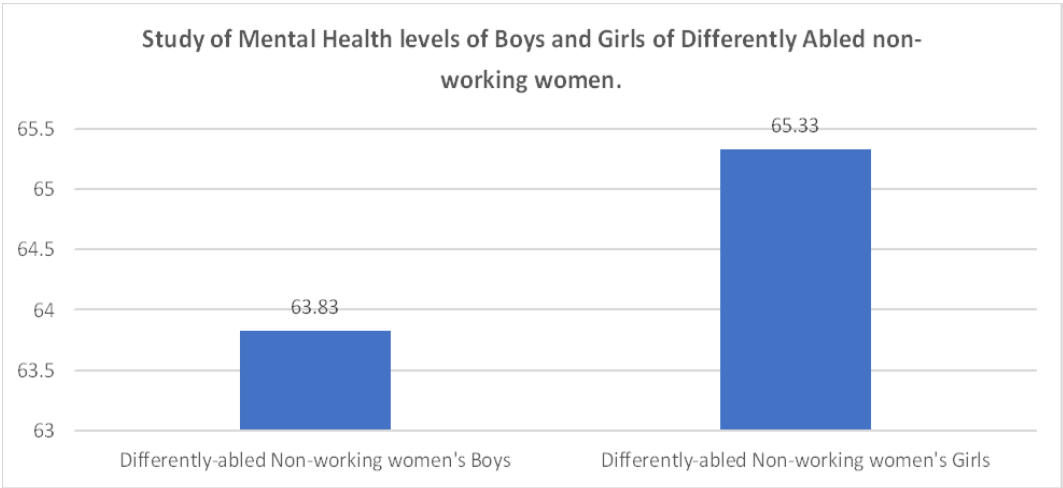
Mental Health	N	M	T value	Significance Level .05
Differently-Abled non-working women's Boys	6	63.83	0.53	Not Significant
Differently-Abled non-working women's Girls	6	65.33		

(Df-10, Significance level is 1.81 at .05, P-value” “.30)

It is clear from figure number 2 of Table 2 that the Mental Health level of Boys of Differently-Abled non-working women is ($M_1=63.83$), Mental Health level of girls of

Differently-Abled non-working women is ($M_2=65.33$) and t value is -0.53. It is clear from the table that the Mental Health level of girls with disabilities ($M_1 < M_2$) of girls with disabilities is lower than the Mental Health level of girls and this difference is irrelevant.

Figure No.-2



There is no difference between the Mental Health level of Boys and Girls of Differently-Abled non-working women and the Hypothesis has not been accepted.

Therefore, there is no significant difference between the Mental Health level of Boys and Girls of Differently-Abled non-working women.

Objective-2

To compare the Mental Health levels of boys and girls of general working and non-working women.

Hypothesis-2

There is no significant difference between the Mental Health level of Boys and Girls of general working women.

Table No.3

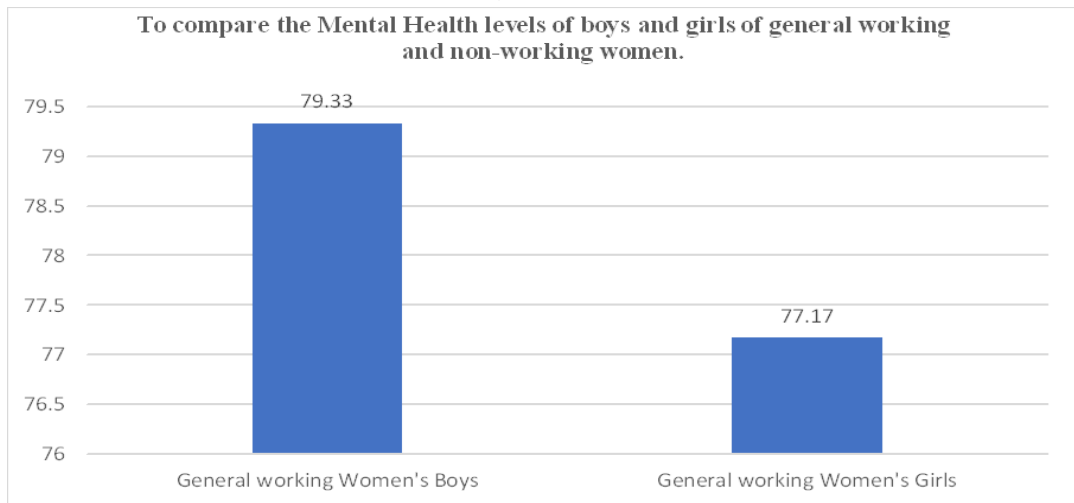
To compare the Mental Health levels of boys and girls of general working and non-working women.

Mental Health	N	M	T Value	Significance Level .05
General working women’s Boys	6	79.33	0.41	Not Significant
General working women’s Girls	6	77.17		

(df-10, Significant level is 1.81 at .05, P-value” “.34)

Table 3 In Figure No. 3, the Mental Health level of Boys of general working women is ($M_1=79.33$), the Mental Health level of girls of general working women is ($M_2=77.17$) and t value is = 0.41. It is clear from the table that the Mental Health level of girls of general working women is higher than the level of Mental Health of girls ($M_1>M_2$) compared to the following found.

Figure No.3



A concept related to the Mental Health level of Boys and Girls of general working women has been accepted.

Therefore, there is no difference between Boys and Girls of general working women.

Objective 2.1

Study of Mental Health levels of Boys and Girls of general non-working women.

Hypothesis-2.1

There is no significant difference between the Mental Health level of Boys and Girls of general non-working women.

Table No.4

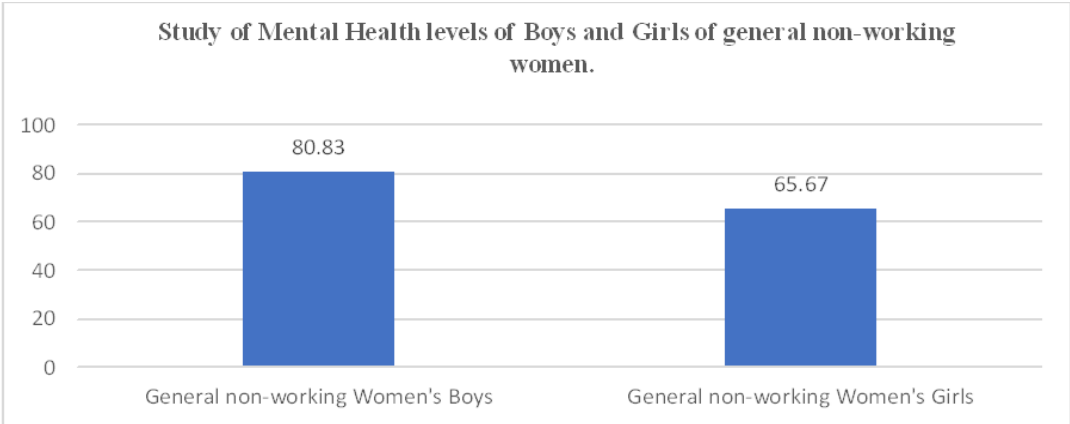
Study of Mental Health levels of Boys and Girls of general non-working women.

Mental Health	N	M	T Value	Significance Level .05
General non-working women's Boys	6	80.83	2.74	Significant
General non-working women's Girls	6	65.67		

(df-10", the Significance level is 1.81 at .05, P-value-.010)

Table 4 In Figure No. 4, the Mental Health level of the Boys of general non-working women is ($M_1=80.83$), the Mental Health level of the girls of non-working women is ($M_2=65.67$) and ($M_1 > M_2$), the t value is -2.74. That is, the Mental Health level of boys is higher than that of girls.

Figure No.-4



The Hypothesis regarding Mental Health status of Boys and Girls of general non-working women has been rejected.

Therefore, there is a difference in the level of Mental Health of boys and girls of general non-working women.

Objective-3

To compare the Mental Health levels of boys and girls of Differently-Abled and general working and non-working women.

Hypothesis-3

There is no significant difference between the Mental Health level of Boys and Girls of Differently-Abled and general working and non-working women.

Table No.5

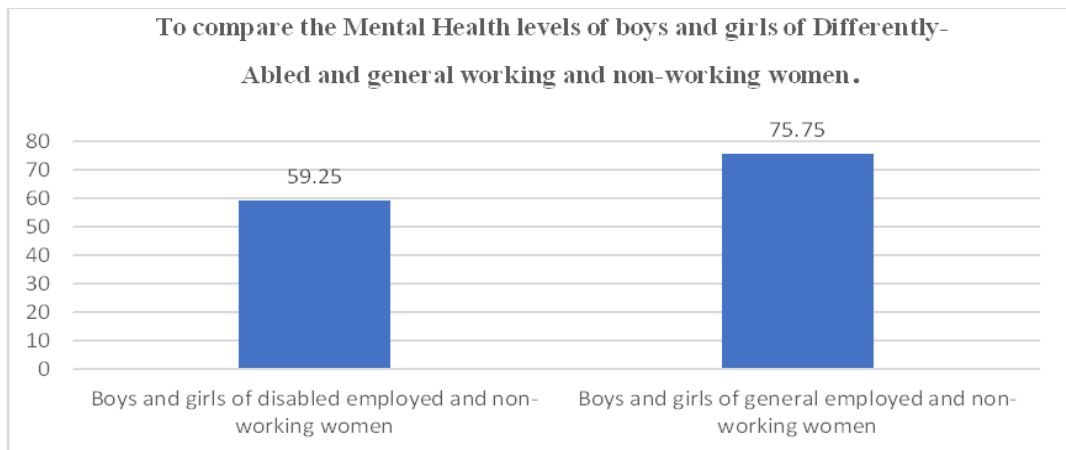
To compare the Mental Health levels of boys and girls of Differently-Abled and general working and non-working women.

Mental Health	N	M	T value	Significance Level .05
Boys and Girls of Differently-Abled working and non-working women	24	59.25	6.19	Significant
Boys and Girls of general working and non-working women	24	75.75		

df=46", the Significance level is 1.68 at .05, P-value-.00001)

Table No. 5 In Figure No. 5, the level of Mental Health of Boys and Girls of Differently-Abled working and non- working women ($M_1=59.25$), the level of Mental Health of Boys and Girls of general working and non-working women ($M_2=75.75$) and t value is-6.19. The value envisaged (6.19) is higher than the table value (1.68) ($M_1 < M_2$), based on which it is concluded that the level of Mental Health of Boys and Girls of Differently-Abled working and non-working women is lower than that of boys and girls of general working and non-working women. That is, Significant differences were found between the both.

Figure No. 5



Therefore, the level of Mental Health of Boys and Girls of Differently-Abled working and non-working women differs between the level of Mental Health of Boys and Girls of general working and non-working women.

Conclusion

The Mental Health level of boys of Differently-Abled working was found to be lower than that of girls, and the Mental Health level of girls of Differently-Abled working non-working women was found to be lower than the Mental Health level of boys of Differently-Abled non-working women i.e. significant differences were found between the level of Mental Health of boys and girls of Differently-Abled working and non-working women.

The Mental Health level of boys of general working women was found to be higher than that of general working women's girls, and the Mental Health level of girls of general non-working women was found to be lower than that of boys of general non-working women, so there was a significant difference in the level of Mental Health of boys and girls of general working and non- working women.

The level of Mental Health of boys and girls of Differently-Abled working and non-working women is lower than that of boys and girls of general working and non-working women, i.e. there is a significant difference in the Mental Health level of boys and girls of Differently-Abled and general working and non-working women.

Differences have been found between the Mental Health levels of boys and girls of Differently-Abled working and non-working women and general working and non-working

women because there is a lack of emotion among boys and girls of Differently-Abled working and non-working women. Most boys and girls find it difficult to adjust, security-related problems are more. Special attention should be paid to such children, emotionally supported and directed so that boys and girls of Differently-Abled working and non-working women can also have a higher level of Mental Health status like boys and girls of general Differently-Abled working and non- working women. Uniformity can be brought in the society

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To Study the Awareness of Adults Regarding Occurrence, Signs and Symptoms of Stone Disease

○ Dr. Priyanka¹

Abstract:

Objectives of the present study awareness of adults regarding occurrence, signs and symptoms of stone disease. A community based cross sectional study was undertaken on 304 adults (Urban 152, Rural 152). A pretested and predesigned questionnaire was used to collect the information for the study. The schedule was designed under 2 categories – general information of the respondents (e.g. age, sex, caste, education, occupation, income, type of family, family size, and marital status). Specific information regarding, the awareness of adults regarding signs and symptoms of stone diseases. It is found from the analysis that out of total urban adults only 16(10.5%) had been suffered from stone disease whereas in rural areas it was in 12(7.9%) of respondents. Out of total suffered subjects of urban rural areas in (87.5%) & (100.0%) were detected after visiting the doctors clinic whereas only (43.7% 58.3%) of urban and rural adults got treatment for this disease. It is also observed that only among 13(81.3%) of urban adults and 7(58.3%) of rural adults the pain in abdomen was the major sign & symptom of stone disease. About 85.0% of urban subjects and 68.0% of rural subjects had knowledge about the various affected part of the body by stone disease while the cause of stone disease as life style, food, less water intake as well as all of the above was reported by 14.5%, 17.8%, 36.2% and 26.3% of urban subjects and in rural subjects it was only in 9.9%, 14.5%, 28.9% and 43.4% respectively.

Introduction:

Calcium and phosphate both are the important mineral for human body. They are necessary for bones and teeth and also perform many physiological functions. While oxalate has no such type of nutritional importance. Oxalate is naturally occurring substance found in plants, animal and humans. In chemical term oxalate belong to a group of molecule called organic acids and are routinely made by plants, animals, and humans. In addition to the oxalate that

1. Department of Home Science, Vasant Kanya Mahavidyalaya, Kamachha Varanasi E-mail.id (priyankahscvkm@gmail.com)

are made inside of our body oxalate can arrive at our body from out through certain foods that contain them.

Excessive intake of foods rich in oxalate, calcium and phosphate may predisposes to formation of stone in the form of calcium oxalate, calcium phosphate, magnesium ammonium phosphate. Green leafy vegetable, coffee cocoa, chocolates, cold drink, etc. are rich sources of oxalate. The richest source of calcium among animal foods is milk and milk products and among vegetables sources it is green leafy vegetables. Phosphate is a mineral found almost in all foods. Large amount is found in milk, cheese, nuts, dried, beans, banana and peas.

The nutritional risk factors for stone formation include an inadequate intake of fluids or excessive intake of foods rich in oxalates, calcium or animal protein. Diet influences urinary constituents and pH which may affect stone nucleation and growth. Personality, emotional status, stress, exercise and dietary habit are known to influence urinary pH. Uric acid stone are easily form in acidic urine while calcium phosphate and magnesium ammonium phosphate formed in alkaline urine.(Vijay Bharti & Amirthaveni, 2008).

Holmes et al. (2001) presented evidence that dietary oxalate may contribute up to 50% of the oxalate excreted in urine. Thus dietary oxalate may play a more significant role in calcium oxalate urine formation. Oxalate is present in large quantities in foods of vegetable origin, cereal grains and some roots. Food stuffs that contain high level of oxalate include spinach, rhubarb, beetroot, black tea, cocoa powder and nuts. Urban diet of the upper income group in India were reported to contain 600 mg oxalate per day and seasonal rural diets 2000 mg. Rural diet low in oxalate but seasonal vegetable increases the oxalate content. Unfortunately knowledge of the extent of gastrointestinal absorption of oxalate, especially from high oxalate diets is still limited. Apart from the amount and chemical form in the ingested food stuff the amount of free oxalate in gastrointestinal tract or physiological parameters of the individual such as intestinal pH and transit time, oxalate absorption also depends on the amount of divalent cation such as calcium and magnesium simultaneously present in the chyme. These cations derived from ingested food stuffs, liquids and digestive secretions are able to bind oxalate in the gut and decrease oxalate absorption. (Zimmerman, et al.2005).

Stone formers exhibit a higher role of oxalate absorption than nonstone formers. Foods containing greater more than 10 mg of oxalate per serving are considered high oxalate foods by the American Dietetic Association (Ismail, et al. 2005).

Modern lifestyle changes, sedentary habits, lack of easiness, an unhealthy dietary plan, and overweight problems of the affluent societies-emerge to be the important promoters of the “stone-boom” in the new millennium both in developed and underdeveloped countries. Major risk factors that contribute to stone formation and its recurrence include “classic” risk factors in the urine (low urine volume, hypercalciuria, hyperoxaluria, hyperuricosuria, hypocitraturia, and hypomagnesuria), epidemiological factors are climate, race, ethnicity, age, sex and body weight. Although the incidence rates are three times higher in men than in women, individual with a family history of stone disease have a nearly threefold higher risk of stone formation in those without a family history. Recent evidence suggests that the risk of stone disease increases with increasing body weight.

Several studies from West indicated that in the industrial countries, kidney stones are a common problem affecting 1 person in 1,000 annually, and the incidence is increasing in

tropical developing countries too (Robertson et al. 1982). Factors such as age, sex, ethnic and geographic distribution determines prevalence. The Afro-Asian stone-forming belt stretches from Sudan, the Arab Republic of Egypt, Saudi Arabia, the United Arab Emirates, the Islamic republic of Iran, Pakistan, India, Myanmar, Thailand, and Indonesia to Philippines. The prevalence of calculi ranges from 4 to 20 percent (Hussain et al. 1995).

There has been upsurge in the incidence of stone disease in Europe and United state over the past twenty years. The incidence of stone formation in India is very high in North, Northwest, and central India, moderate in Deccan plateau and for less in Southern part. Epidemiological survey has shown a very high incidence of urolithiasis in Rajsthan and Jodhpur (Verma, et al. 1990).

Since the incidence of stone formation is increasing in most of the population of world affecting adults. So there is a need to sensitize the people to realize this epidemic problem and to pay attention to prevent this problem. A better understanding of the relationship between diet rich in oxalate, calcium and phosphate and calculus formation will have the potential to provide simpler and more cost effective measures of prevention. Viewing this present study is being undertaken with the following objectives -

Methodology:

A community based crossectional design was adopted for this study. Male and female adults age group 18-60 were considered for this study.

Varanasi district has been divided into 8 blocks (namely Cholapur, Chiraigaon, Kashi Vidyapieth, Harahua, Baragaon, Pindra, Sivapur and Arazi Line) and 90 wards. Among 8 blocks Kashi Vidyapeeth block has been selected randomly and in 90 wards Nariya ward has been selected randomly. In Kashi Vidyapeeth block there are 122 villages and among these villages Susuwahi and Madhopur villages has been selected randomly. In Nariya ward, households of Saket Nagar, Bhogabeer & nearest households of Sankat Mochan were included in the study. Only one male or female adult was selected from each households alternatively.

Pretested and predesigned questionnaire was used for this study.

The adults was personally informed the purpose of the study and their consent obtained prior to data collection. The tools used in the present study were schedule. The schedule was constructed according to objectives by the researcher herself under the supervision of her supervisor and various other experts. The schedule was pre-tested for validity. During pilot study some modifications were made in the schedule regarding few questions.

The schedule was designed under 2 categories – general information of the respondents (e.g. age, sex, caste, education, occupation, income, type of family, family size, and marital status). Specific information regarding, awareness of adults regarding occurrence, signs and symptoms of stone disease related information.

Analysis of Data

Data thus generated was analysed with the help of Microsoft excel 2007 and SPSS version 16th software. Appropriate table were generated, statistical test χ^2 , F test, post hock and t, test applied.

Table No. 5.1: Region wise distribution of the respondents on the basis of occurrence of stone disease, treatment, and signs symptom during a year.

Occurrence of Stone disease	Region				Total	
	Urban		Rural			
	No.	%	No.	%	No.	%
Yes	16	10.5	12	7.9	28	9.2
No	136	89.5	140	92.1	276	90.8
Total	152	100.0	152	100.0	304	100.0
$\chi^2 = 0.63, \text{ df} = 1, \text{ p} > 0.05 \text{ (NS)}$						
Knowledge about occurrence of Stone						
After examination by doctor	14	87.5	12	100.0	26	92.9
By self realising	2	12.5	0	0.0	2	7.1
Total	16	100.0	12	100.0	28	100.0
Fisher exact test $\text{p} < 0.05^*$						
Treatment						
Yes	7	43.7	7	58.3	14	50.0
No	9	56.3	5	41.7	14	50.0
Total	16	100.0	12	100.0	28	100.0
$\chi^2 = 0.58, \text{ df} = 1, \text{ p} < 0.05^*$						
Signs and symptom of Stone disease						
Pain in abdomen	13	81.3	7	58.3	20	71.4
Less Urination	2	12.5	0	0.0	2	7.1
Both	1	6.2	5	41.7	6	21.4
Total	16	100.0	12	100.0	28	100.0

The above table reflects that in 10.5% urban respondents and 7.9% of rural respondents had occurred stone disease and statistically this difference is not significant. All of 100% of rural respondents and 87.5% of urban respondents reported that the occurrence of stone was detected after check-up of doctors and this difference is significant. Out of total respondents who were suffered from stone disease only 43.7% of urban locality and 58.3% of rural locality had taken treatment in the hospitals and this difference in proportion is significant. Out of stone disease suffered adults of urban areas 81.3% reported for pain in abdomen 12.5% less urination and rest 6.2% both type of problem whereas it was 58.3% and 41.7% in rural areas for pain in abdomen and both type of sign and symptom respectively.

Table No. 5.2 : Region wise distribution of respondents according to the knowledge about the effected part of the Body by Stone disease, as well as cause of Stone disease.

Effected part of the body by Stone disease	Region				Total	
	Urban		Rural			
	No.	%	No.	%	No.	%
Gallbladder	15	9.9	8	5.3	23	7.6
Kidney	15	9.9	7	4.6	22	7.2

Urinary tract	19	12.5	19	12.5	38	12.5
All of the above	80	52.6	69	45.4	149	49.0
Don't know	23	15.1	49	32.2	72	23.7
Total	152	100.0	152	100.0	304	100.0
$\chi^2 = 15.24, \text{ df} = 4, \text{ p} < 0.01^{**}$						
Cause of Stone disease						
Heredity	8	5.3	5	3.3	13	4.3
Life Style	22	14.5	15	9.9	37	12.2
Food	27	17.8	22	14.5	49	16.1
Less water intake	55	36.2	44	28.9	99	32.6
All of the above	40	26.2	66	43.4	106	34.8
Total	152	100.0	152	100.0	304	100.0
$\chi^2 = 10.13, \text{ df} = 4, \text{ p} < 0.05^*$						

The above table depicts that 15.1% and 32.2% of urban and rural respondents did not have any idea about affected parts of the body for stone disease whereas majority 52.6% and 45.4% of urban and rural respondents reported to gall bladder, kidney and urinary tract, all are the parts of the body in which stone disease may occurred and there is significant difference between urban and rural respondent knowledge about affected parts of the body for stone disease.

When asked about cause of stone disease maximum 36.2% and 28.9% of urban and rural respondents told to less water intake as cause of stone disease where as heredity, life style and food was reported by 5.3%, 14.5% and 17.8% by urban adults and it was 3.3%, 9.9% and 14.5% by rural respondents respectively and this difference is statistically significant.

It clearly indicates that specific cause of stone formation related knowledge was more in urban whereas knowledge about combine together about all the risk factors in rural people is high might because of more consciousness regarding stone formation.

Table No. 5.3 : Region wise distribution of respondents knowledge about compound form of stone and harmful effect of food intake rich in calcium and oxalate.

Compound form of stone	Region				Total	
	Urban		Rural			
	No.	%	No.	%	No.	%
Calcium oxalate	74	48.8	30	19.6	104	34.2
Na Oxalate	18	11.8	13	8.6	31	10.2
Potassium oxalate	16	10.5	13	8.6	29	9.5
Don't know	44	28.9	96	63.2	140	46.1
Total	152	100.0	152	100.0	304	100.0
$\chi^2 = 39.05, \quad \text{df} = 3, \quad \text{p} < 0.001^{***}$						

Harmful effect of food intake rich in calcium and oxalate						
Yes	109	71.7	60	39.5	169	55.6
No	43	28.3	92	60.5	135	44.4
Total	152	100.0	152	100.0	304	100.0
$\chi^2 = 31.99, df = 1, p < 0.001^{***}$						

The above table point out that 28.9% of urban and 63.2% of rural respondents did not have any knowledge about the compound which form the stone in the body whereas rest 71.1% of urban and only 36.8% of rural respondents had correct knowledge that Compound form of stone are calcium, Na, and potassium oxalate in body and this difference is found to be statistically highly significant may be due higher educational status of urban respondents.. It is also noted that majority 71.7% of urban respondents as well as only 39.5% of rural respondents had knowledge about the harmful effect of food intake rich in calcium and oxalate and this difference in proportion between urban and rural is observed to be statistically significant.

Conclusion:

It is found from the analysis that out of total urban adults only 16(10.5%) had been suffered from stone disease whereas in rural areas it was in 12(7.9%) of respondents. Out of total suffered subjects of urban rural areas in (87.5%) & (100.0%) were detected after visiting the doctors clinic whereas only (43.7% 58.3%) of urban and rural adults got treatment for this disease. It is also observed that only among 13(81.3%) of urban adults and 7(58.3%) of rural adults the pain in abdomen was the major sign & symptom of stone disease. About 85.0% of urban subjects and 68.0% of rural subjects had knowledge about the various affected part of the body by stone disease while the cause of stone disease as life style, food, less water intake as well as all of the above was reported by 14.5%, 17.8%, 36.2% and 26.3% of urban subjects and in rural subjects it was only in 9.9%, 14.5%, 28.9% and 43.4% respectively. It is also noted that (71.1% and 71.7%) of urban and only (36.8% and 39.5%) of rural respondent had correct knowledge about compound form of stone and harmful effect of food intake rich in calcium oxalate respectively and the knowledge is observed to be significantly more in urban than rural adults.

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A Comparative Study of Student Engagement and Performance in Tech-Enhanced and Conventional Geography Classrooms

○ Anubhuti Singh¹
○ Anupam Rajauria²

Abstract:

This study investigates the impact of tech-enhanced teaching methods on student engagement and academic performance in secondary geography classrooms. Using a cross-sectional survey design, the study compares engagement and performance levels between students in tech-enhanced and conventional classrooms. Descriptive statistics reveal that students in tech-enhanced classrooms scored higher in attention ($M = 4.3$, $SD = 0.62$), interest ($M = 4.4$, $SD = 0.58$), and participation ($M = 4.1$, $SD = 0.71$) compared to their counterparts in conventional classrooms ($M = 3.6$, $SD = 0.54$; $M = 3.3$, $SD = 0.67$; $M = 2.9$, $SD = 0.63$, respectively). Independent samples t-tests confirmed that these differences were statistically significant across all engagement components ($p < .001$). Academic performance was also significantly higher in tech-enhanced classrooms ($M = 60.72$, $SD = 7.5$) compared to conventional classrooms ($M = 53.41$, $SD = 6.8$; $t(198) = 6.25$, $p < .001$, Cohen's $d = 0.98$). A strong positive correlation was found between overall engagement and performance ($r = 0.72$, $p < .001$). Component-level analysis revealed that interest had the highest correlation with performance ($r = 0.74$, $p < 0.001$), followed by attention ($r = 0.68$, $p < 0.001$) and participation ($r = 0.65$, $p < 0.001$). Qualitative findings supported these results, highlighting the effectiveness of tools such as virtual globes and mapping software, interactive simulations, satellite imagery, and multimedia resources in fostering interactive and immersive learning experiences. The implications for teaching practices and future research directions are discussed.

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1. Student (B.A.), School of Earth Sciences, Banasthali Vidyapith, Tonk, India – 304022
Email: anubhuti24x7@gmail.com
 2. Corresponding Author, Research Scholar (PhD), Department of Education, University of Lucknow, Lucknow, India – 226007
ORCID: <https://orcid.org/0009-0000-9650-1704>; ResearcherID: ITU-1703-2023
Email: rajaurianupam@gmail.com

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Introduction

Effective geography teaching requires innovative approaches that go beyond traditional methods, as the subject connects the natural and social sciences, offering insights into the relationship between physical landscapes and human activities (Maude, 2022). Traditional methods, often relying on rote learning, may not fully engage students or promote a deep understanding of geography's abstract concepts. To address these challenges, educators are incorporating educational technology and experiential learning into geography curricula (Solem & Weiguo, 2018). Geography also plays a key role in environmental education, promoting sustainability and global citizenship by helping students understand the interconnections between the environment and human activities (Puttick, 2022; Skarstein & Wolff, 2020).

Educational technology, including tools like Geographic Information Systems (GIS), virtual simulations, and immersive technologies such as virtual and augmented reality, has significant potential to enhance student engagement and performance in geography. These tools provide interactive learning experiences that foster a deeper understanding of complex geospatial data. GIS, in particular, has become integral in geography classrooms, improving spatial awareness and analytical thinking. However, challenges such as high costs, teacher preparedness, and limited technical resources remain obstacles to full integration. Despite these challenges, technologies like drones and data visualization tools are showing promise in enhancing student engagement and critical thinking (Leta et al., 2023).

The relationship between student engagement and academic performance is complex, encompassing behavioural, cognitive, and emotional dimensions. Research shows that behavioural engagement significantly impacts academic performance, while cognitive and emotional engagement, though not directly correlated with performance, still contribute to the learning process (Shatto et al., 2023). In tech-enhanced environments, factors such as technology interface and content interaction can boost engagement, while strategies like gamification and simulation further enhance it. Engagement serves as a mediating factor, strengthening the impact of learning motivation on outcomes, and is crucial in promoting academic success (Khan et al., 2023). Emotional engagement, in particular, has been found to improve learning outcomes, especially in fields like medical education. Comprehensive engagement strategies, blending traditional and technological elements, are essential to optimizing academic performance across different educational settings.

This study seeks to examine the impact of tech-enhanced teaching methods on student engagement and academic performance in secondary geography classrooms. It also explores the correlation between engagement and performance, aiming to uncover how technology-driven instructional strategies influence learning outcomes. By employing a mixed-methods approach, this research not only provides quantitative data on engagement and performance levels but also offers qualitative insights into students' and teachers' experiences in tech-enhanced and conventional classrooms. The findings of this study are expected to contribute to the growing body of literature on technology integration in education and inform teaching practices in geography. By highlighting the benefits and challenges of tech-enhanced instruction, this research aims to support educators in adopting innovative methods that foster meaningful

learning and academic success in secondary geography education.

Methods

Research Design

This study adopted a cross-sectional survey design to compare student engagement and academic performance in technology-enhanced and conventional geography classes at the secondary school level.

Population and Sample

The study focused on secondary school students (Grades 9-10), comparing those exposed to technology-enhanced geography instruction with those taught through conventional methods. Stratified random sampling ensured representation from six schools in Lucknow district: three using EdTech tools and three relying on traditional teaching methods. A total of 200 students participated, equally divided between the two groups. To ensure fair comparisons, only students from schools with consistent teaching methods for at least one academic year were included, while those with irregular attendance or incomplete curriculum participation were excluded. Schools were identified through visits, and written consent was obtained from students after engaging principals and teachers.

Data Collection

Data collection combined quantitative and qualitative methods to evaluate student engagement and academic performance in tech-enhanced and conventional geography classrooms. Quantitative data included a self-constructed engagement survey with 5-point Likert-scale questions assessing attention, interest, and participation, along with students' half-yearly geography exam scores. Qualitative data were gathered through structured interviews with 12 students and nine teachers, providing insights into teaching methods, the effectiveness of educational technology, and challenges faced. Interviews were audio-recorded with consent and transcribed for analysis. All data were collected within a single academic term for consistency.

Data Analysis

The collected data were analyzed using both statistical and thematic analysis techniques. Quantitative data from the engagement surveys were analyzed using descriptive statistics to summarize overall trends in student engagement across the two groups. Independent t-tests were applied to compare engagement levels and academic performance scores between the tech-enhanced and conventional classroom groups. Correlation analysis was used to explore relationships between engagement and performance. Qualitative data from interviews were analyzed using thematic analysis. Transcripts were coded to identify recurring themes. These themes were triangulated with quantitative findings to provide a nuanced understanding of the relationship between teaching methods, engagement, and performance.

Results

Engagement Level

The engagement of students in tech-enhanced geography classes (Group 1) and conventional geography classes (Group 2) was assessed based on three key components:

attention, interest, and participation. Descriptive statistics for each component include the mean, standard deviation, skewness, and kurtosis, providing a detailed understanding of the central tendency, dispersion, and distribution of the scores (Table 1).

Table 1: Descriptive Statistics

Component	Group	Mean	Standard Deviation	Skewness	Kurtosis
Attention	Group 1	4.3	0.5	-0.8	2.1
	Group 2	3.6	0.7	-0.2	1.8
Interest	Group 1	4.4	0.4	-0.6	2.3
	Group 2	3.3	0.8	-0.1	1.9
Participation	Group 1	4.1	0.6	-0.7	2.0
	Group 2	2.9	0.9	-0.3	2.2

The study found that students in tech-enhanced classrooms (Group 1) demonstrated significantly higher engagement levels compared to those in conventional classrooms (Group 2) in terms of attention, interest, and participation. Group 1's mean scores were notably higher across all components: attention (4.3 vs. 3.6), interest (4.4 vs. 3.3), and participation (4.1 vs. 2.9). Group 1 also exhibited lower variability, with standard deviations smaller than Group 2 for each component. Skewness values indicated that most students scored above the mean, and kurtosis values showed leptokurtic distributions, with engagement scores clustered around the mean, especially in Group 1. The descriptive statistics suggested that students in tech-enhanced classrooms had higher and more consistent engagement levels compared to their peers in conventional classrooms.

Independent samples t-tests for attention, interest, and participation (Table 2) were conducted to find that the differences in engagement components between the two groups were statistically significant or not, after confirming normality and homogeneity of variances.

Table 2: t-Test Scores for Engagement

Component	Group 1 Mean (SD)	Group 2 Mean (SD)	t-value	df	p-value	Mean Difference	Effect Size (Cohen's d)
Attention	4.3 (0.5)	3.6 (0.7)	7.35	198	.000	0.7	1.13
Interest	4.4 (0.4)	3.3 (0.8)	10.14	198	.000	1.1	1.60
Participation	4.1 (0.6)	2.9 (0.9)	9.12	198	.000	1.2	1.45

The t-tests revealed significant differences between students in tech-enhanced classrooms (Group 1) and conventional classrooms (Group 2) in terms of attention, interest, and participation. For attention, Group 1 had a significantly higher mean ($M = 4.3$, $SD = 0.5$) compared to Group 2 ($M = 3.6$, $SD = 0.7$), $t(198) = 7.35$, $p < .001$, with a large effect size (Cohen's $d = 1.13$). For interest, Group 1 showed a mean of 4.4 ($SD = 0.4$), significantly higher than Group 2's 3.3 ($SD = 0.8$), $t(198) = 10.14$, $p < 0.001$, with a very large effect size

(Cohen's $d = 1.60$). In terms of participation, Group 1 had a mean of 4.1 ($SD = 0.6$), significantly higher than Group 2's 2.9 ($SD = 0.9$), $t(198) = 9.12$, $p < 0.001$, with a large effect size (Cohen's $d = 1.45$). These findings highlight that student in tech-enhanced classrooms exhibited significantly higher engagement levels across all components, with large effect sizes indicating the practical significance of the differences.

Performance

The academic performance of students in tech-enhanced geography classes (Group 1) and conventional geography classes (Group 2) was assessed using standardized test scores they have attained in their half-yearly examinations. The descriptive statistics, including mean, median, standard deviation, skewness, and kurtosis, are summarized in Table 3.

Table 3: Descriptive Statistics

Group	Mean	Median	Standard Deviation	Skewness	Kurtosis
Group1	60.72	61.0	6.8	-0.4	2.1
Group 2	53.41	54.0	7.5	-0.2	1.9

Students in tech-enhanced classrooms (Group 1) had a higher mean performance score (60.72) compared to students in conventional classrooms (Group 2) with a mean performance score of 53.41. The median scores for both groups were similar to their mean values, suggesting approximately symmetrical distributions. While the standard deviations for both groups were similar (6.8 for Group 1 and 7.5 for Group 2), Group 2 showed slightly higher variability in scores. Skewness and kurtosis values indicated normal distributions for both groups.

An independent samples t-test was conducted after confirming normality and homogeneity of variances, and it revealed a statistically significant difference in performance scores between the two groups, as summarized in Table 4.

Table 4: t-Test Scores for Performance

Groups	Mean (SD)	t-value	df	p-value	Mean Difference	Effect Size (Cohen's d)
Group 1	60.72 (6.8)	6.25	198	.000	7.31	0.98
Group 2	53.41 (7.5)					

The t-test revealed a significant difference in performance scores between Group 1 ($M = 60.72$, $SD = 6.8$) and Group 2 ($M = 53.41$, $SD = 7.5$), $t(198) = 6.25$, $p < .001$. The mean difference of 7.31 indicates that students in tech-enhanced classrooms outperformed those in conventional classrooms. The effect size (Cohen's $d = 0.98$) suggests a large and meaningful difference in performance favouring tech-enhanced teaching methods.

The analysis of performance scores highlights a significant advantage for students in tech-enhanced geography classrooms over those in conventional classrooms. While technology-based approaches improved engagement, they have also translated into higher academic

performance. The large effect size indicates that the observed difference in scores is not only statistically significant but also educationally important. These findings suggest the need for further exploration into how technology integration can be optimized to enhance both engagement and academic achievement in geography education.

Correlation Between Engagement and Performance

To investigate the relationship between student engagement and academic performance, a Pearson correlation analysis was conducted using the aggregate engagement scores (combined attention, interest, and participation components) and performance scores for all participants. Further analysis was conducted to examine the correlations between individual components of engagement (attention, interest, and participation) and performance. The results are presented in Table 5.

Table 5: Correlation Between Engagement and Performance

Engagement	Mean	Performance Mean	Correlation Coefficient (r)	p-value
Overall	4.3	57.06	0.72	.000
Attention	4.3		0.68	.000
Interest	4.4		0.74	.000
Participation	4.1		0.65	.000

The Pearson correlation coefficient ($r = 0.72$) indicates a strong positive relationship between student engagement and academic performance, with a statistically significant result ($p < .001$). Among the components of engagement, interest had the strongest correlation with performance ($r = 0.74$), followed by attention ($r = 0.68$) and participation ($r = 0.65$), all of which were statistically significant. These findings highlight the importance of fostering high engagement levels in geography classrooms, suggesting that teaching methods that enhance attention, interest, and participation, such as tech-enhanced strategies, can improve academic outcomes.

Qualitative Insights

Qualitative insights from interviews provided a deeper understanding of student experiences in tech-enhanced and conventional geography classrooms. Students in tech-enhanced classrooms reported higher enthusiasm and curiosity, citing the benefits of interactive tools like virtual globes, simulations, and multimedia content that made complex concepts more accessible and relatable. Collaborative activities, such as group projects using tools like Google Earth, fostered peer learning and engagement. However, some students initially faced challenges adapting to the technology, emphasizing the need for introductory training. In contrast, students in conventional classrooms described their learning as structured and predictable, relying heavily on textbooks and lectures. While some appreciated the clear organization, others found it monotonous and less engaging, especially for abstract topics like plate tectonics, which lacked visual aids. Many students reported struggling to connect classroom learning with real-world applications, relying on rote memorization for exams. Teachers observed

increased participation and enthusiasm in tech-enhanced classrooms but noted the need for technical support and training. Teachers in conventional classrooms emphasized their methods' effectiveness for syllabus coverage but acknowledged difficulties in maintaining student interest. Overall, the qualitative data highlighted the advantages of tech-enhanced learning in fostering engagement, deeper understanding, and better retention, while identifying challenges in traditional methods that technology integration could address.

Discussion

This study examined the impact of tech-enhanced teaching methods on student engagement and academic performance in secondary geography classrooms. It also explored the relationship between engagement and performance. The findings provide significant insights into how educational technology can shape learning outcomes in geography, a subject that often involves abstract and spatial concepts.

Engagement in Tech-Enhanced Versus Conventional Classrooms

The results indicated significantly higher engagement levels (attention, interest, and participation) in tech-enhanced classrooms compared to conventional ones. Descriptive statistics showed consistently higher engagement in tech-enhanced settings, and inferential analysis confirmed these differences as statistically significant, with large effect sizes. These findings align with prior research, which highlights the role of educational technology in fostering interactive and immersive learning environments that enhance student attention and interest (Jha et al., 2022; Rajkumar et al., 2022). Tools like GIS and virtual simulations contributed to these outcomes by making abstract concepts more tangible and engaging, sustaining student focus, and encouraging active participation. For example, AR applications have been shown to boost engagement by replacing traditional methods with dynamic, interactive activities (Rajkumar et al., 2022). Similarly, digital tools offering features like real-time visualizations and interactive quizzes have increased affective engagement (Hutain & Michinov, 2022). Immersive technologies, including 3D volumetric video and virtual reality, further enhance academic engagement by creating interactive and engaging learning environments (Montero et al., 2022). Conversely, students in conventional classrooms reported lower and more variable engagement levels, with qualitative data highlighting traditional methods often failed to capture interest, particularly for complex topics. These findings echo prior studies identifying the limitations of lecture-based approaches in sustaining engagement in dynamic subjects like geography.

Performance in Tech-Enhanced Versus Conventional Classrooms

Academic performance, measured through standardized assessments, was significantly higher in tech-enhanced classrooms, with a mean score of 60.7 compared to 53.4 in conventional classrooms. Inferential analysis confirmed this difference as statistically significant with a large effect size, highlighting the substantial impact of educational technology on learning outcomes. The enhanced performance of students in tech-enhanced classrooms can be attributed to higher engagement levels, which improved comprehension and retention of geographical concepts. Qualitative insights further revealed that interactive tools and collaborative projects enabled students to apply theoretical knowledge to real-world contexts effectively. These findings align with Ansari et al. (2022), who demonstrated that technological

advancements positively influence academic performance through the mediating effect of student engagement. Similarly, Valverde-Berrocso et al. (2022) noted that while the overall impact of ICT on academic performance is mixed, specific subjects, such as mathematics and science, benefit significantly from technology integration. Additionally, research by Memon et al. (2022) emphasized that interactive and self-regulated learning environments enhance student satisfaction and academic outcomes, fostering better performance. In contrast, students in conventional classrooms relied on rote memorization and struggled to connect theoretical learning with practical applications, underscoring the limitations of traditional teaching methods in promoting deep understanding.

Correlation Between Engagement and Performance

The study identified a strong positive correlation ($r = 0.72$, $p < 0.001$) between engagement and performance, confirming that higher engagement levels are closely associated with better academic outcomes. Among engagement components, interest showed the strongest correlation with performance, followed by attention and participation, highlighting the importance of fostering student interest to enhance academic achievement. This aligns with prior research emphasizing that engaged students are more likely to retain information, apply knowledge effectively, and excel in assessments. For instance, Karamova et al. (2022) found that psychological aspects of engagement, such as learning attitudes and emotional well-being, are significantly linked to performance. Similarly, Anwar et al. (2022) demonstrated that educational technology enhances engagement by enabling experiential learning, improving academic outcomes when students actively engage with digital tools. Learning analytics also support this relationship, with Lang (2022) noting that consistent engagement in virtual learning environments is a strong predictor of academic success. Engagement has further been shown to mediate the link between effective teaching practices and academic outcomes (Tomaszewski et al., 2022). Additionally, studies by Bayoumy and Alsayed (2021) revealed that motivation combined with engagement significantly impacts performance, while Yang (2021) demonstrated that higher engagement levels in online courses correspond to better academic results. These findings underscore the multifaceted nature of engagement, encompassing emotional, behavioural, and cognitive dimensions, and its critical role in driving academic success across diverse educational contexts (Dirani et al., 2021; Estévez et al., 2021).

Implications

The findings suggest important implications for secondary-level geography education. Integrating educational technology can overcome the limitations of traditional methods by making abstract and spatial concepts more engaging and accessible through tools like interactive simulations, virtual field trips, and multimedia resources. These technologies foster deeper understanding by enabling students to visualize and analyse geographical phenomena. The strong correlation between engagement and performance emphasizes the need for teaching strategies that prioritize student interest and active participation, encouraging interactive and relevant lesson designs. Additionally, the study highlights the necessity of teacher training and support in adopting tech-enhanced methods. While teachers recognized the benefits of educational technology, they reported challenges in adapting to new tools. Providing professional development opportunities and technical resources is essential for effectively integrating technology into geography classrooms.

Limitations of the Study

The study offers valuable insights but has certain limitations. Its cross-sectional design prevents establishing causation between educational technology and improved outcomes, suggesting the need for longitudinal studies to assess long-term effects on engagement and performance. Additionally, the study's specific geographical and cultural context may limit the generalizability of its findings, highlighting the importance of exploring similar interventions in diverse educational settings. Despite these limitations, the study demonstrates that tech-enhanced teaching methods significantly enhance student engagement and performance in geography education. By promoting attention, interest, and participation, educational technology helps students connect theoretical knowledge with real-world applications, resulting in deeper learning and improved academic outcomes. These findings underscore the transformative potential of integrating technology into geography classrooms and the critical role of fostering engagement as a pathway to academic success.

Conclusion

This study examined the impact of tech-enhanced teaching methods on student engagement and academic performance in secondary geography classrooms and the correlation between these variables. Results showed that technology-driven instructional strategies significantly improved engagement and performance compared to conventional methods, with students in tech-enhanced classrooms demonstrating higher levels of attention, interest, participation, and superior academic outcomes. Statistically significant differences with strong effect sizes supported these findings, and a strong positive correlation between engagement and performance emphasized the importance of active and sustained engagement in academic success. Qualitative insights highlighted the effectiveness of tools such as virtual globes, mapping software, interactive simulations, and multimedia resources in making abstract concepts tangible and fostering collaborative learning.

The findings highlight the transformative potential of educational technology in geography education. Interactive and contextualized learning experiences address the limitations of traditional methods while equipping students with skills for real-world applications. However, successful implementation requires continuous teacher training, technical support, and curricula that prioritize engagement alongside content delivery. While the study provides strong evidence for the benefits of tech-enhanced teaching, its cross-sectional design and specific cultural context underscore the need for further research. Future studies should explore the long-term impact of such methods across diverse settings and investigate how specific technologies influence various aspects of engagement and learning outcomes. Overall, integrating technology into geography education enhances engagement, improves academic performance, and inspires a deeper appreciation for the subject, preparing students for an interconnected world.

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Impact of the Recommendation of the New Education Policy 2020 on the School Curriculum

- Mamta Kumari¹
- Dr. Anoj Raj²

Abstract:

The New Education Policy 2020, introduced by the Indian government, aims to revolutionize the country's education system by reforming the school curriculum. This Policy proposes significant changes, including the integration of vocational and digital education to prepare students for the future. This study examines the impact of the New Education policy 2020 on the school curriculum, exploring the potential effects on students learning outcomes. Using a mixed-methods approach, This research analyzes the policy's key features, implementation challenges, and opportunities for improvement. The findings suggest that the policy has the potential to enhance student employability, digital literacy, and critical thinking skills. However, effective implementation, teacher training, and infrastructure development are crucial for realizing these benefits. This study contributes to the ongoing discourse on curriculum reform in India, providing insights for policy makers, educators, and stakeholders.

Keywords : New Education policy, 2020, school curriculum, curriculum reform, Indian Education Policy.

Introduction

“If we want to reach real peace in this world, we should start educating children.” Mahatma Gandhi.”

The Indian government has introduced the New Education Policy 2020, a significant step towards improving the country's education system. This Policy aims to reform the school curriculum, incorporating, vocational and digital education, to provide students with vocational skills and digital literacy, preparing them for the future.

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1. *Research scholar, Department of Education, Swami Vivekanand Subharti University, Meerut, U.P.*
 2. *Professor, (HOD) Department of Education, Swami Vivekanand Subharti University, Meerut, U.P.*

The school curriculum plays a crucial role in shaping students knowledge, skills and attitudes. A well -designed curriculum can prepare students for success. However the existing curriculum has faced criticism for its rigidity and outdated structure, failing to meet the diverse needs of students.

Against this backup, this research paper analyzes the impact of the New Education policy 2020 on the school Curriculum, exploring its potential effects on students learning outcomes. This study aims to understand how the new education policy can provide better education opportunities for students and improve the country's education system.

Literature Review:

Some researchers have praised the policy's emphasis on vocational and digital education, arguing that it will enhance student employability and prepare them for the demands of 21st Century (Kumar, 2020, Sharma, 2020) Others have criticized the policy's focus on standardized testing and rote memorization, suggesting that it will perpetuate existing inequalities and stifle creativity (Rao, 2020, Singh, 2020)

Studies have also explored the challenges of implementing the new curriculum, including teacher training, infrastructure development, and resource allocation (Jain, 2020, Gupta, 2020). Researchers have emphasized the need for a phased implementing approach, ongoing teacher support and community engagement to ensure the policy's success (Mishra, 2020, Verma, 2020)

Furhter more, some scholars have examined the policy's potential impact on Marginalized groups, including students with disabilities, girls, and those from low-income back grounds (Bhatnagar, 2020, Chaudhary, 2020). They argue that the policy must prioritize inclusivity, equity, and social justice to ensure that all students benefit from the reforms.

Objectives :

1. To Investigate the impact of the new curriculum on student motivation, engagement, and self-efficacy.
2. To examine the effectiveness of teacher training programs in preparing teachers for the new curriculum.
3. To identify best practices and innovative strategies for implementing the new curriculum.

Methodology:

In this research surveys and questionnaires method could be used to collect data from teachers and students.

Positive findings:

1. Improved relevance and alignment with industry needs: 75% of teachers reported that the new curriculum better prepares students for future careers.
2. Enhanced focus on skills development : 80% of students reported improved skills in critical thinking, problem- solving and communication.
3. Increased emphasis on digital literacy : 90% of schools reported improved digital infrastructure and teacher training

4. Better inclusivity and diversity: 85% of teachers reported increased focus on inclusive education and diversity.

Challenges and Concerns

1. Implementation gaps: 60% of teachers reported inadequate training and support.
2. Resource constraints: 70% of schools reported inadequate infrastructure and resources.
3. Over emphasis on standardized testing, 55% of teachers reported concerns about teaching to the test.
4. Equity Concerns' 50% of teachers reported concerns about unequal access to resources and opportunities.

Teacher Perspectives:

1. 70% of teachers reported increased workload due to curriculum changes.
2. 60% of teachers reported needing more training and support.
3. 55% of teachers reported concerns about curriculum rigidity.

Student Perspectives:

1. 80% of students reported enjoying the new curriculum's focus on practical skills.
2. 70% of students reported improved engagement and motivation.
3. 60% of students reported concerns about increased workload.

Policy Implications.

1. Need for sustained teacher training and support.
2. Increased investment in digital infrastructure and resources.
3. Review of assessment and evaluation methods.
4. Monitoring and evaluation of implementation progress.

Limitations :

1. Sampling bias study focused on urban schools.
2. Time constraints : Data collection limited to one academic year.
3. Potential for researcher bias.

Recommendations

1. Government should provide sustained support for teacher training.
2. School should prioritize resource allocation for digital infrastructure.
3. Policy makers should review and refine assessment methods.
4. Future research should explore long-term impacts and rural-urban disparities.

Discussion

The New Education Policy 2020 has brought about significant changes in the school curriculum, aiming to prepare students for the 21st century. The policy's emphasis on vocational and digital education, Critical thinking, and problem-solving skills is commendable. However, the implementation of the policy has been met with challenges, including inadequate teacher training, resource constraints and concerns about standardized testing. The findings of this study highlight the need for sustained support for teachers, increased investment in digital

infrastructure, and a review of assessment methods. The policy's impact on different stakeholders, including students, teachers, and parents, must be carefully considered to ensure that the benefits of the policy are equitably distributed.

Implications.

1. **Teacher capacity Building:** The government must prioritize teacher training and capacity building to ensure effective implementation of the new curriculum.
2. **Resource Allocation :** Schools must allocate resources effectively to support the new curriculum, including investing in digital infrastructure and resources.
3. **Assessment and Evaluation :** The policy's emphasis on standardized testing must be reviewed to ensure that it does not compromise the quality of education.
4. **Equity and inclusion :** The policy's impact on marginalized groups, including students with disabilities, girls and those from low-income backgrounds, must be carefully considered to ensure equity and inclusion.

Future Research Directions.

1. **Long-Term Impact:-** A longitudinal study to assess the long-term impact of the policy on student learning outcomes and teacher professional development.
2. **Rural-Urban Disparities:-** A comparative study to examine the policy's impact on rural and urban schools, highlighting disparities and areas for improvement.
3. **Stakeholder perspectives :** A qualitative study to explore the perspectives of students, teachers, parents, and community members on the policy's implementation and impact.

Conclusion:

The New Education Policy 2020 has the potential to transform the Indian education system, but its implementation requires careful consideration of the challenges and concerns highlighted in this study. By addressing these concerns and prioritizing teacher capacity building, resource allocation, and equity, we can ensure that the policy benefits all stakeholders and contributes to the development of a skilled and knowledgeable workforce.

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Toy Pedagogy and Achievement in Science at Elementary Level

- Dr. Shamim Aara Hussain¹
- Abhipsa Priyadarshini²

Abstract

Students of elementary classes learn the best in a joyful environment. Toys are always a source of joy for these young learners. A teaching learning strategy based on playing games and using toys is known as toy-based pedagogy. Integrating toys and games into the curriculum, which aids in the clarification and simplification of new ideas. The present chapter is based on a master level research work. In this research the researchers had teach through Toy based pedagogy and study the effectiveness of Toy based pedagogy on science achievement of elementary class students of Kendrapara, Odisha. Researchers had selected six chapters from sixth class science book published by NCERT and taught through Toy based pedagogy. Concurrently, they instructed a second control group using conventional teaching techniques to compare the efficacy of their instruction through Toy based pedagogy.

The objective of the research was - To study the effect of methods of teaching gender and their interaction on achievement in science when pre-test of science has been taken as covariate.

The present study was experimental in nature. All the Students studying in class VI in the session 2022-23 affiliated to Central Board of Secondary Education, Odisha. Sample size of the present research was 60. Duration of treatment was for 40 days. Data were collected through self-developed pre, and post-test questionnaire developed by the researchers. For data analysis correlated 't' test has used. By results finding it is clearly indicating that Toy based pedagogy is the effective way of teaching rather than traditional method.

Keywords: Toy pedagogy, Elementary, Effectiveness.

1. Introduction:

Elementary Education is considered as the stepping stone of a child's education. It prepares

1. Asst. Professor, Department of Education, Central University of Gujarat, Gandhinagar.

2. Primary Teacher, Govt. of Orisa

a child for its lifelong learning. Elementary educations made a child realize its inner potential and it also helps the child for its holistic development. Teaching-Learning in elementary level must be joyful and activity based. Joyful learning in this elementary level will automatically enhance the pupil's enthusiasm for learning. Learners coming from home environment have a very little exposure of the outside or we can say the school environment. They are very much attached to their home, family members and also to their toys. Whatever the children are learning must be connected to their immediate environment. So that they can understand its environment well and whatever it is learning becomes meaningful to them. Keeping this in mind NIPUN BHARAT's third goal is to connect the child to its immediate environment. Toys are always a source of joy for Kids, if we include toys as a part of our teaching learning process then it will make the subject more accessible to youngsters to understand, increases their interest in learning. It will also promote self-learning. Kids can touch the toys and can learn by themselves by enjoying it.

Science teaching in elementary level seems to be little tough. Students get exposure to various new things which require right way of teaching-learning process. If we fail to give proper guidance in science teaching then it might be result in fear towards science. So if we teach science through Toys it will be beneficial equally for teachers and students. It will help the learners to learn in a joyful manner and also to understand the difficult topics in a meaningful way.

1.1 Science Education in Elementary Level:

Many things that are happening in our daily life is somewhere related to science so a child in elementary level must have the curiosity to know about it. This is one of the goals of teaching primary science. Because it gives answer and makes the student curious to understand its surrounding and its change. Science teaching in elementary level also enables the students to think rationally. Teaching in elementary level develops good habits in students and makes them disciplined and punctual. It also the problem-solving abilities among the young learners. Science is regarded as both product as well as the endless process of observation, exploration and endless acquisition through empirical and conceptual means. The impact of student-centred instruction is very much appropriate in teaching science (Ryan, Donn, Vanessa ,2019). Each student has a unique learning style that can be influenced by encouragement and well-designed lessons (UlasKubat, 2018). Outdoor experiences have a positive effect on elementary science teaching (Sarah, Linda, Margareta, 2013)

1.2 Toy Pedagogy:

A toy is a piece of amusement that is marketed mostly to children but may occasionally be sold to adults as well. Toys are fun for kids to play with and give them hands-on knowledge. A teaching and learning strategy cantered on playing games and using toys is known as toy-based pedagogy. Right from the Harppan civilization India has a great history of toys. Clay toys of bullock and monkey are found from the Indus valley. If we go through history we will find that the game Chess in originated from India itself and previously Ashtapada, Chaturanya and Shatranj. Other Indian games like Snakes and Ladders are used to inculcate good values among the students. Games like kites, Kho Kho, Kabadi etc Indian games. Studies by Maukadhar, Merie B, Santosh, Regina Rosal dosa(2020) shows that toy library is an important part and useful pedagogy for today's world. Sound augmented toys are great resources

towards the special education programme (Verver and Suzen,2020). Children get benefited from using toys and video cartoons in play settings, schools, and homes. This approach can also be used to connect the home and school of the child (Sntovac, 2017).

Definition Toy Pedagogy:

Toy Based Pedagogy is a teaching-learning approach which is based on learning ‘through toys and games.’ Integration of toys and games for learning implies that the ‘toys’ and ‘games’ are at the center of the curriculum, which helps in simplifying and clarifying new concepts.

Features of Toy Pedagogy:

- i. Toy pedagogy have very valuable impact on a child. He/ She will learn a lot of things while playing.
- ii. Toy pedagogy can affect the child’s social, cognitive, affective, and psychomotor abilities. They enjoy playing and they also enjoys learning new things through playing.
- iii. By using toys in teaching learning process makes their learning easy and meaning full. Using toys in a planned way and strategically makes them learning meaningful and effective.

Importance of Toy Pedagogy:

- i. Abstract topics which are difficult to understand through lecture method of teaching or through book scan be easily understood through toys.
- ii. It gives opportunities like exploring, observing, creating, imagining, expressing to the young learners. The new concepts can be made meaningful to the students in elementary by using toy.
- iii. Toys and games should be used as a crucial component of the teaching-learning process. It helps in cognitive, psychomotor and emotional development of every learner in the early stage.
- iv. Toy pedagogy promote experiential learning.
- v. Toys enhances child’s interest and curiosity.

2. Objective:

To study the effect of methods of teaching gender and their interaction on achievement in science when pre-test of science has been taken as covariate.

3. Hypothesis:

There is no significant effect of method of teaching, gender and their interaction on achievement in science when pre-test of science has been taken as covariate.

4. Methodology:

4.1 Population and Sample:

The current study was an experimental one that took place at a single school. All of the class VI pupils enrolled in the Central Board of Secondary Education’s term 2022–2023 Odisha. Through lottery system the school was chosen from the population. The randomly selected school was St. Xavier’s High School. Class VI pupils from the chosen school were enrolled in this study. There were 60 people in the sample, 25 of them were women and 35

men. The two levels of Treatment were randomly chosen for the chosen school. In class VI at St. Xavier's High School in Kendrapara, there are two parts; section A served as the control group and received teaching using the usual approach, while section B served as the experiment group and received treatment using toy pedagogy.

4.2 Research Design:

Present study will be experimental in nature in which pre-test and post-test control design will be used, its layout is

O.....X.....O

O..... •O

(Campbell & Stanley, 1963)

O=Observation X=Treatment

• = Traditional Method (Lecture Method)

4.3 Tools for Study:

Achievement in science will be measure by self-made achievement test developed by the researcher in which all the items will be related to all covered topics in the research.

4.4 Data collection:

First permission was obtained from the principal of the chosen school. I got approval from St. Xavier's High School The principal, the subject teacher, and all of the students were formally interviewed by the researcher before beginning the study. After the pre-test, the sixth-grade class's Section A was chosen as the control group and Section B as the experimental group. The course of treatment lasted 20 days and involved 40 classes. The researcher chose six chapters for analysis and in sections A and B, toy pedagogy as well as regular pedagogy were employed. Both groups underwent a post-test after the treatment.

4.5 Data Analysis :

For objective, to study the effect of methods of teaching, gender and their interaction on achievement in science when pre-test of science has been taken as covariate 2 x 2 ANCOVA (Two-way Analysis of covariance) was used.

4.6 Result and Interpretation:

The objective of the study was to study the effect of method of teaching, Gender and their interaction on Achievement in Science while pre achievement scores taken as covariate. For analysis of data related of the objective 2 x 2 ANCOVA (Two-way Analysis of covariance) was used, whose results are showing in Table 4.1

Source	Df	SS	MSS	F	Sig
MOT	1	2.521	2.521	27.279	.000
Gender	1	.808	.808	8.742	.005
MOT * Gender	1	.116	.116	1.260	.266
Error	55	5.082	.092		
Total	60				

Table 4.2 shows that the value of F FOR Methods of Teaching (MOT) IS 27.279, $df = 1$, and p -value (2 tailed) = .000, which is less than 0.005 level of significance, which indicates significant. The null hypothesis, “There is no significant effect of teaching method on Achievement in science of class VI students,” is rejected in light of this. In addition, the values of adjusted mean scores for the Lecture method and Toy Pedagogy are shown below in Table 4.3 for comparison.

MOT	Mean
Traditional	25.3833
Toy pedagogy	33.0333

Table 4.3 makes it clear that the adjusted mean achievement scores of the toy-based pedagogy group (Experimental group) are significantly higher than the adjusted mean achievement scores of the traditional method group (Control group), indicating that the toy-based pedagogy group outperformed the traditional method group in terms of science achievement. Therefore, we can draw the conclusion that, for class VI children, the toy-based pedagogy is more effective than the traditional approach in terms of science achievement.

The possible reasons behind those results may be more senses were used in this study than in the standard method may be one of the explanations for those outcomes. Additionally, the visual representation of ideas or facts makes it simpler to understand them.

As seen in TABLE 4.2, the value of F for gender is 0.000, df is 1, and P value (2-tailed) = 0.005—all of which are less than the 0.05 level of significance—so it is significant at this level of significance. Considering this, the null hypothesis that “There is no significant effect of gender on achievement is taken as a covariant” is rejected. As a result, we can say that there is a difference between the adjusted mean scores of achievement of male and female students, and we can draw the conclusion that there is an effect of gender on achievement of Science taught by lecture method toy based pedagogy and that both methods were equally effective.

Possible explanations for the data above include learning effects on gender, as both genders have somewhat different chances of learning through toy-based pedagogy rather than traditional method.

Table 4.2 shows that the interaction between method of teaching and gender has a F value of 0.100, a df of 1, and a P -value (2-tailed) of 0.266, which is bigger than the 0.05 threshold of significance and indicates that the interaction is not significant at the 0.05 level of significance.

In light of this the null hypothesis, “There is no significant effect of method of teaching and gender interaction on achievement of science” while pre achievement is taken as covariate is not rejected, thus we can state that achievement in science of students is free from interaction of methods of teaching and gender, hence we can conclude that both methods of teaching are equally useful for male and female students.

Possible explanations for the data above include learning effects on gender, as both genders

have somewhat different chances of learning through toy-based pedagogy rather than traditional method. Studies by Deidra Barry(1996) , Gail Anna(1998), Imfadi (2005), Irfan (2011) confirmed the above result.

5. Conclusion:

The result clearly indicates that toy based pedagogy is the effective way of teaching rather than traditional method, before the treatment the mean- score of the students was 25.3833 and after treatment the mean score of the students was 33.033, the possible reason behind may be that toys makes their learning enjoyable for them. According to Vygotsky, "Play may not be the predominant form of children's activity; however, it is during play that the main new mental formations emerge during the period 3 to 7 years, and that is why it is the leading activity. Imaginary situations are considered as the main sense of child play according to Vygotsky's theory. Therefore, toys can be regarded as the best tool to create imaginary situation. Play and toys will promote self-awareness, image thinking and creativity. Toys are evaluated psychologically and educationally, taking into account not only their aesthetic qualities but also any potential psychological effects on a child's growth. Such a review must be based on objective, scientific standards to evaluate based on objective, scientific standard to evaluate toys potential influence on children's development.

6. Educational Implications of the study:

The study's implications are as follows, taking into account its concurrent applicability and usefulness.

1. For Teachers:

Using Toy Pedagogy will help the teacher understand our culture heritage and our traditional toys and games. It will change the focus of learning from teacher to learner. It will help the teachers to produce low cost, no cost teaching learning materials. NEP 2020 talks about holistic, integrated, enjoyable and engaging learning which can be achievement through toy-based pedagogy. Teaching learning process can be made more interactive through this method of teaching.

2. For Students:

Toy based pedagogy will help students to get quality education. By using toy based pedagogy students can construct their knowledge by themselves. Through toy based pedagogy students can connect to their immediate environment. It will enhance their creativity, problem solving ability and critical thinking. It will make them self motivated and self directed learners. Toy based pedagogy will make them feel welcomed, cared and valued in a classroom. They will get joyful learning and chance to learn by doing. It will help the slow learners to understand topics in an enjoyable manner.

3. For Curriculum

NEP 2020 says that, "curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing. So by implementing toy based pedagogy in our curriculum we can develop understanding about our Indian culture, values and tradition both among our teachers and students. It will aid in the development of curricula that encourages application-

based learning, inquiry-based learning, and critical thinking.

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Tribal Education: Issues and Concerns of ST Girls of Odisha

○ Dr. Priyadarsini Samantaray¹

Abstract

Education would help to abolish gender inequality, develop potential, and increase socio-economic status in the community. Formal education is an agent of transformation. Informal knowledge of an Indigenous community is not accustomed to the modern institutional formal education system. Odisha is regarded as the homeland of tribes and more particularly 62 tribal communities are living in the state. Statistical data reveals the overall literacy rate and quality of education among ST girls are recorded as low when compared with other social groups. There are some promising prospects and ongoing government intervention goals to address these issues. Some gaps that are reflected while implementing developmental programs have remained to represent the low literacy of girls. Despite this, they cannot conquer the transformation brought out by industrialization and urbanization. The tribal people have been undergoing the problem of both inclusion into and exclusion from the dominant development paradigm of the country. This paper explores the actual issues and challenges prevailing among the tribal girl's students in the attainment of their education. It aims to analyse the attitudes of the family members towards their girl's education. The present paper uses secondary data collected from the Census of India, government records, the economic survey of Odisha, annual reports of the Ministry of Tribal Welfare, the Department of Education, as well as a few local newspapers and educational statistics. Based on collected secondary sources and findings which have a substantial impact on the quality of education for tribals, researcher suggests there is a need to appoint tribal teachers, design an unbiased language curriculum, and involvement of tribal parents to engage in the educational process which significantly impacts the quality of education for the tribals.

Key Words: *Tribe, girl child, female literacy, cultural deprivation, Progress.*

1. Assistant Professor, DESS, NCERT

Introduction

Education is one of the powerful instruments to achieve the status of an individual. It is also regarded as a key instrument of equalizing opportunity for poor, downtrodden classes/castes, women, and tribes. The socio-economic development of ST depends on educational advancement. When India's Constitution was framed in 1950, it was decided that special provisions should be made for backward communities' educational and economic advancement. For this purpose, tribal communities in all states were listed and placed under a schedule whence they came to be known as the Scheduled Tribes. (Bose,2020)

Unity in diversity is one of the most spectacular features of the population. A tribe is a group of people, usually staying in a forested locality, endogamous, a common dialect and a common territory are all the criteria of this social group. Tribes in India have spread across the length and breadth of the region.

Prof. S.C Sinha has tried to define the category, of the tribe as essentially a preliterate group living in relative isolation in hills and forests or in the plains of forests who are apparently outside the threshold of hierarchic civilizational.

Odisha occupies a special position for the rich and colourful tribal scenario. It is recognised as 3rd highest tribal population homeland of about 9590756 which is 22.85% of the state's total population according to census 2011. (SCSTRI, 2022) Census data (2011) reveal that these Indigenous groups are lagging in their educational attainment when compared to the general population in terms of school enrolment. (Nambissan,1996)

The fact is that tribal communities have been isolated from the mainstream of culture. They lack the positive traits of modern society and thus constitute a simple, illiterate, and backward society. These features can only change on account of education, modern occupations, new technology, etc. if the transformation elements are directed towards the mainstream society. (Xaxa,2008)

Among different tribal groups, the dropout rates of tribal girls are higher than those of boys. Tribal girls are neglected particularly in education at the primary and secondary stages across Odisha. The enrolment of tribal girls at the secondary level is very prominent compared to others. Their enrolment and attendance rates are much lower in rural areas. Their role is confined to cooking and taking care of children. Their needs are ignored by developed society. Here, it brings us to consider, why the literacy rate among tribal girls low? (Behera)

Various developmental initiatives are implemented for tribals, education is one among such activities. Which facilitates the overall socio-economic development as well as mobility in these communities. Following the rapid process of social change, we are now engaged in purposeful social and economic development by spreading programs of rural reconstruction and planned urbanization. Implementations of various policies and programs are planned to provide inclusive education as a solution for the healthy assimilation of tribal communities. Thus, education is a tool for the creation of human values and freedom of power for tribal social transformation. Hence low enrolment in girls' education is the major reason because of their parental backwardness and isolation.

Literature Review

The provision for socio-economic development and the gap in literacy level of tribal

communities among the mainstream section is still widening. Even though, enormous efforts by the government to build educational attainment are still a milestone. The importance of education for the development of tribal communities also has been highlighted in NEP-2020. One of the primary goals of the schooling system must be to ensure that children are enrolled in and attending school. The policy acknowledges equitable and inclusive education for all.

For Learner (1962) Education is, therefore, undoubtedly one of the keys that unlocks the doors to modernisation, providing the most important tools of the transition from traditional to modern sectors. Hence, literacy is both the basis and agent of modernization.

A brief theoretical review is useful to highlight what has already been done in the field.

The notable work of Rath and Mishra (1974) is based on 171 scheduled tribes and 247 Scheduled caste college students of Odisha. They found that the majority of parents of tribal students are illiterate and poor. During the cultivation period, it was observed that the dropout rate is more due to the involvement of children in their familial duties like sowing, weeding, planation, and harvesting activities.

Shah and Patel pointed out that “Educational attainment of the family members, those who have been able to attain a certain level of education usually aspire for their children at least as much as higher than their own level of educational achievement. The study environment and parental motivation play an important role in the younger generation to obtain education.

Gautam, V. (20014) identifies that the causes of high dropout rates in tribal schools are due to the wrong medium of instruction, the appointment of Non-tribal teachers in tribal areas, and the communication gap between the teachers, tribal students, and tribal parents. The importance of the mother tongue as a medium of education has very often been emphasized. Both mediums of instruction and teaching materials in schools are based on regional or official languages. Oriya is the predominant regional language spoken by more than 80% of the population. It is the official language of the state. There is no provision to teach the mother tongue of tribal children. (Mishra,2010)

In this context, researchers have proved that language is the wheel of transmission. The communication skill and teaching language of the teacher allows the expression of their thoughts, ideas, feelings, and information in the school. It is also a communication for boosting relationships and conveying feelings.

Even a study conducted by Mohanty (2009) concluded that there is a greater advantage of the mother tongue in society, as it helps not only in socioeconomic mobility but also in the social integration of linguistic minorities.

Srivastava (1971) discussed the teachers do not attend schools regularly, the educational incentives do not reach schools on time, parents have a negative mentality towards sending their children to school, their roads are hilly and dangerous because of wild animals, their fair and cultural festivals affect the attendance in schools. Moreover, girls are also engaged in household work. Hence lack of strong achievement motive has played a negative role in the educational achievement of students. (Mohanty, 2009)

Pradhan and Sanjay Kumar (2011) describe that despite special significant initiatives like Ashram schools, introducing Vernacular at the primary level, and teaching in local dialects, the tribal are still lagging behind the non-tribal.

As Xaxa (2011) observed traditional tribal society was not aware of formal education. It was the Christian missionaries who introduced this alien phenomenon of education to tribal society. The school and its environment were alien to the traditional tribal milieu. Tribal students do not feel comfortable in the new external environment. Also as those engaged in imparting knowledge were strangers to their society. (Brahmanandam and Babu,2016)

In this context, the literature reveals that the low enrolment, low attendance, and low educational achievement of tribal girls due to socio-economic conditions, cultural deprivation, parental motivation, parent income, parental awareness, and environmental factors are mainly responsible for tribal girl's education. The other causative factors are rigid school hours and mediums of instruction. Girls' parents do not find the existing curriculum useful in practical life. They do not consider the importance of education. This kind of attitude of parents by which girls children are unable to get regular education.

Literacy trends of Tribal girl

The National Education Policy (NEP), 2020 focuses on “Equitable and Inclusive Education” which focuses on the idea that no child should be left behind to get an educational opportunity based on their background and socio-cultural identities. One of the primary goals is to increase student participation from socio-economically disadvantaged groups (SEDGs) and their Gross Enrolment Ratio.

However, the Gender Inclusion Fund (GIF) is to build especially for girls students and the nation's capacity to provide equitable quality education for all girls. The objectives of NEP-2020 for equitable and quality education for girl children are being met through specific provisions under Samagra Shiksha 2.0

In addition, the NEP-2020 has underlined four stages based on the styles of learning best suited for those age groups — foundational stage, preparatory stage, middle stage, and secondary stage. The Policy gives the highest priority to achieving universal Foundational Literacy and Numeracy. The ability to read, write, and perform basic operations with numbers is a necessary foundation and indispensable prerequisite for all future schooling and lifelong learning. (NCF-SE,2023)

Hence, literacy helps to understand the population's quality in terms of education. As expected, the tribal girl's poor educational attainment is a matter of concern. The data on literacy can be analysed from various angles covering gender and types of groups. Girls are especially vulnerable, and *Adivasis* girls face the same social constraints. Despite overall changes in the level of education, conspicuous gaps in basic education among boys and girls continue to persist. Statistics reveal the coastal area is more developed than the other regions (north, south, and west) of the state. Among all the 62 tribal social groups, the tribes are the most deprived and marginalized in all the 3 regions of the state.

Table-1

S.N.	District	Male	Female	Total
1	Anugul	72.55	51.19	61.86
2	Balasore	61.47	38.71	50.06

3	Bargarh	75.47	54.30	64.86
4	Bhadrak	53.21	33.60	43.49
5	Bolangir	67.78	42.34	54.93
6	Boudh	77.88	50.17	63.84
7	Cuttack	68.87	46.79	57.93
8	Deogarh	73.17	51.67	62.38
9	Dhenkanal	70.82	50.04	60.39
10	Gajapati	55.39	32.83	43.66
11	Ganjam	60.71	38.89	49.71
12	Jagatsinghpur	76.06	55.05	66.55
13	Jajpur	59.68	35.48	47.60
14	Jharsuguda	78.78	58.70	68.72
15	Kalahandi	63.31	35.84	49.39
16	Kandhamal	72.12	45.58	58.34
17	Kendrapara	70.70	54.01	62.39
18	Keonjhar	65.22	41.56	53.24
19	Khordha	79.42	58.64	69.33
20	Koraput	46.20	25.37	35.36
21	Malkangiri	44.91	26.25	35.23
22	Mayurbhanj	65.28	41.36	53.11
23	Nabarangapur	49.46	28.02	38.54
24	Nayagarh	78.62	54.20	66.29
25	Nuapada	65.13	37.73	51.01
26	Puri	83.08	64.71	74.62
27	Rayagada	47.87	26.72	36.69
28	Sambalpur	76.00	55.59	65.76
29	Subarnapur	77.38	56.39	66.78
30	Sundargarh	73.98	56.39	65.08
Total		63.70	41.20	69.02

Source: https://stsc.odisha.gov.in/sites/default/files/2021-03/Population_%26_Literacy-2011.pdf

The evidence is that the tribal literacy rates vary across regions in terms of districts. As per the census 2011, district-wise literacy rate indicates Puri is the highest at 74.62 and Malkangiri is low at 35.23. Female literacy is the highest in Puri at 64.71 and lowest in Koraput at 25.37. In Koraput many children suffer from poor health and parents insist their children work rather than go to school. Unfortunately, the girl child has to work in the fields, for cow herding, cleaning, cooking, collecting firewood, and taking care of siblings. It is well understood that just like in Scheduled tribes female literacy is a matter of concern same way Scheduled tribe girls drop out is rampant. Even today, there are problems of low levels of learning achievements and lower participation of girls among tribes. It is, therefore, necessary

to take a special approach to these problem areas and groups.

There is a significant difference between literate and non-literate person in respect of overall attitude of the concerned individuals.

Table: 2
Literacy rate

	1961	1971	1981	1991	2001	2011
Male	13.90	18.25	24.96	40.16	56.74	66.81
Female	1.80	2.33	4.29	11.29	25.74	43.56
Total	7.80	10.20	14.50	25.58	41.13	54.99

Source: (Census of India ‘ 1961, 1971, 1981, 1991, 2001 & 2011)

. Table-2, reveals Literacy rate has increased from 1961 to 2011 male literacy has gone up to 10%, 56.74(2001) to 66.81(2011). Despite this improvement female literacy is alarming. Likewise, the percentage of literacy of tribal women was 43.56 as of 2011. (Female child engagement) It is, therefore, necessary to take a special approach to these problem areas and groups.

Table-3
Percentage Enrolment of ST students to all categories

Year	Primary	Upper Primary	Secondary
1195-1996	8.8	6.1	4.9
1996-1997	9.2	6.3	4.9
1998-1999	9.6	6.7	5.1
1999-2000	9.4	6.9	5.0
2000-2001	9.7	7.2	5.4
2002-2003	9.7	6.9	5.4
2003-2004	9.8	7.5	5.6
2004-2005	10.5	8.1	5.6
2005-2006	10.6	8.5	5.7
2006-2007	10.8	8.5	6.1
2007-2008	10.8	8.2	6.3
2009-2010	11.2	8.6	6.3
2010-2011	11.0	8.7	6.4

(Source: Educational Statistics MHRD,2011)

Table 3 states, that the literacy rate of a particular state represents the development of that area and the responsibility of the state towards these communities. As can be seen from the table, there is improvement in the 2010-2011 since 1995-96. From 2000 to 2003 primary enrolments were constant at 9.7%. The enrolment at the secondary level is shown to be lower than all two of these parameters.

Concerning all the above, again, forced early marriage, motherhood, and compulsory labour, as well as domestic labour, are the persistent causes. However, parental motivations and awareness of their parents about the value of modern education adversely impacted on daughter's education. Thus, girl's education is suppressed by family, community, culture, and marriage. During festivals tribal children do not go to schools which increases irregularities of schooling and leads to drop out of children from schooling. A clear link exists between sociocultural practices and school attendance, school completion, and dropout at Primary, middle, and secondary stages. Tribal girls are still struggling to attain equitable educational access. In a patriarchal regime of girl child is involved with the traditional role. Even as the girls are going to school and may also perform well in their studies, limits are set on their educational advancement.

Problem-related to tribal girls Education

Formal education and literacy are the symbols of modernity. Education acts as the connecting force between tradition and modernity. Education helps increase the earning capacity of the individual and reduces inequality and poverty. However, literacy, low enrolment, attendance rate, high dropout rate, and low performance in all the stages of education. There is still inequality among women and girls in tribal areas. As per census figures, the literacy rate for STs in India has improved from 47.1% in 2001 to 59% in 2011. While no female student is seen above class VII.

The Constitution says "Primary education is free and compulsory for all". Article 45 of the constitution states that the State shall endeavor to provide free and compulsory education for all children until they complete the age of 6 to 14 years. The Constitution of India has provided many safeguards for the welfare and development of the tribal. Through there are many factors that are responsible for tribal girls education. Odisha's tribal literacy percentage is comparatively low compared with all other communities.

Researchers analysed that teachers and parents play a very significant role in a child's life. A teacher can help students to impart knowledge and think critically. Teachers play a pivotal role in shaping student's personalities and the creation of knowledge. Their encouragement and mentorship can positively influence tribal girls, motivating them to pursue higher education. However, in the remote tribal areas, the non-tribal teacher's discriminatory attitudes and regular absenteeism affects largely the quality of education.

Hence, the major problem is that the teachers are disinterested in the tribal students because of poverty, remoteness, and inaccessibility to common facilities. The teachers are mostly appointed from the non-tribal belts, unaware of tribal life and culture. The teacher must speak a tribal language. Only he/she can be in a position to act as a friend, philosopher, and guide for students. The lack of basic comforts in tribal belts discourages them from working in tribal areas. Hence teachers are reluctant to accommodate in tribal areas. It affects the paucity of teachers and teacher's interest in tribal areas. Before they enter the tribal belt, they start processing their files for transfer. (Mohapatra, 2010)

Moreover, the tribes are closely related to the forest. According to Roy Burman, the new laws are seeking to protect the tribals which led to greater exploitation for the tribal. It appears that development is possible only with the involvement of local people. (Xaxa, 2010)

Therefore, a wide gap is noticed between teachers, students, and their parents. The lack of cordial relationship among them to remain alien to one another for years. The existing Curriculum, uniform pattern, timings, and holidays do not suit the Indigenous community. A separate holiday calendar for tribal areas should be taken in account in their harvesting period, festivals, rituals celebrations, etc. It would create a comfortable atmosphere for especially tribal girl students (SCST, 1994)

Furthermore, financial weakness and poverty among the tribal population of Odisha are causes of educational backwardness among the tribes. Parents are more worried about their daughter's marriage than education. Girls who are married early are most likely to drop out of school. Mostly parents develop the idea "*Jhia janama Paraghraku*" and "*Jhia janama Roseigharaku*" (daughters are born to move to another family after marriage and they are in charge of household chores and domestic cooking). Early marriage makes them more vulnerable to education. Girls are married in tribal societies generally after puberty. The marriage age of the tribal females is less than 15 years and depends on social values. This can lead to a higher risk of tribal girls permanently dropping out of school.

In some communities, tribals take pride in having more than one wife. The more number of women a tribal man marries, more economic support he gets from them. Here the earning capacity and support to the family determines her position and status in the family.

However, the academic environment of the family is a broad concept at home that contributes towards academic achievement and better life chances for the child. Tribal parents do not have any aspiration to send their girl children to school. Parental support to engage their daughter in school. On the other hand, they desire that their children should engage in some economic activity to supplement the family income. There is no parental support for the education of a girl child. All the parents are in abject poverty. The parents cannot afford school and tuition fees. Most of the tribal parents are farmers and labourers. And most of the tribal fathers are addicts to local *mahua* liquor. They also have little knowledge about the benefits of education in the modern world. Hence children are the supplements for the family income by collecting *mahua* flowers or other forest products.

Tribal women are very laborious and earning units of the family from an early age. When producing the seasonal demands the poor tribal mainly depends on the labour force of their school-going children. Many of them are migrating to urban areas as domestic workers. They are also unable to cope with the Socio-cultural change and development process that would impact the mainstream society on advancement, prosperity, social literacy, and upliftment. Hence attendance goes down and during the season of harvesting crops the collections of minor forest produce and of forests, feasts, and festivals. The policymakers and planners must look into the problems of tribal and plan policy accordingly. (SCRSTI, 1994)

Despite the fact to spread education among tribal, the government has started an innovative residential school. One of the milestones for the establishment of the residential educational institution provides education with residential facilities in a conducive to learning. The educational needs of the tribal children are primarily addressed through residential schools called ashram schools. There are 705 ashram schools in Odisha. Ashram schools were instituted to provide residential facilities for those living in remote areas without having school facilities in their vicinity. Studies reveal that there are multidimensional issues in ashram schools in India. For

girls, lack of personal safety serves as a major deterrent. These residential school hostel girls are misbehaved and sexually assaulted by non-tribal teachers. They are found murdered and in a state of insecurity, abuse creates a sense of alien environment. They face challenges of lack of teacher, quality education, an alienating environment, and an unsympathetic atmosphere that results affects their personal growth further creating caste and class discrimination. Therefore, traditionally running an ashram school is not acceptable in contemporary society. (Santosini,2019)

The lists of lacunas are lack of skilled tribal teachers, medium of instruction and instructors, parental awareness and poverty are the major constraints on tribal girls' enrolment in formal education.

There is bewilderment in tribal development because the government administrative machinery is an impersonal omnibus. In other words, development is measured only in terms of money spent by the ruling government. Development should signify both quantitative and qualitative achievement.

Educational Development Initiative for Tribal Girls

While referring to tribal development, Sen (1999) stated that the capabilities of human beings are adequately addressed by the deprivations faced by these groups. (Panda, 2011) Even though, the Government of India has launched some schemes for the educational development of the tribes through free education, residential educational institutions, Adivasi Mahila Sashaktikaran Yojna, Adivasi Shiksha Rrinn Yojana, have been an identified developmental; initiatives for tribal girls. Schemes aim to provide financial assistance, free education, scholarships, hostel facilities, free distribution of textbooks, and garments, and imparting special coaching to prepare them for the requirement of state and all-India public services as well as reservations for seeking admission to IITs/IIM courses.

The Government of India started a scheme, known as *Sarva Shiksha Abhiyan* (SSA) in the year 2001-2002 in partnership with the local self-government and state Governments. It aims to allow children to learn, increase enrolment, and reduce the dropout rate at the primary school level, a mid-day meal scheme has been introduced.

Odisha state government has established 164 High schools, 173 Girls High schools, 61 Higher secondary schools, 766 Ashram Schools, (Elementary Level), 505 *Sevashrams*, (primary Level), and 19 Educational complexes to provide education facilities to students belonging to the particular Vulnerable Tribal Groups (PVTGs), 2 secondary training school, 1 B. Ed. College and 13 *Eklavya* Model Residential schools (EMRS) are managed by the Odisha Model Tribal Education Society (OMTES).

During the year 2016-17, 21 high schools have been upgraded to higher secondary schools, besides upgrading 65 ashram Schools to high schools. Pre-Matric scholarship is being paid @ Rs. 600 and Rs. 630 per month for all the SC/ST students studying in the Residential school of ST & SC and M.E schools and high schools of S & ME Dept. Including the hostels of special ST Hostels of ST & SC development department.

All educational amenities like school uniforms, reading & writing materials, and payment of HSC Exam fees are provided to the students free of cost besides providing

incident facilities in the hostels such as Cots, Blankets, Utensils, Mosquito nets, etc. The State has explored the ANWESHA-Urban Education Programme for ST/SC children intending to provide the best educational opportunities to ST/SC students through public schools in partnership with urban educational Institutions of the State. The state government has also been responsible for bearing the cost of their education.

In recent years to solve the problem of school distance and transportation, the Odisha state Government introduced the AKANSHYA urban hostel complex for post-matric ST/SC students from remote pockets to continue their higher studies in free hostel accommodation in urban areas. (SC and ST department report, 2015)

Whereas, sociologist Durkheim mentioned education is above all a social means to a social end-the means by which society guarantees its survival. The teacher is society's agent, the critical link in cultural transmission. It is the teacher's task to create a social, moral, being. Through him, it is the teacher's task and the glory of education. The school had a crucial and specified function to create a new being.

A large number of teachers have undergone attitudinal training which has had a significant impact on the attitudes of non-tribal teachers towards tribal children. A committed teacher is one who commits or binds oneself to teaching and certain behaviour when employed as a teacher. The state has also provided Career Counselling for the students of Class IX and above with information on various career opportunities in different sectors in their surrounding environment.

Findings

The above discussions make us aware that rights are those essential components of life, that enable individuals to develop their personality as well as to transfer the society. Therefore, the Indian constitution guarantees the Right to education. An educated person in a community contributes a great share of national development. Several factors have been found, that are responsible for the dropout of female students. The inferior status of tribal girl children is linked to their traditional role. No doubt the community is still in its initial stage to understand the importance of education in schools. It is increasingly evident that lack of sufficient awareness and orientation of tribal parents constrain girls' children from school. The socio-cultural practices and socialization have a direct link to the achievement of girl's education.

However, not only parent's level of education but also traditional values are responsible for lower literacy among tribal girl children. Parents and family must be co-partners with the school in their children's learning and development. Educated parents should motivate and recognize the value of education. Parents can communicate with teachers to update their child's progress daily. This is very true in tribal contexts, the perception of parents on this education; most often drives their children either in the right or in the wrong direction depending on their positive or negative outlook.

It is to be noted government policy is also an important aspect of the overall change in tribal girls. The mobilization and involvement of parents must be two major objectives for group and community leader's efforts to implement educational developmental programmes to achieve the societal needs of girls' education. Governmental effective capability represents shifts in tribal India's structure and Framework. Educated parents motivate their children to

study and understand the impact of education. Parents may interact with the teacher for the daily progress of their child. Additionally, the role of Political leaders and community leader's efforts also enhance educational opportunities for these girls.

Suggestions

To tackle the learning obstacles of marginalized tribal children. The school's relationship should not be limited to the current group of parents and families. An inclusive and integrated educational environment can be viewed as a solution. In the dimension of inclusiveness and wholesome education, the government must assert a system of free discrimination, equality, and social justice. The most important finding of this work girl students have failed and excluded practices at home. At regular practices for a fixed number of hours to obtain good results at school. It is strongly suggested that all family members are well aware of the education of their girls and the Mother's initiative towards children's education is a higher priority. No one in the family could teach and clear their doubts at home. Therefore, we will focus on how parental perceptions or motivation affect access of the girl child to education. If girls more often are kept at home to help with chores and if they must do housework after school while brothers are allowed time for homework girls have less access to education.

The planners and policymakers may be taken into consideration to uphold tribal traditions, festivals, and sentiments need to be considered in the education calendar. Parents should be motivated to send their children to schools if there is no provision for feeding children.

Lord Krishna said in the Geeta "*Yoga Karmasu Kausalam*. It means that the Yoga (teacher) is competent in the duties. The teacher's competency reflects his teaching behaviour and teaching skills. We can't ignore the role of the teacher. Teacher is the backbone of any nation. Students are future citizens. That is why teachers are regarded as the architects of the country. Student success reflects primarily on the responsiveness and willingness of the teacher. Those teachers serving in tribal belts enable cultural connections between formal education and local indigenous knowledge.

It is an observable fact that people differ from one another. Therefore, teachers should assign the task of motivating parents to enroll their daughters in schools. Those parents are hesitant to do, so due to ignorance, lack of knowledge, and weak financial conditions. They should support and encourage better education for their girls. This attitude should be improved through proper counselling and guidance. The cordial relationship between teacher and student has a greater influence on a girl's education. Higher authorities of the education department must seriously look into the issue of non-tribal teachers serving in remote tribal areas and their absenteeism.

In the absence of such extent, the school environment should be friendly, healthy, and comfortable for marginalized tribal daughters. It is suggested to appoint female teachers and tribal language teachers in the tribal area. Government policies must physically present remote tribal areas and organize parent awareness programmes to facilitate girls education in the district by Govt. The education department must emphasize improving the basic reading, writing ability, and numeracy skills of tribal students through innovative methods. These support mechanisms will address the barrier and answer to better tribal girl's education.

Conclusion

The symbol of civilization, a tool for economic betterment, and enhancement of all-round

development should not be denied for tribal girls with the name of socio-economic disability and gender barrier. To live in society education provides one of the unique socio-cultural identities connected with the all-around development. From the above discussion in this paper, it comes to know that the government of Odisha has now taken several steps for ST girls into schools and expanding opportunities for improvement in their well-being. Moreover, they are still illiterate and their awareness of the literate outer world is very low. They have a cultural fear and negative mentality in their mind of a civilized community.

However parental indifferent attitude towards education, special education facilities, engagement of children in household chores (tending cattle, cooking, and looking after young children), and parental sifting from different places are highly responsible educational achievement of pupils. We need to focus on parental care, sincerity; awareness, and a positive mindset toward education will help improve tribal girl's education. The availability of elementary schools and secondary schools will not only support the further education of already enrolled girls but also work as a motive for many other girls in their village who wish for education

n. The government should review every year by school parent's teacher meetings and assessments of students. To reduce the impact of poverty and financial burden on a daughter's education, giving a stipend to enrolled girls is a good solution.

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Reflections of NEP 2020 and NCFSE 2023 on the Journey from Demographic Burden to Demographic Dividend: Insights from Policy-based Interventions

○ Dr. Bhairu Lal Yadav¹

Abstract:

Demography of a region has the probability and prone to act as a burden or dividend depending upon the way the policy-based interventions are made for expanding the capabilities and capacities of individuals and Society. Keeping in mind the fact that India is the most populous country in the world, the relevance of the said scope is particularly significant for its population which is undergoing through structural changes and the share of youth population has been rising. SDG 4 (Sustainable Development Goal 4) through quality education focus on the equitable and inclusive education and advocates for life-long learning for all. Education is one of the key inputs for the sustainable development and forms the one third weightage in the construction of HDI (Human Development Index). Therefore, the policy document of NEP 2020 (National Education Policy 2020) and action document of NCFSE 2023 (National Curriculum Framework for School Education 2023) aim to overhaul existing educational scenario in the country for the overall development of individuals and Society. The reforms put forwarded by the above policy and action documents laid down the foundation for expanding the capabilities and capacities which are essential attributes of demographic dividend.

Keywords: Demographic dividend, Demographic burden, NEP 2020 (National Education Policy 2020) and NCFSE 2023 (National Curriculum Framework for School Education 2023), and development.

Objectives:

During the month of April 2023 country has become the most populous country in the

1. Department of Education in Social Science, National Council of Educational Research and Training, Sri Aurobindo Marg, New Delhi 110016,

Email: blal.yadav@gmail.com

world. The mortality trends have gone down to the expected level and fertility is also rapidly declining in order to match the levels of mortality. Declining fertility lowers the share of children population and raises the share of the economically productive/ working population in the total population. If the policy interventions are made towards the working population which is continuously increasing in the country, then the said population behaves as a demographic dividend rather than a demographic burden. Education, by expanding the capacities and capabilities of the learners, is an unavoidable input towards the journey of *Viksit Bharat@2047*. Therefore, this paper aims to explore the intervention put forwarded by NEP 2020 and NCFSE 2023 for holistic development and surrounding progress of individuals and societies in the country.

Introduction:

In public policy discourse, there are contrasting views on whether a region's demographic profile constitutes a demographic burden or a demographic dividend. This distinction is largely influenced by key population attributes, including age distribution, human capital, employment opportunities, and the effectiveness of governance in leveraging demographic potential. The beneficial effects of the rising share of working population to total population in something what is known as demographic dividend (Crespo Cuaresma et al., 2014). The rising share of working population exhibits the potential of higher economic growth resulting from the demographics shift from economically dependent population (non-working population i.e., children and elderly population) to economically productive (or working age) population. This in-turn leads to the higher economic returns in the economy. The larger share of working population than the non-working population is popularly known as 'window of opportunity', which bears a very wide scope of economic development and the period is very conducive for creating the desired environment for economic growth and development of the individuals vis-à-vis of the society (Crombach & Smits, 2022). The sufficient absence or presence of suitable policy interventions on transitioning of demography during the window of opportunity pushes the demography either towards demographic burden or demographic dividend, respectively.

Table 1 Changing share of major age groups in India, 1961 to 2026

Year	Major age groups (% of total population)		
	Economically productive Population	Economically dependent population	
	15-59 (Adult population)	0-14 (Children population)	60 & above (Elderly population)
1961	53.4	40.9	5.6
1971	51.8	42.3	6.0
1981	54.0	39.9	6.3
1991	56.0	37.5	6.6
2001	57.7	35.4	6.9
2006	60.4	32.1	7.5
2011	62.6	29.1	8.5

2016*	63.9	26.8	9.3
2021*	64.2	25.1	10.7
2026*	64.3	23.4	12.4

Source: Compiled by investigator from various census of India records and Registrar General and Census Commissioner of India (2006).

*Projected figures by Registrar General and Census Commissioner of India (2006). As there is no census conducted after 2011, therefore projected figures have been taken for 2016, 2021 and 2026.

Note: decimal figures may vary marginally due to rounded off.

Figure: 1 showing the rising share of economically productive population

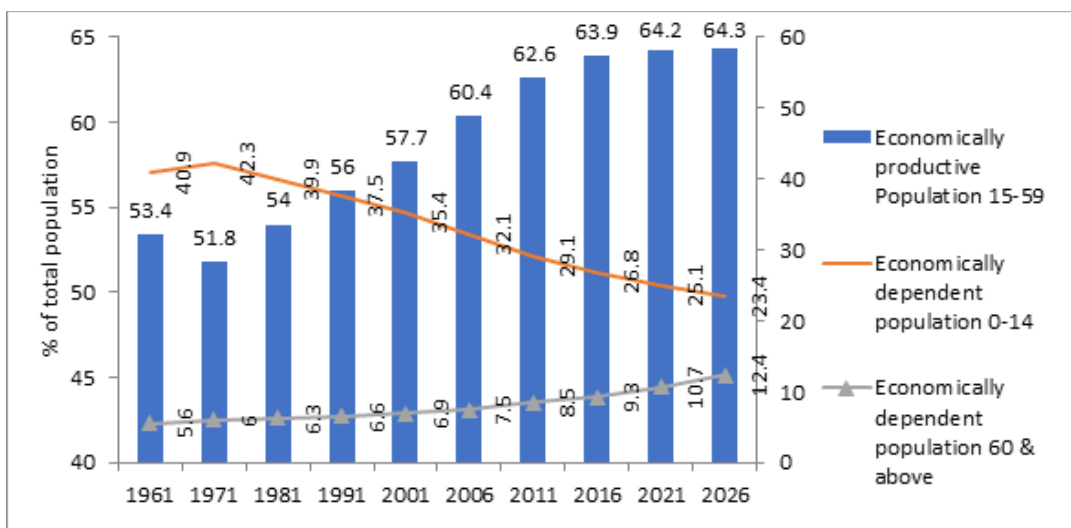


Table 1 and figure 1 show the structural changes through the rising share of economically productive population in the total population (1961-2026). Economically, the demography of any region maybe classified into three broad categories— working population (15-59), young age dependent (children population, 0-14) and old age dependent (population 60 years and above). First category of the population is known as economically productive population or economically independence population, whereas collectively last two categories are known as economically unproductive population or economically dependent population. The share of economically productive population was 53.4% in 1961 which marginally declined to 51.8% in 1971. But thereafter it has been continuously increasing. In the last census (2011) it was 62.6% of the total population and will further increase to 64.3% in 2026 (Census of India) and 65.2% in 2031 (Economic Times). Scholars across the streams agree that there will be no room for further expansion in the percentage share of working population in the total population in the country.

Therefore, the rising share of working population is conducive for ‘the demographic dividend which is linked with the accelerated economic growth that begins with changes in the age structure of a country’s population as it transitions from high to low birth and death

rates. With fewer young dependent people relative to the population of working-age adults, and with the successful implementation of key national policies over the long term (Gribble & Bremner, 2012)”, country is likely to get benefits from its demographic dividend. But the central argument is that, whether the merely the rising share of adult population automatically leads to demographic dividend or the attributes of adult population such as education, skill, vocation, capabilities, gender balanced demography etc. make the adult population demographic dividend. Many times, many policymakers think that even in the absence of desired policy intervention the demographic dividend results automatically from a structural changes in the age group of the population but that is not the case (Gribble & Bremner, 2012). Therefore, in order to push the rising share of economic active population towards demographic dividend, a significant policy-based interventions are required. Otherwise country will not able to take benefits of the demographic dividend.

Policy-based interventions: demographic dividend, and NEP 2020 and NCFSE 2023:

The NEP 2020 (National Education Policy 2020) envisions a comprehensive revamp of the educational system in order to create a dynamic, resilient, and progressive *Viksit Bharat@2047*. The said aspirations of dynamic, resilient, and progressive *Viksit Bharat* shall occur only when the mammoth size of our working population moves away from the behaviour of demographic burden and liability to demographic dividend and asset. In this transition both, policy document of NEP 2020 and action document of NCFSE 2023 (National Curriculum Framework for School Education 2023) aim to intervene in the education system for pushing the demography towards dividend from the burden.

Demographic journey of the most populous country:

Various demographic junctures are evident in the table 2. India was a home of around 238 million inhabitants in 1901 with the density of 77 person per square kilometre. From 1901 to 1921, the high fertility was counter-balanced by the high mortality. And during the same phase, population, increased by around 13 million (5%). Surprisingly from 1911 to 1921 country registered a negative growth of 0.3%. This decrease in the total population is referred as demographic divide, and thereafter which never happened in the demographic history of India. This negative growth is often linked with widely spread out of droughts, famines, influenza, plague, small pox, food shortage, loss of Indian soldiers in the first world war etc. The period of 1901 to 1921 is usually referred as period of stagnant population.

Table 2 Population, size, birth and death rates of Indian population

Year	Population (Millions)	Decadal growth rate	Crude birth rate (CBR)	Crude death rate (CDR)
1901	238.3		45.8	44.4
1911	252	5.75	49.2	42.6
1921	251.3	-0.31	48.1	47.2
1931	278.9	11	46.4	36.2
1941	318.6	14.22	45.9	37.2
1951	361	13.31	39.9	27.4

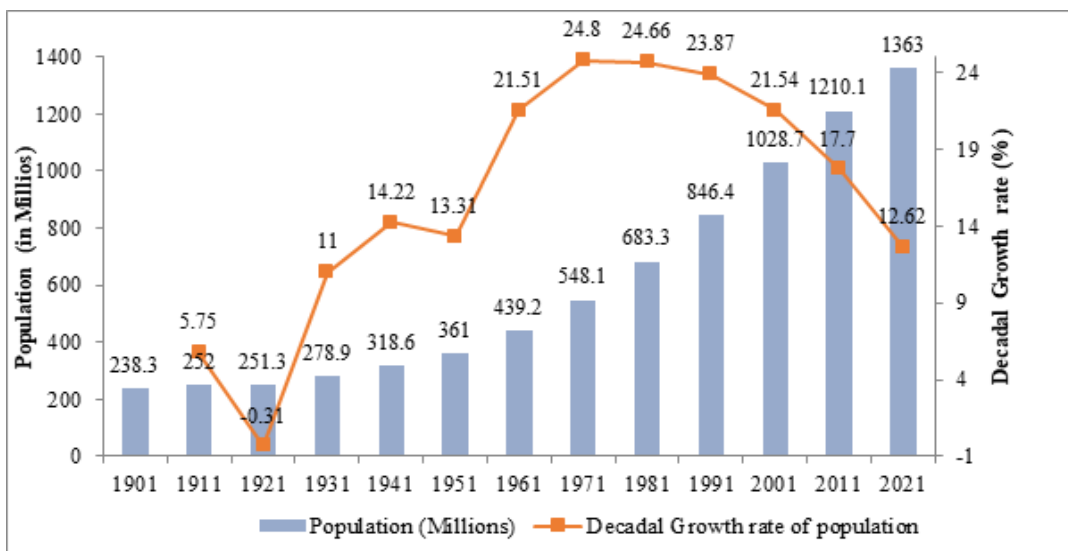
1961	439.2	21.51	41.7	22.8
1971	548.1	24.8	41.2	19
1981	683.3	24.66	37.2	15
1991	846.4	23.87	29.5	9.8
2001	1028.7	21.54	23.7	8.4
2011	1210.1	17.7	20.2	7.2
2021	1363	12.62	19.3	7.5

Source: 1. Compiled by the investigator from various census of India records, 2. Bhagwati and Choudhury (2015), 3. <https://mospi.gov.in>, 4. <https://censusindia.gov.in>

Note: decimal figures may vary marginally due to rounded off. Birth rate and death rate refer number of respective births and deaths per thousand population in a reference period.

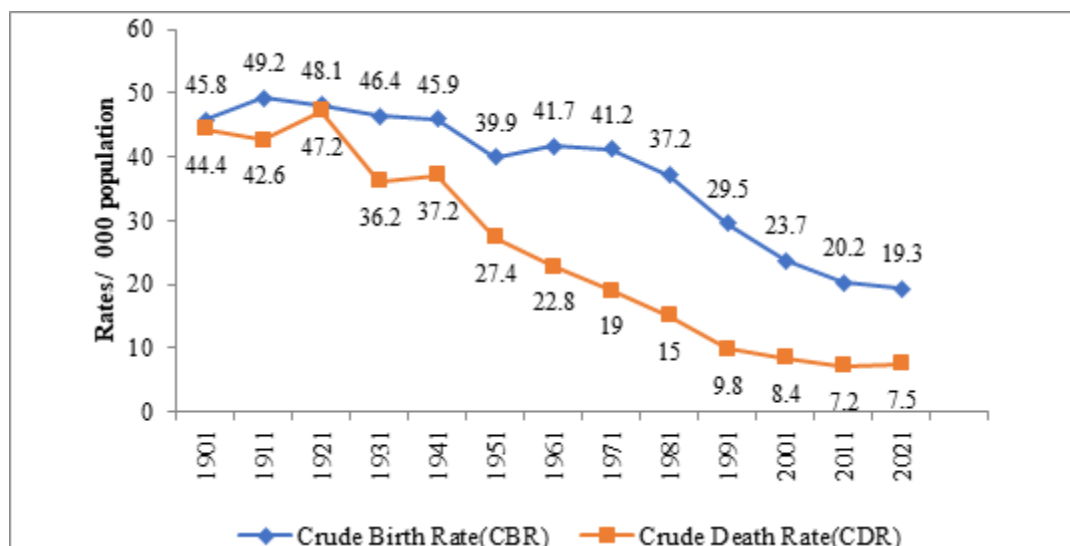
The demographic attributes evident from 1921 to 1951 are completely different from preceding phase of 1901-1921. Though the fertility remained constantly high but mortality declined significantly (around 20 points) due to improvements in food supply, transportation, health and sanitation, control over plague, cholera, malaria, droughts, famines etc. In this phase declining mortality contributed substantially in the growth of population, therefore, this period is observed as mortality induced growth period. This period registered an addition of more than 110 million (47.3%) individuals in the population of the country, and hence, this period is also referred as period of steady growth.

Figure 2 showing the trends of the population size and growth (1901-2021)



The demographic journey made by country during 1951-1981 has been very challenging for the policy makers and developmental experts. This short span of 30 years registered a growth of population around 89% (361 million to 683 million), making this period as a phase of

very high growth. Mortality declined further than previous phase due to further improvements in various development activities. The fertility remained constantly very high and fall in the mortality was substantial as expected, which led the population explosion in the country. Therefore, this period is referred as fertility induced growth period. Population density also increased from 117 to 216 persons/sq. km (table 3). Highest ever population growth (2.22 percent annually) was recorded in the decade of 1971-81. In this period the developmental activities and efforts were shadowed by the rapidly increasing population in the country. This in-turn posed various challenges about the population control before the policy maker.



During the period of 1981-2011, though the growth remained very high but there were definite signs of slowing down. During this phase, population increased by 583 million (77 per cent). The fertility declined substantially which gave some hope for acceptance of measures of family planning and population control. The growth was very high in the beginning of this phase but gradually declined thereafter. India was house of more than 1210 million persons in the 2011 and reported a moderate decadal (2001-2011) growth rate of 17.64 per cent. But, even a low growth will add a huge amount of people in the total population, in the forthcoming years, due to its large demographic base.

After 2011 the fertility declined significantly. In 2021, the birth and death rate were 19.3 and 7.5 per thousand population, respectively (Office of the Registrar General, India, 2025). Though the country reported a replacement level of TFR (total fertility rate, average number of children that would be born to a woman in her whole life, of 2.0) but the population will increase at least for a couple of decades due large size entry of person in the reproductive ages. Therefore, the country is rapidly moving towards achieving the demographic goals.

Policy-based Intervention: Initiative from Burden to Dividend

China is expected to lose its status of the most populated country to India in April 2023 (United Nations, Population Division, 2023). "Representing nearly 17 percent of the world's population, in April 2023, India's population reached 1,425,775,850 people, matching and then surpassing the population of China" (Press Information Bureau, 2024). This makes India the

most populous country of the globe. Furthermore, in the next decade, the country will have the largest pool of the youthful population in the world. They will become the dividend for the sustainable future, if the high quality educational opportunities are provided them (Ministry of Education, 2020).

High growth of population, low literacy and sex ratio

Population growth and literacy (of both- males and females, but more specifically female literacy) are reciprocally interlinked with each other. Education aware individuals about the methods of family planning and their uses, and for taking the informed decision about the ideal family size. These in-turn bring down the population growth. India, also had been experiencing the deficiency of females than their male counterparts but recently improvement has been taking places in the population.

Table 3 literacy, density and sex ratio of India population

Year	Literacy (%)				Density of Population	Sex ratio
	Literacy (Total)	Literacy (Male)	Literacy (Female)	Differential		
1901	5.3	9.8	0.6	9.2	77	972
1911	5.9	10.6	1.1	9.5	82	964
1921	7.2	12.2	1.8	10.4	81	955
1931	9.5	15.6	2.9	12.7	90	950
1941	16.1	24.9	7.3	17.6	103	945
1951	18.33	27.16	8.86	18.3	117	946
1961	28.3	40.4	15.35	25.05	142	941
1971	34.45	45.95	21.97	23.98	177	930
1981	43.57	56.38	29.76	26.62	216	934
1991	52.21	64.13	39.29	24.84	267	927
2001	65.38	75.85	54.16	21.69	325	933
2011	74.04	82.14	65.14	17.0	382	943
2021/ 2017*	77.7*	84.7*	70.3*	14.4	--	945

Source: Compiled by author from various sources. (Central Bureau of Health Intelligence, 2018; Chandna, 2021; Ministry of Human Resource Development, 2003; National Statistical Office, 2021)

Note: * estimated literacy for 2017. Population density refers number of persons living in per square kilometer of area. Sex ratio refers as number of females per thousand of males.

India has been witnessing the nexus of high growth of population and low literacy for the decades and same became more pronounce after the independence. During 1951 to 1981 the country experienced the very high growth of population but progress at literacy levels was dismally low, particularly female literacy (table 2 and 3). There exists a very wide gap between the literacy rates of males and females. But the difference has been narrowing down since 1981. Presently, female literacy is 12% point lower than their male counterparts (Government of India, 2022).

India has been experiencing the deficiency of females, since the onset of the previous century, which is also a serious challenge in the national demography. In 1901, India reported

972 females per thousand male and declined to 927 females per thousand males in 1991. But in the previous two census of 1991 and 2001, there have been increase of six and seven points respectively. Probably the deficiency of females is linked with sex-selective abortions, neglect towards female child, son preferences, societal pressure for male child, many young couples do not prefer second child, if first child is son etc. As per estimations given by NFHS for the years of 2015-16 and 2019-21, there were 981 and 1020 females per thousand males respectively (Press Information Bureau, 2022c). The rural areas (1037 females per 1000 males) report better sex ratio than urban ones (985 females per 1000 males). This is the highest sex ratio in the past and present century. The government's initiatives have led to a shift in patriarchal mindset, transforming the perception of girls from burdens to valuable members of families and society, resulting in improved attitudinal change towards girls (Government of India, 2023).

Both NEP 2020 and NCFSE 2023 focus on both — raising the literacy levels and enrolment ratios in the country. The policy aims to increase GER (gross enrolment ratio) in higher education from 26.3% in 2018 to 50% by 2035, universal provisioning of education, 100% GER in preschool to secondary levels by 2030 etc. Along with its many objectives, the policy also focus on universal access at all levels of schooling from primary to grade 12, early childhood care and education (ECCE), foundation literacy and numeracy etc. (Ministry of Education, 2020; Press Information Bureau, 2022b). These educational reforms push forwarded by policy will also enable individuals about acceptance of suitable family planning practices, inform decision about the family size etc. This in-turn will help significantly in bringing down the population growth and raising the literacy and sex ratio in the country.

Industrial linkages and Vocationalisation of the education:

The skilled workforce and vacation are the common drivers of economic growth and development in any economy (Garmise, 2014) because industrial sector, which is the fundamental constituent of any economy substantially depends on the abundant supply of skilled labour force for optimal industrial output in the competitive world. This has been applicable and shall be of the greater importance for the fourth largest economy in the world — India (The Indian Express, 2025). However, there exist the gap between what does it required by the industry and what does it produced by our existing education system. The employability of the graduates is serious issue which requires undelayed attention. Though the employability of the graduates has been increased from 33% to 50% over previous decade (Statista, 2025), but the Indian graduates face the mal-alignment between educational system and industrial demand. About half of the college graduates and one fifth of the secondary graduate are employed in the low skilled jobs, this reflects the inadequate vocational training in the educational system in the country (Ministry of Finance, 2025; The Times of India, 2025). Therefore, there was an undeniable need for the competency and outcome-based education system, and NEP 2020 and NCFSE 2023 try to bridge between what does it required by the industry and what does it produced by our existing education system.

By integrating and mainstreaming the vocational education along with the general education, the NEP 2020 gives the much-expected importance to the vocational education. In order to scale-up the employability of the learners, the NEP 2020 allows student to acquire a variety of vocational skills to meet the needs of the industries in this competitive word. Therefore

the NEP 2020 and NEFSE 2023 proponent the vocational education with the onset of middle stage (Press Information Bureau, 2022d). The early vocationalisation in the education system will help in two ways—one, quantitative and qualitative industrial output for the long term sustainable growth in the industrial ecosystem, secondly the learners will get gainful employment after the formal school settings (Yoana et al., 2024).

Paradox of Nutritional Deficiency and Obesity:

Nutritional deficiency and obesity are another grey area across the masses and classes of the population across the country. But the former is more common in rural areas than the urban ones and later among urban area than rural ones. India contributes a third of global burden of under nutrition (WHO, n.d.). Our one fourth of the male population (15-49 years) with comparison to 57 per cent female population (15-49 years) are anemic. Around 31 per cent adolescent (15-19 years) boys, 59.1% adolescent girl and 52.2% pregnant women (15-49year) are anemic (Press Information Bureau, 2022a). Obesity, too alarmingly rising particularly among learner (specifically among urban ones). In the country about 24% women and 23% men are overweight or obese, and 24% former and 19% later are thin (International Institute for Population Sciences (IIPS) and ICF, 2021). Therefore, paradoxically, both under nutrition and obesity exist among the masses and classes in the country.

NEP 2020 gives the due importance on the physical fitness, health and wellbeing of learners. It not only prioritizes to curative aspects of the health but preventive aspects too. In order to promote the physical health and wellbeing of learners the curricular area of physical education and well-being starts from preparatory stage. Revamping the mid-day meal scheme, regular exercise, 360 degree holistic development etc. are also given due focus by NEP 2020 and NCFSE 2023 (Ministry of Education, 2020; NCERT, 2023). In order to address the paradoxical problems of malnutrition and obesity, as well as to develop a culture of health consciousness, preventative care, and active living, the Indian government has undertaken strategic programs that combine health, nutrition, fitness, and regulatory measures. Several innovative projects have also been launched, including the Fit India Movement, National Programme for Prevention and Control of Noncommunicable Diseases, *POSHAN Abhiyaan*, Eat Right India, *Khelo India*, (Press Information Bureau, 2025), Malnutrition-Free India etc. (Press Information Bureau, 2021).

Policy response towards Human Development

Human development index (HDI) refers the aggregated score achieved in the key areas of descent standard of living, education/ knowledge and health which are measured by gross national income, mean and expected years of schooling, and life expectancy at birth. India ranks at 130th in HDI, lying in the medium level human development (United Nation Development Programme, 2025).

The policy document of NEP 2020 and follow up action document of NCFSE 2023 give due importance to the overall development of human being. Quality education, raising the enrolment ratios, years of schooling etc. directly affects to the educational aspect which is one of the three pillars of human development index. Vocational education incepted from the onset of the middle stage is imperative for the meaningful livelihood and descent income of the individuals which affects to the economic aspects of human development index. Economic

and educational aspects affect positively to the and longevity. Therefore, directly or throw different linkages policy also focus on the overall qualitative improvement in the lives of human being so as on the human development index.

Conclusion:

Through this paper an attempt has been made to understand and appraise the interventions made by NEP 2020 and NCFSE 2023 in the journey towards demographic dividend, as education is a universally recognised tool for expanding capacities and capabilities. Both in-turn contribute in the process leading to demographic dividend from the demographic burden. Education policy and action document appropriately try to intervene in the educational, social, economic, physical etc. attributes of the learners for their expected contribution towards the journey of demographic dividend and sustainable development.

Both, the policy and the framework intervene for promoting the skills, competencies, and outcome-based education for the young minds. Skills, competencies and outcome-based education will equip learners for gainful employment and growth, informed decision-making, societal advancement, fulfillment of national duties and the acquisition of 21st century soft skills—such as knowledge, capacity, values, and disposition — on the journey toward *Viksit Bharat@2047*.

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Sustainable Urban Development and Planning Strategies for Begusarai City

○ Dr. Smriti Divya¹

Abstract

Urban development in Begusarai Municipal Corporation requires a forward-thinking approach that aligns with economic growth, sustainable development, and social inclusivity. As one of Bihar's emerging urban centres, Begusarai faces numerous challenges, including inadequate infrastructure, unregulated expansion, and economic disparities. Traditional planning models have provided structure but have also contributed to inefficiencies, such as rigid zoning laws and a lack of adaptability to changing demographic and economic conditions.

To address these issues, this paper explores the necessity of perspective development policies that emphasize integrated urban planning, strategic infrastructure enhancement, industrial and economic development, environmental sustainability, and inclusive housing policies. The study highlights how a combination of flexible urban policies, mixed-use developments, smart city initiatives, and climate resilience measures can transform Begusarai into a model of balanced urbanization. By focusing on adaptive governance and community engagement, the paper argues that Begusarai Municipal Corporation can foster a more livable, economically vibrant, and environmentally sustainable future.

Keywords: Sustainable Development, City Development Plan, Zoning, Perspective Development Policies, Economic Growth.

1. Introduction

Urbanization in India has been accelerating at an unprecedented rate, with cities expanding rapidly due to population growth and economic development (UN-Habitat, 2020). Begusarai, located in Bihar, is one such city undergoing rapid urban transformation. With its historical significance as an industrial and trade hub, Begusarai has attracted significant

1. Assistant Professor, Department of Geography, Fatima Degree College, Patna
E-Mail: smriti.divya20@gmail.com

migration and infrastructural expansion over the years (Government of Bihar, 2021). However, this growth has also led to several urban challenges, including infrastructure gaps, informal settlements, and environmental degradation (NITI Aayog, 2022).

The traditional approach to urban planning in Indian cities, including Begusarai, has relied heavily on rigid zoning laws and master plans that often fail to address dynamic urban needs (Tiwari & Hingorani, 2018). Consequently, there is an urgent need to rethink urban development policies to make them more flexible, adaptive, and sustainable.

This paper aims to analyze the current urban development challenges in Begusarai and propose perspective development policies that prioritize integrated urban planning, sustainable infrastructure, economic growth, and environmental sustainability. By adopting forward-looking policies, Begusarai Municipal Corporation can ensure a balanced and inclusive urban development model that meets the needs of present and future generations.

2. Study area

Begusarai is the administrative headquarters of Begusarai district in the Indian state of Bihar and is governed by the Begusarai Municipal Corporation (BMC). The city covers an area of approximately 48.50 square kilometres and is situated in the Middle Ganga Plain. Geographically, it lies between 25°22'51" to 25°26'35" North latitude and 86°06'19" to 86°09'11" East longitude, with an average elevation of 48 meters above sea level (Divya & Yadava, 2017). The terrain slopes gently towards the south and southeast, influencing both drainage patterns and urban expansion. According to the 2011 Census, the population of Begusarai was around 250,000, but due to rapid urbanization in recent years, this number has significantly increased. Economically, Begusarai is a regional hub of Bihar. Its economy is largely based on agriculture, trade, and small-scale industries. The presence of industrial establishments such as the Indian Oil Corporation refinery and the Barauni Thermal Power Station further strengthens its economic importance in the region. In terms of connectivity, Begusarai is located about 125 kilometres from Patna and is well-connected by road and rail. National Highways such as NH-31 and NH-28 link it to other major cities in Bihar and beyond.

3. Objective

- i. To examine key urban challenges in Begusarai Municipal Corporation.
- ii. To identify the gaps in the existing Development Plan and provide relevant policy suggestions.
- iii. To formulate a perspective development policy aimed at guiding sustainable and inclusive growth in Begusarai.

4. Methodology

This research is based on both primary and secondary data. First, a review of existing policy reports, planning documents, and academic literature was conducted. Field surveys and direct observations in Begusarai Municipal Corporation was carried out to gather local insights. GIS tools were used to analyze spatial patterns of land use and infrastructure. ArcGis 10.8 was used to create the zones for perspective development policies. Consultations with local stakeholders, including government officials and urban planners, provided practical inputs. The findings were then used to propose policy recommendations suited to the needs of Begusarai.

5. Results and Discussions

5.1 City Development Plan

The City Development Plan (CDP) outlines the vision and strategies for future growth of Begusarai. Anchored in the framework of the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), it emphasizes sustainable development, improved civic services, and responsive governance. The CDP (2010–2030) highlights the strengths such as good rail and road connectivity and a strong industrial base, including the Barauni Thermal Power Plant and petrochemical facilities. The city's vision aims to enhance economic prosperity by leveraging these assets and reforming urban administration and services. Key priorities include road infrastructure, street lighting, transport, housing, tourism, and environmental management. An assessment survey found many indicators to be below average or alarming, requiring urgent intervention and policy focus.

5.2 Perspective Development Policy

Zone I – Planning Policy

This zone includes total area of Begusarai Municipal Corporation.

5.2.1. Encouraging Vertical Growth with Ecological Sustainability:

The densely built-up old city area limits infrastructure development. To optimize land use, gradual promotion of high-rise buildings is essential. Replacing old government structures with multi-storey complexes can accommodate population growth, improve workspaces, and enhance urban living standards while preserving ecological balance.

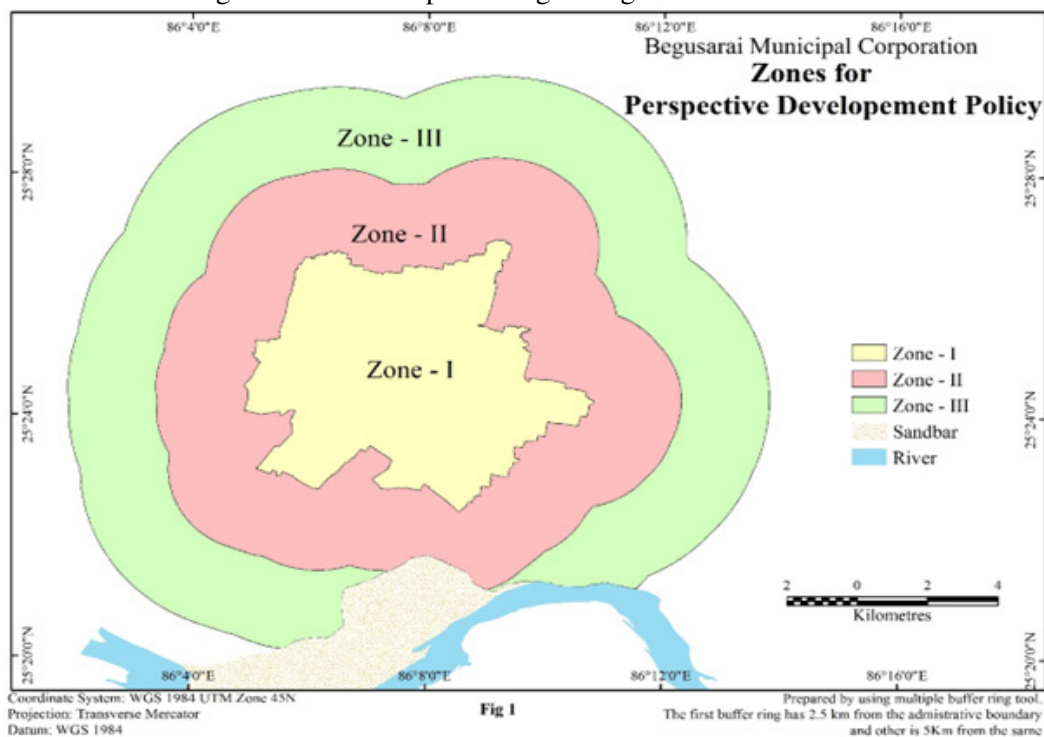


Figure 1: Map showing Zones for Perspective Development Policies

5.2.2. Reclamation and Restoration of Ponds:

Many natural ponds in low-lying areas have vanished due to encroachment and construction, increasing flood risks and reducing groundwater recharge. Restoring and protecting these ponds is important for maintaining ecological balance and enhancing the city's resilience to natural disasters.

5.2.3. Promotion of Public Transport:

To meet growing energy demands and reduce environmental impact, the city must promote efficient, eco-friendly transport like electric and hybrid vehicles. Incentives such as reduced parking fees for low-emission vehicles, improved public transport systems, and better road planning are key. Efforts should also focus on reducing private vehicle use and encouraging walking, cycling, and public transit, especially within the CBD.

5.2.4. Development of New Market Complexes

The city's main market area is overcrowded and suffers from severe traffic congestion, largely due to narrow roads and high footfall from surrounding areas. To ease this pressure, new shopping complexes should be developed outside the city centre. These facilities will help redistribute commercial activities and reduce traffic congestion in core areas.

5.2.5. Development of Recreational Centres

Begusarai currently lacks sufficient recreational infrastructure such as parks, playgrounds, multiplexes, swimming pools, community halls, *dharmashalas* etc. Available vacant lands should be utilized to create these amenities. The development of parks, in particular, will improve the community's health and well-being while protecting open spaces and water bodies from further degradation.

5.2.6. Infrastructure Development

Traffic congestion, particularly in the main market during peak hours, is exacerbated by narrow roads and unregulated parking. Designated parking facilities for vehicles such as auto-rickshaws, e-rickshaws, and taxis are urgently needed. Authorities, including the office of the Superintendent of Police, should enforce strict parking regulations. Violators must be penalized through escalating fines and other deterrent measures. Additionally, bus stations should be upgraded with essential passenger amenities such as seating, shaded waiting areas, clean restrooms, and drinking water facilities.

5.2.7. Promotion of MSMEs

Begusarai has strong potential for MSME development in sectors like agro-based industries (especially maize and oilseed processing), water treatment, garments, and food services. Growth in these sectors should be supported through public and private investments, including PPP models, backed by good governance. Regular industrial and expo fairs at secondary commercial centres should be organized by the municipal administration to boost awareness and business opportunities.

5.2.8. Widening of Roads

NH-31, a key highway through Begusarai, remains congested despite being a four-lane road. Upgrading it to an eight-lane elevated corridor and restricting heavy vehicle passage

through the city would ease congestion, enhance safety, and save time and fuel costs. Similarly, the state highway to Samastipur should be widened to four lanes, and poorly developed district roads in the southern region need urgent upgrades. In the old market area, traffic jams caused by narrow roads, encroachments, and unauthorized parking require a combination of land acquisition, vehicle restrictions during peak hours, designated parking spaces, and alternate bypass roads.

5.2.9. Promotion of Rainwater Harvesting

Begusarai has potential for rainwater harvesting due to its location and ample rainfall. Most of the water bodies are being encroached or vanished. Therefore, it is important to implement rainwater harvesting systems in government and residential buildings. Constructing small interconnected ponds to store and treat rainwater can help supplement the water supply and reduce dependence on groundwater.

5.2.10. Strengthening Sewerage System and Treatment Plants

Begusarai has a lack of comprehensive sewerage system, especially around its periphery. A major concern is the direct discharge of untreated sewage into the Ganga River. A modern, city-wide sewerage and water treatment infrastructure is urgently needed to protect public health and the environment.

5.2.11. Development of Biodiversity Zones

Available land near the Ganga *Daabh* in the southern part of the city should be utilized for biodiversity parks. These zones can be integrated with tourism and hospitality initiatives, promoting ecological conservation along with economic benefits.

5.2.12. Conservation of Mango Groves

The south-eastern region of Begusarai is home to century-old mango groves, now threatened by urban encroachment. This trend must be curbed to preserve the ecological and historical significance of these green zones, ensuring environmental balance is maintained.

5.3. Zone II – Planning Policy (City Buffer Zone)

To control unplanned urban expansion, a 2.5 km buffer around city limits is proposed. This zone should prioritize green spaces and sustainable use of ponds and water bodies to support biodiversity.

5.3.1. Green Zone

The low-elevation northern and southern areas are flood-prone due to proximity to the Ganga. Plantation along the riverbanks will help mitigate flood impacts and protect life and property.

5.3.2. Development of Housing Colonies

Housing colonies with proper infrastructure should be developed, especially along NH-31 and on the city's expanding western front. These should accommodate 500–1000 households and meet modern urban living standards.

5.3.3. Agroforestry and Animal Husbandry

This region is suitable for agroforestry and animal husbandry, supporting the ecosystem

while generating income for locals. Financial incentives can encourage landowners to maintain green cover and livestock-based livelihoods.

5.3.4. Controlling Unplanned Development

Unregulated ribbon development and edge sprawl must be strictly restricted within this buffer to ensure the old city growth.

5.4. Zone III – Planning Policy (Rural-Urban Transition Zone)

This 2.5 km zone beyond the buffer aims to transition smoothly between urban and rural areas while safeguarding agricultural lands.

5.4.1. Protection of Agricultural Land

Preserving fertile agricultural land is key to supporting food security, local farmers, and the rural economy. Non-agricultural use in this zone should be strictly prohibited.

5.4.2. Development of Export Centres

Strategically located export centres (collection, processing, packaging, and distribution) can link farmers to markets, reduce transport costs, minimize post-harvest losses, and generate employment—while balancing urbanization with agriculture.

5.4.3. Promotion of Growth Nuclei

Encourage the development of small, demand-based enterprises in designated growth nodes to provide employment to unskilled and semi-skilled workers. This must be supported by the development of essential infrastructure.

5.5. Gaps in Development Plans

Despite ongoing efforts, several critical gaps in development policies continue to hinder Begusarai's sustainable growth. A major issue is the lack of an integrated planning framework, with fragmented efforts across sectors leading to inefficient use of resources and overlapping responsibilities. Zoning regulations are poorly enforced, resulting in unauthorized constructions and unplanned expansion. Existing policies also fail to adequately address climate resilience and disaster preparedness, leaving the city vulnerable to environmental risks. Public participation remains limited, with planning often done in a top-down manner that overlooks local needs. Jurisdictional conflicts between municipal and state agencies further delay implementation, while the absence of reliable data undermines evidence-based decision-making. Development policies also lack a strong focus on inclusivity, failing to address the needs of marginalized groups. Finally, financing models remain weak, with limited scope for public-private partnerships and insufficient municipal revenue generation, hampering timely execution of infrastructure projects.

5.6. Suggestions for Development Plan

To ensure planned and inclusive growth of Begusarai, it is essential to adopt a comprehensive and sustainable development strategy. A well-defined master plan should be prepared, focusing on land use regulation, infrastructure development, and balanced urban expansion. Strengthening basic amenities like roads, drainage, water supply, sanitation, and power is crucial, along with promoting affordable housing and efficient public transport systems. Emphasis should be placed on protecting green spaces, enhancing solid waste management,

and preserving the city's natural and cultural heritage. Economic diversification, skill development, and promotion of small-scale industries can help generate employment and reduce urban poverty. Use of modern technologies such as GIS and Remote Sensing should aid in spatial planning and monitoring. Active citizen participation, public-private partnerships, and strong institutional coordination are necessary for successful implementation. Environmentally sustainable practices and climate resilience must be integrated into every aspect of urban planning to ensure a livable, future city.

Conclusion

The future development of Begusarai city depends on adopting a well-balanced, inclusive, and sustainable approach that addresses current challenges while planning for long-term growth. By identifying key infrastructure gaps and implementing targeted strategies in transportation, housing, environment, economy, and governance, the city can improve the quality of life for its residents. Active participation of all stakeholders, including government bodies, private sector, experts, and citizens, is important for the success of development efforts. With the right policies, innovative planning tools, and a shared vision, Begusarai has the potential to transform into a vibrant, resilient, and progressive urban centre.

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The Effect of Demographic Variables on Academic Achievement in Mathematics: A Study Among High School Students

○ Dr. Nida Khan¹

Abstract

This study examines the impact of demographic factors on high school students' academic ability in mathematics, such as gender, parental education level, and socioeconomic position (SES). 300 high school students from six different schools of Bijnor City were chosen at random to serve as the study's sample. To determine the degree to which these characteristics predict mathematical achievement, data was gathered via surveys and analysed using the t test and ANOVA. The findings show a strong correlation between SES and parental education level and mathematical achievement, highlighting the necessity of focused educational initiatives to reduce success gaps.

Keywords: Effect, Demographic Variables and Academic Achievement

Introduction

In the realm of education, understanding the factors that influence academic achievement has long been a focal point for researchers and educators alike. Among these factors, demographic variables play a crucial role in shaping students' learning outcomes. Demographic variables encompass a wide range of characteristics such as age, gender, parent education, socioeconomic status, and cultural background, all of which can significantly impact students' academic performance in various subjects, including mathematics.

Mathematics, as a fundamental discipline, serves not only as a cornerstone of education but also as a predictor of future academic and career success. Therefore, exploring how demographic variables intersect with mathematical achievement becomes imperative for devising effective educational policies and interventions.

This study aims to investigate the influence of demographic variables on academic achievement in mathematics among population. By analysing these variables comprehensively,

1. Assistant Professor, Vardhaman College, Bijnor

we seek to uncover nuanced insights into how factors such as gender, socioeconomic status and parental education level affect students' performance in mathematics. Such insights are crucial for developing targeted strategies that can mitigate achievement gaps and promote equitable educational opportunities for all students.

To achieve this goal, researcher had reviewed the existing literature on the subject, identify relevant theories and empirical studies, and employ descriptive surveys method to examine the relationship between demographic variables and mathematics achievement. Through this research, we aim to contribute to the broader discourse on educational equity and provide actionable recommendations for educators, policymakers, and stakeholders invested in improving students' academic outcomes.

In conclusion, understanding how demographic variables influence academic achievement in mathematics is not merely an academic exercise but a necessary step toward fostering inclusive and effective educational environments. By addressing these factors proactively, we can move closer to realizing the goal of equitable education for all students.

In contemporary educational research, understanding the multifaceted influences on academic achievement, particularly in mathematics, is crucial for developing equitable educational policies and practices (Sirin, 2005; Sirin, 2007). Demographic factors such as SES, gender, and parental education have been identified as critical determinants in shaping students' academic outcomes across various disciplines (Davis-Kean, 2005; Steele & Aronson, 1995). While extensive literature exists on these relationships, there remains a gap in understanding their specific impacts on mathematics achievement among high school students.

Literature Review

Mathematics achievement is a critical component of educational success and later opportunities in life. Numerous studies have explored how demographic variables such as gender, socioeconomic status (SES), and ethnicity impact mathematics performance among students. This literature review synthesizes existing research to examine the complex interplay between these demographic factors and mathematics achievement.

Gender Differences and Mathematics Achievement

Gender has long been a subject of interest in educational research, particularly in relation to mathematics performance. Historically, boys have been perceived to outperform girls in mathematics, but recent studies have shown more nuanced findings.

Historically, gender differences in mathematics achievement have been reported, with early studies suggesting higher average scores among males (Hyde et al., 1990). However, recent research indicates a narrowing of this gap and, in some contexts, a reversal favouring females (Else-Quest et al., 2010). These changes highlight the evolving nature of gender disparities in mathematics performance.

Research by Hyde and colleagues (2018) analysed data from large-scale assessments and found that while gender differences in mathematics achievement exist, they are small and vary across countries. For instance, in some countries, girls perform as well as or even better than boys in mathematics assessments, challenging traditional stereotypes.

Conversely, studies by Else-Quest and colleagues (2017) highlighted that gender differences may manifest in specific areas within mathematics, such as spatial reasoning or

complex problem-solving tasks. These findings underscore the importance of considering different aspects of mathematical proficiency when examining gender differences.

Socioeconomic Status (SES) and Mathematics Achievement

SES is another crucial demographic variable influencing mathematics achievement. Children from lower SES backgrounds often face significant challenges in accessing resources and opportunities that contribute to academic success, including mathematics proficiency.

Research by Sirin (2005) reviewed the literature on SES and academic achievement and found a strong association between SES and mathematics performance. Children from higher SES backgrounds tend to score higher on mathematics assessments, partly due to better access to quality education, enrichment activities, and parental support.

Moreover, interventions targeting the achievement gap related to SES have shown promising results. Programs that provide additional educational resources and support for students from disadvantaged backgrounds have been effective in improving mathematics outcomes (Duncan & Magnuson, 2011).

SES encompasses a range of economic and social factors, including parental income, occupation, and education level, which collectively influence access to resources and opportunities for educational enrichment (Sirin, 2005; Sirin, 2007). Higher SES has consistently been associated with better academic performance in mathematics due to enhanced access to quality education, tutoring, and educational materials (Davis-Kean, 2005).

Parental Education Level and Mathematics Education

Parental education level serves as a proxy for parental involvement and support in children's education, influencing academic outcomes through factors such as academic role modelling, expectations, and home learning environments (Davis-Kean, 2005). Higher parental education levels are associated with greater academic achievement in mathematics among children, reflecting the transmission of educational values and resources within families.

In conclusion, demographic variables such as gender, socioeconomic status, and parental education level significantly influence mathematics achievement among students. While gender differences in mathematics performance are relatively small and context-dependent, SES and parental education level have more pronounced effects, reflecting broader disparities in access to resources and opportunities.

Educational interventions aimed at addressing these disparities are crucial for promoting equitable mathematics education. Future research should continue to explore the complex interactions between demographic variables and mathematics achievement to inform effective policies and practices that support all students in reaching their full potential in mathematics.

Theoretical Framework

This study adopts a social cognitive theory framework (Bandura, 1986), which posits that individuals' behaviours and achievements are influenced by personal factors (e.g., demographic characteristics), environmental factors (e.g., family and school contexts), and reciprocal interactions between these factors. By applying this framework, the study seeks to understand how demographic variables interact with educational environments to shape mathematics achievement.

Objectives of the study

The study attempt to investigate the effect of demographic variables on academic achievement in mathematics:

- ❖ To examine the relationship between demographic variables (such as gender, socioeconomic status, parental education) and mathematics achievement among high school students.
- ❖ To determine the demographic factors that have a significant impact on mathematics achievement scores.
- ❖ To suggest practical implications for educators and policymakers based on findings related to demographic variables effect on mathematics achievement.

Methodology

Sample: A sample of 300 high school students (class X) was selected from diverse socioeconomic backgrounds across urban and suburban schools in Bijnor City. Participants were selected to ensure representation across varying levels of SES and gender,

Tools

Mathematics Achievement: Mathematics achievement was assessed using standardized test scores and cumulative grade point average (GPA) in mathematics courses over the past academic year.

Demographic Variables: SES was operationalized through measures of parental income, parental occupation (based on occupational prestige scores), and household assets. Gender was self-reported as male or female. Parental education level was categorized into high school, diploma or less and graduate/professional degree and post graduate degree.

Data Analysis

T test and ANOVA were conducted to examine the relationship between demographic variables (SES, gender, parental education level) and mathematics achievement, controlling for potential confounding variables such as school type and student motivation.

Findings

The study aimed to analyze how demographic variables impact mathematics achievement among a diverse sample of students. The following key findings emerged from the research:

SES : Socioeconomic status (SES) was strongly correlated with mathematics achievement. Students from higher SES backgrounds consistently scored higher in mathematics tests compared to their peers from lower SES backgrounds. Factors such as access to educational resources, supportive home environments, and parental involvement were identified as contributors to this disparity. SES significantly predicted mathematics achievement with higher SES associated with higher mathematics performance. Thus, SES affect academic achievement in Mathematics.

S.No.	SES Level	N	Mean	S.D.
1	High	134	29.32	7.98
2	Medium	88	26.34	7.16
3	Low	78	25.56	6.64
	Total	300		

	df	SS	MS	F value	p value
Between group	2	855.533	427.767	7.783	0.001
Within group	297	16324.5	54.965		
	299	17180.033			

Gender Differences: Gender did not significantly predict mathematics achievement indicating no statistically significant difference in mathematics performance between males and females in this study. Gender differences were not significant in mathematics achievement. On average, male students and female students performed well across various mathematical domains and assessment types.

S. No.	Gender	N	Mean	S.D.	t- value	P value
1	Male	158	28.85	7.47	1.5	0.263
2	Female	142	27.56	7.33		
	Total	300				

Parental Education Level: The educational attainment of parents was positively associated with their children's mathematics achievement. Students whose parents had higher levels of education tended to perform better in mathematics assessments. This relationship highlights the importance of parental educational background in fostering academic success and reinforcing learning at home. Higher parental education levels were positively associated with mathematics achievement, suggesting a gradual increase in academic performance with higher levels of parental education.

S. No.	Parental Education Level	N	Mean	S.D.
1	High School or Less	74	26.37	6.83
2	Graduate	136	29.84	7.86
3	Post Graduate & Above	90	27.56	7.14
	Total	300		

	df	SS	MS	F value	p value
Between group	2	647.464	323.732	5.905	0.003
Within group	297	16282.8	54.824		
	299	16930.264			

These findings underscore the multifaceted nature of demographic influences on mathematics achievement. Gender disparities, socioeconomic inequalities, ethnic differences, and parental educational background collectively shape educational outcomes in mathematics. Addressing these disparities requires targeted interventions aimed at mitigating barriers and promoting equity in educational opportunities.

Implications

- Equity in Education: Policymakers and educators should prioritize initiatives that address socioeconomic disparities and provide equitable access to high-quality mathematics education for all students.
- Parental Involvement: Encouraging parental involvement in children's education, particularly in mathematics, can positively impact academic outcomes and foster a supportive learning environment.
- Findings highlight the critical role of SES in shaping mathematics achievement among high school students, emphasizing the need for targeted interventions to address socioeconomic disparities in education.
- The lack of significant gender differences challenges traditional stereotypes and underscores the evolving landscape of gender equity in mathematics education.
- Strategies aimed at enhancing parental involvement and educational support could mitigate the influence of parental education level on academic achievement, promoting educational equity.

Conclusion

This study contributes valuable insights into the complex interplay of demographic variables and mathematics achievement among high school students. By elucidating the differential impacts of SES, gender, and parental education, the study informs targeted interventions and policies aimed at fostering equitable educational outcomes in mathematics.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।