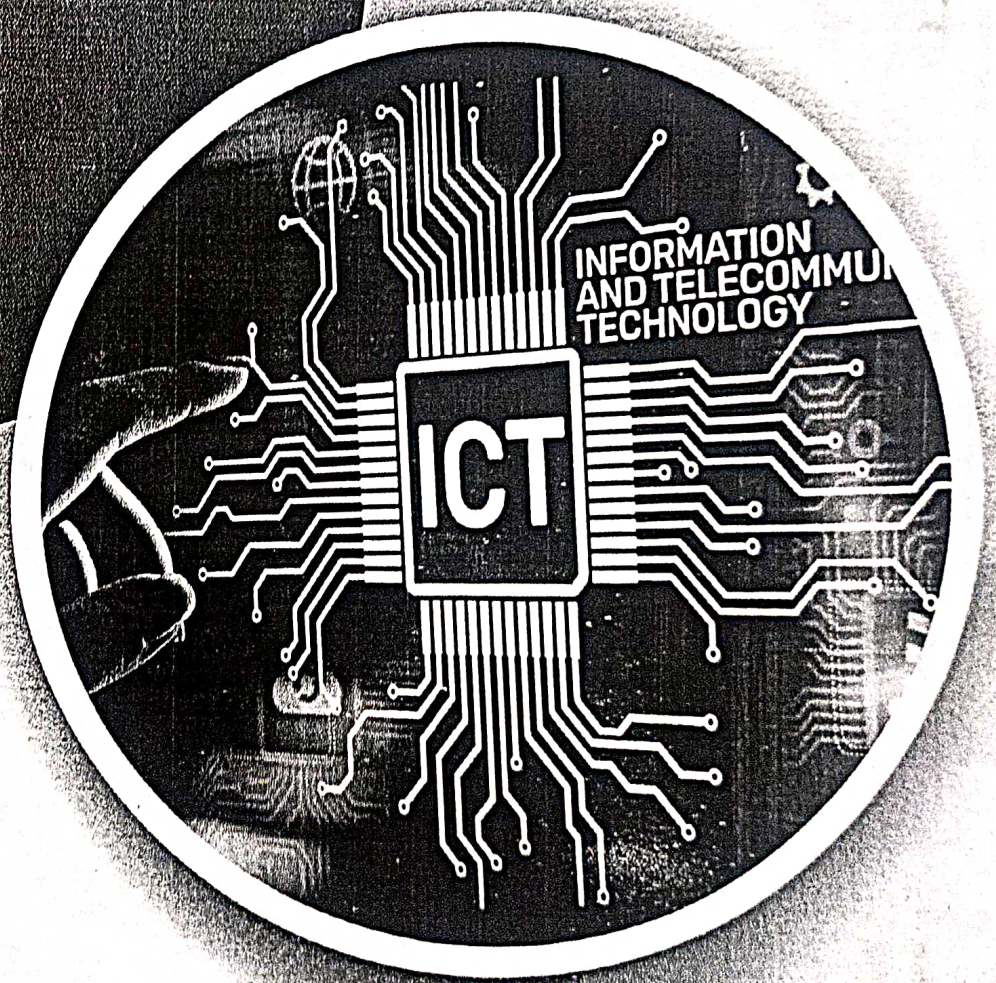


शिक्षा में आई.सी.टी. की भूमिका



डॉ. अरुण कुमार चतुर्वेदी
धर्म बीर सिंह
डॉ. शंकर मण्डल

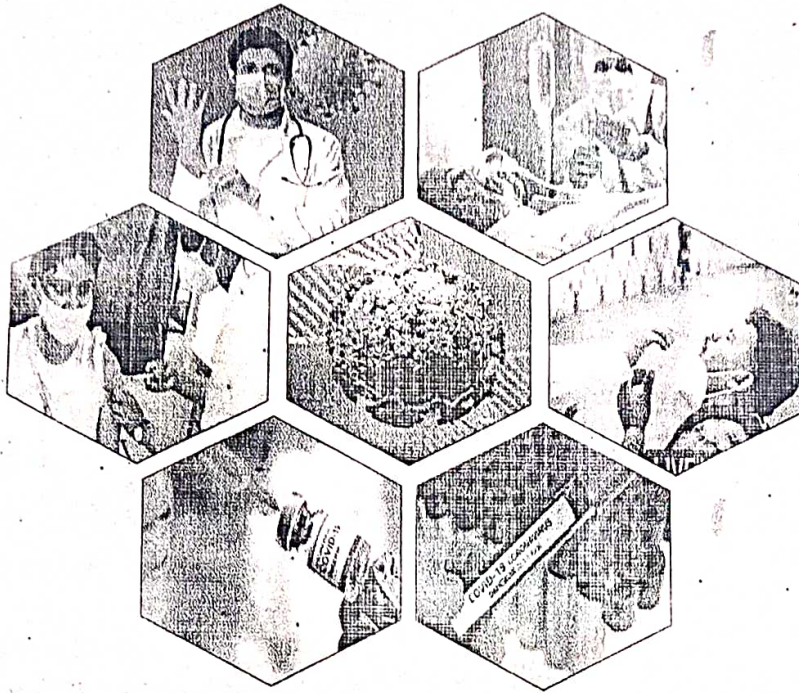
इस पुस्तक के किसी भी अंश को लेखक की अनुमति के बिना पुनर्प्रकाशित या अनूदित करना अथवा किसी दृश्य, श्रव्य एवं प्रचार माध्यम में उपयोग करना वर्जित है।

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कोविड-19ः प्रभाव, परिणाम एवं निदान



संपादक :
प्रो. इला साह
डॉ. ललित चंद्र जोशी

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प्रभाव, परिणाम एवं निदान

लेखक :
प्रो. इला साह
डॉ. ललित चंद्र जोशी

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मुखानी, हल्द्वानी

6.

कोविड-19 की अवधि में ऑनलाइन शिक्षा
का छात्र-छात्राओं पर प्रभाव-एक
समाजशास्त्रीय अध्ययन
(कपकोट महाविद्यालय के विशेष सन्दर्भ में)

डॉ० कल्पना जोशी

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डॉ० नीता शाह

असिस्टेंट प्रोफेसर (हिन्दी)

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कपकोट (बांगेश्वर)

शोध सार:

कोविड-19 एक 'वैश्विक महामारी' के रूप में भारत में सन् 2020 फरवरी में आई। यह महामारी चीन के वुहान शहर से संपूर्ण विश्व में फैली। विश्व स्वास्थ्य संगठन (World Health Organization) द्वारा कोविड-19 को एक 'वैश्विक महामारी' घोषित किया गया। संपूर्ण विश्व में फैली महामारी को ही 'वैश्विक महामारी' कहा जाता है। इस महामारी ने मानव जीवन के सभी पक्षों (सामाजिक, आर्थिक, धार्मिक, राजनीतिक सांस्कृतिक, शैक्षिक) को प्रभावित किया है। इसका सबसे अधिक प्रभाव शिक्षा जगत में पड़ा, क्योंकि यह महामारी बहुत तेजी से परस्पर आपस में फैल रही थी। जिसके कारण सारे शिक्षा संस्थान बंद कर दिए गए। जिससे सभी के सामने यह संकट उत्पन्न हो गया कि किस प्रकार से शिक्षा का कार्य सुचारु रूप से किया जाए। शिक्षण संस्थान बंद होने, ऑफलाइन माध्यम से शिक्षा का कार्य संभव न हो पाने के कारण डिजिटल माध्यमों (लैपटॉप, मोबाइल फोन, कंप्यूटर) के द्वारा छात्र-छात्राओं को ऑनलाइन से शिक्षा देने का कार्य किया गया। इस महामारी से पहले किसी ने यह सोचा भी नहीं था कि ऑनलाइन माध्यमों से बच्चों को पढ़ाना आवश्यक होगा। साथ ही छात्र-छात्राओं के पास पर्याप्त साधन भी नहीं थे। जिससे वे

सुचारु रूप से ऑनलाइन माध्यमों के द्वारा शिक्षा ग्रहण कर पाते। अतः प्रस्तुत शोध-पत्र का उद्देश्य यह जानना होगा कि इस कोरोना काल में ऑनलाइन शिक्षा का छात्र-छात्राओं पर क्या प्रभाव पड़ा?

कूट शब्द- वैश्विक महामारी, कोविड-19, ऑफलाइन, ऑनलाइन, डिजिटल।

प्रस्तावना- विश्व स्तर पर व्याप्त कोरोना महामारी ने करोड़ों लोगों के जीवन को बर्बादी के कगार पर लाने का कार्य किया। इसने न केवल मानव शरीर को प्रभावित किया, अपितु जीवन के प्रत्येक क्षेत्र को अस्त-व्यस्त करके रख दिया। "कोरोना वायरस विश्व महामारी की शुरुआत एक नये किस्म के कोरोना वायरस (2019-nCoV) के संक्रमण के रूप में मध्य चीन के वुहान शहर में 2019 के मध्य दिसम्बर में हुई।" कोरोना की पहली लहर के आगमन पर हम इसकी भयावहता से अनजान थे। हम कुछ समझ पाते इससे पहले हजारों लाखों लोग काल के गाल में समा गए। भारत में कोरोना महामारी का पहला केस 27 जनवरी को केरल में मिला इस कारण 24 मार्च, 2020 से संपूर्ण भारत वर्ष में लॉकडाउन लगा दिया गया। इसके कारण जहाँ लोगों को अनेक प्रकार की समस्याओं का सामना करना पड़ा, वहीं सबसे अधिक प्रभाव हमारी शिक्षा व्यवस्था पर पड़ा। जिसकी क्षतिपूर्ति में लंबे समय को देखते हुए सरकार द्वारा डिजिटल शिक्षा को बढ़ावा देने के लिए भारत पढ़े ऑनलाइन कार्यक्रम की शुरुआत की। वैदिक काल में शिक्षा गुरुकुल एवं आश्रम पद्धति पर आधारित थी, लेकिन आज इस प्रकार की शिक्षा में परिवर्तन आ रहा है। आज ई-शिक्षा को बढ़ावा दिया जा रहा है। हालाँकि इसे लेकर भारत अभी सहज नहीं है, क्योंकि भारत की अधिकाँश जनता गाँवों में निवास करती है। जहाँ पर आज भी इंटरनेट की समस्या बनी हुई है। "नेशनल सैपल सर्वे के शिक्षा से जुड़े 75 वें चरण के आँकड़े बताते हैं कि देश में केवल 24 प्रतिशत घरों में इंटरनेट की सुविधा है। इनमें से 42 फीसदी शहरी क्षेत्रों में है, तो ग्रामीण क्षेत्रों में केवल 15 प्रतिशत घरों में इंटरनेट की सुविधा है। हैदराबाद यूनिवर्सिटी के एक सर्वे के अनुसार केवल 37 प्रतिशत छात्रों ने

कहा कि वो ऑनलाइन कक्षाएं ले सकते हैं, वहीं 90 प्रतिशत छात्रों ने बताया कि वो लेबर लेने को तरजीह देने की बात कही.....।"² साहित्य पुनरावलोकन- शोध में संबंधित साहित्य का अध्ययन करना एक आवश्यक चरण माना जाता है। इस विषय पर भी विद्वानों द्वारा अध्ययन किया गया। जो निम्नवत् है:-

डॉ गमता. एन आर (2021)³ ने अपने लेख 'महामारी के दौरान ऑनलाइन शिक्षा' के द्वारा यह स्पष्ट किया है कि भारत ऑनलाइन के लिए अभी उतना तैयार नहीं है। ऑनलाइन शिक्षा के लिए कंप्यूटर लैपटॉप स्मार्टफोन दोनों आवश्यक है। साथ ही उन्होंने यह भी कहा कि गणित और विज्ञान के विद्यार्थी ऑनलाइन कक्षाओं में ध्यान केंद्रित नहीं कर पाए उनके लिए समस्या और अधिक हुई। दुर्गम क्षेत्रों एवं ग्रामीण क्षेत्रों में तो स्थिति और खराब है। इंटरनेट कनेक्टिविटी भी अच्छी नहीं है। जिस कारण ऑनलाइन शिक्षा को इन तक पहुँचा पाना आसान नहीं है। साथ ही बच्चों के स्वास्थ्य पर भी इसका विपरीत प्रभाव पड़ा है। वो कहती है कि ऑनलाइन पढ़ाई बच्चों के लिए मजाक बन कर रह गई है।

अनिल कुमार रजक (2021)⁴ ने अपने लेख 'कोरोना संक्रमण-काल और ऑनलाइन शिक्षा' के द्वारा यह स्पष्ट किया है कि कोरोना एक विश्वव्यापी महामारी है। लोगों को कई स्वास्थ्य समस्याएँ भी हुई। शिक्षण कार्य में व्यवधान उत्पन्न होने के कारण ऑनलाइन शिक्षा का विकल्प चुनकर जूम, गूगल मीट स्काईप जैसे प्लेटफॉर्मों का सहारा लिया गया तथा उन्होंने यह भी बताया कि महाविद्यालयों एवं स्कूलों द्वारा व्हाट्सएप के माध्यम से गूगल लिंक भेजकर शिक्षण कार्य किया गया। वह कहते हैं कि दूरस्थ क्षेत्रों में इंटरनेट की उपलब्धता उतनी अच्छी नहीं है। नेटवर्क की समस्या भी दूरस्थ क्षेत्रों में अधिक है। उन्होंने यह भी स्पष्ट किया कि ऑनलाइन साधनों का बहुत अधिक प्रयोग करने से अवसाद, अकेलापन, अलगाव, हताशा जैसी स्थिति भी पैदा हो सकती है। कोरोना काल में इन सभी स्थितियों का सामना करना चुनौतीपूर्ण होगा।

प्रस्तुत शोध पत्र बागेश्वर जनपद के कपकोट महाविद्यालय के स्नातक स्तर के छात्र-छात्राओं के विचारों पर आधारित है।

शोध प्रविधि एवं परिणाम- प्रस्तुत शोध पत्र वर्णनात्मक शोध प्रवचना पर आधारित है। तथ्य संकलन के लिए निदर्शन विधि का प्रयोग करते हुए समग्र (जो कपकोट महाविद्यालय के स्नातक स्तर के सम्स्त पंजीकृत छात्र-छात्राएं 331 हैं) में से 25 प्रतिशत का चुनाव करते हुए 82 उत्तरदाताओं को उद्देश्य पूर्ण निदर्शन के द्वारा चयनित किया गया। प्राथमिक तथ्यों का संकलन करने के लिए स्वनिर्मित प्रश्नावली का प्रयोग किया गया है एवं द्वैतीयक तथ्यों के लिए पुस्तक, इंटरनेट आदि का सहारा लिया गया है।

उद्देश्य:

1. ऑनलाइन शिक्षा का छात्र-छात्राओं पर प्रभाव।
2. ऑनलाइन शिक्षा के सम्बन्ध में सम्भावनाओं को ज्ञात करना।
3. ऑनलाइन शिक्षण के समक्ष आने वाली परेशानियां ज्ञात करना।
4. छात्र-छात्राओं पर पड़ने वाले शारीरिक एवं मानसिक प्रभाव। कोरोना महामारी के कारण शिक्षा संस्थान बंद होने की वजह से ऑफलाइन अध्ययन-अध्यापन का कार्य संभव न हो पाने के कारण ऑनलाइन माध्यम से शिक्षण कार्य किया गया। इस संबंध में उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि वह किस माध्यम से प्राप्त की गई शिक्षा को उचित मानते हैं। उत्तरदाताओं द्वारा प्राप्त आकड़ों को सारणी संख्या-01(अ)से स्पष्ट किया जा रहा है-

सारणी संख्या 01(अ) शिक्षा के किस माध्यम को उचित

मानते है संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	ऑफलाइन	78.	95.12
2	ऑनलाइन	04.	4.88
	योग	82	100.00

उपरोक्त सारणी का विश्लेषण करने से यह पता चलता है कि ऑफलाइन शिक्षा को उचित मानने वाले उत्तरदाताओं का प्रतिशत 95.12 हैं, वहीं केवल 4.88 प्रतिशत उत्तरदाताओं ने ही ऑनलाइन माध्यम से शिक्षा ग्रहण करने को उचित माना है।

उपरोक्त सारणी के आधार पर यह कहा जा सकता है कि सर्वाधिक उत्तरदाताओं ने ऑफलाइन शिक्षा को ही उचित माना है। जिन उत्तरदाताओं ने ऑफलाइन शिक्षा को उचित माना उनरो यह भी जानने का प्रयास किया गया कि उन्हें ऑफलाइन शिक्षा क्यों पसंद है? इस संबंध में उत्तरदाताओं के विचारों को सारणी संख्या 01(ब) से स्पष्ट किया जा रहा है।

सारणी संख्या-01(ब) ऑफलाइन शिक्षा को पसंद करने के कारण के सम्बन्ध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	अनुशासन बना रहता है	10	12.82
2	शिक्षक एवं छात्रों के बीच अन्तःक्रिया अधिक होती है	15	19.23
3	शिक्षक द्वारा कक्षा में पढ़ाया गया अधिक समझ में आता है।	30	38.46
4	उपरोक्त सभी	23	29.49
	योग	78	100

उपरोक्त सारणी संख्या-01(ब) का विश्लेषण करने से यह पता चलता है कि 12.82 प्रतिशत उत्तरदाता मानते है कि ऑफलाइन शिक्षा से कक्षा में अनुशासन बना रहता है, वहीं 19.23 प्रतिशत एवं 38.46 प्रतिशत उत्तरदाताओं ने क्रमशः ऑफलाइन शिक्षा के द्वारा शिक्षक एवं छात्रों के बीच अंतःक्रिया अधिक होने की बात कही है एवं शिक्षक द्वारा कक्षा में पढ़ाया गया अधिक समझ में आता है कहकर अपने उत्तर की पुष्टि की, 29.49 प्रतिशत उत्तरदाताओं ने उपरोक्त सभी कह कर अपने उत्तर की पुष्टि की। ऑनलाइन शिक्षा कोरोना काल में छात्र-छात्राओं के लिए उपयोगी कही जा सकती है, क्योंकि जब ऑफलाइन रूप से सभी शिक्षण संस्थान बंद कर दिए गए तो ऑनलाइन माध्यम से शिक्षा देने के अतिरिक्त कोई विकल्प नहीं था। अतः उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि क्या ऑनलाइन शिक्षा भी ऑफलाइन शिक्षा के समान ही छात्रों के लिए उपयोगी सिद्ध हुई है। इस सम्बन्ध में 34.15 प्रतिशत, 53.66 प्रतिशत, 12.19 प्रतिशत

उत्तरदाताओं ने क्रमशः हाँ, नहीं एवं कह नहीं सकते में अपने उत्तर की पुष्टि की। जैसा कि सारणी संख्या-02 से स्पष्ट हो रहा है -

सारणी संख्या-02

कोराना काल में ऑनलाइन शिक्षा भी ऑफ लाइन शिक्षा के समान ही छात्रों के लिए उपयोगी सिद्ध हुई है के संबंध में उत्तरदाताओं विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	28	34.15
2	नहीं	44	53.66
3	कह नहीं सकते	10	12.19
योग		82	100.00

ऑनलाइन शिक्षा को कोराना काल में ऑफ लाइन शिक्षा के विकल्प के रूप में चुना गया, ताकि छात्र/छात्राओं को शिक्षा दी जा सके। उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि क्या ऑनलाइन शिक्षा को ऑफलाइन शिक्षा का विकल्प माना जा सकता है, तो 54.88 प्रतिशत 41.46 प्रतिशत 3.66 प्रतिशत उत्तरदाताओं ने क्रमशः हाँ, नहीं, तटस्थ के रूप में अपने उत्तर की पुष्टि की। जैसा कि सारणी संख्या-03 से स्पष्ट हो रहा है।

सारणी संख्या-03

ऑनलाइन शिक्षा को ऑफलाइन शिक्षा का एक विकल्प मानने के सम्बन्ध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1.	हाँ	45	54.88
2.	नहीं	34	41.46
3.	तटस्थ	03	3.66
योग		82	100.00

वर्तमान समय में ऑनलाइन शिक्षा को महत्वपूर्ण माना जाने लगा है तथा कोराना काल में तो ऑनलाइन शिक्षा के महत्व को नकारा भी नहीं जा सकता है। क्योंकि जब हमारे सामने कोराना जैसी वैश्विक महामारी आई, तो ऑनलाइन शिक्षा के रूप में ही

विद्यार्थियों को शिक्षा देने का कार्य किया गया। अतः उत्तरदाताओं से यह जानने का प्रयास किया गया कि क्या आप भविष्य में ऑनलाइन शिक्षा के पक्ष में है, तो 19.51 प्रतिशत उत्तरदाताओं ने हाँ, 65.86 ने नहीं तथा 14.63 ने कह नहीं सकते के रूप में अपने उत्तर की पुष्टि दी। इससे यह स्पष्ट होता है कि सर्वाधिक 65.86 उत्तरदाता भविष्य में ऑनलाइन शिक्षा के पक्ष में नहीं हैं। जैसा कि सारणी संख्या 04 से स्पष्ट भी हो रहा है -

सारणी संख्या -04

भविष्य में ऑनलाइन शिक्षा के पक्ष में होने के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	16	19.51
2	नहीं	54	65.86
3	कह नहीं सकते	12	14.63
योग		82	100.00

कोराना काल में जहाँ ऑनलाइन माध्यम से छात्र/छात्राओं को शिक्षा देने का कार्य किया गया लेकिन ऑनलाइन माध्यम से शिक्षा ग्रहण करते समय उन्हें समस्याओं का सामना भी करना पड़ा। अतः उत्तरदाताओं से यह जानने का प्रयास किया गया कि क्या ऑनलाइन माध्यम से शिक्षा प्राप्त करते समय उन्हें किसी प्रकार की समस्याओं का सामना करना पड़ा? इस संबंध में उत्तरदाताओं द्वारा दिए गए विचारों को सारणी संख्या 05(अ) से स्पष्ट किया जा रहा है:-

सारणी संख्या -05 (अ)

ऑनलाइन शिक्षा प्राप्त करने में समस्या होने के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	64	78.04
2	नहीं	18	21.96
योग		82	100.00

उपरोक्त सारणी का विश्लेषण करने से पता चलता है कि 78.04 प्रतिशत उत्तरदाताओं ने कहा कि उन्हें ऑनलाइन शिक्षा प्राप्त करने में समस्या हुई, वहीं 21.96 प्रतिशत उत्तरदाताओं ने कहा कि उन्हें किसी प्रकार की समस्या नहीं हुई। जैसा की सारणी संख्या 05 (अ) से स्पष्ट भी हो रहा है।

जिन 64 उत्तरदाताओं ने कहा कि उन्हें समस्याओं का सामना करना पड़ा। उनसे यह भी जानने का प्रयास किया गया कि उन्हें किस प्रकार की समस्याएं हुई, तो 42.19 प्रतिशत 17.19 प्रतिशत एवं 40.62 प्रतिशत उत्तरदाताओं ने क्रमशः नेटवर्क की समस्या स्मार्ट फोन न होने की समस्या एवं उपरोक्त दोनों कह कर अपने उत्तर की पुष्टि की जैसा कि सारणी संख्या 05(ब) से स्पष्ट हो रहा है।

सारणी संख्या-05(ब)
उत्तरदाताओं को किस प्रकार की समस्या हुई के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	नेटवर्क की समस्या	27	42.19
2	स्मार्टफोन न होने की समस्या	11	17.19
3	उपरोक्त दोनों	26	40.62
	योग	64	100.00

कोरोना काल में ऑनलाइन माध्यम से शिक्षा ग्रहण करने की समस्या दुर्गम क्षेत्रों में अधिक दिखाई दी। अतः प्रस्तुत शोध पत्र में उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि क्या ऑनलाइन शिक्षा की समस्या उन्हें दुर्गम क्षेत्रों में अधिक दिखाई दी। तो इस संदर्भ में 84.14 प्रतिशत 10.98 प्रतिशत एवं 4.88 प्रतिशत उत्तरदाताओं ने क्रमशः हाँ, नहीं, कह नहीं सकते के रूप में अपने उत्तर की पुष्टि की। इस प्रकार सर्वाधिक उत्तरदाता मानते हैं कि ऑनलाइन माध्यम से शिक्षा ग्रहण करने की समस्या उन्हें दुर्गम क्षेत्रों में अधिक दिखाई दी। जैसा कि सारणी संख्या 06 से स्पष्ट भी हो रहा है।

सारणी संख्या-06
ऑनलाइन शिक्षा की समस्या दुर्गम क्षेत्रों में अधिक दिखाई देने के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	69	84.14
2	नहीं	09	10.98
3	कह नहीं सकते	04	4.88
	योग	82	100.00

कोरोना काल में ऑनलाइन माध्यम से छात्र-छात्राओं को शिक्षा देने का कार्य किया गया। इस दौरान छात्र-छात्राओं और शिक्षकों के मध्य प्रत्यक्ष संबंध नहीं हुआ। शिक्षा एक दो तरफा चलने वाली प्रक्रिया है। जहां विद्यार्थियों और शिक्षकों के बीच अन्तःक्रिया होना बहुत आवश्यक है। अतः उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि क्या कोविड-19 के इस कठिन समय में उन्हें ऑनलाइन शिक्षा के दौरान शिक्षक के महत्व का अनुभव हुआ? इस संबंध में 90.24 प्रतिशत 6.10 प्रतिशत एवं 3.66 प्रतिशत उत्तरदाताओं ने क्रमशः हाँ, नहीं और कह नहीं सकते के रूप में अपने उत्तर की पुष्टि की जैसा कि सारणी संख्या 07 से स्पष्ट हो रहा है।

सारणी संख्या-07
कोविड-19 के दौरान शिक्षक के महत्व का अनुभव होने के संबंध में उत्तरदाताओं के प्रत्युत्तर

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	74	90.24
2	नहीं	05	6.10
3	कह नहीं सकते	03	3.66
	योग	82	100.00

कोरोना काल में शिक्षण संस्थाओं में आए बिना छात्र-छात्राओं ने शिक्षा प्राप्त की। जिससे उन्हें खाली समय भी मिला। अतः उत्तरदाताओं से यह जानने का प्रयास किया गया कि

कोविड-19 में ऑनलाइन शिक्षा प्राप्त करने के साध्य-साधन उनके द्वारा किसी रचनात्मक कौशल का प्रशिक्षण लिया गया। इस प्रश्न के प्रत्युत्तर में 51.21 प्रतिशत ने हाँ एवं 48.79 प्रतिशत ने नहीं कह कर अपने उत्तर की पुष्टि की। जैसा कि सारणी संख्या 08 (अ) से स्पष्ट हो रहा है।

सारणी संख्या-08(अ)

कोविड-19 के दौरान किसी रचनात्मक कौशल का प्रशिक्षण देने के सम्बन्ध में उत्तरदाताओं के विचार

क्र०सं०	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	42	51.21
2	नहीं	40	48.79
	योग	82	100.00

दिन 42 उत्तरदाताओं ने कहा कि उनके द्वारा किसी रचनात्मक कौशल का प्रशिक्षण लिया गया, तो उनसे यह भी जानने का प्रयास किया गया कि उन्होंने किस प्रकार के रचनात्मक कौशल का प्रशिक्षण लिया। 66.67 प्रतिशत, 07.14 प्रतिशत 11.90 प्रतिशत एवं 14.29 प्रतिशत उत्तरदाताओं ने क्रमशः कंप्यूटर, पाक-कला, सिलाई कढ़ाई एवं अन्य कह कर अपने उत्तर की पुष्टि की, जैसा कि सारणी संख्या 08(ब) से स्पष्ट हो रहा है :-

सारणी संख्या-08(ब)

उत्तरदाताओं द्वारा किस प्रकार के रचनात्मक कौशल का प्रशिक्षण लिया गया के संबंध उत्तरदाताओं के विचार

क्र०सं०	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	कंप्यूटर	28	66.67
2	पाक कला	03	7.14
3	सिलाई-कढ़ाई	05	11.90
4	अन्य	06	14.29
	योग	42	100.00

कोरोना काल में ऑनलाइन शिक्षा ही एक ऐसा माध्यम रहा जिसके द्वारा विद्यार्थियों को शिक्षा देने का कार्य किया गया। अतः उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि क्या ऑनलाइन शिक्षा वर्तमान समय की माँग बन गई है। इस संबंध में उत्तरदाताओं द्वारा दिये गये विचारों को सारणी संख्या 09 से स्पष्ट किया जा रहा है।

सारणी संख्या-09

ऑनलाइन शिक्षा वर्तमान समय की माँग बन गई है, के संबंध में उत्तरदाताओं के विचार

क्र०सं०	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	38	46.34
2	नहीं	22	26.83
3	कह नहीं सकते	22	26.83
	योग	82	100.00

उपरोक्त सारणी से यह स्पष्ट हो रहा है कि 46.34 प्रतिशत उत्तरदाता मानते हैं कि ऑनलाइन शिक्षा वर्तमान समय की माँग बन गई है, वहीं 26.83 प्रतिशत ने इस संबंध में नहीं कहा। 26.83 प्रतिशत उत्तरदाता इस संबंध में कुछ न कह सकने की स्थिति में रहे। इस प्रकार सर्वाधिक उत्तरदाता यह स्वीकार करते हैं कि ऑनलाइन शिक्षा वर्तमान समय की माँग बन गई है।

कोरोना काल से पूर्व ऑफलाइन शिक्षण कार्य होता था। तत्पश्चात् विद्यार्थियों की परीक्षा होती थी, लेकिन कोविड-19 के कारण परंपरागत रूप से चली आ रही परीक्षा प्रणाली में परिवर्तन आया एवं विद्यार्थियों को बिना परीक्षा लिए ही उन्हें पिछली कक्षा के परीक्षाफल एवं इंटरनल असाइनमेंट के आधार पर उत्तीर्ण कर दिया गया। अतः उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि वो इस प्रकार की परीक्षा प्रणाली को कैसा मानते हैं? उत्तरदाताओं द्वारा दिए गए विचारों को सारणी संख्या- 10 से स्पष्ट किया जा रहा है-

सारणी संख्या-10

कोविड-19 में जिस परीक्षा प्रणाली का उपयोग किया गया उसके संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	उपयुक्त	36	43.90
2	अनुपयुक्त	19	27.17
3	कह नहीं सकते	27	32.93
योग		82	100.00

उपरोक्त सारणी का विश्लेषण करने से यह स्पष्ट होता है कि 43.90 प्रतिशत उत्तरदाता इस प्रकार की परीक्षा प्रणाली को उपयुक्त, 27.17 प्रतिशत उत्तरदाता अनुपयुक्त, वही 32.93 प्रतिशत उत्तरदाता इस संबंध में कुछ न कह सकने की स्थिति में हैं।

कोविड-19 में बिना परीक्षा लिए ही सबको उत्तीर्ण कर दिया गया, लेकिन इससे कहीं-न-कहीं मेधावी विद्यार्थियों को नुकसान हुआ। अतः उत्तरदाताओं से भी यह जानने का प्रयास किया गया कि बिना परीक्षा कराए ही सबको पास कर दिया गया, तो उससे मेधावी विद्यार्थी प्रभावित हुए। इस संदर्भ में सर्वाधिक 70.74 प्रतिशत उत्तरदाताओं ने हाँ, 14.63 प्रतिशत ने नहीं, वहीं 14.63 प्रतिशत उत्तरदाता इस संबंध में कुछ न कह सकने की स्थिति में रहे जैसा कि सारणी संख्या-11 से भी स्पष्ट हो रहा है।

सारणी संख्या-11

कोविड 19 के कारण बिना परीक्षा कराए ही सबको उत्तीर्ण कर दिया गया। इससे मेधावी विद्यार्थी प्रभावित हुए हैं, के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	58	70.74
2	नहीं	12	14.63
3	कह नहीं सकते	12	14.63
योग		82	100.00

ऑनलाइन शिक्षा के कारण विद्यार्थियों को कई प्रकार कि शारीरिक एवं मानसिक परेशानियों का सामना भी करना पड़ा। सामान्यतः पत्रों में भी यह पढ़ने को भी मिला कि ऑनलाइन शिक्षा से विद्यार्थियों में कई प्रकार की शारीरिक एवं मानसिक परेशानियाँ हुईं। अतः उत्तरदाताओं से भी यह जानना आवश्यक समझा गया कि क्या ऑनलाइन शिक्षा के कारण उन्हें भी शारीरिक एवं मानसिक परेशानियों का सामना करना पड़ा। इस संबंध में 53.66 प्रतिशत, 32.93 प्रतिशत एवं 13.41 प्रतिशत उत्तरदाताओं ने हाँ, नहीं एवं कह नहीं सकते, कह कर अपने उत्तर की पुष्टि की। जैसा सारणी संख्या-12 (अ) से स्पष्ट हो रहा है।

सारणी संख्या-12(अ)

ऑनलाइन शिक्षा के कारण शारीरिक एवं मानसिक परेशानियों का सामना करने के संबंध में उत्तरदाताओं के विचार

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	44	53.66
2	नहीं	27	32.93
3	कह नहीं सकते	11	13.41
योग		82	100.00

जिन 44 उत्तरदाताओं के कहा कि उन्हें किसी प्रकार की शारीरिक एवं मानसिक परेशानियों का सामना करना पड़ा, उनसे यह भी जानने का प्रयास किया गया कि उन्हें किस प्रकार की समस्याएँ हुईं। इस संबंध में प्राप्त तथ्यों को सारणी संख्या 12(ब) से स्पष्ट किया जा रहा है।

सारणी संख्या-12 (ब)

ऑनलाइन शिक्षा के कारण हुई शारीरिक एवं मानसिक परेशानियाँ

क्र0सं0	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	नींद न आना	06	13.64
2	आँखों में जलन	22	50.00
3	थकावट	05	11.36

4.	विडियोजपन	05	11.36
	उपरोक्त सभी	06	13.64
	योग	44	100.00

उपरोक्त सारणी सख्या 12(ब) से स्पष्ट होता है कि 13.64 प्रतिशत, 50.00 प्रतिशत, 11.36 प्रतिशत, 11.36 प्रतिशत उत्तरदाताओं को क्रमशः नींद न आना, आँखें में जलन, थकावट तथा विडियोजपन की समस्या हुई। जबकि 13.64 प्रतिशत उत्तरदाताओं को इन सभी समस्याओं का सामना करना पड़ा। अंततः उत्तरदाताओं से यह जानने का प्रयास किया गया कि क्या ऑनलाइन शिक्षा ऑफलाइन शिक्षा की तुलना में कम खर्चीली है, तो इस प्रश्न के प्रत्युत्तर में 43.90 प्रतिशत, 36.59 प्रतिशत एवं 19.51 प्रतिशत उत्तरदाताओं ने क्रमशः 'हाँ', 'नहीं' एवं 'कह नहीं सकते' के रूप में अपने उत्तर की पुष्टि की, जैसा की निम्न सारणी सख्या-13 से स्पष्ट भी हो रहा है-

सारणी संख्या-13

नया ऑनलाइन शिक्षा ऑफ शिक्षा की तुलना में मितव्ययी है?

क्र०सं०	प्रत्युत्तर का स्वरूप	आवृत्ति	प्रतिशत
1	हाँ	36	43.90
2	नहीं	30	36.59
3	कह नहीं सकते	16	19.51
	योग	82	100.00

निष्कर्ष एवं सुझाव- प्राप्त तथ्यों के आधार पर यह कहा जा सकता है कि ऑफलाइन शिक्षा को उचित मानने, शिक्षक के महत्व का अनुभव होने, ऑनलाइन शिक्षा को ऑफलाइन शिक्षा का विकल्प मानने, ऑनलाइन शिक्षा के साथ-साथ रचनात्मक कौशल सीखने, ऑनलाइन शिक्षा के वर्तमान समय की माँग बनने के संबंध में उत्तरदाताओं ने सकारात्मक विचार दिए। जो अध्ययन का सकारात्मक पहलू कहा जा सकता है, वहीं कोरोना के कारण वर्तमान शिक्षा व्यवस्था प्रभावित होने, ऑनलाइन शिक्षा के उपयोगी

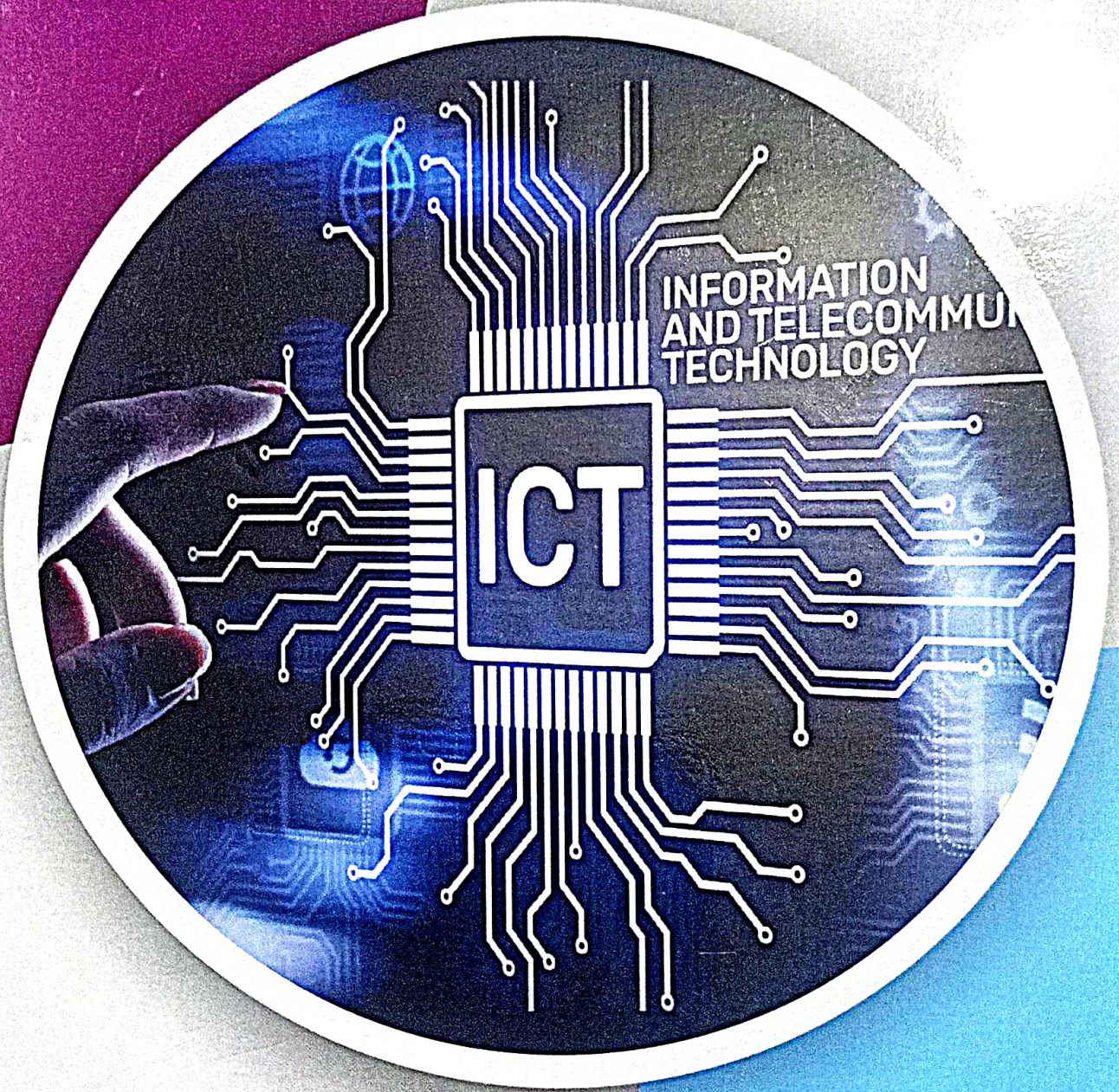
होने, भविष्य में ऑनलाइन शिक्षा के पक्ष में होने, ऑनलाइन शिक्षा से मेधावी विद्यार्थियों के प्रभावित होने, ऑनलाइन शिक्षा प्राप्त करने में समस्या, ऑनलाइन शिक्षा की समस्या दुर्गम क्षेत्रों में अधिक दिखाई देने ऑनलाइन शिक्षा से शारीरिक एवं मानसिक परेशानियां होने के संबंध में नकारात्मक विचार दिए। इस प्रकार कोरोना काल में ऑनलाइन शिक्षा दुर्गम क्षेत्र के छात्र-छात्राओं के लिए वरदान सिद्ध हुई। ऐसा निश्चित रूप से स्वीकार नहीं किया जा सकता प्राप्त आकड़े भी इस बात की पुष्टि कर रहे हैं।

ऑनलाइन शिक्षा के सकारात्मक परिणाम प्राप्त करने के लिए आवश्यक है कि जिन समस्याओं का सामना विद्यार्थियों को करना पड़ा है उनका निदान करना आवश्यक है और यदि इन समस्याओं का समाधान हो जाता है, तो ऑनलाइन शिक्षा भविष्य के लिए उपयोगी मानी जा सकती है।

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शिक्षा में आई.सी.टी. की भूमिका



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धर्म बीर सिंह

डॉ. शंकर मण्डल

इस पुस्तक के किसी भी अंश को लेखक की अनुमति के बिना पुनर्प्रकाशित या अनूदित करना अथवा किसी दृश्य, श्रव्य एवं प्रचार माध्यम में उपयोग करना वर्जित है।

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Co-Curricular Education in Higher Education: Role and Importance

Dr. Elba Mandrelle

Abstract

Every nation must have a clear, well-thought-out, and progressive education strategy since education is the foundation of both social and economic advancement. Different nations employ various educational systems based on their own traditions and cultures. The National Education Policy 2020 (NEP 2020), the Government of India's new education programme, was announced over 30 years after the policy's last significant reform in 1986. The new education strategy intends to improve India's current educational system and make it more learner-centric. The policy proposes a form of comprehensive, captivating, and immersive holistic learning. Along with the "foundational skills" of literacy and numeracy as well as "high-order" cognitive abilities like critical thinking, it also aims to impart "social and emotional skills," commonly referred to as "soft skills," such as empathy, grit, perseverance, leadership, and teamwork. NEP 2020 introduces co-curricular courses in higher education to help students build these abilities. The present research paper seeks the role and importance of co-curricular course in Higher Education.

Introduction

The 21st century is a time of rapid global change. As a result, the early 20th-century curriculum for conventional education must make way for a new style of education and learning. In the book *21st Century Skills: Learning for Life in Our Times*, the authors Bernie Trilling and Charles Fadel have

premised that “the world has changed so fundamentally in the last few decades that the roles of learning and education in day-to-day living have also changed forever”(xxiii, 2009). Also, in the book *Five Minds for The Future*, the author Howard Gardner has outlined five specific mental abilities that will help one be successful and happy. The five mental abilities or Minds as written by Howard Gardner are – The Disciplinary Mind (expertise in various subjects), The Synthesizing Mind (ability to integrate concepts from different disciplines to solve a problem), The Creating Mind (ability to think creatively to solve problems), The Respectful Mind (appreciation of the diversity in individuals), and The Ethical Mind (fulfilling one’s duties and responsibilities in the society as a citizen) (5 Minds, 2011). These concepts emphasize that in the 21st Century, education and learning must surpass the four walls of a classroom and the core aim of education and learning should be to foster holistic development. In this regard the importance of co-curricular activities cannot be overlooked in fostering holistic development. “Co-curricular refers to activities, programs, and learning experiences that complement, in some way, what students are learning ...—i.e., experiences that are connected to or mirror the academic curriculum.” (*The Glossary*, 2013) Co-curricular activities help students develop their minds and personalities in a variety of ways, including in the intellectual, emotional, moral, and artistic realms.

Co-curricular Course in Higher Education

New Education Policy 2020 aims at attaining a holistic and multidisciplinary education, through flexible and innovative curricula of Higher education that shall include credit-based courses and projects in the areas of community engagement and service, environmental education, and value-based education. The policy aims, Environmental education will include areas such as climate change, pollution, waste management, sanitation,

conservation of biological diversity, management of biological resources and biodiversity, forest and wildlife conservation, and sustainable development and living. Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*), nonviolence (*ahimsa*), scientific temper, citizenship values, and also life-skills; lessons in *sewa*/service and participation in community service programmes will be considered an integral part of a holistic education. (New Education policy 2020)

To ensure the successful inculcation of such value based education, the higher education institutes have introduced the following Co-Curricular courses at graduation level. In Uttarakhnad, a committee was set by the state government to design course curriculum for the state universities. Kumaon University VC NK Joshi who chairs the committee said, “The curriculum has been designed under the mandate of NEP which incorporates modern education along with the ethos of Indian culture, tradition, and values” (Upadhyay, 2022) The following co-curricular courses has been set up by the committee. Students will have to opt for at least one of these programmes each semester.

- 1- Communication Skills
 - 2- Environment Studies and Value Education
 - 3- Management Paradigms from the *Bhagavad Gita*
 - 4- Vedic Studies
 - 5- Personality Development through Applied Philosophy of *Ramcharitramanas*
 - 6- Indian Traditional Knowledge System
 - 7- Meditation
 - 8- Vivekananda Studies
- Communication Skills**

Effective communication is the most important tool to achieve the desire purpose. We need to communicate verbally or nonverbally every day, wherever we are, at every stage of our lives to express our ideas, thoughts, emotions, etc. It is a continuous process that starts in the cradle and lasts all the way to death. Without effective communication abilities, neither the individual nor the organisation can survive. Many companies insist that universities should develop students' soft skills since disciplinary knowledge is not sufficient for a successful career (Gerstein, Friedman & Hershey, 2016). While there is much debate about the types of skills required, the need for good communication skills is apparent (Jackson, 2016). The literature highlights that employers expect strong communication skills from graduates (Robles, 2012) or identify communication as one of the most important skill sets (Brink & Costigan, 2015). The Communication Skill Course at graduate level focuses upon improving the communication skills of students that are required in professional life. It includes units on Personality development, Professional etiquette, art of communication, interviews, group discussion etc. It also includes unit on non verbal communication, since it play a crucial role in building relationship and understanding. "The ability to convey nonverbal messages to others, particularly the sending of emotional messages, is a critical skill for social success, and a fundamental component of the larger construct of communication competence." (Riggio, 2006).

Environment Studies and Value Education

Environmental studies focus on teaching us how to live ethically and how to create environmentally friendly strategies. It aids people in learning about the natural world, how to deal with difficult environmental problems, and how to understand the living and physical environments. It not only examines the environment's physical elements but also emphasises the need to

preserve biodiversity, lead a more sustainable lifestyle, and make responsible resource use. To create awareness among today's generation on pressing environmental problems, the University Grants Commission (UGC) made it mandatory for the universities to introduce a course in environmental studies and teach students about the eco-system, pollution and problems concerned with the environment which has been running in the Higher Education environment which includes units on Value Education institutes. The new course includes the importance of values in along with Environmental Studies. The fulfilment of environmental education cannot be overstated. The fulfilment of our biological requirements is the foundation of all human values. All of these necessities for life—food, water, shelter, and clothing—put pressure on the environment. Although there are other values (social, political, and economic), our daily lives are governed by the fundamental principles of survival. There is an evident link between our values and the environment because all we possess is derived from what the earth offers. The third goal of Environmental Education (EE) as determined by the Tbilisi Declaration of 1977 is attitudes. The goal states: to help social groups and individuals acquire a set of values and feelings of concern for the environment and the motivation for actively participating in environmental improvement and protection. The environmental values we hold come down to a matter of making choices and taking decisions about the environment.(Baumgart, 2014).

Management Paradigms from Bhagavad Gita

Management has become an integral part of daily life whether it may be at home or at workplace of every individual in the universe. Goals and objectives are put into action when a group of people come together in an organisation for a similar cause using a variety of factors, including time management, resource management, materials, machines, funding, policies, and more. It is nothing more than a method of

getting things done that efficiently and effectively pushes individuals to do their jobs. Planning, organising, staffing, and controlling human efforts are all parts of the management process that help achieve desired goals. Even while management philosophy has given people opportunity, it hasn't been able to achieve its goals of improving societal welfare and individual welfare. The pace of modern life is extremely frantic, with all types of relationships being stressed out by excessive violence and corruption, as well as the intense work pressure. The current youth generation is focused on their education and has little time for anything else. When they do have some free time, they frequently allow themselves to become prey to the myriad distractions that life presents to them. The *Bhagavad Gita*, also referred to as the 'Song of the Lord', is one of the fundamental texts of ancient India, along with *the Vedas*, *Puranas*, and *Upanishads*. It leads us by illuminating a number of spiritual avenues via which we might deepen our understanding of ourselves and experience divine inner calm. The young people of the modern cosmos are today under a great deal of stress, strain, and worry. They tend to age more quickly and are more susceptible to numerous illnesses and disorders. The *Bhagavad Gita's* teachings can be applied by giving individuals a positive outlook on their own lives, growing their spirituality from a fresh perspective, and encouraging them to live a good, tranquil life. The *Bhagavad Gita* is intriguing since it does not advocate for its followers to make any sacrifices in the physical world. Only the mind and soul are purified, which fully distresses the person and aids in his realisation of the inner self and the supreme one. Additionally, it cultivates youth's morals and values, making them better global citizens. 'The *Bhagavad Gita* is regarded as a comprehensive manual to improve employees' efficiency and effectiveness in order to help them achieve their desired goals. This is done by spreading ideas about how to turn one's

weaknesses into strengths, share responsibilities, pick the right teammate, be aware of the challenges in the workplace, and recognise the importance of charismatic leaders who can motivate, energise, and provide advice when needed and also initiate to know ground realities (Mukherjee, 2017). The course will demonstrate how alternative world views and paradigms of management could be developed with a knowledge of Ancient Indian wisdom such as *Gita*. It would help students to use this ancient wisdom in their day to day management as well as in their career.

Vedic Studies

The Vedas are India's oldest known works of literature.

The Vedas were written in Sanskrit and passed down orally from generation to generation. Vedic literature consists of four Vedas: the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda. Each Veda is made up of the Brahmanas, Upanishads, and Aranyakas. The word 'Veda' means knowledge, and the texts are about teaching humans how to live their entire lives on Earth and beyond. Number of studies has grown in the area of Vedic education considerably. Vedic education's enduring goal was moral upbringing. The goal of education was to instil a strong sense of culture as well as knowledge in students. (Amoli, 2016). Vedic educational concepts have a propensity to transform people's thoughts and personalities. It has a propensity to turn terrible things into good because the development of personality and character was the ultimate goal of Vedic education. Modern students must adhere to the principles of Vedic education if they want to acquire complete mastery over their senses. The ultimate goal of education should not be to fully satisfy one's aspirations for life in this world, but rather to fully realise oneself in order to achieve spiritual liberation. The course on Vedic Studies familiarise students with the treasure of knowledge in the Vedas, Vedic mantras, Kalpsutras etc. that would mould the young

pupils into individuals capable of living a perfect and full life – based on the principles of Dharma and will also connect students to the roots of their culture.

Personality Development through Applied Philosophy of *Ramcharitmanas* *Kamcharitmanas* is an epic poem composed by the 16th-century Indian bhakti poet Tulsidas. The word *Kamcharitmanas* literally means "Lake of the deeds of Rama". It is considered one of the greatest works of Hindu literature. It is considered "the greatest book of all devotional literature" and "the best and most trustworthy guide to the popular living faith of the Indian people" (*Kamcharitmanas*, 2022). The human character is currently moving toward a distracted society and overstepping the bounds of cruelty. News of such heinous behaviour and deeds is abundant in newspapers and magazines. The *Kamcharitmanas* teaches that human nature should be based on morality because without it the position of grudge prevails in society. One should not give up moral duties even in unfavourable circumstances. By portraying the traits of Lord Rama, it sets an example of ideal human being. It has been told in *Ramcharitmanas* that in society a man should work accordingly to his word and should not be aside by his word. It also depict the features of a ruler, a ruler should obey some ideals of politics and try to adopt such policies which are in favour of the citizens and do not arouse any kind of hatred among the people. For the teaching of friendship *Kamcharitmanas* is the best epic. Tulsi Das says friends are those who uplift the character and personality of the friends. Once during Ram and Ravan battle being angry with Bibhishan, Ravan attacked on him but Shri Ram made him aside and wore the attach on his body. Through this course the student will be able to develop humanitarian perspective and develop the ability of balanced leadership by focusing on various aspects of personality development.

Indian Traditional Knowledge System

Traditional Knowledge is fundamentally based on culture and is crucial to maintaining the cultural identity of the social group in which it is practised. Tradition-based literary, artistic, or scientific works; performances; inventions; scientific discoveries; designs; marks, names, and symbols; undisclosed information; and all other tradition-based innovations and creations resulting from intellectual activity are all included in the broad term traditional knowledge. The history of India's contributions to world science speaks volumes particularly in the fields of forests, agricultural biodiversity, inland waters, coastal and marine ecosystems, rangelands and eco-tourism, mathematics, linguistics, astronomy, metallurgy, civil engineering, medicine to name a few. Dr. Pragma Khanna says, India's scientific heritage, besides its philosophical and cultural legacy, needs to be properly understood. The aim is not inspired by chauvinism, but to understand the genius of Indian civilization better. This would overhaul the current assessment of India's potential. To correct the portrayal of the History of Science, the History of Ideas, mainstream accounts of World History, anthropology and culture. This entails emphasizing to scholars and educators that Traditional Knowledge Systems should be included, especially India's achievements and contributions to world science that have been very significant but unappreciated. Traditional Knowledge Systems should be included in economic planning, because they are eco-friendly, sustainable, labor rather than capital intensive, and more available to the masses. This should be done in parallel with the top down 'modern' scientific development using westernized 'globalization', as the two should co-exist and each should be used based on its merits. (Khanna, 2020)

Thus, under NEP 2020 it is aimed to introduce courses on Traditional knowledge to aware the young generation about India's treasure of wisdom and knowledge that can give the optimum benefits in the present scenario as well. The course on

Traditional Knowledge would familiarise students with traditional knowledge in the field of health and medicine, education, agriculture, architecture and astrology.

Meditation

Nowadays students have to deal with many issues and competitions. If they are not properly prepared for, these additional demands complicate matters. There are some things that can interfere with concentration while studying and ultimately cause them to lose track of their study plan. Meditation for students is a crucial part of their learning process and can help them perform better in class since it may keep them calm and help them focus. It is a type of brain workout. It aids in soothing the mind, which in turn improves concentration, sharpens study focus, and lessens tension. One can also utilise meditation to emotions can be changed into positive ones through meditation, giving them the opportunity to experience true bliss. Spiritual serenity is beneficial for both our mental and our physical health. Our relationships with ourselves and, by extension, the people and creatures in our environment improve when we are at peace. Meditation has the capacity to change someone's bad emotions into positive ones and provide them the opportunity to experience true happiness. In the course on meditation, the students will explore the various techniques of meditation, such as sitting, standing, and yoga.

Vivekananda Studies

The famous Indian thinker and reformer Swami Vivekananda (1863–1902) embraced education as the core purpose of his life, viewing it as a means of "man-making." Swami Vivekananda was regarded as a trailblazer in India in the late nineteenth century who strived to bring about significant social reforms to society. He worked and contributed in a variety of areas, including socialism, education reform, secularism, the

advancement of women, and many more. He also had a compassionate attitude toward the untouchables. He was often referred to as the Social Reformer. Every year since 1985, the Government of India observes 12th January, the Birth Anniversary of Swami Vivekananda as National Youth Day. To quote from the Government of India's Communication, "it was felt that the philosophy of Swami ji and the ideals for which he lived and worked could be a great source of inspiration for the Indian youth." (Deshwal, 2015). Thus, to familiarise youth with the ideals of Swami Vivekananda, the course has been set up that would acquaint students with the eternal values of Indian culture as lived and propagated by Swami Vivekananda. It would apprise students with the basic philosophy, path breaking ideas and discussions of human upliftment as envisioned in the writings and works of Swami Vivekananda. The course would sensitize students to the values of service, sacrifice, self-control, selflessness, and moral courage and highlight the significance of character building and spirituality in their self-development.

Conclusion

The co-curricular courses introduced in Higher Education under New Education Policy 2020 will play a vital role in students' lives. These courses would lead to students' holistic development and aid in the acquisition of vital competencies needed to thrive and be content in 21st-century life and workplaces. The inclusion of ancient and traditional literature and knowledge shall enrich the students to impart that knowledge in the present scenario and would also help to develop the traits of a good human being and citizens of the country.

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CHAPTER 13

A Postcolonial Study of Naga Resistance to British Colonisation in Easterine Kire's *Sky is My Father*

Dr. Elba Mandrelle

The Northeastern part of India refers to a geographical, linguistic and ethnic area that includes eight states i.e., Assam, Meghalaya, Nagaland, Arunachal Pradesh, Tripura, Manipur, Mizoram and Sikkim. With the treaty of Yandaboo in 1826 which ended the first Anglo Burmese war, the British became masters of some parts of Brahmaputra valley but gradually they captured the whole region. The British occupation of these hills was not welcomed by the natives. One of the warrior tribes that fiercely resisted the British between 1832 and 1880 was Angamis tribe of Khonoma village. They were a beacon of Naga resistance against the British; carrying out raids and disrupting the forced recruitment of the Nagas as bonded labourers. Easterine Kire's historical novel *Sky is My Father: A Naga Village Remembered* documents the history of conflict between the British and the Angamis of Khonoma village. The present paper seeks to critically examine the novel through the lenses of postcolonial studies and study the intricate realities of British invasion and its aftermath in the life of these people.

Edward Said's work *Orientalism* published in 1978 is considered a seminal text of post-colonial studies. It criticises the traditional Eurocentric viewpoint, which considers that non-western countries lack a history deserving of the name until the influence of European colonialism and the only way to understand the non-western world is through its relationship with Europe. Said distinguishes between Orient – the Other or the East and the Occident – the West. He explores how European culture gained strength and identity by defining itself as against the Orient. He contends that the Western

world's portrayal of the Orient was used to legitimise these nations' colonial aspirations. He claims that the 'Orient,' or the East, has been socially created by the West as the ultimate other in history. He illuminates the power, knowledge, hegemony, culture, and colonial systems that depict the Orient as Other. They described the Orient as all that was barbaric, irrational, and uncivilised, and they defined themselves as all that was not barbaric, illogical, and uncivilised, such as active, rational, and civilised. As a result, they rationalised imperialism and colonisation by defining themselves as a superior race. The connection between the Occident and the Orient is one of power, dominance, and varied degrees of complicated hegemony in and of itself. He defines Orientalism as a "Western style for dominating, restructuring, and having authority over the Orient" (3). Said mainly depends on Michel Foucault's work in condemning the portrayal of colonial people in the political-intellectual realm.

without examining Orientalism as a discourse, one cannot possibly understand the enormously systematic discipline by which European culture was able to manage – and even produce – the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period. (Said 3)

According to Said, the Orient is a European invention, and Orientalism is a method by which the West has used tropes, images, and representation in literature, art, media, travel writing, and other forms of cultural and political appropriation to not only socially construct and produce the Orient, but also control and manage it through a hegemony of power relations.

In *The Empire Writes Back*, Ashcroft et al. refers post-colonial to "all the culture affected by imperial process from the moment of colonisation to the present day" (2). The post-colonial study is based on the primary characteristics of colonialism and its pervasive consequences which have lasted astonishingly long after colonial rule ended. Even after independence of these countries, colonialism has evolved into a neo-colonial paradigm since in many countries, gaining political independence did not solve the problems that were supposed to be solved by removing colonial masters. Instead, it ushered in new kinds of dominance. In the Introduction to *The Post-Colonial Studies Reader*, Ashcroft, Griffiths and Tiffin write,

All post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination and independence has not solved this problem. The development of new elites within independent societies, often buttressed by neo-colonial institutions; the development

of internal divisions based on racial, linguistic or religious discriminations; the continuing unequal treatment of indigenous peoples in settler/invaser societies – all these testify to the fact that postcolonialism is a continuing process of resistance and reconstruction. (2)

British Invasion

The North Eastern region of India as known today is not the same as it was centuries ago. Until the British merged India with the rest of the country in the early 18th century, the area was neither politically nor administratively a part of India.

The first inhabitants may have been Southeast Asians who spoke Austroasiatic languages, followed by Tibeto-Burmese from China and Indo-Aryans from the Gangetic Plains and Kra-Dai languages from southern Yunnan Prefecture and Shan State around 500 BCE ... In the early historical period (most of first millennium CE), *Kamrupa* straddled most of present-day Northeast India, besides Bhutan and Sylhet in Bangladesh. *Xuanzang*, a travelling Chinese Buddhist monk, visited *Kamrupa* in the 7th century CE. ("Northeast India")

In the 13th century the Ahom dynasty in the Brahmaputra Valley in Assam was established by "Sukapha, a Tai prince from Mong Mao who established a kingdom in the neighbourhood of modern Sivsagar (earlier Sibsagar) in the early thirteenth century" (Goswami 9). The Ahom dynasty maintained its sovereignty for nearly 600 years from 1228 to 1826 and successfully resisted Mughal expansion in the region. The Ahom and Manipur kingdoms, however, were attacked by Burmese in the early 19th century. Due to recurrent Burmese invasions, the Ahom King requested aid from the British East India Company in 1818. The Burmese army was defeated by the British East India Company and the conflict came to a conclusion in 1826 with the Treaty of Yandaboo, which ended the First Anglo-Burmese war. The Burmese agreed to withdraw from Assam in exchange for the Ahom Kingdom ceding a portion of its land to the British East India Company.

After the Treaty, British controlled Assam and thus became the masters of Brahmaputra Valley and they began to consolidate their rule. In 1830, the Kachari king Govinda Chandra was assassinated and the British annexed Kachari kingdom in 1832. Also later on the British included part of Goalpara district and Sylhet district of then Bengal into Assam which they (British) received in 1765, from Mughal Emperor Shah Alam. (*Chatterjee*)

Thus, the British did not stop after capturing Assam and quickly expanded their dominance over the region. The battle provided a chance for the East India Company to establish rights and interests in

leading to the Ahom Kingdom's the North East. Gradually the whole region was under British extinction in 1838. Gradually the whole region was under British control. The British colonial authority saw this region as a buffer zone; therefore, the frontier was placed under colonial rule to prevent Chinese expansion and to protect British trade interests. Previously, the concept of a north-east frontier was limited to Bengal. The territory north-east of the British province of Bengal was referred to as such by Alexander Mackenzie in his Memorandum on the North Eastern Frontier of Bengal' completed in 1871 for he defined, The North-east Frontier is a term sometimes to denote a boundary line, and sometimes more generally to describe a tract. In the latter sense it embraces the whole of the hill ranges nor, North East and south of Assam valley, as well as the western slopes of the great mountain system lying between Bengal and independent Burma, with its outlying spurs and ridges ... (Burman iv)

The British demarcated hills and plains. Plains had political uprisings and revolts against imperial encroachment in Bengal and elsewhere, therefore various hill tribes were brought under control to keep them from succumbing to the plains' influence. In the early stages of annexation, some tribes in the highlands revolted from time to time, but these were rapidly repressed. Between the hills and the plains, the British also saw the noticeable cultural distinctions in religious rituals and traditions. In the plains, most people were Sanskritised, and others were Islamic, but in the hills, except in a few areas, most people were neither Hinduised nor adhered to any other formal religion. They were influenced by their own animistic and legendary traditions, and certain Arunachal tribes were also impacted by Buddhism. As a result, the British administration desired to maintain the highlands free of political and cultural influence from the plains. They did this by politically delinking the hill territories from the Indian mainland and instituting an exclusionary strategy to regulate this frontier.

The colonial officials' assistance for Christian missionaries resulted in excellent ground for Christianisation. David Scott's letter to His Lordship-in-Council, dated July 10, 1827, demonstrates the colonial attitude of dominance. They saw tribal people as animals who needed to be humanised and, above all, westernised in order to be kept separate from Hinduised socio-cultural modes, which demonstrates colonialism's strategic objective. In the letter David Scott pleaded, "as soon as convenient such further measures as may be requisite to afford to the Garos instruction in Christian religion as

constituting, independently of other instruction, by far the most feasible and efficacious means of humanising that race of people and effecting the objects which Government has all along had in view in regard to them" (Boorah 31). The missionary travel literature explicates how missionaries assert religious hegemony over the natives. Hasnabana Gogoi analysis missionary travel literature on Assam from a postcolonial standpoint and finds that Ellen Elizabeth Vickland in her work *With Christ in Assam* depicts the native country as a place which is at the worst of its condition and it needs redemption. She feels that in 'brown' India, Christ is the golden light and therefore it needed the patronage of Christianity (Gogoi 42). It can be concluded that the British pursued a strategy of separation and isolation of this region in all aspects i.e., geographically, politically, and culturally. The present paper seeks to examine the impact of British invasion as depicted in Easterine Kire's historical novel *Sky is My Father: A Naga Village Remembered*.

Analysis of the text

Easterine Kire's novel *A Naga Village Remembered* published in 2003, is an important novel of English literature from Nagaland because it is the first novel by a Naga writer in English. It was republished in 2018 with a title, *Sky is My Father: A Naga Village Remembered*. It is a historical novel about colonial expansion to a small Naga village Khonoma from 1832 to 1880 which fought and defied the invading troops of the colonial power of Britain. Khonoma is a small village nestled amid high mountains in Nagaland. In 1800s there were around 500 houses which was an average size among Angami villages, but the fame of Khonoma spread far and wide as a warrior village. The Nagas resisted the British invasion because they saw the expedition as an intrud into their lands.

The story depicts the old Naga custom according to which, if a member of a village had been killed by enemies, it became the duty of his kin to avenge the dead man. It was considered as a matter of honour to defend their village, womenfolk and earn ornaments of war. In the novel, Levi, the protagonist of the story participates in one such raids on *Shuphi*, Maram village in Manipur to avenge the death of three of their men. On their way they are joined by the warriors of other villages and finally 150 men reach there and exact their revenge by killing thirteen people and burning down of Maram village. For the British, such raids were unlawful and disturbed their

law and order therefore, as soon as the news of attack on Maram village reaches to the headquarters of British Administration at Kohima, an order is passed to "intercept them and cut them off" (64). The warriors on their way back are stopped by the band of soldiers and Levi and other warriors who could not escape land in the prison. The Angami people were warriors, unafraid of death, death in a fight would have been easier for them than imprisonment. In the novel, the worst thing for Levi and the other fighters is that they had no idea whether or not they will ever be liberated. People in the village also had no idea what happened to those who were detained. Every day, Levi's mother laments his absence, never expecting to see him again. Levi's and his family's pessimism reflect their psychological anguish as well as the British plan for consolidating their dominance. Fortunately, Levi gets released from the prison after six years but some of the men remain behind for longer period. These were the men who were workers under British Government but had felt culturally obliged to join their village men in the attack on *Shimphi*.

The British occupation of Angami hills, cutting down of forests, taxing Angami people and forcing them into labour justified the attacks by the natives. Kire in her prose work *Walking the Roadless Road* mentions about collection of taxes and revenues imposed by the British, "It was alien to the Nagas and the tax of Rs 3 per house was a great burden for an agrarian society not used to dealing in cash" (220). Moreover, the British made the people work as labors. The novel depicts the condition of the people of Khonoma who were not paid well for their work as labors or sometimes were not even paid because they resisted to the British and fought more than the other villages. They also supported the other villages against the attacks on the British. Agitated by the raids by the village of Khonoma, the British administration gives the charge to political agent Damnant to overcome the issue. Damnant was irritated at Khonoma's stubbornness to yield British administration. They had strongly resisted the forcible collection undertaken by him, which angered him immensely. He decides to negotiate and if there is no solution, chooses to crush the village so that others will not have second thought about an uprising. On the other hand, the warriors of Khonoma decide not to negotiate "We are not going to be coolies anymore for the white men" (106) and were ready for full scale war. When Damnant attacks with his force they killed him and his men

and many were wounded, the survivors escaped and went back to Kohima. As soon as the news of the victory of Khonoma reaches other Angami villages, it stirs them to rise against the British. "The Angami warriors, numbering at least 4000 men with 300 guns, and the rest carrying spears and *dars* descended on the garrison at Kohima" (108), which led to 12 days siege. The garrison survived a long siege and then prepared for another assault on Khonoma. Hence, with the intention of crushing Khonoma once and for all, the final expedition was made by the British on 22nd November 1879. "So long as Khonoma is allowed to go unpunished over the murder of Damant, the other villages will make bold to rise against us. The spirit of Khonoma must be quenched" (119).

The final expedition was in November 1879 when Brigadier General Nation commanded a thousand men, added to which were colonel Johnstone's 2000 men from Manipur... The last batch of troops arrived from Sibsagarh led by colonel Campbell surrounded on all sides, Khonoma was attacked on the 22nd November. The number of men mustered to attack Khonoma was approximately 3369. (13)

This final expedition came to be known as the Battle of Khonoma which led to four months siege. Since provisions were gradually running out and the lots of women and children of Khonoma were sheltering in other villages, the elders of the village decide to consider the situation and finally, negotiations for a treaty began and on 27th March 1880, a treaty was finalised between the elders of Khonoma village and the representatives of the British and the war ended after four months.

However, for British, peace did not mean leaving people of Khonoma on their own. The elders of the village explained that they were culturally obliged to avenge the death of members of village, which led to the retaliatory actions of the Nagas but the British did not understand their customs and even after the treaty they burnt their houses and dispersed them as punishment. The dispossessed villagers found homes in other villages nearby and some preferred living in temporary shelters in the jungle. The orders were given to other villages to occupy the abandoned village but no one came forward to occupy it as they feared reputation of Khonoma. After a whole year the British Government relented and allowed them to resettle their village. "They returned slowly, after a year of dispersion when they had longed for their village unbearably, dreaming of her by night, and able to look her only from a distance by day" (126). Uprooting the people of their land and burning down of their

houses show the British attitude of imposing its sovereignty over the villagers.

The British colonisation of the area resulted in not only political changes but also cultural changes in the lives of the inhabitants. The missionary efforts of the American Baptist Mission at converting the war loving Naga tribes received the support of the British Government. The Christian missionaries thought of themselves as superior and arrived with the intention of conquering the 'other world' through Christian religion, which they felt could be accomplished by replacing the indigenous' traditional ways of life by renouncing one's culture and value. In the story the author mentions the actual white man Dr. Sidney Rivenburg who ran a Mission school in Kohima and used to do medical check-up of the people. People used to call him the old sahib for he had grown old in the Naga hills where he came to serve his god. With his mission Rivenburg treated his patients and continued to tell them of Gospel of Christ. The story mentions about Nisier, the second Angami man to convert and was the first to convert in Khonoma. In the story Sato, the son of Levi who used to attend Mission School of Rivenburg also makes his mind for baptism and becomes the follower of *Isu* (Jesus Christ). The novel portrays how a small Khonoma village which once stood together against British, get divided after the introduction of Christianity. "The Christians built their houses on the new location across the river... Already many of them had been subjected to verbal abused by some of their village folk" (144). Of course, the positive impact of education, modernity, health services introduced by the missionaries and removal of head-hunting practice could not be denied but through conversion the British were successful in dividing the close-knit community.

Conclusion

As a postcolonial writer Kire has made an important contribution by documenting the history of battle of Khonoma. Since Nagaland was not part of India, they were not influenced by Indian Freedom movement at that time. The resistance of the people of Khonoma against British invasion was an autonomous effort using their indigenous ways. Kire not only depicts political history but also foreground Angami culture and impact of imperialism on Khonoma village. Her adaptation of a unique technique in the novel by incorporating oral within the written narrative differentiates her story

and presents an authentic voice from the original sources. It visits those scattered resources that are not recorded in history.

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