'Ya Kriyawan Sa Pandita' (learned person is one who is ceaselessly active) is the motto of the University of Pune, which was established in 1949. Since its inception, the University of Pune has placed the objective of 'Social Commitment' on the top of its agenda for attaining excellence in higher education. The Centre for Continuing Education established in 1972 was upgraded as the Department of Adult, Continuing Education, as a result of University Grants Commission's Policy (1977). Following the University Grants Commission's Policy (1977), Government of India launched the National Adult Education Programme (NAEP) on October 2, 1978. The responsibility and the vital role given to the Universities in the NAEP was very much instrumental in upgrading the Centres for Continuing Education in various Universities. This trend was accepted by the authorities at University of Pune. Other programmes such as Population Education, Planning Form and Jan Shikshan Nilayams were started and implanted through the university and colleges with the assistance of the University of Pune and University Grants Commission. Lifelong Learning as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers, professionals and other disadvantaged groups of the society to continue the education of their choice at the pace suited to them is one of the main objectives of the University. The Department recognised the need for providing quality education by up gradation of skills of the learners in tune with the developmental needs of the individual and the society. An indispensable endeavour toward enhancing the human resource is to develop strategies for creating an effective learning environment for a Knowledge society. The department has resolved itself to work on some socially important areas viz. National Integration, Women Empowerment, Senior Citizens, Unorganized Workers, Non-Government Organizations, Tribal Development, youth Education, Entrepreneurship & Employment, Counselling, Literacy, Adolescence Education and Lifelong Learning.

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INDIAN JOURNAL OF

LIFELONG LEARNING AND DEVELOPMENT

(Peer Reviewed Journal)

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Integration of Pedagogy with Society and Cultivation of Skills and Right Values

Dr. P. Viswanadha Gupta

Governments and scholars agree that education is a desirable objective in itself and is also the means for inculcating right attitudes and values among people. It is also essential for the material development of society by empowering people, reducing poverty, infant mortality and other similar factors. Countries with high achievement levels in education have high levels of prosperity, health, and general welfare.

Education also helps transformation of society into a just, peaceful and equitable one. A relevant educational system helps to foster awareness of the society – both human and the environmental, which cultivates a system of living together in harmony with nature and our ecosystem.

Another aspect of education is in providing skills and in making students ready for employment.

According to scholars, some principal objectives of education are:

- All round development of children;

- Furtherance of knowledge and technology

- Generation of skills, employment opportunities

- Social development – improving well-being of people, reducing social, economic, inequities;

- Answering philosophical questions such as the future of mankind, the role of religion and peace.

More than 100 years ago, Gandhi propagated simple and far-reaching objectives in his concept of *Nai Taleem* (New Education Policy). He felt that a proper education system would help in promoting attitudes of love, truth and non-violence. His concept stressed integration of 'the world of knowledge' with 'the world of work,' It would teach simple skills to people and help them remain in villages as useful citizens and not be forced to leave for towns looking for unskilled, poorly paid, degrading jobs. What was true in Gandhi's time is still relevant today.

My article aims at analysing these concepts in education and discussing a system of pedagogy that is aimed at understanding our social system and promotion of proper skills and right values.

Introduction

As we have seen education is a desirable objective for all peoples especially elementary education for students. In fact, it is one of the basic components of the United Nations Charter of Human Rights. The Indian government has also made Right to Education (RTE) that is required to provide free and compulsory education up to the age 14 years. Basically the education at the primary education consists of the ability to read and write and do simple arithmetic operations and also provide a basic elementary idea of the country in which students are living. It also inculcates simple and right attitudes and values among students. Fundamentally these attitudes and values include: abiding by truth, living peacefully among one's community and having respect and regard for all especially the elderly people. This also entails as per the fundamental duty enshrined in our Constitution, to respect and protect the environment around us including rivers, plants, trees and animals.

Living peacefully signifies avoiding violence of any sort. This was one of the principal ideas that Mahatma Gandhi propagated all

his life. We remember him largely on two occasions – his date of birth – 2ⁿᵈ October and the day he was assassinated on 30 Jan 1948. His birth anniversary is now celebrated as the International Day of Non-violence.

Our books do talk of Gandhi ji and non-violence and we remember and celebrate him twice a year. But the school system does not explain what non-violence means in practice. If students resort to fighting among themselves, this also is violence and we should try to cultivate the idea among students that fighting is not good; they should speak to each other and resolve the differences or conflicts that arise between them.

Unfortunately, there are increasing numbers of incidents which are severe and may result in injury or even death. A student or group of students may shoot and kill their teacher not only in USA but now in India also. The reasons may be varied — punishment or humiliation of a student by the teacher for not doing homework or for misbehaving in class etc.

Another attitude is gender sensitivity. Most schools today are coed - girls and boys studying together. Girls are usually shy but adolescent boys may often misbehave with girls, pass lewd remarks on them or send them obscene messages to girls whom they begin to like. Again our schooling has to discourage this practice and stress on gender sensitivity.

Our books often do have stories of men and women working together for the good of everyone. We have had some queens like Rani Jhansi who was a brave person and fought for the country's freedom. Similarly, we have had many women politicians such as Indira Gandhi or Rajkumari Amrit Kaur who have worked for the betterment of our country.

Another well-known woman is Savitri Bai Phule (1837-1897) who is today recognized as an eminent social worker and educationist. Although unlettered when she married Jyotirao

Phule in 1840 when she was only nine years old and her husband twelve, she gradually acquired education and subsequently opened a few schools for the poor people both for girls and child widows. She worked against child marriage and sati pratha (wife being forced to kill herself along with her dead husband) and campaigned for widow remarriage which was a revolutionary step at that time. Pune University has been named after her in recognition of her inspiring work in the areas of education and women's empowerment.

Today, we have Sushma Swaraj our Minister of External Affairs who is making our country proud in the world by her dedication and hard work. Then there are many women who bring glory to India in the field of sports – badminton, wrestling, archery. With these examples both in our textbooks as well as in the classroom, it is easier to inculcate an attitude of equality among boys and girls and gender sensitivity.

Language skills are very important; not only in one's mother tongue, but also in Hindi, English and some other language of South India or of Europe. A brief idea of Gandhi's views on languages and about Hindi and meaning of *Hindi Divas* could also be shared with students. Most scholars now agree that learning in the early years of schooling in one's mother tongue is desirable and beneficial towards learning but stress has also to be given for children to become familiar with other languages. This requires that some books or magazines should be made available in different languages in the school library or reading room.

It is good for students to know that we are not only a multi-lingual country but also have many religions – Hinduism, Islam, Jainism, Sikhism, Buddhism and other smaller faiths such as Jewish, Parsee faiths. An idea of respect for all faiths is a desirable attitude learnt at an early age.

Again referring to Gandhi, we know that his respect for all religions was imbibed early in his life from his mother Putli Bai who believed in goodness of other religions and regularly fasted to purify herself.   For this purpose, students should be seated together irrespective of the religion they belong to and not seated separately as sometimes happens in our schools. If possible, some principal festivals of different religions may be celebrated together in schools.

Another aspect that is widely recognized in contemporary times is that education must be inclusive – in other words, it is not I, we and us but also they. The world that we live in is connected but not integrated; there is wealth but many people live in poverty. The world is unequal in diverse ways and our duty is to strive for social and economic inclusion and togetherness. Our religion asks us to work for *vasudev kutumbakam* (the whole world is a family).

Quantitative techniques have entered our everyday lives — millions, billions, crores, voting percentages etc. In addition simple arithmetic operations are also common. These are already being studied but emphasis on diagrams or charts, depicting some numbers is also desirable through modification of our curricula if necessary. Another feeling among some teachers is that learning by rote is not good. This is both true and untrue. Multiplication tables by rote learning has some benefits which we should not ignore. Another myth that some teachers suffer from is that boys do better in comparison to girls in Mathematics. This is not true since there are many instances where girl students have done very well in the subject.

It is now widely recognized that the role of educational processes is to impart not only basic knowledge but also some common skills. A simple electric board could be devised for illustrating common concepts such as flow of electric current, voltage, resistance etc. Similarly, an Arithmetic board can be

devised to make students understand common mathematical operations. The difficulty level will depend on the age of students and the class in which they are studying. Since our society is full of gadgets and technology, simple ideas of S and T such as a motor car, computers, mobile phones may be imparted in simple ways with appropriate diagrams to all children, not only science students.

Other skills (or should one say habits) such as keeping one's room and surroundings clean, ideas about cooking and cleaning dishes, are traits that children could learn early in their lives. This was advocated by Gandhiji also in his book *Hind Swaraj* that he wrote when he was returning to South Africa from England in 1909. He had also pointed out that if villagers acquired suitable skills like weaving, carpentry and agriculture related activities, they could stay in villages as useful citizens and not be forced to leave for towns looking for unskilled, poorly paid, degrading jobs. His concept stressed integration of 'the world of knowledge' with 'the world of work.' What was true in Gandhi's time is still relevant today.

On a recent visit to Kalinga Institute of Social Science (KISS), I was happy to note that the tribal children of Odisha who studied and lived in hostels in this Institute, worked together along with some kitchen staff, to cook their meals and clean the dishes after eating. They were also acquiring the habit of cleaning their rooms and keeping the institute clean and tidy. This was good for them and also helped to keep the environment in good shape.

Another aspect again that was promoted by Gandhiji was not to waste anything – food, paper, pencil or water. Today one sees a lot of wastage not only of these items but also electricity. This leads to environmental pollution and degradation. Schools must encourage students to live simply and not waste any resource. This should also be made part of the school syllabi.

Our schools and the education system especially at the tertiary stage is dominated by a western paradigm. This is especially true in the areas of Science, Technology and Medicine.

But scholars have tried to revive our ancient knowledge systems especially in Ayurveda, Mathematics and some agricultural practices etc. Institutions such as MHRD, AICTE, and some other organizations such as Bhartiya Vidya Bhawan, are actively promoting their revival and are trying to have schools and colleges teach ancient knowledge systems.

Some far-fetched claims are also being made. As an example, it is being claimed that *Maharishi Bharadwaj* wrote an epic *Yantra Sarvasva* about a contraption in which man could fly like the modern airplanes. Similarly, discovery of a battery or electricity in those bygone days is being suggested. There is no real evidence to demonstrate that such inventions were really made in those times. Similar claims about plastic surgery or about test tube babies are dubious and appear farfetched.

Conclusion

In conclusion we feel that our education system must have an approach to integrate cultivation of right attitudes and values among children, by a suitable pedagogy. It must also promote appropriate skills keeping in view the age and background of children. We must also encourage our children to feel a sense of pride in the efforts made by various men and women who have worked for the betterment of our society in different fields. However, we must not uncritically accept some claims being made in our ancient knowledge system.

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Inclusion of Global Concern for Responsible Consumption and Use of Resources in Syllabus of Law

Dr. Jaydeepsinh Ranjitsinh Gohil

According to the *Lancet* (2018) countdown on health and climate India is affected by the rising frequency of heatwave events and lost about 75 billion hours of work. As the second half of the twentieth century has witnessed several critical situations in the field of environment, the concern about one particular gender, class, colour or nationality remains far behind than the concern about the very existence of humanity on the earth. At the same time, it becomes necessary for the contemporary academia to introduce this significant topic as a part of essential edification.

The concern about sustainable development at the international level for the first time expressed in the year 1972 in a book related to the UN Stockholm Conference on the Human Environment. It may be considered as the *Magna Carta* of environment protection. Following which IUCN, WWF and UNEP prepared a report in the year 1980 with the title such as *World Conservation Strategy – Living Resource Conservation for Sustainable Development*. In 1983, UN considered the invitation of Norwegian Prime Minister Gro Harlem Brundtland for conducting a session in Stockholm. In the year 1987, the World Commission on Environment and Development gave a most seminal definition of the concept such as, 'Humanity has the ability to make development sustainable – to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs.'[i]

On the other hand, since 1987 UN also undertook certain initiatives in the dimension of the sustainable development such as 1992 Rio de Janeiro: UN Conference on Environment and Development out of which we could get the gist of Agenda 21. In

1997 one finds the Kyoto Protocol which realises that it is very difficult to achieve the goal of 5% reduction of Green House Gases as UK and China are not ready to sign the treaty. World Summit on Sustainable Development 2002 Rio + 10 evaluated the ten-year measurement of the Rio outcomes.

In 2002 UN World Summit on Sustainable Development was held at Johannesburg out of which we got Johannesburg Declaration. In 2012 again in Rio de Janeiro UN Conference on sustainable development was organised. In recent times we find the UN climate change Conference 2015. As a result of which we could get the unanimous agreement to limit the global warming below two degrees Celsius. India as one of the agreed parties just recently in 2016 in New York has signed a treaty to be a part of reduction of Global Greenhouse Gases by accepting, approving and ratifying it into its own legal system. The inclusion of these Declarations and conclusions of the world summits would change the very purpose of teaching of the law inside class rooms.

Every age had to change its education according to the demand of its society in general. For Greeks it had been the knowledge the boys as the king of Sparta, Agelaus (445-359BC) opined, they 'will use when they become men'. Similarly, in the present times it is environment in which these 'boys' themselves will live. Their life itself depends upon the well-being of the nature which is waiting for their well thought treatment. During 25-27 September 2015 UN set its focus on the post-2015 development agenda in New York. Among other main challenges there are building strong institutions of governance, and supporting the rule of law also stood as the topic for discussion.[ii]The major reason behind the focus has been nature as developing countries like India use natural resources for generating revenue. It becomes compulsory to stop such activity that ultimately asks for proper legal awareness in the country. From 1972 UN

Stockholm conference to 2015 it is very clear that not only willingness of common people and NGOs are necessary but proper implementation of Principle of Sustainable Development by law are also needed. For the contemporary implementation of post 2015 agenda Emily Benson from International Institute of Environment and Development opines that,

As more and more players join the post-2015 stage, the danger is that the agenda becomes subsumed in today's politics and priorities, rather than learning lessons from the MDGs or considering potential improvements.[iii]

Keeping such fact in mind it becomes compulsory to include environment protection as a subject for higher study keeping the issues related to politics aside. Introduction of such topic in day to day curriculum would lead overall awareness in the society. Ultimately it will protect their as well as the future of the entire planet earth.

The founding stone for sustainable development "Agenda 21" which is result of Rio declaration 1992, itself focuses upon the necessity of Education, Awareness and Training in its chapter 36 that, "Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their fullest potential. Education is critical for achieving environmental and ethical awareness, values and attitudes, skills and behaviour consistent with sustainable development and for effective public participation in decision-making. Both formal and non-formal educations are indispensable to changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns."[iv]

On the other hand, in India it was the time of "judicial activism" where Hon. Supreme Court played pro-active role in the subject of child, women and environment protection. And in the case of

M C Mehta v. Union of India civil petition No. 860 of 1991 the petitioner environment advocate Mr. M C Mehta demanded for environment protection as a compulsory subject in syllabus. On the other hand, pro-active judge Hon. B P Singh and Santosh Hegde also accepted this thing and mentioned in their order that "We accept on principle that through the medium of education awareness of the environment and its problems related to pollution should be taught as a compulsory subject at every level in college education." But after few years' petitioner and environmental advocate M C Mehta observed that very few States and academic authorities fulfil the spirit and object of the above mentioned order of the Court. So on 13th July 2004 University Grants Commission submitted an affidavit before the Supreme Court that they have made a common syllabus and the same is being implemented by various educational institutions.[v]

Further in 2014 M C Mehta told that why the subject of environment is not properly studied in our country because of the lake of qualified teachers in educational institutes. On other hand in 2002 Johannesburg, world summit suggested United Nation to spend one decade for Education for Sustainable Development. So United nation adopted Resolution 57/254 declaring 2005 to 2014 as the 'Decade of Education for Sustainable Development (UNDESD) and designated UNESCO as the lead agency to promote it.[vi]

Formation of sustainable education

From multiple angles education has been considered as one of the significant aspect for promoting and proliferating the idea of sustainable development. Thinkers have considered it as the spinal cord to promote the awareness about sustainable development. Such as,

"Education is (...) the key to sustainable development and peace and stability within and among countries, and thus an

indispensable means for effective participation in the societies and economies of the twenty-first century (Dakar Framework for Action, April 2000)."vii

Going one step further, the teachers' education has been also considered to be the 'Priority of Priorities' (UNESCO 1990). Subsequently there has been establishment of the international network for teachers and educational capsules were prepared in the form of multimedia programmes for teachers under the title of 'Teaching and Learning for Sustainable Future' (UNESCO 2001a). As we all know that base of sustainable development is on three main pillars environmental, societal and economic things. Whereas, ESD (Education for Sustainable Development) also considers all the element of these three subject so Education for Sustainable Development (ESD) is simultaneously a sub-field of education and a conceptual tool to aid policy makers in authoring educational policies that take into account the present environmental, societal and economic challenges.viii By this way the mode of education and learning students will face the problem and issues of sustainable development and make themselves perfect to understand it and execute properly when they are in the position of power the various principles of Sustainable development.

The Importance of Global Concern for Responsible Consumption and Use of Resources in Syllabus of Law

In India there is more than two hundred different laws which are directly or indirectly connected with the subject of sustainable development. Despite of those many laws implementation is very poor. Research told that awareness and understanding regarding to the procedure of laws is very weak so that the distorters take its advantage. One of the prime reason behind this is lake of practical knowledge. Most of the students have only degree but not enough knowledge in practical field.

On the other hand, for achieving global target every country must follow the principles of sustainable development thought in 1972 by 42nd amendment of the constitution of India accept article 48 (a) and 51A(g) impose fundamental duty on state as well as on civilian to protect and develop the fauna and flora of environment. The actual implementation is limited to theory and books only.

Working plan for students of India

The process of education can include multiple activities but for the syllabus of legal studies it is necessary to include certain practical aspects which can enhance the real life expertise of the students. The academic activities for the studens must include futuristic vision of the implementer. The legal students are supposed to deal with various people in the field of law and order. Their practice may be helpful to them in multiple manner in the real life when they are going to confront the issues related to sustainable development in their professional career. Here are some of the practical, experimentative implications which are going to help Indian students in the field of Law.

- With the legal study and practical work by the legal students like to develop a case study programme to evaluate interrelation of local natural resources and social living style.

- Research work on implementation of environmental laws by the local authorities and train student that how to implement proper provision of environmental laws in executive system by using online government complain and solution websites.

- Interaction of students with district magistrate, DSP and other eminent authority on their local research data and find out meaningful and long lasting solution on particular issues.

- Comparison of developed countries procedure system and Indian procedure system specially in context with industrialist area.

However, it can be observed that even though there has been immense amount of concern for future of the planet by the national as well as international agencies, there is a very slow progress in the field of education which could have laid the foundation firmly in the young minds who would administer the present. In country like India with the help of legislative authorities and academia it seems to be possible to implement the better tomorrow for the next generation. The multiple pedagogical activities along with inclination of teachers can create a proper understanding for the tomorrow which may not forget us if we don't perform properly in the sustainable direction.

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Inclusion of Practical Education in Syllabus

Dr. Prajakta Jadhav

I n the modern era, the quality of education is degrading rapidly. The teaching and learning process has just become the occupation without any fruitful outcomes. This is particularly due to the monotonous type of education and knowledge imparted to the learners. None attempts are widely made to link the educational field to the opportunities available in the market. The grade and talents of the individuals are tested just on the basis of class performance. The present paper focuses how the educational system is changed in order to have its implementation in the real life. As a case study Sindhudurg district of Maharashtra has been chosen, where tourism has its own potential. Sadly, this potential remains unharnessed. The paper summarises a course, which if implemented in the academic field as a diploma course can benefit the learners and take them into the upcoming tourism sector.

Key words: Practical education, sustainability, tourism, resource utilization.

Introduction

Education has its base in the Vedic period. The learners were taught the basic skills required to survive the societal needs. Even the training was imparted which helped them lead their lives in a safe and secure environment. Survival in the society became utmost important. Gradually, observational and experimental learning gathered prominence. The skills and talents primarily required for daily subsistence were acquired and passed on to the future generations. Decades together there was a gradually change in the educational system in India. Science was the main focus in modern society. Superstitions prevailing in the society were overruled by science and

technology. Education was imparted to the new generation, which boosted the intelligence of the learners. History, mathematics, languages and literature was studied significantly at all the levels.

Indian education system observed a stagnant phase in 20th century. The Indian education system is based on a model that provided a single ground for testing each student's intelligence. A country with a population of more than a billion and still the same set of tests prevailed for everyone. Individuals are losing on their identity and robots have taken their place in all the sectors.

The problem

These days at all levels of education – primary, secondary, higher secondary and graduation, the boards and universities stick to a particular pattern and syllabus. The pattern of teaching is monotonous. No change in the system has been witnessed over past few decades. The text book, which consists of few chapters, written in 200 pages has to be mugged up by the leaners and at the end of the term; the same has to be reproduced in the exam paper. Years together the pattern continues on which the assessment is based. The problem actually arises where bookish knowledge serves insignificant in the real life. The leaners have no option to rule out the subjects of non interest and non-relevance; neither have they till now option to meagre two different streams and study different aspects simultaneously. Locally important topics are yet not introduced in the courses, which can help the residents of particularly region service the future crisis, without migrating out of the region.

Objectives of the Study

With the aim of finding solutions to the lacunas of the existing Indian education system, the main objectives of the present paper is to design a course and methodology which will help the

resident community to manage the available resources and develop skills and talents to survive the challenges, those are on the way in near future.

Study Area

For the present research paper Sindhudurg district (particularly the coastal talukas of Sindhudurg), Maharashtra have been chosen. Sindhudurg district lies between 15^0 37' to 16^0 40' north latitude and 73^0 16' to 74^0 14' east longitude in the Survey of India toposheet numbered 47H, 47L and 48E, 48I at the scale of 1:250,000. The district is bordered by Sahyadri Hill ranges in the east beyond which Kolhapur district is situated, Arabian Sea towards the west, Belgaum district of Karnataka state to the south and by Ratnagiri district in the north. Kudal is the district headquarters and Devgad, Kankavli, Malvan, Sawantwadi, Vengurla and Banda are some of the important townships. It has a total area of 5,207 sq.km and a coastline of 121 km (17% of the total coastline of Maharashtra). The district comprises of eight talukas, out of which three are coastal talukas namely, Devgad, Malvan and Vengurla, and five are inland talukas – Vaibhavwadi, Kankavli, Kudal, Sawantwadi and Dodamarg.

Problems of Agriculture in Sindhudurg District

Sindhudurg district is presently facing several agricultural problems. Some of which are common to the rest of Maharashtra as well as the country. The problems confronting farmers in the study region in general and rice growers in particular may be considered in two broad categories. The first are the physical problems arising from the peculiar natural environment setting in the study region and secondly the non-physical problems.

The eastern part of Sindhudurg district is covered by Sahyadri mountain range, its average height is above 450 m. The hilly region covered 208349 ha (41.34 percent) of the total geographical area of the study region and the plateau region

covered 183623 ha i.e. 36.43 percent of the region. The region is having steep slopes, occupied by spurs and saddles which are responsible to increase the soil erosion. The monsoon rains, show considerable variation at the time of the arrival, amount and duration. The result of such erratic behaviour of monsoon is clearly visible in the yield and production of selected crops is observed in Devgad, Kankavli, Malvan, Vengurla and Kudal tahsil.

Net sown area covered only 26.52 percent to the total geographical area of Sindhudurg district in 1995-2000. It is clear that agriculturally the district is becoming handicapped because more than 60 percent area in the study area cannot be used for cultivation.

Prospects of tourism in the district

The district witnesses a great potentiality in the tourism sector. Several branches of tourism are flourishing in the district, however the potential remains untouched. The significant arenas of tourism in Sindhudurg are as follows –

Beaches – Devgad beach, Shiroda beach, Achra beach, Majali beach, Nivati beach

Pilgrim destinations – Vimleshwar Shiv temple, Redi ganapati

Forts – Devgad Fort, Sadashiv fort, Malvan fort, Terekhol fort, Vijaydurg fort

Cuisines – Sea food, Malvani food, Sol Kadi, Mango items, Fruit juices, Banana wafers

Horticulture sites – Sanket horticulture, Saish Nursery (Plant)

Waterfall – Savdav waterfall, Amboli falls

Others – Bara Kaman, Moti talav, Malvan Marine wildlife sanctuary, scuba diving, snorkelling and coral watch at Tarkarli, backwaters

Present Academic Scenario In Sindhudurg

At present there are only 18 degree college in Sindhudurg district. All the colleges are offering courses either in Bachelor of Science, Bachelor of Arts, Bachelor of Commerce, Bachelor of Science , Master of Arts, Bachelor of Homoeopathic Medicine and Surgery, Bachelor of Ayurveda Medicine and Surgery , Diploma in Pharmacy, Bachelor of Engineering and Bachelor of Nursing. Apart from these none of vocational courses are functioning in the district. No skill development programmes are present. This is ruining the interest of those students who have very little or no interest in the taking formal education. The proportion of the drop outs are increasing, firstly because of lack of interest in academics and secondly because of the financial condition of the family. At the same time these young students are taking up jobs in primary sector. More than 50 percent of the people have their own agricultural farm land (though not much in quantity), the young boys are ready to work on the farms instead. Many of them are migrating to Mhapusa (Goa) and are engaged in the low scale jobs. These jobs are not fetching them enough income.

Apart from this it is seen that only 1 college was established to depart education in tourism sector – Regal College of Hotel and tourism management, Sindhudurg. However, because of no admissions they run only hotel management, where tourism management is not functioning. The same being only on the name of the college. There are many reasons pertaining to the problem. The prime is that the students and parents are unaware of these type of specialised courses and their importance. Whatever had been going on in the traditional set up, hence forth also the people of the district are willing to continue the same line. They are not ready to adapt to the change in the perspective in education sector.

Trending tourism Perspective in Sindhudurg

Coastal tourism is one of the most common forms of tourism. It is dependent on various services and values offered by ecosystems and biodiversity.

Scuba Diving: Currently all tourist activities are concentrated around Malvan, an area rich in corals. So to divert the concentration of tourists, we identified four other locations. We trained the local youth so that they could contribute in the development of these areas. The training was provided by the Indian Institute of Scuba Diving and Aquatic Sports (IISDA) at Tarkarli, while the certification is from the Professional Association of Diving Instructors (PADI), an international certification body. The decision to train the youngsters as scuba divers was part of a project implemented by the Government of India in collaboration with the United Nations Development Programme (UNDP) and the mangrove cell of the Maharashtra forest department, with the aim of skilling the local community for tourism-related employment. The training was provided by the Indian Institute of Scuba Diving and Aquatic Sports (IISDA) at Tarkarli, while the certification is from the Professional Association of Diving Instructors (PADI), an international certification body. The decision to train the youngsters as scuba divers was part of a project implemented by the Government of India in collaboration with the United Nations Development Programme (UNDP) and the mangrove cell of the Maharashtra forest department, with the aim of skilling the local community for tourism-related employment. Often, turtles, fish or other marine creatures get trapped in these nets and hurt themselves while struggling to get out. If they do not manage to free themselves they end up dying of starvation.

Agro Tourism: farmers are establishing agritourism centre in their farm to create additional income source. As agrarian economy of India there is very significant scope to apply the

concept of agritourism in agriculture sector of the India. It creates additional income source, employment opportunities, educational values, cultural exchange etc. However, success of tourism business is depends upon providing tourism service according to the expectations of the tourists.

Cuisine: The main occupation here is fishing with the staple diet of the local people fish curry and rice. Malawi cuisine is also very famous. Malvan city and adjacent coast have a footfall of more than three lakh tourists annually for last couple of years. People visit the area mainly for enjoying aesthetic beauty of beaches scenic locations, adventure tourism, Sindhudurg fort and Malvani cuisine.

Planning inclusive syllabus for tourism management for local community

The course for tourism should be designed in the manner that it will be beneficial to the local community. Practical knowledge should be imparted as the part of the course syllabus. The focus of this course should not be there on only a single aspect of tourism such as cuisine. Multiple dimensions to be included which will rather train the learners to be self-acquainted with all the skills. Multi-speciality of the individuals will take them to the level where they will be earning from different market avenues. At the same time the learners should be trained in basic skills which include the basics of tourism – The theory and the services provided in the sector. These include ticketing and booking and allied services. The course can also be introducing foreign languages so that this will help the locals capture the market by becoming tourist guide.

The major outline of the course which can run individually in Sindhudurg and youth in the age group of 18 to 23 years can take advantage of the same can be noted as follows –

Theory

1. Basics of Travel and Tourism Industry
2. Computer Fundamentals
3. Principles of Marketing
4. Strategic Management in Tourism
5. Hotel Management and Hospitality

Practical

1. Scuba Diving Training
2. Coral Watch training
3. Horticulture
4. Biodiversity Management
5. Tour operations

The Tourism course can be started with two aspects – Theory and Practical.

The course can run in following dimensions –

Duration: 11 months

Marks: 200 (Theory 100 Marks and Practical 100 Marks)

Assignment: Compulsory (Practical Assignment – On field assignment)

Conclusion

Education now-a-days is fully based on bookish knowledge. The creative thinking parts seem to be missing in Indian education system. At the same time, studying the monotonous courses the learners are not getting acquainted with the new opportunities and recent trends in the market. Firstly the board of the studies need to conduct the detail survey of the resources

and opportunities available, calculate the tentative proportion of the learners, who will seek those opportunities in future and manage the potential of the learners by imparting them the education in different arenas that would mark a significant scope in their lives. Sustainability in the society can be maintained only if the education taken is properly brought into implementation.

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Role of Life Long Learning Among WhatsApp Users

Dr. K. Pushpam
Dr. R. Subburaman

I n the world all people used the mobile phones for their communication. whats app has advantage and disadvantages. It provides the social shaping of information. Whats app group and digital learning among men and women. Whats app users has learning and sharing the information as study materials and photos through the used whatsapp. This study used in the descriptive method. In this connection the present study describes role of lifelong learning among the whats app users keeping the view of uses of whats app, problems and suggest the suitable solution to the problems.

Introduction

Whats app message is very useful to the users. They are passing the information very quick and gathering the information. It is one of the ways of virtual learning method among the users. This application can be used frequently and communicating information with one another. This application also multiplies the creative skill in the technology of users like meme's, edit the videos, photos and sharing the variety of information in various methods.

Whats app has given a learning opportunity to the users for sharing information immediately. Users used the applications for their interaction, sharing, spread the information and also learning purposes in outside world activities and technology handling and methods of using. Users are various types like messages senders, receivers, help seekers, and strugglers and only as a group member because users are creating the whats app group and individual contracts in their group members. Also users can sharing their own experience and behaviours of the activity, emotional sharing to the whats app reliable friends.

Statement of the problem

In the world all people used the mobile phones for their communication. whats app has advantage and disadvantages. It provides the social shaping of information. Whats app group and digital learning among men and women. In this connection the present study describes role of lifelong learning among the whats app users keeping the view of uses of whats app, problems and suggest the suitable solution to the problems

Objectives

✓ To explore the uses of the whats app among users

✓ To study on the whats app problems among the users

✓ To suggest the suitable solutions to the problems

Review of the study

Whats app users disconnecting the direct human relations from each other. Because, they are always using internet and shared their information and only contact through their calls and video's or text messages. It is a one kind of development at the same time. It is creating the sophisticated relationship among the users. Even unknown persons also included in the contact members or group members.

Social media and everyday life in India Philippa Williams, Ph.D. Queen Mary University of London (Principal Investigator); Lipika Kamra, D. Phil., O.P. Jindal Global University This study examined the role of WhatsApp in everyday political conversations in India in the context of India's social media ecosystem.

Network effects and virality

WhatsApp is created to be a private, personal communication space and our end-to-end encryption and privacy principles prevent us from examining network level patterns of usage and

behavior. These proposals use experiments and analyse the characteristics that influence the spread of information through WhatsApp networks.

Values and arguments in the assimilation and propagation of disinformation *Alexandre Brasil Carvalho da Fonseca, Ph.D., Federal University of Rio de Janeiro (UFRJ); Rebecca Nunn, M.Sc., Federal University of Rio de Janeiro (UFRJ), Tamiris Rizzo, M.A., Federal University of Rio de Janeiro (UFRJ);* This study describes the role of values in the processes involved in communication and disinformation by focusing on the processing of religious information. The study analyzed data from surveys, social network analyses, and Dialogue Groups to examine the processes involved in communication and disinformation that include a religious perspective, among four segments: evangelicals, Afro-Brazilian, atheists and Catholics in Brazil.

Study Area

The study respondents are selected from purposively sampling among whats app users in the study area of Dindigul. There are 75 respondents are selected in the work and study people in the study areas.

Research methodology

The present study mainly is descriptive in nature. The research done is based on secondary and primary data are collected in order to understand the role of lifelong learning among whats app users. This paper primarily focuses on the role of lifelong learning in the form of digital literacy among whats app users.

Sources of data

The present study has been used in the primary and secondary data.

Tools of Data Collection

The observation and focused group discussion tools used in the present study

Method of study

The present study has been adopted descriptive in nature.

Data Interpretation

Sharing information and gathering

Whats app the name itself has become the part of day today life of people all over the world. It is platform for messaging which helps in sharing messages and videos to your friends and family members frequently over the internet without any charges. They come under prepaid or postpaid users. Whats app is a quite addictive. Whats app can create direct relationships are harder now because conversations becomes texting, argument becomes phone call and feelings become statues and tweet.

Rest of mind

People needs a period of inactivity during which the body can restore expended energy. We have all experienced this. You are tried and fatigued. Take some rest and you feel refreshed and invigorated. Four kinds of rest are required to refresh our body and mind. They are physical, sensory, emotional and mental rest.

Physical rest may be obtained by discontinuing physical activities sitting for lying down and relaxing. Sensory rest is secured by quiet and by refraining from using the eyes, which curtails a great drain of energy. Emotional rest is achieved by non-involvement in the ups and downs caused by personal interaction. Mental rest is obtained by positive thinking meditation. i.e. Rajyoga.

Emotions sharing

Whats app uses for entire fields like sharing, sending and getting information. Number of sharing and viewing keep the changes of person behaviour and creativity of thinking.

Persons show their personality and mindset through their status videos that is also reflects their present and persons state of mind. Every day, emerging new applications which that promotes learning the users for their purpose and advantages.Users are sending the video messages and video and audio calls for their conversations.

In other side people are forgetting their real world activities, surroundings and environmental behaviour. Most of the time people spent in the time for app using and also forget the direct conversation because they contacted through messages and videos. Whats app using became a fashionable and prestige conditions.

Emotions sharing

Audio

Text communication   **user conversation**   videos

Voice messages
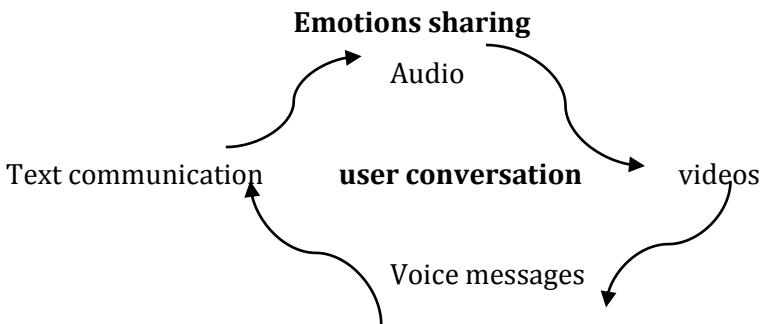
Through the whats app users are learning editing share chats and creating memes video and dialogue in appropriate situations and also creating the skills. Emotional video and dialogues are sharing through whats app to the relevant persons.

Social network

Cognition of group members is binding from the whats app social network. God video songs and social beliefs also shared through their video clippings and self perceptions of others point of view other perceptions also sharing. It is open platform of sharing activities and incidence to the contact member and group members.

Whats app helps to learning the social activities and current affairs. It have huge number of the users and sharing items at that same time sharing problems gives a problems or solved the problem. It is also doing the people togetherness of some sensational issues.

Social network

Status   senders   DP

Helpseekers ⟷ **users** ⟷ receivers

Memes   appropriate dialogue and pictures.
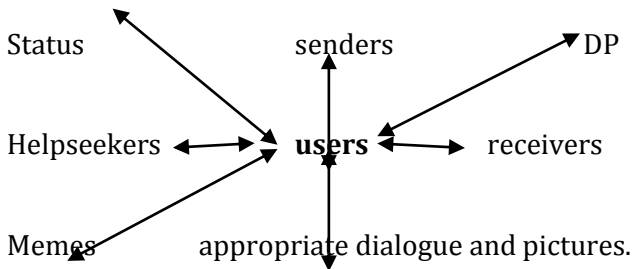
Inter relation Environment and behaviour

The messages sharing influenced the individuals, behaviour and environment. These three things are interrelated with each other.

Environmental activities are sharing through the whats app. Sharing is became a behaviour of the human beings through the whats app. It involves the extra comment. Sharing and receiving the information depends upon the individual. It shows the persons personality also.

Here start from the learning process how to use the app and send, receive, set the DP picture and status video and images. Status will shows the individually and all contact members. It reveals the persons emotions and conditions of mind and shows the situation according to their reactions.

This application helps to the group study materials sharing and combining method of study. It is very easy access to the materials and other things.

Whats app plays a important role in the learning process as well as disturb the learning structure because users are always used the apps and chatting the video and message passed to one another even the working time or study time.

People do not give any mental physical, sensory and emotional rest. People wanted to take rest that time they preferred the using whats app.

This occasion body and mind work together without rest. Because, continuously working to the internet field. Human hand nerve and eyes are highly affected due to the use of whats app on limited. But they cannot feel properly at that time enjoyed the conversations in the apps. Human do not father about the surroundings fellow and direct interacting of the behaviour. These three factors are interrelated like human environment and individuals. Man to man relationship is restricted to the environment. People using the mobile phone and used the headphones speaking personally and loudly in the public spheres.

Lifelong learning skills

People used the mobile phone and using whats app. It's become our routine life activities. People shows their interest learning their using of whats app and creating the picture of whats app messages. Work and study people using the app continuously for

their sharing work and study materials. So, respondents are learning new experience and copes strategy of emotional sharing in their everyday life. But it has both side advantage and disadvantages.

Problems of the whats app users

➢ Fear of information hacking

➢ Messages repeated sharing

➢ Old messages are sharing in the present situation.

Findings

➢ People needs a period of inactivity during which the body can restore expended energy.

➢ Break the face to face relationships among user

➢ Man to man relationship is restricted to the environment

➢ Whatsapp gives a effect or virality

➢ Its applicapable to everyday life activities.

Conclusion

Whats app used informations sharing and gathering. It provides both advantage and disadvantages. It paves the way for destroys the written communication. Whats app users for literacy and skill developing educated people. A person needs the rest but they are diverted into the mind for using whatsapp. It is ultimatlely unrest of mind because always work with the whats app chatting and information.

The Gos and NGOs taken the steps for human relations develop along with technological development.

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Make In India Campaign-Pros, Cons and Impact on Indian Economy

Dr. Priyanka Khose

Make in India is an international marketing campaigning slogan coined by the Prime Minister of India, Narendra Modi to attract businesses from around the world to invest and manufacture in India. The programme has been concentrated to fulfill the purpose of Job Creation, Enforcement to Secondary and Tertiary sector, Boosting national economy, converting India to a self-reliant country and to give the Indian economy global recognition. Make in India which is the recipe of PM Narendra Modi's aims to make India the manufacturing hub of the world. The idea of utilizing cheap labor to produce for the world is not new. The Indian government through this initiative aims to put to use its rapidly increasing workforce to productive use, realizing that service sector though contributing about 55-60% of the GDP cannot be the sole driver of the economy. In this paper `Make in India' an attempt has been made to review the pros and cons of this concept and to understand the impact of it on the Indian Economy.

Keywords: *Make in India, Indian economy, etc.*

Introduction

Make in India is an initiative launched by the Government of India to encourage multinational, as well as national companies to manufacture their products in India. It was launched by Prime Minister Narendra Modi on 25th Sept 2014 in New Delhi. Make in India is a campaign launched by the PM, Narendra Modi, which facilitates all the big business investors worldwide who want to do business in India. Make in India is a big step taken by the government of India to reduce the level of unemployment faced by the youths of the country. The aim of launching this campaign

in India is to make India a world level manufacturing powerhouse which will definitely help in solving the biggest issue of Indian economy. This initiative was launched with new deals for foreign investors successfully in New Delhi with the top industrialists of India including Mukesh Ambani (Reliance Industries chairman), Azim Premji (Wipro chairman), etc. The study involves the data collected from the secondary sources. The data used in this study are secondary. Scholarly views, debates, writings in various magazines and journals have been used to conceptual description. The primary focus is to clear the concept of Make in India, its advantages, disadvantages and the impact of Make in India on Indian economy.

The objectives of the paper are:

1. To understand the concept of Make in India.

2. To understand the advantages and disadvantages of Make in India.

3. To understand the impact of Make in India on the Indian Economy.

Make in India

Make in India was launched by Prime Minister against the backdrop of this crisis, and quickly became a rallying cry for India's innumerable stakeholders and partners. It was a powerful, galvanizing call to action to India's citizens and business leaders, and an invitation to potential partners and investors around the world. But, Make in India is much more than an inspiring slogan. It represents a comprehensive and unprecedented overhaul of outdated processes and policies. Most importantly, it represents a complete change of the Government's mindset – a shift from issuing authority to business partner, in keeping with Prime Minister's tenet of 'Minimum Government, Maximum Governance'.

Advantages of Make in India

The following are the some advantages of Make in India.

- **Generating Job Opportunity:** Make in India crusade is providing job opportunities for as many citizens of India. It has targeted the youth of the country. The investments in the targeted sectors, i.e. telecommunications, pharmaceuticals, tourism etc. will encourage the young entrepreneurs to come forth with their innovative ideas without worrying about the source of speculation.

- **Growth of GDP:** Manufacturing of products in India, will help the economic growth of the country, this will not only boost the trade sector but also will increase the GDP of Indian economy. Various sectors such as exportation, architecture, textiles, telecommunications etc. are likely to flourish inevitably, strengthening the Indian economy.

- **Increase in Brand Value:** Most of the urban population prefers international brands rather than putting their faith in Indian retailers. As a result, the small manufacturing companies suffer extreme loss in the market. Due to the make in India campaign, such small manufacturers will be provided with a real shot at business. With, companies investing in such small time retailers from all around the world, the brand value of Indian merchandise will increase dramatically.

- **Business can be carried out at ease:** With the open invitation given to the entire world to manufacture their products in India, the various restrictions opposed over the entrepreneurs will be lifted and aspiring businessmen from all over the globe could invest in India with no stress at all.

- **Attracting the Young generation:** The young generation of India plans to move out of the country in the hope of a better

future. Because of this India has always been deprived of innovative and new ideas. With the make in India campaign, the youth will be attracted to stay in the country and contribute their creativity and new ideas for the betterment of the country.

- **Rural Areas are developing:** It is a well-known fact, that a factory set up not only improves a particular area, but also provides for the locals with employment, thus the quality of life of people would automatically enhance. Amenities like schools, hospitals and other public conveniences will be developed for the betterment of the public.

- **Capital Inflow:** The Indian currency is being spent on the foreign countries with the introduction of make in India, the capital will not only remain in India, but also the foreign currency will be provided to the nation as well. In a nutshell, India will not spend on foreign countries, but the foreign countries will spend on India in the form of investments and wages.

- **More Job Opportunities:** It will lead to the creation of many job opportunities. Around ten million people are expected to get jobs. An increase in investment will bring employment opportunities for the skilled labor force and this will form a job market.

- **Swachh Bharat Abhiyan:** The masterstroke of Modi government is the Swachh Bharat Abhiyan. This mission is being incorporated by Modi government in the memory of Mahatma Gandhi, aiming for a hygienic and a clean India. The vision is to sweep, mope, dust and wash the surrounding and remove unwanted unhygienic materials from the society to help improve thought and action in Daily Routine.

Disadvantages of Make in India

The following are the some disadvantages of Make in India.

- **Anti-competitive:** This move will be anti-competitive as this can remove competition from foreign brands

- **Disputes in WTO against India:** Since India is part of WTO and signatory of GATT, there could not be any trade distortion practices. But using only MII goods is a trade distortion and will surely lead to dragging India to WTO disputes and India has to face consequences.

- **Agriculture Myth:** India is often termed as an agricultural economy whose mainstay is agriculture. However, the contribution of agriculture to the GDP is fast coming down from its above 50% levels at one point. Industry and services together rose over 11% in their contribution to the GDP, but employment figures rose only by 6%. This implies that we continue to employ more and more people in agriculture while income growth is happening in the industry.

- **Pollution:** One of the biggest problems which is prevailing in India is pollution. According to statistics, India has a pollution index of 76.50. With the make in India movement, this pollution level is likely to arise in a couple of years. Eventually, making the condition in India worse. Hence, Make in India might be economically but it will have an inverse effect ecologically.

- **Interest in International Brands:** As stated earlier, the brand value of Indian merchandise will definitely increase. But the Indian upper class, which can actually afford such merchandise, is addicted with foreign label. This will eventually become a big hurdle for the local entrepreneurs as a great level of promotion is required to build the confidence of people in the local brands.

- **Loss for Small Entrepreneurs:** The make in India campaign, welcomes foreign countries to manufacture in India with open arms, this automatically eases up the various restrictions over trade with foreign countries, inviting attention of the international commercial companies. However, these companies will not only effect the Indian population but also would dominate the small local entrepreneurs and force them out of business.

"Make In India" Impact on Indian Economy

Make in India initiative has a great impact on the economy of our country. Obviously, if the big companies will setup their branches here, it will directly affect the GDP of India. The main focus of Make in India programme is mainly on sectors such as Automobiles, IT and BPM, Roads and highways, Biotechnology, Media, Entertainment, Textiles and garments, Chemicals, Mining, Thermal power, Construction, etc. Almost every sector is capital-intensive and demands a lot of skill. So, with the more and more investment in these sectors, the main focus will be on increasing employment and the use of advanced technology.

However, like every coin has two sides, we cannot ignore the negative impact and the probabilities of failure of this campaign. There are some constraints and limitations to this campaign as well. The main thing is that the focus is on the manufacturing sector, and the population of India is majorly middle-class or lower middle-class. So, the products manufactured by the foreign companies will be entirely for the upper section of the society. Hence, it is possible that the goals and aspirations of Make in India may not find much success.

Conclusions

Make in India is an ambitious project, with an aim for sustainable growth of the economy. With relentless policies towards this end, it is possible to make India the powerhouse of

manufacturing sector in the world. At this moment, our Prime Ministers Make in India campaign appears to be an imaginative marketing campaign. But there is much thought and even more work that is required to convert this to reality. Make in India theme and also accept that this is an opportunity before us and we must cash it. This project will help us to stand globally with strong economy along with our Indian brand through Make in India. Creates job opportunities and looks for overall development of India, But like every coin has two sides Make in India is not in the favor of agriculture development, Indian has the capacity to push the GDP to 25% in next few years. The government of India has taken number of steps to further encourage investment and further improve business climate. "Make in India" mission is one such long term initiative which will realize the dream of transforming India into manufacturing Hub.

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Role of Government and Non-Governmental agencies for promotion of vocational skills

Dr. Jayanta Kumar Ghosal

A general idea on vocational skill- What vocational skill development is- Why necessary to introduce it at different level of our education system –Status of vocational education in India – Role of govt agencies particularly of the LSGs- Role of NGOs for taking it at the door of the commonest of the common people particularly in rural areas Co-ordination between the government and the non- government agencies why very important.

Vocational education is the education that prepares people to work in various jobs such as in trade, craft, or as a technician. Vocational education can be provided to the students of secondary, post-secondary or higher education or beyond the regular system. This system of education always focus with skill based work because people obviously cannot be good craftsmen, merchants, soldiers or businessmen, if they do not possess requisite skills and training in that particular domain. So the vocational skills training (VST) is about the skills training and development of competencies needed for a specific occupation or group of occupations. It develops skill culture in contrast to pure academic culture and preferences for white collar jobs and to serve simultaneously the hand and the mind, the practical and the abstract, the vocational and academic. The VST imparts job related training, thereby enhances the skills of the participating candidates. Skilled workers and technicians enhance quality and efficiency of production and also supervise and train the new workers having lesser skills. VST enables the trainees to acquire knowledge and skills that have demand in the labour market. Skill development is an area that spans across all sectors of the economy from manufacturing to services and agriculture, skilled

labourer is a key requirement to fuel the growth of the economy. The key stakeholders in skills development are the industry, labour, Academia and the Government, Growth and Productivity in any part of the value chain in a sector will substantially contribute to the national economy and automatically attract investments. Productivity is directly affected by the efficiency of labour and capital inputs. So labour needs to be sufficiently skilled as per the changing industrial scenario for contributing in growth.

India has had a long tradition of vocational education imparting to the students. In ancient system of education in India the students used to live in 'Gurugriha' where they were also taught how to maintain their livelihood after the completion of their student career. So it became easier for the students to involve themselves in related jobs in future life.

The main objective of the vocational education is to provide skill based work and to strengthen the skilled workforce through vocational education. Our country at this time with her rich human resource requires to provide vocational training for skilling or up-skilling the huge manpower as Natioal Skill Development Corporation(NSDC) targets to train 400 million Indian people by 2022. Earning a livelihood through a skill will be a way of life. National Policy for skill Development and Entrepreneurship 2015 informs India is one of the youngest nations in the world with more than 54% of the total population belongs under 25 years and over 62% of the population in the working age group i.e. belonging to 15-59 yrs. It is estimated that only 2.3% of the workforce in India has undergone formal skill training as compared to other countries and so shortage of talent with requisite skills remains a problem. So importance has been laid upon VET and VST both at central and state level in the 12th Five Year Plan with Craftsmen Training Scheme (CTS), Modular Employable skill (MES) based training programmes,

National Rural Livelihood Mission (NRLM)/Aajeevika, National Urban Livelihood Mission (NULM), Support to Training and Employment Programme (STEP) for the youth in various trades.

The present day country leaders emphasise upon a new mode of operation to lead the way in skilling India to meet the challenges of having world's one of the fastest growing economy having expectations of growth rate to cross 8% by 2022. Indian economy is diversifying very fast now-a-days from being largely agro-based to a manufacturing and service based economy where there will be an increased demand for skilled good quality workers in various sectors. At present only 2.3 percent of the country's total workforce has formal skill training though more than 12 million youth between 15 and 29 years of age are expected to enter India's labour force every year for the next two decades. By 2022, 24 key sectors will need an additional 109 million skilled workers. According to an estimate that by 2023, about 8'8 million youth will get some market relevant training. Govt. Of India has given priority for skill development and so NSDM has started functioning aiming at Skill India Mission operation backed by the World Bank a success. 20 Ministries and departments for 70 plus schemes were started for skill development. The Mission declared – "National Skill Development initiative will empower all individuals through improved skills, knowledge nationally and internationally recognised qualification to gain access to decent employment and ensure Indians competitiveness in the global market."

Now the question of facing the challenge comes. It must be admitted that our ongoing education system has failed to enable the students to compete in the employment field for jobs and it turned to impart vocational skills. Vocationalisation of education is very important for preparing a trained manpower available for getting suitable employment. None can deny the importance

of training illiterate or neo-literate youths to bring them to mainstream development and economic empowerment, the huge number is a matter of concern and the task may take long time.

The training facilities or infrastructures available at present are not able to cope with the demand and at the same time it is not possible to create additional infrastructure to that extent that may require huge financial investment. So it will be appropriate to launch joint ventures at Government initiative.

The NGOs/voluntary organisations must come forward to bring the programme to the doors of the people.As the civil society organisation they have a long tradition to co-operate the government in all pro-people programmes to make the progress of the country towards a right path.They should put extra effort to bring the underprivileged section of the society as well as female and minority communities under the scheme. At the government level initiatives to be taken to design the education syllabus for making the learners interested to vocational training. The curriculum should be framed in such a manner that every student becomes able to opt for their choiceable trade. From the primary level to upwards the emphasis must be on skill education. Gandhi who laid much stress upon vocational training in his Nai Talim a love for vocation which in the post-independence era was practically rejected by the policy makers of education. It is also to be observed so that it not only turns to mark obtaining work education. At the administrative level every block should have an ITI where professionalization will be imparted in a more systematic way. Village Panchayets should devote a major time to send the able youths to training and it is their task to prepare a list of them living in that GP. Household surveys are to be conducted at least once a year. For running the activities smoothly a literate society is a must. GP's must have to do this in formal and non-formal way   and motivation is to be done with utmost sincerity . The literacy will enablee the

beneficiaries to follow the training imparted to them. And the NGOs and the VOs must shoulder a big responsibility in this domain.

The NGOs and voluntary organisations may be offered the task of survey, beneficiary selection, motivation, awareness building and spreading literacy. They have better healthy rapport with the local people and it will be easier to make the programme a success if they are allowed to work jointly with Govt agencies. As civil society organisation they must try to overcome the difficulties arising. Many adults show reluctance citing reasons for their age, sex and socio economic problems of the society. VST and career development and life education to benefit the adults by motivated training methodologies to be implemented through a streamlined institutional mechanism must benefit them. Vocational training to women particularly adolescent girls helps to develop technical capacity, entrepreneurship and local craftsmanship definitely help income generation of the family. This concept is to be taken to them by the NGO's. In this way co-ordination between the LSG and the residents of the area is to be built which helps the successful implementation of the programme.

Educational awareness and literacy are the stepping stones for building a strong nation which also the target of this programme.

Generally it is observed that most of the government programmes are left in the midway due to bureaucratic red-tapism and for various dos and donots. Bureaucratic approach towards such programme soon fail to attract people. NGOs there can project various innovative ideas for moving it forward. It is not to make a comparison between a government and non-government approach. But it must be realised that without a strong co-ordination between the government and non-government agencies such a huge ambitious project can't succeed.

In the post-training period the beneficiaries may seek help to both and they can help a lot. This is particularly in the case of elderly people who after undergoing the skill training wants to earn more for their families or spend their time usefully and productivity. Many NGOs working with the geriatric provide some opportunities for the elderly people as well as help them to avail government projects specially for the old. The NGOs working with the street children or footpath- dwellers have ample scope for working in this field if government help is assured during the training period and in the post training situation.

For making the programme for promotion of vocational skills a great success all the educational institutions should encourage to develop independent thinking so that they not only grow but also contribute for the growth of the community and society. And at every step the government and the civil society organisations should proceed in a co-operative manner. It has been observed that in past such effective co-ordinations have resulted the desired success.

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Soft Skill Development through Lifelong Learning and Its Strategies: Issues and Different Perspective

Mr. Aasif Moiz

This paper reviews how the megatrends of soft skills – digital transformation, globalization and demographic changes are shaping skills demand through the creation and destruction of jobs with the changing nature of existing occupations. It shows that how the resulting changes in skill needs have translated into skills imbalances, and how lifelong learning systems and strategies can be enhanced to increase the participation of individuals and employers in education and training among adults through lifelong learning education and continuing education. This presentable paper will deal with Lifelong Learning Education, Strategy for the development, and Issues in development programs, State and Non state actors role (Govt. & Non- Govt. Agencies Role), Needs of Labor market in 21st century regarding empowering Human Capital through Lifelong Learning including soft skills.

The empowerment of human capital can be achieved through appropriate training, which can be provided through formal, non-formal or informal education. The link between education and empowerment of human resources is also strongly reflected in the United Nations Agenda 2030 - Sustainable Development (2015-2030). This text highlights the contribution of adult education to the achievement of the agenda's objectives: "All people, irrespective of sex, age, race, ethnicity, and persons with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable situations, should have access to lifelong learning opportunities that help them acquire the knowledge and skills needed to exploit opportunities and to participate fully in society (United Nations, 2015, Paragraph 25).

Growth is a process of economic and social transformation, a widening of human choices and concerns the ability to influence the processes that shape man's lives, to read, analyze and solve problems (Escrigas, 2008)."Learning areas", "learning towns" and "learning communities" are the foundation of growth and empowerment, as they contribute to the enrichment of human potential, promote lifelong personal development and social well-being (Noguchi et al., 2015; Kearns, 2015; Longworth, 2012). The most well-known model of emotional intelligence is Goleman's (1998), who initially considered that its basic characteristics are the following skills: self-awareness, emotional management, self-motivation, empathy, relationships, communication, and personal style.

The OECD Skills Outlook 2017 highlights the growing importance of skill mixes, in the context of the transition to a digital world of work (OECD, 2017b). The right skill mix would include strong general cognitive skills, like literacy and numeracy, which can provide a solid foundation to pursue lifelong learning. It also includes basic ICT skills, analytical skills and a range of complementary skills like creativity, problem-solving, and critical thinking. Interpersonal and communication skills, as well as emotional skills like self-awareness and the ability to manage stress and change, are also increasingly important.

Education plays an important role in empowering employees. It is associated with development, well-being and prosperity on the condition that it provides the right skills. There is a strong demand for right skills, given that underemployment and unemployment are now affecting the lives of more and more people worldwide. Many people are either inactive or working somewhere below their level of skills and abilities. They need to be supported and equipped with various skills: mental, cognitive, emotional (Panagiotopoulos and Karanikola, 2017a).

Literature revealed many explanations regarding what skills are essential to gain a success in the professional career. Soft skills are necessary for entry into employment. Young people were lacking in 'soft skills' (such as confidence, presentation skills, networking, motivation, drive and teamwork). Soft skills concern changes in skills, behavior or attitudes for which there are not such obvious and clear-cut measures but which may represent crucial steps towards being able to obtain and retain work, to further a career, and to succeed in other areas of life. Soft skills are currently described as the most important professional competence.

The main theme of educational skills are Economic, cognitive, digital, social, ethical, emotional skills that will contribute to global development and sustainability.

Soft Skills?

Soft skills are a combination of people skills, social skills, communication skills, character or personality traits, attitudes, career attributes, social intelligence and emotional intelligence quotients, among others, that enable people to navigate their environment, work well with others, perform well, and achieve their goals with complementing hard skills. These skills can include social graces, communication abilities, language skills, personal habits, cognitive or emotional empathy, time management, teamwork and leadership traits. A study conducted by Harvard University noted that 80% of achievements in career are determined by soft skills and only 20% by hard skills. A public interest study conducted by McDonald's in UK predicted over half a million people will be held back from job sectors by 2020 due to lack of soft skills.

According to Wikipedia, Soft skills types are mentioned below:

1. Communication – oral speaking capability, written, presenting, listening, clear speech & writing.

2. Courtesy – manners, etiquette, business etiquette, gracious, says please and thank you, respectful.

3. Flexibility – adaptability, willing to change, lifelong learner, accepts new things, adjusts, teachable.

4. Integrity – honest, ethical, high morals, has personal values, does what's right.

5. Interpersonal skills – nice, personable, sense of humor, friendly, nurturing, empathetic, has self-control, patient, sociability, warmth, and social skills.

6. Positive attitude – optimistic, enthusiastic, encouraging, happy, confident.

7. Professionalism – businesslike, well-dressed, appearance, poised.

8. Responsibility – accountable, reliable, gets the job done, resourceful, self-disciplined, wants to do well, conscientious, common sense.

9. Teamwork – cooperative, gets along with others, agreeable, supportive, helpful and collaborative.

10. Work ethic – hard working, willing to work, loyal, initiative, self-motivated, on time, good attendance.

In this globally and digitally interconnected world, all learners, from cradle to career, need new skills and knowledge to succeed. If we want to prepare our children for success in school, work and life, opportunities to learn 21st-century skills are essential for empowering human capital through Lifelong Learning.

Developing our skill is not just an aspiration, but with a changing job market is essential. This means not just raising the level of qualifications. It's getting the right mix of abilities, technical knowledge demanded by the workplace and skills to use those abilities and knowledge. It's about changing attitudes to learning

across our lifetime and realizing the positive benefits this brings. Skills and knowledge together comprise a nation's human capital on which the economy and society depend. Skills and knowledge together comprise a nation's human capital on which the economy and society depend. Skills can be acquired through primary, secondary and tertiary education, through training, self-directed learning and experience of the workplace or everyday life. They include skills recognized via academic and other qualifications as well as organizational and life skills. Technology trends and other changes to employment patterns mean that in the future people may need to learn new skills and take different jobs more often. Skill needs are influenced by regional and sectoral dynamics including the emergence of new occupations and the decline of old ones.

Labor market

Partial/full displacement of jobs by automation increases the need for training as people adapt to new roles and even new sectors. Collectively these changes point to lifelong learning as the pathway for skills-driven economic growth, building on the skills that individuals have when they leave the education system, and enabling workers to adapt to changing demands for skills and manage transitions in the future. Collectively, these changes point to lifelong learning as critical to realizing further growth driven by skill gains, building on the skills that individuals have when they leave the education system. Lifelong learning can enable a more adaptable workforce to respond to market and technological transitions in a way that continues to deliver productive employment for those affected, helping to create an inclusive economy. Practical learning for adults within the Soft Skills project The Grundtvig action is a part of the Lifelong Learning (LLP) programme. The basic objectives of the programme include the application of IT and communication technologies, improved quality of vocational education and

training, as well as adjustment of the education system to the labor market requirements. The goal is to "contribute through lifelong learning to the development of the Community as an advanced knowledge-based society, with sustainable economic development, more and better jobs while ensuring good protection of the environment for future generations".

In particular the programme aims to foster interchange, cooperation and mobility between education and training systems within the Community so that they become a world quality reference. The main priority of the Lifelong Learning Programme is to enhance the performance of education and training in the implementation of priorities and flagships of the EU 2020 strategy.

Main challenges in developing adult learners' soft skills (Issues in development programs)

The main challenges in developing adult learners 'soft skills within linked to

a) The identification of the kind of soft skills to be developed and target groups.

b) How these soft skills will be addressed in

- Developing the curriculum,

- Defining the adequate pedagogical strategies and

- Assessing / measuring outcomes.

HOW- Strategies for the development

- Before Adult ages have early opportunities to develop the foundational skills that will help them reason, think creatively, analyze data and work collaboratively in the future.

- Out-of-school programs—a vital part of learning—instill the 4Cs beyond the classroom; ensuring students have the academic, social-emotional and workforce skills to succeed in the 21st century.

- Schools and companies can work together to encourage and support children as they develop the core STREAM skills (Science, Technology, Engineering, Art and Mathematics) that are essential to success in school and in today's economy.

- Students should have the opportunities to develop the attitudes, skills and knowledge to understand and participate in a globally connected world.

- New approaches to education and training are needed.

- Encourage training provision and participation throughout the lifecycle, particularly by low skilled workers who might bear the brunt of the consequences of automation and changing skill needs.

- Making the most of the opportunities offered by new technologies in the provision of training, career guidance and advice.

- Target groups are diverse and include: school staff (teachers/trainers, school psychologists and special educators, kindergarten assistants), further education learners, trainers of adult learners, employees, unemployed, job seekers, beginner entrepreneurs, groups at risk of social exclusion.

- Need to develop comprehensive training systems for professionals, including the acquisition of knowledge as well as hard and soft skills like global technologies, accounting, Languages, Communication gap, Public Speaking, Presentation Skills, Client's handling, Sales approach, Multi-tasking.

- Acknowledgment of key role played by stakeholders (e.g. enterprises, social partners, employers, employees, professionals) in developing a) policy on soft skills (regulations, frameworks) at system level and b) training courses on soft skills.

- Researching best practice by keeping a close eye on what is happening internationally.

- Supporting the development of meaningful careers

- Addressing specific quality issues, e.g. scrutiny procedures to ensure that soft skills are delivered in dedicated units or embedded within a unit and or course, cooperative work by employees and employers in planning the mode of delivery, learning goals, and content.

Global Status of soft skill development

The Learning Partnership of the Soft Skills project was funded with the support from the **European** Commission under the Lifelong Learning Programme – Sub programme Grundtvig including relevant associations, counselling organizations, information services, policy-making bodies and others such as NGOs, enterprises, voluntary groups and research centers and was realized between **2012–2014 in the European consortium** composed of eight partners form seven countries with the help of consultancies, Public & Private sectors and NGOs:

1- **Hungary:** new educational technologies, multiculturalism, linguistic diversity.

2- **Austria:** Personalized adult education to unemployed people and employees of small and medium sized enterprises. It offers a flexible modular individualized training.

3- **Britain:** Empowering support to unemployed disabled people, aiming at work and economic integration for disabled and disadvantaged people.

4- **Italy:** By promoting cultural heritage at Italian and European level through cultural initiatives and training courses for cultural professionals and adults in general.

5- **Poland:** Applied research as well as implementation of advanced technologies in the field of machines manufacturing and maintenance, materials engineering, environmental protection and systems engineering and also vocational education.

6- **Cyprus:** By transferring to our customers' competence and practical knowledge from internationally recognized consultants in a pleasant training and development environment using new and innovative learning methodologies.

7- **Denmark:** Generally orientated educational offer of education and vocational training. The educational courses are planned individually and often consist of both vocational support and in-house support.

Indian Status on soft skill development

A survey of 303 employers across the country by the Federation of Indian Chambers of Commerce and Industry (FICCI) in 2010 found a majority of graduates lacked adequate "soft skills" to be employed in the industry. Only about one-third employers were satisfied with the communication ability of their employees and about 26 per cent with their employees' writing ability. If this trend continues, the prospects for the 1.4 billion youth estimated to enter the work force by 2020, and consequently for the economy, look anything but promising. Over the years, industry experts have argued that 'lack of opportunities' is a concern. But,

there is a greater concern - lack of skills. According to the National Sample Survey, out of the 470 million people of working age in India, only 10% receive any kind of training or access to skilled employment opportunities.

Conclusion

The most important element in improving soft skills is to use them in practice. Government and stakeholders should create a flexible and self-remote portal for the skill development which connects to career path of the student and the university curriculum. The development of soft skills is a process that requires commitment and virtually never ends – our social skills we train for life. And the results of this work can bring a lot of benefits both at the professional and private. Therefore, people should invest in yourself time, effort, and sometimes money. The return on this investment can make the difference are beyond our wildest expectations. Soft skill is the ability required and expected from people for finding a suitable job, its maintenance and promotion. Any person who is equipped with the necessary soft skills have higher changes of success. Soft skills create opportunities of success and handle interpersonal relations. They are essential in taking appropriate decisions. People become more confident and enable to communicate more effectively. Soft skills empower people and every skill helps to get success in life. Monitoring and evaluation play an essential role in improving the quality of learning, not only from the perspective of providers but also for learners. However, while most countries devote a significant budget to programs that encourage training participation, very few monitor outcomes, let alone carry out any sound evaluation of their cost-effectiveness. It is also important for them to develop openness and intercultural sensitivity, learn foreign languages and develop ability to adjust to the conditions of living and working in different European countries. The main objective of the Soft

skills project should be to develop learning tools and environments for strengthening "soft skills" and models of supporting learning and training while connecting generations in order to increase employability and motivation for all ages.

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Family Well Being of Maram and Lodha Tribes (PTG'S) Of Manipur and Odisha

Wetshololu Wezah
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T he present paper focuses on Family Wellbeing of Maram and Lodha Tribes (PTG's) of Manipur and Odisha. The study used a sample of (*n*=400), 200 each from Maram Naga and Lodha PTGs. For the study field survey method was adopted and data was collected through standardised Interview schedule. Statistical techniques used for the study were: Mean, Standard Deviation, Two-tailed correlation and t-test. On the basis of gender, significant differences were observed between Lodha (Male) and Lodha (Female) on Close knit family, Cohesive supportive family and Family satisfaction. Also significant difference was observed between Maram Naga (Male) and Maram Naga (Female) on two indicators of Family Well-being Viz: Close knit family and Cohesive supportive family. The five categories of age groups Viz: 18-30 years, 31-40 years, 41-50 years, 51-60 years and 60 above years have the same variance with respect to Close knit family, Cohesive supportive family and Family satisfaction which are contributing for the Family Well-being of Lodha and Maram Naga PTGs. However the contribution of Close knit family and Family satisfaction was found to be much more than Cohesive supportive family for Family Well-being of Lodha and Maram Naga PTGs. The study recommends that assuming economic disadvantage impairs family relationships, poverty might have a greater negative impact on the Primitive Tribal Groups. Thus economists and policy makers should not only emphasize on tangible measures, such as wealth and economic prosperity but also on social indicators of development. In addition to focusing on family- related values and their variations, a key challenge is to identify those

relationship patterns and characteristics in families including interpersonal skills and competencies of family members that maximize the ability of family members to jointly realize family-related values in their behaviour and work to enhance their family well being.

Key Words: Tribe, Family Wellbeing, PTGs, Close Knit Family, Cohesive Supportive Family and Family Satisfaction.

1.0: INTRODUCTION

The term 'Tribe' refers to a group of people living in primitive conditions. It is really difficult to say, whether they are 'Indigenous' or not, but it is the fact that they are earliest settlers of India and are known to be the 'autochthonous people of the land'. They are living in the forest since early times and even now some of the groups follow the same trends and live in forests. They bear ample testimony of their material and emotional attachment with forests and mountains . They are alternatively called as '*Adivasi*' or '*Adimjati*' (inhabitants of forest), '*Vanyajati*' (forest communities), '*Vanavasi*' (forest dwellers), '*Pahari*' or 'Girijans' (mountain people), '*Janojati*' (folk people) etc. in Indian languages and '*Anusuchitjati*', '*Anusuchit janjati*' (Schedule Tribes), according to the constitutional name. The word implies the meaning itself i.e. old settlers Adi=Old and Vasi=those who stay. Today India has the second largest tribal population in the world, next only to Africa. During rule of British period in the Indian subcontinent, they were known as depressed classes.

Constitutionally, a tribe (*Adivasi*) is he/she who has been mentioned in the scheduled list of the Indian Constitution under Article 342(i) and 342(ii). As per the census of India 2011, the number of individual groups notified as schedule Tribes is 705, living in different parts of India speaking more than 270 languages and maintaining exclusive identities. The tribal population of India is 10, 42,81,034 constituting 8.6 percent of

the total population and the decadal growth of the tribes was 23.7 percent during the period 2001-2011 (Census Report, 2001 and 2011). Adivasi is officially documented by the Indian government as "Scheduled Tribes" in the Fifth Schedule of the Constitution of India, which is eligible for certain confirmatory action procedures. The Constitution of India, Article 366 (25) defines Scheduled Tribes as "Such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to the scheduled Tribes (STs) for the purposes of this Constitution.

The tribal communities in India are extremely diverse and assorted. There are wide range diversity among them in respect of languages spoken, size of population and livelihood pattern. The number of communities that find their place in the list of the Schedule of the Indian Constitution is reflective of this diversity. The Indian Census of 2011 enumerates the total population of Scheduled Tribes (ST) at 10, 42, 81,034 persons, which constitute about 8.6 per cent of the population of the country. As per the Census of India 2011, the number of entity groups notified as Scheduled Tribes was 705. Scheduled Tribes consist of 11.3 per cent of the Indian rural population and 2.8 per cent of the Indian urban population. In 2001, the proportion of STs to the total population was 8.2 per cent, while the proportion was 10.4 per cent in rural areas and 2.4 per cent in urban areas. The total male ST population according to the 2011 census was 5, 24, 09,823 of which 4, 71, 26,341 are residing in rural areas and 52, 83,482 are in urban areas. The total female Schedule Tribe population was 5, 18, 71, 211 with 4, 66, 92,821 in rural areas and 51, 78,390 in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 was 23.66% against the 17.69% of the whole population. The sex ratio for the overall population was 940 females per 1000 males for all population and that of Scheduled Tribes was 990 females per thousand males.

In terms of the total tribal populations found in each State of the country, Odisha has the largest number of notified STs (62) followed by Karnataka (50), Maharashtra (45), Madhya Pradesh (43) and Chhattisgarh (42). Sikkim has the least with four tribes followed by Nagaland, Daman and Diu and Uttarakhand with five each. Among the South Indian States (without any Scheduled Areas), Karnataka has the largest number of Scheduled Tribes (50) followed by Tamil Nadu (36) and Kerala (36).

Scheduled Tribes (STs) are indigenous, have their own distinctive culture, are geographically isolated and are poor in socio-economic conditions. It is a social group with definite territory, common name, common descent, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, and full faith in leaders and self-sufficiency in their distinct economy (Vidyarthi, 1981). *Adivasi* is a term for schedule tribes, an assorted set of racial and tribal groups believed to be the indigenous population of India. According to Majumdar (1998), "A tribe is a social group with territorial attachment, endogamous, with no specialization of function, ruled by tribal officers, genetic or else, united in language or vernacular, recognizing social distance from other tribes or castes but without any disgrace attached in the caste structure, following tribal tradition, belief and customs, intolerant of naturalization of ideas from alien sources, above all conscious of a homogeneity of ethnic and territorial integration. The word tribe as generally understood in the literature on anthropology as a social group speaking a distinguishing language or vernacular and possessing a distinct culture that makes it off from other tribes". For centuries, the tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts. The tribal population is identified as the aboriginal inhabitants of our country. For centuries, they have been living a simple life based on the natural environment and have developed cultural

patterns congenial to their physical and social environment. References of such tribal groups are found even in the literature on the ancient period, right from the Ramayana and the Mahabharata periods.

After independence, Government of India has scheduled the tribal groups in the Constitution and provided special provisions for their welfare and developments in the case of ST communities across the States in India and 75 of the STs were termed as most backward and are named as Primitive Tribal Groups. Most of the tribal areas are hilly, inaccessible undulating plateau lands in the forest areas of the country resulting in the bypassing of general developmental programmes. Due to this, infrastructure and development facilities in tribal areas for education, roads, healthcare, communication, drinking water, sanitation etc. lagged behind compared to other areas. India today has the second largest tribal dominated area after Africa.

The word 'primitive tribes' was often used by western anthropologist to denote "a primary aggregate of people lining in a primitive or barbarous condition under a headman or chief". The word primitive came into use when anthropological theories were dominated by evolutionary approach that equated living people outside the stream of European culture with the early inhabitants of the earth. The word primitive is used to refer to an earliest stage in social development implying rude, uncivilized, archetypal etc. The government of India has basically adopted four criteria for determining the primitiveness of a tribal group. They are charcterised by Pre-agricultural level of technology and economy; Very low rate of literacy;Declining or near stagnant population and General backwardness due to seclusion and consequential archic mode of living.

1.1:FAMILY WELLBEING

Family is the social unit in which all human needs are integrated and where to some degree they must all be met. The six essential resource classes required by a family are: love, status, services, information, goods and money. Shared time is a necessary environmental condition for the exchange of these resources. Humans are social creatures who enjoy companionship and need the support of a group for survival. They have needs for resources of love, status, services, information, goods and money which cannot be satisfied in isolation. Since humans depend upon others for these resources, they seek situations to exchange them through interpersonal behaviour. The probability of an interpersonal exchange taking place depends upon: the properties of resources to be exchanged, appropriateness of the environment and the motivational state of potential exchangers. Both money and time are important resources for the production of well-being for family members. Income can be used to purchase goods and services that increase the well-being of parents and/or children; time not spent in paid work can be enjoyed directly (as leisure) or used in the production of goods (cookies) or services (help with homework) that enhance well-being for self or other family members.The family provides the setting in which essential resources are created, transformed, allocated and exchanged to meet physical, safety and higher level needs of individuals. Level of life quality is dependent on the degree to which needs are met. It is important, therefore, to assess family well-being and to develop indicators of family functioning and of the processes which contribute to quality of family life in order to evaluate both individual and societal well-being.

The stability of family life with parents and children is fundamental to all human society and its long term survival. Many sociologists have regarded the family as the bedrock of

society. From sociological perspective LePlay(1864), believed that a study of the family in relation to the general social structure was important in understanding the well-being of the family which, in turn, would contribute to understanding the welfare of society. He considered the standard of living to involve both material and non-material things 'daily bread' and the 'moral law'. A high standard of living involved not only high economic and physical resources and conditions, but also the social-psychological conditions of society. Both of these were dependent on a good working social structure of which the family was a critical element. The family was critical because its consumption and production of resources were an index of the prosperity of society, and the social practices of the family reflected and influenced those of society. LePlay(1864) concluded that the family was the ultimate social unit which reflected all the important characteristics of society.

Therefore family well being is the pre-eminent, most favorable and irreplaceable place for recognition and development of a person on its way to complete dignity. It is the family that the first steps in human development are initiated and the process of education and promotion of human beings starts. An individual who does not receive this initial orientation in the family will be greatly hampered in achieving the human fullness to which he/she is called a person. Respect for human rights is necessary for human development of persons in the society. These human development values include life itself, health, knowledge, work, the community, religion and culture. Family is the smallest community of persons. The values essential to the family can only be achieved when a man and a woman give themselves to one another totally in marriage accept a community of love and life, are willing to fully accept the gift of new life in procreation and accept the responsibility of education the offspring.

1.2:CLOSE KNIT FAMILY

Families, almost from their start, face forces that could pull them apart. When a family begins to mature, that potential loss of connection, that feeling of something changing, is difficult to confront. And it makes communication even more important. John Northman (1977) , a psychologist from Buffalo, NY says "The idea of feeling connected becomes very reinforcing, to all of us, and it contributes to happiness, it contributes to mental health and it does contribute also to physical health, It's well known that when people feel better connected, that they feel better physically, they're certainly less likely to feel depressed — or if they do, they're in a better position to get out of being depressed. Overall, it leads to a feeling of a greater degree of support and connection psychologically". Like most relationships, family relationships are governed by norms. The role norms consist of the roles of parent, child, spouse, etc. The norms that govern how a parent and child interact are different from the norms that govern how spouses interact. Families are also affected by cultural norms – for instance, some cultures value mutual help more than others. Finally, there are individual norms which speak to the diversity between individual families (and we all know that our families are unique!). When role norms, cultural norms, and individual norms are considered together, they all involve two major dynamics:Degree of independence or dependence and Degree of voluntarism or obligation. In a close knit family,

family members express high degree of appreciation for each other, spend a great deal of time together, having good communication patterns, spending time talking to each other, Families having a strong sense of commitment, actively promoting one another's happiness and welfare.

Have a high degree of religious orientation, participating in religious activities together and committed to a spiritual lifestyle

and families having an ability to deal with crises in a positivemanner.

1.3:COHESIVE SUPPORTIVE FAMILY

Cohesive supportive family is one of the most important sources of both well-being and distress. Experiences of relations with family members are particularly important for the development of interpersonal skills and social bonds (e.g., Ainsworth, 1989; Bowlby, 1977) and, at the same time, represent important individual needs regarding social experiences, such as experiences of relatedness (e.g., Baumeister & Leary, 1995). Given the importance of cohesive supportive family for individual well being and social adjustment, the family functioning shape emotional experiences inside and outside the familial context creating familial cohesion (Olson, Portner, & Lavee, 1985). Familial cohesion is the degree of togetherness or closeness or emotional bonding that family members have toward one another, and it is e correlated with inter personal well-being and satisfaction in adults (e.g., Green, Harris, Forte, & Robinson, 1991a, 1991b). The most important elements of the concept of high cohesion include warmth, nurturance, time together, physical intimacy (affection), and consistency (Green & Werner, 1996). Satisfaction with family bonds, which is also related to cohesion, reflects the extent to which the need for cohesion or closeness in family relations is generally satisfied.

On the other hand Individual well-being includes a cognitive component, comprised of judgments of life satisfaction, and an emotional component, comprised of high levels of positive and low levels of negative affect (Larsen & Prizmic, 2008). Accordingly, the emotional component ebbs and flows, is subject to situational influences, and can therefore be diminished or enhanced by a wide range of personal responses to the social environment (Larsen & Prizmic). The quality of emotional ties between family members affects the situational and generalized

well-being of family members and particularly their adjustment to social situations. Important aspects of this may be captured by the concept of familial cohesion (Olson et al., 1985). Studies generally support the notion that higher familial cohesion plays an important role in individual well-being. Manzi et.al., (2006) cross-sectional study on family functioning found higher levels of perceived cohesion among young adult family members which is associated with higher life satisfaction . In contrast, lower cohesion has often been linked to psychological problems. One study showed lower familial cohesion to be associated with more problems in social functioning, lower quality of life, and lower subjective well-being in a sample of adult psychiatric patients (Kager et al., 2000). In older adults, Weiss found higher familial cohesion to be negatively correlated with familial stress and positively correlated with physical health, emotional well-being, and satisfaction with life in a sample of 618 subjects (age 18 to 70 years) recruited via an opinion research institute in Germany. Less is known about associations between cohesion and more immediate aspects of family members' emotional well-being. Knowledge on the correlates of cohesion as experienced in everyday life is important because it provides information on the mechanisms underlying the link between family experiences and the emotional relevance of interpersonal situations and thus about the basis of emotional well-being.

1.4:FAMILY SATISFACTION

The core assumption of the VBC (Value Based Approach) Model of Family Life Satisfaction is that the level of family life satisfaction is enhanced by the ability of family members to jointly realize their family- related values in behaviour. The over- all level of family life satisfaction is promoted only when each family member is able to move toward realizing their values for family life in behaviour. Problems in family life can develop when family members are not able to realize their

values for family life in behaviour or when individual family members hold conflicting values across family life domains which one or more family members define as important. The approach to defining family life satisfaction proposes that neither families nor members within the same family necessarily share similar values for family life. Family-related values both within families as well as between families are seen as "different from" rather than "better than" or "worse than" those of other family members or families. In addition, families or family members may share values, but lack the personal resources or relational skills, or have other constraints, such as work obligations or financial restrictions, that hinder their ability to behave in a way that is consistent with their values. Thus, it is proposed that the realization of family-related values in behaviour is influenced by the level of congruity of values among family members, the relative presence or absence of personal resources (e.g., self-esteem) and relational skills (e.g., communication) necessary to act in accordance with stated values, and the nature and magnitude of system-level constraints that serve as obstacles to realizing family-related values, including family- related demands and stressors. The nature of family life is seen as a dynamic, fluid, and interactional process among family members with members constantly working to achieve desired family- related ends in the context of ever changing and emerging family-related values (Mace & Mace, 1978). Therefore clinical and community intervention is directed to helping families move toward relational growth and fulfillment.

1.5: THE STUDY AREA

The study are is confined two two primitive tribal groups residing in Manipur and Odisha. They are the Maram Naga from Manipur and Lodha tribes from Odisha. Manipur is one of the eight states of Northeast India, and one of the eight sister states.

Physically the state is divided into two distinct regions. These are: plain central valley and the surrounding hill areas. About 10 percent of the land is flat plain. The plain central valley is almost oval in shape covering an area of 1,920 sq.km and situated at about 750 meters above the sea level. The hill ranges have a general north to south trend, connecting spurs and ridges run from west to east between them. Manipur is a home of 29 different communities. The Maram's (or Maram Nagas) are a people known for their rich cultural heritage. There are more than thirty Maram villaes scattered in the geographical expanse generally known as the Maram Area. As per Census 2001, the Maram Nagas number about 37,340 in total (Manorama Yearbook 2012, p. 576). According to UNESCO database on endangered languages, the number of people who speak Maram is 37,000 (based on India Census 2001). Maram has been put in the category of 'vulnerable'. Women bear the major burden of household chores including taking care of children. Women will collect water and firewood. Men are responsible for cutting down of trees from which firewood are prepared. Both men and women are involved in rice cultivation: while digging of fields, sowing of seeds, transplantation of saplings, and harvesting are common activities, men are responsible for ploughing the fields. The two major festivals of the Maram Nagas are Punghi (celebrated in July) and Kanghi (in December). O**disha,** formerly Orissa is one of the 29 states of India, located in eastern India. It is the 9th largest state by area, and the 11th largest by population. It is also the 3rd most populous state of India in terms of tribal population. Some of the important tribes are Ho, Santhal, Bonda, Munda, Oraon, Kandha, Mahali and Kora. There are 62 tribal communities residing in Odisha today. The major tribes of the state are Kondhs, Koyas, Gadabas, Oraon, Juangs, and Santals. Economically, the Lodhas are very poor. They have as yet, in the pre-agricultural economy but some of them have recently taken to agricultural practices. Primarily they depend on forest and NTFP collection. They collect *sal* leaf from the forest and stitch it for commercial purpose. They also earn their

livelihood by *sabai* rope which is available abundantly in this area. Some of the families collect fuel wood & tooth brush steaks and sell it in the local market. In most cases they are cheated and exploited by the traders. Since the Lodhas are mostly forest dwellers, their economic activities centre in and around the forest. Their primary occupation was rearing the *tussar* silk worm in the host trees of Sal and Asan. Besides *tussar* cultivation they pursue hunting, food gathering, collecting forest products in the forest. Apart from collection of fruits and roots for their own consumption, they collect *Kendu* leaves to make *Bidi*. They used to collect Sal and *Siali* leaves to make leaf cups and plates and *Sabai* grass to make ropes. They also collect forest products like honey, Lax, *Sal*, Seeds, *Mahua* flowers and firewood which they sell in the market to earn a livelihood.

1.6: OBJECTIVE

To study the quality of family well-being of Maram and Naga Primitive Tribal Groups.

1.7: HYPOTHESES

There exist no significant differences family well-being of both the tribal groups.

1.8: DESIGN OF THE STUDY

(a)Universe:

Sl. no	District	Name of the block	No of Villages	Total population
1.	Senapati	Tadubi	70	37,340
		Saikul	229	
		Kangpokpi	139	
		Paomata	20	
2.	Mayurbhanj	Morada	70	8905
		Suliapada	70	
	Total	6	598	46,245

Source: Census 2011

The universe of the study comprises of respondents from two districts, one from Manipur and one from Odisha. In Manipur, the Maram Naga's reside in Senapati District and in Odisha, the Lodha's reside in Mayurbhanj District. Senapati District has four blocks and Mayurbhanj District has two blocks. Maram Naga tribes are spread over 458 villages having a total population of 37, 340 whereas Lodha tribes are spread over 140 villages having a total population of 8905 as per 2011 census.

(b)Sample

Sl. No	District	Name of the block	No of Villages	Sample village	No of households	No of respondents
1.	Senapati	Tadubi	70	8	160	160
		Paomata	20	2	40	40
2.	Mayurbhanj	Morada	70	10	200	200
	Total		160	20	400	400

Multi stage random sampling procedure was adopted for the purpose of the study.

At the first stage, from across 4 blocks of Senapati district two blocks and from across two blocks of Mayurbhanj district one block was selected using convenient sampling procedure. At the second stage from each block, a minimum of 10 percent of the villages was chosen using random sampling procedure. At the third stage, from each village 20 households was chosen using random sampling procedure. One adult respondent (male/female) at random was chosen from each household. Thus the total sample was 400, 200 each from Maram Naga and Lodha PTGs.

1.9: TOOL

Interview schedule was used for the purpose of the study. The interview schedule was developed by the investigators using standard procedure.

2.0: METHOD AND PROCEDURE

For the purpose of the present study field survey method was adopted by the researchers. The data was collected through standardised interview schedule through door to door visit.

2.1: ANALYSIS AND INTERPRETATION OF DATA

Table 1.1: Gender difference in Quality of Family Wellbeing of Lodha and Maram Naga PTGs

Sl. No	Items	Male (Lodha) (N=116)	Female (Lodha) (N=84)	t	Male (Maram Naga) (N=120)	Female (Maram Naga) (N=80)	t
		M±SD	M±SD		M±SD	M±SD	
1	Close knit family	57.27±10.89	52.35±10.38	3.215**	68.17±8.46	71.01±7.64	2.420**
2	Cohesive supportive family	23.49±4.33	21.77±4.46	2.732**	28.27±3.83	29.41±3.98	2.038**
3	Family satisfaction	53.86±7.23	48.15±8.30	5.174**	60.18±6.26	61.18±6.39	1.087**
** Not Significant at 0.01 level of Significance * Significant at 0.01 level of Significance							

Table 1.1 shows the gender difference in quality of family well-being as perceived by Lodha and Maram Naga PTGs. The data reveal that the mean and standard deviation scores of Lodha male on close knit family (M=57.20, SD=10.88), cohesive supportive family (M=23.44, SD=4.35) and family satisfaction (M=53.78, SD=7.26) was found to be higher than that of Maram Naga females. However significant difference was observed between Lodha male and Lodha female on their perception on family well-being.

On the other hand, the mean score of Maram Naga female on the indicators of family well-being i.e. close knit family (M=71.01, SD=7.64), cohesive supportive family (M=29.41, SD =3.98) and family satisfaction (M=61.18, SD=6.39) was higher than that of the Lodha male. However significant difference was observed between Maram Naga female and Maram Naga male on close

knit family and cohesive supportive family, whereas no significant difference was observed on family satisfaction.

Table 1.2: Age Group differences in Quality of Family Wellbeing of Lodha PTGs

Sl. No	Items	18-30 Years (N=12)	31-40 Years (N=51)	41-50 Years (N=65)	51-60 Years (N=31)	Above 60 (N=41)	F
		M±SD	M±SD	M±SD	M±SD	M±SD	
1	Close knit family	56.25±8.70	54.34±10.80	57.32±11.44	55.00±11.12	53.05±10.64	0.10**
2	Cohesive supportive family	23.33±4.43	22.92±3.96	22.68±4.91	23.11±3.68	22.34±4.91	0.03**
3	Family satisfaction	47.92±7.82	52.09±8.18	51.24±7.72	51.86±10.56	51.75±7.26	3.65**
** Not Significant at 0.01 level of Significance * Significant at 0.01 level of Significance							

Table 1.2 shows the mean and standard deviation the scores of different age groups (18-30 Years, 31-40 Years, 41-50 Years, 51-60 Years and above 60 years) on quality of Family Well-being. The result shows that the scores on Close knit family of 41-50 Years (M=57.42, SD=11.36) was higher than the other age groups but very close to 31-40 Years of age group (M=55.12, SD=10.21). However difference was not significant (F=1.288).

As regards to cohesive supportive family contributing for the family well-being of Lodha PTGs was found to be higher for 31-40 Years of age group (M=23.26, SD=3.81) and closely followed by the age group of 51-60 Years (M=22.87, SD=3.65). However the difference among all age groups on contribution of cohesive supportive family for family well-being was not statistically significant.

Similarly the scores on family satisfaction contributing to family well-being of Lodha PTGs was found to be higher for the age group of 31-40 Years (M=52.56, SD=8.08) closely followed by above 60 years of age group (M=52.22, SD=6.97). However no significant difference was found between the various age groups on their scores on family satisfaction.

Table 1.3: Age Group differences in Quality of Family Wellbeing of Maram Naga PTGs

Sl. No	Items	18-30 Years (N=37)	31-40 Years (N=71)	41-50 Years (N=21)	51-60 Years (N=42)	Above 60 (N=29)	F
		M±SD	M±SD	M±SD	M±SD	M±SD	
1	Close knit family	71.33±6.72	68.48±8.56	69.00±8.85	70.14±8.15	67.86±8.80	0.56**
2	Cohesive supportive family	29.31±3.41	28.58±4.24	28.50±3.17	28.89±4.68	28.25±2.87	0.01**
3	Family satisfaction	58.92±5.68	61.51±5.99	58.45±7.40	60.73±6.71	61.61±6.10	0.25**
** Not Significant at 0.01 level of Significance * Significant at 0.01 level of Significance							

Table 1.3 shows the mean and standard deviation the scores of different age groups (18-30 Years, 31-40 Years, 41-50 Years, 51-60 Years and above 60 years) on quality of Family Well-being. The results show that the scores on close knit family of 18-30 Years of age group (M=71.46, SD=6.68) was higher than the other age groups but very close to 51-60 Years of age group (M=70.45, SD=8.20). However the difference was not significant (1.635).

Similarly the scores on Cohesive supportive family contributing for the family well-being of Maram Naga PTGs was found to be higher for 18-30 Years of age group (M=29.16, SD=3.48) and closely followed by the age group of 41-50 Years (M=29.10, SD=3.16). However the difference among all age groups on contribution of cohesive supportive family for family well-being was not statistically significant.

Again the scores on Family satisfaction contributing to family well-being of Maram Naga PTGs was found to be higher for age group of 60 years above (M=61.38, SD=6.11) closely followed by 31-40 Years (M=61.13, SD=6.16). However no significant difference was found between the various age groups on their scores on family satisfaction. Hence the hypothesis is accepted. It

reveals that the population under different age groups have the same variance.

Table 1.4: Correlation (Two - Tailed) for Lodha (Family Wellbeing)

Sl. No	Varables	Sex	Age group	3 (CKF)	4 (CSF)	5 (FS)
1	Sex	1				
2	Age group	.123	1			
3	Close knit family (CKF)	-.217	-.067	1		
4	Cohesive supportive family (CSF)	-.178	-.060	.547	1	
5	Family satisfaction (FS)	-.336	.040	.181	.173	1

CKF: Close Knit Family   CSF: Cohesive Supportive Family   FS: Family Satisfaction

The table 1.4 shows the correlation on different variables linking to the family well-being of Lodha Tribe. It was found from the data Cohesive supportive family is positively correlated to Close knit family. Different age groups have close relationship with Family satisfaction. Further Cohesive supportive family is positively correlated close knit family. It was also found from the data that close knit family and cohesive supportive family contributes maximum for the family well being of Lodha Tribe.

Table 1.5: Correlation (Two - Tailed) for Maram (Family Wellbeing)

Sl. No	Varables	Sex	Age group	3 (CKF)	4 (CSF)	5 (FS)
1	Sex	1				
2	Age group	-.128	1			
3	Close knit family (CKF)	.170	-.052	1		
4	Cohesive supportive family (CSF)	.143	-.035	.265	1	
5	Family satisfaction (FS)	.077	.072	.178	.350	1

CKF: Close Knit Family   CSF: Cohesive Supportive Family   FS:Family Satisfaction

Table 1.5 shows the correlation between different variables on family well-being of Maram Naga PTGs residing in Manipur. The variables include gender, age group, close knit family, cohesive supportive family and family satisfaction. Different age groups and gender have close relationship with family satisfaction. Again it was found that there was positive correlation between Close knit family, Cohesive supportive family and Family satisfaction with gender. Further close knit family was positively correlated with cohesive supportive family.

Among all the variables under family well-being the cohesive supportive family contributes more for family satisfaction than anyother variable. Further high correlation was observed between close knit family and cohesive supportive family in case of the Maram Naga PTGs.

2.2: MAIN FINDINGS

On the basis of gender difference, significant difference was observed between Lodha (Male) and Lodha (Female) on Close knit family, Cohesive supportive family and Family satisfaction. However significant difference was observed between Maram Naga (Male) and Maram Naga (Female) on two indicators of Family Well-being Viz: Close knit family and Cohesive supportive family. The contribution of Lodha (Male) for Family Well-being viz: Close knit family, Cohesive supportive family and Family satisfaction was found to be more than that of the Lodha (Female) whereas it was just the opposite for the Maram Naga PTGs.

On the basis of classified age groups, there was no significant difference on Close knit family, Cohesive supportive family and Family satisfaction which are contributing for the quality of Family Well-being of Lodha PTGs. The five categories of age groups have the same variance with respect to Close knit family, Cohesive supportive family and Family satisfaction which are contributing for the Family Well-being of Lodha PTGs.

However the contribution of Close knit family and Family satisfaction was found to be much more than Cohesive supportive family for Family Well-being of Lodha PTGs.

There was no significant difference on Close knit family, Cohesive supportive family and Family satisfaction on the basis of different age groups contributing for the quality of Family Well-being of Maram Naga PTGs. The five categories of age groups have the same variance with respect to Close knit family, Cohesive supportive family and Family satisfaction contributing for the Family Well-being of Maram Naga PTGs.

The contribution of Close knit family and Family satisfaction was found to be much more than Cohesive supportive family for Family Well-being of Maram Naga PTGs.

2.3:DISCUSSIONS OF RESULTS

The average mean score on three dimensions of Family Well-being (Close knit family, Cohesive supportive family and Family satisfaction) of Lodha Male (AM=44.81) was found to be higher than the Lodha Female (AM=40.81). The average mean score on the same three dimensions of Family Well-being of Maram Naga Female (AM=53.86) was found to be higher than the Maram Naga Male (AM=52.21). This shows that both Maram Naga Female and Maram Naga Male have better Family Well- being than the Lodha Male and Lodha Female. This may be attributed to the nature of work and better occupational status of the Maram Nagas than the Lodhas which in turn has contributed to better Close knit family, Cohesive supportive family and Family satisfaction.

With regards to different classified age groups of Lodha Tribe,the average mean score on three dimensions of Family Well-being (Close knit family, Cohesive supportive family and Family satisfaction) of 41-50 years (AM=43.76) was found to be higher than 18-30 years (AM=41.44), 31-40 years (AM=43.65), 51-60 years (AM=42.73) and above 60 years (AM=42.41). On the other hand, the average mean score on the same three dimensions of Family Well-being on different age groups of Maram Naga shows that 51-60 years (AM=53.33) was found to be higher than 18-30 years (AM=53.24), 31-40 years (AM=52.55), 41-50 years (AM=52.98) and above 60 years (AM=52.44). For 41-50 years of Lodha Tribe and 51-60 years Maram Naga Tribe better Family Well-being was contributed by Close knit family and Family satisfaction. Although the same dimensions have contributed for better Family Well-being of 41-50 years of Lodha Tribe and 51-60 years Maram Naga Tribe. However it was found that the Maram Naga belonging to 51-60 years of age had better Family Well-being.

The correlation matrix for Lodha Tribe revealed that there is a high positive correlation between Cohesive supportive family and Close knit family, whereas there is a high positive correlation between Family satisfaction and Cohesive supportive family for Maram Naga Tribe. The analysis reveal that there are different parameters of Family well-being for Maram Naga Tribe and Lodha Tribe. For Both Lodha and Maram Naga Tribes, their Family Well-being is contributed by Close knit family, Cohesive supportive family and Family satisfaction.

2.4: SUGGESTIONS AND RECOMMENDATIONS

Research needs to examine the effects of family factors on work behaviours and research concerned with a better quality of life cannot be perceived without perceiving the contemporary quality as bad and not good enough needs to be improved in the future. Future research should incorporate time spent with

spouse, sibling, and other relatives into its assessment of family time. It would be useful to study the balance between work and the aggregate of other life roles as well as the balance between pairs of specific roles. Such research would provide insights into the impact of different foci of role balance on individual's well-being. An equally high investment of time and involvement in work and family would reduce work–family conflict and stress thereby enhancing an individual's quality of life. The nature of the associations between familial dynamics, including family functioning for the family as a whole and related social interactions, and psychological and emotional health in families of origin, perpetuated or relinquished across future generations, needs to be further elucidated.Assuming that economic disadvantage impairs family relationship, poverty might have greater negative impact on the Primitive Tribal Groups. Thus Economists and policy makers should not only emphasize on tangible measures, such as wealth and economic prosperity and social indicators.

2.5: CONCLUSION

Many improvements can be made that do not require significant material resources, for instance, if family spends time together in helping each other with chores, responding warmly to questions and requests made by the family members, and if they keep the home hazard-free. The home environment signals to the children what the family stand for, at least in terms of the cognitive, emotional, and physical dimensions. It is appropriate to place responsibility on the parents for providing a positive home environment for their children, although larger societal forces surely shape the conditions under which parents create home environments.

In addition to focusing on family- related values and their variations, a key challenge is to identify those relationship patterns and characteristics in families as well as those

interpersonal skills and competencies of family members that maximize the ability of family members to jointly realize family-related values in behavior. Perhaps, more importantly, given that relatively few families are probably able to provide a context where all family members are able to fully realize their family-values in behavior, it is important to identify patterns of family interaction that foster the ability of family members to live together in spite of their differences and to deal constructively with the realities and demands of family life.

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Socio-Economic Profile of Women Self Help Groups (SHGs) in Ri-Bhoi District of Meghalaya

J.I. Rapthap
B.P.Sahu

T he role of women was emphasized as a necessary and indispensable part of human development. Nevertheless, the battle of exploitation against women is not yet over. In almost all societies women have been given inferior and unequal social positions. Women's role in the process of income generation and in decision making is not very satisfactory, since most of them are still illiterate and unskilled. In India, women especially in the rural tribal areas are one of the most disadvantaged sections of the society. This is due to the fact that men dominate the means of production and economic activities. The marginalized tribal women generally lack access to credit and also lack participation in in-come-generating activities which is assumed to strengthen women's bargaining position within the household, thereby allowing her to influence a greater number of strategic decisions. Majority of the rural women in India are unable to avail the benefit of credit programmes due to past indebtedness, lack of knowledge about such schemes, and their inability to interact with bank and district officials. Besides these, the banks do not provide credit to meet the urgent needs of the poor women. Progress of a society is possible only when its citizen's especially women are dynamic, resourceful, enterprising, getting access to credit and are responsible. Without such citizens, progress of a country cannot be achieved in any field. Therefore, opportunity should be given for the marginalized tribal women to participate in various skill development training programmes with easy access to credit to help them become successful entrepreneurs at the group (SHG) or at the individual level.

1.0: Introduction

It is well known that poverty and unemployment are the two major problems of poor women in India. Lack of access and control over resources is a critical component of poverty. These poor women face peculiar social, cultural, educational, political and allied problems (Sharma and Varma, 2008). Women especially in the rural tribal areas are one of the most disadvantaged sections of the society. It is estimated that 120 million households are facing financial exclusion (Karmakar, 2003 and Sandhu, 2013).In this direction microfinance has played an important role in filling this gap by providing financial services with the help of various lending models among which SHGs are one of them. Micro-credit is one of the aspects of microfinance, which provides a wider range of financial services, especially savings accounts, to the poor. It is an extension of very small loans (micro-loans) to impoverished borrowers who typically lack collateral, steady employment and a verifiable history. Denied access to credit, which is one of the most productive resources has pushed women to the status of recipient, debtor, beneficiary and consumer, despite their ability as a giver, benefactor and producer. Large numbers of tribal women are still under the trap of local money lenders and other credit agencies. The ideal way out would be a credit programmes for the under- privileged women, so that genuine credit needs are met. Thus formation of SHGs can ensure the maximum participation of the marginalized women in a Credit Programme. According to Khandker and Shahidur (2005) about 40% of poverty reduction in rural Bangladesh has been attributed to the role of Micro-credit. It was further found that micro-credit programmes in India have significantly increased women's security, autonomy, self-confidence and status within and outside the households (Saha, 2013). Modern microcredit is generally considered to have originated with the Grameen Bank founded in Bangladesh in 1983 by M. Yunus. (Berger 1989;

Goetz, 2001; Das, 2004; Raheem, 2005; Deepika and Hans, 2011; Thomas, 2013). Microcredit is designed not only to support entrepreneurship and alleviate poverty, but also in many cases to empower women and uplift entire communities by extension. Micro -credit is a buzzword now for development practitioners'. (Vimala 2005;Gobi and Muniyandi 2013; Rasure, 2013).

Self Help Group is a small economically homogeneous affinity group of the rural poor voluntarily coming together to save a small amount regularly, which is deposited in a common fund to meet members' emergency needs. SHGs are a vehicle for 'very poor people' to build up some savings. According to Katz and Bender (1976) the term self-help groups refers to small groups developed on a voluntary basis to provide mutual assistance to members and contribute towards the realization of members' objectives. Self-help Income-Generating Groups exist when two or more people, often women come together to undertake employment activities. The concept of SHG serves the Principle "by the women, of the women and for the women. The origin of SHG is from the brain child of Gramin Bank of Bangladesh, which was founded by the Economist Prof. Mohammed Yunus of Chittagong University in the year 1975. The concept of self help groups gained significance after 1976 when professor Mohammed Yunus of Bangladesh began experimenting with micro-credit and women SHGs. The strategy made a quiet revolution in Bangladesh in poverty eradication 'by empowering the poor women' (UNDP 1994).SHG is mainly concerned with the poor. Verhagen (1987) viewed self-help as any voluntary action undertaken by an individual or group of people or women which aims at the satisfaction of individual or collective needs or aspirations. SHG is a small, self-governed association of the poor belonging to similar socio-economic background. They have common economic needs, interests, common problems and purposes. NABARD (2009) defines SHGs as "small, economically homogenous affinity groups of rural poor, voluntarily formed to

save and mutually contribute to a common fund to be lent to its members as per the group members' decision".

Of all the approaches, one of the most powerful approaches to women empowerment and rural entrepreneurship is the formation of Self Help Groups (SHGs) especially among women. The economic and social marginalization of poor rural women by formal credit agencies or banks including co-operatives has led to the emergence of Self Help Groups (SHGs). Various studies conducted by Kurtz (1981); Mehta and Rao (1990); Carr et al (1996); Lalitha and Nagarajan (2002); Chiranjeevulu (2003); Sinha (2004); Panda (2005); Suguna (2006); Chen et al (2007); Paul (2008); Raja (2008); Sinha (2008); Das (2011); Islam (2011); Pangannavar (2012); Joshi (2013); Sandhu (2013); Tapan (2013) and Rao (2014) concludes that the best strategy of achieving women's empowerment is to organize them under a common group or forum commonly known as Self-Help Groups(SHGs).

Self Help Groups are recognized as a useful tool to help the poor and an alternative mechanism to meet the urgent credit needs of poor group members through saving habit. They use the pooled resources to meet emergent needs of members, including consumption needs. Self -Help Groups (SHGs) are also known as mutual help, mutual aid, or support groups, are groups of people who provide mutual support for each other. Experiments in various developing countries proved that poor can be helped by organising them into small Self -help groups and to touch the core of poverty, and women could be the best agents. SHGs are mainly concerned with the poor and 'All for All' is the principle behind the concept of SHG. They are a vehicle for 'very poor people' to build up some savings. Through mutual support, they can provide members with small loans for business purposes or in times of financial stress (ILO 2005). The members come together to share common experiences and eventually create an

opportunity to mobilize resources in the pursuit of needs and interests (Kurtz, 1997). The group based approach not only enables the poor to accumulate capital by way of small savings but also helps them to have access to formal credit facilities (Shylendra, 1998). The first people in history to demonstrate the power of self-help groups were alcoholics. Alcoholics Anonymous was started in 1935 to help "hopeless alcoholics" recover from alcoholism, something the medical profession had been unable to do. The power of self-help groups to help people suffering from other problems was not widely recognized until after World War. In the 1960s, civil right movements began to evolve in many developed countries, as people became aware of their collective power. These power-to-the-people movements provided avenues for the development of the self-help group movement (Vattano, 1972).

Self Help Groups helps the women SHG members to acquire or upgrade vocational skills. As an individual, women feel helpless but as member of a group they feel more powerful where they can be made aware, learn, share and solve problems. According to Suguna (2006), SHG serves the Principle "by the women, of the women and for the women." The empowerment of women through Self-Help Groups (SHGs) would lead to benefits not only to the individual woman and women groups but also for the families and community as a whole. The concept of Self Help Groups therefore serves the principle "by the women, of the women and for the women". According to Vinayagamoorthy (2007), the basic principles of the SHGs are group approach, mutual trust; organization of small and manageable groups, group cohesiveness, spirit of savings and thrift, demand based lending, collateral free and women friendly loans, peer group pressure in repayment, skill training and capacity building. SHGs may be a mixed group of both men and women, or groups comprising of only wom1en or men.

1.1: Profile of the Study Area (Ri -Bhoi District)

Ri-Bhoi District of Meghalaya was upgraded from Sub Divisional level to a full-fledged District on 4th June, 1992.The Headquarter of the District is at Nongpoh located 50kms. away from Shillong and 50 kms. from Guwahati. In 2011, Ri Bhoi District had a population of 258,840 of which male and female were 132,531 and 126,309 respectively. With regards to Sex Ratio in Ri Bhoi, it stood at 953 per 1000 male. The average literacy rate of Ri Bhoi in 2011 was 75.67%. The male and female literacy were 76.79% and 74.49% respectively. **The Bhois of Ri Bhoi District** are the sub-group of the main Khasi Tribe.The Rabha community mainly inhabited some districts of West Bengal, Assam and Meghalaya. The Rabhas are a section of the Bodo race and appear to be an offshoot of the Garos. The Rabha settlements are commonly found in the plains, situated in the highest available patch in the neighborhood of their agricultural fields. The Marngar tribal community of the *Raij*(c*ommune*)Marngar falls under the *Syiem of HimaMylliem s*ince 1810 onwards.

1.2: The Problem

The tribal women in Ri-Bhoi District are still lagging far behind. The view that women in Meghalaya, particularly in this district are socially well placed due to its matrilineal structure, requiring no special attention was found lop-sided. The parameter of women-specific development indicators like educational achievement, employment, political participation, decision-making and access to health care are well below average in comparison to other states and districts. This is besides the fact that the society is free from caste system, dowry problem, female infanticide, neglect of girl child and other social discriminations. They have other social problems like illiteracy, dropouts, unemployment, inaccessibility to formal credit, health care services, indebtedness, poverty, mobility, inability to take independent decisions at the family and community level,

teenage pregnancies, broken homes, sexual abuse, violence against women, exploitation and lack of awareness and motivation.

1.3: Research Methodology

In purview of the present study and taking into consideration the various dimensions of the Socio-economic indicators of women empowerment through SHGs, the researcher adopted an "explorative and diagnostic research.

Table No -1: Universe

Total No. of Women SHGs in Umling, Umsning and Jirang Block	No. of Women SHGs	No. of Women SHG Members
Umling Block	313	3130
Umsning Block	270	2700
Jirang Block	141	1410
Total	**724** Women SHGs	**7240** Women SHG Members

In order to fulfill the objectives of the present study, the researcher selected all the Three Community and Rural Development Blocks namely Umling, Umsning and Jirang of Ri-Bhoi District. All the Women Self Help Groups (SHGs) belonging to the Bhoi ,Marngar and Rabha tribal community residing in all the three C & RD Blocks constitutes the universe of the present study. The total population of the Women SHGs in Ri-Bhoi is 724 with 7240 Women SHG members as per the records available with the Block Development Officers (BDOs) of Umling, Umsning and Jirang Block in Ri-Bhoi District, Meghalaya till the year 2015.

1.4: Sample

Sampling is a method of selecting a fraction of the population in such a way that the selected sample represents the population. The investigator for the purpose of this study has adopted a

Multi Stage Sampling procedure. The various sampling methods that were adopted in the study are reflected in the table below.

Table No 2: The sample

1st Stage	Identifying the Women SHGs on the basis of years of experience and community using Purposeful Sampling Method from allthe 3 Blocks of RiBhoi District.
2nd Stage	From among these identified Women SHGs, 10 SHGs existing 0-5 years, 10 SHGs existing between 5-10 years and 10 SHGs existing for more than 10 years were selected using Random Sampling Technique
3rd Stage	From 30 Women SHGs, all the 10 members from each group were selected

For the purpose of this study, a list of the women Self Help Groups (SHGs) was obtained from the all the three block development offices of Ri-Bhoi district namely Umling, Umsning and Jirang block. From these collected lists the investigator sorted out and identified only the women SHGs on the basis of their years of existence and community using purposeful sampling method. From among these identified women SHGs, 10 SHGs existing less than 5 years, 10 SHGs existing between 5-10 years and 10 SHGs existing for more than 10 years were selected using random sampling technique. From these 30 women SHGs, all the 10 members from each group were selected. Thus the total sample for the purpose of this study consisted of 300 SHG members from 30 SHGs covering all the three blocks of Ri-Bhoi District.

Table No-3: Village and Sample Selection

Community & Rural Development Blocks	No. of Villages of the Selected Women SHG based on years of formation	Number of Respondents from each Village
Jirang Block	9	10
Umling block	8	10
Umsning block	8	10
Grand Total	**25**	**30**

1.5: Development of Tool

Interview Schedule was used to find out the socio-economic status of the women SHG members

1.6: Method of Data Collection

The collection of data for this research work was based on both primary and secondary sources. Primary data was collected from the field by using Interview method. After the final draft of the Interview Schedule was approved and adequate number of copies made, the investigator proceeded towards the selected study area, i.e. Ri-Bhoi District. In each selected village/town, the women SHG representatives and members were personally contacted by the investigator through mutual acquaintances and/or village elders. Initial introductions and social courtesies were exchanged and then respondents were briefed about the purpose and necessity of the study. After ensuring privacy of data being collected and its application for research purposes only; voluntary consent for their participation in the research study was obtained. Thereafter, the Interview Schedule was personally and carefully administered to the selected respondents with clear instructions about the choices of responses that they had and with a request that they chose a response that was most closely related to them or their circumstances. Among the Rabha tribal community, the

investigator was assisted by a translator while collecting data due to communication barrier. Answers to most of the questions were solicited by translating the meaning of the questions in the mother tongue of the respondents for easier understanding and more clarity so that the most accurate possible responses could be gathered with regard to the questions being asked. As the Interview Schedule was quite lengthy, informal breaks were taken in between so that the respondents felt relaxed and not pressured to complete answering the questions. When the interview was completed, the investigator expressed her heartfelt gratitude by thanking the subjects.

1.7: Objective of the study

To find out the Socio-economic profile of the respondents on the basis of their community

1.8: Delimitations of the Study

1) The study is delimited to only 30 SHGs constituting of 300 women SHG members.

2) The study is delimited only to the women SHGs from the Bhoi, Marngar and the Rabha Community

1.9: Statistical Techniques Employed

For the purpose of the study the investigator used the following statistical techniques for the study in order to have a quantitative and qualitative interpretation of the data collected from the field through the interview schedule. The Percentage (%) method was used to analyze data.

1.10: Data Analysis and Interpretation

On completion of the data collection process, the collected data was then required to go through a number of closely related processes such as establishment of categories; applying the established categories to the raw data through tabulation and

then using statistical methods. The data collected from the study area was analyzed, interpreted and discussion of the results was carried out in conformity with objectives framed for the purpose of the study

1.11: **General Profile of the Women SHGs under Study**

Table No 4: Name, Year of Formation, Village and Block of the Thirty (30) Women Self-Help Groups (SHGs)

Sl. No.	Name of SHGs	Year of Formation	Village	Block
1.	Umsohlang Umsning SHG - II	2002	Umsohlang	Umsning
2.	Hunlang SHG II	2003	Borkhatsari, Marngar	Umling
3.	IainehskhemBatreilang SHG-II	2003	Warmawsaw	Jirang
4.	Iaraplang SHG	2010	Sarikusi, Marngar	Umling
5.	Jingjaw Um Barit SHG-III	2003	Liarbang	Umsning
6.	KyrdemKulai 6km SHG- I	2010	Kyrdemkulai 6km	Umsning
7.	La-i-sap SHG	2013	Patharkhmah	Jirang
8.	Lamjingshai SHG- IV	2009	Umsohlang	Umsning
9.	LaweiBaphyrnai SHG – XI	2013	Umbatong	Umsning
10.	LwenSwen SHG – I	2005	Wahsynon, Newjirang,	Jirang
11.	Mawria SHG- 10	2006	Mawlyngkhung	Umsning
12.	Mawtnum-SHG II	2006	Mawtnum	Umling
13.	Mawtnum, SHG-V	2008	Mawtnum	Umling
14.	MiliJuli SHG – I	2004	Umsaw	Jirang
15.	MiliJuli SHG – II	2007	Patgoan	Jirang
16.	Nabojyoti SHG II	2005	Ranibari	Jirang
17.	Nikonjon SHG – I	2002	Barigoan	Jirang

18.	Nongjri SGH- I	2010	Nongjri	Umsning
19.	Nongrim jyrmie SHG I	2001	Nongrim Jyrmie	Umling
20.	Purangang SHG – I	2009	Purangan	Umling
21.	Purangang SHG - I I	2009	Purangan	Umling
22.	Pynimlang SHG I	2004	Mawroh	Umling
23.	San Shaphrang SHG – IV	2013	Umket	Umsning
24.	Sengkynthei Umsohlanong SHG-I	2003	Mawdem	Jirang
25.	Snohktilang SHG	2010	Lum Nongrim	Umling
26.	Snohktilang- SHG V	2005	Pahamsyiem	Umling
27.	Synjuktreilang SHG – 7	2003	Mawlyngkhung	Umsning
28.	TylliNgiIeng SHG- III	2013	Lumblei	Umsning
29.	Tyllilang SHG IX	2013	Patharkmah	Jirang
30.	Wad Jingjop SHG – 6	2013	KhliehUmstem	Umsning
Total	**30(Thirty) Women SHGs**			

(Source: Block Development Officers (BDOs of Umling, Umsning and Jirang Block, Ri Bhoi District, Meghalaya 2015)

All together 30 Women Self Help Groups (SHGs) were taken as the sample having years of existence from 2002-2013.The SHGs were also classified on the basis of three tribal communities namely the Bhoi, the Marngar and the Rabha community and on their years of existence Viz. 0-5 years, 5-10 years and more than 10 years. The study further found that majority of the respondents are from the Bhoi tribal community (73.3%), 13.3% of them are from the Marngar tribal community and another 13.3% of them are from the Rabha tribal community. Majority of the respondents were matriculates (52%), they could read and write and only a few of them were illiterate (4.7%). Majority of the respondents (53.3%) from the Bhoi, Marngar and Rabha community are living above the poverty line which is more among the Bhoi community while 46.7% of the respondents from the Bhoi, Marngar and Rabha community are living below the poverty line. It was also found that majority of the SHG

members (74%) are staying in Semi-pucca houses, 18% of them are staying in Pucca houses and only 8% of them are staying in kutcha houses.

The study found that most of the respondents (75.3%) were above 40 years and 24.66% were below 40 years. Thus majority of the respondents were in the middle age. Majority of the respondents (61%) were married, 16.7% were widows, 12.7% were separated and only 9.7% were unmarried. With regard to a**ge at first conception among the Respondents,** Majority of the respondents i.e. 88% conceived their first child when they are in the age group of 18-25 years among the Bhoi, the Marngar and the Rabha communities. Only 0.7% of the respondents from the Bhoi community conceived their first child when they are in the age group of 26-35 years. Out of the 271 married respondents 5 (1.7%) of the respondents from the Bhoi, Marngar and Rabha community were childless. Further only 9.7% of the respondents among the Bhoi and the Marngar community are unmarried. It was further found that 33.3% of the respondents from the Bhoi, the Marngar and the Rabha community have two (2) children below 14years of age while 27.7% % of the respondents from the Bhoi, the Marngar and the Rabha community have one (1) child below 14years of age . It was also found that 84.7% of the respondents have children falling in between the age of 0-14years in their families, while 15.3% of the respondents have no children between the age of 0-14years in their families.

Majority of the Bhoi, the Marngar and the Rabha families (61%) are headed by the husbands and 28% of the Bhoi, the Marngar and the Rabha families are headed by the respondent themselves. Only 9% of the Bhoi and the Marngar families are headed by the mother. Only 2% of the Bhoi and the Rabha families are headed by the father. Majority of the respondent's families from the Bhoi,Marngar and Rabha community their husbands are the main bread winner

(61.7%), while in about 28% of the respondents families the respondents themselves are the sole bread winner of their families. It was also evident that in only 10.3% of the respondent's families from the Bhoi, Marngar and the Rabha community the fathers are the main bread winner in the family. Majority of the respondents (66%) are staying in nuclear families while 34% are staying in joint families.

All of the respondents from the Bhoi and the Marngar community (100%) and 70% of the respondents from the Rabha community have their own land and only few (4%) of the Rabhas are landless. The present study further found that most of the respondents have been able to buy and increase their assets in their families such as houses (99.7%), television (97.7%), mobile(69.7%) ,and a fan (54%). The study further found that majority of the respondents do not have a fridge (97%),a car(94.3%),a cycle(82%) and basic furniture(81.6%), 2.33% from the three communities do not have a television, 30.3% of the respondents from the Bhoi community do not have a mobile and 46% from the three communities do not have a fan.

Occupational background of the Respondents -It was also found that 47% of the respondents are engaged in the agricultural related activities, 28% of them are running their own petty business and 14% of them are engaged in other occupation specified as teachers and Anganwadi workers prior to joining SHGs. On the other hand, only 11% of them engaged as daily wage earners as a means of their livelihood.

Earning members in the Respondent's Families-All the respondents from the Bhoi, Marngar and the Rabha community do not have any working children below 14 years of age in their families and on the other hand most of the respondent's families (99.6%) do have middle age adults who are in the age group of 36-59 years who are working. Furthermore most of the respondents from the Bhoi, Marngar and the Rabha community

(86%) do not have working adolescents in their families and about (79%) of the respondents from the Bhoi, Marngar and the Rabha community have youths who are in the age group of 20-35 years who are working. Only a few respondents (21%) from the Bhoi, Marngar and the Rabha community do not have youths who are in the age group of 20-35 years who are working and again only (0.33%) of the respondents from the Marngar and Rabha community do not have middle age adults who are in the age group of 36-59 years who are working. It was also found that about 14% of the respondents have adolescents who are working in their families.

Monthly income of the Respondents prior to joining SHGs - The study further observed that 31% of the women SHG members earns between Rs. 4000 – Rs.6000 per month prior to joining SHGs, 26.3% of them earn between Rs.6000-8000 per month, 20.3% of them earn between Rs.8000-10,000 per month and 12.3% of them earns between Rs.2000-4000 per month prior to joining SHGs. There are 6.7% of them who earns more than Rs.10, 000 per month and only 3.3% of them earn less than Rs.2000 per month before joining SHGs.

Monthly income of the Respondents from SHGs income generating activities-The study also found that majority of the respondents (80.3%) earns between Rs. 2000-2500 per month after joining SHGs while only 9.7% of them earns between Rs.1500-2000 per month from their group economic activities.

Educational and Occupational background of the Respondent's husbands –Majority of the respondent's husbands (52.3%)from the Bhoi, Marngar and Rabha community are matriculated and about 19% of the respondent's husbands have completed higher secondary or intermediate level. On the other hand about 16% of the respondent's husbands have completed Primary level and only 2% of the respondent's husbands from the Bhoi community are graduates. It was also found that only 1% of

the respondent's husbands from the Marngar and the Bhoi community are illiterates. However, there are about 9.7% of the respondents from the Bhoi and the Marngar community who are not married so this question does not arise. About 37% of the respondent's husbands from the Bhoi, Marngar and the Rabha community are engaged in petty business, while 28% of them are government servant's. About 19.7% of them are engaged in agricultural related activities as farmers. Only a few of them (5.7%) are engaged in any other type of occupation as teachers and traders. However, there are about 9.7% of the respondents from the Bhoi and the Marngar community who are not married so this question does not arise.

Religious background the Respondents-It was further observed that 46% of the respondents are Christians, 40.7% of them are still following the indigenous tribal religion and 13.3% of the Rabha SHG members are all Hindus.

Beliefs and Pratices among the Respondent's community- It was further observed that more than 50% of the respondents from the Marngar and the Rabha community believe in animal worship and about 46% of the respondents from the Bhoi community do not believe in animal worship. About 51% of the respondents from the Bhoi and the Marngar community do not believe in nature worship and another half (49%) of the respondents from the Bhoi, Marngar and Rabha community believes in nature worship. Majority of the respondents i.e. 62% from the Bhoi, Marngar and Rabha community do not believe in Ancestor worship while only 38% of the respondents from the Bhoi and Marngar community believes in Ancestor worship.On the whole majority of the respondents (87%) from the Bhoi and the Marngar community follows love marriages while only 13% of the respondents from the Rabha community do not follow love marriages but follow arranged marriages.

Types of Marriages among the Respondent's community
Further majority of the respondents (87%) from the Bhoi and the Marngar community follows love marriages while 13% of the respondents from the Rabha community do not follow love marriages but follow arranged marriages. Majority of the respondents (90%) from the Bhoi, Marngar and Rabha community do practiced cross-cousin marriage in their community while 10% of the respondents from the Bhoi community do not practice cross-cousin marriage in their community.

Attitude of the Respondents toward Family Planning - Majority of the SHG members (90.7%) have positive attitude towards family planning while 9.3% of them do not have positive attitude towards family planning.

Inheritance of family property among the Respondent's community- It was further observed that 44.3% of the SHG member's families, property is equally shared among daughters and sons while in 34% of their families, property is equally shared among the daughters. On the other hand, it was also found that in only a few SHG families (21.7%) the youngest daughter inherits the family property. This finding is similar to the findings of other earlier studies which reported that there are differences with regards to the inheritance of family property among the women SHG families. This was evident in the studies conducted by Gurdon(1965), Rymbai(1980), Kyndiah,(1990), Bhattacharya(1994), Gassah(1994), Roy(1994), and Syiemlieh (1994) among the Khasi, Jaintia, War Khasi of Meghalaya. On the other hand, Basu(1994) observed that among the Rabhas inheritance is patrilineal where a man's property is to be divided equally between all his sons. In contrast, Scariah(2000**)** revealed that among the Khasis of Meghalaya, a new trend has emerged where parents started distributing their assets including the ancestral properties to their sons also.

Rules concerning separation and divorce among the Respondent's community -Majority of the respondents (56.7%) from the Bhoi, the Marngar and the Rabha community do not have strict rules concerning separation and divorce in their community and about 28.7% of the respondents from the Bhoi and the Marngar community sometimes have strict rules concerning separation and divorce in the community. Only 14.7% of the respondents from the Bhoi, the Marngar and the Rabha community have strict rules concerning separation and divorce.

Tradional instruments and Cultural practices of the Respondents -All the three tribal communities i.e. the Bhois, the Marngars and the Rabhas under study used drums (100%) while playing music in their communities. It was also found that all the Rabhas and the Marngars (100%) also used flute while playing music followed by the Bhois (99.09%). Among the Rabhas all of them used trumpets while playing music (100%) followed by the Marngars (92.5%) and the Bhois 78.18%). Cymbals are not used by all the respondents from the Rabha community (100%) while playing music and about 91.82% of the respondents from the Bhoi community used cymbals while playing music followed by the Marngars (75%). Playing the guitar during any festive occasions is common among the respondents from the Rabha community (95%) followed by the respondents from the Marngar community (55%). On the other hand only 13.18% of the respondents from the Bhoi community plays the guitar. Further playing the violin is not very common among the three tribes especially among the respondents from the Rabha community (100%), followed by the respondents from the Marngar (95%) and the Bhoi communities (73.18%). Majority of the respondents from the Bhoi,the Marngar and the Rabha communities (54%) has knowledge of playing their own traditional instruments while only 46% of the respondents from the Bhoi,the Marngar and the Rabha communities have no

knowledge of playing their own traditional instruments. All (100%) of the respondents from the Bhoi, Marngar and the Rabha communities performed dances in their communities which are related to their religious events and festivals. all men and women dances together during community festivals among the respondents from the Bhoi, the Marngar and the Rabha communities. drum beating was not a mode of communication among the respondents from the Bhoi, the Marngar and the Rabha communities. However during ancient times drum beating was the only mode of communication in all the three communities of the respondents.

Dialect of the Respondents- It was also found that out of the 300 women SHG members, 20% of them conversed in the Raid Iapngar dialect, 16.7% in the Western Ri-Bhoi dialect, 13.3% in the Rabha dialect, 13.3% in the Raid Marngar dialect, 13.3% in the Bhoi Khatar Lyngdoh dialect, 10% in the Bhoi dialect, 6.7% in the Bhoi Mawlyngkhumg dialect, 3.3% in the Bhoi Umsning dialect and 3.3% in the Bhoi Nongjri dialect. This finding differed from the findings of past studies carried out by Basu(1994) which observed that besides Rabha dialect, the Rabhas can also speak Assamese and Bengali fluently. Furthermore, Gurdon(1965), Roy(1994) and Singh(1994) in their study among the Bhoi Khasi and Jaintia tribes of Meghalaya reported that the main dialect of these tribes are Khasi and Jaintia which is an Austro- Asiatic family of languages spoken by the largest number of communities in Meghalaya. However, they used the Roman script.

Health Practices of the Respondents-It was also found that majority of the SHG members (57.3%) do not rely on folk medicines or herbs for any ailments but relied on medicines from CHCs and PHCs available in their community, while 40% of them used folk medicines or herbs only during emergencies.

Traditional Occupation of the Respondent's Community-The study found all the respondents (100%) from the Bhoi, the Marngar and the Rabha community are involved in agricultural related activities which are their main occupation. The main agricultural activities engaged by the people are paddy cultivation, ginger, turmeric, organic farming, betel leaves/ betel nuts, seasonal fruits cultivation etc., On the other hand, livestock is not the primary occupation of all the respondent's community people (100%). Besides this all of the respondents (100%) from the Rabha community are engaged in handloom weaving and about 75% of the respondents from the Marngar community are also engaged in handloom weaving. Only 25% of the respondents from the Marngar community are not engaged in handloom weaving. On the other hand about 50% of the respondents from the Bhoi community are engaged in handloom weaving while 50% of them are not engaged in handloom weaving.It was also found that majority of the respondent's community people (95.7%) from the Bhoi and the Marngar community are engaged in basket weaving while 4.3% of them are not engaged in basket weaving. Most of the respondent's community people (96%) from the Bhoi and the Marngar community are engaged in shawl making which is a part of their community traditional skills while 4% of them are not engaged in shawl making.

1.12: Recommendations and Suggestions for improving the Socio-economic conditions of the Women SHG members

There is huge scope for improving the socio-economic conditions of the women SHG members. However, the women SHGs needs to continue regular group meetings, increase their saving patterns and use credit solely for productive purposes so that they can repay loan in time. They further need to learn the skills of maintenance of records and accounts and to develop more linkages with various likeminded agencies such as the banks, NGOs, government and adult education agencies. The

following suggestions are to be incorporated for improving the socio-economic conditions of the women SHG members:

1. There is a need for the women SHG members to take up more productive income generating activities (IGAs) that will enable them to generate, increase and have control over their own saving and income at the group as well as at their individual level.

2. The women SHG members irrespective of their community need to further increase and develop the habit of saving at the group as well as at the individual level.

3. The women SHG members irrespective of their community must be more enterprising and hard working in their group economic activities so that they will be able to buy and improve the asset possessions in their families.

4. The women SHG members irrespective of their community need to build up their confidence by taking up more productive income generating activities (IGAs) .This will help them to develop their self-confidence and be able to take own decisions within and outside their families as they have their own resource base.

5. The women SHG members need to inculcate saving and loan repayment habits.

6. Skills trainings should be provided to the women SHG members m so that they can acquire and use these skills to further their economic activities at the group and at the individual level.

7. The women SHG members need to be more exposed to those relatively successful group ventures of other women SHGs. Such exposure visits will motivate them and will enable them to share their knowledge, experience and expertise.

8. The women SHG members need to explore financial resources or capital and be informed regarding where resources are available and how to access them so that they can start their group income generating activities (IGAs).The group capital along with financial support from the government or credits from banks will enable them to start their proposed income generating activities (IGAs) at the earliest with full commitment and dedication.

9. The women SHGs need to be flexible as they are presently to enable their members to participate in group economic activities according to their own convenient time. The members are able to adjust and adapt to each other's time and constraints without much conflict. This flexibility however, must not be taken advantage by a selected few.

10. The women SHG members under study must put in more effort to survey the market and find out the demand and need of the consumers .This will help them to produce the products according to the taste of the customers.

11. The group representatives as well as the SHG members needs to develop their managerial, record and account keeping skills. All record keeping is done manually and that is very time consuming. Thus, a computer and a computer assistant for the programmes would go a long way in maintenance of records, accounts, correspondence and updating the same periodically.

1.13: Policy Measures for Strengthening of the Women Self-Help Groups

Development of the state is possible only when its women folk are developed. The development of women in any society is a necessary and indispensable part of human development as they constitute almost half of our population. There must be avenues in micro and small enterprises for self-employment and

expansion of job opportunities for the marginalized tribal women. SHGs has thus come to play a tremendous role in establishment of micro enterprises and hence self-employment of huge unemployed tribal women population (NCAER, 2008). The Micro finance for micro enterprises development through self-help group for poverty alleviation vis-a-vis socio-economic empowerment of women is considered as one of the effective and holistic approach under Swarnajayanti Gram Swarozgar Yojana (Singh, Kaur and Gill, 2009). It has proved effective in many parts of the world including India. The lives of women in Andhra Pradesh, Tamil Nadu, Kerala and many corners of the country have improved considerably through SHG revolution in India. The low status of women in large segments of India's society cannot be raised without opening up of opportunities for independent employment and income for them. It has to be appreciated that since women will continue to be among the most vulnerable members of the family, their economic emancipation with necessary safeguards should constitute the family-centered poverty alleviation strategy in both urban and rural sectors (Mani, 2014). With the growing unemployment pressure this is, one of the best means for creating self-employment opportunities for the women which will eventually empower them in the country.

Empowerment never implies transfer of power for power can never be given. Power has to be wrested and is not to be given. As far as women empowerment is concerned; it is a course of action that gives the power to the powerless and marginalized women, which make them to have control over resources. Women empowerment help women to realize and recognize their internal power and exercise it for the benefits of themselves and significant others .It also assist women to change existing power relationships that would place them under subordination and further accelerate their capability to work and ultimately it serve the welfare of women, their family and

groups. Women's empowerment involved the transformation of power relations at six different levels- individual, family, group, organization village, community and society. It is not difficult to measure empowerment; but the difficulty lies in achieving it. The Gender Empowerment Measure (GEM) used variables constructed explicitly to measure the relative empowerment of women and men in political, social and economic spheres of activities namely participation, decision-making, power over resources etc., There is no single method for measuring it. It is generally understood and defined through indicators. Indicators of women empowerment generally encompass personal, social, economic and political change. Thus, empowerment is not essentially economic alone; it is a process having personal, economic, social, political and legal dimensions with personal empowerment being the core of women empowerment process.In order to empowerment the rural poor, especially women, female development workers must empower themselves.

Empowerment also consist in providing greater access to knowledge and resources, greater ability to plan their lives, greater control over circumstances that influence their lives and freedom from to shackles imposed on them by custom, beliefs and practices. Functional literacy and education is a milestone for women's empowerment because it enables them to respond to opportunities, to challenge their traditional roles and to change their lives (Sahoo and Gill, 2006). Similar ideas were supported by the International Conference on women in 1994. It was said there that education is one of the most important means of empowering women with the knowledge, skills and self-confidence which are necessary to participate fully in the development process. Educating woman benefits the whole society. Various theories shed light on how groups learn—for example, through social learning or social cognitive learning theory, collective learning, or collaborative learning (Bandura,

1977). Theories focus on the impact of interpersonal interactions on what is learned through modeling by others, reinforcement of one's learning, motivation to learn the skills require generating income or other social influences. The educational needs of the women SHG members have to be further studied in respect to the other SHGs from various tribal communities with higher or lower levels of literacy so that more accurate generalizations can be drawn as regards to their educational needs. Their level of participation in meetings, SHG economic activities, saving habits, credit operations, repayment methods, maintenance of records and accounts, linkages, educational attainment, and income needs to be further probe so that appropriate programmes can be framed and implemented for their educational achievement and empowerment at all levels.

Banking the unbankable tribal women through SHG's is a valuable contribution to development planning as it presents an alternative way to development. Access to credit can help in expansion of material base of women by enabling them to start and expand small businesses, often accompanied by market access; the women also experienced 'Power within': feelings of freedom, strength, self- identity and increases in levels of confidence and self-esteem.Government programmes can become a key in unlocking the creative and productive potential of the tribal rural women. One of the powerful approaches to women empowerment and rural entrepreneurship is the formation of Self Help Groups (SHGs) especially among women. The concept of SHG serves the Principle "by the women, of the women and for the women". This strategy had fetched noticeable results not only in India and Bangladesh but world over. Most of the great works accomplished in the human civilization can be attributed to the groups rather than a single individual. Women's participation in SHGs has altered the lives of many of them, and these women can be prospective leaders even in the local social, economic, educational and political field.

The implications of this study can be discussed in terms of planning and execution of educational, training and development programmes for the continuous empowerment and benefit of the women SHG population who are practically left out in the existing educational plans and programmes. The lack of women members in national policy and planning teams means that the women's point of view is either absent from crucial initial stages of planning development, or is represented through men. The socio -economic problem relates to the fact that in a world economic recession women's empowerment programmes are usually the first to be cut back. The block functionaries, financial and governmental institutions, NGOs and the Adult education agencies needs to formulate appropriate policy measures to ensure success of the women SHGs. This study also has implications for future and further research on the role of the family, community and adult education agencies in the empowerment of the tribal women SHG members in India. Social security, education, training facilities for the tribal women SHG in the study area are a priority that needs to be looked into. The tribal women SHG members are vulnerable and most of them have limited resources and often lack adequate education, necessary training, monitoring and guidance support that is necessary for their empowerment. Hence there is a need for policies, schemes and programmes to empower the women SHG members with necessary facilities and support that is necessary to ensure that they can be truly empowered.

Empowerment is a long process. It has to pass through different stages. In the first stage, women should be trained to look into the situation from a different perspective and recognize the power relations that perpetuate their oppression. At this stage, the women share their feelings and experiences with each other and build a common vision and mission. In the second stage, the women tried to change the situation by bringing about a change in the gender and social relations. In the third stage, the process

of empowerment makes them more mature to realize the importance of collective action. As empowerment seeks to alter the gender and power relations, there could be a certain social or gender conflicts. The process of empowerment could also face certain obstacles emanating from the patriarchal system, traditional beliefs and political system. The results of empowerment, however, will not only benefit the women. The other member of the families will also benefit from the empowerment process. Women empowerment occupies a prominent place in the Millennium Development Goals (MDGs) set by the government which is yet to be achieve by our country till date. Greater continuity and coordination of education, employment, training programmes and research projects is necessary, between the providing agencies, to avoid duplication of effort and to provide an integrated provision which women can use to aid their educational progress.

SHGs is a silent revolution which can be viewed as change agents in rural areas and bank should accept the women SHGs as part of their system. Tandon(2009)mentioned that in the last six decades the Indian Government has been making efforts for the socio-economic betterment of the weaker and marginalized sections of the society in the form of developmental programmes with ever changing strategies and shifts in these programmes. The focus of these development programmes according to Bhai ,Singh and Arora(2004,2001,1990) changed from the overall rural development to agriculture development and from target group to Self-Help group approach. To achieve the self help group targets all the existing rural development programmes were merged in 1999-2000 and a new programme named Swaranjayanti Gram Swarozgar Yojana(SGSY)was implemented by the Indian Government. SGSY has recently been renamed as National Rural Livelihood Mission (NRLM). One of the major aspects of SGSY programme has been the self help group approach for development.However, despite the number of

schemes announced and programmes implemented from time to time for emancipation of rural women from the clutches of poverty and social injustice, it is seen that expected benefits do not reach the intended groups.

Therefore, social change is possible only by empowering and educating women. Jawaharlal Nehru once said, "To awaken the people, it is women who is meant to be awakened; once she is in the move, the family moves, village moves and the nation moves". Swami Vivekananda also once said "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing". Likewise no nation can flourish keeping half of its population in negligence and ignorance as women constitute half of its human capital. A modern society cannot achieve all round development without partnering the tribal women in development efforts. To put it in terms of Nobel Laureate economist, Amartya Sen's words, in the 'agency approach', the women are no longer viewed as a passive receiver of the welfare measures but are increasingly viewed as an *active agent* in the process of their own empowerment and development**.**

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Strategies for Development of Reading Comprehension Ability of the Students with Hearing Impairment

Dr. Saru Josh
Piyanu Boruah

S tudents with hearing impairment face a lot problem in achieving reading comprehension ability up to the level according to their grades as they don't directly get to comprehend what the teachers explain. As they have to depend only on non-verbal communication for understanding things explained in classroom, the process of how to comprehend the things written in the textbooks gets hampered and as a result they face problem in achieving the reading comprehension ability at a desired level. Considering this problem, the researchers have undertaken the study on problems and strategies adopted for developing Reading Comprehension ability of the students with hearing impairment of Govt. Bhauri Devi Sarawgi Deaf and Dumb School, Kahilipara, Guwahati.The study was conducted on the teachers to understand the problems they face and strategies they undertake in developing reading comprehension ability of the students with hearing impairment.

Key Words: Reading Comprehension, Hearing Impairment

1.0: Introduction

In the era of information and knowledge, everyone seeks to develop his expertise by obtaining information and knowledge as much as and as quickly as possible. One of the ways to get information and knowledge is by reading. Reading is the ability that includes not only decoding but also comprehension as well. Reading skills include scanning, locating, interpreting and evaluating information and meaning implicitly and explicitly expressed in a piece of text. The reader generates meaning in response to text by using previous knowledge and cues that are

given in the text. While constructing meaning the reader uses various processes, skills, and strategies to foster understanding. Reading primarily as a thinking process and highlighted the importance of engaging the students in talking about the text they read while using reading strategies.

Reading is a very important skill not only for language learners but it also helps in understanding other subjects as well. Reading is the key to unlocking any written text. The reader is constantly dealing with a complex interaction between the content and context of the text using his/her own previous knowledge, reading strategy etc. while reading a text. It necessitates them to be able to evaluate the text critically. In other words, in order to understand a piece of text and to facilitate this complex interaction, they need to be critical thinkers. Reading is the most effective learning activities because learners can improve themselves regarding understanding any subject matter or the content and context and to think critically about it.

Acquiring Reading Comprehension ability is very much important for all the learners at the school level. It is challenge for the Children with reading disability to acquire the reading comprehension ability. Children first learn to read by reading aloud and try to associate the words and sentences they utter with the previous understating of the meanings and context of the text. But when the children with reading disability can not read out the text aloud, it is difficult for them to find out the meaning. Here teachers have to adopt/adapt different strategies to make their students enable to acquire the reading comprehension ability.

1.1: Objectives of the study

The objectives of the study are-

1. To find out the problems in developing reading comprehension ability of the students with hearing impairment

2. To know the strategies that the teachers adopt to develop reading comprehension ability of the students with hearing impairment.

1.2: Statement of the problem

The present study has been entitled as "Strategies for Development of Reading Comprehension Ability of the Students with Hearing Impairment"

1.3:Significance of the study

The present study is a humble attempt to find out the problems in developing reading comprehension ability of the students with hearing impairment and to suggest remedial measures to overcome hurdles in developing reading comprehension ability of those students.

Reading is a meaning making process. While reading readers have to undergo a lot of process which include understanding the words, sentences and the whole paragraph in the context. Readers have to associate the meaning of the known words in the context of the passage and also have to find out the meaning the unfamiliar words in the context. Readers have to go back and forth to understand the meaning of the whole text considering the connections, logical sequence and even the punctuations of the sentences to find out the meaning as a whole.

Reading may be silent or aloud. But for understanding, students when they go through a text for the first time always need some explanation or an understanding of the context of the text. But students with hearing impairment can not hear what the teachers say or explain. They have to depend upon the written text to have an understanding. But for the students written text is not enough to have a complete understanding. Here teachers have to different special activities and strategies to help the students with hearing impairment in developing reading comprehension ability.

Govt. Bhauri Devi Sarawgi Deaf and Dumb School, Kahilipara, Guwahati is one such school where specially trained teachers help the students with hearing impairment in learning and understanding the things of the curriculum. It's a residential school where students are not only taught about the things that is there in the textbooks but also trained them on the skills they require to have a normal life after leaving the school on successful completion of their 10th class. In this school there are students with hard of hearing upto 60 to 70 degree and deaf students with 70 to 120 degree hearing impairment. There are 19 specially trained teachers and 400 students from class I to class X. Students get enrolled in class I at the age of 5 to 6 initially and the teachers try to teach them from the beginning of acquainting them with the Indian sign language to establish their communication easy with other students and teachers. Before taking the students to the books teachers has to make them acquainted with the Indian Sign language so that they can establish a non-verbal communication and they have to take different strategies to teach/explain them complex and abstract ideas that is there in the books. In this context the researcher felt the need undertake a study on the problems and strategies adopted for developing reading comprehension ability of the students with hearing impairment of Govt. Bhauri Devi Sarawgi Deaf and Dumb School, Kahilipara, Guwahati.

1.4: Design of the study

(A) Method used for collection of data:

The investigator adopted descriptive survey method for collection of the data.

(B)Population

There are total 19 teachers teaching in class I to class X in the Govt. Bhauri Devi Sarawgi Deaf and Dumb School, Kahilipara, Guwahati. Population of the study comprises of all the teachers
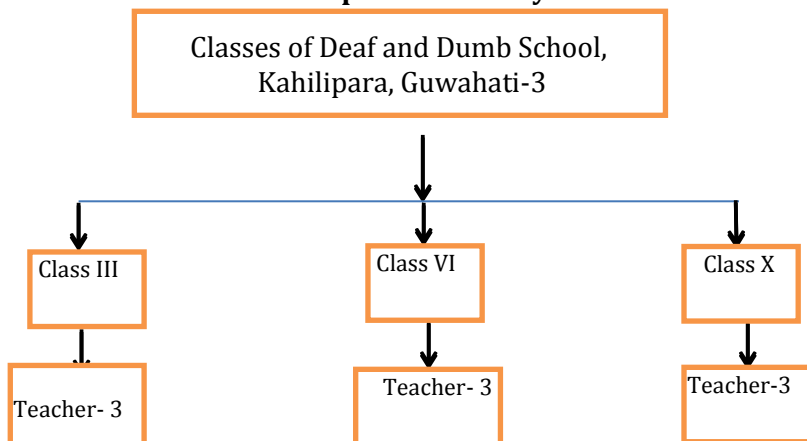
of the school.

(C) Sample and sampling technique

This study was confined to the teachers and students studying in Govt. Bhauri Devi Sarawgi Deaf and Dumb School, Kahilipara, Guwahati, Assam. Total 3 classes were randomly selected for the study viz. class III, class VI and class X. Three teachers each teaching in these 3 classes were selected as sample for the purpose of the study. Thus total numbers of sample teachers were nine.

Item	Population	Sample	Sampling technique
Class	I to X	III, VI, X	Purposive sampling
Teachers	19	9	Purposive sampling

Detail distribution of sample of the study

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┌─────────────────────────────────────┐
│   Classes of Deaf and Dumb School,   │
│      Kahilipara, Guwahati-3          │
└─────────────────────────────────────┘
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Class III	Class VI	Class X
Teacher- 3	Teacher- 3	Teacher-3

Tools used for data collection:

Data was collected through the following self-constructed tools.

i. Focus group discussion with the teachers

ii. Classroom observation schedule

After explaining the objectives of the study, a focus group discussion was conducted with the teachers to know about the problems they face in developing reading comprehension ability of the students with hearing impairment. Their responses were recorded.

A classroom observation schedule was prepared to observe how the teachers explain the ideas, concepts or text and also evaluation process they undertake to check understanding of the students and the observation was recorded.

A few images of the students' interaction with the teachers while explaining things are given below.

Teachers interacting with students in Indian Sign Language

Student answering
Question in Indian Sign Language

Students trying to
understand the concepts
taught by the teachers

Major Findings of the study

From the analysis and interpretation of the data collected, the following major findings were gathered.

1. Problems in developing reading comprehension ability of the students with hearing impairment

i. Lack of sufficient and suitable TLM for developing reading

comprehension of the students.

ii. Lack of laboratory for the subjects like Science and Mathematics for the upper classes.

iii. Lack of provision for speech therapy for students with low hearing impairment (70 degree impairment) availability of which may improve those students' speech.

iv. Lack of modern equipment like visual aids, projector, educational videos related to school curriculum and textbook as visual aids are most effective tool for helping their students' to understand better.

v. Lack of in-service training for the teachers for their professional development and latest development in connection to deal with students' with hearing impairment.

2. Strategies adopted by the teachers to develop reading comprehension ability of the students with hearing impairment, it was found that-

i. At the initial level all teachers teach the students to acquire Indian sign language to make normal communication between the teachers and the students and also among the students.

ii. Teachers undertake different games and paly way activities to develop the students' motor skill and to give them real time experience at the natural environment at the initial stage.

iii. Teachers use activities like air writing, send writing, writing with colour etc. to develop writing and understanding the written script.

iv. All the teachers agreed on the point that non- verbal

communication, eye to contact with the students in classroom, hand movement, facial expression

and use of charts, tables and other visual TLMs are mostly used TLMs for effective classroom transaction.

v. Rigorous repetition reinforces the learning of the students.

vi. Intentional false writing or interpretation is one of the most effective ways to make the students with hearing impairment.

Conclusion

Teaching is a noble profession. It is the responsibility of the teachers to facilitate the students to learn better according to their abilities and prospects. For this purpose teachers should be acquainted with all the latest development in the field of education so that they can help their students in more effective scientific way to learn better. Schools should also be provided with all the necessary equipment so that teachers can make the best utility of the equipment/ TMLs so that they can make their classroom transaction in a more effective way.

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https://www.researchgate.net/publication/301675529 Inclusive Education in India Concept Need And Challenges

Scope of the Journal

The Journal promotes original academic research in adult education, humanities, culture, comparative education, social sciences, rural development, science & technology for 'development, gender & development, security issues, domestic politics, governance & social movements, grassroots governance etc.

Objectives

The Millennium Development Goal the emphasis has shifted towards people centered approach that recognizes human and social capital leading to sustainable development. In other words, developments from efforts include economic strategies tied with resonance development inputs. It is an under pinning factor for many emerging programmes. The main goal of our development policy is to create sustainable improvement in the quality of life among common people. In area of development programmes much stress was given to stakeholders oriented programmes, to facilitate increase in per capita income of individual families. Attempts are being made to empower people in all aspects like health, economy, polity, education and so on. Objectives of IJLLAD, specifically, are to publish original empirical research and theoretical studies on adult education, lifelong learning, extension, and economic relations, gender and development studies, civil society movements and studies on democracy, problems of marginalized sections, cross border terrorism and violation of human rights, ecology and environment, issues i'n governance at the local, national and regional levels

Department of Lifelong Learning and Extension

Aims & Objectives

AIMS

The Department aims at conducting Lifelong Learning programmes to meet the demands of emerging knowledge society.

OBJECTIVES

❍ Impart education and training in Lifelong Learning in order to provide professional manpower for the development of human resource.

❍ Develop knowledge, skills, attitudes and values appropriate to the Lifelong Learning.

❍ Integrate theory and practice in the field of Lifelong Learning.

❍ Promote interdisciplinary collaboration for better understanding of human problems and reaching out to larger sections of community, specially deprived groups through Lifelong Learning programmes.

❍ Undertake research on social problems and issues particularly related to the formal and non-formal education.